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# The Living Church

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VOL. LXXX

MILWAUKEE, WISCONSIN, MARCH 16, 1929

No. 20

## Mr. Suter on Religious Education

EDITORIAL

## Jewish Work in the Canadian Church

THE BISHOP OF MONTREAL

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# MILWAUKEE WISCONSIN



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VOL. LXXX

MILWAUKEE, WISCONSIN, MARCH 16, 1929

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## EDITORIALS & COMMENTS

### Mr. Suter on Religious Education

A CONSTANT and real grievance of those who are engaged officially in the national work of the Church is that they have so little time at General Convention in which to tell of their work. A missionary bishop comes from Asia or Africa, full of the triumphs or the problems of his work, and he *may* be accorded perhaps thirty minutes at every alternate Convention to tell the story. The domestic field is ripe for the harvest; and one or two domestic bishops are deputed to tell, within half an hour, the story for the whole field. So with each specialized form of the Church's work; if time can be secured for its presentation at all, it is a period of a few minutes only. So also, the executive secretaries of our newer departments have a like handicap. They cannot present even the barest outlines of their work; yet the same General Convention at which they can scarcely be accorded a hearing must act upon their budget, which is unintelligible without explanation, and may abolish the department altogether.

It is a grievance, notwithstanding that it is an unavoidable one. The time of General Convention is so thoroughly taken up that reports of work must be very condensed indeed. It is quite true that the report may be of greater intrinsic importance than much of the legislative work which demands so much time in both Houses, but the departments are responsible rather to the National Council than to General Convention, and it is the former body, and not the latter, that must hear and study the details of the work that, through the departments, the Church is doing.

Notwithstanding which, it would greatly help in securing the sympathetic interest of Churchmen generally if, either at General Convention or at some other time, the work of the workers could be carefully presented and explained.

THE executive secretary for religious education, the Rev. John W. Suter, Jr., has published as a supplement to *Findings in Religious Education* the text of an extended report which he had prepared for delivery before the General Convention at one of its joint sessions last October but which could barely be summarized in general form in the address itself. Publication in the form stated is, therefore, the only opportunity by which

he could bring the matter to the attention of the Church. For our part we have read the report with great interest and are hoping that very many in the Church will have secured and read it. Space permits us only the briefest summary, but in order to comment on some details in that report such a synopsis must be given:

After commenting on the curious and unhappy series of events which led to the fact that only one person now in the Department connects the work under his predecessor with his own, Mr. Suter narrates something of the division of work and the departments of religious education that are being especially studied in his Department. Obviously the Department has practically been obliged to begin anew within the last three years because of these necessary changes in personnel by death and otherwise.

Treating then of the work of the Department in general, Mr. Suter observes that "the main object of religious education is the nurture of religious growth in people's lives." That is to say, he does not assume that religious education is primarily the presentation of facts, but the training of lives. He lays much stress then upon the Holy Communion and the worship of God and the cultivation of private communion and prayer, with the ability to serve people as prime factors in what is to be accomplished by religious education. That is to say, he conceives it the function of his Department to promote the nurture of the people in any parish even more than the mere extension of facts to them. He would test the value of such education by the spiritual growth of individuals in a parish. Under the three topics of Worship, Service, and Truth, he believes that we can list practically every value that the Department wishes to conserve, and the Department must promote the observance of all of them. He would have the rector gradually gather about him first one, then another, until there had been secured a group of people who are themselves consciously trying to live near God and who can be depended upon to influence others in that way. He argues that our education must be theocentric; that God must be the center of it all. The Church's doctrine must be taught because "the Church wishes her sons and daughters to be intelligent." He argues, however, that the intelligence should be one that deals with central facts rather than with "too many unimportant or subordinate facts," which, for the most part, will take care of themselves. He would begin by teaching a little child "to understand Jesus and appreciate and love Him as a companion and friend," and only after that to "explore the Old Testament," etc. He dislikes the phrase "project principle," which is so much in use today, but believes that it does stand for real values. He gives a number of instances of what he terms "school behavior" as tending to educate a child rightly or wrongly in the relationships of the Church. In short, he declares that "religious education is a branch of pastoral theology" and it is only successful when the rector regards every soul under his care as having reached a certain stage in religious development and as needing to be helped to advance to the next stage. There



must, however, be something definite to teach, and that definite point resolves itself primarily into the fact that "Jesus is the Son of God." It is not a matter of indifference that the child may learn facts but not be led to appreciate Christianity.

The Department of Religious Education spends much of its time and energy in studying the curriculum of religious education from the point of view of the average parish. The three factors—the worship of God, the service of fellow men, and the study of truth—must all be present in each curriculum, but in details the curricula may vary very greatly. In every parish that can afford it there should be a full-time paid supervisor of religious education, preferably a woman, and where parishes are not able alone to support such a worker, an itinerant supervisor may be employed by the diocese and the parish may have the benefit of part time of her services. There are already in the Church some two hundred women acting as full-time paid supervisors in religious education, most of them employed by parishes, some of them by dioceses, and the number should be greatly increased. A training house, St. Margaret's House, Berkeley, Calif., is preparing women for such work. He feels, however, that the clergy "should stick to parish work" and that not many of them should turn "to the specialized field of educational supervision."

Discussing the matter of textbooks, Mr. Suter distinguishes between the "Christian Nurture Plan," by which the Department is ready to test any system of religious education that may be presented to it, and the "Christian Nurture Series" of textbooks, which was provided by the Department some years ago for the purpose of illustrating the Christian Nurture Plan. The textbooks are constantly being revised and studied by experts within and without the Department, and the royalties obtained from the sales are used for improving the textbooks. Finally, Mr. Suter presents twelve separate needs existing within the Church which should be studied as steps in an adequate religious education.

**E**VEN from this brief synopsis, which does not do justice to Mr. Suter's closely-reasoned thought, it must be clear that the Department is trying to enlarge the view of the Church as to what is involved in religious education. What they are trying to do is to develop well-rounded *Churchmen*: boys and girls, men and women, who are able intelligently to enter into worship and into service such as proceeds from an intelligent religion, and who, at the same time, have an intelligent hold upon the truth that it is the function of the Church to teach.

For Mr. Suter seems to have reached the stage which advanced thinkers in the Church have gradually reached, in which something tangible has come out of the war-time discovery that our young men had almost no hold upon any definite Christianity. Our Sunday schools had dealt with details; they had not created *Churchmen*. Neither worship, nor service, nor appreciation of truth had been promoted by them. They had failed.

The Church schools of our own day are built on the wrecks of the Sunday schools that had preceded them. Their whole perspective has changed. A far higher type of teacher is demanded and is being gradually secured. The need for full time (and therefore paid) supervisors of religious education is being recognized. And even more important is Mr. Suter's clear showing that religious education is to be esteemed as a branch of pastoral theology.

The text book or the lesson leaflet for children are still important, but they have taken a subordinate position in the Church school today, and they differ radically from those of a generation ago. Our whole insistence today is on the training of the teacher, not only in facts but in perspective. The Church is trying to produce *Churchmen* rather than prigs.

It isn't easy. Institutions are not revolutionized in a day.

But more and more it is recognized that the problem of problems today is that of religious education. And the succession of far-sighted specialists who have adorned our Department of Religious Education—Bradner, Gardner, Sargent, Suter, and their associates

—are seeing now the vindication of their ideals. Christian Nurture, as a purpose and a perspective rather than a series of books, has conquered the imagination of the Church.

**T**HE following paragraph from a recent number of the *Guardian* awakens within us such a cord of sympathy and understanding that we gladly take it over into our columns *in toto*, adding our fervent Amen to the plaint of our respected English contemporary:

Bad Handwriting

"The head of one of the great London stores has been complaining of the bad handwriting met with in commerce today. We read his lament with a lively sympathy, for we suppose that editors and printers suffer even more than do shopkeepers and bankers from illegible script. Bad writing, declares Mr. Richard Burbidge, costs business houses thousands of pounds every year. It also occasions newspaper editors a great deal of irritation and much delay. The clergy are notorious offenders, and certain laymen are not much better. What is the cause? It cannot be lack of education, for most of those upon our own black list are persons of culture and erudition. Sometimes we feel, when laboring through a difficult manuscript, that most of the abominable handwriting that reaches us is the result of a faulty psychology—an assumption on the part of the writer that what is passing through his brain will flash with equal facility upon the understanding of the unhappy individual whose lot it is to decipher the formless scrawl by which the writer's thoughts and ideas are expressed. It may be merely the carelessness bred of this age of distracting hustle, but whatever may be the cause the result is annoyance, delay, and the opening of the door to error. Mr. Burbidge's complaint offers us an opportunity of appealing to our correspondents to mend their ways; we hope that his words and our own will not fall upon deaf ears."

**A**LL of us who approve of America's entrance into the World Court appreciate Mr. Elihu Root's attempt to supply a formula that shall be equally satisfactory to the United States and to Europe. But we beg respectfully to point out that one sentence in his formula consists of 223 words. Such verbosity might preclude Mr. Root from writing editorials for THE LIVING CHURCH, however successful such writings might be otherwise.

Perhaps we could get the distinguished Mr. Einstein to act as a committee on simplification of Mr. Root's formula.

#### ANSWERS TO CORRESPONDENTS

**A READER**—Consubstantiation is the Lutheran official interpretation of the doctrine of the Real Presence. Probably there are Anglicans who accept it as there are such who accept every other speculation concerning the Eucharist, but it has never been the subject of Anglican legislation and is certainly not an Anglican teaching.

**S. H. B.**—The Mass of the Presanctified is the celebration of Holy Communion in which communion is given, at least to the celebrant, from the reserved Sacrament; but with no new consecration of the sacred species. It is the historical manner of the observance of Good Friday.

**R. M. D. A.**—It is not possible to tell the date of the first Easter Day in any modern reckoning.

#### ACKNOWLEDGMENTS

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## WHAT THE "CUT" MEANS TO SOUTH DAKOTA

AS TOLD BY THE RT. REV. HUGH L. BURLESON, D.D.  
MISSIONARY BISHOP OF SOUTH DAKOTA

To the Editor of *The Living Church*:

I WANT to thank you for the leading editorial in *THE LIVING CHURCH* for February 23d on Paring Missionary Expenses. You have sized up the situation exactly. If the present system goes on, we shall have a declining interest in and support of missionary activity. The thing is working wrong end to. The pity of it is that the large majority don't realize it and the smaller minority don't really care what happens so long as they don't have to pay. I hope you will keep on calling the situation to the attention of the Church.

After the last Council meeting I wrote the enclosed statement about the cuts as they affected South Dakota. I shall probably publish it in the *South Dakota Churchman*. It states the facts as they exist.

I read your editorial last night before going to sleep, and found myself waking this morning saying over a "Devil's beatitude" as follows: "Blessed is the missionary society which 'pays as it goes,' for it never will really go, and will soon not need to pay."

Faithfully yours,

HUGH L. BURLESON.

This is the statement enclosed:

DID IT HURT TO BE "CUT"?

THE February meeting of the National Council had just adjourned. Because of insufficient pledges from dioceses in behalf of the budget which they had themselves established at General Convention, grim old Dr. "Pay-as-You-Go" had been called in, and the various enterprises of the Church had been placed on the operating table for vivisection. Our own district was, of course, among the victims.

It was a ghastly and discouraging business for those who had to carry it out, and I was still bleeding in spirit. It was then that the editor of the *Spirit of Missions* inquired if my "cut" was a serious matter!..

Did it hurt? The answer depends upon the part of your anatomy which is amputated. I speak in terms of living beings, for a missionary budget is not a house of blocks, which may easily be knocked down and rebuilt. It is an interrelated and vital entity. It may seem to some people that a cut of four or five per cent is a small matter, but in terms of living flesh it may be a vital one.

What happened to South Dakota? Last fall we were compelled to open two new educational enterprises among the Sioux Indians: the Hare Industrial School for Boys and a dormitory for girls on the Crow Creek Reservation. I will not argue the imperative need for these two enterprises. It was recognized and approved by the authorities of South Dakota, the Council of Missionary Bishops, and the National Council. For seventeen years the Indians have been bringing their offerings for the establishment of a boys' school. At last it was possible to make good on the long promise dating from the days of Bishop Biller. We built the school without expense to the General Church, but asked \$6,000 for maintenance—too small a sum, but we hoped to get by with it. The Crow Creek dormitory was made necessary by the fact that a new Roman Catholic boarding school was draining away our children. We asked \$2,000 for this. Both requests were heartily approved by the National Council and we started both enterprises, with gratifying success.

Then came General Convention, and the Committee on the Budget, seeing an enlarged asking for South Dakota, without inquiring its purpose cut off \$6,000. The recent meeting of the Council reluctantly took off \$1,500 more, and in addition required a four per cent cut on the total budget.

Did it hurt? It took the life blood of these two schools, and will drain much of the vitality from the remaining work. How we shall carry on I do not know, but of course there must be a way.

My experience differs only in degree from that of other bishops, and I am not arraigning the dioceses whose failure made this cut necessary but I am sure they ought to be told what such a failure means to the going work in our mission fields. It certainly operates to discourage enthusiasm and to stifle initiative.

## BLUE MONDAY MUSINGS

By Presbyterian Ignotus

ONE of our clergy writes concerning *poltergeists*, recently mentioned in this department, that he knows of several, and encloses this article written by him:

"In the *National Geographical Magazine*, published at Washington, D. C., appeared not long ago an interesting account of Ireland. The writer tells of a certain castle which is haunted by a horrible ghost, somewhat indistinct in form, but of a grayish appearance, and is accompanied by a nauseating stench as of putrefying flesh. A clergyman who tried to lay it lost his reason, and is now an inmate in an asylum.

"Sometimes nothing is seen, but mysterious knockings and sounds of footsteps are heard. Epworth Rectory, in which lived at one time the Rev. Samuel Wesley, father of John Wesley, founder of Methodism, was thus haunted. Both father and son have testified to the disturbances which then occurred, and they nicknamed the ghost, "Old Jeffrey." The former records that he had been thrice pushed by an invisible power.

"Mrs. Lily Langtry, now Lady De Bathe, mentions in her sketch of her life, written for the *Cosmopolitan Magazine*, that when she and Captain Langtry first moved to London they rented a house which was built on the site of old Tyburn, the scene of many executions. She said that there was an eerie atmosphere about the place. Doors would unaccountably open and violently shut of themselves. She herself never saw any appearance, but her maid told her that one morning on going down to the kitchen, which was in the basement, she saw a man, dressed like a cavalier, standing at the foot of the stairs. Her butler, who slept in the basement, left her service because of ghostly visitants to his room at night, some of them headless. She did not put any credence in his testimony, as he was one who poured spirits down to keep his spirits up, but she did place confidence in her maid. . . .

"It may be a laughable notion, but possibly the universe has its own films and phonographic records, which preserves sights and sounds for subsequent reproduction. But whatever explanation we may adopt, the whole subject will apparently remain for us in the limbo of the mysterious until we ourselves join that vast 'choir invisible.'"

HERE IS A LETTER just received from a reader whose approbation is more significant than that of most persons:

"Dear Father:

"After reading your paragraph in *THE LIVING CHURCH* of January 5, 1929, on the Nicaraguan situation, the impulse has come to me to express to you my high appreciation of the sane and patriotic attitude you take on this subject. It is a relief to read such an article after seeing so much uninformed criticism of our government's policies as are published from time to time. Especially fine is your refutation of the calumnies against the Marine Corps, which Corps, I fully believe, has the highest morale and the best discipline of any body of troops in the world.

"I am an officer of the Navy, being retired in the rank of Captain after thirty-eight years of service; my sister is the wife of a General of the Marines, my brother is a Lieutenant Colonel of Cavalry, and my son is a Lieutenant-Commander in the Navy, so you can see that I am in a position fully to appreciate your fine article."

HERE IS a bit of blank verse which, to some of us, expresses the proper feeling about by-roads and their explanation:

### ROADS

Let others have the high road,  
And speed them in their going;  
But save for me the side road,  
Where life is worth the living.

Let others roam the wide road,  
And hasten on their journey;  
But I prefer the by-road,  
Where romance still may linger.

Let others take the main road,  
And get there all too quickly;  
But give to me the back road,  
Where every turn brings wonder.

Let others use the hard road,  
And smell the smoke of speeders;  
But show me some sweet low road,  
Where all of nature calls me.

Let others seek the "made" road,  
And race and rush and rumble;  
But turn me on a "real" road,  
Where sights are worth the seeing.

A. M. J.



# DAILY BIBLE STUDIES

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

## ANGUISH OF MIND AND SPIRIT

*Sunday, March 17: Passion Sunday*

READ St. John 8:46-59.

OUR Blessed Lord's sufferings should always be approached with great reverence, for He was both God and Man, and His griefs and His physical pain are therefore beyond our understanding and full of a holy mystery of love. We can, however, recognize that as He suffered there was a mingling of bodily and mental anguish. Passion Week brings to our memory Christ's anguish of mind and spirit, even as Holy Week brings us to the Cross and its agony. Mental pain is for us humans harder to endure than physical pain. To the Christ in His perfection of love it must have been terrible. To be scorned and hated when He sought to help! To be rejected when He came from heaven as the Saviour of mankind! Yet this was a part of His holy Sacrifice, and in His anguish we can find help for our lesser but very keen sufferings.

*Hymn 155*

*Monday, March 18*

READ Jeremiah 15:15-21.

ALL through His blessed earthly life the Christ must have suffered. His ideals were of heaven, not of earth; and the poor, human conceptions of living must have pained Him even as a discord pains a fine musician. And still we add to that anguish when we lower our ideals and are satisfied with the imperfect. The real Christian must suffer if he lives the spiritual life amidst the worldly. "Could he but lose sight of the ideal, his sufferings were at an end," writes Dowden in his essay on Matthew Arnold, and that is especially true of the poetry of Arnold, where he sees visions. We must keep ourselves sensitive, even when it entails pain of heart. We must share this divine suffering in our imperfect way, longing and praying and working for the perfect in ourselves and in the world. Perpetual pain may lead to a deep, perpetual peace.

*Hymn 496*

*Tuesday, March 19*

READ St. John 16:29-33.

FREDERICK W. ROBERTSON in his sermon on the "Loneliness of Christ," has some keen points of self-examination: "To feel solitary is no uncommon thing. To complain of being alone, without sympathy and misunderstood, is general enough. Well, is it because you are *above* the world, nobler, proclaiming and living on great principles, offending the world by the saintliness of your purity, and the unworldliness of your aspirations?" Such was the loneliness of the Master. Even in His boyhood it came: "Wist ye not that I must be about My Father's business?" And later when He cried: "Ye will not come unto Me that ye might have life!" Yet His loneliness was that of the holy Hero: "I am not alone because the Father is with Me." So cried Gordon in his African tent, deserted of his nation: "Do with me as Thou wilt, Lord; turn me here or there, backward or forward, I care not so long as it is Thy hand!" We can come very near to our Master if our loneliness is a call Godward.

*Hymn 225*

*Wednesday, March 20*

READ I Kings 19:9-14.

THE great prophet Elijah in a human way suffered anguish of spirit. In his righteous indignation he put to death the prophets of Baal, and then fled from Jezebel and sought the solitude of the wilderness. But God found him, and taught him that better than wind and earthquake and fire is the "still small voice" of love. Our pain, like that of the Master, calls for action if it is genuine, but always for merciful action. Jesus Christ set His face stedfastly to go to Jerusalem (St. Luke 9:51). His loneliness did not paralyze either heart or

hope or body. In glorious zeal, even while His spirit was agonizing, He cried: "I have overcome the world!" And there was no crowding of fighting men, no tumult, as He went His solitary way to the Cross. Gethsemane's seclusion witnessed His mastery, albeit the blood-sweat attested His sorrow. Anguish of spirit is best soothed by earnest and loving endeavor. Tears are of merit only as the bow of promise reveals a vision which calls the feet to be swift to serve.

*Hymn 280*

*Thursday, March 21*

READ St. John 16:20-24.

CHRIST associates sorrow and joy in a wonderful way. Sorrow must come as a result of human imperfection. "The eyes that cannot weep are the saddest eyes of all." But "joy cometh in the morning" when the Sun of Righteousness brings the light and warmth of His presence to cheer. It is the presence of Christ that gives both courage and patience. "I will see you again!" The words are significant and of enduring fulfilment. "A little while," and the old world for which we pray seems so wrapt in darkness, and then a heroic deed leaps through the shadows, and lo! the Christ is there. He is always seeing us "again" if we look. But our eyes must be seeking the lost and the sad and the sinful, and then the Master will cry, "I am here," and joy will defy unworthy doubts and fears. "Sorrow for others"—that is the only divine sorrow. Our Lord's anguish was for an unredeemed world. He suffered because He loved.

*Hymn 494*

*Friday, March 22*

READ St. John 14:1-11.

HOW like the Blessed Master, while His own divinely human heart was breaking, to think of His disciples and bid them find comfort and strength in their faith! Perhaps the clearest manifestation of His anguish came through His thought of the experiences which would be theirs the next few hours; for the deepest emotions, if they are sincere, lead even us, who are human, to grieve for others who may suffer in sympathy. The pain of mind which the Lord endured brings His blessed comfort very near to us, for thus it seems to come from the depths of His love. If we, in our heart-sufferings can be drawn nearer to others, then can we mark our pain as Christlike, and therefore worthy. True sympathy is born of deep experience.

*Hymn 493*

*Saturday, March 23*

READ Revelation 7:13-17.

EVEN as Christ suffered in mind and spirit, so are we called to a grief which, being unselfish, is sincere and true. The Christian must never become indifferent or hard if he is to grow in the likeness of his Master, for to feel deeply is to be endowed with spiritual gifts. To grieve for the sins of the world; to weep with those who weep, with a keener sorrow, perchance, because the pain is touched by the universality of suffering; to feel the wounds which the unbeliever half unconsciously inflicts by his scorn or indifference where Jesus Christ and His salvation are concerned—this is at once a proof of love and an endowment of life. Where the holiness of things brings no deep breathing of soul-hunger, life has gone or is hidden. Where there is thirst for power to help the needy, there is the Christlike spirit.

*Hymn 505*

O my Lord and Saviour, I thank Thee for the sorrows of Thine heart, for so I learn Thy sympathy and care. Keep me sensitive, even though pain of heart come, for Thy life proves itself within. And help me to bear the burdens of others that so true fellowship may be mine. Amen.



# Jewish Work in the Canadian Church

By the Rt. Rev. John Cragg Farthing, D.D.

Bishop of Montreal, and President of Central Committee on Jewish Work

THERE is no more important work than to win the Jew to Jesus Christ. We owe so much to the Jewish nation for what we have received through them. The Scriptures in themselves would put us under a deep debt of gratitude. It is said that because there is so much good in the Jews' religion we ought not to interfere with them, that they are moral and good and true. For all the truth and for all the good, we thank God. Yet surely we who believe in the Incarnate Son and have His words ringing in our ears, "I am the Way, the Truth, and the Life: No man cometh unto the Father, but by Me," must bring the message of that glad way of life to the Jews. We enjoy the power of Christ; we must give that joy and that power to our Jewish brother.

The number of Jews in Canada is increasing rapidly every year, both by birth and immigration. It is now twenty-seven years since the London Society for Promoting Christianity among the Jews began its first mission in Montreal. It did a small but good work, but it had an impossible organization.

When I came to Montreal twenty years ago there was a local committee existing, of which the Bishop was chairman, but the work was under the control of the society in England. They worked through their Canadian secretary, who at that time was a priest in New Brunswick. Everything was subject to his direction and veto.

The London society financed the mission and we were under a real debt of gratitude to them. They added to that debt by meeting our wishes and handing their work over in 1913 to the missionary society of our Canadian Church, which then became responsible financially and otherwise for all work among the Jews in the Dominion.

Such work was then being carried on in Toronto, Ottawa, and Hamilton, as well as in Montreal, although Montreal and Ottawa were the only places which had been under the London society.

The organization is now as follows: There is a central committee on Jewish work which takes general charge, with each local work under diocesan control. Each mission submits its estimate of cost to the central committee, which, after approval, apportions the cost upon all the dioceses of Canada. The general treasurer of our missionary society pays to each mission every quarter the amount required to meet its expenses. Thus the work is centralized and is the concern of the whole Canadian Church.

The revenue to Jewish work is obtained chiefly from the Good Friday offerings. The Woman's Auxiliary gives grants, and there are local subscriptions from friends of the missions. The amount apportioned by the central committee on each diocese is included in some dioceses in their annual budget.

Two distinct policies have been adopted in carrying on the work, parochial and separate missions. In Toronto, for example, Jewish work began in Holy Trinity parish as a part of the parochial activities. Other parishes have followed their examples, especially in work among the children. The Nathanael Institute was then bought for a center of all the work, and from it emanate social activities of all kinds. Here a clergyman is in charge, assisted by two deaconesses and voluntary workers. It is claimed that the parochial method does not offend the susceptibilities of the Jews who are hurt by being considered subjects for "special mission."

