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MILWAUKEE, WISCONSIN, APRIL 20, 1929

No. 25

A "Pact of Reconciliation"

EDITORIAL

Things That Matter

A VALEDICTORY BY BISHOP BRENT

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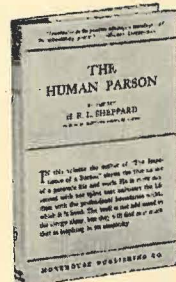


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EDITORIALS & COMMENTS

A "Pact of Reconciliation"

LAST week we reviewed editorially Dr. Peter Ainslie's new book, *The Scandal of Christianity*. Since that consideration was written we have seen an editorial in the *Christian Union Quarterly* for April entitled Will the Churches Sign a Reconciliation Pact Among Themselves? As Dr. Ainslie, author of the volume reviewed, is also editor of the magazine in question, we have naturally interpreted the editorial by the fuller discussion of the subject in the book.

In brief, Dr. Ainslie states that "a reconciliation pact between the churches was drafted and courteously submitted to one hundred American Christians—Eastern Orthodox, Roman Catholic, and Protestant." The text of the "pact" is as follows:

"We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world; and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ; and we propose to practise, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's Supper, nor any ministry be denied the courtesies of our pulpits; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

The result of the correspondence was that sixty-three persons from fifteen denominations authorized their signatures to the pact; but also that "four American Roman Catholic cardinals did not answer, neither did the Eastern Orthodox nor some of the Protestant bodies—in all fourteen persons did not answer. Thirteen wrote declining to sign the pact for various reasons, five were willing to sign with reservations, and five were out of the country." The sixty-three signatures are those of leading Protestant ministers of this country and include the following also from the Episcopal Church: Dr. Frank H. Nelson, Dr. Robert Norwood, Bishop Parsons, Dr. Karl Reiland, Dr. Guy Emery Shipler, Bishop Stearly, and Dr. Beverley D. Tucker, Jr. These, in each case, are clergymen of emi-

nence and distinction; but it will scarcely be maintained that they could have been chosen to represent aught but a single party in the Episcopal Church.

Bishop Parsons is also quoted as writing that he is "entirely in sympathy with your reconciliation pact for the churches," and that he is already practising its main principles and, generally, its details, but he also notes that "the situation of those who belong to communions like mine, closely knit and law-governed, differs greatly from that of those who belong to congregationally organized bodies. We Episcopalians cannot help matters by breaking laws, for the attitude of lawlessness would be fatal to the cause we have at heart."

Bishop Murray, Presiding Bishop, is cited as one who could sign with reservations: "he would sign part of it, into the second paragraph, which referred to conferences, closing with the words, 'that are looking toward reconciliation of the divided Church of Christ.'" We venture to say that in this Bishop Murray has expressed the opinion of the vast majority of Churchmen, as certainly he has expressed our own. We, for our part, could also subscribe to the final clause: "irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ our Lord and Saviour, whose we are and whom we serve"; but it would be necessary to note here that we would recognize a special and higher brotherhood composed of the baptized; for Dr. Ainslie's pact appears to recognize no distinction between the baptized and the unbaptized in describing the "Christians of various churches."

THE lines contained in that part of the pact which follows those words beyond which Bishop Murray declined to go are purely divisive. And here we note a strange thing. Dr. Ainslie, with those who agree with him, insists upon some things as vital in this church of their dreams, though they are not the things that the Church of the ages has cherished. A person may deny the deity of our Lord, deny His incarnation and His resurrection, deny His sacraments or attribute any sort of definition to them, deny the creeds, and deny the authority of the historic Church, without impairing his right to membership in this curious church. But let him question "the equality of all Christians before

God" (whatever that means), let him hold that baptism is a necessary prerequisite to membership in the Church, or confirmation to a proper reception of Holy Communion, or the priesthood to a proper consecration of the sacred Mysteries, and presto, he has committed the unpardonable sin! *Anathema sit!* Let him not only get out of the church, but let him not even venture into the conferences of the elect!

For Dr. Ainslie has clearly shown that he no longer cares even to discuss unity with these heretics. So far as we can see, principles such as these are the only beliefs that are to be absolutely excluded from this church of the super-elect.

Now it just so happens that these particular beliefs are those that Dr. Ainslie's particular sect or denomination also rejects. How, then, are we to interpret Dr. Ainslie's insistence that all his fellow conferees must reject them as well? Is he not insisting that the several parties to a conference or the various parties to a "reconciliation pact" must first accept *his* principles and the principles of *his* denomination before the matter can even be discussed?

But if he can insist upon the acceptance of *his* principles by all the other parties in Christendom, how can he object to Roman Catholics, or Presbyterians, or Anglicans, or Mormons insisting equally that *their* principles shall be accepted in advance?

Dr. Ainslie's heart and his head are in hopeless conflict. His heart is big. It would call all Christians into the splendid unity of a brand new church that allows its members to stand for anything—except these principles that he would disallow—while his church itself would stand for nothing—except these principles of exclusion upon which he would insist. And it is upon these principles that his head demands that there be no compromise. The baptized shall not be treated as Christians in a higher sense than the unbaptized. The confirmed shall not be more entitled to receive Holy Communion than the unconfirmed. A consecration by a priest shall be esteemed no whit different from a consecration by a non-priest. Why? Because *this is Dr. Ainslie's belief and the belief of his denomination!* To question that belief is to write oneself unworthy of the fellowship that is offered to all other Christians.

So after all, Dr. Ainslie—though he does not see it, though his heart is more inclusive than his head—is making reservations of like character to those that the Pope took relative to the Lausanne Conference: The acceptance of the Papacy must come first; after all Christians have accepted that, we can discuss what remains.

And it is just that insistence that all others shall *accept our position first* and then come into conference on what remains between us, that makes so many unity conferences simply new occasions for emphasizing disunity and promoting discord.

Last week we printed the tables of questions which the committee of the English archbishops ask to have thought out by Christian people in the interest of unity. These see that the first step toward reunion is to study the questions that keep Christians apart. How much more effective this must be than Dr. Ainslie's plan of ignoring all principles in Christendom, except those few upon which he himself would insist, would seem to be self-evident.

Dr. Ainslie is simply propounding again the position of Alexander Campbell a century ago. He also preached vehemently against "denominationalism" and urged the abandonment of all tenets upon which Christians disagreed, and their unity simply as Christians and Disciples. The net result was the creation of two new denominations, for the Christians and the Dis-

ciples, though both ready to assert the same position, were unable to agree in the single fellowship; and a quarter of a century ago these undenominationalists, again failing to agree, separated again and created the "Churches of Christ"; so that the net result of the campaign against denominationalism was the creation of three new denominations, which continue, separate and distinct, to this day. History, then, does not vindicate this plan as a step toward unity.

WHAT, then, is fundamentally wrong with this position of undenominationalism?

Simply this: that our Lord created one Church and declared that the gates of hell should not prevail against it. Into that Church He breathed the gift of the Holy Spirit, that He might abide forever in it and lead it slowly into all truth. Gradually the Holy Spirit in the Church developed its characteristics: its priesthood, its sacraments, its way of living, its rules.

And instead of calling upon men and brethren everywhere to study what and where is this Church, which through the ages has been one, holy, Catholic, and Apostolic, leading its people to continue steadfastly in the apostles' doctrine and fellowship, in [the] breaking of bread and in [the] prayers, the prophets of undenominationalism would throw overboard all this wealth that the Church of the ages has built up, and would found another church on the basis of teaching no corporate faith at all, the only limits to its inclusiveness being the rejection of all those who would stand corporately by the old faith and the old Church.

No, the pact of reconciliation seems to us to fail to get at the heart of what is wrong and to fail to suggest the right cure for it.

We believe that the correlation of Christianity must come by the method that Bishop Brent suggests in that remarkable "Valedictory" that we are permitted to print, in large part, in this issue:

"While I recognize the value to me, and to many, of the sacramental approach which nothing can ever impair so far as I am concerned, I also recognize that there are those to whom all the world is a sacrament and who depend chiefly, sometimes wholly, on the inner approach and the mystical element in religion; whether or no we stress the sacramental, this inner element is indispensable."

Slowly, too slowly, *some* Christians are beginning to see that these two positions are complementary. Some even find themselves able to hold both.

WE ARE a little belated in offering our congratulations; but on the first day of January, 1928, the Anglican Church in India became, legally and canonically, an autonomous Church similar to the Churches in Canada and South Africa, and not much different from the Church in the United States.

The Church
in India

The first thing determined on behalf of the new, self governing Church was, in the language of the Bishop of Calcutta, reported in the *Canadian Churchman*, that "there were to be no Fundamental or inalterable Articles, and they were to take over from the Church of England only that which was truly Catholic and not that which was distinctively national and peculiar." On that principle they declined to take over the Thirty-nine Articles. "The Articles as a whole are redolent of the controversies prevalent in the sixteenth century in which they saw the light," continues the same Bishop, who is also "Metropolitan in India, Burma, and Ceylon"; "controversies which may never trouble the Church of India, though doubtless she will

have her own to face in years to come. They express, too, the thought of an age that is past."

