



# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, APRIL 9, 1927

No. 23

## A Prayer for China

**A**Lmighty GOD, whose kingdom is everlasting and power infinite; Look with compassion, we beseech thee, upon the people of China in this hour of their awakening; give to them leaders who shall guide them into freedom and peace; protect, for their sake, the messengers of thy love; grant to the nations patience and wisdom, that they may help and not hinder the unity of a great people; and bring to the whole world the blessing of fellowship with thy Son, our Saviour, Jesus Christ.

*Amen.*

The above prayer was set forth by the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, for use in all the parishes of the diocese.

## VALUES OF CATHOLIC FAITH

By the Rev. Latta Griswold, M.A.

Rector of Trinity Church, Lenox, Mass.

In simple, readable style the author gives a reason for the Faith that is in him, treating of it under the general heads of The Mass, The Creed, The Divine Office, The Kingdom of God, and The Way. Father Griswold writes with vigor and beauty of language, and his theme is treated from a devotional rather than a controversial viewpoint.

Cloth, \$1.50; Postage about 12 cts.

Send for our Spring Bulletin, with Suggestions for Lent. Ready about February 10th.

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave. MILWAUKEE, WIS.

## JESUS

THE WAY, THE TRUTH, THE LIFE

An Exposition of Anglo-Catholic Teaching

By the Rev. W. Arthur Westley

Chairman of the Oldham Branch, English Church Union

An outgrowth of the Anglo-Catholic Congress movement in England, this book is written to explain and clarify the essential doctrines of Anglo-Catholicism. It is intended especially for college and university students, and for all who would learn more about the doctrine and aim of the Catholic revival in the English and American Churches.

Says the author: "Thirty-three years in the Anglo-Catholic movement, seven years as a layman, one as a deacon, and a quarter of a century as a priest, gives me some claim to speak as a representative. The time seems ripe for such a statement. For strange and weird perversions are supposed in some quarters to be the actual teaching of all Anglo-Catholics, and it is certainly needful to clear away also the widespread haziness that prevails as to our teaching."

Cloth, \$1.25; Postage about 12 cts.

Send for our Spring Bulletin, with Suggestions for Lent. Ready about February 10th.

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave. MILWAUKEE, WIS.

## 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 Cyclopedia 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 . . . . .	791
The Goodness of Good Friday.	
ACKNOWLEDGMENTS . . . . .	792
BLUE MONDAY MUSINGS . . . . .	793
DAILY BIBLE STUDIES . . . . .	794
THE WAY OF THE CROSS. By Paul Claudel, translated by Charles S. Sweet, D.D. . . . .	795
THE APPROACH TO THE CROSS. By William F. Clarke, M.D. . . . .	797
THE CHURCH IN NIGERIA. By the Rt. Rev. Melville Jones, D.D., Bishop of Lagos . . . . .	799
THE WASHINGTON CATHEDRAL LIBRARY. By Edwin N. Lewis . . . . .	801
THE CATHOLIC SOCIETIES AND THE ENGLISH PRAYER BOOK . . . . .	802
AROUND THE CLOCK . . . . .	803
BOOKS OF THE DAY . . . . .	804
CHINA LETTER . . . . .	808
LONDON LETTER . . . . .	809
EUROPEAN LETTER . . . . .	811
NEW YORK LETTER . . . . .	812
BOSTON LETTER . . . . .	813
CHICAGO LETTER . . . . .	814
PHILADELPHIA LETTER . . . . .	815

LET ME speak for a moment of the urgent need of a campaign in behalf of our own religious publications. Every family should take a Church paper; for who can love and work for an institution which they know only locally? The Church can never win faith and support for her work unless we follow her in all of her undertakings. Because the Church is working in the mind and Spirit of Christ, she is performing her task in such a way as to command the interest and consecutive thought of intellectual people. Therefore it argues very poorly for the mental attitude of any one who says that he cannot be interested in Church papers. It would reflect more creditably upon such a person if he frankly admitted that he had no interest in the Church beyond his own local association with it, and therefore he did not care to read about what the Church was doing.—*Bishop Capers.*

O MEN AND WOMEN, believe in Christ so thoroughly that you see Him in the most searching truth of the modern world, and then show Him to your time—and this time will believe in Him! You will have kept the faith.—*Bishop Slattery.*

# The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, APRIL 9, 1927

No. 23

## EDITORIALS & COMMENTS

### The Goodness of Good Friday

THE Crucifixion of our Lord is not generally supposed, by historians or by ordinary folk, to be a myth. It is generally believed to have happened. It happened as an event in history, on a certain day (though we do not know exactly what date) in Pontius Pilate's procuratorship.

But because the event is somewhat remote from us in time and place, and because the moral of the story is so rich in depth of meaning, it is not uncommon to hear it preached about as if it were a myth, a parable, a moral lesson cast in narrative form. It means that goodness *always* suffers, and endures, and forgives, and wins through suffering; that the selfish hatred in man *always* kills the divine in man, but that the divine in man redeems man from his murderous selfishness. *We* crucify Christ; *we* should bear the cross; *our* suffering may be a redemptive sacrifice. And so on. All truly and Christianly said, so far as it goes; but sometimes the actual event "under Pontius Pilate" is all but left out, and the total impression is of a moral tale in a moral book, a moral play, a Passion Play, and no more.

Or from a different direction the story of the Cross seems to merge its historicity in the gigantic theological drama of Atonement. The Lamb is "slain from the foundation of the world." A heavenly transaction takes place, timelessly, so to say. The Holy Father must vindicate His holy law; the Eternal Son submits to the deadly consequences of that vindication, and receives from the Father the punishment due to man; man is thereby redeemed for all time, as the Son eternally offers His blood, His death, in the heavenly temple. Again, we have no wish to deny what is said, but we miss (often) what is omitted, when the actual forces and conditions and events of the execution of Jesus are sublimated into a symbolic cosmic drama, the range of earthly history. If myth is too frightful a word to use, call it something else, but at any rate let us try to see the difference between it and what happened at Jerusalem.

FOR such a purpose some of the modern more or less naturalistic biographies of our Lord, such as have appeared in the last year or two, would be most useful. Many, it is true, would prefer the Gospel according to St. Mark. But the great thing to find, wherever you choose to look, is the story as a real event. And

any fresh discovery of it in that light, even a simple re-reading of the Passion, will get hold of you as no moralizing and no celestial dramatizing can ever do.

The fact is, not that the Father visited punishment upon His Son; not that Christ willed His own death and achieved it at the hands of puppetmen, driven blindly on by divine decree; and not that we, who go to church on Good Friday now, crucified Him; but that *certain men in Judea killed Him*. That is the plain fact; these other ideas, right or wrong, are interpretations.

The Sanhedrin condemned Him because He claimed to be the heavenly Messiah. Unless they accepted this claim as true, they could only condemn it as blasphemy (not having discovered the full possibilities of the insanity plea, as we moderns know it). They had to alter the charge to conspiracy when they brought it before Pilate; and Pilate averted a riot by letting them have it their way. They killed Him, as has been said, because He claimed that from heaven He would rule the destinies of the world.

And what *He* did is told by a recent writer so powerfully that we cannot forbear to quote:

"Jesus had pointed out to men the way to reach the Kingdom, but Jerusalem, even more emphatically than Galilee, had rejected this; there was left only the last desperate throw—to die for it. But the death which Jesus faced was not the death of a soldier or a martyr applauded by sympathetic friends—all had left Him disillusioned, and He had anticipated that they would do so. It was the death of a discredited pretender. More than that, it meant the failure of His own highest and dearest hopes—the hope that even at the last His beloved Jerusalem might not prove blind to the hour of her visitation, that the people, who were His own people and God's own people, in the hour of destiny might not play false. . . . Called to an office of a majesty the highest conceivable, Christ lived a life of complete self-devotion to the service of His fellow-men in a cause which He believed, and with good reason, to be God's cause; He braved a death of utter failure, torture, and disgrace in the *hope* (not with the explicit knowledge) at that price to realize on earth an unsurpassable ideal" (Streeter, *Reality*, 188-9.).

This, to the best of our knowledge (without discussing details of the language), was the historic Crucifixion. And it has had historic consequences. Where it has become known, it has altered human affairs; it has made a new environment, a new situation, in which men can and must work out their lives. Where it has become known, official condemnation of men to death

for their religion is no longer what it was before: the executed felon may be a martyr, strong in the fortifying belief that he is dying as Christ did, strong in the experience of that comradeship, and strong in the support the martyr now receives from all who value the story of the Cross. Where the Crucifixion is known, we can die with the crucifix in our hands, and death is different then. The persecutor himself thinks twice before making a martyr, before sending anybody out to a Calvary. Caiaphas and Pilate have been a great warning to such, despite the recurrence of many of their sort in all ages.

These are only a few suggestions of the ways in which the actual Crucifixion of Christ—not Christianity in general—has changed the environment of our lives. We believe it was the turning-point of history: not all would agree to that; but we think all would agree that a society in which the Passion of Jesus Christ is known—and the knowledge has a way of spreading—is a different social environment in some ways from one that knows it not. For its historic, objective, mundane, even material consequences, then, the Crucifixion of Christ is an important event in history. Not even a very brief Outline of History can scientifically leave it out.

This is still, we believe, matter of fact. The meaning and value of it, the doctrine and theology of it, the soul-saving religion of it, must be well rooted in this factual historical element, or they will be unreliable. But the facts of the Crucifixion could not possibly remain bare facts, like the dates of kings to a stupid student. Indeed, if the universe is what we think it is, no events are bare events: all of them are signs of meaning. The events of history are the outward and visible signs of the inward and spiritual nature of the universe.

THE death of Christ is a sort of sacrament. Of course it is: have we not a most blessed sacrament which is to show forth His death till He come? Yes, but the death itself is sacramental; it can be analyzed to show that it has the constituent parts of a sacrament.

The outward and visible sign is the historic event and its historic consequences. The "matter" of a sacrament, besides being material, always suggests a symbolism, easily and naturally, as a washing with water suggests a washing away of evil. The story of the Crucifixion naturally suggests some sort of sacrifice: people could hardly read it without at least the suggestion that Christ was made a "scapegoat." The "form" of a sacrament puts the symbolism suggested by the "matter" into definite words, declaring the intention of the Church instead of merely suggesting it. In the sacrament of the Cross, the "form" seems to be, "This is My Body, which is given for you. This is My Blood, which is shed for you."

The inward, spiritual reality, which is expressed and contained and conveyed by the outward visible sign, in the sacrament of the Cross, is the "ransom for many," the redemption of men by the sacrifice of Christ. It is here that interpretations rightly come in, matters of meaning and value, the thought of an eternal, heavenly transaction of the Father, the Son, and the Holy Spirit, the religion of being saved by the Precious Blood, the religion of offering daily the sacrifice which was nevertheless consummated on Calvary, the religion of receiving the Body and Blood of Christ as our medicine of immortality, the whole Christian religion of salvation.

The interpretations may vary, and have varied considerably. We do not essay to recount the various theories of the Atonement. But belief in Christ always finds in the event of the Cross not merely an historical event,

but something "absolute," as Canon Streeter says, a supreme, eternal reality as the background of the temporal event. All those celestial transactions, which without the firm grasp upon the historical event would be myths, find their true meaning when taken as the inward and spiritual reality which the event represents and reveals. Believers in Christ see in the Cross the outward manifestation of something in the Heart of the Eternal. And that something is mostly seen in terms of sacrifice, self-sacrificing love, by which God lets men take out their hatred on Him, and thus even consecrates, even transubstantiates, the very act of hatred into a means of grace. The inward spiritual grace of the Cross is the Atonement.

The minister of the sacrament of the Cross is, of course, God the Son. The recipient is "whosoever will be saved." And the benefit is all that immense complex of experience and aspiration which we call by the name of "salvation."

If there is any validity in this view of the Crucifixion as a sacramental thing, we shall be justified in holding fast both its aspects of reality, the historical and the eternal, the human and the divine, the fact and the meaning. Man did it, and God does it.

It is the same union of extremes as in the Incarnation. Catholic believers have always rejoiced in putting together the most contrasted things in speaking of Christ. To them Christ is in the fullest sense God and Man. What Christ did in His human life, that *God* did, simply because "God" is another name for Christ, a name which rightfully belongs to Him, if Catholic belief is true. Christ was once a helpless little baby, born of Mary: the Catholic knows he can put the name *God* in place of the name *Christ*, and it will still be true, but it will bring out sharply the paradox of the Incarnation: *God* was born of Mary.

And this paradox is equally true when it comes to Calvary, when you see there a Man who has forced the issue with men's selfishness, has made them choose either to follow Him or to kill Him, and has been willing to abide by their choice and accept death for the sake of His vocation, believing that His death will be the means of bringing them to God. The other side of the sacrament is that *God* has made men choose either to follow Him or to kill Him, that *God* has accepted their choice and died to win them, that *God* has undergone the worst evil that has sprung up in His creation, and redeemed it. Whatever be the paradox, and the suspicions with which it has been regarded, we can be bold to say:

"Holy God, holy and mighty, holy and immortal, crucified for us, have mercy upon us."

#### ACKNOWLEDGMENTS

##### FOR MISSIONS IN CHINA

John Townsend, New York City .....	\$ 10.00
From a friend .....	2.50
	\$ 12.50

THE NEED of the hour is not for more men and women who are anxious to do some great thing, but for more men to keep their eyes open for chances to do little things. Every community has in it those who are doing nothing simply because "the big chance" has not come their way. They need to take to heart the words of a distinguished man: "The chance for heroic endeavor of a spectacular kind does not often come. The man who really counts in this life is not the man who thinks how well he could do some bit of heroism if the chance arose, but the man who actually does the humdrum, work-a-day, everyday duties as these duties arise, and, when 'the big chance' comes, the worker most apt to take advantage of it is not the one who professed to be waiting for it, but one of the persons who has been content to do small things well."—*J. T. Farris.*

# BLUE MONDAY MUSINGS

By Presbyter Ignotus

A PARCEL of autographed letters from Père Hyacinthe Loyson has lately come into my possession; and as I read them I am struck with the untimely fate of that eloquent French ecclesiastic for whom so bright a future opened, and who yet saw all the promise of his career withered.

Here is one which may be of some interest to our people. It was written to instruct a certain Channel Island priest, who had thrown in his lot with Loyson, as to his course in dealing with the Church of England:

"Gallican Catholic Church,  
"Boulevard Eugene,  
"Neuilly-sur-Seine, pres Paris,  
"August 5, 1881.

"Directions for Father Chose, in his voyage to England.

"I. From the moral point of view, Fr. Chose will labor to raise up again our work in the estimation of the English, restoring the disfigured images. Fr. Hyacinthe is nothing less than a despot, it is true; but he has the misfortune (unavoidable in a work of this kind) to be too often surrounded by religious adventurers, priests and laymen, of whom they make too much in England.

"II. From the financial point of view, this is needful. If the treasurer of the Anglo-Continental Society is powerless to aid us at this time, Fr. Chose will endeavor to obtain funds by personal solicitation. He might give one or two conferences to that end.

"III. Toward the Archbishop of Canterbury and the Bishop of Edinburgh, let Fr. Chose express, on my account, my sentiments of gratitude and respect. He will insist on these two points: The experience of these past two years proves that on account of French prejudices, there is no advantage to us in being under the jurisdiction, properly so called, of a prelate foreign to our race and our rite. (That is also the formal advice of Mgr. Cleveland Coxe.)

"But we desire eagerly to receive the counsel of the Bishop of Edinburgh and the Archbishop of Canterbury and other bishops; and we hope to be united, by a bond as intimate as possible, to the great episcopal Church of England and America.

"Fr. Chose will avoid at all cost a chilling of relations with the Anglican episcopate, which would inevitably be followed by the same change with the American episcopate, and finally with the German and Swiss Old Catholics, so that then we should become only an isolated and insignificant little enterprise."

QUEER what different styles of writing one person can produce! I had always known Elinor Mordaunt as a teller of delicate and uncanny stories, exquisitely wrought and rather precious, until I picked up two perfectly delightful books of personal travel impressions, *The Venture Book* and *The Further Venture Book*. She has evidently a longing which many of us share (though few are able to gratify) for out-of-the-way little islands, and the primitive or half-primitive peoples inhabiting them: Fiji, Bali, Sumatra, New Guinea, Amboyna, and all the sort of them; and her footsteps have traversed more than a few—Dutch, Portuguese, English, French—with results that are delightful to recall. But between these venture-books and her uncanny tales there seems to be nothing whatever in common, even though the islands have their share of folklore and ghosts. However, I commend them to discriminating readers, sure that they will be enjoyed, sketches in words and in pencil both.

AT MY CLUB in London the other day they had a very interesting discussion of the ancient game of chess, under the presidency of Canon A. C. Deane. In his opening speech, commenting upon the distinction which had always attended good chess players, he said he had been reading a life of Archbishop Cranmer, who played chess daily after dinner. "The Archbishop must sometimes have reflected sadly on the limited power of the bishop's move, although it may be said that his own particular king showed an almost overwhelming fondness for being mated!" Judge Haydon, commenting on this, said that in Cranmer's day the king moved two squares in each direction, while the queen could only move one square in each direction. Now, while the king's power had been reduced by half, that of the queen had been increased sixteenfold, which had some relation to the alteration in the position

of the sexes since Cranmer's day. And Bonar Law's aphorism was loudly applauded: "Chess is a cold bath for the mind."

I HAVE sometimes puzzled over the reasons (if any!) why an anonymous letter of the usual type is so generally written, spelled, constructed, and punctuated badly. Even if a typewriter is used, the illiteracy is not hidden, and in certain ways is emphasized. Probably the explanation is that the persons who write anonymous letters are defective. No well-balanced man would find any satisfaction in wasting time and postage upon so fruitless a missive. It usually argues some sort of brain lesion, expressing itself in slovenly ignorance. I get my share, from frenzied adherents of the Western Patriarch most frequently. But here is one from Geneva, N. Y., so wholly pointless as to indicate something psychopathic! The writer does not approve either my literary style or my matter, and goes to unnecessary lengths to tell me so, anticipating, indeed, my ignominious finish. But he attests his good-will by signing himself, "Yours for Christian charity." How droll!

THE ADVERTISING DEPARTMENT of a New York state daily, headed "Swaps," gives a sidelight on present-day aspirations. More than half the notices propose to exchange something of value for a motor car, like this:

"Piano, excellent condition, for light car."

Or this:

"Equity in lot on Dewey ave., for 1925 sedan."

Or even this:

"Double house, all improvements; take auto and little cash."

Radio outfits come next; but I note with pleasure that someone wants to get rid of a saxophone for anything it will bring.

I READ a charming book the other day, because one of the greatest saints of my whole acquaintance recommended it to me. It was not "an edifying book," so-called; it did not treat of religious matters at all, and it was very far from being a study of a holy life. And yet it was so delightfully human, so bubbling over with the joy of youth and with the determination to carry out any whim which entered into the mind of the young man, that I found it extraordinarily interesting. It is *The Royal Road to Romance*, by Richard Halliburton; and it tells the story of how a young Princeton graduate with very little money in his pocket, went round the world, visiting the attractive places, from the top of the Matterhorn to the pool of the Taj Mahal, from Bali, the Island of Fair Women, to the summit of the Rock of Gibraltar. To say that one enjoys the book, is not by any means to give entire approval to all the methods recorded in it: as for example, when the author beats his way on the railway systems of India, or commits various other indiscretions and peccadilloes, all of which are set down frankly and fairly. Someone questions why grave and elderly persons who were in college together, meeting after some years of separation, always indulge in recollections of that type of thing, and never tell of academic triumphs, or of how they won their Phi Beta Kappa. I suppose it is because that heedless, reckless, careless, frame of mind, which sets men to gaining an object by any method, is characteristic of youth; and even in the most venerable of us there is something of the college boy lingering. Ah, if age were able! If you want to journey high up into the Himalayas, or down along the Red Sea, this is a way of accomplishing it—in sympathy.

# DAILY BIBLE STUDIES

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

*April 10: Sunday before Easter, Palm Sunday*

READ Rev. 7:9-17.

**T**HIS is the week of weeks. We sing loyally as the Christ triumphantly enters Jerusalem, and then we follow Him to the Cross with reverent and humble steps. Through it all, we think of the Christ as victorious over sin and death, even while He suffers. The ground whereon we stand is holy. Let us in all reverence follow the Master. He is meek and lowly. We are poor and foolish. Yet His hands are stretched out, and we, too, may sing "Blessed is He that cometh in the name of the Lord," and then, follow Him through the days of this week so rightly termed Holy Week.

*Monday, April 11*

READ St. Matthew 21:18-19.

**T**HE lesson today is fruit-bearing. The Master came to the fig tree, but found thereon "nothing but leaves." How is it with my life? Is there any fruit-bearing to make the world better, or is there only a show of loyalty to the Master, which in time of trouble shrinks away? Am I so devoted to the Master that my whole being bears fruit, or is my Christian faith so feeble that it cannot bear any stress or trial? Let us prepare for the final judgment by looking now at ourselves to see whether the Master can find anything in us which may comfort His loving heart.

"So may I gather strength and hope anew;  
For well I know Thy patient love perceives  
Not what I did, but what I strove to do;  
And though the full, ripe years be sadly few,  
Thou wilt accept my sheaves."

*Tuesday, April 12*

READ St. Matthew 22:41-46.

**O**N this Tuesday, O Christ, Thou didst give Thy last day of wonderful teaching. Show me how to learn of Thee that I may teach others." This Tuesday was a day of great stress and strain. The Lord gave five great parables and answered His enemies when they questioned Him. So does He still teach us, and still is He ready to answer our doubts and fears with His loving guidance. Never can His children forget the parable of the Ten Virgins and the Ten Talents. Every Tuesday should be a time of learning, and truth which shall endure can only come from the blessed Master.

*Wednesday, April 13*

READ St. Matthew 26:6-13.

**T**HIS Wednesday of our Lord's last week on earth was a day of retirement. Our Lord was in Bethany, and there He sought that rest which was needed before the awful tragedy. While Judas planned to betray Him, He with His loved friends quietly rested. And we may well believe that He also sought the peace which He found in the very world which He Himself had made (St. John 1:3). Shall we not learn our lesson, that in quietness and in confidence our strength will be found? We need the quiet hours of devotion, when alone with the Master we can rest in Him and find strength for our souls, and courage for life's battles be they ever so severe. "Be still, and know that I am God."

*Maundy Thursday, April 14*

READ St. Matthew 26:20-30.

**T**HERE must be only one great message today, and that is the message from the Upper Room; and wonderfully rich though all of the events of that solemn night must ever be in loving messages, we can see above and beyond them all only the Master's institution of the Holy Communion. How wonderful, that in spite of all the divisions and questions of the centuries, God's people have always observed this won-

derful and mysterious feast! In many ways and places, with varied ritual, and sometimes with scarce any form, yet it is most comforting to remember that God's children have done this in memory of Him, the Christ of the ages! Hence, when we come to the altar, we are joined to the Master indeed by His infinite love, and also we are joined by and through the great Master to God's children in all ages. It is indeed "the Communion of Saints."

*Good Friday, April 15*

READ I Peter 2:21-25.

**I**N silence we read and hear and behold. Upon the Cross hangs the Redeemer of the World. His precious Seven Words are spoken to each one of us. The reverence of our hearts demands silence, yet may we not best, perhaps, show our mingled love and sorrow as we kneel before Him, by giving ourselves anew to Him?

"In this, Thy bitter passion,  
Good Shepherd, think of me,  
With Thy most sweet compassion,  
Unworthy though I be:  
Beneath Thy Cross abiding  
Forever would I rest,  
In Thy dear love confiding,  
And with Thy presence blest."

*Saturday, April 16: Easter Even*

READ St. John 19:38-42.

**E**ASTER EVEN! What a wonderful day! We feel the reaction from the loving strain of Good Friday, but we also feel in anticipation the thrill of the glorious Easter Day. Our hearts and minds enter Paradise, where the dear Master in Spirit brings the message of salvation to those who were waiting and praying; and we on earth think of our dear ones who are resting there, and they seem very near! The Paradise of God is made real and most holy by the entrance of the Spirit of Him who for our sakes endured the Cross, despising the shame. May we not find, as these hours of mingled memory and anticipation pass, the peace which Christ alone can give and which He is so wonderfully ready to give to those who love Him? Easter Even is a type of life. We rest for a little while between our birth and our exaltation, worshipping, serving, and loving, "until the day break and the shadows flee away."

Dear Master, hold me to the truth. Let me never doubt, be the gloom of earth-life ever so dim, be the burden ever so heavy. Thou art the Saviour of the world. Thou art my Saviour. I worship Thee. I love Thee. Guide me, hold me. And open my eyes that I may catch a vision of a world loyal to Thee. Amen.

## A MAN TO EMULATE

How FAR then may the clergy of the Church emulate the example of Dr. Fosdick? Leaving on one side the mysterious question of personality, we may certainly strive to read widely and familiarize ourselves with the best thought of this and former ages. This is a goal well worth aiming at, even if it means less visiting, less clerical gossip, and fewer hours spent on organizations and committees. We may also imitate him by striving to teach dogma in a language that modern people can understand, and by helping them to translate it into practical results in their daily living. Furthermore, we might also cultivate the art of repetition. There are certain great truths that must be hammered into the heads of our people. Bishop Gore used to say that what people needed was not that we should say new things, but that we should state the great truths of religion intelligibly, and repeat them over and over again. Those seem to us some of the qualities in Dr. Fosdick that are decidedly worth cultivating. They may not enable us to attract large congregations, but they will help us commend the faith more effectively to the people for whom we are responsible.—*American Church Monthly.*

# The Way of the Cross

By Paul Claudel

French Ambassador to the United States

Authorized Translation for The Living Church

By Charles F. Sweet, D.D.

Author of *A Champion of the Cross*, and *New Life in the Oldest Empire*

## FIRST STATION

IT IS finished. We have judged God and sentenced Him to death.  
No longer would we have Jesus Christ with us; He holds us in restraint.

No King but Caesar would we have; no other law than blood and gold!  
Crucify Him, if it be your will, but rid us of Him, lead Him from us.  
Take Him from us; let Him be slain, and in His stead give us Barabbas!  
Pilate holds court in Gabbatha.

\* \* \*

"And hast thou nought to say?" asks Pilate.

And Jesus answers not.

"I find no evil in this man," Pilate declares, in calm contempt of all.

"Let him die, since here he stands; I give him to your hands. *Ecce homo.*"

Behold Him now with crownèd head and purple robe.

One last time to us He turns His eyes where blood and tears drown out the sight.

How long the Cross, how vast, and toilsome!  
How harsh, how burdensome—the sinner's useless weight?  
Yet all to bear, step by step till death on it shall come!  
And Thou, Lord Jesus, wilt Thou bear all that alone?