In Montreal, from the first, the plan has been to have a central mission hall around which all our activities gather. The mission began in a rented store and was there when the

London society handed over its work. Subsequently we bought two semi-detached houses, in one of which the missionary lived. This in time became inadequate, and in 1925 we built our present "Emmanuel Mission Hall," which is already proving "too straitened for us." Thus there has been a steady growth, which, during the last three or four years, has been much more rapid than formerly.

THE course of our mission in Montreal has not always been smooth. Opposition has come in waves, some being higher and fiercer than others.

The work has proceeded quietly for a time, with numbers attending the classes; then zealous Jews have been stirred to violent attack on the mission. This has been followed by a lull, when the attendance was not so large. Then gradually more interest has been manifested, and violence has sought once more to stop the work.

The most serious attack was made when our building was crowded with our friends and supporters at a service on the Day of Atonement. Thousands of angry Jews gathered around the building, throwing stones, pulling down the fence, smashing windows. The police had to come and dismiss the crowd, and the ladies attending the meeting were taken home under police escort. The residence of our superintendent, as well as the mission building, was under police protection for several weeks. All that is now happily a thing of the past.

There is without doubt a growing spirit of inquiry and interest among the Jews who come in considerable number to our meetings and classes. While we have not had many baptisms, there is a large number

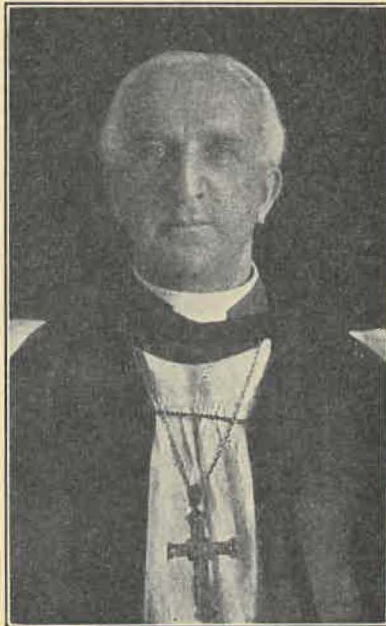
who believe in Jesus as the Messiah, and a still greater number who have become more sympathetic toward Christian teaching and who have acquired a greater regard for our Lord.

The interest among the Jews is undoubtedly increasing and many are gladly hearing the Word. One of our voluntary helpers said to me the other day, when speaking of a large meeting, "I watched their faces when Mr. Newgewirtz spoke in Yiddish to them, and I was amazed to see their responsiveness and interest."

THE greatest difficulty we have found is to get qualified men to carry on the work. It requires a man who understands the Jew, and is thoroughly versed in the doctrine and practices of the Jewish religion. He should certainly speak Yiddish if he is to reach the older Jews. If we could find the right men we could enlarge and strengthen our work throughout Canada.

In Montreal we have been wonderfully blessed in having with us for twenty-six years the Rev. D. J. Newgewirtz. He is a Jew converted to Christ, who has manifested wonderful courage in facing persecutions, great patience and endurance in days of depression and opposition, and who has never lagged in his zeal and devotion.

With tireless energy he has labored on until now he sees the fruits of his toil almost ready for the harvest, a growing work firmly established. In our Montreal mission we have a man assisting Mr. Newgewirtz, one deaconess giving her whole time, one business man giving part time, and a goodly number of voluntary workers. The Jewish mission has not been popular, but the feeling toward it is certainly more cordial and sympa-



THE BISHOP OF MONTREAL



thetic, and we have far more supporters now than in the past, so we feel are gaining ground.

Much remains to be done in creating a better spirit among our people, so that the Jew when he is baptized may receive the right hand of fellowship. The moment a Jew becomes a Christian he is more or less ostracized, his own people often cast him off, and the Christian community does not always welcome him. Often his Jewish employers dismiss him, and Christian employers ignore him. A man will suffer himself, but he naturally shrinks from making his family suffer. Brotherly treatment for the Jewish convert will do much to cheer him and it will also cheer the Jewish missionary workers.

Given properly qualified men to lead this work, and a sympathetic Church behind them, I believe the Church can render the greatest possible service to the nation by bringing the Jew into full understanding of our Christian ideals. Once won to Christ, the Jew will be a strong asset to the Church.

Earnestly do I hope and pray that your effort in the United States will be abundantly successful, and that we who have made but a small beginning may, by your success, be encouraged to greater endeavor. May God use both our Churches to bring Christ's own people in the flesh to know Him in the spirit.

The Incarnate Lord took His flesh from a Jewish Maid, and He came to the lost sheep of the House of Israel. The hearts of every lover of Jesus should go out in true affection to the Jew.

## SONNETS OF THE SAINTS

### IV. SAINT AUGUSTINE

**W**ITHIN the harbor restless sails are furled,  
And from the distant hillslopes dark with pine  
A night wind trembles in the purple vine,  
Lifting the leaves about his casement curled;  
Low on the waves a horn of light had pearled  
To amethyst the sky's long amber line,  
But he who sees the silver pathway shine  
Looks through his window on another world.

There glows a beauty deeper than the sea,  
Light fairer than the moon that rides above  
The moving wall of foamheads shoreward blown;  
And like a white gull circling wide and free,  
The Lover seeks the changeless Face of Love,  
The Lonely wings his flight unto the Lone.

### V. SAINT TERESA

**B**ASIL, rosemary, rue and lavender!"  
The well is dry, the water-wheels are still,  
The river can no longer sluice the mill:  
How shall the flowers in my heart's garden stir?  
"When self shall sleep within a sepulchre,  
Rain from the sky and healing dew shall fill  
Each withered path, and there may walk at will  
Love seen by Mary as a gardener.

"Along the border violets will spread  
Humility, and lilies light the grass,  
Though snow fall early and the Spring be late;  
But where the bower of roses blossoms red  
With thy heart's blood, there shall the Lover pass  
And there the Keeper of the Stars will wait."

THOMAS S. JONES, JR.

## SILENCE IN PRAYER

Do NOT under-estimate the value of silence in prayer. We are all familiar with people who come to see us, and pour out such a torrent of conversation that when they have gone we say, "Well, you know, I couldn't get a word in edgeways." Sometimes it seems as if God must say to us, "My child, be silent a little, and listen to what I have to say to you."

Sometimes just the holy Name "Jesus" is all we need to say as we listen. St. Francis of Assisi could spend the whole night in prayer saying nothing else but "My God and my All." It is such moments of silence—such simple words and phrases—which bring us into intimacy of converse with our Friend.

—By Way of Illustration.

## A LENTEN MEDITATION

BY THE REV. LOUIS A. PARKER

**I**N A BOOK of poems by Thomas S. Jones, Jr., we have these lovely lines:

Across the fields of yesterday  
He sometimes comes to me,  
A little lad just back from play—  
The lad I used to be.  
And yet he smiles so wistfully  
Once he has crept within,  
I wonder if he hopes to see  
The man I might have been.

The Lenten season, coming to us as it does in the spring of the year, when the days begin to lengthen and old mother earth is shaking off the icy grip of winter, sending sap into the trees and flowers, and bidding her tiny creatures "Awake," finds a corresponding action taking place in the nature of man.

It is partly for this reason, no doubt, that our Mother, the Church, has so wisely placed this penitential season just where we find it in the calendar. Those of us who are older find with this re-awakening of nature a bestirring of old memories of former Lents which were entered into with great enthusiasm and stern determination to purify our lives by a closer walk with God. And "across the fields of yesterday," the shy, wistful lad of our former self comes creeping back, looking for the man that "might have been." With us he looks back through the long vista of years and there finds, marking our pathway of life like gleaming milestones, the Lenten seasons that we have passed through. Upon each milepost we see a list of resolutions covering the things that we determined to do during that season, things that were going to deepen our spiritual life. Each Lent, and each resolution, has played its part in the material and spiritual well being of that life, depending, of course, upon our faithfulness to them. That resolution to fast and "keep the body under," entered into so devoutly at the age of adolescence, stood us in good hand when the fires and passions of young manhood came upon us in all their fury and fierceness. The determination to withdraw from the harmless, though intriguing, amusements of the world for a period of forty days and to devote the material wealth thus saved to spreading the Gospel story to strange people and foreign countries, has given us an insight into world affairs, and lifted us out of the narrow circle of our own particular community or city.

Those lovely lines of patient suffering that mark our face, that look of sweet calm, that expression of contentment, is but a reflected glory of a peace within "that passeth man's understanding." All this did not take place just by chance, or in a haphazard manner, but it has come as the inevitable heritage of those who have practised the "Presence of God." Through Lenten resolutions made and kept to attend upon the services in God's house, kneeling there in prayer and adoration, the Spirit of the Master has entered into our soul and claimed it for His very own. By diligently searching God's Word, and by frequent communions, we have found a Saviour that comes to us in our sorrows and in our disappointments, soothing us with the balm of His love and Presence. The little lad, smiling wistfully, and having crept within, may see in the above picture a likeness, at least, to the man that might have been. If, however, we have not kept our Lents so faithfully as we should, he may hear the world measure us by a different metre.

They said, "You have gathered driftwood all your years,  
We cannot use you; we are moving fast  
And doing things so different, so vast!"  
This he remembered: now through hot, blind tears  
He saw the sun rise like a thousand spears;  
The slow tide sliding in; a single mast  
Black on the sky; and he stood up and passed  
Beyond the breakwater and the huddled weirs.

And on the beach the driftwood had been blown,  
Heaving with the tide and wind. And there  
He kneeled—a sail swept by—he was alone.  
A gull flashed white across the broad blue air—  
They said, "You have gathered driftwood all your years . . ."  
He groped among the driftwood blind with tears.

There are some who have gathered only driftwood in this life. They have builded nothing firm or constructive either in the material or spiritual realm. To such the remaining days of Lent also offer another opportunity. The days of the Passiontide draw near and again we hear the cry, "Is it nothing to you, all ye that pass by?" Truly let us gird up our loins and go up to Jerusalem and there gaze upon the Son of Man. Let us cast out of our lives the "driftwood" and let us begin again to reconstruct the "man that we might have been."



# Divorce

A Critical Examination of the Report of the Joint Commission on Divorce to the General Convention, 1928

By the Editorial Committee, Sanctity of Marriage Association

## II.

### 5. THE CASE BEFORE THE COURT

LET us now look at the evidence for and against divorce, with the assumed right of remarriage as it would be adjudged by any civil court of justice (for that, and not the right of judicial separation, *a mensa et thoro*, without remarriage, is the only "problem"). Can the lawyers on the commission doubt what the judgment of the Supreme Court of the United States would be if an analogous case in common life were brought before it? On one side we have the chief "Witness, faithful and true" (Jesus Christ, Revelation 1:5 and 3:14), and four other witnesses, all testifying directly and positively to a certain fact.

On the other side we have a seemingly contradictory parenthetical "exception" attributed to the chief "Witness," such as we find nowhere else, and out of keeping with the constant *manner* of speech of Him who always "spake with authority, and not as the scribes" (the rabbinical lawyers). This fact is so marked that, as Bishop Gore says, "It is the critical conclusion of an impressive consensus of scholars from Germany, France, America, and England . . . mostly Protestants in conviction, that the exceptive clause (in St. Matthew) is an interpolation" (*Question of Divorce*, p. 23); the explanatory work of an early editor, and by no means meant as a contradiction. (See Bulletin No. 12.)

"The Christian standard of the first three centuries" (it has been lately written) "recognizes no exception to the strictness of the law of Christ. Common sense leads us to the same conclusion. It is precisely the indissolubility of Christian marriage which leads both husband and wife to do their utmost to make their marriage a success. All weakening of the Christian law weakens the high call which marriage brings, and destroys its romance, since the maxim 'safety first' is the death of romance.

"The view that adultery dissolves the marriage bond not only degrades the conception of marriage by making its physical side the dominant consideration; it involves two absurdities. *First*, a man may cease to be married yet be unaware of the fact. *Secondly*, it makes adultery or a pretense of having committed it, the one way to get rid of a marriage which has become distasteful, and so puts a premium on adultery. If marriage is to be dissoluble at all, it should be also dissoluble upon other grounds than this [cruelty, desertion, drunkenness, etc.], as sensible opponents of the Christian law recognize." (*A New Commentary on Holy Scripture*, Bishop Gore, Editor in Chief; S. P. C. K., and Macmillan, 1928. New Testament, p. 174; also pp. 86, 87, 140, 173, 175.) Compare St. Augustine *qu.* in *Divorce in America*, p. 90.)

Moreover, in order to make this meagre evidence at all effective against the other direct and absolutely unqualified evidence, the word "fornication" has to be transformed into a distinctly different word, "adultery," and the grammatical construction has to be perverted, to make the exception apply to the final clause of the sentence (forbidding remarriage), instead of to the words which it immediately precedes: namely, "putting away" (divorce). To pronounce such evidence as this conclusive against the united witness of four other "faithful and true" witnesses, would be like balancing a pyramid on its apex. No civil court could possibly accept such a conclusion. It has been said recently by one of the most distinguished members of the American Bar, "Lawyers are conservative by training, and natural antagonists of paper reforms." How any lawyer, therefore, can uphold such a plea as that on which this sixty year old "reform" with its "exception" is based is, to say the least, very difficult of comprehension.

### 6. "ONE THING LACKING"

Once more, in all this "scientific diagnosis," from beginning to end we find no fixed objective aimed at, but only a selection of varied opinions of what this person, or a set

of persons, "thinks" or "feels" or "sincerely believes," together with statistics, of which most are, in the legal phrase, "common knowledge." Of many, in fact, one is tempted to say with Dr. Holmes about the "Katydid":

"Thou say'st an undisputed thing,  
In such a solemn way."

TO ANY thoughtful Christian it must be very evident that there is one thing lacking in this long report which makes it worse than useless, in fact wholly misleading. Search from beginning to end you will not find the word "sin," nor any *direct* appeal to the "words" or "commandments" of Christ, which "the Father gave Him," and of which our Lord Himself said, "He that receiveth not My words . . . the word that I have spoken, the same shall judge him in the last day" (St. John 12:48-50).

Nor do we find a single reference or appeal to the unanimous witness and the discipline of the whole primitive and undivided Church, when "the mind of Christ," His "words" and "commandments," were fresh in the memory; nor to the promised guidance of the Holy Spirit in that early history, and throughout every century since. Yet in the Church of the West, to this day, there is but one solitary exception to that tradition and witness: namely, the rash and revolutionary action of the Convention of 1868, in a canon adopted unconstitutionally, and in flat contradiction to the teaching of both Prayer Book and Holy Scripture.

It was to this unconscious sophistry in the young rich man in the Gospel; who came asking "Good Master, what good thing shall I do that I may have eternal life?" that our Lord gave the blunt and wholesome answer, "If thou wilt enter into life, keep the commandments." And when the youth asked, "Which?" there came another plain and prompt reply, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness" (St. Matthew 19:16-22). And to the further question, "What lack I yet?" came still another commandment, virtually this, "Give up thy selfishness and follow Me, if necessary, even to My Cross." We find no mention here of "ideals," but only of "commandments." To call them ideals seems very much like playing with language.

So clear and so frequent is this testimony of the entire New Testament, of the whole undivided Primitive Church, and of the whole Church of the West for 1900 years, it is no wonder that Archdeacon Charles in his book, *Divorce and Nullity*, written in defence of the theory of the power of adultery to dissolve a marriage *ipso facto*, should be driven as a last resort to the only alternative left him; namely, to deny the truthfulness of all four witnesses, as well as the testimony of 1900 years of doctrine and discipline. For, beginning with an attempt to "prove" St. Mark's testimony "unhistorical and false, untrustworthy from start to finish, inaccurate, mutilated, distorted, and obviously rewritten to prove a dogma," no wonder he succeeds in "proving," to his own satisfaction, that the other witnesses, and in fact "the entire New Testament (First, Third, and Fourth Evangelists, and I Corinthians)," are in the same evil company at St. Mark (*id.* p. 4, note, and Bulletin No. 13).

We may admire Dr. Charles' method of proof for its boldness, though we can give it only scant respect. But is *smothering* of the "whole problem" in a fog of individual opinions and statistics about what is "common knowledge," any more respectable? The Census Bureau in 1908 and 1920 gave 1175 quarto pages of such statistics of divorce, though not with reference to religion, but it is doubtful if any practical use was ever made of it. The same may be said of this present report.



## 7. THE NET RESULT

WHAT then is the net result of this three years' work of 78 pages and 26,000 words? Not even "a most lame and impotent conclusion," but no conclusion at all. What is called a "conclusion" is really a confession—an amazing confession. It is that: "The whole subject of marriage and divorce is a difficult and intricate one, and that truly valuable knowledge can only be obtained through extensive research, involving the personal study of thousands of people who represent all conditions of married life." And then comes another amazing statement: "Doubtless an expenditure of \$25,000 to \$50,000 a year would be needed, over a period of ten years, to give us truly worthwhile results." Fortunately the worldly wisdom of the House of Deputies enabled them to turn a deaf ear to this suggestion.

Not once in this report do we find any attempt to study the law of marriage as revealed in nature, or in the express "commandments" of the Lord of all life, but only a confessedly "overwhelming" search after symptoms and effects which are already "common knowledge." Not once is that fatal bacillus spoken of as disobedience to the law of God, which Christ and Christians call sin. On the contrary, one of the commission's authorities, "an attorney at law, a delegate to this Convention, and a friend of the court," is quoted as saying that the "whole problem" is "fundamentally an economic question . . . a social habit in certain groups" (p. 65). Divorce and its inevitable concomitant, remarriage (also its prolific cause), are not once named as sins, only as social or economic failures to attain "success" or "happiness." The same writer adds in a postscript: "I may say that nothing, which I have discovered at least, leads me to a solution of the situation."

No one need wonder at this despairing "discovery," when the law of God, as revealed in the "words," "sayings," and "commandments" of Jesus Christ, is never once directly named as the key of "the whole problem." Yet it is of these words which "the Father gave Him" that He says, "The words that I have spoken, the same shall judge (a man) in the last day." In short it is *rejection* of this "commandment" of Jesus Christ, as actually incorporated into the laws of men, that is *the most potent of all causes of haste and levity in entering on marriage, of consequent unrest and dissatisfaction between husband and wife after marriage, and of the great flood of divorce that is the disgrace of our country.*

Can anyone imagine Ignatius, Bishop of Antioch, or Irenaeus of Lyons, in the second century, or Chrysostom of Constantinople in the fourth, appointing a commission to make a careful research of "conditions and causes of divorce" in the Roman Empire, in order that, as bishops in the Church of God, they might know what to do about it? In view of sixty years of such "study" we may well cry out with the souls of them that were slain for the Word of God, "How long, O Lord, holy and true, dost Thou not judge?" No wonder a well known clergyman in New York declared in a sermon recently in regard to this greatest of all our moral questions, that "the Church was fumbling." He might have added a much stronger word.

A professor in a well known women's college in Massachusetts made this statement lately at the annual meeting of the American Association for the Advancement of Science: "If the Ten Commandments are to be obeyed, it should be only when their precepts and advice can be proved to square with the best natural and social science of the present time." Also that "sin goes into the limbo of ancient superstitions" (Dr. H. E. Barnes of Smith College). It would seem as if the authors of this report had already anticipated this learned professor.

## 8. "THE TEN COMMANDMENTS WILL NOT BUDGE"

It was a wiser Massachusetts man who wrote these words. Lowell did not regard our Lord exactly as we regard Him, but he could at least bow before Him in reverence as the noblest of men, and the greatest of all moralists. And no believer in Him as "the Light of the World," and by whom "all things were made," can doubt that the Ten Commandments will continue to "square" with any kind of *real* science, natural or social, that the future may produce, as they have done in a good many thousand years of the past. The star of science will always lead, as it led the Wise Men of old,

to Bethlehem, and the Divine Infant there, as the true "Light that lighteth every man," and who "knows what is in man." But when *Christian* men begin to experiment by revising any of the Ten Commandments in order to "square" them with the very variable "natural and social science of the present time," as this teacher in a college for future wives and mothers of Americans puts it, they may well lay to heart the word of "One greater than Moses," and greater than all sociologists and natural scientists: "He that rejecteth Me, and receiveth not My sayings (Revised Version) . . . the word that I have spoken, the same shall judge him in the last day" (St. John 12:48, 49).

After all, it is well, in fact providential, that this professor should have told the world so openly his "angle" of approach to the Ten Commandments as well as to the latest "concept" of God, if indeed there be a God. For it ought to show to the authors of this unsigned majority report how perilously near they are to some of these students of natural science when they have gotten beyond their own lawful boundary.

In short, the most extraordinary, the fatal feature, of the whole report is that Holy Writ, or the words of Jesus Christ, are never directly quoted as having any authority whatsoever on the great problem. Instead of a lawgiver, "greater than Moses," and the Maker and the Light of the World, He is reduced to the dimensions of a great "Idealist." Christ, they say in effect, never issued any "commandment" or "absolute rule" on marriage, but only offered to men an "ideal." And this word is repeated again and again in many forms *ad nauseam*, as if to get readers accustomed to it as a commonplace and a truism.

The Archdeacon of Westminster deserved at least more respect, for he was fearless and above-board in his rejection of every passage and word in the New Testament that contradicted his novel theory, not sparing language in his condemnation. But these authors are only evasive. They carefully avoid the slightest direct reference to "sin" or to the "words," "sayings," and "commandments" of their Divine Lord and Judge. Moreover, they have treated as negligible, in fact have ignored, the age-long history, tradition, pragmatic wisdom, Spirit-guided doctrine and discipline of 1900 years, together with the certain nemesis that has followed both individuals and nations that have set at naught the Seventh Commandment. Not only this, but they have attempted to minimize what the House of Deputies declared forty years ago: namely, that "American civilization was decaying already at its roots." If that was true in 1887 with one divorce to seventeen marriages, how much more alarming it is today with one divorce to only six marriages.

## 9. AS TO LEGISLATION

THERE are undoubtedly difficulties in legislation, especially in regard to divorced persons already remarried under the present canon. Concerning these any new canon must have no retroactive effect. Those who have trusted to the false guidance of the Church in the past sixty years have been victims, and must not be treated as wilful sinners. Their present status must not be questioned. The Church at large must bear the responsibility for the past. The cases that need a properly constituted court are those many instances of irregularity or doubt occasioned by the chaos of our 48 civil codes on marriage, with their united 52 causes for divorce and remarriage.

Chief among these are cases of real nullity, where no true marriage has taken place, and for which the only provision the state makes is divorce. (Eight states make no provision whatever for nullity; twenty-seven make no provision for judicial separation *a mensa et thoro*.) Because the Roman court or Rota has made some very questionable decisions in regard to nullity is no excuse for *our* doing nothing, and much less excuse for our continuing to allow remarriage for any cause. We are in no position to throw stones at others so long as we retain this falsehood in our law. For it cannot be too often repeated that the particular exception in our own canon not only opens the widest and easiest door of exit, but both actually and logically *sanctions* "companionate" or "trial marriage."

In other words, these difficulties have only to do with the application of God's law by a competent court, to par-



ticular cases, and not to the law itself. When that law is recognized in the canon, most of these difficulties disappear. Nevertheless, throughout the discussions and opinions quoted in the report, "to determine the standards," as they say, not of a lawful, but of a "happy and successful marriage" (p. 5), the root of "the whole problem" is only vaguely alluded to, but never once stated. For, above social science, and political economy, and "every name that is named not only in this world, but in that which is to come," is that of the Lawgiver, "greater than Moses," as the Bishop of Chicago so clearly and eloquently proclaimed at the opening of the Convention—greater than all legislatures, and philosophers, and philanthropists, and parliaments—the Everlasting Lord and Judge, alike of nations and of men. Jesus Christ cannot be *honestly* reduced by any Christian man to the place of a mere idealist. Yet this is the phrase, as we have seen, which is constantly employed through this whole report, and by a commission of a great Christian council.

It is charitable to assume that the authors of this report are unconscious of the sophistry of this transformation of the meaning of a very plain word into something wholly different. We may well ask, would they apply this word to any other of the Commandments of the Decalogue? Would they speak of "an ideal of honesty," or "an ideal of truthfulness," when they meant "Thou shalt not steal," or "Thou shalt not bear false witness"?

#### 10. SOME PRACTICAL SUGGESTIONS

HERE let us add three practical suggestions for the present distress:

1. Is it too much to expect that the new members, whom the commission is authorized to add to its number, will be chosen in fairness from among bishops, priests, and laymen, who come to the task, not to revise or amend one of the Ten Commandments, or, as a committee of Congress to discover what would seem to them socially and humanly politic, but as Christians, with diligence, learning, and humility of mind, to ask and seek what the Lord Jesus has plainly commanded, and His Church, under the guidance of the Holy Ghost, for 1900 years has practised; and to which all history testifies as the only hope of enduring civilization? For it is not Scripture alone that is ignored, but the long struggle of the Church to elevate man in his sexual relations above the level of the jungle and the poultry yard.