All this, of course, is equally true in the United States. But when the revision of the Prayer Book presented the opportunity for dropping the English Articles from within its covers, narrowness and not breadth prevailed. To "take over from the Church of England only that which was truly Catholic and not that which was distinctively national and peculiar," was a counsel of perfection to which the American Church refused to attain. And yet our whole reason for existing, in this American land, as all our books of Church defense maintain, is to give the American people a Church that is Catholic but American rather than English. We chose here to be English rather than Catholic; and it was a choice that is bound to be regretted, more and more, by Churchmen as time goes on.

But we salute the autonomous Church in India. May it now have entered upon new experiences that shall be forces in developing a corporate life such as will bring great blessings upon its clergy and people. First among Anglican Churches, this Indian Church begins by *daring* to think for itself.

ACKNOWLEDGMENTS

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DOES JESUS KNOW?

DOES Jesus know of a mother's task
 With her lively little brood?
 Does He care when her strength is overtaxed
 By the trials of motherhood?

Is He near when the children's thoughtless pranks
 Tear her shattered nerves apart?
 Can He see when patience is all worn out
 And the unwilling tear drops start?

Does He understand when a cross word falls
 From lips that meant to be kind?
 Will He judge these faults with the blackest sins
 Of faithless womankind?

Yes, He knows, methinks, of a mother's task
 And He cares, for when I pray
 His forgiving love gives me peace again
 And strength for another day.

ADELE M. MERTON.

THE DIVINE ELEMENT

TO BECOME suddenly conscious of the deep reality and meaning of our finer nature, to know that within us there is a divine element that may be called into action, and that we play a part in the great scheme of which God is the supreme artificer, thrills the imagination and compels us on to an attainment of which we have never even faintly dreamed. There are men and women who walk by our sides day by day, who have had this great illuminating experience. It may not have been the way in which it came to Saul on the road leading to Damascus, but, nevertheless, they have been made clearly conscious that at a given period of their life something hitherto unknown and unrecognized emerged, and they were compelled to cry out in defense of the great change they experienced, "I was not disobedient unto the heavenly vision."

—BISHOP FREEMAN, in *Voices of Assurance*.

CHURCHMAN, CITIZEN, HUMANITARIAN

An editorial tribute in the *Christian Science Monitor*

BISHOP CHARLES H. BRENT was a Churchman of distinction, an exemplary citizen of the State, and a devoted servant to humanity. It may be truly said of him that he walked with kings, yet did not lose the common touch. Presidents, ambassadors, and men and women of high rank were included among his friends. So, too, were those of lesser distinction. Bishop Brent's faculty for friendship was sealed with a character as rugged and eternal as the hills that overlooked the Swiss city of his passing. Moreover, there was mingled with his towering strength of character a singular sweetness that made of this bishop, citizen, and humanitarian a man of extraordinary personal charm. Everywhere he lived or worked he was loved and respected as a born leader, a noble idealist, and a practical philanthropist.

Bishop Brent's Churchmanship was of the broadest possible type. There was a touch of the prophetic about his religious ministry. He labored almost incessantly for the consummation of what he visioned as Christian unity. In the General Convention of his own communion and in the councils of Church dignitaries of other lands, the voice of Bishop Brent was often heard in the support of those movements that gave promise of a wider brotherhood of men. His achievements were remarkable, and in many parts of the world are men and women whose lives he touched and who had the greatest confidence in him.

The State, no less than the Church, was nobly served by Bishop Brent. He construed citizenship not only in terms of conformity to law, but in terms of public service. He brought to the discharge of duties as a citizen a conscience unfettered by thoughts of private gain or of personal prestige. Thus it was that his ministry as the chief of the chaplain service in 1918-19 will be long remembered by the thousands of men in uniform who felt the moral impetus of his presence in those days of conflict. Thus it was that his own city of Buffalo, his own nation, and many governments of other lands bestowed upon him tokens of their highest esteem. And what is more to his credit, he bore these honors lightly and with a becoming humility.

Bishop Brent was one of the world's foremost humanitarians. In 1903, as a bishop resident in Manila, he was made a member of the committee appointed by the Philippine government to investigate the opium traffic. From that hour Bishop Brent became an uncompromising foe of the use of drugs and narcotics. Notwithstanding many attractive offers to return to the United States, this Episcopal clergyman remained in the East in order to carry on his anti-opium activities. He served as a member of the American delegation to the Opium Conference at Shanghai, and in 1911 was named as the chairman of the American delegation to the Opium Conference at The Hague. Unrelenting in his opposition to this traffic, Bishop Brent represented the United States in many post-war conferences on the opium question.

Here, too, was a man who gave untiringly of himself for the attainment of a lasting peace between the nations. His was a voice crying out in the wilderness of the moral confusion that followed in the wake of the war. He believed that God had willed peace for the races of men. He also believed that it was the inescapable duty of the Church to lead the State into the paths of peace. Standing before an audience of diplomatic and ecclesiastical dignitaries in Stockholm in 1925 he ventured to say, "I affirm my belief that the Christian Church if it be so minded can, in the name of Christ, rule out war and rule in peace within a generation. I may be a fool, but if so I am God's fool."

THE INFINITE DOMINION

ALL REAL and wholesome enjoyments possible to man have been just as possible to him, since first he was made of the earth, as they are now; and they are possible to him chiefly in peace. To watch the corn grow, and the blossoms set; to draw hard breath over ploughshare or spade; to read, to think, to love, to hope, to pray—these are the things that make men happy. . . . Now and then a wearied king, or a tormented slave, found out where the true kingdoms of the world were, and possessed himself, in a furrow or two of garden ground, of a truly infinite dominion.

—John Ruskin.

DAILY BIBLE STUDIES

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

Sunday, April 21: Third Sunday after Easter

READ Acts 2:37-42.

JESUS CHRIST left two great gifts to His people. Baptism and the Lord's Supper were instituted by Him, and the Church has observed them ever since. The observance has varied in manner. Sometimes Baptism has been given at a river, sometimes in a church building, and in cases of necessity in a home. The Lord's Supper has been held sometimes in a little country chapel, sometimes in a great city cathedral with lights and ceremonies, and sometimes in the simple but reverent way which is dear to most of us. But in the midst of all the changes and chances of time, and in spite of separations and misunderstandings, these two blessed Sacraments which our dear Lord asked His followers to observe have never been neglected. The bonds which bind us to Jesus Christ and to each other are Baptism, the Lord's Supper, and the Bible.

Hymn 346

Monday, April 22

READ St. Matthew 5:17-19.

THAT Christ left these two Sacraments is quite in accord with God's commands to the Jews when He brought them out of Egypt and established the Hebrew nation and Church. He gave them the Commandments which were a revelation of His loving will. He told them to observe the rite of Circumcision, and He bade them observe the Passover, and these three were the antitypes of the Christian Bible, Holy Baptism, and the Holy Communion. Christ did not come to destroy the law and the prophets, but to fulfil them—that is, to bring them to the full richness of His love and care. The Sacraments are the personal blessings of Christ to bind us to Him, to make us members of His family, and to strengthen us. Baptism admits us into the kingdom. The Lord's Supper declares our redemption, and nourishes us in our Christian life. So Christ sent His disciples not only to preach the Gospel, but to baptize, and to teach people everywhere to observe all things which He had commanded.

Hymn 465

Tuesday, April 23

READ St. Mark 10:13-16.

CHRIST loved little children and He declared that we must all become as they. Baptism signifies thus our new birth. We are His by creation, and then we are made His own in a special blessed way by re-creation. Whether we are young or old at our baptism, we are grafted into the divine life of Christ. How blessed are we in being the children of God! We have much to learn and much to do, but He is near to guide us, and we can talk to Him and hear Him speaking to us, and He nourishes us with the Bread of Heaven. As children rely upon the wisdom of their parents, so are we held and guided by the Good Shepherd.

Hymn 355

Wednesday, April 24

READ St. John 6:33-35.

THE wonderful words which our blessed Lord used when He instituted the Lord's Supper, and which we reverently use in our Holy Communion service, cannot be fully understood by us since we are human and cannot yet understand the language of heaven. But the fact that He told us that we can feed upon Him implies that He will nourish us if we do as He asks. Only from Him can we receive the Food to satisfy our spiritual hunger for goodness and love and pardon and peace. And so the Lord's Supper by its very name implies that if we "do this in remembrance" of Him He will give us all that we need. He was the "Bread that came down from heaven." We grow so hungry in our earthly lives. We

long for love and strength and happiness, and we can never find them away from Christ. But He has spread His Holy Table, and He asks us to be His guests, and He wraps about us the garment of His own righteousness. Oh, what a wonderful gift He has left us!