\* \* \*

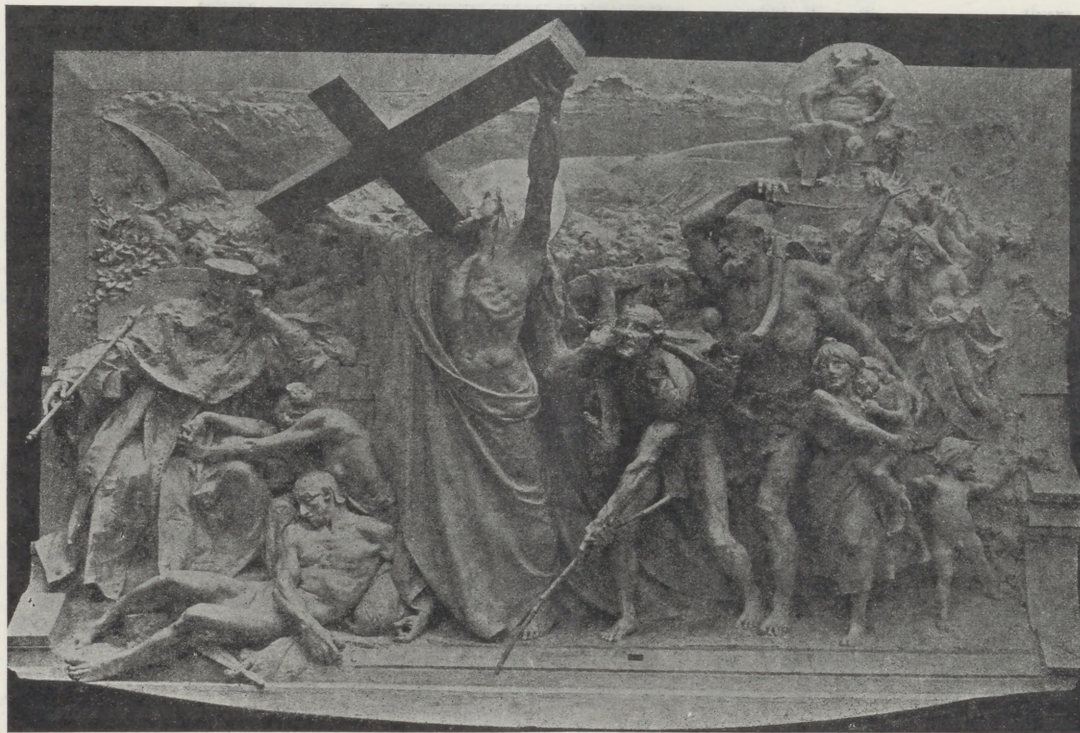
Lord grant me patience in my time for carrying a cross,  
For well I know I must before the Cross may carry me.

## THIRD STATION

TOWARD Calvary they march, the victim and the warrior guard  
Until His limbs yield and God falls.  
What, Master, dost Thou say, at this first fall under the monstrous load—

What of the earth Thou didst create?

Ah! not alone the way of good is rough and steep,  
The path of sin betrays, and blinds the mind.



What can we do in this strait? No longer may He stay with us  
To His own race a scandal still; with us madness and folly seem His lot.  
The world condemns and fixes firm His fate in three-fold form  
Before the mob that shouts, the judge who laves his hands.

## SECOND STATION

THEY tear away His vesture, garb of shame, and they bring the Cross.

"All hail!" our Jesus says, "O Cross, so long desired!"  
And thou, O Christian, look and shuddering look again. 'Tis the solemn hour

When first the Christ accepts the eternal Cross!  
O consummation dread from the Tree in Paradise!  
Gaze on, O sinner—see what end thy sin has served.  
Henceforth no crime apart from God, no cross without the Christ!  
Our God above abides but to fulfill His ancient Word.

\* \* \*

Jesus receives His Cross as we His Eucharistic Gift,  
As in the Prophet's rede it says, "We gave Him of the Tree for bread."

\* \* \*

The way to Calvary, we all must learn it, stone by stone,  
The foot so often failing when the will keeps on.  
By the sudden heart-beat, by the fall upon the way of grief,  
By the snare that held Thee, by the earth met in Thy fall,  
Lord, save us from the first sin that creeps upon us unawares.

## FOURTH STATION

MOTHERS, who have seen die your first, your only child,  
Recall that night, the last of all beside the little one,  
The water for his lip, the ice, the fever chart,  
While Death draws near beyond all reach of self-deceit;  
Recall the final clothing of the shattered vase  
Before one comes to bear it from you for the grave—  
"Farewell, farewell, my child, my dearest, farewell flesh from my flesh  
brought forth!"

\* \* \*

Mary herself is the fourth pause; the Maid elect, acceptant of the  
Father's will,  
Here waits the Treasure sole of Poverty.

Her eyes are drained of tears, her lips are dry,  
 She speaks not, looking on Jesus drawing near.  
 She yields again, this one time more, her heart-cry  
 Mastering with the will within her spirit firm and strong;  
 She speaks no word, gazing on Jesus Christ.  
 The Mother looks upon the Son, the Church on her Redeemer.  
 All her heart runs to Him like the soldier's death cry,  
 Standing before her God, offering her soul for God to read—  
 Nought there to show refusal or the will to shirk the task,  
 For every fibre of her pierced heart gives full consent;  
 Like God Himself, since He is there she too shall ever be.  
 She gazes, gazes, gazes on the Son her bosom bore,  
 Not speaking as she looks upon the Saint of saints.

## FIFTH STATION

THE instant comes in which the march must cease,  
 And there our part comes into play, for the guard  
 May use us too, upon us, though we shrink, forcing Thy Cross,  
 O Lord.

Thus on Simon the Cyrenian they  
 bind this Wood;  
 Grasping it firmly he bears it on  
 behind the Lord,  
 That nothing in the Cross should  
 e'er be lost to us.

## SIXTH STATION

ALL His followers are fled,  
 Peter himself in shame  
 dares not remain;  
 One alone, death braving, gives  
 her veil for wiping off the  
 stains of insult.

\* \* \*

Teach us, Veronica, to brave human  
 regard,  
 Since he who holds our Jesus as  
 most real, no fiction of our  
 mind,

To other men at once becomes no fellow but suspect,  
 His plan of life, his motives feared and strange,  
 Something of his escapes their mind.  
 Why should he count the chaplet's beads, why seek a priest,  
 Why keep the Friday fast, why be seen with women at the Mass?  
 For laughter and disgust all such are viewed,  
 But Oh! let such due guard upon their own way keep  
 Each step is heeded and he, himself, a sign.  
 Each Christian of his Christ is known as picture true,  
 His face the face trifling and weak of Christ's  
 Own Face deep in his heart—the Face of God.

\* \* \*

Once more, Veronica, show us thy veil  
 Whereon at vintage time is hidden the Vintner's Face  
 For evermore, the image printed fast  
 In tintings of His blood, His tears—our spittings.

## SEVENTH STATION

NOT the stone upon our path, nor the rope too tightly drawn,  
 But the soul that falters at the sudden shock that wrecks the life.  
 O midway of our life! O fall of inmost self!  
 When the lover sees no pole star, nor faith a firmament,  
 Because the way is long, its term still far away,  
 Because alone here, as to death, we go, all comfort fails.  
 The dragging years! Disgust growing with lengthening time  
 From the inescapable law and this consort of rough wood!  
 As one who swims puts out his arms, and makes a plunge,  
 Headlong the body sinks with the collapsing will,  
 So save us, Master, when our self doth fail.

## EIGHTH STATION

BEFORE the final step up to the Mount of death  
 Jesus with hand upraised turns toward the following host,  
 Seeing women there with eyes all tears.  
 We here, once more, may not look only—we must hear Jesus there.  
 Not man lifts hand in this poor scene of woe  
 But God, who for our final good suffers in fact.  
 He is in very truth the God of Might  
 Who on this day submits to this for us, for us.  
 What peril lay in wait for us that at such cost we were redeemed?—  
 To work our blessing cost the very Heart of God, Its very Self.

If thus it be for Paradise, what then is Hell?  
 If in the green tree thus, what of the dry?

## NINTH STATION

ONCE more I fall, and this time is the end.  
 Glad were I to rise again, but there is no help,  
 And, pressed like a fruit, the dead bound on me keeps me down,  
 All evil made My own, the body of this death:  
 It is less to live now than to die, and upon the Cross than underneath."

\* \* \*

Jesus, Master, save us from despair, the deepest sin—the third!  
 There is no final loss so long as death is to be drunk!  
 Done with the tree, there wait me for the nails, the lance!  
 A third time Jesus falls, on Calvary's height.

## TENTH STATION

THIS is the floor whereon the heavenly wheat is ground.  
 The door lies open, since the veil is rent,  
 Man lifts his hand against our God, the Flesh of Flesh leaps up,  
 The world, all wounded at its  
 Source, is reeling,  
 Stript of His tunic and the seam-  
 less robe  
 Jesus before us stands: let us  
 behold!

\* \* \*

Nothing is left for Thee, O  
 Lord, all taken from Thee,  
 The vesture which enwraps Thy  
 flesh, as today  
 The cowl and veil from monk  
 and nun are torn.  
 No longer has He clothing, quite  
 naked and forlorn,  
 To all men as a prey they throw  
 Him out.  
 "What!" "He your Jesus, this jest,  
 a mark for blows and  
 flouts?"



"The alienists and the police can deal with such."  
*Tauri pingues obsederunt me. Libera me, Domine, de ore canis.*  
 "He is not the Christ, nor yet the Son of Man. He surely is not God.  
 His gospel is but lies, nor Father in the heavens is His.  
 A madman this! Seducer from all truth. What saith He now? Silence  
 Him now!"  
 The valet may slyly give his tap, the modernist his kiss!  
 All that we know is gone, the red life-stream still flows.  
 All gone from Him, still the Wound may hurt!  
 God shut out from sight, the Man of grief still waits.  
 God hidden, my Brother weeps alone!

\* \* \*

By Thy humbling, Lord, and by Thy shame,  
 Have pity for the vanquished, whom the strong tread down!  
 By the horror of the last vest dragged from Thee,  
 Forgive the men who wrong Thee thus!

## ELEVENTH STATION

GOD lies on the ground, not with us more,  
 Seized like some creature of the waste and wild,  
 Yet so Thou art with us, Lord, truly with us.  
 One kneels upon Thy heart to bind Thee fast;  
 Thy hand, wrenched to the cross-arm, is God's  
 Right Hand of might!  
 Bound lies the Lamb, the Omnipresent caught  
 And measured to this poor scale,  
 Held by the nails for us to view.

\* \* \*

Eternal Son, whose limit is Thine own unbounded Self,  
 This, with us so near, this Thy chosen rest?  
 The prophet lies along the dead as erst he lay,  
 This David's throne, the glory of the Son,  
 This Thy bed of love with us, so harsh and strong!  
 Hard is it for God to draw down to our measure,  
 For the Body dragged to the beams gives voice at every joint displaced;  
 Girded about, a Wine-Press to be trodden hard—  
 In Prophet's word foretold, *They pierced My hands and feet, numbered  
 My bones.*

\* \* \*

Taken Thou art, O Lord, not able to escape,



Nailed art Thou on the Cross by hands and feet.  
No need have I to search for God on high,  
This God is all for me, held fast by these four nails.

#### TWELFTH STATION

**H**E suffers, still, in truth, but now the death is near.  
The Great Cross quivers in the gloom with God's deep panting  
breath.

All is there. The Cross must do its work  
Upon the frame and pulse when God in Man draws to His sabbath sleep,  
Drawing all suffering from soul and sheath  
For three long hours alone to drain the Cup

Till He, our Guest, lets fall His heavy head,  
Seeing the Mother no more, forsaken by the Sire.  
Thus tastes He the Cup by death made lethal.  
Master, hast Thou then need of further taste of our sour wine  
That Thou shouldst lift Thy head and cry,

"I thirst"?

And art Thou thirsty, Lord? Are these words said to me, O Lord?  
Can it be me of whom Thou still hast need, and in my sins?  
Dost Thou lack me before the word can be fulfilled?

#### THIRTEENTH STATION

**T**HE Suffering ceases here, Compassion still keeps on.  
The Cross no longer holds Christ, 'tis Mary that holds Him now.  
As she received Him promised, so also when the day's work ends,  
The Christ who died before all eyes anew is in the bosom of the  
Mother hid.

The Church within her arms guards her Beloved.  
All that we know of God, of Mother, or of man,  
All that beneath her mantle is in the Church for aye.  
Taken by her she sees, she prays, she wonders, and she weeps,  
She is the winding-sheet, the ointment, and the tomb,  
She is the priest, the altar, the chalice, and the Upper Room.  
Here ends the Cross, the Tent of meeting comes.

#### FOURTEENTH STATION

**T**HE tomb for Christ by death from pain set free,  
The shelf in haste unsealed that He may sleep His night  
Before He may come forth and rise on high,  
Not only is that grave bestowed, but my own flesh,  
Nor mine alone, but man, Thy creature deeper than all earth's orb!  
Now that His heart is open and His hands are pierced  
No cross can be to which His body does not match,  
No sin of ours some wound cannot give cure.

#### SEAMEN'S CHURCH INSTITUTE, NEWPORT, R. I.

**Y**OU KNOW what it means when company is coming,"  
says *The Mainstay* of the Newport Seamen's Church  
Institute. "Well, the last of May, Newport expects to  
entertain the United States Fleet and it is estimated that  
nearly 100 ships, with between 50,000 and 60,000 men, will  
be there. This all means that ten institutes could be busy, so,  
gentle reader, you can figure that we shall not be planting  
gardens or going fishing while those ships are here. And  
lastly, as the old time preachers would say, it is going to cost  
something to step this work up for the extra demands of  
twenty-four hours of activity in each and every day. We should  
be cheered beyond words if this money could come from  
friends of sailors who up until now have not contributed to  
the institute. Here is an unusual opportunity for someone to  
do a handsome thing in a handsome way."

Every now and then the Seamen's Church Institute of New-  
port sends off a carefully selected package containing the  
cream of literature received by the institute, on a long journey  
to the island of Guam. The letters of thanks which come from  
that distant naval station, where the postman calls only once  
every two or three months, make the institute wish that  
ever so much more could be done for those friends out in  
the Pacific.

The naval hospital at Guam cares for the native population  
of the island as well as for the naval colony. When a native  
is brought to the hospital, members of his family come with  
him and stay as long as he does, assisting in the nursing and  
preparing of food and trying to be of service generally.

#### THE APPROACH TO THE CROSS

BY WILLIAM F. CLARKE, M.D.

**I**F I be lifted up, will draw all men unto Me." What is  
this power of the Cross which draws all men? Is it just  
a spectacle of human suffering—a picture of pain and  
grief bravely borne, through the contemplation of which our  
sympathy is stirred? No, we are drawn to the foot of the  
Cross that we may see Jesus, and, in Jesus, see the face of  
the Father. When Philip said to Jesus: Lord shew us the  
Father, Jesus answered:

"He that hath seen Me hath seen the Father; and how  
sayest thou then, Show us the Father."

But what do we mean by this "seeing Jesus"?

When Andrew and Philip came to Jesus and told Him  
that certain Greeks would like to see Him, how did Jesus  
meet the situation? Not with a superficial greeting—a super-  
ficial introduction of Himself, but, assuming that it was wis-  
dom and not a passing entertainment which the Greeks were  
seeking, He immediately speaks to them of His coming Cruci-  
fixion; and He warns them that to see Him, with any under-  
standing, they must be prepared to follow Him, and to follow  
they must serve Him with a service which would involve  
their hating the self-centered life of the world.

So, to see Jesus we must be with Him, following in His  
Way—the way of humiliation and the agony of the Cross.  
But the agony is not the end of the Way. We gather at the  
foot of the Cross that through the agony and the humiliation  
we may see and share the triumph and the glory of victorious  
love: The hour is come that the Son of Man should be glori-  
fied.

Can we, by trying to imagine ourselves in Jerusalem and  
at Calvary, in a few short hours snatched from the restless  
activities of an unbelieving world, see this glory? The fact  
that even the disciples, who had spent three years in intimate  
friendship with our Lord, were not prepared, at once, to see  
the glory through the Cross should be a warning to us.

The way of Calvary is a life-long way—a narrow and a  
difficult way. It begins with conscious life—"Wist ye not that  
I must be about My Father's business?"—and it ends in the  
bosom of the Father—"Father into Thy hands I commend My  
spirit." Only after having cast off the works of Satan may we  
see Jesus as He is and share with Him the vision of the glory  
of the Father. If we are, in any fruitful way, to draw near  
to the Cross, we must not merely try to draw near to an  
event which happened nearly two thousand years ago, wonder-  
ing what part we would have acted had we been there, but we  
must strive to realize that we are in the presence of an eternal  
process which is taking place in us here and now. As we  
look into the face of our blessed Lord, we must be prepared  
to turn round upon ourselves and ask: Am I with Jesus hang-  
ing on the Cross, or am I with those who hung Him there?

Unless we are in the Way of self-sacrifice and of life-  
giving love, unless we are followers of the life of Jesus, we  
may join the crowd that stands round the foot of the Cross,  
and watch, in horror, the sufferings of a fellow-man, but we  
shall not see Jesus—we shall not see the glory of the Name  
of the Father. Jesus does not seek our pity and our shallow  
sympathy. The key to the attitude which He wishes us to  
maintain as He hangs upon the Cross is given in the word  
spoken on the way to Calvary, as the crowd greeted the  
procession with the lamentations of human sympathy:

"Weep not for Me, but weep for yourselves and for  
your children."

It is possible for any passer-by to see the human body  
of Jesus hanging upon the Cross, but only the pure in heart,  
only those who love God, can see the Son of God and hear  
His words; for only as we are like Him can we, in any real  
sense, be where He is. That we may have eyes to see and  
ears to hear we must attach ourselves to those disciples who  
accompanied our Lord along His steep and narrow path—  
those men who were able, in the end, to have the Vision and  
to hear the Word, which they treasured up in their hearts  
and handed down to us enshrined in the Everlasting Gospel.

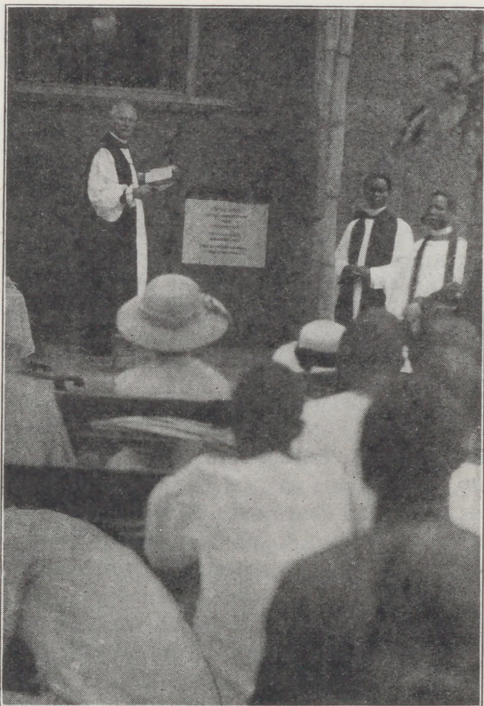
To be able to do this we must, each one of us, here and  
now, take up our cross, and, in the love we bear the Father,  
be prepared to be crucified with Jesus and to make His  
words our own.



LAYING THE CORNERSTONE OF LAGOS CATHEDRAL  
The Prince of Wales participated in this ceremony



PRIESTS AND LAY PEOPLE  
Photographed in front of the new Cathedral after the ceremony



DEDICATING A CHURCH INSTITUTION

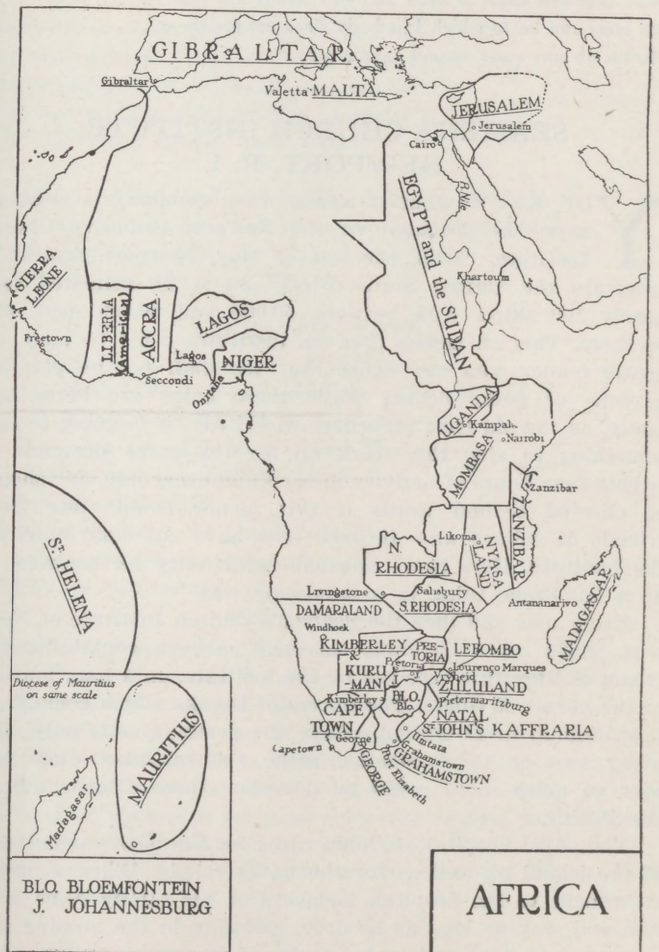


THE BISHOP ON A TOUR OF VISITATION



NIGERIAN CLERGY

Front row: Rev. T. A. J. Ogunbiyi, Bishop Oluwole, the Bishop of Lagos, Bishop Howells, Ven. A. W. Smith. Back row: Rev. Messrs. H. V. Johnson, M. S. Cole, R. S. Oyeboode, E. J. Evans, S. C. Phillips, R. Kidd.





LAGOS

# The Church in Nigeria\*

By the Rt. Rev. F. Melville Jones, D.D.

Bishop of Lagos

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

IN writing a short account of Nigeria, it may be well to begin with a little geography. I am warned to do so by the experience of a missionary from Burmah, who had been giving a lecture on that country, when one of his audience, in thanking him for his interesting address, added, "But I always called that island, of which you have been speaking, *Bermuda* before!"

Nigeria, then, is, after India, the largest tropical dependency of the British empire. Its southern boundary lies on the Gulf of Guinea in West Africa, almost on the equator. It is about three times the size of the British Isles and contains a population of nearly nineteen million of Negro stock. There are only between two thousand and three thousand Europeans, so that it is essentially a black man's country.

#### WHAT THE GOVERNMENT HAS DONE

When I first went there, nearly thirty-five years ago, the interior was quite undeveloped. Lagos, a small island on the coast, was the seat of the British government, but though the hinterland had been proclaimed a British protectorate, no Governor had ever visited the interior, and the small number of European officials and merchants were confined to the coast. Missionaries had established themselves in a few inland towns, and were the pioneers of the awakening and enlightenment which was soon to burst upon that dark land. At the time, however, there were few signs of the wonderful developments which were so soon and so suddenly to change the country and the customs and life of its peoples. There were no roads, no railways, and traveling and transport were slow and difficult. The different tribes were constantly at war with each other, and this made it difficult for people to move about. If they ventured far from their homes they were in danger of being caught and sold as slaves. The Moslem peoples in the North spent their time largely in slave-raiding expeditions, in which they sacked the towns and villages of their heathen neighbors, burning and pillaging and carrying off as slaves the young and able-bodied. Human sacrifices and other customs of like nature were common. The powerful oppressed the weak and helpless, and there was no redress.

This want of security to life and property and the difficulty and danger of traveling about prevented the development of the country, and was a serious barrier to trading enterprises.

The Ijebus, a tribe living near the coast, who had long acted as middle men between the merchants of Lagos and the tribes of the interior, refused to allow these tribes to pass through their territory, compelling them to sell their produce on the boundary line.

This seriously hampered trade. Sir G. Carter, then Governor (1892), determined therefore to effect a treaty with the Ijebus whereby they should agree to open their roads, and give freedom to all who desired to travel by them. The chiefs were invited to meet the Governor in Lagos, and, responding to the invitation, signed the treaty.

The Rev. T. Harding, C.M.S. missionary at Ibadan, was at Lagos at the time, and was present at the interview with the

Rev. H. Tugwell, at that time C.M.S. secretary of the Yoruba mission. Mr. Harding at once determined to take advantage of the newly-signed treaty, and with the Governor's consent started a few days later for Ibadan *via* Ijebu Ode, taking with him twenty carriers from Lagos.

He reached Ibadan without trouble or hindrance in a few days and then, in accordance with an arrangement made with the Rev. H. Tugwell, sent the carriers back for the transport of other loads to Ibadan. As the carriers failed to return on the appointed date, Mr. Tugwell sent a young catechist to

institute inquiries at Ijebu Ode as to their whereabouts. He returned in a few days stating that the carriers were reported to have been murdered on the return journey.

With the approval of the Governor, the Rev. H. Tugwell proceeded at once with the catechist to Ijebu Ode. In an interview with the Awujole (the King), and his chiefs, held in the midst of a great concourse in the open market, the King stated that the carriers had not been murdered but had been driven into the bush. When Mr. Tugwell expressed his desire to go in search of them, the Awujole consented, but the whole mass of the people at once arose in disapproval, and he was driven out of the city.

Some months later a military expedition was sent against the Ijebus, Ijebu Ode was taken, and the submission of the people was received. A British resident, with a small detachment of troops, was stationed in the capital, and there has been peace ever since. Sir Gilbert Carter then toured all through the interior, established friendly relations between the warring

tribes, placed British officers in the chief towns, and the *Pax Britannica* has prevailed practically throughout the protectorate from that day to this. Slave raiding has been stopped. Peace, prosperity, and comparative safety have taken the place of inter-tribal war, oppression, and insecurity of life and property.

This fine piece of empire-building has been accomplished by the British administration working through the African chiefs.

#### WHAT THE DOCTORS HAVE DONE

WE have seen what the government has accomplished. Meanwhile the medical department has not been idle. West Africa in the early days of exploration and missionary effort earned the unenviable title of "the White Man's Grave." There was good reason for such a name. Take for example this record. In 1823 seven new missionary schoolmasters and five women went out to the coast. Of these twelve persons, six died within that year and four more within eighteen months. And such records were not exceptional in those early days.