2. In the second place, as a matter of common sense, as well as justice to the Church at large, the report should be printed and published at least three months before the meeting of Convention, which in 1931 will meet in September, and not October. If this rule had been followed in 1928, as was the case with all reports on the Prayer Book revision, it is safe to say that the commission would never have been continued or at least the new appointments would have been of a different character.

3. Our third suggestion is that, in selecting deputies to the next General Convention, the members of the diocesan conventions should carefully choose only those who have made an intelligent study of this vital question, both in the New Testament and in the history of the Church from the beginning.

This again throws the responsibility back upon the clergy themselves, bishops and parish priests, where it belongs primarily. Let our bishops, who are the chief guardians of Christian morals, as well as of Christian faith, make it a point to emphasize this basic principle of family, and home, and civilization itself, in their annual visitations, and their Convention addresses. And let the parish priests, whose "lips should keep knowledge," give that knowledge to their willing people, and not merely "keep" it to themselves as so many have done in the past.

(Signed)

A. C. A. HALL, Bishop of Vermont,  
IRVING P. JOHNSON, Bishop of Colorado,  
PHILIP M. RHINELANDER, Former Bishop of Pennsylvania,  
FRANK B. REAZOR,  
WALKER GWYNNE,

*Editorial Committee,  
Sanctity of Marriage Association.*

## THE ESSENCE OF EVANGELISM

FROM THE CONVENTION ADDRESS OF

THE RT. REV. EDWARD L. PARSONS, D.D.  
BISHOP OF CALIFORNIA

I MUST emphasize again the note of Evangelism. . . . I believe in it. There is hardly a convention address for nine years past in which I have not put before you our responsibility for reaching the unchurched people about us. They are the vast multitudes who are as sheep without a shepherd. And many of them are as little touched by Christ as if they lived in central China. Some of you will remember that in Donn Byrne's Irish stories of Destiny Bay the church in that little hamlet is called St. Columba's in Paganry. Evangelism means for one thing that we recognize that all our churches are "in Paganry." We have a mission to the pagans all about us—yes, and among us.

But the danger which confronts us is that which we find in every movement of this kind. It is that we shall come to think that evangelism is like the Every Member Canvass, something in which adequate organization is the most important factor. It is easy to think that a well organized parochial mission, a certain amount of well timed street preaching, and carefully trained chapters of the Brotherhood of St. Andrew and the Daughters of the King will do the work. Such means will help; but they will not do the work. There is only one way in which, normally, God's life comes to us. It comes through men, through personality. That is the lesson of the Incarnation. That is the lesson of the whole story of the Church. . . . Organization in such a matter helps, I say, but the determining thing is the real religion of those who preach and teach and persuade. St. Paul had no Domestic and Foreign Missionary Society behind him; no Woman's Auxiliary supplied the funds for women workers to go with him. It was his fiery devotion, his flaming faith, that touched and fired the hearts of others. St. Francis had no Commission on Evangelism to organize Assisi and Siena and Lodi and Spoleto before he came thither preaching the Word. It was the Christ-born love which conquered men. John Wesley rode about England making the world his parish, bringing the lowest and the rudest of men to Christ, not because he had learned a technique of Evangelism but because God had gripped his soul. And it was with him as with St. Paul, "Woe is me if I preach not the Gospel."

But what happened in Corinth and Ephesus, in Assisi and Siena, in the towns and hamlets of England when Paul and Francis and John Wesley had come and gone? Did the evangelizing of those places and the increase in the number of people to whom religion became a real and vital matter depend upon the leaders alone? No, we all understand that what these leaders did was just what our Lord had done when He trained the Twelve. They left great groups of men and women eager to communicate to others the life that had come to them. No evangelistic effort can succeed without real religion in the hearts of the evangelists. But it is equally true that it cannot succeed unless it is more than the effort of clergy and leaders. It must be something into which all of us enter, in which all take part. When, then, we say that Evangelism can succeed only as God in Christ has taken possession of men's lives, only as there is real religion in their hearts, that means that you and I, all of us and each of us, must have real religion. We must have the fire of St. Paul, the love of St. Francis, the endless zeal of John Wesley. We must all go with heart and soul into this great forward movement, but we must go with God in our lives. We need all the knowledge, all the experienced leaders, all the technique that we can get, but above everything we must have God. As the prophet of old looked out into the future he saw men crowding to reach and hold fast to those whom he had chosen. They kept crying out, "We will go with you. We will go with you, for we have heard that God is with you."

My vision, dear people of the diocese of California, is that of the men and women and the boys and girls of this diocese so filled with the Spirit of Christ, so burning with zeal for the things of His kingdom, so clean and pure and unselfish in their lives, that from all the "paganry" about us men will keep crowding in, seeking us out, longing to be with us. And when we ask them why, they will say, "We will go with you, for we have heard that God is with you."



# Bibliopsyching

By Clinton Rogers Woodruff

OUR language is necessarily expanding, always receiving additions, and the coinage of words for inventions, scientific discoveries, fresh classifications, is large. As W. B. Maxwell in his latest novel points out, in ordinary speech there are words that almost appear to supply themselves without extraneous aid and to fill the requirements of the hour completely. Amy Loveman, of the *Saturday Review of Literature*, has recently coined such a word and I have used it to head this article—and she in turn based her new word on a phrase of Wanamaker's store, that recently declared that it had "gift-psyched the world and his wife for you."

This article is intended to bibliopsyche some of the recent books for the readers of THE LIVING CHURCH.

As has been the case so frequently of late, bibliography—wise and otherwise—has been well in the lead. William E. Woodward, whose *George Washington* created such a storm of discussion, now asks us to *Meet General Grant*.<sup>1</sup> It possesses the same characteristics as the earlier volume. It is readable, informing, lacking in perspective in that it over-emphasizes the minor points and defects of his character. It is interesting to note in passing that Woodward, whose books are not without real worth, coined the word "debunk" now so generally used in connection with just such volumes as his.

It must be confessed there is a certain pleasure in passing from a debunking biography to turn to a rehabilitating one, for such we must term *Mary, Wife of Lincoln*, by her niece Katherine Helm.<sup>2</sup> Written from "the yellow tear-stained pages of her mother's diary, Miss Helm reveals the intimate everyday life of the Lincolns."

Victoria Woodhull was the firebrand of her time and her story, as told by Emanie Sachs in her *Terrible Siren*,<sup>3</sup> is as strange as her personality. It is one of violent action and romantic contacts. It is a story, however, vivid and entertaining, but not an evaluation or an interpretation. This "terrible siren" spent her latter years in Worcestershire as the chateleine of the wonderful English estate of her London banker husband, John Biddulph Martin.

Those who admire the late Dr. Eliot will find a sympathetic and appreciative interpretation of his life and work in Henry Hallam Saunderson's *Charles W. Eliot: Puritan Liberal*.<sup>4</sup>

One of the most prominent living Liberals, a British one however, is Dr. L. P. Jacks, the principal of Manchester College, Oxford, and editor of the *Hibbert Journal*. His contributions are always worth while and his new book on *Constructive Citizenship*<sup>5</sup> is no exception. Skill, trusteeship, and scientific method are to him the main sources of strength in modern civilization; and these he sets forth with great clarity and conviction in a book that will provoke discussion and not a little controversy among those who are thinking seriously upon the problems of our industrial society.

In *Natural Conduct*<sup>6</sup> Dean Edwin Bingham Schofield of Stanford University sets forth the ethical code of the scientist based on the teachings of modern biology. It is a stimulating book deserving of thoughtful reading, although little or no emphasis or stress is placed upon religion or piety, and Christianity is to him but one of the many religions.

MATERIALLY, America is overwhelmingly prosperous. In *The American Omen*,<sup>7</sup> by Garet Garrett, we have an entertaining and enlightening story of America's progress toward world supremacy. He explains with many apt illustrations the secret of America's inventiveness and ingenuity in seizing, not only the form, but the spirit of progress and prosperity. Here is one that well illustrates his methods:

"There is a mass production in Great Britain directly copied from us. You may see it. At Oxford is a motor plant

where the form of practice, moving chain and all, is as it is in Detroit. An American, who was neither an engineer nor an industrialist, going through this plant, came to the paint job. They seemed particularly proud of it and said to him 'Here we can paint a body in two minutes.'

"The American, knowing the output, made a mental calculation and said, 'In that case you might easily do the whole job in one stall. Why four stalls here in the middle of your plant, making a bad traffic jam, when you could paint all your bodies in one?'

"They said, 'Our customers, unfortunately, are not so easily pleased as your own. We have to give them a choice of at least four colors.'

"The American said, 'Yes. Still, why four stalls when one would do?'

"They said, patiently, 'Don't you see? The man there now is spraying black paint. The next body may call for blue. If he should have to blow all the black paint out of his tube and clean it for blue, that would be wasteful of time and material—what you Americans call inefficient.'

"The American said, 'Yes. But why not four tubes to one stall?'

"They were silent for a minute and then answered, 'Do you know, that idea had never occurred to anyone here?'

"The American tried to think of some way to tell them why it would be impossible for such an idea not to occur to someone in an American plant, why it might occur just as easily to the man handling the paint tube as to the superintendent, why the man at the paint tube could not help imparting it once it had occurred to him, and why—but he gave it all up and said nothing. *There was the form but not the spirit.*"

THE University of Chicago maintains a series of institutes on what is known as the Harris Foundation. The first four dealt respectively with European, Far Eastern, Mexican, and British Empire affairs. The fifth institute, instead of limiting itself to a particular region or state, dealt with the topic of *Foreign Investments*<sup>8</sup> in both their theoretical and practical aspects and with the varied problems to which they have given rise in different parts of the world. While due attention is given to the general economic and political consequences on the international movements of capital, especial attention is devoted to the recent problems arising in relation to the extensive American investments abroad, and to the inter-allied debt and reparations settlement resulting from the World War. The lecturers were Gustav Cassel, Sweden; Theodor E. Gregory, London; Robert E. Kuczynski, and Henry Kittredge, of the United States.

Prohibition is a question which apparently will not stay down. There is a steady stream of books and pamphlets, reports, and articles coming from the press, dealing with all and every phase. One of the most helpful is Professor Howard Lee McBain's (of Columbia) *Prohibition: Legal and Illegal*.<sup>9</sup> It is neither for nor against prohibition and is not concerned in its wisdom or unwisdom as a social or economic policy. It has to do solely with the legal issues. It is generally conceded that the Eighteenth Amendment is extensively violated. Neither the "drys" nor the "wets" are satisfied with the present situation, but there is wide popular misapprehension or misunderstanding as to what can be legally done about it. Can the Volstead Act be "modified" and if so, how? What can a president, "wet" or "dry," do to or with prohibition? Assuming that the Amendment cannot be repealed, the book attempts in non-technical language to answer for the layman these and sundry other questions involved in the tangled legal muddle of prohibition.

*Holidays*<sup>10</sup> is a useful reference book about "the days of gayety and joy," as Dr. Samuel Johnson called them, of all nations. Its author, Lloyd Champlin Eddy, has given us a fund of data not elsewhere to be found between the covers of a single book. It is interesting to note that every day of the year has been a holiday at least once since history began.

Those who enjoy the delightful drollery and fooling of John Erskine will find his latest contribution, *Penelope's Man*,<sup>11</sup> quite equal to its predecessors.

<sup>1</sup>New York: Horace Liveright. \$5.00.

<sup>2</sup>New York: Harper & Bros. \$4.00.

<sup>3</sup>New York: Harper & Bros. \$4.00.

<sup>4</sup>New York: Harper & Bros. \$2.00.

<sup>5</sup>Garden City: Doubleday, Doran & Co. \$2.00.

<sup>6</sup>Stanford University, Calif.: Stanford University Press. \$3.50.

<sup>7</sup>New York: E. P. Dutton & Co. \$2.50.

<sup>8</sup>Chicago: University of Chicago Press. \$3.00.

<sup>9</sup>New York: The Macmillan Co. \$2.00.

<sup>10</sup>Boston: The Christopher Publishing House. \$2.00.

<sup>11</sup>Indianapolis: The Bobbs-Merrill Co. \$2.50.



# AROUND THE CLOCK

By Evelyn A. Cummins

**T**HE problem of Salvation Army leadership is solved—unless some legal irregularity upsets the decision of the High Council. The people of the play have all been interesting characters: General Bramwell Booth, autocratic as his father the founder of the Army, but unable to exercise autocracy because of long illness, yet steadfastly refusing to relinquish command; Commander Evangeline Booth of the United States, sister of Bramwell and leader of the reform group which seeks more democratic control and stoutly opposes one-man control of funds and Army policies; and Commissioner Higgins, assistant first to Evangeline Booth and then to Bramwell Booth, well-acquainted with the Army organization throughout the world, and during General Booth's illness carrying the chief executive's burden.

**I**T WILL be recalled that the High Council, consisting of authorized representatives of the Army from over the world, some weeks ago resorted to the authority vested in the council by the "supplementary deed poll" of 1904 and declared the General unfit. After a brief battle in the civil courts the case was referred back to the High Council because the General's side of the case had not been heard. (The first vote of the delegates had been cast under extreme emotion, greatly heightened by the sudden death of one commissioner while defending the General on the platform.) The second meeting of the High Council, with cool deliberation, reaffirmed its judgment of the General to be unfit, despite testimony presented to the contrary through his attorney. Commissioner Higgins was elected to succeed him.

Thus culminates one phase of a struggle extending over more than thirty years. The Army had been founded in 1878 by William Booth who organized it on the strict military pattern of the British Army, with absolute obedience demanded of all subordinates and absolute power for the General in matters of finance and administrative policy.

The first protest came in 1896 when his son Ballington Booth refused to transmit to England money raised for the Salvation Army in America. The General was adamant, and the son seceded and organized the Volunteers of America.

One cannot help wondering if this loss was in any way contributory to the amendment of the original absolute autocracy through the supplementary deed poll of 1904. At any rate this poll granted to the High Council power to adjudge its General unfit and to select a successor. It is this poll which is contested by the supporters of Bramwell Booth in the present controversy.

**T**HE election of Commissioner Higgins to supreme command is very significant. He is conservative in theology and thus allays the fears of those in the Army who envisaged a departure from all the founder's principles. At the same time he was an aide of Commander Evangeline Booth and gives evidence of a desire for more democratic control of the Army, thus pleasing the reform group. His experience in America as well as in London gives American members confidence of favorable treatment, while satisfying Englishmen that the leadership of the Army will not leave their shores.

**A** CONVICTION and a query remain. Certainly Miss Booth has shown a fine spirit of coöperation with the new leader who succeeded to the post for which she was championed. But one cannot help wondering how a military régime can assimilate democratic processes of control.

**T**HE William E. Harmon bronze medal and \$100 award for distinguished Negro achievement in religious service has been given to Dr. C. H. Tobias, secretary of the national council of the Y. M. C. A.

**I**T is instructive to compare the terms of the settlement of the Roman question with the terms rejected by Pope Pius IX in 1870. Seen in this light the benefits accruing to the Papacy carry with them a great concession. For the 1870 guarantees which Pius IX rejected were: (1) that the Pope should have the status of a sovereign prince; (2) that he should have ambassadors at other courts; (3) that no Italian official should enter the Lateran or the Vatican on official business; (4) that the Pope should be independent of the King of Italy and his bishops not subservient to the government; and (5) that the Pope should receive an annual appropriation of over \$600,000 toward his expenses.

Meanwhile complications are already arising from the new agreement. The Swiss penal code provides imprisonment for any of its nationals who "without authorization by the Federal Council takes service in a foreign army." The Swiss Guard at the Vatican is thus rendered liable to the Swiss penalty if the Vatican becomes an independent temporal power.

The German press is now inquiring into the status of the concordats concluded by various individual German states with the Roman Curia. For the Federal Constitution requires sanction of the Reich for all treaties made with other powers; and the new political status of the Vatican gives these concordats the significance of treaties.

At the same time Ireland is hoping that the newly released Pope will attend the Eucharistic Congress in 1932. Unquestionably he will be pressed to visit his spiritual domains throughout the world. What will he do?

Can the reader imagine Senator Heflin's reactions to a papal visit to the United States, or the acceptance of a papal nuncio's credentials to Washington?

**D**R. FOSDICK has done it again! The *New York Times* for February 18th refers to an arrangement whereby, in view of the building fire which has delayed completion of its new church this year, the Park Avenue Baptist Church will use the Jewish Temple Emanu-El for worship. Apparently the invitation came from the Jewish congregation. We await the outcry of those who see in this coöperative act a sign of yielding the Christian faith. At any rate Jewish synagogues are no longer regarded, in some quarters at least, as dens of heathen superstition.

**A** RECENT survey of the religious affiliations of 1,600 Columbia University students reveals the following interesting figures: Protestants 41.4%, Roman Catholics 20.3%, Jews 14.9% and undesignated 23.4%. Equally interesting is the comparison of figures of those stating no religious preferences among freshmen (14%) with the percentage of 23.4 in the larger group. We wonder where the surveyors would classify the freshman girl at an eastern woman's college who stated her Church preference as Pantheist.

**H**OW many have noticed the demand of a labor leader for a duty on Bibles imported into this country? A representative of the Allied Printing Trades Association replied to a congressional inquirer that, since they are made and sold for profit, they ought to be taxed. Who can gainsay the argument?

**T**HE Church is not making an effective attack on war, but lags behind in the procession of the forces of peace, according to Professor Shotwell of Columbia University. It is apt, he says, to find itself the prodigal son while looking around for other prodigal sons. The news of the serious illness of Newell Dwight Hillis on the same day brought back wartime memories—a powerful contribution of the pulpit to war. Who is making an equally powerful pulpit contribution today to peace? Or is Professor Shotwell right?



# CORRESPONDENCE

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

## MISSIONARY EXPENSES

To the Editor of *The Living Church*:

YOUR excellent editorial in the issue of February 23d, *Paring Missionary Expenses*, is very stimulating. Is not the difficulty experienced in securing funds sufficient to keep pace with opportunity a rather sure indication that the statistical growth of the Church is largely a fictitious growth?

Our statistics provide for no distinction between active members and those who have long since lapsed from activity, but whom are we expected to include in the count of "communicants"? It would seem that until the Church requires some definite activity of members, and enforces the requirement by effective discipline, it is impossible to require any definite results from parishes and dioceses in the form of missionary contributions.

For is it not a fact that many parishes are struggling with an almost insoluble problem of adequate self support? In many parishes the additions to membership do no more than keep pace with the cityward drift of population, so that the parish remains stable in numbers, but is composed of the extremes of age and youth, and hard pressed to meet the advancing cost of Church support?

And what remedy is open to those who are keen about missions but not about bureaucracy? It is often said that decreased contributions inevitably mean the reduction in the number of missionaries in the field, or their salaries, the closing of a colored school, or an Indian hospital. I cannot recall hearing the argument advanced that unless we paid in our quotas we could no longer have *The Church at Work*, and very probably some of the "departments" would be closed, reduced in personnel, or curtailed in salaries. I know all the arguments that have been made as to the relative insignificance of "overhead," but nevertheless the fact remains that not a few people really believe that what the Church needs is more and better paid workers in the field with a definite faith to preach, rather than more secretaries in the office planning definite programs to be followed.

Again, suppose a particular diocese enters into agreement with the National Council to make a certain division of all moneys contributed under quota. Suppose the program of that diocese to be open to really serious objection, and its overhead to be really disproportionate, and that larger contributions do not secure better payment of its clergy, what in such a case does a Churchman do, who wants to contribute to missionary work but not to the diocesan program?

One more query. What has become of the agreement to discontinue specials? If a campaign is organized in every diocese and parish for an appealing special, like the building of St. Luke's Hospital, Tokyo, how can it do otherwise than diminish the regular contributions for missions of all except the rich?  
Watervliet, N. Y. (Rev.) THEODORE HAYDN.

To the Editor of *The Living Church*:

I AM GLAD to note from your editorial, *Paring Missionary Expenses*, that you advocate the use of the mail to reach the indifferent ones. Why is it that the average priest scolds those who are in church for the omissions of those who are not there? Any business man who used the same methods of publicity as the average parish priest would soon go out of business, for he would never reach a new customer.

Plainfield, N. J.

C. L. S. TINGLEY.

## THE HOLY SPIRIT

To the Editor of *The Living Church*:

MAY I PLEAD for a change in our mental attitude toward the divine Source of all our spiritual life and grace and power by offering up to Him a far larger share of divine worship in our prayers and praises, and by dedicating to His Honor and Glory at least some of our future churches by preaching and teaching the *whole doctrine* of God the Holy Spirit, say, during the future Sundays after Trinity? If only we all will do this then may we reasonably hope to see a great revival of true religion in our midst, a spiritual revival such as many have ardently desired and earnestly prayed for.

Ottawa, Ont.

(Rev.) JOHN FISHER.

## A SCHOOL FOR MORO BOYS

To the Editor of *The Living Church*:

IT WILL BE remembered that due to lack of funds the National Council was never able to take over the expense or administration of the Agricultural School for Moro Boys established fifteen years ago by Bishop Brent on the Island of Jolo in Mindanao, and that Bishop Brent continues to find funds for the school and to supervise its work.

Situated among a Mohammedan people on the populous and fertile Island of Jolo, the scene of so many sanguinary encounters between the Moros and Spaniards for centuries, then during many years between the Moros and the Americans, the school has been markedly successful and has been a strong force in the progress and peace manifested in Jolo during the past few years.

The school is in excellent condition, with 100 Moro boys and a graded curriculum, including first and second high school years. The able headmaster, Leo A. Meyette, is anxious to carry on high school work for a full four years' course. Agriculture, athletics, carpentry, and sanitation receive full attention as well as adult education and community work among surrounding Moros. The excellent school farm raises nearly all the subsistence for the pupils.

The Moro School has received the enthusiastic indorsement of General Leonard Wood, former Governor Forbes, and many other responsible persons familiar with its work. Mrs. Lorillard Spencer, by her long periods of residence at the school and through her generous interest in its welfare, has been a powerful force in the development of this interesting project—one of the few places under the American flag where Islam and Christianity meet. There is as yet no endowment for the school, and the budget has to be met each year by contributions from those interested. It may be that the Moro School and Father Staunton's school among the Igorots, 600 miles to the north, are among the most interesting and important and far-reaching of American missionary endeavors.

Washington, D. C.

WILLIAM C. RIVERS,  
Major General, U. S. Army.

## DUCHESNE ON PAPAL CLAIMS

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS quotes from Duchesne's *Early History of the Christian Church* the following: "The Papacy, such as the West knew it later on, was still to be born. In the place which it did not occupy, the State installed itself without hesitation. Such is not the law, such is not the theory, but such is the fact."

In an article entitled *The Roman Church Before Constantine*, by the same historian, Duchesne, the conclusion will certainly interest many of your readers: "Thus, the Churches of the entire world, from Arabia, Osrhoene, Cappadocia, to the extremities of the West, experienced in everything, in faith, in discipline, in government, in ritual, in works of charity, the incessant activities of the Roman Church. It was everywhere known, as St. Ignatius says, everywhere present, everywhere respected, everywhere followed in its advice. Against it there arises no opposition, no rivalry. No community entertains the notion on putting itself on the same footing as Rome," etc., etc. This article in form of a pamphlet is sold at the Library Association, 24-26 East 21st St., New York.  
Barton, Vt. ED. MARION.

## AN ANGLICAN BISHOP IN ROME?

To the Editor of *The Living Church*:

YOUR BRIEF editorial, *A Non-Resident Pope* [L. C. March 2d], was very cleverly stated. Owing to the fact that Pope Pius XI now resides in "Vatican City," the Imperial City is without a pontiff, so far as I know. The Anglican Church may yet have a Bishop of Rome. The House of Bishops might elect a Bishop for the European Churches, and provide him with an episcopal residence in Rome. That is one way in which the Anglicans might "reestablish a bishopric in Rome, according to ancient precedent."

St. Peter, Minn.

(Rev.) C. W. BAXTER.



## "ARE ANGLO-CATHOLICS LAW BREAKERS?"

To the Editor of *The Living Church*:

IN REPLY to the Rev. James A. Mitchell's letter in the March 2d issue of *THE LIVING CHURCH*, entitled "Anglo-Catholics Law Breakers?" may I ask for a little space in your paper to make answer?