Hymn 334

Thursday, April 25: St. Mark's Day

READ St. John 15:1-11.

ST. MARK, or John Mark as some think, was the writer of the second gospel. From this gospel we have the message in our Prayer Book of our Lord's love for children. And it is believed by some that it was in his house, or his Mother Mary's house, that the Lord's Supper was instituted in the Upper Room. St. Mark thus comes into close relationship with the two Sacraments. Our Lord's love for children justifies the law of the Church for Holy Baptism. And if the Upper Room was in St. Mark's home we can well understand his full account of the Institution of the Holy Communion (St. Mark 14:12-26). It was by holy inspiration that the gospels told the story of a new birth and growth in grace. And the Holy Spirit has guided the Church in her un failing use of these great gifts. They are blessings for which we will thank God in heaven, and we can consider them as the Master's sacred bequest to His children.

Hymn 473

Friday, April 26

READ Hebrews 6:13-20.

A "SACRAMENT" of old was an "agreement." So in this blessed Lord's Supper we not only remember what Christ did for us, but we accept His assurance, His promise to help and bless. We do as He asks, in faith, and He declares that He will do as He promised. It is a holy oath or pledge. As we receive reverently the Sacred Elements we reach up, as it were, our right hand, and the Christ grasps it with His holy hand. It is this fact that makes the Holy Communion so wonderful, a meeting of earth and heaven, of the Christian with His Saviour. And because we are brothers, and he who truly loves God loves also his brother, this Sacred Feast unites us all in a blessed fellowship. It is a Feast of Unity.

Hymn 337

Saturday, April 27

READ I Corinthians 11:23-26.

WILL HE COME." That is a wonderful expression. It makes the Lord's Supper a revelation of the Second Coming and an assurance of that future Advent. Baptism is a sign of His guardianship, of His own until His righteous kingdom is established, and the Holy Communion tells us of the blessed end. So St. John heard the message of the final privilege: "Blessed are they which are called unto the marriage supper of the Lamb" (Revelation 19:9). Oh, what a precious anticipation for the Christian! And we have a foretaste of it when we come to the Holy Communion with penitent, loving, believing hearts. We renew our fealty to Him and His eternal cause, and we receive the pledge of His salvation and hear by faith His voice calling us His brethren (Hebrews 2:11). And so we have here the lasting Easter truth of His glorious presence and power leading His children and enriching them even as He calls them to serve Him in bringing His kingdom.

Hymn 67

Dear Lord, I thank Thee for the Baptism which enrolled me amongst Thine own, and for the Holy Communion by which Thou dost assure me of Thy salvation and of Thy help. Lead me day by day, dear Saviour, and feed me, and bind me to Thyself, until I see Thee face to face. Amen.

Things That Matter

By the Rt. Rev. Charles Henry Brent, D.D.

Late Bishop of Western New York

I REMEMBER how, shortly after my college days, the professor of classics lay dying. He was a man of extraordinary gifts, a graduate of Oxford, who imparted to me that love of the classics which has formed the basis of such education as I have. A mutual friend was visiting him and discussing the new commentaries on the Bible. After listening with interest, Professor Boys said: "Mr. C—, the best commentary on the Bible is the edge of the grave."

I now know what he meant. At the moment I may have thought it was a morbid thought. My experience of the past twelve months and more has shown me that the Valley of the Shadow of Death is a highly illumined valley and is more akin to a mountain top which reveals long views and endless vistas, than it is to a place of gloom. It is not with any sense of fear, but with an extraordinary clearness in one's estimate of values, that one views the world from the edge of the grave. During the period of my enforced idleness I have been trying to estimate persons and things from what seemed to me my extraordinary vantage ground on the borders of the world of eternity.

First of all, I would say that it has given me a new zest of life as we know it, and a yearning desire to live longer in this world which is so full of extraordinary wealth in thought and idealism, so abundant in its opportunities for adventure, and so full of God and His purpose. So what I say will not be in any sense valetudinarian but rather, as I hope, as youth might view it, and with an unbounded expectation for the coming generation and those who share with it its best aspirations and hopes.

STANDING supreme above all else is God, and what comes from God, which constitute the only Reality. This being so, man's chief vocation is to penetrate through the things of sight and sense, and to establish and consummate relationship of a personal character with God. There is nothing that can take the place of this, and without it life loses such effectiveness as it might otherwise have. As the background of all other activities the chief sin of life should be to bring the "Unchanging into the changeable."

In these days which are so full of activity and the desire for self-expression, there would seem to be little time for that habit of contemplation which is essential for this preliminary task. All one can say is, that activity without the background of relationship with God is apt to be footless, even mischievous, and "without God in the world." Again, without it, self can never have anything real to express. So-called self-expression becomes mere froth. By contemplation I do not mean musing over things with a desire to put them immediately into some concrete form, but rather the establishment of that friendship toward God which God has toward men. This for its own sake. This is the gem in the casket. The monastic life was an extreme endeavor to embody this truth in practice.

Somewhere in Westcott's works he refers to the passage in Plato where the gods, at fixed periods, contemplate the mysteries of absolute truth in order to renew their being. I am not suggesting something that is for gods or for the picked few only. It is an activity of the soul open to all, more especially

for those who, like myself, are blessed by special privilege. I recall how Stonewall Jackson is reported to have retired into himself every day to devote his powers, for a considerable period, to the consideration of abstract truths. He had nothing to aid him excepting a blank wall and his mind. How little we are accustomed to this practice we can realize when we consider what a long period two or three minutes of unbroken silence for an intensive effort seems to us. A proper use of it, so far from detracting from man's practical capacity, adds to it enormously. It gives him a background of concentration, spirituality, and conviction, as well as that unconsciousness of self which is the secret of all true service. A background of God-consciousness should form the canvas upon which all life is painted. It should stand as the accompaniment to the song, as the sky to the moon and stars, as the verdure to the landscape.

Few persons can conscientiously say they have no time for it. It is a matter of will. Fifteen minutes a day of intensive effort God-ward can change the whole complexion of life, raising it from weakness to power, from bondage to liberty.

THE inner forces of personality reach their zenith in the exercise of faith. The key to the Christian life is that we walk by faith and not by sight. . . .

The fire that sets the furnace burning, the light that il-

lumines the whole vast realm of existence, comes through the one radiating fact of history. This fact is a Figure with arms stretched out, to the right hand and to the left, backward and forward, touching all the past and all the future. Jesus Christ is not a theory or an idea, but key-personality. He takes His place in our human nature and has His home in a given spot, at a fixed moment of time, like all of us. Let me say at once, without argument, that I accept Him as the highest possible expression of God in human life that man is capable of comprehending and receiving. In that man is made in God's image—a postulate I do not stop to vindicate—it is the human in God which constitutes the connecting link with man. Unless God has entered into human life and justified the assertion that He may be known by man, nothing remains for us but the dreary blankness of agnosticism.

The coming in the flesh of Jesus Christ was the manifestation of what God's character always was rather than the taking on of a new character. To quote words which are incomparable—"The Word was made flesh and dwelt among us and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." (I do not think that "the Word" has any Alexandrian connotations. It simply means the expression of the mind of God in terms understandable to the common people—God's self-showing). It is the human in God which makes the connecting link with man. Those of the human race who came before Him looked forward toward His coming, those who were born after look back at the historic fact which justified the hope of the earlier generation. All, past and present, look up at the unchangeable God. Man in God is God in man.

This I believe to be the pivotal truth of all truths. There may be, and are, a variety of deductions drawn from the fact, and controversy may rage around the means used for embrac-

BISHOP BRENT'S VALEDICTORY

Not long before he died, Bishop Brent penned a message to his diocese in which, as he says, he has tried to estimate the values of life from what he realized was his "extraordinary vantage ground on the borders of the world of eternity." The complete message is being published serially in *Our Diocesan Fellowship*, the monthly periodical of the diocese of Western New York, in its March, April, and May numbers. But Bishop Brent did not belong to his diocese alone, nor even solely to the American Church, but to all of Christendom. Realizing, therefore, that this his farewell message addressed to the clergy and laity of his own diocese would have an interest far beyond the boundaries of Western New York, *The Living Church* has secured permission to publish the salient portions of it, and presents them herewith.

ing the fact, but it is the fact that counts and not the theories about it. It is the Incarnation and not what we think about it that is the great operating force in the world today, and it will continue to be throughout the ages. The coming of Jesus Christ into the world was and is the outward symbol and most notable illustration of the impetuous, irresistible rush of God manward which has never ceased for the tiniest fragment of time since time was.