However, the persevering research work of our doctors and the improvement of conditions under which Europeans live have altered all this. Nigeria cannot even now be regarded as a health resort. The climate is still one of damp heat and there are no "hill stations" as in India, where Europeans can escape from these enervating conditions. Frequent furloughs to Europe are therefore necessary, but with a good constitution to begin with, the regular taking of quinine, proper exercise, and a simple life, there is no reason why white people should not have good health and live long in Nigeria. During the early years of our missionary career both my wife and myself had



RT. REV. F. MELVILLE JONES, D.D.  
Bishop of Lagos

\*This article was originally printed in pamphlet form in England on behalf of the Bishop Tugwell Diocesan Fund, and is reprinted by permission of the Bishop.

frequent attacks of fever, and I ended up with two bad bouts of the dreaded blackwater fever. The last was in 1900. Since then, however, we have had continuous good health, and after over thirty years of strenuous work in West Africa we are both strong and well and hope to be able to continue our work for many years to come.

#### WHAT THE ENGINEERS HAVE DONE

THE public works department has also been busy. When we first went out, it took a week of difficult travel to reach our station, Oyo, about 150 miles from the coast. First came twenty-four hours in a canoe across the lagoon, and then five or six days of tramping through the forest on narrow winding paths, all our luggage being carried on porters' heads. Now the journey can be made by railway and motor car easily in a day. Two railway lines run through the country, one from Lagos to Kano and the other from Port Harcourt linking up with the former at Kaduna.

Roads, making motor transportation possible, are being made in all directions. Telegraph and postal facilities make communication between distant places quite easy and comparatively rapid. Lagos is lighted with electricity and has a good supply of pipe-borne water. Modern civilization has indeed worked a wondrous change in the country and in the outlook of its people.

#### WHAT THE MERCHANTS HAVE DONE

THE changes sketched above have led to a rapid and marvelous development of trade. The chief wealth of Nigeria lies in what the soil produces. The oil from the palm tree and the ground nut, cotton, cocoa, mahogany, rubber, and such like are in great demand for export to England, and the new methods of transport make it quick and easy to get them down to the coast for shipment. No one knows yet what possibilities there are in minerals, but the tin mines of the Bauchi plateau and the coal mines of Enugu are already being developed and promise to add much to the increasing wealth. In exchange for these exports, Manchester cotton goods, enamel-ware, sewing machines, bicycles, motor cars, and all kinds of European goods are imported. Nigeria, from a commercial point of view, has thus become a distinct asset to the empire.

#### WHAT THE CHURCH HAS DONE

THE opening up of the country and the rapid development of trade has undoubtedly added to the material prosperity of the people. Many have grown rich, ride about in their motor cars, build storied houses, and dress in European clothes. The impact of Western civilization has transformed the life of these simple people, but has the change been all together for their true welfare? The motives which have led to opening up of Africa by European countries has been primarily economic. The valuable tropical products referred to above are eagerly desired and needed by nations living in the temperate zone. Such interests, though natural and legitimate in themselves, cannot exhaust our duty toward the peoples we have taken under our protection.

The impingement of a civilized people with their progressive ideas and modern methods upon a people still in the early stage of social development has brought about a violent change in their customs and manner of life. The old pagan religion, as a system, is rapidly disappearing. The raw heathen who leaves his home in the interior and comes in contact with the new civilization, travels by railway, sees the electric light, works for wages, or sells his palm oil to European trading firms, has his eyes opened and goes back to his native village a different man. He no longer reverences and respects the old pagan and ignorant chief who ruled his clan. He no longer believes that the local deity will work him deadly harm unless he propitiates it with sacrifices. His old religion, though no doubt many superstitious ideas remain, as a motive power in his life is gone forever, and unless we give him something to take the place of the old, the last state of that man will be worse than the first.

Civilization alone, even education alone, will not make him a better man. There were certain restraining forces in his old religion, and certain rough justice in his old customs, and when the opening up of the country takes these away we are morally bound to give something better in their place. Here comes in the work of the missionary. The Church has not been idle while these other forces have been at work. When I began my work in Lagos there were only some ten towns in which

the mission had been planted; now there is hardly a village in the southern provinces which has not a Church. The work spreads so fast that it is almost impossible to keep pace with it. Those who have been baptized in the older mission stations go to other places, carrying with them their vernacular Bibles and Prayer Books and begin to teach the young men, who are keen to learn, what they themselves have been taught. They build a church, learn to read and accept the elements of the Christian faith. Soon their idols are given up and the first the European missionary knows of the movement is when a deputation arrives asking him to come and dedicate the church and baptize the converts, with an earnest request that a teacher may be sent to continue their instruction.

They will be quite prepared to pay the salary of a catechist or scripture reader, and to build a house in which he can live. Thus a new Church is founded, but naturally these young converts know very little of what their acceptance of Christianity involves. The change is real as far as it goes. There is a desire for something higher and better; the break with idolatry is genuine, but they know little as yet of the sinfulness of sin and the need of a Saviour; of love for their neighbors as an outcome of the love of God; of the holiness and purity called for in the Christian life, and, unless they are taught these things, education and civilization will be of no real good to them and their new religion may become little more than an outward form. Hence the imperative need for well-trained African teachers and pastors. We do not ask our friends at home for financial help in supporting the native workers. Teachers, catechists, clergy, and even our African bishops are supported by the gifts of the people themselves, but we do need assistance in training them.

The training colleges at Oyo, in the Lagos diocese, and at Awka in the Niger diocese, need enlarging and this involves more money and more staff. At the present moment, the former is in sore straits for a recruit to take up the work of the special training of candidates for the ministry. Also more missionaries for superintending the ever-increasing churches and schools are necessary if the work is to be properly done. Further, more missionaries are required to press forward the work among the women and girls. The movement toward Christianity always begins among the young men. In these new churches we often find, say, 100 young men and only ten girls. Where are the former to get Christian wives and how are Christian homes to be established, unless we can develop the work among the sexes more equally. It is for these young churches that they may be adequately nurtured and trained in their young days that we specially plead. Otherwise they will grow up weak and lifeless and no amount of care afterwards will overcome the mischief resulting from want of proper attention in these early days.

---

**NEXT WEEK: The Church in Labuan and Sarawak. By the Bishop of Labuan and Sarawak.**

---

#### COMMON DAYS

ONE of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments have most to do with our character and capacity.

We are wrong. Common days, monotonous hours, wearisome paths, plain old tools, and everyday clothes tell the real story. Good habits are not made on birthdays nor Christian character at the new year.

The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountain-top, but the test, the triumph, is at the foot of the mountain, on the level plain.

The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is won or lost.

Thank God for a new truth, a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground and teach it to walk with feet, work with hands, and stand the strain of daily life, we have worse than lost it; we have been hurt by it.

A new light in our hearts makes an occasion; but an occasion is an opportunity, not for building a tabernacle and feeling thankful and looking back to a blessed memory, but for shedding the new light on the old path, and doing odd duties with new inspiration.

The uncommon life is the child of the common day, lived in an uncommon way.—*Dr. Maltbie D. Babcock.*

# The Washington Cathedral Library

By Edwin N. Lewis

PLANS for the development of Washington Cathedral library as an important factor in the National Cathedral undertaking and a potential auxiliary for the other library facilities in the national capital were announced recently by the Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington, on behalf of the Cathedral chapter. The announcement coincides with the opening of the memorial wing of the library to the local clergy and to theological writers and students so far as the present facilities will permit.

The statement by the Bishop of Washington says:

"The fundamental purpose behind the building of the Cathedral library is to inculcate the spirit of learning on Mount Saint Alban along with the spirit of worship in the Cathedral edifice. This ideal implies something more than the acquiring of information.

"Oxford was first an assembly of scholars who came there to prosecute their studies. Then students came to sit under them and they have continued to come until this day. That is why Oxford is a seat of learning.

"Ours is an age of specialization. It is becoming increasingly clear that, if we are to meet the problems and issues of our present age, we must more and more develop specialists who can speak with authority on religion and its several agencies.

"We must command the best scholarship. The best scholars must be thoroughly informed if we are to resist the fallacies and unreasoning arguments of those who deny the validity of

One of the interesting features in connection with the Washington Cathedral library is the proposed guest house which is to be modeled after that valuable adjunct to the famous St.



ARCHITECTS' DRAWING OF THE CATHEDRAL LIBRARY

(With the apse, transepts, and central tower of the Cathedral rising in the background.)

In planning the Cathedral Library, the trustees have in mind a distinct contribution toward the restoration of theology as the "Queen of the Sciences." Its facilities will be available to the college of preachers, writers on theology, clergymen, and laymen. It is hoped that the library will inculcate the spirit of learning on Mount Saint Alban along with the spirit of worship in the Cathedral edifice. The completed memorial wing of the library is shown at the extreme left of this drawing.



MEMORIAL WING OF THE CATHEDRAL LIBRARY

Building of the first wing of the National Cathedral Library has been made possible by the gift of Mrs. Violet Blair Janin in memory of her mother. When completed the entire library will have 300,000 volumes, taking rank with the foremost theological libraries in the world.

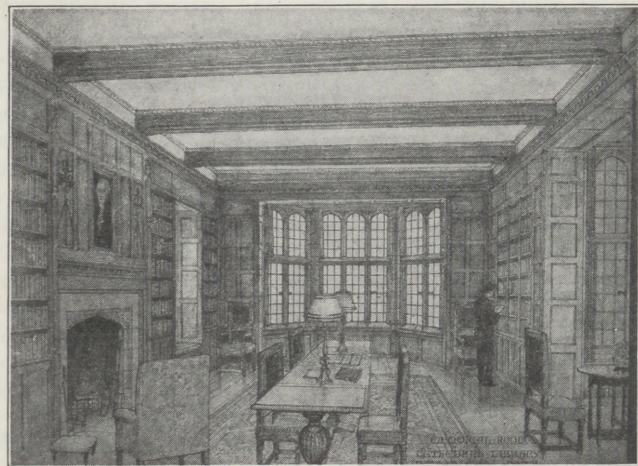
the Christian faith and challenge the importance of the Christian Church."

With such resources as the library promises at the command of the College of Preachers, writers on theology, clergymen, and scholars, much can be done to restore theology to her former position as the queen of sciences.

No effort will be made by the Cathedral library to duplicate information in the Congressional library or other libraries in Washington. The library on Mount Saint Alban will include books on the history of Christianity from its beginning on doctrine, liturgies, Church music, homiletics, preaching, biography, Church law, and Church architecture.

It is interesting to note that in the early days of the Cathedral as a Christian institution, the canon chancellor served as instructor for the first lawyers. Therefore, canon chancellor is one of the earliest of law terms and the legal profession must turn to the cathedrals to find its beginning.

In addition, a library such as that of the Cathedral of St. Peter and St. Paul will contain books and reference works on sculpture, painting, stained glass, metal and wood work, Church music, hymnology, organs, bells, and chimes, and other objects making up the material fabric of a great fourteenth century gothic Cathedral up-building to preach a spiritual lesson in the New World.



READING ROOM

Architects' drawing of reading room in the memorial wing of the Cathedral Library which is patterned after a gentleman's oak paneled library of the Tudor period. Over the fireplace will hang a portrait of George Washington, recently presented to the Cathedral by John Jay Chapman of New York.

be the means of inspiring the writing of theological works of permanent value. In this field the Church in America has not been particularly fertile in the past, largely, perhaps, because such books, if really valuable, are the results of meditation, much research, and study. The average American clergyman

is so tied down to daily routine that little time or inclination is left for creative work.

Through the gift of a generous Churchwoman, Mrs. Violet Blair Janin, member of an old Washington family long affiliated with the Church here and devoted to the interests of Washington Cathedral, in memory of her mother, Mary Jesup Blair, the building of the first wing of Washington Cathedral library, begun in 1924, has been completed. The memorial wing will be equipped with modern facilities, although the reading room is patterned after the oak paneled library of a gentleman of the Tudor period.

The library will contain several of the art treasures of the Cathedral which have come to it from time to time. Arrangements have been made to place in the Tudor reading room the painting of George Washington presented to the Cathedral by John Jay Chapman, of New York, and which now has temporary shelter in the Corcoran Gallery of Art.

Washington Cathedral is most fortunate in having found for its first librarian a man who has the traditions and background of the Church as well as an inherent love of books to guide him in his task. In the Rev. Joseph Fletcher, for years rector of Rock Creek parish, the Cathedral has secured, to quote a recent issue of the *Church Militant*, "a deep and learned student and a well informed theologian; a wonderfully well read man in the liberal arts and conversant with every branch of literature."

The librarian is enthusiastic about the collection and pointed out that it contains some very valuable accessions. The history of the American Church is very complete and there is also a valuable set of bound journals of the General Conventions of the Church in the United States beginning with the first held in 1784. The library of the late Bishop Satterlee occupies an honored place. Other libraries are those of the late Archdeacon Richard P. Williams and the Rev. William Tayloe Snyder, scholars and devoted friends of the Cathedral undertaking.

A remarkable collection of books on travel and art is contained in the group given by Mrs. William R. Turner and Mary S. Lawrence. The donor's name is carried on the Cathedral library book plate in each volume so it will be a memorial to the generous friend who gave it.

The largest donated addition thus far received is the library accumulated by Sarah F. Smiley, founder of the Society for the Home Study of Holy Scripture and Church History. It is regarded as one of the most valuable Church collections in the United States, and numbers about 6,000 books.

Among the recent gifts to the library were forty-five volumes of ecclesiastical biography and American history, particularly of the period of John Quincy Adams, given by Mrs. Benjamin H. Buckingham and Isabel Freeman of Washington, and the library of the late Rev. James Kirkpatrick, rector of a Bethesda, Md., parish. Mrs. Kirkpatrick is a daughter of the late Bishop Dudley of Kentucky, and the Kirkpatrick collection includes many of Bishop Dudley's choicest treasures from his library.

Thus little by little and book by book Washington Cathedral library grows. In years to come the Cathedral library at Washington may be as famous for the rarity of its collection as are some of the Cathedral libraries of the Old World.

The universal sorrow over the burning of the library of Louvain proved how mankind treasures those storehouses of knowledge. So true friends of Washington Cathedral will regard its library as a sacred charge to hand on to the generations to come the written lore of the present and past ages.

---

To WALK staunchly by the best light one has, to be strict and sincere with oneself, not to be of the number of those who say and do not, to be in earnest—this is the discipline by which alone a man is able to rescue his life from thralldom to the passing moment and to his bodily senses, to ennoble it and to make it eternal.—*Matthew Arnold*.

## THE CATHOLIC SOCIETIES AND THE ENGLISH PRAYER BOOK

The Living Church News Bureau  
London, March 25, 1927

THE English Church Union and the Federation of Catholic Priests have decided to publish now the memorandum which was addressed to the archbishops and bishops on behalf of these societies at their meeting on March 2d. The memorandum states:

"The Central Council of Catholic Societies, after the most careful consideration and with a deep sense of responsibility, most earnestly urges the bishops to postpone, for some years, if not the whole Book Proposed to be annexed to the Prayer Book measure, 192---, at least the provision of an alternative order of Holy Communion and any formal provision for the reservation of the Blessed Sacrament. . . .

"They make the above suggestion on two main grounds. In the first place they believe that liturgical revision should follow and register a large, although not necessarily universal, agreement among Church people. It should not be in advance of and seek to compel such agreement. They believe that this condition is now satisfied in regard to many of the bishops' proposals. . . . But they are reluctantly convinced that this stage has not been reached in regard to the Eucharist. This is evidenced by the very many misunderstandings of Catholic doctrine as to the Eucharist, which emerge alike in the criticism and in the defense of the bishops' eucharistic proposals, and which necessarily issue in widespread alarm at anything which may seem to countenance that doctrine in a more obvious manner. It is evidenced also by the fact that the proposals in question fail to commend themselves in important particulars both to much Protestant and to much Anglo-Catholic opinion.

"It has by now become clear that a large body of Anglo-Catholic opinion could not accept a liturgy which suddenly reversed the tradition of the English Church since its beginning 1,400 years ago. Many could not accept the proposed rubrics as to reservation. Nor could they accept those rubrics, even if they were amended on other points, so long as they absolutely prohibit all corporate worship of our Lord in the Holy Sacrament when reserved.

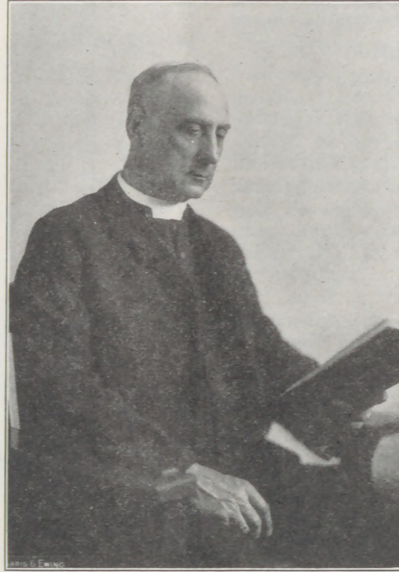
"These objections may be right or wrong. They are, however, held by so substantial a body of opinion and with such conviction as to make it certain that the bishops' proposals would not produce peace, and could only be enforced, if at all, by a widespread and determined use of ecclesiastical discipline.

"At all times and in all matters much may be said in face of grave disorders and divisions for passing such laws as appear to a majority to satisfy legitimate demands, and then for firmly enforcing these laws; yet in secular affairs it has come to be recognized that, in face of long-standing disorders and irreconcilable but deeply felt convictions, an agreed settlement must be sought even at the cost of delay and of apparent vacillation. . . .

"Those who issue this statement . . . realize that it is impossible, having regard to other opinions, for any action to be taken which would formally countenance practices which many Church people hold to be gravely wrong. But until something in the nature of an agreed settlement is possible they ask for the continuance in these matters of the existing policy, which, while withholding any official approval, recognizes diversities of belief and allows the tests of experience and discussion to do their work.

"The second argument for postponing the particular issues which are involved admits of very brief statement, but to many it seems of paramount importance. These issues deeply affect Christian sentiment and devotion. They concern what should be the Sacrament of Unity. It is inevitable that if they are pressed at the moment this will result in widespread and bitter controversy, and that this controversy will be carried on, not only in the assemblies of the Church, but on the floors of both Houses of Parliament. Such a result is calculated both deeply to offend Christian sentiment and gravely to damage the cause of religion."

After expressing gratitude to the bishops and general agreement with many of their proposals, the memorandum concludes with a profession of loyalty and devotion to the Church of England, and of a "profound conviction that they contend for no doctrine which is not implied by those standards of belief to which the Church of England stands committed." It is signed by Lord Shaftesbury, president of the English Church Union; Canon Darwell Stone, chairman of the Federation of Catholic Priests; and the Rev. C. P. Shaw, superior general of the Confraternity of the Blessed Sacrament.



CATHEDRAL LIBRARIAN

The Rev. Joseph Fletcher, recently appointed librarian of Washington Cathedral, and formerly rector of Rock Creek parish in Washington, D. C.

# AROUND THE CLOCK

By Evelyn A. Cummins

THERE has been some mourning among sentimental souls over the first decision to leave out St. Valentine and St. Nicholas from the Calendar of the English Church. A writer to the London *Nation* laments St. Valentine especially. He says:

"A tear of sentimental regret is due to the memory of St. Valentine, who has been ejected from the Calendar by the bishops. The reasons for his expulsion have not been disclosed. Perhaps the learned men at Lambeth discovered something dubious in the origins of his sainthood, and so steeled their hearts against this ancient member of their own order. In the old belief, it was Bishop Valentine who sanctified the mating of the birds in February. . . . With St. Valentine goes St. Crispin, the saint of cobblers, and the theme of a famous burst of patriotic poetry in *Henry V*, and other saints who have been ruthlessly degraded—like Santa Claus, who will be remembered though the whole bench of bishops fulminate against him. In lamenting the loss of St. Valentine, I cannot do better than transcribe from my old leather-backed Donne the opening of the *Epithalamion*, containing one of the loveliest lines in English verse:

"Haile Bishop Valentine, whose day this is,  
All the aire is thy Diocis.  
And all the chirping Choristers  
And other birds are thy Parishioners,  
Thou marryest every year  
The Lirique Larke, and the grave whispering Dove . . ."

ANOTHER writer, a rather unsanctimonious person, has published in the *Spectator* a clever and refreshing little poem on the subject. It speaks for itself. (I humbly hope no one will think I am irreverent about bishops, than whom I hold none more in awe, of course.)

## "EHEU FUGATI"

"Leave to the isle distracted  
The conqueror of snakes  
And take away King Alfred!  
He only burns the cakes.  
Grant us your strong protection,  
Saint Anskar and Saint Hild—  
But shall this new connexion,  
Supplant our old affection,  
Old loyalties be still'd?"

"O Sancte Nicolae  
Whom nursery lips adore,  
Come down that Lambeth chimney  
And, while their Lordships snore,  
Tip-toe, lest they should hear 'ee,  
Their shovel hats destroy,  
Remove their gaiters dreary,  
Give caps and crackers cheery  
And stockings-full of joy.

"O saint of one-and-twenty,  
Saint Valentine to name;  
The catkins bloom a-plenty,  
The woods are all aflame.  
At dawn the blackbird's wooing;  
At eve the rooks return;  
Young blood is up and doing;  
O saint of lovers' suing!  
To thee our candles burn.

"Sancti sanctaeque cuncti,  
Who love the young and free,  
Non sumus nos defuncti!  
A nest's in every tree.  
Good-bye to sermons prosy,  
To dogmas dull and dry!  
Youth's good, and cheeks are rosy  
On every bank's a posy,  
And every corner's cosy.  
Saint Dryasdust, good-bye!

"Ut olim crusta blandi  
Dabat Horatius,  
Est tempus concordandi:  
Quid innocentius?  
Non semper strictos mores  
Est observare fas:  
O reverendiores  
Doctores, confessores,  
Nos paulo juniores  
Sit nobis lenitas."

The anonymous author was promptly taken to task by a

correspondent who wrote that the heading for the poem was an outrage against Latinity. He received the following answer:

"The misquotation in my poem *Eheu Fugati* was, of course, intentional. *Fugaces* can only mean 'runaway,' and would be inappropriate to two holy men, one of whom died a martyr. *Fuga* and *fugo*, on the other hand, are classical in the sense of legal banishment: Cicero, Ovid, and Tacitus use them in this sense.

"Apparently one Orbilius differs from another. In my school-days I sat at the feet of really great Horatian scholars; and the use of that well-worn tag, *Eheu fugaces*, merely because it is well-worn, would have made them very weary indeed. Misquotation may or may not be an art; that is a matter of taste. But hackneyed quotation is always a vice, and doubly so when out of place."

THERE never was a minister like Elmer Gantry," said William Lyon Phelps, author and professor of Literature at Yale University, in an address on current books and plays the other day in New York. "It was obviously written by Sinclair Lewis when he was in a rage. The author was literally foaming at the mouth, and a great work of art is never created that way. I think I have a right to speak on this subject, because I know something of Baptist ministers. My grandfather and father were Baptist ministers. All my living brothers are Baptist ministers, and there has been a constant string of Baptist ministers walking through my house for years, and I have never known one like Elmer Gantry."

Dr. Phelps is said to have been an instructor of Sinclair Lewis at Yale.

FOR two days in February the large clock on St. Paul's Cathedral in London was out of order and was kept going for a number of hours by hand, while some worn pins were being repaired. Several men took turns in revolving the wheels and the clock was kept going at a normal rate.

A MAN and his wife recently returned to New York from a nine months' trip of exploration in South America. The man was a physician. For medical attention given to an Indian who was suffering from the effects of a snake bite, the doctor was presented with the head of another native Indian who had ventured to take a wife from the donor's tribe and had paid for the venture with his life in a skirmish with a member of the tribe who resented the selection. The head was dried by a native process and measured about six inches in diameter. It was hard and black. The lips were sewed "to keep in the evil spirits," and there were feathers in the ears. The hair was long and black. The doctor's wife brought it back in a trunk. Personally, I have decided never to go exploring in South America. For some simple humane act I might by an awful fate be given the dried head of a young Indian. I saw a picture of this one and that was enough. It looked like something than which there could be nothing than whicher.

IN *The King's Henchman*, the new opera by Edna St. Vincent Millay and Deems Taylor, which has made such a sensation in New York, Dunstan, the Archbishop of Canterbury, says to the lords at the Hall of King Eadgar, who have been ridiculing him, "The Church of God is not a candle. Blow on."

BECAUSE of the protest of thirty Buddhists in New York, a statue of Buddha has been removed from a scene in a new musical show called *Lucky*. A native of Ceylon, a Buddhist, who has a part in the show, appealed to other Buddhists to protest against the use of this statue. According to a statement issued by the producer of *Lucky*, the protest was made because one of the actresses dives from the head of the Buddha, not simply because of the placing of the statue upon the stage.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

## INTERESTING INDICATIONS OF CURRENT TENDENCIES

BY THE REV. FRANCIS J. HALL, S.T.D.

I HAVE received a group of volumes, mostly suitable for all reasonably educated readers, which have this in common, that they exemplify several of the more significant changes of outlook now going on.

The first two, W. G. Peck's *Catholicism and Humanity* (Morehouse. \$1.00), and Dr. W. E. Orchard's *Foundations of Faith, III: Ecclesiological* (Doran. \$1.75), illustrate the recent striking growth among Protestant non-conformists of what calls itself "Free Catholicism." It represents an effort to recover the Catholic position without abandoning the supposed freedom enjoyed in Protestant denominations. Mr. Peck, however, has found that Catholicism logically issues in conformity to the Catholic Church, and in his Introduction he gives a significant account of his conversion to the English Church and hearty acceptance of Anglo-Catholicism. There follow three lectures on Catholicism and Society; Catholicism and the Soul; and Catholicism and the World's Future. The resulting little book of 109 pages is about as fine a popular, fresh, and up-to-date exposition and defense of the Anglo-Catholic movement and position as is now available. It is a striking example of the fact that when an intelligent Protestant comes to us by reason of changed convictions he reveals a vigorous Catholic mind, and is able to defend Catholic principles with peculiar persuasiveness.

Dr. Orchard, on the other hand, retains his non-conformist status, although it is stated that he has been ordained congregationally, presbyterially, and episcopally. The above-mentioned volume is the third of a series of four volumes, those previously issued being *theological* and *Christological*. They show him to be a very competent expounder of Catholic doctrine, and the series might well be added to every clergyman's library. Intelligent laymen will also find them fascinating. In this volume the distinctive marks of his "Free Catholicism" are clearly set forth. His position is akin to Roman rather than Anglican Catholicism, the latter being largely ignored in his book as extraneous. He frankly commends the doctrine of transubstantiation, and declares the Roman Church to be, *formally* speaking, the True Church. This raises the question: "Why then does he not submit to the papal obedience?" His answer to this question is based upon the distinction between the "body" and the "soul" of the Church, a distinction which he finds accepted by Roman writers, who recognize that many who are not in communion with the papal see none the less belong to the soul of the Church and are within the pale of salvation. The reason by which he justifies remaining apart is the fact that the papal see is abusing its office to the destruction of Catholic freedom. As I have pointed out, he disregards the Anglican claim, and does not appear to perceive at all that he might conform to the Catholic hierarchy in the Church of England without surrender of Catholic liberties. But this illogical element in his position does not alter the fact that his volumes constitute valuable contributions to Catholic theology.