It seems to me the whole matter resolves itself into whether we are to keep the letter or the spirit of the law. There can be no doubt about it, Anglo-Catholics do keep the spirit and carry out the mind of the Church. It is due to this persistence on their part that we obtained "enrichment" in our Book of Common Prayer at the last Convention. The Revised Book of 1928 is not at all satisfactory, nor does it begin to supply the needs of our people. We require, for instance, an alternate Burial Office. It fell to my lot a few days ago to read the office at a funeral where (because of the crass ignorance and illiteracy of the assemblage) I doubt whether a single person knew what the Service was about. In the Church Catholic provision should be made for spiritual assistance for "all sorts and conditions of men."

And there are many other improvements which could and should be made. If Anglo-Catholics are going to adhere tenaciously to the letter of the law as laid down in the Book of Common Prayer, this need of improvement will never come to the fore. It is only by proving its inadequacy that we finally get what is required. I am not ignorant of the fact that there are those who seem to be of the opinion God opened the windows of heaven and dropped the Prayer Book "as is" from His sacred domain.

As to the "consistent breaking of the laws of the Church," Anglo-Catholics have no monopoly on this practice, as I shall attempt to prove. Protestant-minded Church folk observe the feasts, but expurgate the table of fasts: Daily Morning and Evening Prayer are read on Sundays only; many of the Collects, Epistles, and Gospels are never read because the saints' days are not observed: in one of our parishes on the "First Holy Sunday" a month or so ago, the service of Holy Communion was begun with some of the opening sentences from Morning Prayer, and one could not tell just who was the celebrant, as two priests were alternating in different parts of the service—one taking one part and another the other. In another of our parish churches it was observed that when the Sacred Elements had been spent before all had communicated, some wine was poured into the Chalice instead of re-consecrating, as the rubric directs and as is the only way of having a valid sacrament: in still another parish church it was explained that the piscina in the sacristy was such a satisfactory place in which to pour the consecrated elements which had not been consumed. Of course to reserve the Sacrament would have been considered wrong, but to pour the Precious Blood of our dear Lord into a sink was not deemed sacrilegious. Now these are breaches of which no Anglo-Catholic would be guilty, and which are certainly not in keeping with the mind of The Church Catholic of which we are a part.

I think when you analyze the situation, Anglo-Catholics are not such notorious law breakers after all; and I wonder at times into what pitfalls the Protestant Episcopal Church would find itself if she did not have them within her folds to guide her aright. To break a few rubrics of The Book of Common Prayer in order that we might enrich our services and get back where we belong is one thing (which is no mortal sin and which is certainly in keeping with the spirit of the Holy Catholic Church which is alive and not dead); whereas to permit unordained ministers to officiate in such services which can and ought to be performed by those in priest's orders is quite another, and is not even according to the letter of the law, to say nothing of the spirit. (Rev.) HENRY NELSON O'CONNOR.  
Baltimore, Md.

## THE HEAD OF THE CHURCH

To the Editor of *The Living Church*:

ONE OF YOUR correspondents, Mr. J. Jones of Birmingham, Alabama, refers to the monarch of England as "head" of the Church in England [L. C. March 2d]. This is a mistake. Henry VIII claimed such a title but Mary dropped it. Elizabeth is called in the Articles "Supreme Governor," and the Thirty-seventh Article explains that when the King is said to have the chief power in England it is meant that the Church recognizes the King as possessing the same power that is given in Holy Scripture to all "godly princes." But my point is simply that the King has not been called the "Head of the Church" since the time of Henry VIII, and the title has no existence today.

We might just as well be accurate if possible.

McComb, Miss. (Rev.) EDWARD G. MAXTED.

## "VICTIM AND VICTOR"

To the Editor of *The Living Church*:

THE BOOK *Victim and Victor* has received so much praise in the reviews, I should like to enter a protest. A book like this is sure to do harm with the general public because of its false idea of the Church. As a novel it has no plot, no real characters, no one sustaining interest, but is made up of disconnected incidents, hinted at, not portrayed, with mawkish sentimentality.

If the doctor wants to show the psychology of the priest, if he is interested in the spiritual intuition and understanding that makes a priest able to work with souls, why does he give us a discredited and unfrocked priest, guilty of all sorts of horrors, and apparently well-deserved punishments for crimes carefully concealed from the reader? Was it necessary to condemn and cast slurs at every other priest in the story in order to show the regeneration of this one? Is Dr. Stevenson a fair sample of the Episcopal clergy? Are personal goodness and priestly sympathy the results only of terrible sin and (deserved) dreadful suffering? We are told that the man was so unpleasant that even his confessor, although he helped him, disliked him. The man who gets his vocation to the priesthood from the fact that all the clergy he knows drink too much with impunity, who resents the fact that he is given work in a poor mission because his mother keeps a boarding house, who lives such an irregular life that his brother-priests shun him, who is sent to prison for something utterly unconnected with his priesthood, is hardly the type to hold up to the world as an example of "priestly psychology"!

Ferdinand is by far the most interesting character in the book. Nancy is wrong at every point, especially when she takes from his helpless dead lips the kiss he denied her in life. He was still a priest, even if a dead one, and entitled to still more respect because defenseless.

The attempt to show the value of "*Tu es sacerdos in aeternum*" is surely poorly done when the man's ideal of his priesthood or his realization of the grace of ordination isn't enough to help him live an ordinary Christian life. The so-much-lauded climax of the book does grip the heart, but only because of the eternal beauty and power of the Mass itself.

It is too bad to write a story to stir the emotions of thoughtless people who do not realize the power of real goodness and sympathy as shown in so many of our priests today, who knowing that they are "priests forever" have preserved the grace of their ordination.

F. R. MENTER.

Brooklyn, N. Y.

## "ANSWERING SHAW AND WELLS"

To the Editor of *The Living Church*:

MR. MANBY LLOYD begs Dr. Whitehead's question and confuses the issue—an issue really important [L. C. February 2d]. What Mr. Lloyd has or has not read since 1927 is not a matter of cosmic importance. Dr. Whitehead's question stands: "Why does the duty of refuting the materialist and modern neo-pagan fall solely upon the Catholic?" Mr. Lloyd replies, like Johnny, "It does because it had order."

Mr. Lloyd has discovered Shaw. Fine! He speaks of Wells. Better still! Chesterton is still writing. Again he is correct! However, let's forget them, and Selwyn, Lacey, Gore, Dark, Prebendary McKay, Miss Kaye-Smith, and Canon Hannay, Dr. Rawlinson, and Bishop Fiske. Let's put the question differently: "Why is it easier to twit the Catholic than to refute Bertrand Russell and J. B. Watson?"

Somerville, Mass.

W. STINSON.

## BLACK BAPTISTS IN BOSTON'S BACK BAY

To the Editor of *The Living Church*:

BY MEREST chance I saw on page 613 of your this year's *Living Church Annual*, under head of Directory of Church Services, "Boston, Mass. Advent. Mount Vernon and Charles Sts., Back Bay."

My sense of humor was greatly attacked, for there is on this corner an old and quite handsome red brick church, built around 1800 by, I think, Congregationalists, but occupied now and for many years past by a colored congregation of Baptists. And the thought of strangers wandering in there at 10:30 of a Sunday morning in search of the solemn High Eucharist has greatly scandalized me. So I venture to remind you what you probably quite well know, that the proper address for the Church of the Advent should be 30 Brimmer street, or Brimmer street corner of Mt. Vernon.

Boston, Mass.

HERBERT BROWNE.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

## SOME RECENT BOOKS ON MISSIONS

**B**ECAUSE of closer world contacts, bringing with them a better understanding of the religions and customs of various racial groups, and probably also because of the extreme religious tolerance which has been developed by a weakening of the knowledge and belief in the teachings of Christianity in the materialism of the present day, there has come, on the part of many who are interested in the welfare of the Christian Church, a desire for a clear and thoughtful discussion of the missionary motive and enterprise. For such people *Essays Catholic and Missionary*, edited by the Rev. E. R. Morgan, M.A. (Macmillan for S.P.C.K. \$3.50), will be most welcome reading. The book includes short articles on subjects relating to foreign missions particularly pertinent in this day, when our missionaries are confronted by a break-down of non-Christian religions through contact with Western culture, the rise of intense nationalism, an increasing appreciation of the value of education, the development of native Christian churches in mission lands, and at the same time the extension of Western commercialism and a loss in appreciation of spiritual values in so-called Christian nations.

Evelyn Underhill, in writing for this book on Christianity and the Claims of Other Religions, says the following: "Missionaries of the modern type explore similarities between Christian and non-Christian piety. Admitting the claims of these competing systems to be a real means of communion between man and God, they chiefly emphasize the richer, deeper conception of His nature, the more adequate and life-giving communion with Him which Christianity offers the world. . . . Apart from all claims to a special revelation, the Christian view of God possesses three points of manifest superiority over its rivals—namely, its conception of holiness, of redemption, and of grace."

As Laurence E. Browne says in his article on The Presentation of the Gospel to Non-civilized People: "Unless Christianity is different in kind from other religions, in fact the only religion fitted to be the final religion for the whole of mankind, we have no justification for the missionary enterprise."

So also H. A. Jones, writing on The Presentation of the Gospel in Non-Christian Society, argues that it is inherent in the Christian faith to have a message to society. He says: "The Church exists, not for itself, but for the kingdom. The Church is committed in our generation to making the life of the nations of this earth an expression in all its aspects of the will of God as manifested in our Lord, to making actual everything that the God of life means to the whole man, and it is our belief that this is the vital message which God has for our time."

The book closes with these words in regard to the Church at home: "It is not enough for a Church to be interested in other races, or be stirred by the romance of missionary heroism. It must be aflame with a passion for the glory of God and the Church of the living Christ. Nothing less will suffice. A Catholic revival that will take 'Hallowed be Thy Name' as its motto, that cannot rest while God is cheated of the worship He deserves from even the remotest of His peoples—this alone will meet the need of today. It is the only propaganda worth relying upon." While including frank discussions of missionary problems, *Essays Catholic and Missionary* contains a real message of confident belief in the life-giving power of the Catholic faith of the Christian Church, and a real call to accept the responsibility for the world-wide growth of this life.

PROBABLY of all the mission fields, China has been of the greatest interest to the American Church. Certainly during the past few years developments in China have been watched with keen attention. *The China Christian Year Book, 1928* (Shanghai: Christian Literature Society) offers a rich mine of information and opinion in regard to the changes which have re-

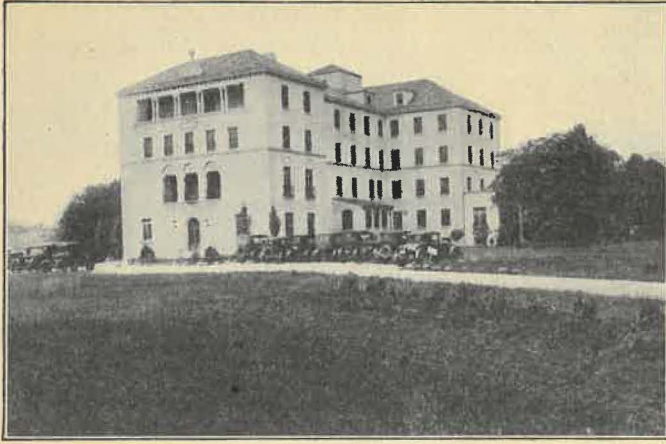
cently taken place within China, and the changes which must be made by the Christian Church to meet new conditions. The book contains very few statistics, but includes articles written both by leading Chinese and by foreigners on such questions as Political Events of 1927 and their Effect on the Christian Church; Current Religious Thought; Recent Evaluations of Mission Work; The Nationalist Movement and Christian Education; Labor and Revolution; Mission Hospitals and Research Work; Urgent Needs in Christian Literature. The whole volume is edited by the Rev. Frank Rawlinson, D.D., editor of the *Chinese Recorder*, who says in the Introduction: "The keynote of the hour in China is reconstruction. . . . New ideals, a new leadership, and reconstructive programs are, then, the fruits of the Chinese revolution up to date. In a broad way the Christian movement shows the same characteristics. . . . The first stage of China's revolutionary transition, both within the nation and the Church, has passed. For both the way is more open than ever before for reconstruction. In neither case is the task finished. . . . Christianity has won the right to live in China. Now it must make good that right by living richly, infusing the aspirations of China with the Christlike spirit and will." Those who are so truly interested in the establishment of the Christian Church in China that they desire to understand present-day currents of thought and the possibilities for influencing them with Christian ideals will find the suggestions for the future work of Christian missions in China contained in this book very thought provoking. It also provides an annotated Bibliography of English books on China.

BISHOP OVERS has given five interesting sketches in *Sketches in Ebony and Ivory* (Church Missions Publishing Co. 25 cts.), which will be of special interest this year to those who are leading classes on Africa or those who have been interested in the heroes of our Liberian missions through their study. His vivid pictures of the lives of Bishop Gardiner, Massaquoi, Henry Too Wesley, Miss Ridgeley, and Father Allen will help to stimulate an appreciation of the work of the Church in Liberia and the contributions of these men and women to it.

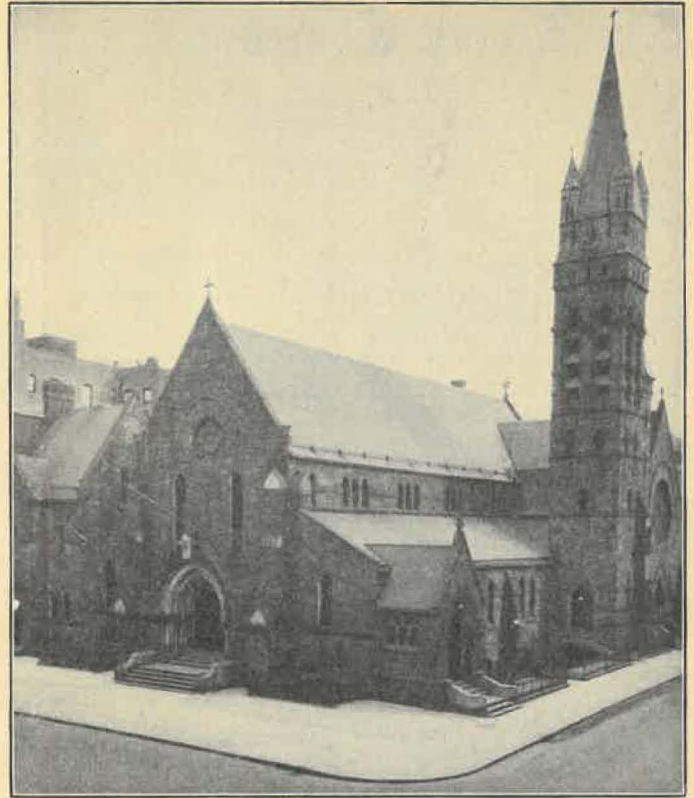
FOR BOYS from 10 to 12 years of age, and for that matter for girls too, *Blazing New Trails*, by Archer Wallace (Doubleday Doran, \$1.00), tells of the lives of heroes of international interest who have been successful in rendering service to some of the less privileged races. The author has written a series of stories in which each man and woman becomes a real figure. Most of them are well known by older groups who are familiar with the outstanding characters of missionary history; Dr. and Mrs. Chalmers, who brought new ideals of Christian brotherhood to the savage cannibals of the New Hebrides and New Guinea; James Evans, who gave the Cree Indians not only a written language but also books of their own; Ion Keith Falconer, who started the helpful work among the Arabs which still continues; Mary Slessor, who as a result of her success among the natives of Calabar was appointed by the British government as vice-consul; Dr. Grenfell, the well-known hero of Labrador. The book also includes the life stories of ten other men who have been sent by the love of God to give their lives in unselfish service for humanity and so have been truest missionaries. A short, well-selected bibliography provides recommended reading for those who may become interested in the brief sketch which Mr. Wallace has given and who want to know more of the life of any one of the characters. For teachers of groups of young boys and girls who want to emphasize spiritual values; for parents who want to read aloud to their children a book which shows the qualities of true heroism; and for boys or girls who like to read hero stories for themselves, *Blazing New Trails* will be interesting.

Laura F. Boyer.



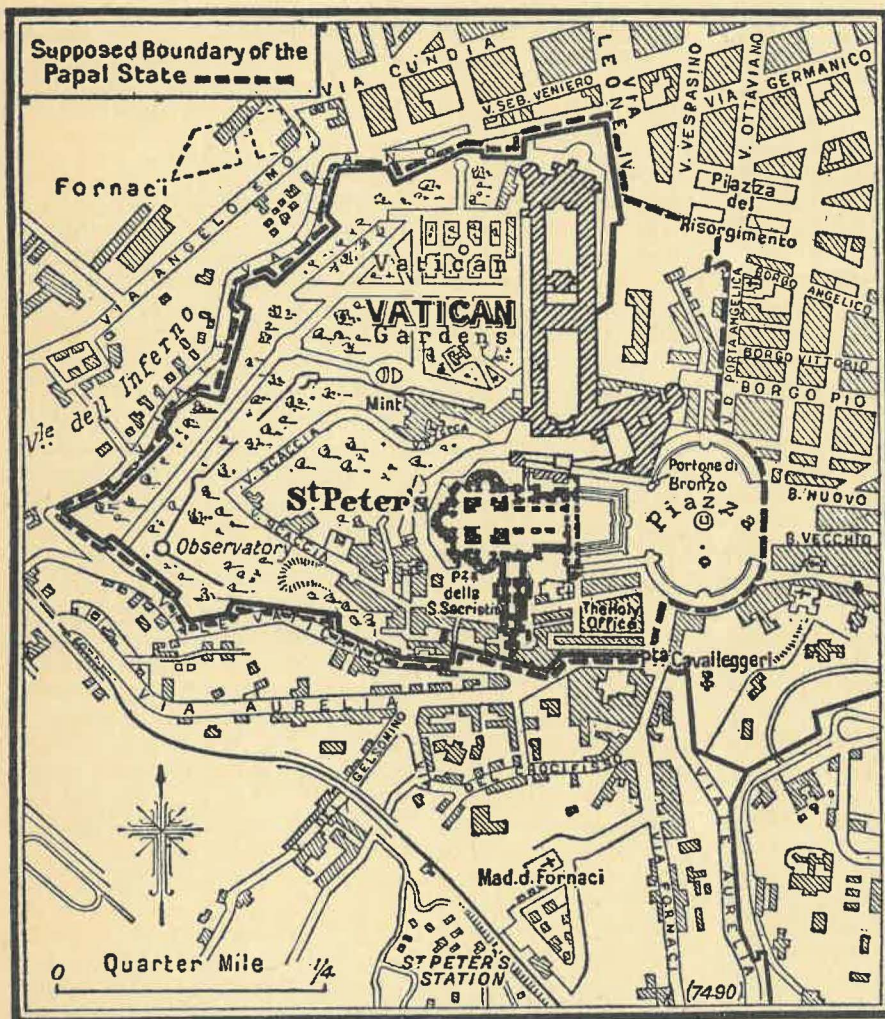


NEW CHRIST'S HOSPITAL, TOPEKA, KAN.  
(See THE LIVING CHURCH of February 23d.)



CELEBRATES CENTENNIAL  
St. Andrew's Church, Fifth avenue and 127th street, New York City. (See THE LIVING CHURCH of February 16th.)

## News of the Church in Pictures



### THE NEW VATICAN STATE

The above map shows the boundaries of the new Vatican State. In "The City of the Vatican" there will be no authority other than that of the Holy See. A special clause specifies all the public services with which the Vatican City will be endowed by the Italian government, including the railway station, and direct connection with other states by telegraphic, telephonic, wireless, broadcasting, and postal services. An agreement will be made subsequently providing for the circulation on Italian territory of vehicles and aircraft belonging to the Vatican City.

*Reprinted by courtesy of the Guardian*



### MADONNA AND CHILD

A wood carving recently given to Grace Church, Oak Park, Ill., by Mrs. W. B. Gervais, and installed as the first unit of a children's corner. (See THE LIVING CHURCH of March 2d.)

*Courtesy Diocese of Chicago*



# The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, M.A. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW. Advertising Manager, CHARLES A. GOODWIN.

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## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

## OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

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

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

## Church Calendar



### MARCH

- 17. Fifth (Passion) Sunday in Lent.
- 24. Sunday (Palm) next before Easter.
- 25. Monday in Holy Week.
- 28. Maundy Thursday.
- 29. Good Friday.
- 31. Easter Day.

## APPOINTMENTS ACCEPTED

BISSELL, Rev. ALLAN P., formerly vicar of Trinity Church, Connerville, Ind.; to be rector of St. Paul's Church, New Albany, Ind.

GLAESER, Rev. HENRY, organist at St. Stephen's Church, Pittsfield, Mass. (W.Ma.); has become curate at that church.

GUMMEY, Rev. H. R., Jr., D.D., formerly rector of St. James' Church, Downingtown, Pa.; has become professor of Liturgics, Church Polity and Canon Law, at the Philadelphia Divinity School. Address, N. E. cor. 43d and Spruce Sts., Philadelphia.

HOLMES, Rev. E. G. N., formerly rector of Trinity Church, Carbondale, Pa. (Be.); to be warden of Leonard Hall, Bethlehem, Pa. (Be.) April 20th.

HOWDEN, Rev. FREDERICK B., Jr., formerly curate at St. Clement's Church, El Paso, Tex. (N.Mex.); has become rector of St. Andrew's Church, Roswell, N. Mex.

INGHAM, Rev. J. C., formerly priest-in-charge of St. Andrew's Church, Portland, Ore.; has become rector of St. George's Church, Roseburg, Ore. Address, 228 Case St., Roseburg.

MCDOWELL, Rev. R. F., formerly rector of St. James' Church, Sault Ste. Marie, Mich. (Mar.); has become rector of Christ Church, Springfield, Ohio. (S.O.) Address, 401 East High St., Springfield.

MOORE, Rev. EVERETT A., formerly rector of Trinity Church, Lincoln, Ill. (Sp.); has become rector of St. John's Church, Grand Haven, Mich. (W.Mich.) Address, 425 Howard St., Grand Haven.

MYERS, Rev. FRANK R., formerly assistant at St. Paul's Church, Dorchester, Chicago; to be rector of Christ Church, Harvard, Ill. (C.) April 1st. Address, Christ Church Rectory, Harvard.

WARE, Rev. JAMES LAWRENCE, formerly rector of Trinity Memorial Church, Warren, Pa. (Er.); to be rector of Church of Good Shepherd, Scranton, Pa. (Be.) April 15th.

## RESIGNATIONS

MCCLEAN, Rev. HAROLD A. E., as priest-in-charge of St. Clement's Mission, Mt. Vernon, N. Y. Address, 107 East 130th St., New York City.

PURVES, Rev. STUART B., D.D., as rector of St. Mark's Church, Augusta, Me.; to retire. Address, Augusta.

RANSOM, Rev. FRANCIS A., as rector of St. James' Church, Rochester, N. Y. (W.N.Y.)

VAN ALLEN, Rev. WILLIAM H., S.T.D., as rector of Church of the Advent, Boston, because of ill health.

## TEMPORARY ADDRESS

MERCER, Rev. SAMUEL A. B., D.D., Ph.D., of Trinity College, Toronto, and Grafton, Mass.; care of American Express Co., 11 rue Scribe, Paris, until September 15th.

## NEW ADDRESSES

DANIELS, Rev. HENRY H., formerly Grandon Hotel; St. Peter's Church, Helena, Mont.

SINCLAIR, Rev. T. L., formerly Zamboanga, P. I.; 20 Minghong Road, Shanghai, China.

## ORDINATIONS

### DEACON

MINNESOTA—On Saturday, March 2d, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, ordained to the diaconate JOHN ARTHUR KLEIN, in Gethsemane Church, Minneapolis. The candidate was presented by the Rev. Hubert G. Wrinch of Gethsemane Church, and the sermon was preached by the rector, the Rev. Don Frank Fenn.

Mr. Klein has been pursuing his studies for the ministry at Nashotah House. He is to continue in his preparation for priest's orders under the direction of the Bishop and his own rector, the Rev. Mr. Fenn, while doing missionary work in the diocese under the archdeacon's supervision.

His address is to be 905 4th avenue, South, Minneapolis.

### PRIESTS

HAITI—On the Second Sunday in Lent, in the Cathedral of the Holy Trinity, Port au Prince, with full Catholic ceremonial, the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, ordained to the priesthood the Rev. FÉLIX DORLÉANS JUSTE and the Rev. JEAN DÉRICÉ ABELLARD.

After the Bishop concluded his sermon, the young candidates were presented by the Ven. Georges E. Benedict, Archdeacon of Port au Prince. The Very Rev. Leopold Kroll, dean of the cathedral, acted as master of ceremonies. The Rev. Leon F. Jones, the Rev. Villevalaix Coulanges, and the Rev. David B. Macombe, united with the above named priests in the laying on of hands.

Father Juste will be attached to the cathedral staff and will help in ministering to the large parish.

Father Abellard will assume charge of the newly organized St. Michael's Mission, at St. Louis du Nord, a field that is rapidly responding to the increased activities of the Church in Haiti.