NOW what does all this mean except that God reveals Himself, in the face of a hostile nature "red with raven, tooth, and claw," as Love? Little child and learned adult, lowly and high, dolt and savant, alike respond to hot, pulsating Love. Nothing else can reach every one. Love is ambitious in its passion to win the last and the least, the vagrant outcast and the wandering lamb. "Love is life and life is love."

There is no good in life but love—but love!
What else looks good, is some shade flung from love;
Love gilds it, gives it worth. Be warned by me,
Never cheat yourself one instant! Love,
Give love, ask only love, and leave the rest!

Is it necessary to attempt to define Love? It is undefinable, for "God is Love" and no human language can explain God or do more than faintly picture Him.

It is not my idea, or any human idea, of love which I wish to present. It is love as Jesus Christ revealed it by living it, for Christ came to show us what God, that is Love, is like. To have an inadequate idea of Christ is to have an imperfect understanding of love, for Christ is Love. The knowledge of the New Testament and especially of that section of it which portrays Christ is very incomplete in most of us. We snatch at paragraphs and texts that appeal to us and let go by unheeded the balance. But we have to take the bitter with the sweet, the sternness with the gentleness, the incomprehensible with the easily understood, the uncompromising hates as well as the loves of Christ, if we are to get a proper conception of Him as representing the God of Love. Would it not be a salutary exercise to read through the entire group of Gospels keeping in mind the one thought of love in order at the close of our study to sum up the meaning of love as lived by Christ? Of course mere head knowledge gets us nowhere. Everything that we read must be turned into a personal relationship with the living Christ if it is to become a glowing influence in our lives. To know love is to test it and we come to know it in the testing.

There are a few things which we can say concerning love, generalizing from a survey of the Gospels.

1. Love hates evil with a hate that consumes. . . .
2. Love exalts righteousness with a zeal that inspires. . . .
3. "Perfect love casteth out fear." . . .

In our materialistic age we are apt to attach too much importance to the gifts of comfort and competence for which most men strain themselves, but the life of prayer, if it is genuine and true, keeps the soul day by day in the clear sunlight of God's protecting love. Probably the greatest fear that most people have is of that plunge into the unknown (or dimly known) which comes through death. . . .

I would not be so foolish as to suppose that love can be so adequately described in words as to kindle love for God through Christ in the hearts of men. Let it suffice only that our love be God-high and man-wide. I suppose few have been converted to the love of God or of man by an article in a newspaper, a book, or even a sermon. Books are for edification, but conversion can come only through personal contacts. The Bible alone stands out as the one book capable of all things, so that when I speak of the love of God, it is with no ulterior motive, but simply to bear my own witness to its height and depth, its breadth and length. Most people who do not learn it as little children are startled into it through its healing power in sickness, in rescue from some crisis or, most frequently, in the compassionate and complete forgiveness of sins which relieves of the burden and washes the stain, leaving the soul face to face with infinite Love. Love is most often born of gratitude for startling mercies. Nor can it ever begin with us. The torch of God's love must light our little lamp.

FAITH and love, then, are the only bonds of union, unless perhaps we include hope, which always seems to me part of faith, uniting us to God. They mingle and interflow. I can never put means of an external character on the same plane as these eternal qualities. We are slow to recognize that

there are two fundamental differences in the constitution of mankind. It is not a matter of training but rather of disposition and temperament. There are those who place the accent upon external authority, organization, and sacrament, and again there are those who place the accent on the direct ascent of the soul to God. There may be, and is, movement from each group to the other but the two clear distinctions have ever lived and will ever live.

The Church into which I was born has a comprehensive character. Unfortunately there are those who injure this character by assuming that the position which they hold is exclusive and who spend their time in controversy with those who hold the other position, and strive to win them. The result is that each helps the other to consolidate his position. Perhaps at one time I indulged in this folly; now, while I recognize the value to me and to many of the sacramental approach which nothing can ever impair so far as I am concerned, I also recognize that there are those to whom all the world is a sacrament and who depend chiefly, sometimes wholly, on the inner approach and the mystical element in religion: whether or no we stress the sacramental, this inner element is indispensable.

My lesser loyalty is to the communion of which I am a member. I can see nothing but disaster in matching religions. It is not the Christian game. To exalt your own peculiar faith at the expense of the belief of others within the Great Church is to me self-contradictory and injurious, rather than an aid to the accentuated belief that one is trying to promote. It is a happy thing that there are not many preachers who pursue the course of damning the convictions of those who differ from them. The truth wins by its inherent beauty, and constructive preaching and teaching is that which the world today craves more than anything else. The truth about God in His relationship with men, the truth about men in their relationship with Him and with one another. Is there anything more irritating than to find critically-minded men saying that society can be saved only by adherence to untried or partially tried theories? If this is their conviction why do they not lay their life on their aim and prove their theory by their success?

The Church is the Body of Christ. We by virtue of our relationship to it inherit the life that is in Christ. His love encompasses us. His life vivifies us. His light illumines us. So that we can say: "I can do all things through Christ who strengtheneth me."

THE Church is essentially social. It therefore demands social expression in organic form. Nothing is clearer than that Christ's earlier teaching was of the coming of a Kingdom superior to and transcending all earthly kingdoms, a Kingdom that will have no end, eternal in the heavens. The Church is not this Kingdom. It is but the symbol and expression of the Kingdom. To identify the Church with the Kingdom is to confuse the means with the end. That there will be a City of God among men some day, who can doubt? But it is in the building now. In the fragmentary character of Christianity we have the raw material. It is for us to build it together under the superintendence of the Holy Spirit who is the Spirit of Unity.

The qualities required for the building of God's great Temple are summed up in the Beatitudes which, though somewhat cryptic, have the intriguing character of all veiled utterances. Patient meditation upon them opens up wide vistas and fills the soul with a universe that is as resplendent with God as it is boundless. It is extraordinary how simple Christ made religion, summing it up in two sentences—"Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor . . ." and how intricate the Christian Church seems to have made it.

MY solemn conviction born of years of pain and struggle, confirmed as I skirt eternity, is that what I have said in the foregoing pages must form the main background for the truly Christian life. It is the kernel of the matter. All else, however important, is of a subordinate nature. If you have, in a sincere soul, as your permanent ideal, the great principles upon which I have touched and if you pursue them with "terrible meekness," you will accomplish a work greater than that of empire builders or world statesmen. It is the within-ness that counts. It is a new and triumphant phase of this within-ness in human life for which I yearn. No one can deny it. It

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Bearing Witness

By the Rev. John S. Bunting

GOD must be revealed, expressed, and disclosed. You cannot think of God as being otherwise. It is an essential of His nature that He shall utter Himself. He is like all Power and Life in this respect and must be conveyed, manifested, and sent forth.

Take one of His forces, electrical energy. It is carried along a wire through a certain street, then into a house, then into a room, and finally down a chandelier; and when a bulb has been properly affixed, you turn a button and electrical energy is "manifested." This sum of little acts is gone through with, in their order, each thing done according to a certain way, that the invisible power called electricity may be manifested.

When we wish to "manifest" the invisible spirit called patriotism, we do it in a similar manner. We pay taxes, we vote, we try to obey the laws, we are reverent and loyal to national insignia, we mind "stop" and "go" in traffic, and as a result we succeed in "manifesting" our love of country. The existence and safety of our country largely depends upon this faithfulness of "witness."

This is the way in which the Christian religion began. One man met another, as they went about their daily affairs, as they met and passed on the world's highways of that time, slaves and soldiers, merchants and wayfarers; and as they touched one another here and there, they told an intense and moving story that astonished everyone by its brevity and heart-touching simplicity. They had found a great Friend who traveled with them all the way; they had discovered a wonderful Deliverer who had extricated them from trouble; they had been unclean but now were cleansed. They "witnessed" to an experience; they bore "testimony" to a vast change within; their "outlook" had been altered; they looked upon old conditions, but saw them in a new light.

This marvelous story touched two or three points in its telling. They had been burdened and now were free; they had been weary and now were refreshed; they had been shameless and now were cleansed; they had looked upon death with blank despair and now were transported with Hope. They were thrilled, happy, confident, and this strange, new Friend had done it all. You couldn't have kept them quiet even with the threat of death.

You notice that these disciples joined two things together. They "witnessed" to the fact of an experience and at the same time gathered supporters. The new Life gained new lives. Each heart that heard wanted to know the source of this change and secure contact with it. They declared a fact, and this fact declared drew with simple magnetism.

Two plain facts are observable today. One is, there seems to be something lacking, something wrong with the average disciple's individual life, and the other is that the religious organization, national and local, is not functioning well. The average life is not as that man's was, victorious, confident, happy, and free, and the organization as a whole does not seem to be making victorious headway in the world-field where it has been working for two thousand years.