ANOTHER significant movement of our time is that of Neo-Scholasticism, an effort in the Roman Church (initiated by Leo XIII when he urged the study of St. Thomas Aquinas in the Roman Church) to revive the popularity of Scholasticism, and to adjust its exposition to modern thought and language. *The Catholic Church and the Appeal to Reason*, by Leo Ward (Macmillan. \$1.00), illustrates this tendency—embodied in a rapidly growing literature. It was characteristic of St. Thomas that he made much of the part of reason in determining belief in God and revealed doctrine. The latter is indeed in fundamental regard *above* human reason, but not contrary to it—in fact, addressed to it and subject to defense by it. This writer

maintains with some persuasive power that truth is necessarily rational and therefore necessarily enlists reason in its acceptance and vindication. But he does not separate reason from the affectional and volitional aspects of mental functioning. His aim rather is to combat the current tendency, aided by some of the new psychologists, to disparage reason in the interest of instinct and feeling as bases of belief.

ALTHOUGH not exactly in line with the class of books I am reviewing, I may be pardoned for mentioning another Roman Catholic book, *The Vision Prophetic*, by John D. Walshe, S.J. (Macmillan. \$1.00). The legend is analogous to that of Dante. A devout soul is permitted, under the guidance of his guardian angel, to have one day's experience of heaven. This experience is described in a poem which has considerable beauty, although not at all to be put on a level with Dante's *Paradise*. It has the merit of stressing the personal and social aspects of life eternal. I think many devout lay men and women would gain edification from it.

ANOTHER current tendency, somewhat widespread, even dominant in liberal circles, is that of emphasis—often exclusive and productive of a reduced Christology—upon the human side of Christ. One consequence is a revival of interest in the ancient Antiochene school of Christian writers. Whereas the school of Alexandria was allegorical and mystical, that of Antioch was severely literal and logical, and peculiarly interested in defending the distinctness and completeness of our Lord's Manhood. Its writers were apt to use language which was elsewhere interpreted to involve division of Christ's Person into two Sons. This was due in part to their peculiar terminology. A useful study of this school is to be had in L. Patterson's *Theodore of Mopsuestia and Modern Thought* (London: S.P.C.K. \$2.40). Theodore has been thought to be the originator of Nestorianism—the division of our Lord's Person. Perhaps Mr. Patterson is right in maintaining that he had no intention of departing from the Church's traditional faith. But many turns of phrase—in particular his habit of designating our Lord's two natures as "The Word" and "The Man," suggestive of two persons—make it impossible to relieve him of the charge of paving the way for Nestorianism. (I am not answering the question whether Nestorius was a Nestorian.) The Antiochene terminology was both out of date and misleading, and our author does not seem to realize how misleading it was. As a study of the Antiochene school the book is well worth reading.

*Creative Personality: A Study in Philosophical Reconciliation*, by Ralph Tyler Flewelling, with Introduction by H. Wilson Carr (Macmillan. \$2.50), represents the tendency of modern philosophy, and also of Christian apologetics, to write in terms of personality rather than of substance, and to use the word "reality" where previously "substance" would be employed. It is a fine vindication of the thesis that Person is the abiding element in Change, the source of causation, and the explanation of reality. The argument requires disciplined thought to appropriate, but is clearly presented and is both fascinating and convincing. Incidentally, a wide range of scientific and philosophical problems is faced, and the result is indirectly of great value for Christian apologetic.

*The Words From His Throne*, by Bishop Slattery (Longmans. \$1.00), contains a series of short addresses given by Bishop Slattery in Trinity Church, Boston, on Good Friday, 1926. The reader will find herein most appropriate studies for Holy Week. The Passion story is so graphically related that no one can read this book without obtaining spiritual help.

A. T. P.



## Church Kalendar



APRIL

- 10. Sixth (Palm) Sunday in Lent.
- 14. Maundy Thursday.
- 15. Good Friday.
- 16. Easter Even.
- 17. Easter Day.
- 18. Easter Monday.
- 19. Easter Tuesday.
- 24. First Sunday after Easter.
- 25. Monday. St. Mark.
- 30. Saturday.

### KALENDAR OF COMING EVENTS

APRIL

- 25. Convention of South Carolina.
- 26. President and Council meeting, province of Midwest, Mishawaka, Ind.
- 27. National Council meeting, New York City. Conventions of Arkansas and Georgia.
- Convocation of Honolulu.

### CATHOLIC CONGRESS CYCLE OF PRAYER

EASTER WEEK

- Holy Cross Church, Northeast, Pa.
- Sisters of St. Margaret, Philadelphia, Pa.
- St. Philip's Church, Joplin, Mo.
- Franciscan Friars, Merrill, Wis.

### APPOINTMENTS ACCEPTED

CURTIS, Rev. G. G., formerly rector of Christ Church, Crookston, Minn. (D.); to be rector of St. Paul's Church, Virginia, Minn. (D.) May 1st.

DANIELS, Rev. H., formerly vicar of Trinity Church, Thermopolis, Wyo.; to be rector of St. Peter's Church, Helena, Mont. April 24th.

EDWARDS, Rev. E. A., formerly rector of Trinity Church, Lawrence, Kan.; to be student chaplain of the University of Oklahoma and priest-in-charge of St. John's Church, Norman, Okla. New address, 712 White St.

ELLIOTT, Rev. Wm., formerly rector of St. Paul's Church, Virginia, Minn. (D.); to be priest-in-charge of St. Mark's Church, Durango, Colo., and associate missions. New address, Durango.

LANGHORNE, Rev. J. L., formerly priest-in-charge of St. Paul's Mission, Martin's Ferry, Ohio (S. O.); to be rector of St. Philip's Church, Northside, Cincinnati (S. O.) New address, 4505 Hamilton Ave.

LOFLIN, Rev. W. L., non-parochial priest of Colorado; to be rector of St. Stephen's Church, Sherman, Tex. (Dal.)

MARTIN, Rev. H. E., formerly priest-in-charge of St. Elizabeth's Mission, Floral Park, L. I., N. Y.; to be priest-in-charge of St. Michael and All Angels' Church, Seaford, L. I., N. Y.

SCOTT, Rev. J. F., formerly rector of St. John's Church, Providence, R. I.; to be rector of St. Stephen's Church, Lynn, Mass. New address, 80 So. Common St.

SWINDLEHURST, Rev. FREDERICK, formerly rector of St. Andrew's Church, Scotia, N. Y. (Alb.); to be chaplain of Immigration Service, Toronto, Ont. (Tor.) April 1st.

TUTTON, Rev. W. M., formerly associate minister of Calvary Mission, Williamsville, N. Y. (W. N. Y.); to be priest-in-charge of St. John's Church, Dickinson, N. D. New address, 313 West Sims St.

WAGNER, Rev. J. C., formerly rector of Good Shepherd Memorial Church, Petersburg, Va.; to be general missionary in the diocese of Southern Virginia. After April 17th.

WATTS, Rev. G. O., formerly rector of Trinity Church, Clarksville, Tenn.; to be rector of St. John's Church, Hampton, Va. (S. V.) May 1st.

### RESIGNATION

Fox, Rev. O. C., as rector of the Memorial Church of the Good Shepherd, Parkersburg, W. Va., on account of ill health. New address, 828 West Woodland Ave., Youngstown, Ohio, April 1st.

### NEW ADDRESSES

STERRETT, Rt. Rev. FRANK WILLIAM, D.D., LL.D., Bishop Coadjutor of Bethlehem, formerly 123 E. Market St., Bethlehem, Pa.; Hotel Bethlehem.

AGASSIZ, Rev. C. E. L., formerly of 665 Lombard St., Portland, Ore.; 701 Vanderbilt St.

BLACK, Ven. JAY CLAUD, formerly of 11 Ainsworth Bldg., Portland, Ore.; Box 561, St. Helens, Ore.

CLARK, Rev. S. C., JR., formerly of 400 E. Washington St., Pasadena, Calif.; 426 North Raymond Ave.

CRAIK, Rev. C. E., formerly of 23 Easton Court, Louisville, Ky.; 1446 S. 3d St.

EVANS, Rev. J. A., formerly of 1737 Ivar Ave., Los Angeles; Box 455, Hollywood Station, Los Angeles.

JUNG, Rev. G. P., D.C.L., formerly of 153 Boardman St., Elmira, N. Y.; 2219 Hampton St., Swisssvale, Pittsburgh.

SNOW, Rev. N. H., formerly of 1334 Nipoma St., San Luis Obispo, Calif.; 37 Center St., Santa Cruz, Calif.

WITHCOMBE, Rev. J. M., formerly of 13437 Merl Ave., Lakewood; 1530 Clarence St.

### CORRECTIONS

BEDINGER, Rev. H., address incorrectly given in THE LIVING CHURCH, issue of March 26th, as La Jolla, Calif.; permanent address, Moylan, Pa.

SCHUYLER, Rev. H., incorrectly given in THE LIVING CHURCH in the issue of March 19th as 306 Hamilton Ave., Trenton, N. J.; correct address, 121 Academy St.

SHORT, Rev. J. L., address given incorrectly in the *Living Church Annual* as 70 Tremaine Ave., Kenmore, N. Y.; correct address, 70 Tremaine Ave., Kenmore Station, Buffalo.

WOLVEN, Rev. R. L., address given erroneously in the clergy list of the *Living Church Annual* as 1314 G St., Washington; correct address, 3701 Massachusetts Ave., N. W.

### ORDINATIONS

DEACONS

ANKING—On February 27th, the Rt. Rev. Daniel T. Huntington, D.D., Bishop of Anking, ordained to the diaconate C. H. LO, T. T. WU, and Y. F. CHANG, in the Cathedral of the Holy Saviour, Anking. The candidates were presented by the Rev. H. C. C. Yen and the preacher was the Rev. Lindel Tsen. All the candidates are graduates of the Central Theological School.

The Rev. Mr. Lo will be assistant at the Church of the Resurrection, Kiukiang, the Rev. Mr. Wu goes to Sanshan, and the Rev. Mr. Chang goes to Nanling.

### DIED

LEWIS—Entered into life eternal, at Muskegon, Mich., March 16th, KEBBLE DOANE, son of the late Rev. and Mrs. Albert C. LEWIS of Elk Rapids, Mich. Burial office at St. Paul's Church, Muskegon, and committal service at Elk Rapids.

"May he be numbered with Thy saints in glory everlasting."

WOOD—Entered into rest, Thursday, March 10th, at her home in Trenton, N. J., HELEN HENRIETTA WOOD, widow of George W. Wood, a devout Churchwoman and a member of Trinity Church, Trenton. Requiem, March 12th at 7:30 A.M., and at 12 noon, the offices for the Burial of the Dead were held in her parish church, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, and the Rev. C. N. A. Pooley, officiating. Mrs. Wood is survived by her only child, Mary Reed Wood.

"Jesu mercy"

### MEMORIALS

Charles S. Kilbourne

Be it resolved that: Whereas it has pleased Almighty God to call unto Himself our faithful and beloved fellow Churchman and co-worker, CHARLES S. KILBOURNE, who served as senior warden and vestryman from 1893 to 1918,

Whereas Trinity Church and the Community has suffered a distinct loss in the death of one who in his Church, business, and community life was an inspiring example to his associates and,

Whereas the wardens and vestry feel a great personal loss in his departure from this life, we hereby extend to Mrs. Kilbourne and family our sincerest sympathy in their bereavement. May his soul rest in peace and light perpetual shine upon him.

Be it further resolved that this resolution be spread on the records of the vestry and that a copy be sent to Mrs. Kilbourne and published in the local papers, in the diocese of Chicago, and also in THE LIVING CHURCH.

Howard E. Thompson

To the dear memory of HOWARD E. THOMPSON, priest. Entered into rest July 2, 1924. Of your charity pray for his soul.

### MAKE YOUR WANTS KNOWN

THROUGH

### CLASSIFIED DEPARTMENT

OF

### THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices not over 50 words inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, 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.

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

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

### POSITIONS OFFERED

CLERICAL

**PRIEST—WANTED FOR PALM SUNDAY,** assist Solemn Mass in Italian parish; Jersey, near New York City. Full Catholic ceremonial (English Gospel). Small remuneration. Box-184, City Hall Station, New York City.

MISCELLANEOUS

**WANTED—PRINCIPAL FOR BOARDING** school for girls. Situated in the west. Excellent school with fine traditions. Previous experience desirable. Splendid opportunity. Inquire this office. M-855, LIVING CHURCH, Milwaukee, Wis.

### 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 CONTEMPLATING CHANGE DESIRES** new work, preferably archdeacon, or would accept parish. Highest references. Address Box S-845, LIVING CHURCH, Milwaukee, Wis.

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

**RECTOR IN UNIVERSITY TOWN WOULD** like parish or curacy in or near New York or Philadelphia. D-864, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**COLLEGE JUNIOR, AGED TWENTY-TWO,** desires position as tutor, chaperone, companion during summer, available June 1st. Qualifications: well educated, versatile conversationalist, fluent French speaker, good traveler. Qualified to coach in science, mathematics, languages, French, English, Latin. References. Address V. S.-860, LIVING CHURCH, Milwaukee, Wis.

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

**ORGANIST WISHES POSITION WITH** parish accustomed to, or deeply desiring the most artistic and devotional in choir work. Junior choirs. Expert. Address S-866, LIVING CHURCH, Milwaukee, Wis.

**REFINED, CONGENIAL CHURCHWOMAN** wishes position, housekeeper motherless home or institution. Excellent references. Address Box M-868, LIVING CHURCH, Milwaukee, Wis.

**WANTED—BY DAUGHTER OF CHURCH** organist, summer position as governess. Tutoring. Graduate Montclair Normal School. Experienced in Kindergarten and Primary. Address E-865, LIVING CHURCH, Milwaukee, Wis.

**PAROCHIAL MISSIONS**

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

**APPEALS**

**ALL SAINTS' CHURCH, NEW YORK,** in its 103d year of service, appeals for financial aid. This is a Catholic-Evangelical parish on the far lower east side of the city, working especially among the children of the neighborhood. Necessary daily expenses are \$5.00. Who will give \$5.00 a year? REV. HARRISON ROCKWELL, vicar, 292 Henry Street. Contributions received cover 179 days.

**LONDON CALLING—THROW A BRICK** across the herring pond. There must be American ladies and gentlemen who sympathize with England in the throes of peace. You especially who welcomed our Bishop with your splendid warmhearted hospitality. Some of your noblest made a new relationship with us with their blood. After our anguish of the war we were left impoverished with a gigantic housing problem. The nation tackled that difficulty and in a night built thousands of houses by the national purse, but not churches. A new district of thousands, all with families, and no Church! In great America there must be generous hearts with imagination who will respond to an appeal from a priest faced with an impossible task. Right across the Atlantic comes a cry from one small part of God's battle line—help us to build a church in little old London. Your sister, England, may be older, but she is down and out. Successful, prosperous sister, help! In the King's name. THE REV. E. A. SOMERSET ALLAN, St. Hilda's Hall, White Hart Lane, London, N. 17.

**UNLEAVENED BREAD**

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

**INCENSE**

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

**STATIONS OF THE CROSS**

**STATIONS OF THE CROSS: MODELED** and decorated by Robert Robbins. Set of fourteen, 20 x 20 inches, priced at \$300.00 for set. Address, ROBERT ROBBINS, 5 Grove Court, New York, N. Y.

**VESTMENTS**

**ALTAR AND SURPLICE LINEN. SOLD BY** direct importer, by the yard or piece, to guilds, rectors, and others. Wholesale rates. New Specials, 305 54-inch fine and heavy for Fair Linen. Surplice Linen, 1800 36 and 40 inch. Write for prices and samples. MARY FAWCETT, 115 Franklin St., New York City.

**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.

**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, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

**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.

**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.

**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.

**TRAVEL**

**TOUR OF FRANCE BY PRIVATE MOTOR** car. 15 days \$145.00, conducted by English editor of a Paris magazine. Limited to five members. THOMPSON TRAVEL BUREAU, Saginaw, W. S., Mich.

**GAMES**

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

**FOR SALE OR RENT**

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

**FOR SALE**

**SUMMER HOME IN SOUTHERN PART OF** Vermont. Modern seven room frame house. Slate roof. Double garage. Fruit trees. Private bathing and fishing. Address: L. E. LACKEY, Winter Park, Florida.

**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.

**SUMMER RESORT**

**LOCH LOMOND, NEW BRUNSWICK. QUIET** summer resort. Eleven miles from St. John. Grand scenery, ideal climate; boating and fishing, chain of lakes, hotels, stores, good roads, Catholic Church. For further information, apply to Rev. C. W. FOLLETT, Loch Lomond, St. John Co., N. B., Canada.

**HEALTH RESORTS**

**S. T. 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.

**BOARDING**

Atlantic City

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

Los Angeles

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

New York

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

**SISTERS OF THE HOLY NATIVITY**

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

**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.

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' Church, New York**  
Henry and Scammel Streets.  
Chambers Street 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.

**MAUNDY THURSDAY**  
High Mass and Procession (Dr. Delany), 10:45.  
**GOOD FRIDAY**  
Mass of the Presanctified, 10:00.  
Preaching of the Cross (Dr. Delany), 12 to 3.

**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  
**PALM SUNDAY**  
Solemn Procession, High Mass, 11:00 A.M.  
Vespers and Benediction, 4:00 P.M.  
**GOOD FRIDAY**  
Veneration of the Cross and Mass of the Pre-Sanctified, 10:00 A.M.  
Preaching of the Passion, 12:00—3:00 P.M. (Rector)

**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, A L A S K A—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 Choral Stewart, 11 A.M., C. S. Time.

**W**NBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. I. H. Noe, Dean of St. Mary's Cathedral (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.

**INFORMATION BUREAU**



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

**BOOKS RECEIVED**

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

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

*The Political Ideas of the Greeks.* With Special Reference to Early Notions about Law, Authority, and Natural Order in Relation to Human Ordinance. By John L. Myres, O.B.E., M.A., Hon. D.Sc., Fellow of New College, Oxford; Wykeham Professor of Ancient History; Fellow of the British Academy and Vice-president of the Society of Antiquaries of London. Price \$2.50.

The Bobbs-Merrill Co. Indianapolis, Ind.

*The New Patriotism.* Poems of World Brotherhood. Compiled by Thomas Curtis Clark and Esther A. Gillespie. With a Foreword by Edwin Markham. Price \$2.00.

The Byrd Publishing Co. Atlanta, Ga.

*Frank L. Stanton's "Just from Georgia."* Compiled by his daughter, Marcelle Stanton Megahee. Containing poems and sayings hitherto unpublished in book form. With a portrait of the author.

Cokesbury Press. Nashville, Tenn.

*A Guide to the Study of the English Bible.* By Hersey Everett Spence, professor of Biblical Literature and Religious Education in Duke University, and James Cannon, III, professor of Christian Missions in Duke University. Price \$1.25.

*Handbook of all Denominations.* Compiled by M. Phelan. Price \$1.25.

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

*As Man to Man.* The Adventures of a Comuter. By Condé B. Pallen. Price \$2.50.

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

*An Outline Course in Bible Study.* By Ada Thurman Terrill, teacher of Bible in The Miss Hockaday School for Girls, Dallas, Texas. Price \$1.50.

*Bible Plays and How to Produce Them.* By Mary Ellen Whitney. Price \$1.50.

*A People's Life of Christ.* By J. Paterson-Smyth, B.D., LL.D., Litt.D., D.C.L. New Pocket Edition. Price, cloth, round corners, \$1.50. Standard library edition, \$2.50.

The Stratford Company. 23-240 Boylston St., Boston, Mass.

*Under the Ban.* By Alonzo Robert Love. Price \$3.00.

**PAPER COVERED BOOKS**

Department of Missions.

National Council. 281 Fourth Ave., New York City.

*A Church Awake.* A Study of the Vital Elements in the Gospel. By William C. Sturgis, Ph.D. Price 60 cts.

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

*Year Book, 1927.*

**BULLETINS**

St. Mary's Church, Manhattanville. 521 West 126th St., New York City.

*Directory.* St. Mary's Church, Manhattanville.

University of Chicago Press.

*The Summer Quarter.* Courses in Arts, Literature, Science, Divinity, Law, Medicine, Education, Commerce, and Administration, Social Service Administration 1927.

**PAMPHLETS**

Committee on Home Nurture in Religion. Department of Religious Education of the Second Province, Protestant Episcopal Church.

*Family Prayers for Every Home.* Copies may be obtained from the Department of Religious Education of each diocese of the Second Province, or from the secretary of the Committee, the Rev. T. A. Conover, Bernardsville, N. J. Price (including postage) 10 cents a copy.

The Historical Committee of Christ Church. New Brunswick, N. J.

*A Sermon in Commemoration of the Rev. Elisha Brooks Joyce, D.D.,* late rector of Christ Church, New Brunswick, N. J., preached on the Eve of All Saints' Day, October 31, 1926, by the Rev. T. A. Conover, rector of St. Bernard's Church, Bernardsville, N. J.

The Municipal Reference Library. 408 City Hall, St. Louis, Mo.

*Keep the Free Bridge Free.* An Address by Franklin Miller of the St. Louis Bar Before the Committee on Public Utilities, of the Board of Aldermen of St. Louis, Mo., on Behalf of the Merchants Exchange of St. Louis and the Minority Members of the Citizens' Terminal Committee. Delivered March 9, 1927.

**COMPLETION OF MINNESOTA CHURCH**

**HIBBING, MINN.**—St. James' Church, the Rev. Austin Pardue, rector, has recently been completed and will be ready for use on Psalm Sunday.

When the parish was still a mission, five years ago, the work was carried on under the direction of Dean Good of the Duluth Cathedral. In the fall a priest was secured, the Rev. Edward Saunders, who served the mission for four years and who has now become rector of Trinity Church, Tulsa, Okla. During this period the mission has become a parish and many improvements have been made. St. James' began with eight people and today there are about 200 communicants. A new parish paper, *The Follower*, has recently issued its first number.

**SEVENTH CONVOCATION OF PANAMA CANAL ZONE**

**COLON, C. Z.**—The seventh annual convocation of the missionary district of the Panama Canal Zone met in Christ Church, Colon, on February 22d. All the clergy of the district were present as well as many lay delegates, representing practically every parish and mission in the district.

The opening service was the Holy Communion, the Rt. Rev. James Craik Morris, D.D., Bishop of the district, being celebrant, assisted by the Archdeacon, the secretary of the district, and the rector of the parish. In the Bishop's address, reference was made to the overpayment by more than \$500 of the district's pledge for the Church's program of 1926.

The Bishop announced the gift of a building site in Bella Vista for the children's home, from Minor C. Keith, New York, and an anonymous gift of \$30,000 to the building fund. At present the children are quartered in a rented building of inadequate size and the gifts of these friends make possible the immediate construction of a more commodious and durable building.

Mention was made of the fact that Archdeacon Sykes had secured from Church people in the United States, sufficient funds for the construction in New Cristobal of a much needed house for the Archdeacon. The Bishop also spoke of the contemplated erection in the near future of a church in Gatun for the West Indian congregation.

A tribute was paid by the Bishop to the memory of the late Dean Meredith, of the Cathedral of St. Luke, Ancon, who entered into rest October 27th last.

At the business session of the convocation, the Rev. A. F. Nightengale was, for the seventh time, elected secretary. The Bishop announced the following appointments:

Council of Advice: the Rev. E. J. Cooper, the Ven. J. L. Sykes, Dr. D. P. Curry, L. S. Carrington. Examining chaplains: the Ven. J. L. Sykes, the Rev. E. J. Cooper. Committee on Publicity: the Rev. L. C. Melcher, the Ven. J. L. Sykes, the Rev. A. F. Nightengale. Board of Missions: the Ven. J. L. Sykes, the Rev. E. J. Cooper, C. O. S. Howard, D. A. Osborne, George C. Gade, L. C. Carrington, Dr. D. P. Curry. Committee on Church Schools: the Rev. L. C. Melcher, the Rev. A. F. Nightengale, L. S. Carrington, James Facey. Registrar: Robert Beverley. Chancellor: the Hon. J. S. Blackburn. Historiographer: H. H. Evans.

Evensong was sung at 7:30, when the Rev. Morton A. Barnes of Long Branch, N. J., delivered the sermon. After reading the minutes the convocation was closed with prayer and benediction by Bishop Morris.

The eighth annual convocation is to meet in the Cathedral of St. Luke, Ancon, February 22, 1928.

**NOONDAY SERVICES AT NORFOLK**

**NORFOLK, VA.**—Noonday services are to be held during Holy Week in St. Paul's Church, Norfolk. Some years ago noonday services were held during Lent under the auspices of the Brotherhood of St. Andrew. Later they were taken over by the Tidewater Ministerial Association and then by the Norfolk Council of Churches. The Rev. Dr. Covington, rector of St. Paul's Church, announces the following speakers: The Rev. Dr. Harrell, pastor of Epworth Methodist Episcopal Church, the Rev. Sparks Melton, D.D., pastor of Freemason St. Baptist Church, the Rt. Rev. Beverley D. Tucker, D.D., Bishop of the diocese, and the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor.

## Missionaries in China Concentrating at Shanghai; No Casualties Reported

### Three Wuchang Institutions Remain Open—Nanking Houses Looted—St. John's Closed

The Living Church News Bureau  
New York, April 4, 1927

All communications for missionaries in China should be addressed in care of M. P. Walker, 20 Minghong Road, Shanghai, China.

CAABLES RECEIVED BY THE DEPARTMENT of Missions from bishops in China contain the following information: Our six mission residences at Nanking have been looted.

St. John's University has been closed until September. English troops are protecting the property.

The headmaster of the school for the children of American missionaries, which was transferred from Kuling to Shanghai in January, now recommends that all women and children should be sent to America. This will require an immediate expenditure of \$4,000. Bishop Lloyd and Bishop Graves, acting for the trustees of Kuling School, have approved of the plan and authorized the expenditure of the \$4,000.

In accordance with instructions received from Bishop Graves, no new missionaries will be sent to China until further notice. The visit of Bishop Tucker and Dr. Wood to China has been postponed at least until June.

#### ANKING DISTRICT

General Chiang Kai Shek arrived in Anking. (In view of the delay in receiving the cable, the exact date is uncertain.)

Anking is peaceful. The Cantonese government is occupying the China Inland Missions property and the China Inland missionaries in consequence are leaving. So far, there has been no disturbance of our own Church mission compound.

The New York Times of April 1st carries a press cable from Shanghai, announcing that about forty American missionaries left Anking on March 31st and arrived in Shanghai on April 1st. The Times dispatch said that the only American missionary refusing to leave Anking was Dr. Harry B. Taylor, of St. James' Hospital.

Other cables received by the Department of Missions from bishops in China inform us that the following missionaries of the district of Anking have reached Shanghai safely—

#### From Nanchang:

Rev. and Mrs. L. R. Craighill and child. All missionaries are out of this station.