TEXAS—On Wednesday, February 20th, at St. Mary's Church, Lampasses, the Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, advanced the Rev. LYLE SAXON BARNETT to the priesthood. The candidate was presented by the Rev. J. P. Love of Cameron, and the sermon was preached by the Rev. Charles W. Sheerin, rector of St. Paul's Church, Waco.

Mr. Barnett, who is a graduate of the University of the South and of the Theological Seminary in Virginia, has been since June in charge of the work in Belton and Lampasses, with residence in the latter town. He will continue in his present work.

## DIED

REDFIELD—Entered into life eternal on March 3, 1929, HELEN ASPINWALL REDFIELD, wife of the late George Snowden Redfield and daughter of the late John L. Aspinwall of Barrytown, N. Y.

## RESOLUTION

Paul Herbert Birdsall

WHEREAS: The coming Easter Day is the thirtieth anniversary of the first service of the Rev. PAUL HERBERT BIRDSALL as the rector of Grace parish, Albany, New York, we, the wardens and vestrymen, desire to make public record of his long ministry among us.

First we bear our witness to the rector's untiring zeal and devotion in preaching and teaching the whole Catholic faith and in the ministry of the sacraments, and especially to his constant care of the sick and the afflicted.

Gratefully we recall his leadership in the enrichment of the fabric whereby our worship has due setting for dignity and beauty.

We stress the service the rector has rendered as a citizen for all these years in his conspicuous support of the rights of labor in the face of oppression.

With pride we remember our rector's place among those who have been steadfast in their effort to hold this diocese true upon the foundation of right and justice, with an especial regard to the protection of priests and laymen in security and independence, and we are happy in the memory of our rector's ministry to our soldiers in France in the World War.

Then we give mention to the active share our rector had in the organization of the Associated Catholic Priests and that, as a member of the Central Committee, he took part in forwarding the great Priests' Conference at Philadelphia.

And finally we wish it widely known that finding the parish more strongly held and effective than at any time in its history the rector asked of us that he might change places with his associate, the Rev. WALTER F. HAYWARD, Jr., whose three years' service had endeared him to us all, and that thereupon the change was made by us in November last. Father Birdsall's rectorship then ended, yet his service in and for the parish continues, with improving health. *Laus Deo.*

THEREFORE BE IT RESOLVED: that we, the wardens and vestrymen of Grace parish, direct that this appreciation be spread upon the minutes by the clerk and that a copy be sent THE LIVING CHURCH for publication.

WILLIAM C. MARRON,  
Clerk of the Vestry, Grace Church,  
Albany, N. Y.

## MEMORIALS

Charles Denison Dunlop

At a meeting of the wardens and vestry of St. Stephen's Church, held January 6, 1929, it was ordered that resolutions be presented at the next regular meeting of that body, in commemoration of our fellow member, CHARLES DENISON DUNLOP, who died January 4, 1929, at Providence, R. I.

Conforming thereto, the following preamble and resolution was adopted by the vestry at their meeting, February 4, 1929.

WHEREAS, we have learned with deep personal regret of the death of Charles Denison Dunlop, for twenty-four years a member of this parish, since April, 1903, continuously active on this vestry, associated for his entire life with the work, objects, and aspirations of the Episcopal Church,

AND WHEREAS, this body in the interests of this parish, its members, and for ourselves as well, desires to record a fitting tribute to the services rendered St. Stephen's by his valuable aid and wise counsel in the management of its affairs, to which he gave his time, his ability and his sound judgment most generously,

THEREFORE BE IT RESOLVED, that the foregoing minute be entered upon the records of this vestry, published in the St. Stephen and in the press of the diocese of Rhode Island and of the National Church, and that a copy recording these expressions of our loss be presented to his wife and children, conveying to them our very grievous sorrow and sympathy.

A true copy:

H. RAYMOND SPOONER,  
Parish Clerk.

Helen Scott Hoffman

On Sunday, February 24th, after an illness of several months, the soul of HELEN SCOTT HOFFMAN passed into life eternal. Seldom, we believe, has it been truer to say of anyone, than of her, that she lived in the vision of her Lord. Indeed, her religion was always her first concern; it was in consequence her constant joy. Her life of prayer and good works was a source of strength to her parish over many years, and her great gift to her friends was her instant sympathy, while her letters of consolation, with their vital messages of peace and courage to those in sorrow, even to those who were not personally known to her, went



out all over the world. May she rest in peace and joy in the nearer presence of her Lord. And we know that her intercessions will continue to avail and strengthen us who mourn her passing.

**MAKE YOUR WANTS KNOWN**  
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**CLASSIFIED DEPARTMENT**  
OF  
**THE LIVING CHURCH**

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

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

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

**A**DDRESS 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.

**POSITION OFFERED**

CLERICAL

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

**POSITIONS WANTED**

CLERICAL

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

**E**XPERIENCED PRIEST, RECTOR OF important parish in mid-west desires to move further east. Perfect health, strong preacher and organizer. Delegate to four General Conventions. President of Standing Committee. Present salary \$3,000, and rectory. W-316, **LIVING CHURCH**, Milwaukee, Wis.

**P**RIEST, CATHOLIC, ACCEPTABLE preacher and officiant would supply during summer. Quarters for self and wife expected. Best references. Address, ADAPTABLE, 423 East Monroe St., Jacksonville, Fla.

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

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

MISCELLANEOUS

**E**XPERIENCED KINDERGARTEN teacher desires position as nursery governess, mother's helper or matron in institution. At liberty May 1st. References exchanged. No objection to the country. Address **ELIZABETH GOODWILL**, 44 W. 6th St., Jacksonville, Fla.

**H**IGH CLASS ORGANIST AND CHOIR director, desires change. Recitalist and specialist in Church music and choir training. Experienced and equipped for the most exacting demands. Have A. R. C. O. diploma. Highest credentials and satisfaction guaranteed. Address B-320, care of **LIVING CHURCH**, Milwaukee, Wis.

**N**URSE, CHURCHWOMAN, ELDERLY, healthy, educated, refined, and experienced, desires position. Best references. D-327, **LIVING CHURCH**, Milwaukee, Wis.

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

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

**UNLEAVENED BREAD**

**S**T. MARY'S CONVENT, PEECKSKILL, NEW York. Altar Bread. Samples and prices on request.

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

**L**INEN FOR ALTA R AND VESTMENTS—Special surplice widths. Linen stamped for embroidery. **M. C. ANDOLIN**, 45 West 39th St., New York. Hours 9 to 1.

**VESTMENTS**

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

**S**T. CHRISTOPHER'S GUILD, INEXPEN-sive Gothic Vestments, entirely hand-made, \$60 to \$150, five-piece set. Copes, from \$65. Samples and designs submitted. 25 **CHRIS-TOPHER ST.**, New York.

**LENDING LIBRARY**

**T**HE 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.

**NOTICE**

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

**MISCELLANEOUS**

**C**ROSS, 32 INCHES HIGH, AND TWO candlesticks 16 1/2 inches high. Designed and polychromed on wood by **ROBERT ROBBINS**, 5 Grove Court, New York, N. Y.

**I** PAY 50 CTS. TO \$15.00 EACH FOR "patriotic envelopes" with mottoes (flags, soldiers, etc.) used during Civil War. Also buy stamps on envelopes before 1880. **GEORGE HAKES**, 290 Broadway, New York.

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**A** HIGH CLASS YEARLY RELIGIOUS publication, founded in 1846, sells for \$1.50 a copy, has a large circulation in all parts of the United States and in Canada. The owner wants to retire from business on account of ill health. This is a wonderful opportunity for some one. Address **A. H. WHITNEY**, Box 7, Newburgh, New York.

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

**APPEAL**

**S**T. JAMES' CHURCH, SMISBY, NEAR Ashby-de-la-Zouch. "The steeple of a country church at some distance was covered with spectators." Sir Walter Scott, "Ivanhoe," ch. 7, describing tournament. This steeple now in dangerous condition. Will Americans help in expense of restoration? \$850. Checks to **REV. H. MARRIOTT**, vicar of Blackfordby and Smisby, Vicarage, Blackfordby, Burton-on-Trent, England.

From the Bishop of Derby, Breadsall Mount, Breadsall, Derby: "I desire to endorse and to support the appeal which the vicar of Smisby, the Rev. Herbert Marriott, is making for the repairs of the church tower." **Edmund Derby.**

**CHURCH LITERATURE FOUNDATION, INC.**

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

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**TRAVEL**

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

**HEALTH RESORT**

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

**BOARDING**

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

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New York

**H**OLY 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**

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



## RETREATS

**BROOKLYN, N. Y.**—THE ANNUAL RETREAT for women of Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Friday, March 22d, from 9:30 A.M. to 4:00 P.M., under the joint auspices of St. Paul's Altar Guild and The Church Mission of Help of the Diocese of Long Island. The Rev. William M. V. Hoffman, Jr., S.S.J.E., will be the conductor. Breakfast and luncheon will be served to those who notify the SECRETARY, 199 Carroll St., Brooklyn, of their wish to attend. Luncheon tickets 75 cts. each. To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court Street surface car to Carroll St., and walk one block to the right.

**BROOKLYN, N. Y.**—THE REV. WILLIAM M. V. HOFFMAN, JR., S.S.J.E., will also conduct the Annual Retreat for the men and servers of New York and vicinity in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 23d, from 5:00 to 9:00 P.M. Those desiring to attend will kindly notify the CHAPLAIN, St. Andrew's House, 199 Carroll St., Brooklyn, so provision for supper may be made.

**PHILADELPHIA, PA.**—A RETREAT FOR women will be held at S. Clement's Church on the Thursday in Passion Week, March 21st, beginning with Mass at 9:30 and closing with Vespers of our Lady at 7:30. Conductor, Fr. Caine. Notify THE SISTER IN CHARGE, 110 N. Woodstock St.

**WASHINGTON, D. C.**—THERE WILL BE a day's retreat for the associates of St. Margaret, and other Churchwomen, at St. John's Orphanage, corner 20th and F Sts., N. W., on Thursday, March 14th. The Rev. William A. McClenh, conductor. The retreat begins with Mass at 8:00 A.M., closing service at 4:00 P.M. Please notify THE SISTER IN CHARGE.

## RADIO BROADCASTS

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

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

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

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

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

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

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

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

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

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

SOME RURAL STATISTICS from the 1920 census, quoted by Dr. Dawber at the Madison conference:

In the United States there are—

796 towns of 10,000 or over.  
10,111 towns of 2,500—10,000.  
14,167 towns of 250—2,500.  
37,460 towns of 25—250.

Further, there are 32,000,000 people living in the open country, two-thirds of whom attend no church.

## Church Services

## District of Columbia

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

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

## Illinois

## Church of the Ascension, Chicago

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

## Massachusetts

## Church of the Advent, Boston

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

## Minnesota

## Gethsemane Church, Minneapolis

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

## New York

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

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

## Church of the Incarnation, New York

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

## Church of St. Mary the Virgin, New York

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

## Holy Cross Church, New York

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

## The Transfiguration, 1 East 29th Street

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

## CHURCH SERVICES—Continued

## St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
Rector  
Sundays: 8:00 A.M. Low Mass.  
" 9:00 A.M. Low Mass and Catechism.  
" 11:00 A.M. High Mass and Sermon.  
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.  
Masses daily at 7:00, 7:30, and 9:30.

## Pennsylvania

## S. Clement's Church, Philadelphia

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

## BOOKS RECEIVED

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

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

*Between the Lights.* Thoughts for the Quiet Hour. Compiled and Arranged by Fanny B. Bates. \$2.00.

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

*The Gospel of John.* By G. H. C. MacGregor, M.A. (Cantab.) \$3.50. *The Moffatt New Testament Commentary.* Based on *The New Translation* by the Rev. Professor James Moffatt, D.D., and under his Editorship.

*The Epistle of Paul to the Philippians.* By the Rev. J. Hugh Michael, M.A., professor of New Testament Exegesis and Literature, Emmanuel College and Victoria College, in the University of Toronto. \$3.50. *The Moffatt New Testament Commentary.* Based on *The New Translation* by the Rev. Professor James Moffatt, D.D., and under his Editorship.

Funk & Wagnalls Co. 354-360 Fourth Ave., New York City.

*They Knew Jesus.* A Series of Evangelistic Sermons in Narrative Form. By Edwin Moore Martin, pastor of Westminster Presbyterian Church, Cincinnati, Ohio. \$2.50.

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

*Judicial Interpretation of International Law in the United States.* By Charles Peigler. \$2.00.

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

*Criticism of the Philosophy of Bergson.* By Rev. John MacWilliam, B.D. (Abd.), B.Litt. (Oxon.) \$3.25.

*Our Federal Lands.* By Robert Sterling Yard. \$5.00.

The Stratford Co. 234-240 Boylston St., Boston, Mass.

*Lafayette and Three Revolutions.* By John Simpson Penman, author of *The Irresistible Movement of Democracy*. \$5.00.

Willet, Clark & Colby. 440 So. Dearborn St., Chicago, Ill.

*The Scandal of Christianity.* By Peter Ainslie. \$2.00.

William Morrow & Co. 386 Fourth Ave., New York City.

*Archbishop Davidson and the English Church.* By Sidney Dark, author of *Five Deans*, etc., etc. \$3.00.

## PAMPHLET

The Standard Publishing Co. Eighth, Ninth, and Cutter Sts., Cincinnati, Ohio.

*A New Way to Teach Juniors.* Captivating—Stimulating—Different. By Hazel Bair, writer of "Standard Junior Graded Lessons," and sometime editor of *Junior Life*. 50 cts.



## England Mourns Sudden Death of Bishop of Chichester and Bishop of Lewes

### Convocation Approves Fixed Date for Easter—Plead for Voluntary Clergy

The Living Church News Bureau  
London, February 22, 1929

THE SUDDEN DEATH OF THE BISHOP OF Chichester, which occurred at Lambeth Palace on Tuesday, February 12th, was followed on Friday, February 15th, by the passing of Dr. Streatfeild, the Bishop of Lewes, suddenly in a train while traveling between Lewes, his titular town, and Eastbourne, to fulfil an appointment. Dr. Burrows died in his sleep at Lambeth Palace, and while the Arctic weather which then prevailed may have hastened his lordship's end, it is practically certain that this was the case in the sudden passing of Dr. Streatfeild. He, not yet accustomed to his new home at Lewes, had been complaining very much of the severe cold, and in fact did so to officials at the railway station and to his fellow-passengers in the train. Throughout the diocese, news of the tragic event came as a great shock. Dr. Streatfeild had only been consecrated Bishop Suffragan of Lewes just three weeks previously, on St. Paul's Day, January 25th. He was sixty-three years of age.

Under the authority of the Archbishop of Canterbury, Dr. H. K. Southwell, Bishop of Lewes from 1920 to 1926 (when he resigned), will take full charge of the diocese of Chichester until a new bishop is appointed.

#### CONVOCATION APPROVES FIXED DATE FOR EASTER

Both Houses of the convocation of Canterbury met on Thursday in last week at the Church House, Westminster. The Bishop of London presided, as vice-chairman, over the Upper House, in the absence of the Archbishop of Canterbury. He said that the Church had been earnestly following with prayer the illness of the King, and greatly rejoiced now in the good prospects of his Majesty's entire recovery. He expressed the sympathy of all members of the House with the Archbishop of Canterbury in his sudden illness—the first in his life—which had come upon him just at a time when he most wished to be well. He saw the Archbishop for a short time the previous day and found him very cheerful. He had good hopes that he would be able in May to resume his work with his old vigor. Referring to the sudden death of the Bishop of Chichester, he said it was not only his brilliant gifts and humility which made the late Dr. Burrows so popular, but his singular charm of character.

The Bishop of Truro moved:

"That in the event of general ecclesiastical concurrence with the object of the Easter Act, 1928, this House is of opinion that the first Sunday after the second Saturday in April should be adopted as Easter Day."

He said the action proposed to be taken that day would be but a small contribution toward something which required a great deal of coöperation on the part of very diverse people. It seemed to him somewhat astonishing that they had been able to go on so long without a much more active protest being made against the observance of a variable date for Easter. He thought it was the great respect felt for

this particular festival and all that lay behind it which had prevented such a protest. He did not think there was any great or grave ecclesiastical objection to the change to a fixed Easter. So far as the West was concerned, he did not suppose it would cause any scandal in an ecclesiastical or traditional sense. With regard to the East, they might expect some hostile vote, but the Eastern calendar was in a process of change in one form or another, and a change in regard to Easter would probably come in conjunction with other changes. The date proposed—the first Sunday after the second Saturday in April—was one which those who had been working in the matter felt would be most acceptable. It interfered as little as possible with the range of variations in the date of Easter which had taken place up till now. If there was to be a fixed Easter this was the most suitable date for it.

The Bishop of Birmingham seconded, and after a brief discussion the motion was agreed to unanimously.

#### TESTS FOR DEACONESSSES APPROVED

A motion brought forward by the Bishop of Winchester, on a test for deaconesses, was carried by ten votes to one in the following form:

"That this House, while recognizing the discretion of the bishop in any individual case, approves of the unified test for candidates for the order of deaconesses. Further, it regards the scheme of final preparation which has been submitted to it as a useful model for its purpose."

The Bishop of Truro asked leave to postpone his motion with reference to convocation sending a further report to the Crown on the progress made so far in carrying out the duty imposed upon convocation by the Royal Letters of Business in regard to Prayer Book revision. He said it had not been possible to obtain the necessary coöperation of the Lower House and the convocation of York, and the matter must be postponed. This was agreed to.

This concluded the business, and the House rose.

#### CONSIDER RESOLUTIONS OF WORLD CONFERENCE

The Lower House sat on Thursday and Friday, and the Prolocutor (the Archdeacon of St. Albans) presided. In opening the session, he made a sympathetic reference to the death of the Bishop of Chichester, who at one time was a leading and greatly loved member of the Lower House.

Canon H. G. Monroe, in the absence of the Dean of Canterbury, moved to request the Archbishop to appoint a joint committee to consider and report upon the statements and resolutions adopted at, or received by, the World Conference on Faith and Order held at Lausanne in 1927. The question was urgent, he said, in view of the meeting of the Lambeth Conference next year.

Prebendary Hellins seconded the motion, which was agreed to.

The Dean of Lincoln moved:

"That it is undesirable that the bishop should act alone in deciding as to the suitability of a clerk who has been presented to him for a benefice, but that he should have with him assessors, of whom the majority should be elected each year by the diocesan conference."

The debate was adjourned in order that the House might receive and consider the

report of the committee on the benefices (patronage) measure.

After discussion the House agreed to the committee's suggestion that a provision should be inserted in the patronage measure that the bishop should inform the clerk, as well as the patron, of his decision in any case where the presentation to a benefice has been referred to him. It was also agreed that the Upper House of the provincial convocation (and not the archbishops as in the measure) should have the regulating of procedure in the matter of an appeal.

#### BISHOPS DISCUSSED AT CLOSING SESSION

On the resumption on Friday of the debate on the Dean of Lincoln's motion, the dean said he wished convocation to assert itself and become a living body. At present it seemed as if it were gradually dying. He believed the bishops would always endeavor to consult someone, but they did not always consult the best men. They did not always consult representative men, but sometimes those who did not represent the general feeling of a diocese. He wanted to get into the patronage measure a provision that the bishop shall consult someone before giving his decision. It was not that he distrusted the bishops, but he did not trust them all. A bishop did not act constitutionally if he did not consult people.

Finally, after much discussion, the motion was carried by twenty-three to twenty-one with the words "of whom the majority should be elected each year by the diocesan conference" omitted.

This concluded the business of the Lower House.

#### PLEAD FOR VOLUNTARY CLERGY

A manifesto has just been issued by the provisional committee for "voluntary clergy," which states:

"Until the present time we have been accustomed only to stipendiary clergy: we ask consideration for the ordination of men of approved character and mature years who shall render any ministerial service which they give free of all charge. The advantage of the scheme may be summarized under three heads:

"(1) In the country. Union of benefices makes it increasingly difficult for celebrations (or indeed for other services) to be held regularly at a convenient time each Sunday in small parishes. If there was one voluntary clergyman in each parish, the stipendiary clergyman, to whom would still be entrusted the cure of souls, might superintend a group of parishes, and know that in each parish Holy Communion would be administered and other services regularly held. One clergyman with a stipend which would allow of the upkeep of a car could do the work required of him with this assistance.

"(2) In towns. An incumbent would not normally have to celebrate more than once in a day if he had the assistance of voluntary clergy. He would be spared the anxiety of searching for a locum tenens in emergency—e.g., sudden illness. (This of course applies also to the country.) Gradually, as the system was perfected, the parish priest would be relieved of much that now militates against adequate time being given to prayer, study, and preparation of sermons.

"(3) In the Church Overseas. No community would have to wait until some overburdened priest, with a parish extending over thousands of square miles, was able to visit it before its members could receive the Holy Communion. Each little community would have its own head of the family properly qualified to celebrate. (This aspect of the matter has been fully dealt with by Roland Allen in his book, *Voluntary Clergy Overseas. An Answer to the Fifth World Call.*)

"Discipline will be more easily admin-



istered, as each voluntary clergyman would only be able to exercise his ministerial office under the license of the bishop, who could withdraw it at any time without any financial complications. If it be said that almost from the earliest days the Church has found it expedient that the clergy should not be engaged in secular occupations, we would answer that many instances can be quoted to controvert this.

"We know well the hesitation that would be felt by some of the most suitable men should it become possible for them to be ordained in this way. We would urge that men should not 'offer themselves' for the ministry, but that the bishops should seek out fit persons and bring before them this special opportunity of service, and we believe that many of the best would answer the call. We do not hold lightly the office of a priest. We do believe that there are many at present among the laity, occupied in business which is, in the truest sense, their vocation, who are as well fitted as men can be to administer the Holy Sacraments as ordained ministers of God. Many of them are already licensed for the ministry of the Word.

"It is our hope that the Church Assembly will appoint a committee to draft a resolution praying the bishops to consider the matter at the forthcoming Lambeth Conference in 1930. We understand that we are 3,500 clergy short at home. In view of the great practical difficulty of raising sufficient money to train and maintain this number of stipendiary clergy, it is plain the need can only adequately be met by the ordination of voluntary clergy. In conclusion, let us state that we do not bring forward this suggestion only as a palliative for present evils, but as a change which is good in itself and will do much to deepen spiritual life throughout the Church."

#### OPPOSE IDEA OF VOLUNTARY CLERGY

The *Guardian*, referring to the foregoing manifesto, says:

"We do not ourselves much like the idea of a voluntary clergy, and are not yet convinced that the change proposed would do as much 'to deepen the spiritual life throughout the Church' as the signatories of the manifesto are optimistic enough to believe. It is true that the situation may become so grave that some such scheme may be inevitable, but we do not feel that such a stage has yet been reached. And are we at the present time making the best use of our existing man-power? Is it necessary, for example, for quite so many clergy to be engaged in purely administrative work in the offices of minor Church societies when parishes are calling out for active help? There was many a 'comb-out' of soldiers from administrative offices during the war. Perhaps some day the Church will also overhaul its man-power before entering upon innovations which may lead further than we can at present foretell."

#### THE PAPAL MONARCHY

Commenting on the restoration of the papal monarchy, the *Church Times*, in today's issue, concludes a powerful leading article as follows:

"We cannot help wondering whether the Vatican has not too lightly turned its back on the ideal of the free Church in the free State. The acceptance by the Pope of that principle at a time when political power was offered to him might have taught to bitter spirits in Continental Liberalism that they need no longer fear the Church, and might, in the end, have reconciled them to the faith. The Pope has decided that, in Italy at least, the war against Liberalism, political as well as religious, must continue. We allow that Italian Liberalism has treated the Church brutally in the past; we admit that it has no moral claim on Catholic forbearance. And yet we should feel happier if Pius XI had done something to reconcile it to the Church."

GEORGE PARSONS.

## Roman Settlement is Papal Concession to Italian Claims, Says Dr. Wigram

### Holy See Receives Little More Than Cavour Would Have Granted in 1870

The Living Church News Bureau  
Athens, February 20, 1929

THE MERE FACT OF THE SETTLEMENT OF any outstanding quarrel is—or ought to be—a cause of joy to any Christian; the agreement, then, that has been signed at Rome, which implies the removal of the long standing cause of friction between the Papacy and the nation of Italy, is a fact that all the world can welcome—but not one that will cause a planet that is rather set in its ways to start spinning the other way!

In the celebrations of the reconciliation of the Vatican and the Quirinal, and the "recognition of the Holy Father as the independent sovereign that he ought to be," men seem to be forgetting the fact that the reconciliation is being brought about by the Papacy accepting pretty much what it might have had for the asking, sixty years ago, and perhaps at any time during the period!

The Pope has always been independent sovereign of the Vatican, and recognized as such by the kingdom of Italy and the world at large. Why else have European powers sent diplomatic representatives to him? Why else has he had a tiny corps of guards, probably the most ancient regiment in the world?