1. Take the personal life of the disciple. He seems uncertain of his religious bearings. He seems, as we meet him today, here and there, rather confused, inarticulate, and hesitating when he comes to speak of the truth, comfort, and blessing of religion. If you were to ask him, he would not be able to give any very definite reason for believing as he does or what he does, nor does he seem very sure that prayer and faith and worship have made any very great difference in his daily living. He thinks it is, on the whole, a "good thing," but he does not seem to tingle with joy when he says it.

For the most part, he might tell you that his business, profession, and home life have moved along one track and been confined to one field or department, while his Church attendance, connection, and interest have moved along another track and have been confined to another field; and you concluded,

though he did not say so, that "never the twain did meet." He has never felt that all for which the Church stood had any very necessary connection with that other world of daily life.

YET this man has noticed a strange and subtle change and confusion taking place in his general life as the years have slipped by. Things have become complex, tangled, and difficult; life generally has seemed to have become terribly snarled up. He has grown increasingly worried about everything and has often said so. The mere problem of living to him has become immense, chaotic, and robbed of all gladness. How to keep well, what to do about the children, the singular change in standards of living, how to keep a clear mind and steady hand in it all, the overwhelming magnitude and intricacy of modern business, are things that have troubled his sleep, injured his health, and overcast his sky.

If some enthusiast had told him that the Church, her worship, atmosphere, and faith, held the solution of all that was wearing him down, that in this neglected sphere was to be found the answer to his questions, the solution of his problems, the release from his distracting fears, he would have listened as to an absurd exaggeration.

Naturally this man has come to be absent frequently from his Church service, giving as little as he could to her needs, and impatient when asked to do practical work that occupied a few hours each week. A force that has seemed to him to be giving him just one more thing to worry about, that apparently lay outside the circle of the big and vital things, logically has come to be classed as of casual value.

Thus, to an immense and increasing host, God, religion, the Church, and things eternal have slipped over into the class of negligible values, and slowly they have lost their inspiration and pulsing joy; their grip upon him has grown weaker, while the man himself has become more confused and the life struggle more severe.

2. Then consider the organization. Naturally and fortunately it has grown stronger and greatly to the credit of its wise counsellors and leaders. It has succeeded in improving its methods of conducting the business of religion. It has more efficiency and economy, less waste and better administration than the Christian Church has ever had before. No enterprise has more devoted, more careful and economical specialists heading its various departments.

But this improvement has come by a method of bolstering up both the national and the parochial organization. We mend the dikes here and there lest the dangerous waters leak through. It has been improved by repairing the machine; by correction and salvage; by readjustment and replacement; by changing a specialist here and there. It has not been improved in the big and inspiring way of opening the eyes of all people and arousing the sleeping interest of the whole body of the people to see and know and love God anew.

We change the machinery, but not the lives of the people; we ask "What is to become of the Church?" but we do not arouse the Church to ask "What is to become of the world?" The Church was set up on earth not to become a successful organization, but to put a new spirit into men, a new mind, a nobler life, a different outlook upon everything. It was an enterprise not to get people into pews merely, but to get another character into people, in order that this new life, spirit, and power in the people might be an invisible contagion drawing others into its body. There is too little difference between the life of those in the Church and those out of it for this to be doubted seriously.

Some kind of miscarriage has taken place—a mysterious gap has appeared between the agency itself and the object it was meant to serve. The agency was not meant to become increasingly ineffectual in its ability to change human life, to make it pure, strong, happy, and free. It was meant to be

increasingly necessary to human life and to seek to justify its necessity not by financial soundness, but by new living and life-changing power. Is our chief problem today *Money* or *Life*?

IT might not be difficult for a discerning student to see what the trouble is. It is quite plain why Christian life has seemed to become confused, depressed, and sad. It is quite clear also why there are many empty pews and contributions have declined. Our people seem to have decided that certain conditions laid down by the Master for His followers to observe are not conditions which seem to them absolute, final, and non-transferable.

He told us to continue as He began; but as a matter of fact we are doing something different. He said we should surrender our lives to God and then propagate that life and love in another life. He told us, all of us, to make disciples, but we are not doing it. These early Christians had heard a great Voice, seen a new Light, found a strange and beautiful Gladness, and formed the alliance of a marvelous Friend. It was impossible to keep still.

His language to us today seems equally plain, for clearly it is universal: "Ye are the salt of the earth"; "Let your light so shine"; "Ye shall be witnesses of Me"; "Go ye and make disciples of all nations."

The early Church was mighty and victorious because everyone took a hand; every voice said something, every heart felt the surge of new life. The apostles themselves, for the most part, remained in the great cities and the message was carried abroad by laymen and laywomen, all of them, everywhere, making known their deliverance from the bondage of an old nature and a base self.

Something seems to have dropped out of our religious consciousness today. A note in our music is gone; an accent in our speech is wanting; a word of gladness has disappeared. We have a great deal to say; and much of it is worth while. We are doing many good things; but there seems to be so seldom any reference to anything God has done for us or to any beautiful significance He has for our lives.

One wonders if there may not be a partnership between this silence of our life and the lack of glowing confidence in our lives: between what we will not say and what perhaps we may not be. We seem to know about God, but we do not feel deeply that which we know. We know about Christ, but do we know Him? We like Him, we enjoy reading of His pre-eminence, but we don't love Him. Gripping convictions have a way of getting themselves heard.

It is an age of passionate getting, and when this age stands before One whose life was a passionate giving, no wonder it is mute. If we strive supremely to get all, we will not be likely to have much to say of One who gave all.

A Poet lived in Galilee,
They glared at Him and slew Him;
I wonder what they would do to me
If I should say I knew Him.

This world-born stillness of ours today, locking our lips in reticent dumbness, is laying upon us an increasing load of guilt and staining us crimson with its mark of withheld allegiance that might change many a recreant life. The whole world is the utterance of His power; life itself throbs with His Life; but His Love must wait upon the revealing word of human voices for its disclosures, to win its way and awaken the sleeping love of hearts about us.

There is a lash and a sting in the lovely lament of Marguerite Wilkinson's lines written not long ago:

I never cut my neighbor's throat,
My neighbor's gold I never stole;
I never spoiled his house and lands,
But, God have mercy on my soul!

For I am haunted night and day,
By all the deeds I have not done;
O unattempted loveliness!
O costly valor! never won.

THE RIGHT SORT

THE MEN whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.

—Charles Kingsley.

THE INSUFFICIENCY OF SCIENCE

By E. GUY TALBOTT

SCIENCE is worshipped almost as an omnipotent god by our age. We have reduced human conduct to formulae and we have put a yardstick on human intelligence. Scientific analysis is the *Zeitgeist* of modern civilization; yet we need to remind ourselves, occasionally, that science is futile in certain spheres. Science can ascertain facts, but frequently science is utterly impotent to give an adequate explanation of those facts.

Ernest Haeckel, the great German thinker, in his book, *The Meaning of Life*, said: "The greatest philosopher of the future will be the man who can take the facts of ontogeny and explain them phylogenetically." Science needs philosophy as her handmaiden; yet the tendency of many of our scientists is toward their own self-sufficiency.

We would do well to remember the words of Thomas Carlyle in his *Heroes and Hero Worship*, when he said: "Science can do much for us, but it is a poor science that would hide from us that great, deep, sacred infinitude of *nescience*, whither we can never penetrate; on which all science swims as a mere superficial film. This world, after all our science and sciences, is still a miracle; wonderful, magical, inscrutable; and more, to whomsoever will think of it."

Science owes a great debt to Herbert Spencer, who applied the scientific method to the whole range of human knowledge; yet when Spencer closed his monumental work of science he was compelled to say: "But one truth must grow ever clearer—the truth that there is an inscrutable Existence everywhere manifested, to which we can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty: that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

Likewise, the great Hegel, who applied the scientific method specifically to the field of metaphysical and philosophical speculation, closed his *Philosophy of History* with this significant statement: "The history of the world is nothing but the development of the Idea of Freedom. The history of the world, with all its changing scenes which its annals present, is this process of development and the realization of Spirit. This is the true *Theodicoæ*, the justification of God in history."

Science can dissect the body, but science has failed to find the soul. Science can weigh the stars and measure the path of the planets, but science cannot tell whence came the stars and planets. Science has made the modern world into a common neighborhood, but science is impotent to transform that neighborhood into a brotherhood. Science has reduced the universe, in the last analysis, to primordial energy; but science has failed to pierce the veil of that *élan vital*. Only religion and philosophy can explain the facts of science.

A PRAYER

(Any Mother to the Saviour)

AS Thou didst walk the lanes of Galilee
So, loving Saviour, walk with him for me.

For, since the years have passed and he is grown,
I cannot follow; he must walk alone.

Be Thou my feet that I have had to stay,
For Thou canst comrade him on every way;

Be Thou my voice when sinful things allure,
Pleading with him to choose those that endure;

Be Thou my hand that would keep his in mine,
And all things else that mothers must resign.