#### From Kiukiang:

Rev. Amos Goddard.  
Rev. J. C. Wood.  
All missionaries are out of this station.

#### From Wuhu:

Mrs. M. W. Lanphear.  
Sister Constance Anna.  
Sister Ruth Magdalene.  
Sister Helen.  
Rev. F. E. Lund.  
B. W. Lanphear.  
Rev. V. H. Gowen.  
Ralph Watts.

#### From Anking City:

Miss M. K. Monteiro.  
As no mention has been made of the fol-

lowing, they are probably remaining in Anking City for the present:

Bishop Huntington and family.  
Rev. E. J. Lee and family.  
Rev. and Mrs. A. W. S. Lee.  
Rev. T. L. Sinclair.  
Mr. and Mrs. L. Tompkinson.  
Dr. R. H. Meade and family.  
Miss Bertha M. Beard.  
Miss E. L. Cummings.  
Miss Mildred Capron.  
Miss Alice Gregg.  
Dr. and Mrs. McC. Fellows.  
Deaconess Fueller.  
Deaconess Phelps.  
Miss L. B. Pingree.  
Dr. H. B. Taylor and family.  
Miss M. L. Connell.  
Miss I. A. Gehrling.  
Miss Blanche E. Myers.

#### HANKOW DISTRICT

Hankow, Wuchang, and Hanyang are quiet. All our missionaries in that district were concentrated in Hankow on March 25th as a measure of precaution.

All Americans in Nanking have been accounted for. The only casualty is Dr. J. E. Williams, vice president of Nanking University. Dr. Williams is not one of our missionaries.

Bishop Roots requests that Mrs. Roots and his daughter, Elizabeth, should sail from Vancouver on April 9th as planned, but should be prepared to stop for a time in Japan if later developments should require this.

As no mention has been made of the following, they are apparently remaining in Hankow for the present:

Miss Margaret Roberts (last reported in Peking Language School.)  
Miss Margaret G. Tetley.  
Miss Charlotte C. Anderson.

A cable received by the Department of Missions from Bishop Roots contains the following information: There have been no disturbances in Hankow. Our missionaries have left Wuchang as a measure of precaution.

The following missionaries are remaining in Hankow awaiting developments:

T. J. Hollander and family.  
Rev. T. P. Maslin and family.  
Mr. and Mrs. Frederick G. Brown.  
Dr. A. P. Wakefield.  
Dr. Arthur G. Melvin.  
Theodore Hobbie.  
John Littell.  
Edward Littell.

The following institutions in Wuchang are open under protection. This is presumably protection of the Nationalist government:

Boone Middle School.  
Central China University.  
Church General Hospital.

From Hankow district the following have reached Shanghai—

#### From Wuchang:

Rev. A. M. Sherman and family.  
R. A. Kemp and family.  
E. P. Miller and family.  
Miss Henrietta Gardiner.  
R. E. Bundy and family.  
Rev. A. C. Lichtenberger and family.  
Dr. Mary James.  
Miss C. T. Barr.  
Miss W. E. Steward.  
Rev. E. L. Souder and family.  
Miss E. M. Buchanan.  
Miss H. E. Gosline.  
Miss A. J. Lowe.  
Miss Ellen Jarvis.  
Mr. and Mrs. W. A. Taylor.

#### From Changsha:

Miss M. E. S. Dawson.  
Deaconess G. Stewart.

#### From Ichang:

Deaconess Riebe.  
Deaconess J. A. Clark.

#### From Hankow:

Miss A. B. Mundelein.  
Miss Violet L. Hughes.  
Miss J. C. Wilson.  
Miss C. A. Couch.  
Deaconess Edith Hart.

#### From Shasi:

Mother Anita Mary.  
Sister Ursula Mary.

#### SHANGHAI DISTRICT

The following have arrived in Shanghai from outlying parts of the district:

Dr. and Mrs. Ancell.  
Rev. F. Craighill Brown.  
F. J. Eastman.  
Rev. E. H. Forster.  
Mrs. S. W. Green.  
Rev. H. S. Smith.  
Rev. John Magee.

#### From Soochow:

Harrison Matsinger.  
Rev. F. A. Cox.  
W. F. Boorman.

#### From Wusih:

Rev. E. R. Dyer.  
Dr. Claude M. Lee.

#### From Nanking:

Miss Louise S. Hammond (sailed for U. S. via Europe March 29th).  
Rev. W. P. Roberts.  
Rev. L. B. Ridgely.

#### From the Nanking Language School:

Rev. N. D. Gifford (Hankow District).  
Rev. C. L. Pickens and family (Hankow District).  
Miss Coral Clark (Hankow District).  
Miss S. Igo (Hankow District).  
Miss Carolyn David (Anking District).  
Miss Lillian Harris (Anking District).

Bishop Graves asked the Department of Missions to authorize him to provide clothing for the following missionaries who recently arrived in Shanghai, as their personal effects were totally destroyed. He has been accorded the proper permission:

Miss Coral Clark.  
Rev. N. D. Gifford.  
Rev. and Mrs. C. L. Pickens.  
Dr. L. B. Ridgely.  
Miss Carolyn David.  
Miss Lillian Harris.  
Rev. W. P. Roberts.

The following property has been seized by soldiers:

St. Paul's Church, Kiangwan (near Shanghai).  
Mahan School, Yangchow.

The following property has been seized by students:

Trinity Church, Yangchow.

Mr. and Mrs. Philip B. Sullivan sailed from Shanghai April 9th on the steamer *President Pierce*, due in Seattle April 25th.

The following sail April 3d on *Empress of Canada*, due in Vancouver April 17th:

Miss Alice M. Clark.  
Miss C. A. Couch.  
Miss J. C. Wilson.

The situation among our missionaries in Shanghai, however, is not all gloom and despair. A cable was received by the Department of Missions on March 30th, announcing the engagement of Miss Frances C. Markley to Donald Roberts. Miss Markley has been teaching in St. Mary's Hall, Shanghai, and Mr. Roberts in St. John's University. The prospective bridegroom has been in the service for fifteen years and formerly made his home in Brooklyn. His present address in the United States is Princeton, N. J. Miss Markley's home is at Collegeville, Pa. She was teaching in a private school in Princeton when she volunteered for mission service and left six months ago. April 21st has been set as the wedding date.

Mr. Roberts is a brother of the Rev. W. P. Roberts, who went through the

bombardment at Nanking a few days ago, but has since arrived safely with his family in Shanghai.

Information was also received from Shanghai that two weeks ago a son was born in Nanking to the Rev. and Mrs. Claude Pickens. Mr. and Mrs. Pickens were at the Nanking Language School at the time of the event. Mrs. Pickens is the daughter of Dr. Samuel W. Zwemer.

The following was received by THE LIVING CHURCH on April 1st from one of our missionaries in China:

"In Shanghai we feel as though we were sitting on a powder magazine which may blow up any day. The Nationalist armies are getting nearer every day and with their approach there is increasing likelihood of another general strike and of

mobs and rioting. If the Northerners can hold them off, it is likely that our work in this province can go on much as usual. But the coming in of the Nationalists here would mean that all Christian work, Catholic and Protestant, would be placed under various disabilities and subjected to more or less persecution. For one thing, it will be impossible to continue our educational institutions. Not only will they be objected to as Christian institutions, but also as being too strictly educational—the students are under some sort of discipline and cannot spend most of their time in propagating socialism. There is, of course, much that is fine and admirable about the Nationalist movement, but its dependence on Soviet Russia and the dominant influence of the Communists in it make one regard it with a certain amount of suspicion."

calendar, although St. Thomas of Canterbury does not appear.

Both the Lower Houses of convocation asked for the use of Holy Unction in the order for the Visitation of the Sick, but the bishops have made no such concession, and there is still provision for the laying on of hands without unction.

PREFACE OF NEW PRAYER BOOK

The new Prayer Book now begins with a preface, dated 1927, which runs as follows:

"The wisdom of our fathers under the good hand of God gave to the Church of England the Book of Common Prayer in English speech. It is, and we believe that it will always be, one of the great books of the world. Nothing save the English version of the Holy Scriptures is enwoven so closely in the language and the deepest thoughts of our people at home and beyond the seas. Yet it was shaped but slowly and with many changes, for no age may hope to forecast the needs or to order the thoughts and words of those that follow. There will, indeed, always be some to whom change in that which has been hallowed by long use seems grievous and fraught with danger. They would stand upon the old paths and follow in their worship of God the pattern which their fathers set. In truth, however, they cannot quite so worship, because they cannot any more than those around them be blind to what has been happening during 250 years. Since 1662 there has been change almost beyond belief in the facts and modes of English life. Far and wide the country has yielded place to the town, and the growth of knowledge has given to millions instead of thousands new means of earning their daily bread. Old barriers are broken down as by sea and land and air men are brought ever closer together. The England of the sixteenth and seventeenth centuries has become the mother of a great commonwealth of peoples still linked together in a common loyalty. With the rise of numbers has come also a shifting of power from the few to the many. Not less strange to the men of the age of Elizabeth or of Charles II would have seemed a model of government in Church and State which guards instead of mistrusting liberty of thought and speech, and would set no narrower bounds to freedom than those which belong to brotherhood and fellowship. In religion as in all else truth is not prized less highly because it is no longer fenced on any side.

"We are living in a new world: it is ours, if we are true to the faith that is in us, to seek to make it a better world. It is by prayer and service that we may hope to do it. But we dare not think that a Book of Common Prayer fitted for the seventeenth century can supply every want of the twentieth: the marvel is that it calls for so little change. New knowledge and new ways of life bring with them new customs and forms of speech unknown before. As men think upon God's wonderful works unveiled before them and are quickened afresh by the power of His Spirit, their hearts and minds frame for themselves new prayers and thanksgivings and seek new occasions of worship. It is the duty no less than the right of those who bear the burden of a great trust to see that plain needs are plainly met, and that the book is still in our day, as of old, understandable of the people. The task is no light one, nor has it been lightly undertaken. We know that to some we shall seem to have changed too much, to others to have allowed too little freedom. It was not otherwise in earlier times. At least we have made no change for the sake of change, and denied, as we believe, no freedom which may be rightly claimed. If the minds of any be troubled because we have allowed another Order of Holy Communion as well as the old, and have made further provision for the communion of the sick, let them not think that we mean thereby any change of doctrine or intend that the Sacrament be used otherwise than as our Lord Himself appointed. In all things we have set before our eyes the duty of faithfulness to the teaching of Scripture and the godly and decent order of the ancient Fathers, and we pray that by God's blessing upon our work those who use this book may be enabled to keep the unity of the Spirit in the bond of peace."

BISHOP GORE'S SERMON

Bishop Gore, in a sermon at Grosvenor chapel, Mayfair, last Sunday morning, spoke strongly of the duty of loyalty on the part of Churchmen at this crisis. He said:

"At this moment there is a great claim being made upon the loyalty of Anglicans

## English Bishops Publish Final Draft of Prayer Book Revision

### Rules Concerning Reservation Announced—New Cathedral at Newport, South Wales

The Living Church News Bureau }  
London, March 25, 1927 }

THE BISHOPS MET ON TUESDAY AT Lambeth to consider and approve the draft of their final proposals concerning the composite Prayer Book. It was expected that it would not be necessary for the session to last beyond one day, but as the business was not completed on Tuesday afternoon, the bishops met again on Wednesday morning, at which time the final draft of the bishops' proposals was published.

The bishops claim that a large proportion of the suggestions made by the Lower Houses of the convocations have been accepted by them, but they have made no change of any importance in the Communion service, and the much-criticized Canon of the Mass remains as it was. The Epiklesis still follows the words of Institution, which remain unprefaced by any prayer. There is a permissive proper preface for use on any Sunday, and it is now permitted that the *Gloria in Excelsis* may be omitted on weekdays.

In the reservation rubrics the bishops have made one alteration which will generally be regarded as of extreme importance. In the second rubric which concerns continuous reservation, the words, "If the Bishop shall so permit," now become, "If licensed by the Bishop so to do." This change was suggested by the Lower House of Canterbury convocation, on the motion of Dr. Kidd. The implied suggestion is that the bishop's power to permit or ban is definitely limited; indeed, this suggestion is made the stronger by the words added at the end of the rubric: "The Bishop shall grant such license if satisfied of the need, unless in any particular case he sees good reason to the contrary."

The banning of Benediction, Exposition, Congregational Devotions, and processions of the Blessed Sacrament, is made more definite. In the first draft the rubric said:

"The Sacrament so reserved shall not be brought into connection with any service or ceremony, nor shall it be exposed or removed except in order to be received in Communion or otherwise reverently consumed."

The final draft runs:

"There shall be no service or ceremony in connection with the Sacrament so re-

served, nor shall it be exposed or removed except in order to be received in Communion or otherwise reverently consumed."

PROPOSED RULES FOR RESERVATION

The bishops have now issued their proposed rules concerning reservation, which they will be empowered to make by the third rubric.

They run as follows:

"1. The consecrated Bread and Wine set apart under the rubrics of the Alternative Order of the Communion of the Sick shall be reserved in an aumbry set in the north wall of the sanctuary or of the chapel; or, if need be, shall be reserved in some other place approved by the bishop.

"2. The aumbry shall consist of a safe firmly fixed into the wall and provided with an adequate lock, the key of which shall be deposited in a secure place accessible only to those who have the right to move the consecrated Bread and Wine.

"3. The receptacle in which the consecrated Bread and Wine are reserved shall be kept locked, and the door shall only be opened when it is necessary to move or replace the consecrated elements for the purpose of communion or renewal.

"4. The consecrated Bread and Wine shall be renewed at least once a week.

"5. The manner in which the Reserved Sacrament is to be conveyed to the sick is to be subject to the directions of the bishop."

These rules specifically forbid any bishop ordering the consecrated elements to be kept in the vestry. They are to be in the open church, obviously with access to the faithful. The rule concerning the aumbry is already in force in a large number of dioceses; and in the last clause of the first rule, the words, "some other place approved by the bishop," will enable the tabernacle to be retained in most of the churches where it is already in use.

The following additional proposed rules are added to the rules for reservation:

"The License issued under the second rubric shall have effect only within the church or churches named in the license. The authority given by such license shall be exercised by the priest to whom the license is given, or by his deputy.

"In order to secure unity of procedure, a common form of license will be used in all the dioceses of the provinces of Canterbury and York."

USE OF HOLY UNCTION

The names of St. Crispin, St. Denys, and St. Nicholas, are restored to the

with regard to that subject which, unfortunately, has attracted the attention of Churchmen above all the more fundamental and more important matters—I mean the Revised Prayer Book. For a period of twenty years the bishops have been doing their very best to provide a remedy for our disorders by the provision of a revised form of services. With the deepest appeal to our loyalty they have now presented the result of their labors.

"I do not doubt that of the mass of Churchmen the country over, you will find a large majority who are prepared to accept the book, not because they like it altogether in all its details, but because it has been propounded by the legitimate authorities with all seriousness and after infinite labor. But this acceptance is not altogether general. We have had a chorus of criticisms, or rather a dissonant clangor of criticisms of the most divergent kind, let loose from all sorts of quarters, which are seriously endangering the whole effort; and I very much regret to say that some of those who belong to the Catholic movement in the Church of England, those who are called in the slang term, Anglo-Catholics, are joining in that tempest of criticism, and the situation is a very dangerous one. . . .

"Can we reasonably say that the things of which complaint is made from the Anglo-Catholic side in the Revised Prayer Book are vital? Who can say that the proposed new Canon does not conform to all the ancient forms of the Canon much more than our present Canon? Who can say that it is not within the normal compass of the authority of the episcopate to regulate reservation? You may wish that there had been more freedom allowed in this matter. I wish it had been so myself. But who can say that the bishops have exceeded their legitimate authority in what they claim? Who can say that what is called devotions, what approaches to the Roman use of Benediction, which did not exist in the Church for a thousand years, and has never been accepted in the Eastern Church, and even now in the Roman Church is not allowed to that great company of priests and congregations who belong to the Oriental rites—who can say that that is essential?"

#### LEAGUE OF LOYALTY AND ORDER

A League of Loyalty and Order has been formed in response to urgent demands, coming from large numbers of men and women of different schools of thought in many parts of England, for an organization that will band together all who desire to see the Prayer Book measure approved by the Church Assembly and by Parliament. The Archbishop of York, in his *Diocesan Gazette*, writes: "I have abundant testimony, certainly from this diocese, that people who do not attend party meetings or pass resolutions are grateful and hopeful." The evidence at the disposal of the committee of the newly-formed league proves that the same support exists in many other dioceses. Dr. Lang adds that "it is important that this mass of quiet and loyal opinion should in some way make itself heard amid the din of controversy." The committee appeals to all who share these views to put themselves in touch with the league. The rallying of support for the Prayer Book measure must, to a large extent, be undertaken locally. But it is felt that co-ordination of effort by a London committee, acting in concert with a Northern committee, will help the cause by keeping the various groups in contact with one another and ensuring unity of aim and method.

The committee wishes to make it clear that the league is formed for the purpose of carrying through the Prayer Book measure, and will come to an end when that object is achieved.

Among those who are supporting the work of the league are: Earl Beauchamp, Major J. D. Birchall, M.P., Sir Cyril Cobb, Lord Daryngton, Professor Percy Dearmer, the Rev. A. S. Duncan Jones, Canon Horace Monroe, Lt. Col. Oldham, Canon E. S. Woods, Canon C. S. Woodward, and Sir Harry Verney.

#### MODERN CHURCHMAN EDITOR CRITICIZES BOOK

The suggestion that the Alternative Prayer Book is a modernist book, with some concessions to Catholics, finds some justification in an article by the editor in the latest issue of the *Modern Churchman*. The editor finds no less than sixteen gains to the modernist cause. He rejoices that the recitation of the Athanasian Creed is no longer obligatory; that since commandments need not be said at Mass, the words, "a jealous God," will no longer be heard; that the congregation need no more be reminded at the baptismal service that men are "conceived and born in sin"; that the Old Testament saints are not mentioned, either at Baptism or Marriage; that the Communion service need not be said on Ash Wednesday; and that the pledge of belief in Holy Scripture at the ordination of deacons is watered down.

The editor finds in the book a good deal to criticize, but he admits that "the composite book provides much for which the modernist may feel truly thankful," though he grieves that such phrases as "the great indignation of God against sinners," "there is no health in us," "the burden of them is intolerable," "provoking most justly Thy wrath and indignation against us," are retained. Apparently, the modernist never feels that the burden of sin is intolerable!

It is very significant that the editor agrees with Dr. Headlam that the new Canon "instead of making for transubstantiation, may be said to make it rather harder to hold than under the old form." As for reservation, he declares that the demand for reservation for the sick is "almost entirely artificial and fictitious"; but he apparently is ready to accept the rubrics as they stand, though he is alarmed by the claim of the bishops to legislate on liturgical matters.

#### BISHOP OF LONDON EXPRESSES OPINION

Reuter's correspondent at Sydney, Australia, under date of March 22d, reports that the Bishop of London, in an interview, expressed the emphatic opinion that the doctrines of the Church of England were unaltered by the revision of the Prayer Book.

He urged that there should be a meeting of the ministers of the diocese of Sydney to approve the work of the bishops' conference, and said that, while the doctrine was not altered in the slightest, the Prayer Book was wonderfully enriched by the revision, which was undoubtedly needed. The Bishop added: "To Anglo-Catholics I say: You make the mistake of your lives if you reject it, thus rejecting the substance for the shadow. The new book embraces all for which you have fought during the past forty years. You must get rid of party spirit, and we must try to be one Church."

#### NEW CATHEDRAL AT NEWPORT

At a meeting on Monday last of the Monmouth diocesan conference, it was decided that a new cathedral should be erected at Newport, South Wales. The proposed site of five acres is on the outskirts of the town and the estimated cost is £500,000. It is not proposed to build

the cathedral immediately, but a fund will be opened. A committee had reported that none of the existing churches was suitable. St. Woolos' Church, Newport, is at present used as the pro-Cathedral.

#### CRYPT CHAPEL USED SOLELY FOR RELIGIOUS PURPOSES

The exact status of the chapel officially known as the chapel of St. Mary sub Volta, in the crypt of the House of Commons, has for some time been a subject of controversy. It had been claimed as an integral part of a neighboring parish, and therefore in one sense an appanage of St. Margaret's, Westminster, but an acceptance of that view would have limited seriously its value to members of Parliament, who for themselves or their families wished for marriage ceremonies, christenings, or other services which, while Christian in faith, were not Church of England. The law officers, when appealed to, replied in strictly legal terms. In consequence of enactments following the dissolution of the monasteries, the property of the present site of the Houses of Parliament passed to the Crown, and has since remained in the hands of the Crown. Strictly speaking, therefore, the houses form part of the Palace of Westminster, and are under the jurisdiction of the Lord Great Chamberlain, an hereditary and personal officer of the Crown. The present site of the chapel of St. Mary is, to a large extent, aligned with that of the original consecrated chapel of the monastery, but owing to the many alterations of base and form it is now held that no consecrated quality attaches to it.

There is certainly good historical evidence for the decision, since for years among other uses the place has served for storage, and at one time, it is said, as a speakers' dining room. After the great fire, in the general period of reconstruction and restoration, reconditioning raised it to something like its present appearance. For some time it was assumed to be a Church of England chapel, until on the request of a Presbyterian member of the Commons to have his child baptized there serious controversy developed. Then came later a request for a Presbyterian marriage, with more controversy.

The law officers having advised that the chapel was in effect a simple room in a royal palace, the Church authorities conceived themselves to be in a very awkward position. How could they, it was said, issue a special license for a marriage ceremony, as a matter of course, in a room which they were told was secular, and might be used at will for secular purposes? So far as the Church of England was concerned, not even an act of Parliament could restore consecration and so solve a theological difficulty.

Happily the prerogative of the Crown, especially on some personal matters, can still be invoked. By His Majesty's command the Lord Great Chamberlain has now issued an order that henceforth "the Crypt Chapel, being a private chapel of the Royal Palace of Westminster, shall be used solely for Christian religious purposes." Thus the Crown while preserving all its rights of proprietorship, grants a room in its palace for Christian religious purposes, which by custom his Majesty's faithful commons use, if Christians, as their chapel. It is of interest to note that henceforth a register for the chapel will be kept, and the records of all ceremonies entered in it. While any Christian ceremony may be performed, the baptismal

rite alone seems open to all Christian denominations using it, and the ceremony of marriage only to members of the Church of England on the special license of the Archbishop of Canterbury; because

the chapel, not being capable of registration within the meaning of the marriage act, cannot be used for the conduct of a legal ceremony of marriage by a non-conformist minister. GEORGE PARSONS.

## Swedish Professor Gives Graphic Picture of Visit to Soviet Russia

### Sees Peasant Religion as Bright Spot—Troubles of the Jerusalem Patriarchate

The European News Bureau  
London, March 25, 1927

**A** MOST IMPORTANT AND INTERESTING book has just been published by Allen & Unwin, of London, on Bolshevik Russia by a Swedish professor, Anton Karlgren. His conclusions and observations are all the more important as to the state of that unhappy country owing to the fact that he entered Russia prepared to praise the new system of government, but he seems to have come out a sadder and a wiser man. The author was well acquainted with pre-war Russia, having since 1904 been a student of conditions there. He says: "I had no doubt that Bolshevism, even if it was a hard school for Russia, was at the same time an exceedingly healthy one. I expected to find the country far on in constructive work for a rich future. I felt certain of finding a Russia far from economic recovery after the years of war and revolution, yet in any case showing unmistakable signs of convalescence." But beyond an outward show in Moscow he was completely disillusioned.

In Moscow, he said, "it is scarcely possible to speak any longer of Russian homes, since the people live all together in a genuine communistic collection." The bolshevists encourage this system because otherwise the people would develop their nascent individualistic sense and a taste for home comforts. It is obvious that in these barrack-like conditions any kind of home life is unthinkable and all hygiene suffers, while immorality flourishes.

According to the author, the unemployed are in even a worse case. Only thirty-four per cent get any assistance at all and that only amounts to 7 or 8 rubles a month. Orphan children sleep in sewer pipes and in doorways of deserted houses. As for the wages of the workers, they now average the standard of Tsaristic times, which was not very much.

The gain of the country peasants from the revolution has been much exaggerated. It is not true to say that pre-Revolution Russia was a land of great estates. Before the war the peasant owned seventy-six per cent of the land; now he owns ninety-six per cent. He has thus gained twenty per cent. On the other hand, he has lost his rights of taking timber from the forests, which have now been taken over by the government. He has the greatest contempt for that government. The author goes on to speak of his religion: "It is not necessary to live long among the peasantry to understand the great mass of them believes in both God and the devil, and in all the saints and demons as well." One Russian peasant, he noticed, not reading communistic literature, but studying the Revelation and seeing the communist chiefs as anti-Christ. Yet the author does not think that this hatred and contempt of the offi-

cial will lead to revolt. "We are a patient people," say the Russian peasants.

The new economic policy of the bolsheviks the author considers a failure. The coöperative societies are mere state institutions, which are powerless to compete with the private shops carried on under the new policy. On the other hand, the private tradesman is generally treated as a Pariah, and, living on dread of confiscation, makes hay while the sun shines. But even his extortionate shop is preferred by the people to the state stores with their incompetent employes. Education is bad, the village school a laughing stock, and the teachers and university professors grossly underpaid.

There is no liberty, the ballot does not exist, and elections are run by the communistic organizations. The one bright spot in the picture would seem to be the religion of the peasantry, which the official atheism of the government cannot drive out, however much it would like to, and it behooves all friends of the Russian Church to continue their support and help to her.

#### THE JERUSALEM PATRIARCHATE

The difficult question of the patriarchate of Jerusalem and its relations to the native Christians in Palestine has been taken up by the Greek press. The *Athens Messager*, published in French, has devoted a series of leading articles to the subject, from the first of which I quote in translation:

"To the questions, already numerous, which are occupying the attention of our country, has just been added another, whose religious nature ranks it among the most pressing. The British High Commissioner in Palestine has just announced his intention of revising the constitution of the Jerusalem patriarchate to allow a native administration of the patriarchate and one the largest possible.

"Here is an irony; the Greek nation only knew up till now of a single enemy of its ecclesiastical entity, an enemy always alive to stir up difficulties and the true author of all its misfortunes since 1453, including the loss of Constantinople and St. Sophia; that is the Vatican. The Vatican's sole aim is to submit our religious consciousness to the papal imperialism. We know of a friend no less dangerous, Panslav Russia. The latter, while protecting our religious conscience and the free exercise of our worship, tried to absorb us as a nation. But it was Turkey, on whose soil these two influences were at work, who often protected us from one or the other. As a consequence of this ceaseless strife, the Greek nation, during the most difficult periods of its existence, scrutinized the horizon, to discover a powerful and disinterested friend, that is to say, one who had no interest to destroy our religion or our nationality, to put itself under its egis. It was that put into the heads of the most eminent men of our nation, Jeremy II, Meletios Pega, Joachim III, Meletios Metaxakis, etc., the idea of an entente between Greek Orthodoxy and Protestantism, and especially with Anglicanism. This idea, which up to recent times was confined to certain learned and

patriotic ecclesiastics, has become today a general wish.