It is true that diplomatic relations were suspended with Italy—or, if you like, with "the King of Sardinia"—because that potentate was in occupation of the ancient "States of the Church," but the existence of the Vatican kingdom was recognized by him and by others.

Certainly, the new agreement enlarges the area by a few acres, which Italy is to police; but will anyone believe that if the Pope had been ready to recognize the Italian occupation of Rome in 1870, Cavour would then have been unwilling to bargain?

As for the fifty million dollars, or whatever the sum may be that is to change hands over the agreement, it must be remembered that by the "Law of Guarantees" the Italian government agreed to pay the Pope some \$700,000 per annum, in compensation for his lost temporalities. The Pope always refused to accept that sum, declaring he would not bargain about his ancient rights, and would rather trust the charity of the faithful. He has had no reason to regret that confidence, and the sum that he now accepts is no more than the arrears of what he refused previously, plus a not over-liberal capitalization of the principal!

#### ANCIENT CLAIM ABANDONED

What is significant about the transaction is this: that it represents the open and avowed abandonment, by Rome, of a claim that she has hitherto declared she never could abandon. By old decrees—one of Pius V is, we believe, the most explicit, but we write away from books—"the patrimony of St. Peter" could never be surrendered. Hence, any proposals for an agreement have been met hitherto by the *non possumus* argument. "You ask us to give up what is not ours to give." The patrimony was part of the sacred deposit that

the Pope had sworn to guard. Because the King of Italy had usurped it he was excommunicate, as was the statesman responsible. (It is true that Cavour did not die without the sacraments, but the priest who gave them defied authority in so doing and was censured.) For the same reason the kingdom of Italy was not recognized: *Non expedit* that good Catholics should vote in its elections: the Pope was "the prisoner of the Vatican" and in some parts of Europe there were wild ideas about a dungeon and fetters!

Gradually, this intransigent attitude has been relaxed. Good Catholics, forbidden to vote during thirty years, have been formally allowed to do so since 1904, while statesmen of the Quirinal and the Vatican have worked out a practical concordat, and understand one another as Italians always do! The concordat was not a recognized thing, but—are not both parties lineal descendants of the Roman Augurs of old? What has been done of late only marks that a process that has been going on for years is now complete. Crispi said once that he who could solve the Roman question would be the greatest of Italian statesmen. With all respect to Mussolini—and that strong man has certainly succeeded where so many have failed—one thinks that much of the praise ought to go to one who has often proved a great statesman, Father Time.

#### ROME CHANGES

Meantime the fact is another instance of the truth that unchanging Rome can change and adapt herself to facts. The Papacy could not, in spite of its good will, recognize a usurpation of its territory by Italy and therefore good Italian Catholics must stay for a generation in an invidious position in their own country. Yet, it has been done now! In like fashion, the Papacy could not deny, or allow Catholics to deny, the right of the Holy Father to depose an heretical ruler; and for that reason good English "Papists" had to remain, for a good deal more than a generation, in a position that was a good deal worse than invidious. Yet that claim has at least been allowed to lapse now. In each case the Pope was grieved at the sufferings of the faithful, but could not change his attitude because it was thought to be a matter of faith and religion. Now it has been discovered that it was not so, and that is all to the good; but could not Infallibility have made that discovery a little quicker?

W. A. WIGRAM.

### OLD TRINITY CHAPEL, TORONTO, BURNED

TORONTO—The chapel of old Trinity College, Toronto, at Queen street and Strachan avenue, which was to have fallen with the rest of the historic disused edifice at the hands of the wreckers, met a speedier and more spectacular doom in a smother of smoke and fitful flame during a stubborn seven-hour fire.

The sentimental value of the old chapel building, not only to old Trinity students, but also to all admirers of the stately type of architecture which the edifice represented, and in view of its historic associations, far outweighs its intrinsic value, and its destruction involves the loss of a link with Toronto of earlier times.



## Suffragan Bishop of North Tokyo Decorated by Emperor of Japan

### Catholic Fellowship of Clergy and Laity Formed—Religious Bill Up for Action

The Living Church News Bureau  
Tochigi, Japan, February 19, 1929

THE RT. REV. CHARLES S. REIFSNIDER, D.D., Suffragan Bishop of North Tokyo and president of St. Paul's University, has been decorated by the Emperor of Japan in recognition of his services rendered to the empire in the cause of education. Miss Mary H. Cornwall-Legh has also been honored in a like degree for her work among the lepers of Kusatsu.

#### A SUCCESSFUL PREACHING MISSION

A notable preaching mission was recently held in the two parishes of Takasaki and Kiriu, the district of the Rev. Eric L. Andrews, the missionaries being the Rev. Frs. S. Nakamura and T. Murata, two well-known priests of the Tohoku district. The mission was eminently successful. The preachers were thoroughly acquainted with their subject and presented the Catholic religion as a practical issue to be worked out in daily life. A very strong impression was made upon the non-Christian congregation with the result that many were added to the list of those who were being saved. The Rev. Fr. Andrews is personally known for his work among children, for which he has a real genius and such a knowledge of the language as can only be acquired by those born in the country. Some years ago he started a "children's guild" for the baptized, which did excellent service; now he has inaugurated a society known as the Catholic Fellowship of clergy and laity of the Church in Japan. It has now reached three figures and is rapidly growing.

The Fellowship is divided into two departments, (a) to issue a quarterly magazine for the purpose of publishing good Catholic literature, and (b) to secure qualified priests for preaching services. Hardly anything is more necessary for missionary work than mission preachers who know both their subject and the best way to present it to the people. The quarterly will serve an excellent purpose both for putting in the hands of educated Japanese—a constantly growing clientele—first rate Christian literature; and also for file in our Church libraries.

#### TWO JAPANESE RELIGIOUS

Another and very real proof of growth of the Nippon Sei Kokwai is that already two Japanese priests have definitely given themselves to the Religious life. The Rev. John T. Sakurai, already a member of the S.S.J.E., comes from and was baptized at St. Matthias' Church during the incumbency of the Rev. Robert W. Andrews; from there he proceeded to St. Paul's College and the Church Theological College at Ikebukuro. He later served under the Rev. John McKim in the Tohoku district and went from that parish to the Society of St. John the Evangelist in Boston.

The second, the Rev. S. H. Kimura, joined the Rev. Eric L. Andrews in 1914 in an attempt to form a Religious order in the Hokkaido. The infant society fell upon bad days, due largely to finance. Then the war began and Fr. Andrews re-

turned home while Mr. Kimura returned to his home near Maebashi and St. Matthias' parish. Later when the Rev. R. W. Andrews began work in Tokyo, Mr. Kimura became catechist under him in the new mission of St. Thomas, and remained there until the earthquake and the division of Tokyo diocese into a domestic see in 1923, when St. Thomas' Mission was closed and the Christians turned over to the new Trinity parish.

Mr. Kimura then went with Fr. John McKim in Wakamatsu, and was made both deacon and priest while there, and has just now gone from there to join the Cowley order at Boston.

#### REVISED RELIGIOUS BILL BEFORE DIET

The religious bill presented to and defeated in the Diet last year, has been revised and will again come up this year. Notwithstanding the strong opposition it will meet in the House of Peers many feel that in its present form it has a fair chance of becoming law. The opposition from outside given to last year's bill has lessened, and the government is using this as a reason for pushing the measure. That it will be a source of constant trouble and annoyance to those engaged in Christian work only a few doubt; that the nation will eventually suffer from it is certain. Almost all Christian social work must cease unless a leniency thus far unknown in native officialdom be exercised.

The General Convention of the Nippon Sei Kokwai meets this year in Tokyo, but the usual agenda has not yet been issued.

R. W. ANDREWS.

## Death of Haley Fiske an Occasion for Eulogies as Churchman and Citizen

### Annual Service for Church Mission of Help—Photographing the Cathedral

The Living Church News Bureau  
New York, March 9, 1929

THE CHURCH OF ST. MARY THE VIRGIN was filled on Wednesday morning with a gathering of distinguished and representative citizens who had come to pay tribute to the life and work of Haley Fiske. St. Joseph's Hall, the chapels of St. Joseph and of Our Lady of Sorrows, all opening into the nave, were filled with those unable to secure seats in the church, while in the aisles as many stood as the police would permit.

The service began at 10:45; it consisted of the psalms and lesson from the Burial Office, followed by a solemn Requiem Mass. At the latter the rector of St. Mary's, Dr. Delany, was celebrant, assisted by Fr. Peabody and Fr. Cornell of the staff. Bishop Lloyd, vested in black cope and white mitre, pontificated, acting as the representative of Bishop Manning. Among the vested priests were Dr. Bell, warden of St. Stephen's College, of which Mr. Fiske was a trustee; the Rev. T. A. Conover of Bernardsville, and the Rev. Frederick Henstridge of Elmira, representing Bishop Fiske's diocese of Central New York. Many of the local clergy were in the congregation.

Among the many expressions of regret was that of Mayor Walker who said: "I am shocked beyond all expression. I look upon Mr. Fiske's death as a terrible loss to the entire city of New York." Bishop Manning declared that "in the business world the great institution of which he was the head is his monument. His spirit and vision are reflected in the vast and beneficent system of welfare work carried on by that institution as a part of its business policy. The country has lost a great citizen and the Church a great layman." Dr. Delany paid tribute to Mr. Fiske as "the kind of layman the Church sorely needs today. He made his communion this morning at 8 o'clock with Mrs. Fiske. He has done so every Sunday for fifty years." In its editorial comment the *Churchman* this week describes Mr. Fiske as an Anglo-Catholic whose "faith was

### DEAN ROBBINS JOINS HEAVENLY REST STAFF

NEW YORK—The Rev. Dr. Howard Chandler Robbins, formerly dean of the Cathedral of St. John the Divine, New York, is to become an associate preacher on the clergy staff of the Church of the Heavenly Rest.

Beginning with next October, he will be with them on the fourth Sunday of each month, both morning and afternoon, and at such other times as opportunity may offer.

A leave of absence has been granted to the rector, the Rev. Dr. Henry Darlington, starting the middle of April. Dr. Robbins will preach at the morning services beginning April 14th through the first Sunday in June, with the exception of April 23th, when he will be at Amherst College.

abundantly augmented by his works. If fifty per cent of the laymen in all churches were motivated by the same enthusiasm, the kingdom of God would go on apace."

Mr. Fiske's contribution to the Church was something vastly more than the generosity of a wealthy and interested layman. It was the very thorough application of his religion to all the affairs of his life. The eulogies which his death has evoked have a marked significance. The most devoted of Anglo-Catholic laymen manifested a religion which has won the unstinted praise of Christians of every school of thought.

The will of Mr. Fiske, admitted to probate yesterday, reveals specific bequests totalling \$212,800. The value of the estate is not yet known, as his safe has not been opened. Beyond the specific bequests the estate is left to Mrs. Fiske and the six sons and daughters; \$10,000 is given to the Church of St. Mary the Virgin as an endowment fund for the Lady Chapel which was built by Mr. Fiske; \$10,000 for the support of St. Mark's Church at Mendham, N. J. Upon the death of Mrs. Fiske an additional \$10,000 is to go to St. Mary's Church here.

The obituary notice in THE LIVING CHURCH, issue of March 9th, mentioned 5,000,000 health tracts sent out by the Metropolitan Co. at the direction of Mr.



Fiske. The item should have read 500,000,000.

#### CHURCH MISSION OF HELP ITEMS

On Sunday afternoon, March 17th, Bishop Booth of Vermont will preach the annual sermon for the Church Mission of Help in the diocese of New York. This service will be at the cathedral at 4:00 o'clock. On the day following, Monday the 18th, the president and chaplain, the Rev. Dr. Sutton, will conduct the annual quiet day of the society at Trinity Chapel, 25th street, west of Broadway. Holy Communion will be given at 8:30, and meditations at 10, 11:30, and 2:30. Reservations for lunch should be sent to Church Mission of Help House, 27 West 25th street.

#### PHOTOGRAPHING THE CATHEDRAL

The *Diocesan Bulletin* contains an extended account of the unique service that is being rendered the cathedral by Mrs. Antoinette B. Hervey. During the past twenty-five years she has studied the great structure rising on Cathedral Heights and by the agency of photography has made a remarkable record of the building in all stages of its construction. The account tells of one picture made after five years of waiting for the proper light to fall upon the cathedral. Mrs. Hervey states that she was moved to begin this task by the wish that there had been made a photographic record of the building of Chartres Cathedral from the laying of the cornerstone until its completion.

#### FURTHER MENTION

One hears on all sides today expressions of profound regret at the death of the Rev. G. A. Studdert-Kennedy, the notice of which appeared in last evening's papers. Local Churchmen had the privilege of a visit from him in the winter of 1924. Among the expressions of that occasion the following has been kept as describing the motivating force of his own life: "Unless men devote themselves to the welfare of their brother men, unless they burn with one supreme passion, the passion for humanity, we shall all perish in blind, mad, selfish strife. This belief is not idealism; it is realism." In one week the Anglican communion has lost two distinguished leaders who were internationally known for the application of their religion greatly to serve mankind.

The Church and Drama Association invites local residents interested in amateur dramatics to send their names and addresses to the organization's headquarters, 105 East 22d street. The suggestion is made in the interest of developing amateur programs of dramatics within and without the churches.

A recent real estate sale is of interest to G. T. S. alumni and to the many others who know the Chelsea neighborhood of New York. This has to do with the sale of what has been known as London Terrace and the Chelsea Cottages, a group of eighty buildings in West 23d and 24th streets, 9th and 10th avenues. London Terrace with its block-front of yard space has long been unique in New York, and now it is to go with the sale to make way for modern apartments. It is of note to read that the new owners purchased the property from the direct descendants of Clement C. Moore and of Bishop Benjamin Moore, original owners of this property as well as most of the section known a century ago as the village of Chelsea. One of the few surviving

landmarks of that day, if not the only one, is West Building in the seminary close at Chelsea square.

Two annual reports are at hand: the 119th of the New York Bible Society, copies of which are procurable at 5 East 48th street; and the 30th of St. Faith's House at Tarrytown. The latter home for young unmarried mothers and children meets a most deserving need and makes a peculiar appeal to Churchmen. Bishop Manning is the visitor, and Fr. Huntington, O.H.C., the chaplain. The treasurer's report evidences the need for generous support. Expenses totalling \$30,000 were met in the past year, leaving a balance on hand of but \$69. The 40-page report, informing in its written and pictured accounts, can be obtained at the House, 53 South Broadway, at Tarrytown.

Not long ago it was a comparatively simple matter to tell of the works of the Church Army here in the United States, but so steadily has its influence extended that now to read its breezy leaflet, *Co-Partners*, is to learn of its work throughout the length of the country. That its men are filling engagements in Fond du Lac and in Virginia, in Eastern Oregon

and Vermont, is proof that the American Church has welcomed the Church Army. Progress is evidenced also in the statement that this season will find more Americans and fewer English workers on the staff. Headquarters, 416 Lafayette street, will be glad to mail its leaflet to those interested.

During Lent, St. George's Church is having an extra week-day Eucharist: Tuesdays at 7:30.

The Rev. Prof. M. B. Stewart, D.D., of the General Seminary, will be the preacher of the Three Hour service this year at St. Ignatius' Church.

Between fifteen and twenty per cent of our New York citizens of sixty-five years of age and older are people partly or wholly dependent upon the aid of charitable institutions or agencies. Forty thousand of them now. So reports the Association for the Improvement of the Conditions of the Poor. Startling figures, and, no doubt, fairly accurate. Are they the evidence of a drift to the city of the dependent class, or is the urban resident less thoroughly instructed in the ways of thrift and right living?

HARRISON ROCKWELL.

## Diocese Shocked at Sudden Resignation of Dr. van Allen from The Advent, Boston

### Church Schools Discussed at Clerical Association — Activities of First Province

The Living Church News Bureau  
Boston, March 9, 1929

BOSTONIANS, READING THEIR WEDNESDAY morning newspapers, experienced a very real shock upon seeing that the Rev. William Harman van Allen, S.T.D., had resigned as rector of the Church of the Advent and had started on a journey to a sunnier climate on account of continued ill health. The Rev. Spence Burton, S.S.J.E., is taking charge temporarily of the parish. Dr. van Allen has always been one of the most outstanding and interesting figures in the ecclesiastical and civic life of Boston where his fearless and impressive utterances won a large following. He will be missed and good wishes attend him for a return to perfect health.

Dr. van Allen became rector of the Church of the Advent in November, 1902. He was born in Cameron, N. Y., fifty-nine years ago and graduated from Syracuse University at the age of twenty with the degree of Ph.B. One year was spent as tutor of English in Rutgers College, and three years as headmaster of St. John's School, New York, before Bishop Huntington ordained him to the priesthood in 1906. His charge before coming to the Church of the Advent was Grace parish in Elmira, N. Y. Dr. van Allen's interests are many, chiefly literary in character; he is a great traveler. During the tense days of war time, many were the persons finding solace in listening to his valiant addresses in support of the cause of the Allies; for his services abroad in 1919 he was invested with the order of Chevalier of Leopold II by King Albert of Belgium. As rector of a large city parish, he has been a help and inspiration to many.

IN INTEREST OF ST. LUKE'S HOSPITAL, TOKYO

The story of a bond between Japan and an old time whaling port in Massachusetts



#### RESIGNS

Rev. William Harman van Allen, S.T.D., for twenty-six years rector of the Church of the Advent, Boston, who has been compelled through ill health to resign his pastoral charge.

was told at the last meeting of the committee which is directing the campaign in behalf of St. Luke's Hospital, Tokyo. Of a substantial sum contributed for St. Luke's Hospital by Grace Church, New Bedford, \$50 is in memory of Captain William H. Whitfield of Fairhaven, a port close to that of New Bedford. In 1841, Captain Whitfield rescued a Japanese boy, Manjiro Nakahama, who was educated in Fairhaven before being returned to Japan. The boy profited by this education for he acted as interpreter when the Perry Mission landed in Uraga in 1851, and later he became a professor in the University of Tokyo. In 1918, Dr. Troichero Nakahama, son of the boy rescued by the Fairhaven captain, presented to the town a Samurai sword in appreciation of Captain Whitfield's kindness to his father. Captain Whitfield's heroism and benevolence has far-reaching results now that a contribution goes from Fairhaven to St. Luke's Hospital in Tokyo in memory of his deed.

Dr. John Wood, Mrs. John Lincoln Dearing, and Mrs. N. P. T. Burke were the



three speakers at a luncheon for women, arranged by Mrs. John Lowell at the Chilton Club last Wednesday. The primary purpose of the gathering was to gain solicitors in behalf of St. Luke's Hospital, and in this it was eminently successful. From an attendance of 135, eighty volunteered to give their services for this good purpose.

CHURCH SCHOOLS DISCUSSED AT CLERICAL ASSOCIATION

The Rev. Dr. William G. Thayer, headmaster of St. Mark's School, Southborough, gave the main address at the meeting of the Massachusetts Clerical Association last Monday. In treating his subject, Church Schools, Dr. Thayer traced their history in America and pointed out that the Rev. George Muhlenberg of old St. George's, New York, started the first Church school and preceded in this activity the famous Thomas Arnold of Rugby. Particular attention was given to the growth of Church schools in New England and the new school of the first province in Lenox was cited as an example of an admirable low priced school. The principle was upheld that while the combination of the ideal home and the ideal day school outweighs the advantages of the ideal Church boarding school, since too large a majority of homes are not affording the right atmosphere, the Church school of fine ideals offers the best environment for the rearing of youth. Mr. Griswold of Groton School gave a talk on modern views of education.

THREE ACTIVITIES OF THE FIRST PROVINCE

The provincial conference of the Young People's Fellowship will be held in Boston May 25th and 26th, when there will be a discussion of the work of the Fellowship and reports, followed by an inspirational meeting on Saturday, and a corporate Communion and service in Emmanuel Church, Boston, with an invited preacher on Sunday morning. The delegates from parishes all over New England will be the guests of the Fellowship branches of greater Boston. Owing to the overwhelming number attending the last provincial conference, it has been necessary to make the ruling that only three delegates, one of whom may be a leader, may be sent by each parish.

The social service commission of the province of New England is planning a second conference of workers for social betterment at Adelynrood, South Byfield, June 12th to 14th. The general topic for discussion will be The Christian Way as the Basis for Social Betterment. The first conference of last summer proved this activity of the province to be interesting, helpful, and enjoyable to a high degree.

By the time this notice will appear, the new program of the Concord conference for Church Workers will be available. The conference this year will meet from June 24th to July 3d.

DR. REILAND VISITS BOSTON

The Rev. Karl Reiland, D.D., rector of St. George's Church, New York, preached the noonday sermons in King's Chapel, Boston, to a large congregation for four days of the past week. Dr. Reiland's sermons held many lessons expounded in an original way and applicable to daily life. One sermon, dealing with the story of the exodus, began with the definition of enthusiasm as "a fire within." Dr. Reiland said in part:

"One of the most beautiful stories of enthusiasm for a great idea is the story of Moses chosen to deliver the children of Israel from bondage. . . . He notices a

bush burning from which the voice of God comes and tells him to go on and free his people, telling him in significant phrase: 'the ground whereon thou standest is holy ground.' The burning bush is an objective symbol of the burning enthusiasm in the breast of the simple shepherd.

"Everyone is on holy ground who ponders a great idea."

Drawing a picture of the flight of the Israelites toward beckoning promises, pursued by old masters, confronted by a barrier of sea, the preacher showed that the problem is solved in progress and added:

"This is the story of individual as well as of communal life. Every high and lofty purpose rests on holy ground. It seeks freedom from ignorance and servile devotion to mediocrity. It aims at the achievement of progress and promise but, curiously enough, as soon as one begins to advance he is pursued by the past. It is no easy matter in thought and action to break with habit, long association, compromises, and conformities which have made themselves strong so that every advance has its inevitable pursuit.

"But everyone who is at the crisis of choice and decision, everyone who feels

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the burning desire for the liberty of life and the freedom of faculties, which enlargement of life means, is on 'holy ground' and the important thing is to know that it is not the former time nor the future time but the present time which is all important. That is why Jesus put such emphasis on the motions of the spirit today and not tomorrow or any other day."

## MISCELLANEOUS

Canon Allan P. Shattford of Montreal, preaching this week at the noonday services in St. Paul's Cathedral, has taken as his subject for the series of addresses, Symbols of Christian Service. The strait gate, representing opportunity, and one which we must strive—agonize, as the English equivalent has it—to enter, and which does not always remain open was the first symbol elaborated. The next suggestive symbol was the plough, difficult and laborious to use; and another symbol was the yoke, intended not as a burden but as an instrument of mercy helping us to do our work.

The well known evangelist, Gypsy Smith, is here for revival services covering three weeks. His meetings are crowded; the estimated figures for the

opening one varied from 20,000 to 36,000 but all reports agreed that it was the largest gathering ever to attend an indoor religious service in the United States.

The Adoration of the Magi, carved in Italian marble and encased in a Florentine frame, has been given to the children's corner of the Church of the Holy Spirit, Mattapan, by Mrs. Horatio A. Lamb in memory of her brother, the late Arthur Rotch, architect of the church. This carving was brought by Mr. Rotch from Italy many years ago.

The new entrance and other additions to St. Stephen's Church, Fall River, will be dedicated by Bishop Babcock tomorrow morning when he will visit the parish for the purpose of holding a confirmation service. The entrance has been changed from the middle of the front to one side, much to the enhancement and greater convenience of the building.

The Rev. Raymond Calkins of Cambridge is the noonday preacher in Trinity Church, Boston, during the current week. Dr. Calkins is the minister of the First Church (Congregational) in Cambridge and is well known as a preacher and writer.

ETHEL M. ROBERTS.

## Trend Toward Shorter Sermon Brought Out by Survey Made in Chicago

Dr. Stewart to Be On Staff of Seminary—Church Army Conducts Lenten Services

The Living Church News Bureau  
Chicago, March 8, 1929

THAT SHORTER SERMONS SHOULD BE THE standard in the Church, and generally should not exceed twenty minutes, is brought out by a survey made by *The Diocese*. The trend toward the shorter sermon is interpreted as a genuflection to the spiritual richness of the Church's service, while the "new age," radio sermons, and efficiency of modern theological training are pointed to as also influencing the sermon's curtailment.

But whether the sermon is short or long, it must be interesting, from viewpoints of both clergy and laity, the survey indicated.

"No souls are saved after twenty minutes" is the theory on which the Rev. Howard R. Brinker, rector of St. Bartholomew's, works. "Some sermons are long at five minutes; some are short at thirty," said the Rev. William A. Simms, rector of St. Mark's. "It depends upon the preparation and delivery," he added. "Long winded discourses are indications of inadequate preparation."