When he was little I could walk and guide
But now I pray that Thou be at his side.

And as Thy blessed mother folded Thee
So, loving Saviour, fold my son for me.

ETHEL FANNING YOUNG.

British Roman Catholic Emancipation

By J. W. Poynter

IN THE British Isles, this year, 1929, is notable as the centenary of an event which marked the end of an era. The Roman Catholic Relief Act, which abolished the last (with minor exceptions, since nearly all also repealed) of the penal laws which for nearly three centuries had accumulated against Roman Catholicism, was passed, coming into force in April, 1829. The centenary will be celebrated with great fervor by British and Irish Roman Catholics. In Dublin there will be a great open-air High Mass in the magnificent and historic Phoenix Park. In London there will be several great demonstrations at various parts of the year, culminating with a solemn High Mass of Thanksgiving in Westminster Cathedral (the chief Roman Catholic Church in the country) in September.

The centenary is undoubtedly of considerable historic interest, and it may be useful to glance at its meaning.

There had been many contests between the Papacy and the English Crown before the Reformation. The Papacy was not—never has been—a purely religious power. After the collapse of the organization of the Western Roman Empire, the Roman bishops took over many of the powers of the old Caesars, and, amidst the chaos of the Dark Ages, became the mightiest influence in welding the West into some degree of unity. In so doing, the Popes became a mighty feudal power in addition to wielding their religious prerogatives. Indeed, the two attributes assisted each other. "There are two swords," said Boniface VIII in 1302, in his Bull *Unam Sanctam*, "the spiritual and the temporal, and both are in the power of the Church; the first to be wielded *by* the Church, the other *for* the Church at the beck and permission of the priest." Boniface, it is true, was unable to enforce that haughty claim, and he died a captive of Philip the Fair of France; but his Bull expressed the ideal of the medieval Papacy—an ideal put into practice by his predecessor, Innocent III, on a scale which marked the zenith of the Papacy.

Such claims naturally led to conflict. The Holy Roman Empire, which had been set up by Pope Leo III in 800, was, as often as not, the enemy of the power which had originated it. In England, kings, who never dreamt of denying the papal spiritual power, often opposed its temporal claims; and the enduring relics of those conflicts were the statutes of *Praemunire*. It was on the basis of *Praemunire* that Henry VIII, when in controversy over his matrimonial case, proceeded to repudiate the papal supremacy entirely. There can be no doubt whatever that the main cause of the English Reformation was at first political. Shall the English State be independent? Is the English State and Church competent to decide its own polity, or must that polity be overruled from the Tiber? After tragic struggles, mixed with very earthy elements, and after a brief but bitter reaction under Mary Tudor, the English nation decided in the affirmative.

Such a decision, however, meant war. The papal ideal was a unified Christendom in obedience to Rome, and medieval canon law held that rulers who repudiated that obedience lost their right to rule. The rulers, then, who adopted the Reformation, opposed the papal claim by a policy which has been summed up in the maxim, *Cujus regio, ejus religio!* The religion of a State is that of its prince. Each State must have religious uniformity. That policy involved penal laws against dissent: and especially against Roman Catholicism. That was the origin of the English system of religious penal laws. To vindicate English independence of the Papacy, religious uniformity was enforced in England. After Pope Pius V's Bull, *Regnans in Excelsis* (1570), declaring Elizabeth deposed from the throne—and especially after the subsequent Spanish Armada—the struggle became one to the death.

That struggle was rendered immensely more tragic by the conditions in Ireland. While the majority of the English people accepted the Reformation, the majority in Ireland adhered devotedly to Roman Catholicism; and all the more so as the struggle was one of race as well as of creed.

The story of the penal laws is tragic to a degree. Previous to the issue of *Regnans in Excelsis*, the policy of the English government had been to enforce uniformity by a drastic system of fines and other disabilities, avoiding the death penalty. After that Bull, however—following immediately on the Rebellion in the North in 1569—that policy was no longer possible. The Papacy had declared itself for overturning the Elizabethan government as such. Seminary priests flocked from abroad in disguises. Plots and threats of invasion were rife. It was war. The government made it high treason—punishable by hanging, drawing, and quartering—for any foreign-ordained priest even to enter the realm. Under that statute a large number of priests—and some lay people, for aiding them—were executed, as were also some others for other offenses, such as "persuading to Popery." Meanwhile, the lesser penal laws were drastically (though more or less in degree in different periods) enforced, both in England and in Ireland.

IN A SHORT sketch such as this it is impossible to give any details. Suffice it that the struggle went on fluctuatingly in England until 1688. Not until that date—the flight of King James II, and the establishment of the Protestant dynasty under William and Mary—was the issue finally decided. No doubt James' aim—the restoration of Roman Catholicism by royal prerogative aided by French power—was impossible of attainment; though we must not forget that the majority in Ireland would have been on his side; but there was at least a danger of a most perilous national crisis. His flight, however, prevented war—at least, in England. He made a descent on Ireland, but the Battle of the Boyne settled the issue there also.

Thereafter, the penal laws were enforced against Roman Catholicism even more relentlessly. Roman Catholics could hold no public offices; could not inherit property; could not teach as schoolmasters; could not join Army or Navy; could not own horses above £5 value; could not possess weapons; and it was criminal to celebrate Mass or to be present at it. These are only the principal of the drastic laws. In England and Scotland, the penal laws weighed only on a despised minority; but in Ireland they crushed down the immense bulk of the people, and Lecky has justly called them "not the persecution of a sect, but the degradation of a nation."

Towards the end of the eighteenth century, however, the time was becoming ripe for repeal. In England, Roman Catholics were insignificant in numbers, and powerless to be a national danger; and such was the case also in Scotland. In Ireland, on the other hand, they were the great bulk of the people, so the question was this: Can the great majority any longer be penalized by law?

The War of American Independence and the French Revolution raised that question into a position which allowed of no further ignoring of it. The wind of freedom was blowing, and it was to blow away the penal laws against religion in Britain and Ireland.

The English Roman Catholics themselves were powerless. A tiny remnant, they were gathered round a few aristocratic families; and they were divided among themselves, ready to make almost any concession (even to call themselves "Protesting Catholic Dissenters") in return for Emancipation. Not in England, but from Ireland, came the force which compelled the repeal of the last of the penal laws.

The definite movement for that repeal started with some Irish merchant laymen, and was brought to victory when Daniel O'Connell organized the Irish peasantry into the "Catholic Association," an *imperium in imperio* against the State. The government realized that it must be repeal or civil war; and they passed the 1829 Act placing British and Irish Roman Catholics on a legal equality with other citizens.

The long history of penal laws had been terrible to a degree, but the historian must recognize that it was a history

of war. The power against which the penal laws were directed was one which used even severer laws—such as those of the Inquisition—in its own defense. The lesson of the struggle is the error of the theory which would embody Christianity in a theocratic temporal polity ruling by intolerance.

Since Emancipation, the English Roman Catholic Church, though still only a small minority (about 5 per cent of the population), has developed into a well-organized denomination under its hierarchy of bishops (established by Pius IX in 1851. A hierarchy was established in Scotland by Leo XIII in 1878). It is full of propagandist zeal. In Ireland, the lone struggle against England continued, after Emancipation, as a struggle for Home Rule in politics, and did not cease till the establishment of the Free State in 1921. Ninety-eight per cent of the Free State population is Roman Catholic, but the Irish problem is complicated by the six predominantly Protestant Ulster counties with their own Parliament.

This article simply sketches facts. No moral is drawn except this: The evident folly—productive of long-drawn evils—of conceiving Christianity as a theocratic visible Empire upheld by intolerant laws. Unfortunately, the Papacy still holds that conception, at least in theory; and its rigidity is a chief hindrance to Christian reunion. *Sunt lacrymae rerum.* . . .

THINGS THAT MATTER

(Continued from page 864)

is when the manner and the means are discussed that controversy and mutual exclusiveness begins.

It is not for me to declare in dogmatic language what the final constitution of the Great Church will be. Loyalty to the moral and spiritual contents of the communion of our immediate allegiance, provided it be pursued in constructive terms, must contribute to the grand whole of the Church of Christ and help to bring in the Kingdom of God. Public worship, with such thoughts as we have been considering, demands the most careful consideration that human life can give it. It is worship rather than preaching upon which the Church of God should center its attention. Reverent worship is in itself the highest form of teaching. He who does not know how to worship cannot preach, even if he have the tongue of angels. Worship is a task which demands the highest artistic sense, the greatest love of beauty, the highest form of expression, the most appealing method of presentation, of which man is capable.

Again let me say that clothed in the principles I have enunciated, principles that are not my own but born of God and fostered through the ages, everything else will come in due order. Without these principles our life and ministry must be barren and the fruit of our work dust and ashes. With them we can see by faith the heavenly Jerusalem descending from God, and gathering mankind into its saving embrace.