"A plebiscite would have expressed itself unanimously in favor of this union. It was thought that England, opposed to Russia's Panslavism from the political point of view, and to papal domination by its ideals and temperament, would have had an interest in showing itself favorable to the Greek nation who would offer it advantages in the Eastern Mediterranean. The great reputation that England enjoyed as respecter of the religious opinions, habits, and customs of the peoples under her, increased this idea among the Greeks. That is why we applauded the giving to England of a mandate over Palestine. We can even say that we contributed a little in bringing it about. Behind France and Italy there is in religious questions Roman Catholicism. The morrow of the occupation of Constantinople by the allies, Mgr. Gasparri asked in the *Matin* for Saint Sophia for the Latins of Pera. On the other hand, the latest doings with regard to the autocephality of the Church in the Dodecanese show us ample developments.

"We are tranquil with regard to the *status quo* of the holy places. The failure of the pan-Catholic congress at Einsiedeln in 1920, organized by the Vatican in the interest of the Palestinian Latins, was a proof that the mandatory powers would allow no religious intrigues in Palestine.

"But here it is precisely that England's action will arouse great danger for the Greek character of the Jerusalem patriarchate. We make haste to say that it is not an intentional wrong on England's part. On the contrary; we state that she is animated by a sense of justice, but her point of view is manifestly wrong."

In subsequent articles the writer points out that the native population contributes nothing toward the upkeep of the patriarchate, but draws money from it. This point of view must certainly be taken into consideration, when dealing with this matter, though a Greek journal would naturally look at it from the Greek point of view.

#### PARISIAN MORALS

The publication of indecent literature has always been a bye-word with Anglo-Saxons where France was concerned, and it was always rather tacitly assumed that this was allowed with the complaisance of the French public, the more old-fashioned type of Protestant perhaps even hinting that it could only be expected in a Roman Catholic country. But it is a fact that the Roman Church is fully alive to the dangers to old and young that such literature brings with it. A brave abbé of Paris has been recently going about among the newspaper kiosks of Paris, seizing the filth and burning it. He is the Abbé L. Bethléem, of the Rue de Vaugiraud, Paris. Sued for damages, he has been condemned in a local police court to pay a fine of 11 francs (under 50 cents at the present rate of exchange). He has written the following letter to the public prosecutor:

"Sir, I have been condemned to 11 francs' fine for damages to the property of others, and the magistrate remarked that those who want to fight against objectionable literature have only got to address themselves to the proper authority. Accordingly, I am writing to you to ask you to prosecute certain authors, publishers, and vendors of objectionable newspapers. Enclosed a list of twenty-three publications.

"These publications are considered as having a licentious nature, or even obscene according to a circular of the mayor of Lyons, who has forbidden their sale in that town. These papers are poisons. They poison souls of children and adolescent, even adults. They poison the race, they poison the country; they would poison other countries if numbers of governments did

not close their frontiers to what they call, alas, 'French literature.'

"But these poisoners are not even prosecuted. I am prosecuted and condemned. I have poisoned nobody, but I have failed in respect to certain people, I have tried to limit their ravages. And I have been condemned!"

"You would not like public opinion to wake up today to realize the helplessness of the authorities to suppress these poisoners of the country. You would not like it that thousands of other citizens should go into the street and do what I have done. So I hope that you will listen to my complaint."

The abbé has the support of the *Croix*, the Roman Catholic daily journal. It is much to be hoped that his protests will bear fruit.

#### ANGLICANISM IN EUROPE

It is with deep regret that I have to announce the burning of the English Church of the Resurrection in Brussels. Though there is an American church and also another English church (Christ Church), many will doubtless know this place of worship, as it was consistently Catholic. Nurse Edith Cavell used to worship here before the war, though the chaplain from Christ Church ministered to her at her last hours, the Church of the Resurrection having been closed at the outbreak of war. The church was completely burned down. Much gratitude has been felt by the English worshippers toward the American chaplain in Brussels who put his church at their disposal, and it is hoped to be able to carry on with the daily Masses and the Sung Mass on Sundays. It is feared that owing to the depreciation of the Belgian franc the insurance money will not cover the cost of rebuilding.

Visitors to Montreux probably know the English Church of St. John's, Territet, where, under the late Fr. Cotesworth and the present chaplain, Fr. Smith, the Catholic faith has been consistently taught and practised. They will learn with regret that a very familiar figure at St. John's, Mr. Lomas, passed away a fortnight ago. For many, many years he was choirmaster, and besides his Territet interests, he had the welfare of Continental Anglicanism at heart. He edited the *Anglican Church Magazine*, organized annual conferences of chaplains, and schemes for granting relief to poor chaplains. He worked hard to make the English bishopric of Northern and Central Europe an independent diocese instead of a dependency of London, and though that scheme was recently turned down, it may yet come into being one day. We must all regret the passing of a very loyal Churchman.

C. H. PALMER.

#### ALABAMA RURAL WORKERS' CONFERENCE

ROBERTSDALE, ALA.—The third diocesan rural workers' conference will be held May 10th to 12th in St. John's parish house, Robertsdale.

The Rev. C. Morton Murray, rector of Holy Comforter Church, Gadsden, will be the speaker at the first evening session, and the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of the diocese, will be the celebrant at the Holy Communion on Wednesday morning, May 11th, assisted by the Rev. C. Henckell.

A feature of the conference will be a tour of the various missions in the diocese on Wednesday afternoon. The conference will close on Thursday evening with Bishop McDowell delivering the sermon and pronouncing the benediction.

## Bishop Manning and Mayor Walker Assist in Dedication of Synagogue

Year Book of Grace Church, New York—St. Paul's Clergy House to be Razed

The Living Church News Bureau  
New York, April 2, 1927

A NOTABLE DEMONSTRATION OF GOOD-will and spiritual fellowship was manifested on Sunday afternoon, March 27th, at the dedication of the new Park Avenue Synagogue, located at 50 East 87th Street. Those who participated, in addition to Dr. Schulman, the pastor, were Dr. Krass of Temple Emanu-El, Rabbi Wise of the Free Synagogue, Justice Thomas C. T. Crain, a vestryman of Trinity Church, the Hon. James J. Walker, mayor of New York, who is a Roman Catholic, and Bishop William T. Manning. The mayor in his address declared it to be a notable and important occasion, a step toward a new era in the life of the city, that "the Episcopal Bishop of New York and your rabbi should sit side by side while a Roman Catholic stands here to talk to the Jews of New York." From Cardinal Hayes came a letter of congratulation and of good-will.

Bishop Manning was vested in the robes of his office. After congratulating Rabbi Schulman and his congregation upon the completion of their house of worship, he deprecated the existence among us of race and religious prejudice. "Nothing could be more thoroughly unchristian, more contrary to the whole spirit and teaching of Christ than a feeling of prejudice against one's neighbor and brother and fellow-citizen because he is a Jew."

"I say quite frankly, and I know you will not misunderstand my saying it, that I would like to see all men Christians, true Christians, filled with the spirit and the mind of Christ. But this does not keep me as a Christian bishop from respecting and honoring your loyalty to the noble teaching of the Old Testament which I also hold in common with you. What a wonderful city New York would be if every Jew were an earnest and devout Jew, and every Catholic were an earnest and devout Catholic, and every Protestant were an earnest and devout Protestant. . . . What is needed is that Christian and Jew shall walk together in brotherly love and fellowship. And here in New York we have an opportunity to do this such as the world has never before seen."

The Bishop made reference to the fact that his Cathedral is dedicated to a Jew, St. John, the apostle of love, and that among the gifts made to it are the Menorah lights, from Adolph S. Ochs, the publisher of the *New York Times*, which are to have a place and be used in the completed Cathedral. He closed his address with a plea for truer loyalty to God and a common stand against the evils of the day, which are menacing our civilization.

The Bishop's remarks form another and a marked contribution to the efforts that are being made in behalf of a better understanding between the peoples of the Jewish and Christian religions. It comes like a cordial response to the sermon of Rabbi Ranson at Albany, quoted in this letter two weeks ago. At any rate, we have evidence from Christian and Jewish leaders of a growing desire for good-will and fellowship, an expression of the highest ideals of both religions, challenges to

every true Christian and every loyal Jew to make these remarkable addresses express something more than a hope.

#### THE YEAR BOOK OF GRACE CHURCH

There has just come the recently published *Year Book of Grace Parish, New York*. It is, like similar publications from our greater parishes, a most comprehensive and informing report. Two hundred and seventy-eight pages are required to tell of the activities of Grace Church and Grace Chapel: their many services for worship, the extensive social service work of the parish, three sections are devoted to reports on the care of little children and the care of the sick and needy. The statement on the endowment fund of the parish is interesting because of the present neighborhood conditions surrounding Grace Church; a total endowment of \$2,570,981 is reported. The rector's report, in its comments on the changed neighborhood, states that the rebuilding of the Washington Square section with huge apartment hotels is bringing new opportunities into the work of the parish. Few of our city churches are as beautiful and inspiring as Grace Church, an exquisite architectural gem in downtown New York, whose good works and influence, despite changed conditions, are seen by the report of its year book not to be diminished.

#### ST. PAUL'S CLERGY HOUSE DOOMED BY SUBWAY CONSTRUCTION

The brick building which stands at the western end of St. Paul's churchyard has been marked for demolition by the city authorities in their plans for further subway construction. It is generally known as the St. Paul's Clergy House, but in addition to such use the assistant priests of Trinity Church live there, also are housed the offices of St. Paul's Chapel and those of Trinity Corporation. The building is a block long, extending along Church Street from Vesey to Fulton. It is expected that the city will require the evacuation of the building in the near future. As yet no arrangement has been made to provide for the several groups now using it.

#### ST. BARNABAS' HOUSE IMPROVEMENTS

At St. Barnabas' House on Mulberry Street improvements are being made to provide for twenty-five additional beds. This much-needed addition has been made possible by the gift of \$15,000 from Edwin Gould and Miss Elizabeth Curtis. The annual report states in 1926 a total of 1505 women and children were sheltered and also that more than 500 mothers and children were turned away for lack of space. This institution, which is under the direction of our City Mission Society, not only gives shelter to those women and children who are suddenly left homeless but also gives special attention toward adjusting the difficulties and helping to restore homes.

#### NEWS NOTES

The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York and a leader in the movement to effect visible unity among Christians, will be the preacher next Thursday evening on the occasion of the installation of the Rev. Dr. G. A. Buttrick as pastor of the Madison Avenue Presbyterian congregation. Dr. Buttrick, who succeeds Dr. Henry Sloane Coffin, comes to New York from Buffalo.

The Rt. Rev. R. L. Paddock, D.D., for-



merly Bishop of Eastern Oregon, has, with Mrs. Paddock, returned from India and will spend the next several months in New York.

The Very Rev. Marmaduke Hare, Dean of Trinity Cathedral, Davenport, Ia., is to be the preacher at St. Ignatius' Church on the morning of Low Sunday.

Bishop Fiske at Trinity Church, Bishop Stires at the Cathedral of St. John the Divine, Fr. Harrison, O.H.C., at the Church of the Transfiguration, are among the well-known clergy scheduled to preach the three hours' service on Good Friday.

The Clerical Union for the Maintenance and Defense of Catholic Principles, New York branch, commonly known as the New York Catholic Club, has issued its 1927 booklet which includes a list of its membership. The names of about 290 priests are given. The seventh annual day of retreat under its auspices will be conducted on Tuesday, April 5th, at Holy Cross Church, New York, by the Rev. Granville M. Williams, S.S.J.E., rector of St. Paul's, Brooklyn.

The Church of the Holy Communion, Sixth Avenue and Twentieth Street, which was founded in 1846, observed last Sunday as founders' day. During the rectorship of Dr. Muhlenburg, this was one of the most influential of American parishes by reason of his remarkable leadership. Today under extremely adverse conditions it is carrying on heroically under the direction of its veteran rector, the Rev. Dr. Mottet.

The Church Army of England which, under Captain Mountford's leadership, has been aiding in the work of the Bishops' Crusade in the diocese of Rhode Island, has now brought its American workers to New York. From April 6th to May 16th they will be engaged in conducting some twenty missions as follow-up work of the Crusade in the archdeaconries of Hudson and Ramapo in this diocese.

At the Church of St. Mary the Virgin a tabernacle has recently been added to the altar in St. Joseph's Chapel. Designed by Eugene Mason, the architect, who is a communicant of St. Mary's, all the work of the tabernacle has been beautifully executed by Harry Groesbeck, also of the same parish. HARRISON ROCKWELL.

### BISHOP CHESHIRE CELEBRATES SEVENTY-SEVENTH BIRTHDAY

RALEIGH, N. C.—The Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, celebrated his seventy-seventh birthday on Sunday, March 27th, by taking part in four services, including an early celebration of the Holy Communion, and confirming a large class in the Church of the Good Shepherd, Raleigh, in the evening. While Bishop Cheshire is now being assisted by a coadjutor and a suffragan, he still makes many visitations and retains an active interest in all affairs of the diocese.

### MISSION SERVICE IN ILLINOIS CHURCH

CENTRALIA, ILL.—A service for the women of the parish was held on the feast of the Annunciation at St. John's Church, the Rev. Robert Y. Barber, rector, at which women of the surrounding parishes were invited. Miss Nellie Smith presided at the meeting at which reports of the various U. T. O. treasurers were submitted. The principal speaker was Mrs. E. F. Cushing of Webster Groves, Mo., who has offered to speak at any mission that may need her.

## Bishop Lawrence Preaches About Coming World Conference on Faith and Order

### Archdeacon Dennen Provides Free Bus Rides to Church—Massachusetts Plans for Convention

The Living Church News Bureau }  
Boston, April 2, 1927 }

A CONFERENCE WHICH WILL MARK AN era in Christian history, such as has not happened previously since the days of the apostles," is the description of the World Conference on Faith and Order to be held in Lausanne next August, as was given by Bishop Lawrence on Mid-Lent Sunday in the course of his sermon in the Cathedral Church of St. Paul. Indisposition having prevented the Bishop from keeping his engagement to preach in the Cathedral on the preceding Sunday, he took advantage of this occasion to join the hundreds of clergy throughout New England who were complying with the request sent out asking them to call this conference to the attention of their congregations on this Sunday.

The Bishop pointed out that it is now sixteen years since the first move toward such a conference as this one promises to be was made at a Church missionary conference in Edinburgh in 1910, and that the idea apparently originated simultaneously with the Congregationalists, Disciples of Christ, and the Episcopalians. The intervention of the great war held up the course of events somewhat until, at length, in 1920, a meeting held in Geneva, appointed a committee to take charge of arrangements, and, as a result of their efforts, the meeting is called for this August, in Lausanne, at which place "From every part of the world, representatives of eighty-seven great Christian Churches or denominations will gather to talk out frankly the question of Christian Unity." The Bishop spoke of the constant assemblies of Christian peoples at which differences of opinion have been evident but without showing necessarily signs of enmity, and, he concluded, "I dwell upon a unity of the spirit. We have much of it now, but far more we need, and that unity of spirit will in God's good time bring its result in a closer unity of the Churches and the people of God."

#### FREE BUS RIDE TO CHURCH SERVICES

The introduction of motor buses into the service of the Church by way of gathering up a few of the scattered people and bringing them to church has long since become more or less of a commonplace event in the rural communities, but it has been left to Archdeacon Dennen to make such an innovation in a city parish. The Old North Church, in which he has recently been instituted as rector, is located on Salem Street in a somewhat isolated locality, and one which is not accommodated any too well in matters of transportation. Because of this isolation the Archdeacon made arrangements with the Boston Elevated Railway to run a bus from the Park Street subway station at 10:30, so as to reach the church in plenty of time for the morning service. **This service began last Sunday** with the intention of being continued every week if there was a sufficient demand. Judging from reports, the introduction of the venture met with even greater suc-

cess than the most sanguine had contemplated, and it seems likely that in the future more buses will be needed.

#### DIOCESAN CONVENTION PLANS

With the time drawing nearer to the diocesan convention it is interesting to note that two of the important items on this year's program are reports from two committees; that on A United Christian Mind Concerning Peace and War, to be presented by Prof. Drown, and that on Problems of Crime and Divorce, under the chairmanship of Bishop Slattery.

#### THE CHURCH ARMY CAMPAIGNING IN THE DIOCESE

Some weeks ago a party of the Church Army came to Boston on a visit to St. John's Church, Roxbury Crossing, the Rev. Frederic W. Fitts, rector. Having finished their work in that field, they have since journeyed to New Bedford where they are now helping to further the work begun by the Bishops' Crusade.

#### NEIGHBORHOOD MEETINGS IN CHURCH OF THE MESSIAH

The series of neighborhood meetings announced at the Church of the Messiah for the Sunday evenings during Lent have been proceeding according to schedule, and on the evening of the Fourth Sunday, March 27th, the music was provided by Alfred Holy, first harpist of the Boston Symphony Orchestra since 1913, who played some of his own compositions.

#### NOONDAY PREACHERS

Preaching at the noonday service in the Old South Meeting House on Thursday, March 31st, under the auspices of the Greater Boston Federation of Churches, Bishop Slattery undertook to show that the Church never has failed, in spite of the many opinions to this effect so frequently expressed, and that she never will, but that, on the contrary, the great bulk of world-wide progress noted at the present time may be traced to the influence of religion. Speaking of the present difficulties experienced by the Church in China, he expressed confidence that the Church could not lose out in China in the final outcome. "Every foreigner may be driven from those coasts. But Christ has entered China with power. Many of the finest leaders in China are trained by Christians, and Christ, through these Christians, has become a part of their lives."

From Monday to Thursday of the fourth week in Lent the noonday preacher at the Cathedral was the Rev. Dr. Z. B. T. Phillips, rector of the Church of the Epiphany, Washington, D. C., and the Rev. Boynton Merrill of the Old South Church, Boston, was the speaker on Friday and Saturday. During the same period the special preacher at Trinity Church was the Rev. Joseph Fort Newton, D.D., rector of St. Paul's Memorial Church, Overbrook, Pa., who also preached in Emmanuel Church on the Thursday afternoon of the same week.

#### REGINALD H. H. BULTEEL.

THE 250 girls of the National Cathedral School, Washington, D. C., have a Bishop Satterlee Missionary Society. Gifts contributed by the girls during 1926 for missionary and other purposes amounted to \$3,916.65.

## Plea to Adopt All Seasons in Christian Year Is Made by Chicago Church Bulletin

Sir Henry Lunn to Visit Chicago  
—New Director at Lawrence  
Hall

The Living Church News Bureau  
Chicago, April 2, 1927)

SHALL WE OBSERVE PENTECOST?" IS A leading question put this week to the readers of the *Chicago Church Federation Bulletin*. The writer of the article deplores the fact that while Easter is having a new emphasis among Protestants in America, the feast of Pentecost has been neglected. "Most of the non-liturgical Churches," the writer says, "do not reflect that Pentecost, the day in which 3,000 people were turned to Christ under the preaching of the Apostles at Jerusalem, recurs as regularly as Christmas. The anniversary has been almost ignored in our preaching. This ought not to be. The tremendous need of these times is the floodtide of the Godhead's power in the Churches and through the Churches for the world. Shall we restore this momentous day to its rightful place?" The plea is one of many interesting evidences of the need that Protestants feel for the adoption and use of the Christian year. They are adopting certain seasons, why not take all?

### NEW ORGANIST AT ST. PAUL'S CHURCH

The music committee of St. Paul's Church, Kenwood, has chosen Charles S. Demorest as choirmaster and organist. Mr. Demorest is well known as a teacher, conductor, and composer. He is an American by birth, and was educated in music at the Chicago Musical College. After serving as organist in Trinity Church, Chicago, Mr. Demorest was called to Los Angeles, and took a leading part in the teaching of music, being the organist of the Philharmonic Symphony Orchestra. He did notable work among boys and girls, and during the war organized and conducted the largest children's orchestra on the coast. In 1921 Mr. Demorest went to Holy Trinity Church, New York, returning later to Chicago to be head of the organ department of the Chicago Musical College.

### VISIT OF SIR HENRY LUNN

Sir Henry Lunn, known throughout the world for his devotion and sacrifice for Church unity, is to visit Chicago at the end of April. On April 25th he will be the guest of Bishop Anderson and will speak at a luncheon, on Church unity, making special reference to the World Conference on Faith and Order. American Churchmen will recall what Sir Henry Lunn has done for Christian unity, despite many obstacles and discouragements. Forty-two years ago he was a Methodist medical missionary in India. He left the field because of ill health, went into business, and became a very wealthy man, and was active as a layman in Church work. He is now editor of *The Review of the Churches*.

### THE NOONDAY SERVICES

For years the Rt. Rev. Granville Gaylard Bennett, D.D., Bishop of Duluth, like Bishop Wise, of Kansas, has been one of the speakers at the noonday services in the Garrick theater. In his address on Tuesday of this week the Bishop put forth the theory of a common consciousness throughout the world and appealed for a spiritual attitude in business.

"Society needs men who will stand in the same relation to the business world as the priest of the Church stands to the spiritual world," said Bishop Bennett. "They must stand before the altars of business, pouring out the same spiritual food as the priest does when he stands before the altar of God.

"We see in life today many lonesome and bewildered men. They may have made a success of life financially, but they have lost something else in so doing. They have lost their spiritual equilibrium. They failed to realize that the essence of the thing they have been trying to do is spiritual. They have failed to see that the power behind business is God, the same power as we seek to find at the altars of the Church only running in another channel."

In Bishop Bennett's talk Thursday on Ethics and Religion, he said in part:

"If Christ is the showing forth of the consciousness of God, what effect will that have upon daily life and conduct? Christ taught but little ethics. He did not declare a strict moral code for man to follow. But He did set up the most baffling challenge of the age.

"A real sense of conduct does not grow out of commands, but results from the compulsion of love. Thus the Master accomplished His aim. He gave but few rules. He did show the consciousness of God and the common consciousness of mankind and what that common consciousness would produce in human relationships. And He depended upon this for the desired results."

### THE REV. F. M. CLAYTON GOES TO LAWRENCE HALL

For several months Lawrence Hall has been without a rector. The work among more than one hundred boys of school age, in one of the most important institutions of the Church in this diocese, requires a man of understanding and strong leadership. The new rector is the Rev. F. M. Clayton. He was born in Indianapolis, Ind., and attended Wabash College, Harvard, and the University of Chicago. He was ordained deacon by Bishop Anderson, acting for the Bishop of Northern Indiana, at St. Mark's Church, Chicago, on March 8, 1925, and priest by Bishop Gray, at St. Paul's Church, La Porte, Ind. After acting as private secretary to Bishop Gray, he became rector of the Church of the Good Shepherd, East Chicago, Ind., leaving there for Lawrence Hall. He took official charge of his new work on April 1st.

### MEETING OF THE CATHOLIC CLUB

The Rev. Richard Cox, rector of St. Paul's Church, Savanna, spoke at a meeting of the Catholic Club on the evening of March 29th in the Church of the Ascension. Fr. Cox has had considerable experience as a priest in England and among the Indians of northwest Canada. Women were admitted to the meeting as associates for the first time. The members of the club are encouraged by the attendance at the daily Lenten Eucharist being held in a room of the Willoughby Building.

### CRUSADE AT CHURCH OF THE EPIPHANY

Over one thousand attended the services and group meetings in the Church of the Epiphany, during its parish Crusade week, March 13th to 20th. The speakers were the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of West Missouri, who was the preacher on the first Sunday evening and Bishop Anderson, who spoke on the

last Sunday, March 20th. Special efforts were made during the week to reach children and young people. The results of the Crusade, according to the Rev. John F. Plummer, rector of the church, have been gratifying in an increase of candidates for baptism and confirmation.

H. B. GWYN.

### BUST OF MARTHA WASHINGTON AT VALLEY FORGE

VALLEY FORGE, PA.—A bust of Martha Washington was unveiled March 30th in Washington Memorial Chapel as the gift of students, alumnae, and faculty members of the National Cathedral School, Mount Saint Alban, D. C., who come from



MARTHA WASHINGTON

Replica of bust presented to Washington Memorial Chapel, Valley Forge, Pa., by Pennsylvania members of National Cathedral School, Washington.

Pennsylvania. It was sculptured by Mrs. L. MacD. Sleeth, head of the department of Art and History of Art in the school, and is a duplicate of the bust which now stands in Memorial Continental Hall in Washington. Mrs. Sleeth won the competition among sculptors for this honor.

The suggestion that the bust be presented to Washington Memorial Chapel was made following the recent visit to the school of the Rev. Dr. W. H. Burk, who has been in charge of the building and furnishing of the chapel since it was first conceived. He was impressed with the replica of the bust which stands in the study hall of the National Cathedral School building and he entered heartily into the plan for its being made available to the thousands of patriotic pilgrims who visit Valley Forge annually.

Mrs. Sleeth is a pupil of James McNeill Whistler and a member of Mark Hopkins Institute of Art in San Francisco.

### COURSE ON CHINA AT WELLESLEY CONFERENCE

WELLESLEY, MASS.—Among the courses listed on the program of the conference for Church work at Wellesley this year is one on China, led by John C. B. Kwei and Alfred K. Chiu. In view of the present developments in China, this course should be one of great interest. Both leaders are graduates of Boone Library School and hold positions of importance in their own country as well as here. Mr. Kwei is at present custodian of the Chinese collection at Columbia University, and Mr. Chiu is curator of the Chinese department at Harvard University library.

## Philadelphia Mission to Prisoners Results in Sixty-five Confessions

### Clerical Brotherhood Program Includes Prominent Professors—Plans for Summer Conferences

The Living Church News Bureau  
Philadelphia, April 1, 1927

MISSION WAS PREACHED TO THE PRISONERS at Eastern State Penitentiary, Twenty-first and Fairmount Avenue, by the Rev. Francis B. Roseboro, assisted by our chaplain, the Rev. Alfred M. Smith of the City Mission staff, March 20th to 27th, inclusive. More than a hundred men attended the mission, the first of its kind there; and their attitude was one of welcome, responsive and without constraint. Instruction in the fundamentals of faith, worship, and the Christian life was presented with special reference to scriptural support, the men being much given to Bible reading, for which their enforced solitude furnishes ample opportunity. They copied lists of Bible references, and personal interviews often confirmed the impression that they searched the Scriptures indeed.