The Rev. Alfred Newbery of the Church of the Atonement stressed "attention limitations." "The time element should not be given too much emphasis in building an effective sermon," declared the Rev. Dr. George Craig Stewart of St. Luke's, Evanston. "The hands of the clock merely measure intensive interest. It is frequently a grave mistake to limit a sermon to twenty minutes."

"The pulpit is not in competition with the vaudeville stage and does not exist to interest the tired businessman," said the Rev. D. A. McGregor of St. Mark's, Glen Ellyn. "Twenty minutes today are worth sixty minutes of other times," said T. T. Lyman of St. Luke's, Evanston, in advocating the shorter sermon. Mrs. Charles Spencer Williamson, president of

the diocesan Woman's Auxiliary, holds that twenty minutes is not long enough for the preacher to get his message across. The radio has influenced the curtailment of the sermon in her opinion.

The Rev. Dr. H. P. Almon Abbott, rector of St. Chrysostom's, believes the sermon itself—subject, objective, and place of delivery—should determine the length. Mrs. Theodore W. Robinson, president of the Church Mission of Help, contends the message and the way of giving it determine the length.

"A sermon should be measured by its quality, not its quantity," declared the Rev. Irvine Goddard of Emmanuel Church, LaGrange. "People are not interested in length if a preacher is saying something worth while." Charles H. True believes lack of preparation is a greater drawback with most sermons. The length of a sermon should be a matter of interest, en-

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lightenment, and inspiration, and presented with the "utmost dispatch to measure up to the speed spirit of the times," says William F. Pelham.

"There is no rubber stamp solution to the question," reported the Rev. Dr. George H. Thomas of St. Paul's. "The length of delivery is often in inverse ratio to the length of preparation." The Rev. Dr. John Henry Hopkins, of the Church of the Redeemer, holds the interest manifested by the congregation should determine the sermon length.

Judge Jesse Holdom, of St. James' parish, declared he "had heard many a good sermon spoiled when it exceeded twenty minutes. Twenty minutes is the orthodox time in my judgment."

The Rev. Dr. Frederick C. Grant, of the Western Theological Seminary, favors the twenty minute sermon. "The extraordinary sermon may be any length; the really great sermon is almost timeless," he said. He favors shortening the whole service to about an hour, with the sermon taking twenty minutes. "Then there might be some chance for people to come to church twice on Sunday," he added.

"A sermon should be just as long as it is good," stated the Rev. Herbert W. Prince of the Church of the Holy Spirit, Lake Forest. George A. McKinlock, prominent layman, said: "If the preacher is inspired by his subject, the congregation will be interested and the sermon length is of no importance."

DR. STEWART ON SEMINARY STAFF.

The Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, has accepted the professorship of Homiletics at the Western Theological Seminary. He will begin his course at the seminary next fall. Dr. Stewart has just completed a series of lectures at the seminary on Preaching. His acceptance of a permanent place on the staff is received with great satisfaction by Dr. Frederick C. Grant, president, and others connected with the seminary.

Dr. Stewart has long been recognized as one of the great preachers of the Church. His appointment grew out of a belief that the chair of Homiletics should be filled by a man of practical preaching ability. His course, seminary leaders believe, should be an attraction for many young men preparing for the ministry.

Dr. Stewart also has been appointed vice-chairman of the department of ways and means of the diocese.

CHURCH ARMY EVANGELISTS CONDUCT LENTEN SERVICES

The Splendor of Man was the general topic of the noonday address of Capt. B. Frank Mountford of the Church Army, at the Garrick Theater Lenten services of the Church Club during the past week. Capt. Mountford stressed the personal side of religious life and the importance of personal work.

"You may count the apples on a tree, but you can't count the trees in an apple," he asserted in his final address, speaking on the Macedonian call.

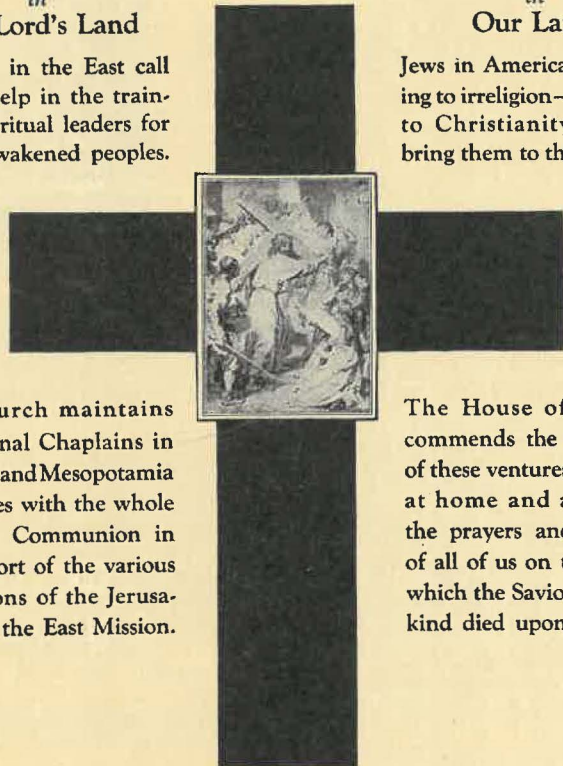
"All men out of grace and away from the fellowship of Christ are men in need," he declared. "Paul saw in a vision a man, a man potentially a great creature; and he heard a man saying, 'Come over and help us.' That is what the unchurched of today are calling out to those who are in the Church.

"The important things of life are personal things. They touch our daily lives, shaping and directing them. So it is with religion. To be effective, it must guide our daily actions and thoughts. Christianity is first of all a relation to a per-

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For The Lord's Brethren in Our Land

Jews in America are turning to irreligion—in Europe to Christianity. Let us bring them to the Messiah.

The House of Bishops commends the fulfilment of these ventures for Christ at home and abroad to the prayers and offerings of all of us on the day on which the Saviour of mankind died upon the cross.

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On Saturday, Capts. Mountford and Greenwood lead a conference on Evangelism at St. James' Community House, sponsored by the Brotherhood of St. Andrew.

DR. ABBOTT ADDRESSES  
WOMAN'S AUXILIARY

The Church is basically a missionary organization, Dr. H. P. Almon Abbott, rector of St. Chrysostom's Church and Bishop-elect of Lexington, told the diocesan Woman's Auxiliary in a monthly meeting on Thursday.

"The Church of Christ was founded as a missionary organization," he said. "It was not intended to stand still, but to 'go.' It was not intended to be self-constrained, but to make disciples; it was not intended to be silent, but to teach all things that Christ had commanded. The spirit of Christ is missions. When the spirit wanes, the Church is sick. When the spirit dies, the Church expires. Moreover, the missionary enterprise of the Church has no national or geographical limits. It was to spread unto the uttermost parts of the earth. Christ gave Christianity a home in the world in order that Christianity might ultimately make the whole world its home. The sole boundary to the religion of Jesus is the circumference of the round earth."

NEWS NOTES

Dr. George P. Mayo, secretary and treasurer of the Blue Ridge Industrial School, Green County, Va., is in the diocese this week with engagements at the following points: Christ Church, Waukegan; St. Paul's, Kankakee; Christ Church, Chicago; St. Bartholomew's, Chicago; Emmanuel Church, Rockford; Grace Church, Hinsdale; Church of the Atonement; All Saints', Ravenswood; S. Chrysostom's. He also will visit Milwaukee and Galesburg while in this section, and will address the clergy's round table at St. James' Church, Monday morning, March 18th.

The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, was the preacher and confirmed a class at the Church of the Holy Spirit, Lake Forest, Sunday morning, March 10th.

Mrs. Irene Hand Percival of St. Martin's Church, Austin, is the new president of the Cathedral Shelter Guild, which has for its work the assisting of the Rev. David E. Gibson. Mrs. Royal D. Smith of St. Augustine's, Wilmette, is vice-president. The Guild helps to keep the Shelter lodging house supplied with equipment and necessities, directs the Shelter's part in the annual tag day in the city, and assists generally in the financial welfare of the Shelter.

Edgar T. Cutter of St. Paul's, Kenwood, has been elected to membership on the Department of Publicity of the National Council. He is chairman of the news bureau committee of the Church which sponsors the publicity program of the diocese. He has been active for many years in the Associated Press as superintendent and editor and is known

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The united West Side choirs will sing the Crucifixion at the Church of the Epiphany, Tuesday evening, March 19th. In connection with the program, a six-reel picture, *The Son of Man*, will be shown. Choirs which will take part are: Epiphany, St. Barnabas', St. Timothy's, Good Samaritan, and St. Luke's.

John Van Nortwick, warden of Calvary Church, Batavia, announced recently he is giving a fund of \$5,000 in memory of his mother, to be kept in trust for the perpetual upkeep of the church. The rector, the Rev. George A. Ray, is planning to go abroad next August to be away at least until after the Passion Play at Oberammergau in the spring of 1930.

**LONG ISLAND NOTES**

The Living Church News Bureau  
Brooklyn, March 8, 1929

**T**HE MANY FRIENDS IN THIS DIOCESE OF Archdeacon Russell, of Lawrenceville, Va., were pleased to hear of the award of the Harmon Gold Medal to him. Surely it was a well earned recognition. No accounts of the award, so far as I have seen, have mentioned that William E. Harmon, the originator of the award and of other fine philanthropies, was himself a Churchman. He was for years a vestryman of Grace Church, Brooklyn Heights, and a member of the board of managers of the Church Charity Foundation of Long Island. Few even of his friends were aware of the wide scope of the generous extent of his philanthropic gifts.

**INTERESTING SERIES IN "CHURCH MILITANT"**

The *Church Militant*, monthly organ of this diocese, in its February number began a series of articles on the beginnings of the Church in Long Island. These are from the pen of the Rev. Thomas J. Lacey, D.D., registrar of the diocese, who has familiarized himself with the history of the Church in these parts and writes most interestingly of the early days.

**LENTEN RETREATS**

The annual Lenten retreats at St. Paul's, Clinton street, Brooklyn, will be held this year on March 22d for women and girls and on March 23d for men. Both will be conducted by the Rev. W. M. V. Hoffman, S.S.J.E.

**MISCELLANEOUS**

Bishop Stires is to preach the Three Hour service on Good Friday at St. Ann's Church, Brooklyn.

The Rev. Granville M. Williams is, today conducting a quiet day in the Church of the Resurrection, Richmond Hill.

At the monthly meeting of the Brooklyn Clerical League last Monday, the Rev. Harold Holt, of the National Council's Department of Christian Social Service, gave an address on Family Relations.

The Church Charity Foundation recently received payment of a legacy of Miss Sarah K. Fellows, in the amount of \$38,000; and of another from Robert P. Newman of \$5,000. These sums will be added to the endowment fund of the foundation, which now amounts to about \$2,600,000.

Daily Vacation Bible Schools are increasing in this diocese. There are indications that there will be more centers next summer than ever before. Bishop Larned has had much experience with this agency, and is deeply persuaded of its usefulness. CHAS. HENRY WEBB.

**BISHOP MURRAY DEDICATES MEMORIALS**

ANNAPOLIS, Md.—On Sunday, March 3d, Bishop Murray visited St. Margaret's Church, Westminster parish, Anne Arundel County, and dedicated an altar and ten memorial windows. He also confirmed a class of six and celebrated the Holy Communion.

Each window was unveiled by a relative or descendant of the family represented. Members of the different families were present from Virginia, Washington, Baltimore, and the different counties.

Perhaps never in the history of the parish, which dates back to 1697, have so many come to the Holy Communion at one time. Bishop Murray was assisted by the rector, the Rev. R. C. Cowling. The Bishop congratulated the rector, vestry, and congregation upon the many improvements since his last visit.

**LEWIS B. FRANKLIN IS LENTEN SPEAKER IN MISSOURI**

ST. LOUIS—The diocese of Missouri had a unique experience in having for a recent Lenten speaker, Dr. Lewis B. Franklin, vice-president and treasurer of the National Council. Mr. Franklin spoke each day at noon at Christ Church Cathedral, St. Louis, and based his general subject on *A Layman's Idea of the Creed*, and expressed what a really consecrated layman felt about the vital facts of religion. On Sunday morning he addressed the eleven o'clock congregation in the cathedral on *Sincerity in Worship*.

Mr. Franklin was invited by the rectors of St. Peter's Church, St. Michael and St. George's, and the Church of the Ascension, on different evenings, to speak at supper conferences to the vestries of these churches, and much illuminating information on the Church's program was given at these well-attended meetings.

On Thursday evening, March 7th, at the Bishop Tuttle Memorial, a dinner meeting was held at which vestrymen and women from all other churches in the diocese, including the senior and junior chapters of the cathedral and clergy of the diocese, were addressed by Mr. Franklin. Many questions were asked from the floor, which questions indicated a live interest in the work the Church is doing. Mr. Franklin ended with a ringing challenge to the laymen to show their responsibility as soldiers of Christ by mak-

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ing a real fight for the cause of the kingdom of God. In closing the meeting, Bishop Johnson thanked Mr. Franklin for his untiring efforts in bringing to the diocese much helpful information, and expressed the hope that the diocese would always back the National Church in the great work of the Church's program.

#### BISHOP CARSON VISITS DISTRICT VIA PLANE

PORT AU PRINCE, HAITI—The Bishop of Haiti, the Rt. Rev. Harry Roberts Carson, D.D., was the recipient of a signal distinction by the Pan-American Airways by being the guest of the company on his recent visitation of the churches in the Dominican Republic, before commercial transportation was opened to the public. At the same time that Colonel Lindbergh was making his historic first trip from Miami to Panama, Bishop Carson made his first air voyage to Santo Domingo, in a plane of the same company, with the honorary title of chaplain of the fleet. The same courtesy was extended to him on his return to Haiti two weeks later. Where heretofore the trip necessitated from twelve to twenty-four hours, if not longer, depending upon season, condition of roads, bridges, height of rivers, now the trip can be made in an hour and a half.

Recently in a plane of the U. S. Marine Corps, Bishop Carson was in the air at an elevation of 12,000 feet—which is possibly the episcopal record.

#### REOPEN GYMNASIUM AT RACINE COLLEGE

RACINE, WIS.—The rebuilt gymnasium at Racine College School for Boys was opened for use last week. The building is a great improvement over the one lost by fire a year ago. The width of the playing floor has been doubled, the natatorium rehabilitated, and the locker and shower rooms and foyer re-arranged, all at a cost of \$35,000. Insurance supplied three-fifths of the cost. The gymnasium has been completely equipped by a local Churchman, P. H. Batten, in memory of his father, Judge Batten, an old boy of the school.

The college chapel has been beautified and redecorated, and a new walnut communion rail added as the gift of members of the Racine summer conference.

The enrolment of the school is steadily increasing and excellent scholastic results being attained. The Rev. Harwood Sturtevant is the present rector.

#### PROGRESS REPORTED AT CANAL ZONE CONVOCATION

PANAMA CITY, C. Z.—The happy record of the construction of a residence for the Archdeacon at Cristobal, a church building for the West Indian congregation of St. George's Mission, Gatun, and an attractive and commodious building for the Children's Home, Bella Vista, Panama City, was the joyous announcement of the Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone, at the ninth convocation, which met at St. Paul's Church, Panama City, on Friday, February 22d.

Commending the clergy and lay readers for their loyalty and faithful services, and the congregations of the various parishes and missions for the full payment of their respective apportionments toward the assessment of the district for the budget quota of the National Council, the Bishop

announced a building program for the near future to include a chapel at Silver City for which \$5,000 has been promised as a corporate gift from the Woman's Auxiliary.

The Rev. Tipton L. Wood, chaplain of the Flagship *Texas*, of the visiting fleet of the United States Navy, spoke on the influence of the religious, educational, and social service work of the Church in China, Japan, the Philippines, and in the area of the Panama Canal Zone, as he has had extensive opportunities to observe it in his travels.

The delegates elected to attend the synod of the fourth province to meet at Columbia, S. C., on October 22, 1929, are: *Clerical*, The Ven. J. L. Sykes; *Lay*, George C. Gade.

#### ST. PHILIP'S, BUFFALO, HAS SUCCESSFUL MISSION

BUFFALO—St. Philip's Church (colored), Buffalo, recently closed a very successful parochial mission. There were services every afternoon for the children and every evening for the adults.

The Rev. Fr. Herbert Hawkins of the Order of the Holy Cross, and also Brother John of the same order, were the conductors. The members of the sectarian churches as well as the neighboring Episcopal churches helped to make the attempt one worthy of the parish.

Fr. Hawkins held a special meeting for the women on Thursday, February 21st, and one for the Young People's Fellowship on Sunday, at which meeting he spoke on the work in Liberia. He also had a special service for men on Sunday afternoon at 4 o'clock. The young men of the Michigan avenue branch of the Y. M. C. A. attended in a body. It was the best mission held in the parish.

The Rev. Osmond H. Brown is rector of the parish. He will give a series of lectures on Thursday evenings on the Christian Religion.

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**FOREIGN GIFTS TO TRINITY COLLEGE, HARTFORD, CONN.**

HARTFORD, CONN.—The new chapel at Trinity College, Hartford, has been the recipient of many interesting gifts from the other side of the Atlantic. Some recent gifts consist of:

The frame and mullions of a window given by Cardinal Wolsey to Whitehall Palace.

The Roman tile which formed part of an ancient British church, thereafter a heathen temple, and finally the chapel of St. Pancras in the abbey church of St. Augustine, Canterbury.

A piece of Caen stone from Normandy, formerly part of St. Ethelbert's Tower in the abbey church of St. Peter, St. Paul, and St. Augustine at Canterbury, and had later been used in the screen behind the great altar at Canterbury.

The dean and chapter of Canterbury Cathedral are sending a carved stone from the cathedral itself.

The authorities of Sulgrave Manor are sending a stone from the churchyard wall, which will serve as a reminder that the original name of the college was Washington College.

Trinity College, Cambridge, sends a carved corbel; and Trinity College, Oxford, has promised to send a stone which has not yet been determined.

By request the president of the college visited Trinity College, Dublin, and the authorities there are sending a pillar from the old chapel of that institution which was taken down about a hundred years ago. An interesting thing in connection with this gift is the fact that Increase Mather, after taking his B.A. at Harvard, pursued his studies at Trinity College, Dublin, and received his master's degree from that institution. The name of Mather has been held in veneration by the college authorities as one of its notables ever since, and it was gratifying to them to know that the new chapel at Trinity College, Hartford, was the gift of one of the Mather family.

Since the word of these trans-Atlantic gifts for the new chapel has been known, an interesting thing has been the offers that have been coming in. Lately the offer was made to the president to send a stone that had been in the floor of the prison where Joan of Arc was confined. It was gladly accepted. Other interesting trans-Atlantic gifts in view bid fair to make this chapel one of international interest, as well as one of rare beauty.

**HOLDS CONFERENCE ON CHRISTIAN LIFE SERVICE**

STATE COLLEGE, PA.—At the suggestion of the Rev. C. Leslie Glenn, national secretary for college work, St. Andrew's Church, State College, the Rev. Edward M. Frear, chaplain, recently held a conference on Christian Life Service, conducted by the Rev. Alexander C. Zabriskie, professor in the Virginia Theological Seminary, assisted by Frank Bancroft, a middle year student at the seminary.

Mr. Zabriskie preached on Sunday morning and Mr. Bancroft led the discussion group in the evening. A conference was held in the rectory on Sunday afternoon, at which thirteen students earnestly discussed the question, How can one best fulfill the will of God? A similar discussion took place after the evening service with another midnight service at one of the fraternity houses.

All day Monday was devoted to personal interviews, broken only by engagements at fraternity dining halls. The leaders in this way made many interesting and useful contacts with students.

**PROGRAM OF RACINE SCHOOL OF RELIGION**

RACINE, WIS.—The Racine School of Religion, Taylor Hall, Racine, will begin its fifth session on the afternoon of July 8th and close on the evening of July 25, 1929. With one exception, the faculty for the fifth year of the school is made up of new instructors.

The following courses are offered: The Church's Faith from the Modern Orthodox Point of View, the Rev. Felix L. Ciriot, of the General Theological Seminary.

Old Testament from Moses to Christ, a study of Hebrew Theism, the Rev. Dr. William Haskell DuBose, of the Theological School, Sewanee, Tenn.

New Testament, Apostolic Ideas and Custom, the Rev. MacKinley Helm, of Nashotah House.

Church History, the Church since the Reformation, the Rev. Harwood Sturtevant, rector of St. Luke's Church, and dean of Racine College School, Racine.

The World Mission of Christianity, the Contemporary Christian Movement Around the World, William E. Leidt, of the National Department of Religious Education.

Registrations are now being received, and leaflets giving detailed information can be secured by applying to Mrs. George Biller, Taylor Hall, who is in charge of the school.

**G.T.S. ALUMNI TO ASSIST IN RAISING ENDOWMENT FUND**

NEW YORK—A meeting of General Theological Seminary alumni in the diocese of New York was held at the seminary on February 28th. After luncheon in the refectory, the Rev. Dr. H. Percy Silver explained the purpose of the meeting to be concrete assistance in raising the sum so badly needed for the increase of the seminary's endowment. The Rev. Dr. L. W. Batten described the effort, now under way, to organize the alumni in every diocese of the Church; each group to undertake a definite project. After naming as the most pressing needs the increase of professors' salaries, the building of Seabury Hall, and the installation of a central heating plant, he asked the New York

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with cold and hunger  
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alumni to assume responsibility for the last of these.

The Rev. Dr. Caleb R. Stetson moved that the alumni of the diocese be constituted into a committee of the whole to secure \$150,000, the amount required. The motion was carried unanimously. Dr. Silver was elected chairman of the committee, with power to appoint an executive sub-committee, and named the Rev. Dr. Milo H. Gates and the Rev. Thomas A. Sparks as the other members of the sub-committee.

As an indication of the interest shown, two personal subscriptions, amounting to \$1,500, were made at the meeting.

### DEDICATE NEW PARISH HOUSE AT DES MOINES, IOWA

DES MOINES, IA.—St. Luke's parish, Des Moines, the Rev. Gowan C. Williams, rector, dedicated its new parish house on the thirtieth anniversary of the founding of the parish. The Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, officiated at the dedication and spoke at the dinner which followed. Other speakers were the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota; the Rev. LeRoy S. Burroughs, student rector at Ames; and the Rev. William N. Wyckoff, St. Mark's, Des Moines.

J. M. Orvis, one of the founders of the parish and its oldest member, being 93 years of age, and still a regular attendant, added to the occasion with a gift of an additional \$1,000 for the parish house.

W. C. Ince, the first superintendent of the Church school, told of the development of the parish.

The first activity in the new parish house was a spiritual effort in the form of an organized visitation evangelism in which the workers met on three consecutive nights for supper, and called in teams of two upon families not only to interest them in the parish and its life, but also where opportunity afforded, to urge baptism, transfer, and confirmation. As a result, fifty cards were signed for these three things during the intensive period, and others since that time.

During the present rectorship, St. Luke's, in addition to the building of this \$30,000 parish house, has been moved to its present location, and the communicant membership and Church school has increased.

### LENTEN JOURNEYS IN PROVIDENCE

PROVIDENCE, R. I.—The Girls' Friendly Society of the diocese is conducting little Lenten journeys on the Saturday afternoons of March. Miss Anne T. Vernon, secretary of the department of Christian social service, Miss Isabel Brownson, and Miss Evelyn Wood are the conductors. On Saturday, March 2d, the young women journeyed into the world of music led by Miss Blanche Davis, who gave illustrations of her theme upon the organ at Pembroke College. On Saturday, March 9th, the journey carried the pilgrims into the world of literature and was led by Clarence E. Sherman, assistant librarian of the Province Public Library. Next Saturday, the 16th, Sydney R. Burleigh, dean of Rhode Island painters, will lead the journey into the world of art. On March 23d the Rev. Dr. Frederic S. Fleming of St. Stephen's, Providence, will conduct them into the world of religion.

### BROTHERHOOD ISSUES NEW HANDBOOK

PHILADELPHIA—A new and completely re-written handbook has been issued by the Brotherhood of St. Andrew for the use of its junior department chapters. It provides definite programs for boys' work in the Church covering a wide range of activity, suggestions for private devotions, and preparation for the Holy Communion, suggestive Scripture readings, and recreational programs for boys. In connection with the handbook, the Brotherhood is preparing programs of instruction in Christian living and Churchmanship for boys, to be furnished to leaders of boys' groups using the handbook.

A sample copy of the handbook will be sent free of charge to any rector upon request to the national headquarters of the Brotherhood, 202 South Nineteenth street, Philadelphia.

### COMPETITIVE CHOIR FESTIVAL PLANNED AT MONTCLAIR, N. J.

MONTCLAIR, N. J.—Last June the Music Contests League of America sponsored a competitive choir festival which was held at Montclair, and in which some of the choirs of the diocese of Newark participated. The same event is to be repeated this year, with somewhat different requirements and, if possible, on a larger scale.