MY LORD AND MY GOD

THOU art a part of all my life has been
Saving these wound-prints, they alone my sin,
Yet I have known Thee best through suffering,
Jesu, my Lord!

Thou—the Beginning and the finished Whole,
Substance and Sequence and abundant Goal—
Thou art the twice-born Son of every soul,
Jesu, my God!

LILLA VASS SHEPHERD.

NOSEGAYS OF DEVOTION

ST. FRANCIS DE SALES counsels those under his direction to begin each day with spiritual exercises, and to gather therefrom what he calls "a little nosegay of devotion" to carry throughout the day. He explains his meaning in this way: "One who has been walking in a beautiful garden does not willingly go away without gathering four or five flowers to keep and smell the whole day after, so when our spirit has been expatiating in some mystery of divine grace, we ought to select one or two or three points which we have found most pleasant, and which are most proper for our advancement, to think frequently upon them, and to smell them as it were spiritually for the rest of the day."

—By Way of Illustration.

A CATHEDRAL OF YOUTH

BY DON DE MICHAELS

ADMITTEDLY, the youth of today, through its adaptability to the use of modern machines and methods, has increased the tempo of everyday life. Still, young people have at the same time added to the facility with which they tackle jobs that in the past were considered beyond men of their age, and unthinkable for women.

And so in Chicago youth champions the Cathedral Fund and takes a typically modern means of breaking down resistance to the idea, while at the same time adding a few thousand dollars toward the constantly growing total. The young people's association of the diocese is giving a dance to raise funds with which to build the new St. James' Cathedral.

While it is granted that the annual May Ball sponsored by the association will raise but a small part of the cost of the cathedral, it is, however, the most profitable endeavor they can undertake as a body to make some financial contribution to the work. The success of their efforts is attested by the increasing popularity of the May Ball. So large has the attendance grown that it had to be removed from the Drake Hotel to more commodious quarters in the Stevens.

"Upwards of \$8,000 has been raised for the Cathedral Fund by the three May Balls presented thus far," David E. Evans, president of the association, said recently. "We expect to surpass the \$3,300 we raised last year with the fourth annual May Ball. However, the money we raise is but a small part of the benefit accruing to the Cathedral Fund through the May Ball and its attendant publicity. Our young people are educating themselves to the value of the cathedral in their lives, not only from a religious viewpoint, but also in connection with their daily activities.

"Then, too," he said, "the May Ball has crumbled the hesitancy of the older people toward offering small contributions to the fund. If they do not feel able or desirous of making such offers direct to the fund, they may do so by purchasing patrons' tickets for the May Ball at \$10, or boxes at \$50, and at the same time enjoy the festivities together with other members of their party.

"The May Ball has become the outstanding social event of the year," Mr. Evans added. "The manifest pleasure of our Bishop in the interest taken by Churchmen and their friends in making the Ball a success has created an attitude of regarding the Ball as a testimonial of the diocese's appreciation of his work."

General admission tickets to the fourth annual May Ball will again be \$3.00 per couple, as they were last year. Each patron is entitled to bring a party of four and boxes will contain seats for a party of six. One of the outstanding orchestras of the state, Bill Donahue and his University of Illinois orchestra, will supply the music for dancing. The Grand Ballroom of the Stevens, which will be the scene of this year's May Ball, is the biggest and most beautiful room of its kind in the middle west.

Cognizant of the fact that every cent above actual expenses is turned into the Cathedral Fund, an increasing number of prominent Church and society leaders lend their aid each year in making the presentation more successful than the previous affairs. Many persons not communicants of the Episcopal Church attend the May Ball each year, glad to do their bit to aid the project, realizing that the new cathedral will greatly increase the city's religious and architectural prestige.

John D. Emery of the Church of the Atonement has been appointed general chairman of the 1929 May Ball. William H. Siegmund, St. Paul's-by-the-Lake, is co-chairman with Mr. Emery. Working with them are the following committee chairmen: Boxes, Cynthia Clark; patrons, Roger A. Davis; arrangements, Courtenay Barber, Jr.; financial, Lonsdale N. West; program, Lauris Baldwin; tickets, George W. Gilliland, Jr.; publicity, David E. Evans; orchestra, William E. Whitely; and entertainment, Eugene Hadley.

A group of six young women and six men are co-operating directly with the above committee chairmen. In addition, two young people in each parish are active in sponsoring the May Ball efforts of their parish members.

AROUND THE CLOCK

By Evelyn A. Cummins

THE Grim Reaper swings his sickle even in the estates of the Church, and recent months have taken from Christianity some of its great leaders.

THE Rev. G. A. Studdert-Kennedy died, if we are to believe Canon Raven of England, of overwork. The belated complaint of the Canon is that "when he came to us in illness and uncomplaining no one of the hundreds whose cars brought them to hear him ever offered him a lift." Surely Jesus would add what is implied in His great judgment parable, "I was tired and ye gave me help," as a mark of Christian virtue. What about your own pastor?

BISHOP Brent's death ("Everybody's Bishop," the *Christian Century* called him) leaves a terrible gap in our own ranks and his mantle will not be so easily passed on as was Elijah's. The *New York Times* said of him in an editorial: "It was his manner of doing his work that will be longest remembered. A man of great tolerance and breadth, whenever he found other people or other churches seeking to attain the same ends that he sought, he was always ready to cooperate. . . . He never tried to lure men from the faith of their fathers. . . . It was his capacity for drawing men to him that gave him his influence as a spiritual leader. . . . Even in death his influence persists—the memory of a man who by his mere presence was able to lift his fellows above the sordid. . . ."

ON April 3d there passed on, as quietly as he had stayed among us, a leader of American religious thought. Professor Gerald Birney Smith of the University of Chicago Divinity School was a Liberal not only in doctrine but, what is rarer and more precious in religion, in attitude toward those with whom he could not agree. He sought first of all to understand, and out of that came his sympathetic presentation of others' points of view, and his penetrating criticisms. His books always show that clarity and ease which mark the writings of the scholar who has assimilated his material. As the editor of the *Journal of Religion*, and the author of *Current Christian Thinking* and of *Principles of Christian Living*, he stated issues which touch the religion of all thoughtful Christians, and he stated them always with sympathy.

ONLY two days later came the news of the death of Francis Aidan Cardinal Gasquet, the great English Benedictine scholar, at the age of 83. As the director of the stupendous task of revising the Vulgate, he labored for twenty-two years upon a work which he knew would never be finished in his lifetime. This revision of the fourth-century Latin translation of St. Jerome demanded the examination of some twenty thousand manuscripts, with seven hundred distinct versions of the Vulgate itself. For his brilliant work on this commission the Pope gave him in 1914 the cardinal's hat.

His special field of scholarship was Anglican Orders, on which he published two authoritative works: *Henry VIII and the English Monasteries*, and *Edward VI and the Book of Common Prayer*. He also spoke on this theme during his visit to the United States in 1913, his sermons on the English Reformation at St. Patrick's Cathedral calling forth sermons in reply from Bishop Stires, then rector of St. Thomas' in New York. The controversy attracted wide attention among Churchmen at the time.

JUDAISM has suffered a great loss in the death of Dr. Max Heller, the Zionist leader in the South. He lived to visit the Palestinian settlements, to the inauguration of which he had given such untiring labors. A great Hebrew scholar, and latterly professor of the Hebrew Language in Tulane University, his name is also associated with the abolition of the Louisiana Lottery.

SPEAKING of the Hebrew language, considerable discussion has been aroused by a proposal to Latinize the Hebrew alphabet. The present interest in the idea seems to arise from the success of Mustapha Kemal in reducing Turkish to Latin characters. A Palestinian journalist, Ittamar Ben Avi, is credited with the suggestion as far back as 1915, and recently began the publication in the Latinized form of a Hebrew newspaper in Jerusalem.

Its obvious advantage is its conformity with Western usage, which is steadily encroaching on the East, Near and Far. The Latin script has the advantage of running from left to right, a more rapid mode of writing than from right to left. Inasmuch as the Latin alphabet itself derives, through the Greek, from the Semitic characters, the proposed change is like having an ancestor yield control to his offspring. It is interesting to note that Greek was first written from right to left, then in alternate directions like an ox ploughing a field, and eventually from left to right.

But criticisms of the plan have not been wanting. A writer to the *New York Times* points out that the Latin letters will not accommodate the Hebrew sounds. Thus *tz* does not reproduce the letter *tzaddi*, nor *ch* the letter *caph*. But this critic should remember that when the Semitic letters were formed from the Egyptian ecclesiastical script letters were added, and the history of our Latin alphabet itself contains incidents of Greek letters being dropped and then restored when needed. Alphabets have always been flexible in the service of convenient usage.