The prisoners have two hours free time, and to spend an hour or more at the mission service at 2:15 was to show a genuine appreciation. There were seven such afternoons, Sundays and weekdays, except Saturdays. The mission began with the usual weekly Mass on Sunday at 8:15, included corporate Communion the second Sunday at 8:15, and ended the second Sunday afternoon, when there were eight baptisms. The total attendance for nine services was 1,342, or an average of 149; and the lowest was 104. Sixty-five confessions were heard.

Fr. Roseboro, who is on the staff of St. Clement's, was a master at Hoosac School for seven years, and for ten years was curate at Christ Church, New Haven, working among Yale undergraduates. Fr. Smith also makes his home at St. Clement's, working for the City Mission, partly at Moyamensing, Tenth and Reed Streets, which is the Philadelphia county prison for short term offenders, and the house of detention for those awaiting trial. Most of his time, however, is spent at the Eastern Penitentiary as chaplain, representing the Church. He receives hearty coöperation from the authorities, but is not a state official, there being two who are, one Roman, one Protestant, although neither of them is required to give his whole time. Fr. Smith has built up in seven years a work that now includes some sixty communicants, and has an average attendance at Sunday Mass of about 125 men, with some twenty confessions each Friday. The prison population is 1,700. About 600 to 700 are Roman Catholics; and of the remainder perhaps three in five are colored. Our work is among both colored and white, about in proportion to the total, or with a little more response from the colored men. The prison hall is used as a chapel, and is fairly well appointed for the purpose. Mr. Agnew, a volunteer layman from St. Clement's parish, plays the piano. Some twenty-five baptisms and as many confirmations are reported annually. The most encouraging feature of the work is hearing from men making good on the outside in after years.

#### CLERICAL BROTHERHOOD

The Clerical Brotherhood program for April is entirely composed of professors:

April 4th, Professor Twitmyer of the University of Pennsylvania, Some Psychological Aspects of Religious Experience; April 18th, the Rev. James A. Montgomery, Pennsylvania and the Divinity School, A Chinese Monk's Mission to the Land of the Franks in 1278; April 25th, Prof. Guy Sarvis, Helping Toward an Understanding of China. Dr. Sarvis is teaching economics in the Wharton School of the University of Pennsylvania, being on a sabbatical year from his duties in the chair of Economics and Sociology, University of Nanking, which he has held for twenty years.

#### SUMMER CONFERENCES

Summer conferences will be the subject of a meeting April 21st under the the joint arrangement of the Department of Religious Education and the Church Conference League, meeting at the Church House in the afternoon and Holy Trinity parish house in the evening. Charlotte E. Forsyth, of the Pittsburgh department, on Church school service program; the Rev. Canon William L. DeVries, of Washington, on need of religious education; and Dr. George L. Richardson, of Burlington, Vt., chaplain of Wellesley, gathering on conferences, are scheduled. Conferences featured as convenient and desirable for various reasons are Peninsula, Sweet Briar, Bethlehem, Wellesley, Burlington, N. J., and Blue Mountain. The Rev. N. B. Groton, Whitmarsh, is chairman and will reply to requests for information and programs.

#### YOUNG PEOPLE'S ACTIVITIES

The diocesan council of the Young People's Fellowship is taking a referendum on three designs selected from a large number in competition for a diocesan emblem or badge. A short conference over the week-end on Memorial Day at Holiday House of Holy Trinity parish at Sellersville; and a corporate Communion of young people of the diocese at St. Simeon's, Ninth and Lehigh Avenue, the last Sunday in June, are announced. Scholarships at summer conferences will be provided from the proceeds of a diocesan fellowship dance held in February. New fellowships have joined the organization from All Saints', Wynnewood, St. Gabriel's, Feltonville, and St. Luke's, Germantown. The provincial convention is in Pittsburgh, May 13th to 15th.

Over 150 attended the first quiet day for nurses and other social workers conducted by Bishop Cook at St. James' Church, Saturday, March 26th, under the joint management of the department of Christian social service, the Church Mission of Help, the Church Social Workers' Guild, and the City Mission. Bishop Garland celebrated, assisted by Bishop Cook and the Rev. Wood Stewart, department chairman. The addresses recognized the wage motive, but exalted the love of God and man as the true moving power.

CHARLES JARVIS HARRIMAN.

#### CHANGE IN NAME OF MINNESOTA CHURCH

GRAND RAPIDS, MINN.—The name of the church in Grand Rapids has been changed from the Church of the Holy Communion to St. Mark's Church. The Rev. G. W. Fisher is priest-in-charge.

## LENT IN BROOKLYN

### Community Services Attract Many—Two Parochial Missions

The Living Church News Bureau  
Brooklyn, April 1, 1927

LENTEN OBSERVANCE IN THIS DIOCESE seems to be unusually intensive, and, so far as can be learned, unusually effective. Several community efforts have been referred to in previous letters. Of these, the noonday series at Holy Trinity Church is reported to be drawing larger congregations than in previous years. The service is broadcast daily by WBCC, and many favorable reports have come from those listening in. An organ recital is given on Tuesdays at the close of the service. Of recent preachers, the Rev. Robert A. Watson of the South Reformed Church made an exceptionally deep impression.

Of the noonday services at Albee's theater good reports are given. These meetings are under the auspices of the Brooklyn Federation of Churches, and Bishop Stires was the preacher at the first service. The series began a week earlier than usual (this is the sixth year) and the attendance has been better than heretofore. It is said that the devotional part of the service has been more effective than in previous years.

In Flushing, community noonday services on Wednesdays and Fridays are being held in St. George's Church, the Rev. George F. Taylor, rector, for the third year, and the effort made last year to appeal especially to the business community, in the midst of which St. George's is located, is being repeated with increasing success. A devotional solo is sung while the people assemble; prayers are read by a local denominational minister as chaplain, using the late Dean Rousmaniere's compilations. The address is by one of our own clergy. Boxes for offerings are provided and the gifts are received for the support of the hospital at Fort Yukon, Alaska. This offering will probably support this hospital for the forty days of Lent, at its reported average expense of \$10 per day. The Lions' Club and other town organizations have attended the service in a body, and a committee of business men has been formed to advertise the service.

#### PARISHES COMBINE FOR LENTEN SERVICES

The inter-parochial Lenten services are also meeting with much success. The united service of the parishes of the Hill Zone in Brooklyn was held this week in the Church of the Messiah. The preacher was the Rev. Philip J. Steinmetz, D.D., of Philadelphia, and the sermon confirmed his reputation as an unusually able preacher.

The coöperative services of the parishes on the Heights—Grace, St. Ann's, and Holy Trinity—are said to be well attended. These three parishes combine on Tuesday, Wednesday, Thursday, and Friday afternoons at 4:30, two days in Grace Church; two days in St. Ann's; and once a week in Holy Trinity a children's service is held for the three congregations. On Wednesday nights a joint service is held at St. Ann's; the preacher, March 30th, was the Rev. Frank W. Crowder, D.D., rector of St. James' Church in Manhattan; and on April 6th will be the Rt. Rev. G. Ashton Oldham, D.D., Bishop

Coadjutor of Albany, formerly rector of St. Ann's, Brooklyn.

BROOKLYN NEWS NOTES

Two missions are being held this week. One is in St. Paul's Church, Clinton Street, Brooklyn, of which the Rev. Granville Mercer Williams, S.S.J.E., has recently become rector, where the missionary is the Rev. Roland F. Palmer, S.S.J.E., superior of the San Francisco house of the Society of St. John the Evangelist and rector of the Church of the Advent, San Francisco. The other is in the Church of the Nativity, Flatbush, where the Rev. Canon Osborn Troop, rector emeritus of St. Martin's, Montreal, is the preacher. Both of these missions began Sunday night, March 27th, terminating at the evening service on April 3d.

More than a hundred women attended the quiet day held in St. Paul's Church, Clinton Street, by the Rev. Fr. Palmer, S.S.J.E., on Lady Day. It was unfortunate that this and the quiet day under the auspices of the Church Mission of Help, held at St. Ann's by the Rev. Frederick W. Fitts, of Roxbury, Mass., should have been arranged for the same day. Both, however, were well attended, and good results are reported.

The Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, will assist Bishop Stires in his confirmations and visitations for two months from April 3d.

The Rev. Harry J. Stretch, formerly of this diocese and now of the Holy Cross Mission in Liberia, has been home on furlough for several months after three years' service in Liberia. He is now preparing, after a satisfactory physical examination, to return to Liberia, June 1st. While in this country Fr. Stretch has been connected with Donaldson School, Ilchester, Md., and recently has been in charge of St. Alban's Mission, St. Albans, L. I.

C. H. W.

CHURCH EXTENSION IN WEST TEXAS

SAN ANTONIO, TEX.—Through the past several months there has been considerable activity throughout the diocese of West Texas in the interest of extending the Church's influence in established communities where the Church has been for many years, and also in communities where the Church is making its first appearance.

St. Mark's Church, San Antonio, the Rev. Rolfe P. Crum, rector, has just dedicated one of the units of its \$185,000 parish house. This unit is the educational building, a three-story structure that provides for 800 Sunday school children and a most commodious and well-appointed gymnasium. The second unit, which will provide for the department of administration and the social life of the parish, is now well under way, and it is expected that it will be completed in full time for the meeting of the synod of the province of the Southwest, in San Antonio, October 18th, 19th, and 20th of this year.

A campaign for the enlargement of St. Philip's Normal and Industrial School for Negro Girls, San Antonio, has just been completed with the Bishop of the diocese as honorary chairman, the Rev. R. P. Crum as general chairman, and John E. Mitchell, son-in-law of the late Bishop Johnston, as campaign director. The goal of this campaign was \$16,540, and it was slightly over-subscribed. Added to this amount is \$3,000 pledged by a group of earnest-minded Negro women belonging to various Christian organizations among their own people; and to this must also

be added a legacy of \$6,000 which the late Alexander Joske, a Jew and a distinguished citizen of San Antonio, bequeathed to this school upon the condition that friends of the school would raise another \$6,000. The parishes and missions of the diocese of West Texas, outside of San Antonio, are expected to contribute \$16,500 which, with the present pledges on hand, will aggregate \$41,844. With this amount an industrial building will be

erected in loving memory of the late Rt. Rev. James Steptoe Johnston, D.D., the first Bishop of West Texas and the founder of the school. The erection of this memorial building upon the present property of St. Philip's Normal and Industrial School will give to the diocese a splendidly equipped institution for the Church's work in behalf of Negro girls.

In the Rio Grande valley, where the population is multiplying at a tremendous

"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.

EASTER SALE

Hand Made Handkerchiefs from the East

Made of fine linen with narrow handmade lace edge or with drawnwork design and hemstitched edge ..... 3 for \$1.00

Made of fine linen with plain hand hemstitched edge ..... 6 for \$1.00

Your order will be appreciated.

NEAR EAST INDUSTRIES (Dept. M.)

(Near East Relief)

151 Fifth Ave., NEW YORK, N. Y.  
Send for catalogue.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

April, 1927 Vol. XXI, No. 2

Subs. \$3.00. Single Copies, 25 cts.

EDITORIAL COMMENT

A Campaign for Enthusiasm—The Open Pulpit—Confessions of Bankruptcy—The Catholic Doctrine of the Sacraments—Injustice to the Clergy—Contrasted Moral Ideals—The Compelling Quality of Joyfulness—Two Parishes—A Communication from Rome.

A ROMAN CATHOLIC AND THE PRESIDENCY  
Charles C. Marshall

THE FUTURE OF THE CHURCH OF ENGLAND  
S. C. Carpenter

A PLEA FOR THE WIDER USE OF RETREATS (With Photograph)  
Bishop Coadjutor of Vermont

VICARIOUS SUFFERING  
Harry J. Stretch

CHARLES DARWIN AND THE CHURCH  
The Editor

THE MOTIVES FOR THE CRUCIFIXION  
Frederick Sherman Arnold

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher

11 West 45th Street, New York

THE HEART OF THE PASSION

A Study of the Seven Words from the Cross

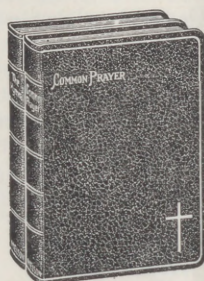
By the Rev. S. C. HUGHSON, O.H.C.

This book is a series of devotional meditations, but it is much more than that. It is a study of the Passion based on the best conclusions of devotional scholarship. The combination of these two gives the book an unusual and very desirable quality.

Price 75 Cents

HOLY CROSS PRESS

West Park, N.Y.



NELSON PRAYER BOOK AND THE NEW HYMNAL

Possess this beautiful new edition of the Prayer Book: use it in your devotion; enjoy its clear, readable type, its fine paper. This Prayer Book is published under certificate of approval from the custodian of the Standard Prayer Book.

Increase the joy of the service by the use of this beautiful new hymnal—the last word in satisfying book construction. The hymnal is authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America.

Printed on fine white paper and thin India paper, they may be purchased singly or in combination. Prices 50 cents to \$22.50. For sale by all dealers.

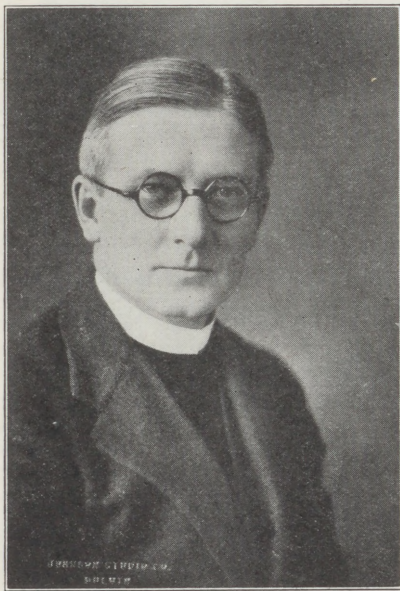
THOMAS NELSON & SONS, 383-385 R Fourth Ave., New York

rate each month through emigration from the states of the northwest, the Bishop has succeeded in building a commodious brick church at Pharr. This work has largely been accomplished through the splendid agency of the Rev. R. O. Mackintosh, rector of the Church of the Advent, Brownsville. Mr. Mackintosh has been shepherding, unassisted, the people of a large area of this wonderful valley and his labors are now splendidly realized.

At Corpus Christi the downtown Church property has been sold and a beautiful new property has been bought on a bluff which overlooks the Bay of Corpus Christi. A handsome new rectory has been built. The old church is being used temporarily until the new church is built. This church is to cost \$50,000.

**BISHOP BENNETT'S HEALTH IMPROVING**

DULUTH, MINN.—The health of the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, which caused his friends some con-



CONVALESCENT  
The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth.

cern early in the year, has now so far improved as to permit keeping his engagements as a Lenten preacher at noonday meetings in Philadelphia, Pittsburgh, and Chicago. He returned to Duluth from the east on Passion Sunday.

**FOLLOW-UP OF BISHOPS' CRUSADE IN NEWARK**

NEWARK, N. J.—A follow-up of the Bishops' Crusade was held in St. Paul's parish, Newark, the Rev. A. S. Hogenauer, rector, in the form of sectional conferences. These conferences, directed by the rector, were held in various parts of the parish and everyone was reached. The Rev. Charles E. McAllister, executive secretary of the diocese, was the speaker at the final service of rededication.

On Tuesday evening, March 22d, a Lenten devotional conference was held by the Brotherhood of St. Andrew of the diocese of Newark at Trinity Church, Newark. Before the conference a meeting of the executive committee was held and it was decided to cooperate with the diocesan laymen's conference at Delaware in the new Girls' Friendly House in September. This conference will be attended by the brotherhood members instead of having a separate brotherhood conference at the Eagle's Nest Farm.

**WORK ON NEW CHURCH IN UTAH BEGINS**

SALT LAKE CITY, UTAH—Ground for the new St. Paul's Church, Salt Lake City, was ceremonially broken on Sunday, March 13th, after the morning service. The Rev. Alwyn E. Butcher, rector, officiated, assisted by the Rev. Hoyt E. Henriques, rector of St. John's Church. The new church will replace the one torn down in 1918. The parish of St. Paul's Church was founded by the late Bishop Tuttle, in 1879, the cornerstone being laid in May, 1880.

Mrs. E. L. Raybould, one of the oldest members of the parish, and Mildred Helen Butcher, the three year old daughter of the rector, turned the first sods with spades made of silver and copper, presented to them for the occasion. The foundation stone will be laid by the Rt. Rev.

Arthur W. Moulton, D.D., Bishop of Utah, on Sunday, April 24th, and the cornerstone of the old church will be laid in the new one by the Masonic fraternity, which laid the same stone in St. Paul's Chapel in 1880.

**ALBANY RECTOR RETURNS TO CANADA**

ALBANY, N. Y.—The diocese of Albany suffers a great loss in the resignation of the Rev. Frederick Swindlehurst at St. Andrew's Church, Scotia, who on April 1st returned to his native land as chaplain of Immigration Service at Toronto. Mr. Swindlehurst has been in the diocese of Albany for twenty-two years and has rendered a signally unselfish and missionary service, which has had no interruption except for the period of his overseas service

*Made by*  
**American Seating Company**

*Interior Grace Cathedral, Topeka, Kansas*

*An Appropriate Memorial*

**T**HE entire chancel of the Grace Cathedral, Topeka, Kansas, illustrated above is dedicated to the memory of the very Reverend J. P. DeB. Kaye, and was designed and executed by our wood-carving studios.

We shall be pleased to confer on any plans concerning memorials in wood, special pieces or complete church furnishings.

**American Seating Company**  
GENERAL OFFICES: 1074 LYTTON BUILDING  
CHICAGO

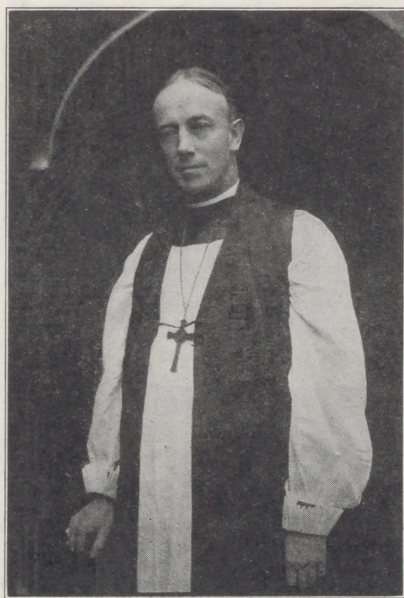
in the Canadian army, from which he returned with the rank of captain.

Mr. Swindlehurst's original service in the Canadian Church was as a missionary to the Indians of the Hudson Bay territory, and his entire life has been given to self-sacrificing devotion.

### WASHINGTON CATHEDRAL ANNOUNCES GIFTS AND PLANS

WASHINGTON—Coincident with the announcement by the Rt. Rev. Philip M. Rhinelander, D.D., LL.D., Canon of Washington Cathedral, of plans for the third annual summer conference of the College of Preachers during the week of June 13th, comes the news of generous gifts recently made by two devoted Churchwomen toward endowment of the preaching services at Mount Saint Alban.

Mrs. Gibson Fahnestock of Washington has given \$10,000 toward the endowment of the College of Preachers in mem-



#### ANNOUNCES PLANS

The Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., Canon of Washington Cathedral and director of College of Preachers.

ory of her mother, Mrs. Snowden Andrews of Baltimore, thus furthering this phase of the Cathedral's service to the Church and nation. Until the College of Preachers has its own building within the Cathedral close, the income from this offering and other gifts will be used to defray the expenses of those in attendance at the annual summer conferences, including the one to be held next June.

The second gift, also of \$10,000, is from Miss Olivia Phelps Stokes of Redlands, Calif., and Lenox, Mass., for the Caroline Phelps Stokes Memorial Outdoor Service Fund. The income is to be used for the present for the people's Evensong services which have been held at the Peace Cross for more than twenty-five years from Ascension Day in May to the feast of St. Michael and All Angels in September. From these services held in the shade of the Cathedral close, there has spread to other cities a remarkable interest in the revival of open air preaching.

Miss Stokes has notified the Cathedral authorities through her nephew, Canon Anson Phelps Stokes, that she would be glad to have the income from her gift include expenses for the broadcasting by radio of the Sunday choral Evensong services in Bethlehem Chapel, to which a large unseen audience is known to

listen. It has been estimated that a majority of both houses of Congress listen to these Sunday sermons broadcast over the radio by the Bishop of Washington and other leading preachers.

Bishop Rhinelander announces that the two general topics of the summer conference of the College of Preachers will be The Evolution and the Incarnation, by the Rev. William C. Woods, Ph.D., of Kent, Conn., and Preaching the Atonement, by the Rev. Leonard Hodgson of the General Theological Seminary, New York City. Each of these lecturers has selected a list of books to be read preparatory to the conference sessions. It is hoped that the Rev. Dr. G. A. Johnston Ross of the Union Theological Seminary, New York, will be on the faculty again this year.

No charge is made to the members for their board and lodging while attending the College of Preachers, hospitality of this nature being extended to them by the Cathedral authorities. Last year forty-five men representing twenty dioceses were in attendance, with a faculty of ten. Applications from those who wish to attend this summer will tax the limited facilities of the College of Preachers.

### CHURCH ARMY CONDUCTS CONFERENCE IN PROVIDENCE

PROVIDENCE, R. I.—Officers of the Church Army conducted a week-end conference and clinic for twelve young laymen at Bishop McVickar House, Providence, April 1st to 4th. The Rt. Rev. James DeWolfe Perry, Jr., D.D., opened and closed the conference and celebrated the daily Eucharist. Captain Mountford and three associates gave instructions in evangelism, mission singing, and personal service.

The leaders and members of the conference preached at open air services Saturday night and at an evangelistic service in St. John's Pro-Cathedral Sunday night. Sunday morning they divided into two groups for mission services at parish churches and in the afternoon for visits at the state prison and St. Andrew's Industrial School.

## 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

## Our Baby's Book

An illustrated record of baby's first years. A beautiful gift for every mother. Links her baby to the Church. 50 cts. Postpaid.

### THE CHURCH BOOK SHOP

207 Security Bldg., MINNEAPOLIS, MINN.

EDWIN S. GORHAM & INC.  
Church Publisher & Bookseller  
Eleven West Forty-fifth Street, New York

## NEW TRACTATES

### Shall We Drop the Thirty-nine Articles?

By FREDERIC COOK MOREHOUSE.

Reprinted from an editorial in THE LIVING CHURCH, with slight amplification.

Printed for parish distribution, \$5.00 per hundred, postage additional. Single copy, 7 cts. postpaid.

### Divorce

By the Rt. Rev. WILLIAM A.

GUERRY, D.D., Bishop of South Carolina. Reprinted from THE LIVING CHURCH. In booklet form, 10 cts. Postage additional.

MOREHOUSE PUBLISHING CO.

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

### READ

## THE SPIRIT OF MISSIONS

ONE SUBSCRIBER WRITES: "The Spirit of Missions improves all the time and yet all through the more than 25 years I've had it each number seems quite perfect to me."

ANOTHER SAYS: "I am sure it is not easy to send out the magazine twelve times a year and keep it on the uniformly high plane you have set as your standard, but The Spirit of Missions never disappoints."

Sample Copy on Request

\$1.00 a Year. Profusely Illustrated.

## The Spirit of Missions

281 Fourth Avenue, NEW YORK

For NORWAY-MEDITERRANEAN, July 2, 1927  
52 days, \$600 up, visiting 10 Countries  
Your Vacation CHOOSE A CLARK CRUISE

Specially chartered new Cunard-Anchor Liners. Including hotels, drives, guides, fees, etc. Stop-overs in Europe. ROUND THE WORLD, Jan. 16, 1928, 125 days, \$1,250 up. MEDITERRANEAN, Jan. 25, 1928, '65 days, \$600 up. Booking now. Full program 80 pp. with rates of any Cruise sent free. KELLER TRAVEL AGENCY, Desk 3E, 70 E. 45 St., New York

## 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

PRINTING PLATES FOR ALL PURPOSES

Universal Engraving Company  
483-13<sup>th</sup> Street  
MILWAUKEE  
ARTISTS ENGRAVERS

SPECIAL DISCOUNT TO ADVERTISERS IN THIS PUBLICATION

The Old Corner Book Store  
Main Store, 50 Fromfield Street Branch Store, Hotel Statler  
BOSTON, MASSACHUSETTS

**MEMORIAL TO  
SISTER HUGHETTA**

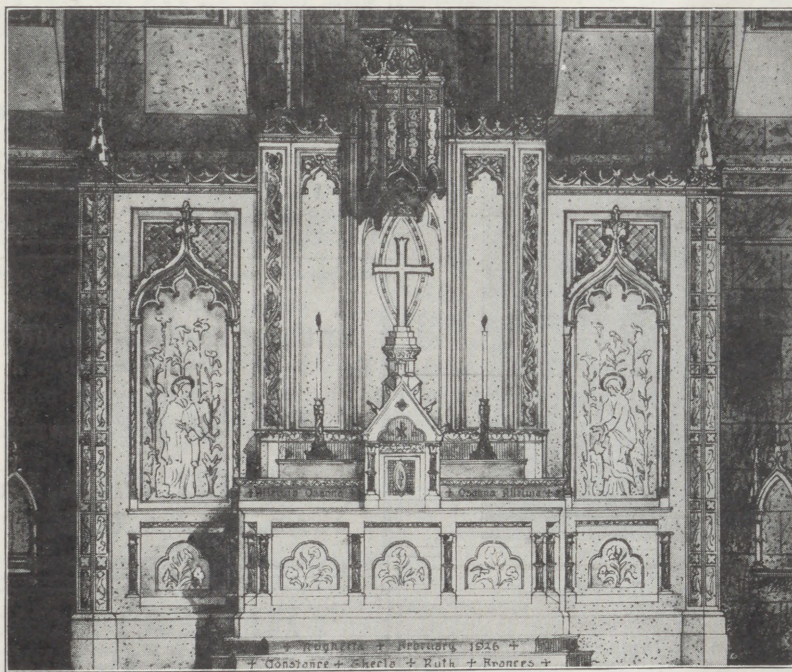
MEMPHIS, TENN.—The alumnae of St. Mary's School, Memphis, and the associates and friends of the Community of St. Mary have undertaken to place a reredos in St. Mary's Cathedral, as a memorial to Sister Hughetta, C.S.M., and a testimony to the work of the sisterhood during the twenty-five years of its service in the city of Memphis.

The Church in Memphis received its baptism of sacrifice in the great yellow fever epidemics of 1873, 1878, and 1879. Three priests of the Church and four members of the sisterhood gave up their lives. Among those who shared the perils and the ministry of the epidemic, no one was more active and devoted than Sister Hughetta; and after her own recovery from the fever, with the assistance of the Dean, the Very Rev. George C. Harris, D.D., she succeeded in enlisting the in-

features, gave one the impression of a noble abbess; and her culture and artistic temperament fitted her to become a leader in education. For twenty years and more she was the principal of St. Mary's School, Memphis, and on her retirement from that position she took charge of St. Mary's-on-the-mountain, near Sewanee, and devoted her life to the mountain girls. Her death last year was mourned by hundreds of women all over the South, who are grateful for the privilege of having come under the influence of her beautiful and unselfish life.