With the syllabus of the New York Music Week Committee as a guide, auditions for choirs in the vicinity of Montclair will be held at the First Congregational Church there on the afternoon and evening of April 13th. Provided sufficient interest is shown in other parts of New Jersey, other auditions will be held at convenient centers.

Choirs are broadly classified as mixed voices, men and boys', plain chant, and girls' junior or Lenten choirs. In the first two divisions there are subdivisions according to the number of voices. Two selections are to be sung by each choir, one being specified in the syllabus and rendered *a capella*; the other to be chosen by the choirmaster, and accompanied.

A shield with bronze medallion will be awarded to each choir receiving between seventy-five per cent and eighty-five per cent as a rating, and a shield with silver medallion to the choirs making eighty-five per cent or over. Choirs adjudged to have made eighty-five per cent or more will have the privilege of entering the state contest, in which the prize for each class will be a silk banner, this to become the permanent property of any choir that wins it three times in succession.

Mark Andrews, widely known through his work in music teaching and composition, and as an organist, is the state chairman of these contests. Mrs. Hugh C. Colville of Montclair is the state director of the league, and additional information may be obtained by writing to her.

### GIFTS TO CHURCHES IN WESTERN NEW YORK

OLEAN, N. Y.—St. Stephen's Church, Olean, and St. Thomas' Church, Bath, both have had an addition to their endowment fund through the gift of \$5,000, the former from Robert A. Conkling and his sons, and the latter from Edwin Stewart Underhill. St. Thomas', Bath, has also received a gift of \$10,000 from Mrs. John Davenport as a testimony of her love and affection for the parish.

## Crucifixion Cards for Good Friday

### THREE CENTS EACH

- 3151—Oblong Card with picture in black and white of Our Lord hanging on the Cross. Below the words: "O Saviour of the World who by Thy Cross," etc.  
3152—Oblong Card, similar to above, but showing Our Lord "crying with a loud voice." Same text.

### FIVE CENTS EACH

- 100—Attractive Folder of tan stock. On outside, picture on heavy brown background of Our Lord hanging on Cross. Inside, verse entitled "Crucifixion," by Frederick George Scott.  
N107—Oblong Folder, with gilt edge on outer cover, long purple Cross, bordered on either side with designs illustrating crown of thorns, nails, etc. Inside picture in black and white of Our Lord on Cross with holy women at His feet weeping, opposite verse by A. R. G., entitled "Calvary."  
162—Wide, Oblong Card. Picture in black and white of Our Lord carrying Cross, within a thin black line border, inside wide purple border. Below picture: "Surely He hath borne our griefs and carried our sorrows."  
3154—Oblong Card, picture in color after painting by Perugino of Our Lord hanging on the Cross with holy women standing on either side. Village in the background. Below—"Jesu Mercy!"  
3159—Oblong Card in color from painting after Van Dyck of Our Lord on the Cross. Below the words: "Saviour of the World."  
321—Large Card about 5 x 7 inches. Picture in brown and white of Our Lord on Cross. Below the words: "This have I done for thee. What doest thou for Me?"

### TEN CENTS EACH

- 124—Fine Paper Pax Card, printed in fine black and white outline, may be colored by persons artistically inclined. Design depicts Our Lord on the Cross.  
3143—Large Oblong Card. Picture in black and white of Crucifixion within fine black line border. Below the words: "Is it nothing to you," etc.  
3151L—Large Oblong Card. Picture in black and white of Our Lord hanging on Cross. Text: "This have I done for thee. What doest thou for Me?"

### TWENTY CENTS EACH

- 33—Large Card about 7½ x 5½ inches. Picture in color depicting large circle representing crown of thorns, within which the universe is represented. Before this stands the Cross with Crucified Lord, etc. Text: "And Lo! the answer Unto Love is Love."

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PC 4a. For a Sick Person (female).  
PC 5. For a Sick Child (male).  
PC 5a. For a Sick Child (female).  
PC 6. For the Faithful Departed.  
PC 7. The Divine Praises.  
PC 8. A Prayer for Purity.  
PC 9. Psalm 43: *Judica me, Deus.*

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**LENTEN LECTURES GIVEN AT ST. MARK'S, MILWAUKEE**

MILWAUKEE—The Rev. George Rodgers Wood, S.S.J.E., acting chaplain at the University of Wisconsin, Madison, is giving a series of lectures on the Friday evenings of Lent in St. Mark's Church, Milwaukee, on the general topic, The Intellectual Basis of Belief in God. His addresses are a keen and discerning statement of the position of modern scholarship touching the Christian faith, at the same time reaffirming the great basic truths of our religion in a most loyal manner. His subjects are: The Personal God, The Personality and Status of Jesus Christ, The Christian God—The Trinity, The Church, Some Ethical Principles of Jesus Christ, and The Christian Life and God.

St. Mark's Church has sent an announcement of the course of lectures to every Church family in the city of Milwaukee and its immediate environs.

**RETREAT HOUSE PLANNED AT BURLINGTON, VT.**

BURLINGTON, VT.—The work of restoring the old Institute building at Rock Point is well on the way to completion. Part of the building is being fitted up as a retreat house and an effort is being made to have rooms furnished as memorials looking forward to a formal opening next summer. The first retreat was held in the restored building February 16th and 17th. It was conducted by Bishop Booth for a group of men from Cambridge, most of whom are looking forward to the ministry. A few of the rooms are being used this winter by the Church Mission of Help as a training center for girls, who have been taking care of the building. During the retreat they took entire charge of the housekeeping end, saving the employment of any outside help.

**CHAPEL AT E. RUTHERFORD, N. J., HAS SILVER ANNIVERSARY**

EAST RUTHERFORD, N. J.—In the presence of 150 members and friends of Grace Chapel, East Rutherford, including former rectors of the chapel, the silver anniversary of the founding of that parish was celebrated on Wednesday evening, March 6th, in the parish house.

The Rev. Roland F. Nye, rector of the chapel, acted as toastmaster. The guests of honor included the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, the Rev. Lawrence A. C. Pitcaithley, rector of Grace Church, Westwood, who was the first to occupy the pulpit at the church as a student from the General Theological Seminary; the Rev. August Ahrens of Scotch Plains, retired minister, who had charge of the church for eight years, from 1903 to 1916; and Mayor John W. Petrie. The Rev. Alvin P. Knell, former rector, could not be present, being in Washington.

Bishop Stearly brought greetings from all the parishes of the diocese and pictured the influence of Church, home, and school following the high responsibility of the Church to the community.

The Rev. Mr. Thomas expressed hope for future prosperity of the Church and the continuance of loyalty to God.

The Rev. Mr. Ahrens delved into past history. Mr. Fred Maursch, lay reader of Grace Church, Rutherford, also gave an address. He used as his theme Opportunity and cited incidents of the past and possibilities of the future. Kenneth Reidy, lay reader of the chapel, also gave a short address.

Grace Chapel was organized by the Rev. Henry M. Ladd, rector of Grace Church, Rutherford, the first service being conducted by him on Sunday, March 6, 1904. The present rector came to the chapel in 1926, succeeding the Rev. John Thomas. From small beginnings the mission has grown in a quarter of a century to 157 families.

**RECTOR AT EAST PROVIDENCE BEGINS BOYS' CLUB**

EAST PROVIDENCE, R. I.—The Rev. John A. Gardner, rector of St. Mary's Church, East Providence, has been the means of establishing a large and thriving boys' club. Finding a group of boys loafing on a street corner in a socially neglected part of the town not long ago, he invited them to the rectory. There he set them to playing games and served hot chocolate and cookies. Later he appealed to the town for help to form a boys' club. The response was immediate and strong. Not only East Providence but Providence itself, through its strong organization built upon Senator Metcalfe's foundation of boys' clubs, came to the rescue, and now the neglected boys of the suburban town will be offered wholesome amusement and instruction during after-school hours.

**NEWS FROM ST. PAUL'S CHURCH, NANKING**

NEW YORK—Last October the good news reached the General Convention that St. Paul's Church, Nanking, had been returned to the mission. The people of the congregation turned to at once, fumigated, scrubbed, and generally cleaned house. The men shared in this labor as well as the women. Now there comes a letter from the Chinese deacon connected with St. Paul's Church. He says:

"Our Church work is on way to recover. The average attendance on Sundays is fifty persons or more. According to our estimate, which is newly made, we have a little over one hundred and fifty baptized members and a little over one hundred communicants. I believe that we have to rebuild our membership, for according to our old records, we have 500 baptized members and 300 communicants. Most of the members are missing.

"We are able to raise a fund of \$168 for redecorating the altar and the chancel. The chancel certainly looks prettier and more dignified."

**S.P.G. WORKER FOR ABYSSINIA**

AS THE OUTCOME of a suggestion made by the Archbishop of Canterbury, the Rev. A. F. Matthew has been commissioned to go out to Abyssinia as the first S. P. G. missionary to work in that country. He will minister to the British community. For the past year Mr. Matthew has been in Cairo studying the languages which will enable him to get into close contact with the people of the country. His stay in Cairo has also given him many opportunities for intercourse with the Coptic Church. To the Church of Abyssinia he goes as a guest and friend, taking with him the commendation of the abbot of a group of monks who represent that Church at Jerusalem.

"It need hardly be said," writes the editor of the *Mission Field*, "that there is no idea whatever of attempting to make Anglicans of Abyssinian Christians. The Church of Abyssinia is very ancient and has been sore pressed by the heavy inroads which Islam has made upon it. Mr. Matthew's appointment will, it is hoped, provide a fresh means for friendly intercourse between the two Churches."

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light perpetual shine upon them."*

### FREDERICK WILLIAM CLAMPETT, PRIEST

SAN FRANCISCO—On Saturday, February 16th, the Rev. Frederick William Clampett, a retired priest of the diocese of California, died following a severe heart attack while on the way home from conducting the funeral of an old friend. The funeral services were held at Grace Cathedral, which was completely filled with those who had known and loved Mr. Clampett. He was ordained deacon by the Bishop of Derry in 1881, and priest in 1883 by Bishop Potter. He was assistant for many years at St. Bartholomew's, New York. After leaving St. Bartholomew's, he was rector of Christ Church, Springfield, Ill.; Trinity Church, Columbus, Ohio; Grace Church, Sandusky, Ohio; St. Peter's Church, Baltimore, Md., before coming to San Francisco to Trinity Church in 1900. He was rector of Trinity Church from 1900 until his resignation in 1920. During the Great War, Mr. Clampett was the chaplain of the 144th Field Artillery, a California unit, and went overseas with them. Since his retirement he has spent most of his time in lecturing and writing.

### SISTER HILDA

ARLINGTON HEIGHTS, MASS.—Sister Hilda, a member of the Order of St. Anne, died on Monday, March 4th, at St. John's House, 181 Appleton street, Arlington Heights.

### MRS. LOTTIE BARBEE GALLEHER

NEW ORLEANS, LA.—Mrs. Lottie Barbee Galleher, widow of the late Rt. Rev. John N. Galleher, former Bishop of Louisiana, and mother of Mrs. Davis Sessums, wife of the present Bishop of the diocese, died at the home of the latter on Thursday, March 7, 1929. Her passing removes from the Church life of New Orleans a figure whose gracious personality and virile intellect had drawn to her the admiration of a wide circle of acquaintances not only in Louisiana, but throughout the South.

Mrs. Galleher was born in 1844 in Louisville, Ky. She was educated at St. Mary's Hall, Burlington, N. J. In 1868 she married the Rev. John N. Galleher, and moved to New Orleans, where her husband became rector of Trinity Church, and later Bishop of the diocese until his death in 1891. Mrs. Galleher is survived by two daughters, Mrs. Sessums and Mrs. A. G. Blacklock, New Orleans, and two sons, Col. Paul C. Galleher, Fort Benning, Ga., and Clarkson Galleher, Washington, D.C. Another son, John B. Galleher, was killed in the Spanish-American war. Her only sister, widow of the late Gen. John B. Castleman of Kentucky, died in 1927.

The first part of the burial service was read in Christ Church Cathedral, New Orleans, on Thursday, March 7th, at 6 P.M. The body lay in the cathedral Thursday night and was sent, accompanied by Mrs. Sessums and Mrs. Blacklock, Friday morning, to Louisville, Ky., for burial in Cavehill cemetery. The services in the cathedral were in charge of the Very Rev. William

H. Nes, dean of the cathedral, assisted by the Rev. Dr. R. S. Coupland, rector of Trinity Church, New Orleans, and the Rev. Dr. Matthew Brewster, rector of St. Andrew's Church, New Orleans.

### MRS. FREDERICK O. GRANNISS

COLUMBUS, OHIO—Mrs. Frederick O. Granniss, wife of the Rev. F. O. Granniss, a retired priest of the diocese of Western Michigan, died on Sunday afternoon, February 24th, after a prolonged illness.

After the Rev. Mr. Granniss retired from his active parochial ministry, and with his wife returned to Columbus to live, Mrs. Granniss at once entered into service in St. Paul's Church. She taught in the Church school, and served as president of the Woman's Auxiliary.

### MRS. JENNIE MEADE

EAST CHICAGO, IND.—Though not unexpected, the death of Mrs. Jennie Meade of East Chicago comes as a shock to her many friends throughout Northern Indiana. Mrs. Meade died Tuesday evening, February 26th, at 10:30 o'clock.

Born in Canada in May, 1870, Mrs. Meade resided there until her marriage to the late William Meade, one time senior warden of the Church of the Good Shepherd, at which time, in company with her husband, she came to take up her residence in East Chicago. Always a devout Churchwoman, it was through her untiring efforts that the parish in East Chicago was started.

Mrs. Meade was a delegate to the national convention of the Woman's Auxiliary in Washington last October. Shortly after her return from there she was taken ill and was operated on at St. Catherine's Hospital. Mrs. Meade was chairman of the Corporate Gift for the diocese of Northern Indiana, and it was through her efforts that this diocese was placed on the Corporate Gift honor list at the triennial. Mrs. Meade served as secretary-treasurer of the Woman's Guild of the Church of the Good Shepherd.

Mrs. Meade is survived by her son, William, a sister in California, and a sister and a brother in Canada.

The funeral was held from the Church of the Good Shepherd, Friday morning at 10:30. The Mass was sung by the Rev. W. Edward Hoffenbacher, assisted by the Rev. J. Raymond Lemert. Burial was in Ridgelawn cemetery, Hammond.

### CHARLES LEMUEL NICHOLS

WORCESTER, MASS.—Dr. Charles Lemuel Nichols, a prominent layman of Western Massachusetts, died at his home on February 19th, in his 77th year.

A loyal Churchman and outstanding scholar, he was a man of numerous interests and varied activities. He was a leader in his profession as a homeopathic physician, and was president of the Massachusetts Homeopathic Medical Society. He graduated from the Harvard Medical School in 1875, was founder and first president of the Worcester Welfare Federation, whose yearly Golden Rule Campaign has become one of the city's great institutions, was founder and for many years president of the Worcester Associated Charities, was responsible for the creation of the Medical Milk Association of Worcester to insure pure milk for babies, was president of the American Antiquarian Society, and was widely known for his historical interests and

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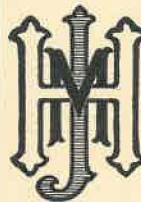
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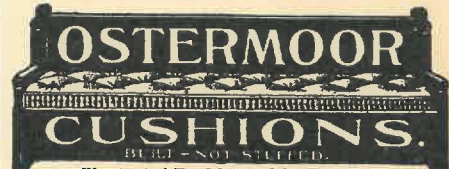
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literary attainments. His private collection of early American imprints is probably the finest on record. He was also an author of note.

Dr. Nichols was senior warden of All Saints' Church, Worcester, after he had been junior warden for many years. He was a member of the diocesan board of missions and for many years had been a deputy to the General Convention.

Funeral service was conducted in All Saints' Church, Worcester, by Bishop Davies, on Thursday, February 21st, the Rev. Henry W. Hobson, rector of the church, assisting, and leading citizens of Worcester acting as bearers. Dr. Nichols is survived by four children, Charles L. Nichols, Jr., Brayton Nichols, Mrs. George A. Gaskill, and Mrs. Daniel W. Lincoln; and two sisters, Miss Corinne L. Nichols and Miss Anna L. Nichols.

**MRS. DAVID WILLIAMS**

LONDON, ONT.—Mrs. David Williams, wife of the Most Rev. David Williams, Archbishop of Huron and Metropolitan of Ontario, died at the family residence, Bishopstowe, London, Ont., on Monday, March 4th. Death was due to heart disease from which she had suffered for some time.

The wife of the Archbishop came of pioneer Canadian stock. Her grandfather was Mahlon Burwell, the British engineer and surveyor brought to this country by the Hon. Thomas Talbot more than a hundred years ago to take an important part in the colonization and development of the Talbot settlement. Her father was Hannibal Burwell, Mahlon's son, who became a prosperous farmer at Port Talbot, where Mrs. Williams was born 64 years ago.

Mrs. Williams had endeared herself to the people of London, and in fact to the whole diocese of Huron by her keen and useful interest in many activities, including the Red Cross, Daughters of the Empire, and Child Welfare Association. She was the president of the diocesan Woman's Auxiliary. Some years ago she was elected to and served with great value as a member of the board of education of London.

Mrs. Williams was the last surviving daughter of her family. Alfred Burwell of the city assessment department, and Victor Burwell of Ottawa, are brothers. Besides the Archbishop, Mrs. Williams is survived by six children, Thomas of Halifax; Mrs. Ray Wood Smith, formerly Margaret Williams, of Westminster township; Mrs. Gerald Noyes of Springbank; Iolo, who is a chemist with the Yocum Faust Company, London; Rowland, a Toronto broker; and Gwenno, at home.

The funeral took place on Wednesday at St. Paul's Cathedral, London, the officiating clergy being the Bishops of Montreal and Toronto, Dean Tucker, and Canon Cody.

SOME OF Bishop Creighton's Mexican missions are in villages with such memorable names: Zoquipan, for example, in the state of Jalisco. Work is going forward there, little by little. Various people from Mezquitan and from La Experiencia have obligingly assisted in building up the services at Zoquipan, and it is hoped there may in time be a congregation, fervent and faithful.

The Woman's Auxiliary at Humini has made a gift toward the building of the church in San Sebastian, a cheering gift, as it came when San Sebastian was recovering from its annual epidemic of malaria, unusually severe.

**NEWS IN BRIEF**

CALIFORNIA—Dr. Rudolf B. Teusler, director of St. Luke's International Hospital, Tokyo, was the guest of honor at a banquet given in the Fairmont Hotel, San Francisco, on February 24th. He spoke at length about the great work done by the hospital, and made a special plea for assistance in raising the necessary \$2,656,500 to rebuild the structures destroyed by the great earthquake of 1923. Dr. H. C. Robbins of New York was among the other speakers. A committee to help in the raising of funds was formed as the result of Dr. Teusler's appeal.

HARRISBURG—St. Andrew's parish, Harrisburg, the Rev. Hollis W. Colwell, rector, has increased the salary of its rector from \$1,800 to \$3,000 a year, and in addition has made an allowance of \$25 a month for automobile expenses. The Church school now numbers 157.

MILWAUKEE—The Rev. Irvine Goddard, rector of Emmanuel Church, La Grange, Ill., is delivering a lecture course on Wednesday nights in St. Luke's Church, Racine, the general subject of which is The Modern Aspect of Faith. The first lecture was given on February 20th, and the last one will be on March 20th, the subject being Faith's Victory Over the Impossible.

MILWAUKEE—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, acting upon the advice of his physicians, has gone South for a complete rest during his convalescence from a recent operation.

NEWARK—During March the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, is assisting Bishop Stearly in the diocese, taking numerous confirmation appointments.—The Rev. John Thomas, rector of the Church of the Ascension, Bloomfield, conducted a preaching mission at St. Luke's Church, Paterson, the Rev. Alexander Ketterson, rector, from February 24th to March 1st.—The City Mission of Newark, of which the Rev. Dr. Charles L. Cooder is in charge, has received a gift of \$500 from Charles H. Baldwin, its treasurer, to be added to the endowment fund of the mission. Within the past three years Mr. Baldwin has made two other generous gifts of money to the institution.

NEWARK—On Sunday evening, February 24th, a cantata entitled "St. Theresa" was sung at St. Peter's Church, Rochelle Park, with Charles Roeltgen directing the combined choirs of the church. The story of St. Theresa's life was told by the Rev. Wesley H. Des Jardins, priest-in-charge of the church.—At Trinity Church, Hoboken, the Ven. Malcolm A. Shipley, rector, there will be held this year an open confirmation class on Sunday evenings, with the confirmation address taking the place of the sermon. The unconfirmed people who attend will be encouraged to come as listeners with open minds, not under obligation to be confirmed because of their attendance, but making their decision in this regard after hearing what has been said on the subject.—The Rev. Granville M. Williams, S.S.J.E., will be the Lenten noonday speaker at Grace Church, Newark, from Monday to Friday, March 11th to 15th; the Rev. Shirley C. Hughson, O.H.C., will be the speaker during Passion Week, and the Rev. Dr. Wallace J. Gardner during Holy Week.

OHIO—The Rev. Kirk B. O'Ferrall has just closed a very successful mission in Grace Church, Sandusky. Mr. O'Ferrall is a splendid speaker and emphasizes a practical philosophy for the present-day living of the Christian life. The church was well fitted at every service and every one who attended the services hopes that the preacher's many engagements will permit him to come again.

SOUTH FLORIDA—The Rev. Walter E. Bentley has just completed a six-day mission at St. John's Church, Kissimmee, the Rev. Thomas Dyke priest-in-charge.

VIRGINIA—Another beautiful memorial has been added to those in St. Paul's Church, Richmond, by the dedication on Sunday, March 3d, of a window in memory of the late John Brooke Young, for thirty years a vestryman of the church. The window, which was given by Mrs. Young, is of Tiffany favrile glass, designed and executed by the Tiffany Studios. Its subject is the Message of the Angel to Cornelius the Centurion.

WESTERN NEW YORK—Bishop Ferris made an all day visitation at Christ Church, Corning, recently, celebrating the Holy Communion at the first service and at the regular morning service preaching and confirming a large class. In the evening the rector, the Rev. John S. Williamson, was formally installed with the office of institution.—The Rev. R. N. H. Wilcox of St. Mary's, Gowanda, was the noonday preacher at Trinity Church,

New York City, during the week following Septuagesima Sunday.—The annual meeting of the diocesan G. F. S. will be held in the Church of the Epiphany, Rochester, Friday and Saturday, May 3d and 4th. Bishop Ferris will be the preacher on Friday evening, and the celebrant at the Holy Communion on Saturday morning.—The parish house at St. Mark's, Newark, is being renovated by reason of a disastrous fire some months ago.

WESTERN NEW YORK—The Rev. Charles W. Findlay, rector of St. Andrew's Church, Al-

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bany, was the preacher at St. Paul's Cathedral, Buffalo, the week of March 3d, for the noonday Lenten services. His subject was Jesus, the Saviour of the World. In addition, Mr. Findlay spoke at various parish meetings throughout the city.

WEST MISSOURI—The Rev. Charles R. Tyner, rector of St. George's Church, Kansas City, has been appointed chaplain of the Kansas City Traffic Club. The club is a noonday luncheon club international in its scope.

**AMONG THE MAGAZINES**

"THE PREVAILING scepticism of our time indicates not so much a consistent set of conclusions regarding the non-existence of God, as a slovenly habit of thought, a vague notion that religious matters are not worth thinking about at all"—thus writes Professor Tinker of Yale in the February number of the *American Church Monthly* in an article entitled A Word for the Extreme Position. He still thinks as he said recently that "Catholics know exactly what they want and are determined to have it." Dr. Edmunds commends highly the *New Bible Commentary*, edited by Bishop Gore. "It will introduce the devout Catholic," he says, "to modern views of the Bible; and if it avoids some issues, and on others appears to advanced scholars to be over-conservative, it will yet open the way to the candid consideration of a more thoroughgoing criticism. At the same time it shows that this criticism need not be destructive of faith. We urge our readers to buy and study the *New Commentary*."

The March number of the *Monthly* speaks of another important book, Father Thornton's *The Incarnate Lord*. Dr. Francis J. Hall says it is "one of the greatest theological productions of Anglican literature." In the same number the Rev. F. S. Arnold writes on A Great Anglican, the late Dr. William R. Huntington. Mr. C. E. B. Robinson suggests Stratagems for Churches Militant, *i. e.*, ways for making a parochial mission effective. Professor Allison of Yale University writes a delightful sketch on St. Bernard and Fontenay, and Professor Louis Foley attacks Sentimental Philology, the method of word derivation so often encountered in such writers as Ruskin and Carlyle. Altogether the *Monthly* keeps up month after month a remarkably high standard of discussion of live Church and theological issues.

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