**WORK AMONG CHILDREN OF  
LEPERS IN THE PHILIPPINES**

MANILA, P. I.—Although the Church in the Philippines has no separate work among lepers, the children in the Moro settlement and of the Church schools in Zamboanga, and St. Stephen's Mission,



MEMORIAL TO SISTER HUGHETTA, C.S.M.  
Proposed reredos for St. Mary's (Gailor Memorial) Cathedral, Memphis, Tenn.

terest of many people in a memorial to the four sisters who had died: Sisters Constance, Thecla, Ruth, and Frances. The memorial took the form of a beautiful altar, which was built in the old Cathedral, and is now in the new Cathedral. It is of Caen stone, relieved by columns of pink Tennessee marble, with an impressive tabernacle and cross. Bas-reliefs of carved lilies adorn the panels of the front, and the names of the sisters are inconspicuously inscribed in gold between the treads of the altar steps.

It is now proposed to complete this Sisters' Memorial by building a reredos of Caen stone, with appropriate sculptures, in memory of Sister Hughetta, and the movement is making excellent progress. The reredos will cost between fifteen and twenty thousand dollars and a considerable sum is already in hand. Contributions are coming in from many parts of the country.

Sister Hughetta was a striking personality. A daughter of one of the leading families of the South and prominent in social life, she was among the first southern women who threw in their lot with Harriet Cannon—Mother Harriet—in the early organization of the Sisterhood of St. Mary. Her tall and slender figure, with dark eyes and exquisitely refined

Manila, work for the colony in Culion and for the untainted children of Culion lepers who are now cared for in Welfareville, Manila. Because of the increased number discharged from Culion as cured, the number of children taken into the home is also increased. A new problem, however, is coming to the front, that of assisting these discharged patients to take up their old positions in society.

When the children come to Welfareville they are undernourished and need building up. The improvement is soon apparent and they come up to ordinary standards of weight and health, but the leper himself is handicapped by the fact that his general health is not robust and frequently a tendency to tuberculosis is manifest. This, together with a natural hesitancy shown in employing these people immediately upon their release, militates upon their finding employment.

At Culion, in preparation for their rehabilitation, tailor, shoe, and carpenter shops have been established, where those trades are taught. Agriculture is open to them and a school has been opened where they may learn English and typing. The women are given instruction in sewing and household duties. It is desired to keep the colony upon a unit plan. Its members are largely Filipinos, Moros, and Chinese.

**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.  
437 Fifth Avenue, Knabe Building, New York

**GORHAM**  
ALTARS, STAINED GLASS  
CHURCH APPOINTMENTS  
AND INTERIOR DECORATIONS  
MEMORIALS IN METALS,  
MOSAIC, MARBLE,  
GRANITE OR WOOD.  
THE GORHAM CO.  
5<sup>TH</sup> AVENUE & 47<sup>TH</sup> ST NEW YORK  
SPAULDING & CO Chicago  
Mid-western representatives

**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.

**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 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

**The Willet Studios**

226 So. 11th Street Philadelphia, Pa.

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

**R. GEISSLER, INC.**  
56 W. 8th STREET, NEW YORK, N.Y.  
**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

**EXECUTIVE COUNCIL OF DULUTH**

DULUTH, MINN.—The executive council of the diocese was reorganized at the March meeting and is now composed of the following:

Religious education: the Rev. Donald G. Smith, chairman; Hans B. Haroldson, George H. Crosby. Church extension: the Rev. James Mills, chairman; the Very Rev. Gilbert K. Good, G. H. Alexander. Christian social service: the Rev. Soren J. Hedelund, chairman; the Rev. H. J. Wolner, G. H. Alexander. Finance: J. W. Lyder, chairman; F. W. Paine, Ralph P. Moore. Publicity: H. B. Haroldson, chairman; the Rev. James Mills, the Very Rev. Gilbert K. Good. Indian work: the Rev. W. K. Boyle, George H. Crosby.

**WESTERN MASSACHUSETTS RECIPIENT OF ESTATE AS GIFT**

WASHINGTON, MASS.—The diocese of Western Massachusetts has received as a gift the estate, Bucksteep, at Washington, as a Girls' Friendly holiday house. The donor is George F. Crane of New York,



BUCKSTEEP, WASHINGTON, MASS.

Given by George F. Crane as a G. F. S. holiday house for the diocese of Western Massachusetts

who for several summers has been lending the house to the G.F.S. The estate comprises a spacious house, garage, barns, and considerable land. Adjacent to the property is St. Andrew's Church, built and endowed some years ago by Mr. Crane, the summer headquarters of the diocesan missionary and his assistants.

As soon as possible, Bishop Davies plans to install electricity in the house and other buildings, and to construct a swimming pool.

**MEMORIAL TO DR. A. W. LITTLE**

PORTLAND, ME.—At St. Paul's Church, Portland, more than forty years ago a series of addresses were delivered by the Rev. A. W. Little, then rector of the church, which were later published in book form with the title *Reasons for Being a Churchman*. These addresses have been instrumental in drawing great numbers of people into the Church and in making intelligent Churchmen out of others whose Churchmanship was scarcely more than nominal before.

Today the church is located in the poorest quarter of the city and is carrying on its work under many adverse circumstances. It is in sad need of repair and restoration. The south wall is in danger of collapse, owing to defective foundations, the roof must be reslated, and the interior is far from decent or Churchly. Restoration will cost at least \$10,000. The rector and vestry have determined that this work

shall be done as a memorial to Dr. Little and the book with which his name will ever be associated. They are asking, therefore, that those who know and value the book, and others who may desire to assist in creating a worthy memorial to that author, will send a contribution, large or small, toward the work. The Bishop of Maine gives his approval. Any such contributions may be made payable to A. W. Little Memorial Fund and addressed to the rector, the Rev. Richard M. Fenton, Portland.

**ANNIVERSARY OF COLONIAL PARISHES IN LONG ISLAND**

JAMAICA, N. Y.—During the first week in May the 225th anniversary of the foundation of four colonial parishes in the diocese of Long Island will be observed. These parishes were the direct results of the first official action of the venerable missionary society of London, known as the Society for the Propagation of the Gospel in Foreign Parts. The par-

ishes are Grace, Jamaica; St. George's, Flushing; St. James', Elmhurst; St. George's, Hempstead.

At the appointment of the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, a special committee will have charge of the observance, composed of the Rev. Messrs. Rockland T. Homans, chairman, George F. Taylor, Edward M. McGuffey, John S. Haight, Frank M. Townley, Charles W. Hinton, and two laymen, Walter R. Marsh and the Hon. Stephen Callaghan.

A diocese dinner will be held at 6:30 on May 3d in the parish house of Grace Church, Jamaica, and a united thanksgiving service for the 225 years of Christian work and worship at 8:00 p. m. Addresses will be made by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church, Bishop Stires, and a representative of the S. P. G. Invitations to the celebration will be sent to the rectors and vestries of all the parishes in the diocese of Long Island.

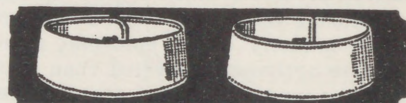
The celebration in Grace Church will begin on Sunday, May 1st, with an historical sermon by the rector in the morning and a special musical service in the evening. On Thursday evening, May 5th, there will be a parish reception with a pageant depicting the 225 years of Church life in Jamaica. On Sunday, May 8th, the sermon will be preached by the Rev. Caleb R. Stetson, D.D., rector of Trinity parish, New York.

**MEMORIAL TO MRS. ALBERT LUCAS**

PHILADELPHIA—At a meeting of the Auxiliary of St. Mark's Church, Philadelphia, March 3d, it was decided that a memorial be made to Mrs. Albert Lucas, for many years one of its most devoted members.

The Sisters of St. Margaret, of whom she was an associate, are going to Haiti to work under Bishop Carson, and the memorial to Mrs. Lucas would be the

**CLERICAL COLLARS**



**ANGLICAN (single band)**  
Linen (height 1 3/4-2) \$2.25 per doz.  
Linen height (2 3/8-2 3/4) \$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.

If you are attending the  
**ANGLO-CATHOLIC CONGRESS**  
in London, in July,

DO NOT FAIL TO VISIT THE  
**Ecclesiastical Art Showrooms**

OF  
**J. WIPPELL & Co., Ltd.,**  
4 & 5, Duncannon St., Charing Cross.

**THE TAYLOR BELL FOUNDRY**

LOUGHBOROUGH, ENGLAND  
The World's Leading Bellfounders

Inquiries to  
723 Liggett Building,  
42d at Madison Avenue,  
NEW YORK CITY

YALE UNIVERSITY, BIRMINGHAM, ALA.  
ANDOVER, GLOUCESTER, MASS.  
MORRISTOWN, CRANBROOK, MICH.  
BRONXVILLE, GERMANTOWN, PA.  
HARVARD UNIVERSITY,  
ALBANY, N. Y. &c.

**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.  
1826 THE OLD MENEELY FOUNDRY  
WATERLIET, N.Y.  
Church Bells, Chimes and Peals  
Unequaled musical qualities



chalice and paten, the altar and its furnishings, of the Sisters' Chapel. Mrs. Lucas was deeply interested in the project of the sisters going to Haiti, and the committee feels that this memorial would be one very near to her heart.

All who knew Mrs. Lucas will realize that no solicitation for money can be made, but the committee offers this opportunity to those who loved her to share in the memorial. Checks should be made payable to Annie E. B. Siter, 1939 Panama Street, Philadelphia.

**CHURCH ARMY MISSIONS IN DIOCESE OF ALBANY**

ALBANY, N. Y.—Members of the Church Army of England in pairs have conducted Lenten missions in the parishes in Hudson, Stottville, Athens, and Holy Cross, Troy, with highly successful results. Under the leadership of the Rev. C. R. Quinn, chairman of the Bishops' Crusade, two columns of these young men will visit parishes in the northern part of the diocese of Albany from June 20th to July 8th, and in the southwestern section from July 24th to 31st. Their northern route will include Glens Falls, Hudson Falls, Lake George, Ticonderoga, Saranac Lake, Potsdam, Ogdensburg, and other villages and mission stations, and the week in the southern district will be spent in Herkimer and its vicinity.

**The Church in Foreign Lands**

A CANTONESE AT BOONE UNIVERSITY. What is described by an American missionary as "one of several pleasant miracles about the siege and fall of Wuchang" had its beginning many years ago when a Cantonese boy came to Boone University determined to learn English and Mandarin, and equally determined not to be a Christian. After two years he awoke one morning to realize that he wanted to be a Christian, and he became one of the leading Christian representatives of Boone, so much so that he was elected to take charge of Central China University in Bishop Gilman's absence, long before anyone thought of the Cantonese army coming to Wuchang. Consequently when the city fell, and the officers in command came to the university, they found the man in charge was a Cantonese, speaking their language and in every way understanding them.—*Missionary Review of the World.*

ASSISTANT BISHOP NEEDED. The diocesan council of Lahore, India, has decided to ask the episcopal synod and the provincial council to consent to the appointment of an assistant bishop for the Central Punjab with a view to the subsequent formation of a new diocese. The diocese of Lahore covers a vast area and it is felt that eventually the North Punjab, including the northwest frontier province, Baluchistan, Rawal-Pindi, and Murret should be set off as a new diocese, in addition to the one proposed for the Central Punjab.

AUSTRALIAN PRIMATE VISITS ENGLAND. The Most Rev. John Charles Wright, D.D., Archbishop of Sydney and Primate of Australia, sailed early in February for a visit to England.

**† Necrology †**

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

**JOHN C. GOODMAN, PRIEST**

NEW ORLEANS—The Rev. John C. Goodman, rector of Grace Church, St. Francisville, La., died suddenly on Friday, March 25th, while driving his automobile just outside of the town. A few hours later Bishop Weller of Fond du Lac and his son, who resides at Wakefield, nearby, discovered the automobile ditched on the side of the road, and its silent driver, the rector of Grace Church, the only occupant, dead at the wheel. The Rev. Mr. Goodman had not been enjoying good health for some time, but of late his condition had been thought to be improved. Heart failure was given as the cause of his sudden death.

Mr. Goodman, a Sewanee alumnus, was born in Louisiana fifty-seven years ago; and with the exception of a year or so in the diocese of New York, his entire ministry was spent in Louisiana, where, as a diocesan missionary, he rendered faithful and devoted service.

The burial took place from Grace Church, with the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, and the Rev. M. W. Lockhart of St. James' Church, Baton Rouge, in charge. The Rev. C. B. K. Weed, New Orleans, city missionary, and the Rev. S. L. Vail, secretary of the diocese, were also present, representing the Bishop of the diocese. Interment was in the lovely old parish churchyard.

**JOHN FRANCIS RIBBLE, PRIEST**

RICHMOND, VA.—The Rev. John Francis Ribble, D.D., rector of St. Andrew's Church, Richmond, died on Wednesday, March 30th, after a long illness. The funeral was held at St. Andrew's Church, Richmond, on Friday, April 1st, conducted by the Rt. Rev. William Cabell Brown, D.D., the Rev. W. D. Smith, D.D., and the Rev. W. R. G. Irwin, assistant at St. Andrew's.

All of the clergy of the city were honorary pallbearers and interment was in Hollywood Cemetery.

Dr. Ribble was born in Amherst County, Virginia, in 1867, and was a graduate of Roanoke College and the Virginia Theological Seminary. His whole ministry was spent in the state of Virginia, his principal charges being St. Paul's, Newport News, for eight years, and St. John's, Petersburg, for seven years, during which time he was professor of the Bishop Payne Divinity School at Petersburg. He has been rector of St. Andrew's Church, Richmond, since 1912 and under his ministry St. Andrew's has grown greatly in membership and in influence and usefulness in the city of Richmond. Dr. Ribble was an examining chaplain of the diocese and for many years the president of the diocesan board of religious education. He was the founder and, until ill health compelled his resignation, the president of the Sweet Briar Summer School for Church Workers.

He was one of the best loved and most useful clergy of the diocese of Virginia. Dr. Ribble was a nephew of the late Rev. E. L. Goodwin, D.D., and of the Rev. R. A. Goodwin, D.D., both clergymen of the diocese of Virginia, and leaves two brothers in the ministry of the Church—the Rev. Frederick G. Ribble, D.D., Dean of



**Church Furnishings**  
In Gold, Silver, and Brass

**CHURCH and CHANCEL FURNITURE**

Write for Catalogue For Episcopal Churches

**W. & E. SCHMIDT CO.**  
308 Third Street, Milwaukee, Wis.

**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

**CHORISTERS' SURPLICES**

PURE IRISH LINEN.  
Boys', 20 ins., \$1.85. Men's, 36 ins., \$3.65.

**CHORISTERS' CASSOCKS**

BLACK RUSSELL CORD.  
Boys', 42 ins., \$3.55. Men's, 56 ins., \$5.75.  
These are FREE OF DUTY if the property of the Church

**J. WIPPELL & CO., Ltd.,**

Duncannon St., LONDON, ENGLAND  
Charing Cross,

**Cassocks**



Surplices, Stoles, Altar Hangings, Bookmarkers, 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

**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

**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

25,000 CHURCHES USE



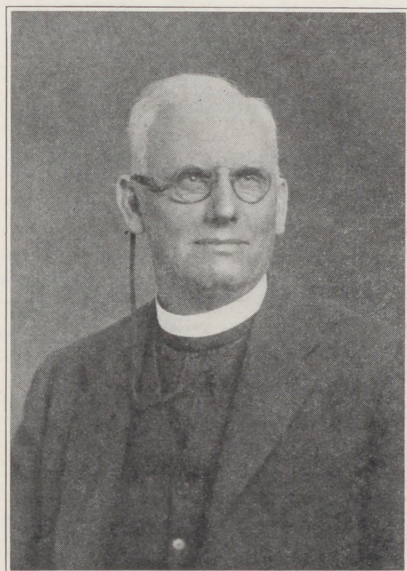
Illustrated Booklet and Samples Free.  
Old Cushions renovated and recovered equal to new  
Ostermoor & Co., Inc., Dept. B, 114 Elizabeth St., N. Y.

the Bishop Payne Divinity School at Petersburg, and the Rev. G. Wallace Ribble, rector of Trinity Church, Bessemer, Ala.

### JOHN RIGG, PRIEST

EASTON, MD.—The Very Rev. John Rigg, Dean of Trinity Cathedral, was found dead in bed March 28th in the home of the Rev. George C. Sutton, D.D., Oxford, whose guest he was. Physicians summoned when Dean Rigg failed to respond to calls said that he had died from apoplexy during the night.

The late Dean Rigg had been in Easton but a short time. He accepted the Cathedral and All Saints' Church, Longwoods, last summer, to which he came from St. Thomas' parish, Washington. He was sixty years of age, and a native of Jamaica. Before his ordination to the priesthood in



VERY REV. JOHN RIGG  
Late Dean of Trinity Cathedral,  
Easton, Md.

1893 by Archbishop Nuttall, he had taken his degree in arts from Durham University, England, and his theological training at the Jamaica Church Theological College. In 1907 he came to the United States to take up work at Newcastle, Del., and went to Riverton, N. J., in 1912. The Philadelphia Divinity School awarded him the degree of Bachelor of Divinity the year before, and in 1921 he went to Croom, Md.

The late Dean Rigg was deeply interested in the work of the Society of the Nazarene, being provincial director for the third province, and diocesan representative for the diocese of Easton. He took a leading part in the annual meeting to the society that was held in Trinity Church, Washington, last fall, and had, during his ministry, conducted many healing services. The late Dean leaves a family of seven children.

The funeral was held March 31st in the Cathedral, and was conducted by Bishop Davenport with interment in St. Thomas' churchyard, Croom, Md.

### WILLIAM MAITLAND WOODS, PRIEST

HONOLULU—The Rev. William Maitland Woods, rector of St. Clement's Church, Honolulu, died on the morning of February 6th.

The Rev. Mr. Woods was born in London in 1864 and attended Oxford University, where he took Holy Orders and received his M.A. degree, after which he accepted work in Australia. He was ap-

pointed first to Thursday Island where he stayed for many years and founded the Quetta Memorial Cathedral. Then going to Cairns, Queensland, the Rev. Mr. Woods organized the first branch in Australia of the Church Lads' Brigade and Seamen's Institute. He then went to Dalby, Queensland, and to Brisbane about 1903 where he lived until the outbreak of the war. At the close of the war he became headmaster at Iolani School, and later rector of St. Clement's Church, which position he held until his death.

### LANSING L. M. LEWIS

MONTREAL, QUE.—Lansing Llewellyn Mostyn Lewis, a member of the executive committee of the diocese of Montreal, and for many years a delegate to the General Synod of the Church in Canada, died recently.

The services were held in the afternoon of March 25th in Christ Church, Montreal, the Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, officiating. Assisting the Lord Bishop were the Rev. Canon J. M. Almond, rector of Trinity Memorial Church, and the Rev. Dr. Vial of Lennoxville, while the Rev. George Donald, rector of the Church of St. Andrew and St. Paul, read the lesson.

Several institutions and organizations, with which the late Mr. Lewis was actively identified, were represented by groups at the service. Some of the boys of the Shawbridge Boys' Farm and Training School, of which Mr. Lewis was a director, were present, as well as several of the boys of the Mountain Street Boys' Home. Other groups represented the Lay Readers Association, the Joint Theological Board, the Diocesan College, and others.

The late Mr. Lewis left a message to be read at his funeral, which was something out of the ordinary and very much like the man.

### CONSTANT SOUTHWORTH

AKRON, OHIO—Major Constant Southworth, one of Akron's most prominent attorneys, vice president of the Summit County Churchmen's Club, and a leader in Church affairs, was killed early Friday

## EDUCATIONAL

### 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.

morning, April 1st, by carbon monoxide gas. He was found at 7 o'clock in his garage in the rear of the Pasadena apartment by a chauffeur.

The attorney was seated upon the running board of his automobile with his head slumped down in the car's interior. He had been working on the machine. A

## 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

Pennsylvania

### THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

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.

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.

flashlight lay near his hand and the hood was up over the motor. The garage doors were closed, evidently blown shut by high winds.

Major Southworth had been one of Akron's leading lawyers since coming to the city in 1920. During the war, Major Southworth saw service with the 332nd Infantry, composed partly of Akron men, as a captain, and later became a major, serving as battalion chief during the campaign of the 332nd in Italy in 1918, which broke the morale of the Austrian army and hastened the end of the war. Troops he led were the only American fighting force in Italy. Major Southworth and his men participated in a number of engagements, including one sortie into Montenegro.

Major Southworth was born in Gilead, Me., in 1876, and had never married. His family came to Ohio when he was a small child and he attended the public schools at Salem, from which he was graduated, and then attended Kenyon College, where he obtained a degree in 1898.

Following his graduation from Kenyon, he studied at the Cincinnati law school and was graduated from that institution in 1902, being admitted to practice before the supreme court in the same year. In 1905 he was admitted to practice before the United States supreme court.

From 1915 to 1917 he was first assistant city solicitor of the city of Cincinnati. Before that he was a professor at the Cincinnati law school for a number of years.

He was a regular attendant of the Church of Our Saviour, and a former president of the Church Club of Cincinnati. He is survived by his mother, Mrs. Ada D. Southworth, of Springfield, Mass., five brothers, and two sisters.

The brothers are: the Very Rev. George S. Southworth, Dean of St. Paul's Cathedral, Marquette, Mich.; Dr. John D. Southworth, a medical missionary at Osaka, Japan; Dr. Rufus Southworth, of Glendale, Ohio., and Edward and Melvin Southworth, of the Southworth Paper Co., Mit-tineague, Mass.

Sisters are Mrs. H. F. Williams, of Springfield, Mass., and Mrs. John S. Harrison, of Indianapolis.

NEWS IN BRIEF

**SOUTHWESTERN VIRGINIA**—The Rev. E. H. Ward, D.D., rector of St. Luke's Church, Hot Springs, has been directed by his physician to take a rest for several weeks, and arrangements are under way with a view to supplying the church in his absence. On Sunday, March 20th, the services were conducted by the Rev. S. Janney Hutton, chaplain of Virginia Episcopal School, Lynchburg.—On account of a temporary indisposition of the Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke, his pulpit was filled on Sunday, March 20th, by the Rev. William G. Pendleton, D.D., rector of Virginia Episcopal School, Lynchburg.—The Rev. J. Manly Cobb is rapidly recovering his strength following an operation. While he is away from his charge, Christ Church, Blacksburg, is being served by lay readers and clergymen.

**SPRINGFIELD**—Dorothy M. Fisher, organizing secretary for Young People's work for the province of the Southwest, attended a luncheon in Springfield, February 26th, given by the department of religious education of the diocese.—The Bishop has announced that he is having a banner made which is to be given to the Church school having the largest Lenten offering per capita in the diocese.—The Rev. G. E. Whitmeyer, deacon, is assisting the Archdeacon of Cairo, the Ven. Charles K. Weller, in the work within his field.

**WESTERN MICHIGAN**—The Rev. William G. Studwell, rector of St. Thomas' Church, Battle Creek, conducted a quiet day on Monday, March 21st, for the Ministerial Association of Battle Creek. This is the first time a service of this sort has been held by the Church in Battle Creek.

EDUCATIONAL

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.

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

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

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.

SCHOOL FOR NURSES

New Jersey

THE SCHOOL OF NURSING

**HOSPITAL OF ST. BARNABAS, Newark, N. J.** Offers 2½ years' course leading to R. 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 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**

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.

SCHOOLS 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.



"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*

## 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*

## The Greek Orthodox Catechism

By the Rev. Constantine N. Callinicos  
FOREWORD BY THE MOST REV. GERMANOS, METROPOLITAN OF THYATIRA

An authoritative manual of Greek Orthodox doctrine and instruction on faith, morals, and worship, handsomely and reverently illustrated. In a competition recently held in Greece for the best manual for advanced classes in the Catechetical Schools in Greece, the Greek edition of this book was awarded first prize by the Archbishop of Athens. Metropolitan Germanos recommends this English edition "to anyone seeking sound information as to the doctrine and practice of the Orthodox Church." *Cloth, \$1.25*

## Church Facts and Principles

By the Rev. T. Tracy Walsh

With an Introduction by the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia

"The best book on the Church and Christian religion that I have ever seen in anything approaching its compact form and size. . . . It is clear, direct, comprehensive; in expression considerate of others and altogether admirable. I am commending it to my clergy and people."—*Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi.*

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

Have you received your copy of

## The Bookshelf

An occasional periodical devoted to Churchly literature and the encouragement of religious book reading. We will gladly send it free of charge on receipt of the corner coupon.

### FOR CONVENIENCE

Check the books you want—Sign the corner card—Enclose the proper amount (or we will charge it)—Mail to the publishers.

Please add 10%  
for Postage

## New Mowbray Books

The following late publications of A. R. Mowbray & Co. are just at hand:

### The Heart of Religion

By FATHER VERNON, S.D.C.  
Paper, 60 cts.

"These addresses are well named, for Fr. Vernon goes quite straight and without circumlocution to the heart of what Christianity means, and he finds it all in devotion to our Lord Christ in His Most Holy Sacrament. He knows, too, that it is the heart even more than the head which needs to be won, that 'charity' rather than 'knowledge,' as St. Paul says, builds up the saintly character. It is a good deal to say that this book is better than his previous one entitled *Happiness*; but there is more solid material in the present volume and quite as much charm. It is a book to read more than once."—*Church Times* (London).

### The Place Where Two Ways

Met. Thoughts for Passiontide and Easter

By GERTRUDE HOLLIS, Author of "That Land and This," etc.  
80 cts.

"The readers of this little book are asked to imagine that they are on Calvary on the first Good Friday and Easter Day, watching what happened there, listening to the words that were spoken there, on the Cross and in the Garden—but with the fuller knowledge and clearer insight of the two thousand years that have passed since Jesus died and rose again."

### Prayers and Meditations

for the Lovers of Jesus

Edited by the Rev. GILBERT SHAW, Vice-Principal of St. Paul's College, Burgh, Lincs.  
Parchment, 60 cts.

Devotions from the writings of a little-known English mystic of the time of Richard Rolle.

## Pamphlets

### Anglo-Catholic Lives of the Saints

By the Rev. GERALD SAMPSON,  
C.R. Each, 40 cts.

A pamphlet for each month. January and February ones are now on hand; others will follow.

### What Happened at the Reformation?

By the Rev. HENRY E. OLIVIER.  
With introductory note by the Bishop of Ely. 12 cts.

MOREHOUSE PUBLISHING COMPANY, MILWAUKEE  
1801-1811 FOND DU LAC AVE.  
Gentlemen: Please put my name on THE BOOKSHELF mailing list, without charge or obligation.

THE LIVING CHURCH  
4-9-27

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