AN event of the greatest cultural importance is to take place at Rome in the latter half of June. The World Congress of Libraries and Bibliography will then hold its first meeting. Of special interest to Christians will be the exhibition of early manuscripts, many of which will be brought together under the same roof for the first time. Other cities will hold special exhibitions of the illuminators' and the printers' arts, including Madena which will show the rare Bible of Borso Deste. Dispatches do not indicate whether the Vatican's valuable manuscripts will be displayed, unless the vague reference to codex lent by the Pope be taken to mean the famous *Codex Vaticanus*, an almost complete fourth-century Greek version of the entire Bible.

IN view of the new relations between the Fascist régime and the Holy See we cannot help wondering about the reaction of the Church to the following "Decalogue of the Young Fascist":

- "1. Know thou that the Fascist, and especially the militia member, should not believe in perpetual peace.
- "2. Days in prison are always merited.
- "3. One serves one's fatherland even by standing guard over a gasoline tank.
- "4. A companion must be a brother: first, because he lives with thee and, second, because he thinks like thee.
- "5. A musket, the ammunition belt, and so forth, are not entrusted to thee to be worn out at thine ease, but to be preserved for time of war.
- "6. Don't ever say, 'The government will pay so much!' because it is thou thyself who payest, and the government is that which thou hast wished and for which thou hast donned the uniform.
- "7. Discipline is the sun of the armies: without it there are no soldiers, but confusion and defeat.
- "8. Mussolini is always right.
- "9. The volunteer profits by no extenuating circumstances when he disobeys.
- "10. One thing should be dear to thee above all: the life of the Duce."

There would seem to be an inevitable clash unless Mussolini conforms to Church opinion. And what about the consistency of the Fascist tenth commandment with the Hebrew first commandment? How far will the Vatican Treaty and Concordat settle this conflict of loyalties for the Italian Catholic?

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.

BISHOP BRENT AND THE ARMY

To the Editor of *The Living Church*:

THE PASSING of Bishop Brent in the fullness of his powers is a personal sorrow to great numbers of men, women, and children of the Army, with whom he was so intimately associated in widely separated fields of common labor, achievement, and sacrifice for more than a quarter of a century.

A tabulation of the men and women of the Army whom Bishop Brent married, and buried, and whose children he baptized, would be almost a roster of the officers before the great war.

To this large group he was ever an affectionate friend, wise counselor, and beloved pastor; the Army will not soon again see his like.

Washington, D. C.

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

A NOTABLE LENTEN OBSERVANCE

To the Editor of *The Living Church*:

A FEW WEEKS AGO I noticed in *THE LIVING CHURCH* an editorial on the lack of Lenten observance. May I indulge for a few moments, for I have lately returned from a parish down in old Mississippi, where they really observe the Lenten season? Best of all it is done in a business-like way, for the rector of the parish sometime before the Lenten season outlined a plan to his group leaders which seemed reasonable and helpful, and they were heartily in favor of the plan. The plan briefly was this:

Ash Wednesday to Saturday were the days of preparation.

First week of Lent. Duties—Bible readings which were sent each parishioner. Everyone reading the Bible. Church attendance daily at five. Frequent Communions.

Second week of Lent. Week of Study—Five groups in the parish. The rector met each group twice during that week for a study of the Church's Program. Daily attendance at five P.M. Frequent Communions stressed.

Third week of Lent. Week of Visiting—Each member of the parish was asked to make seven calls that week—a call a day. The rector sent out to each individual the names of all calls to be made. I feel he sent people to call on some that he had reason to feel were not on especially friendly terms. It worked—over seven hundred calls were made. Continued daily service at five P.M., with address daily, and frequent Communions stressed.

Fourth week of Lent. Week of Intercession—The church had men and women constantly from ten A.M. until 5 P.M., praying. This constant offering of intercessions before the altar went on all through the week, sometimes one or two, sometimes ten or twenty or more, from ten until five. Again the people were given definite and specific prayers to read, and specific intercessions to make.

Fifth week of Lent—This week brought the Lenten season home a little closer. It was the Week of Self Denial. A number of Communion services during the week, the daily Evensong with sermon at five. Suggestions were made as to self denial, and this week brought the climax to the last week.

Sixth week of Lent. Week of Sacrifice—The writer was in the parish from Palm Sunday to Easter, holding a mission which ended on Good Friday. The various groups in the parish were given a certain morning during the week for corporate Communion. At no morning was there less than forty-one persons making their Communion, besides those who did not receive. Maundy Thursday eighty-eight persons made their Communions. Then they had to listen to me daily at five P.M., as well, with attendance at about one hundred daily, and some days more. Good Friday saw an attendance of about two hundred for the Three Hours' Service. Men were in evidence daily at five o'clock (about one-third of the daily congregation were men). And Good Friday night the choir sang *DuBois' Seven Last Words*. The church was filled with a few hundred turned away because lack of space, even standing room, to hear

one of the most reverent presentations it has ever been my good fortune to hear.

It is needless to say that the Easter joy was truly present, with a very large number of Communions, the largest in the history of the parish, and of course the largest Easter offering the parish has ever known. The writer felt it a privilege to be in that parish for that week, and if his efforts brought any spiritual comfort and blessing, he wishes to say that he received far more than he could have given because of the serious, decided effort on the entire congregation under the leadership of the rector of Holy Trinity, Vicksburg, to keep a helpful, prayerful Lent.

Evanston, Ill.

(Rev.) FREDERICK G. DEIS.

CHURCH COLLEGES AND THE MINISTRY

To the Editor of *The Living Church*:

I WONDER if you would mind printing, in this letter from me, certain facts lately issued by the Department of Religious Education of our Church which are likely to be overlooked by those in our communion who are anxious to promote enlistments and proper training of men for the ministry, and who may fail to realize the importance of the Church colleges in bringing these things about.

From 1916 to 1928 twenty-two per cent of the men who entered the ministry who had had proper college training came from the five Church colleges, although during most of that period the total enrolment of all five of them was less than twelve hundred students. They provided, in every one of those twelve years, out of this tiny enrolment, more men who went into the ministry than all of the state colleges and universities put together.

During these twelve years St. Stephen's College sent 88 well trained Bachelors into the Sacred ministry; Kenyon sent 51; the University of the South sent 48; Hobart sent 36; and Trinity sent 33—a total of 256 properly trained men, or over 20 each year.

It is also interesting to note that there are at the present time in the theological seminaries of this country 21 graduates of St. Stephen's College, 15 of Kenyon College, 13 of Hobart College, 9 of Sewanee, and 3 of Trinity. Against these figures one may point out that there are in those same seminaries 11 graduates from Harvard, 4 of Yale, 2 of Cornell, 2 of William and Mary, 2 of Dartmouth, 2 of Williams, and 2 of Amherst.

These figures corroborate the claims which the Association of Church Colleges executives, of which I am the secretary, have been making to the Church for a long time. Persons who are really interested in promoting the enlistment and proper training of men for the ministry, and to whom has been entrusted something of this world's goods, may well consider whether or not gifts and legacies to these institutions, all of which are under-supported—disgracefully under-supported—by the Episcopal Church, may not be advisable.

(Rev.) BERNARD I. BELL,
Warden, St. Stephen's College,
Annandale-on-Hudson, N. Y. Columbia University.

FATHER WILLIAM EXPLAINS

To the Editor of *The Living Church*:

WE ARE taught that one glory of the Anglican Church is its Book of *Common Prayer* and that another is its English Mass; yet we hear of priests discussing and upholding a practice that dims both glories—namely, the practice of saying the Mass in a tone so low that the people can't hear it. This practice is very puzzling to plain lay-folk.

Let Father William explain it:

"You are young, Father William," the old layman said,
"You in vigor and voice all surpass;
Then why mumble as though without tooth in your head,
Whenever you celebrate Mass?"
His reverence was pained, "My dear fellow," said he,
"Use some logic—some logic—I pray.
I mutter because the Mass matters, you see,
My reason's as clear as the day."

St. Augustine, Fla.

EMMA HAZLETON CARROLL.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE JERUSALEM MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL, MARCH-APRIL, 1928. New York and London: International Missionary Council. In eight volumes. \$7.00 per set. Also sold separately.

ON MARCH 24-April 8, 1928, the International Missionary Council, including members from many nations and many different aspects of Christian thought, met in Jerusalem to discuss conditions and problems in the modern mission field, and possible plans and methods for future work. The report of the addresses and discussions of this council is published in eight volumes. Each volume contains the full text of the preliminary papers prepared for the Council, a summary of discussion, and the statement finally adopted. The series provides a comprehensive survey of the mission field, with practical suggestions for the adaptation of methods to meet changing world conditions which will be of vital interest to all those concerned with the direction of Christian work, and should be of interest to all those who hope for a better world. The eight volumes furnish invaluable reference material for missionary libraries.

THE FIRST VOLUME deals with *The Christian Life and Message in Relation to non-Christian Systems of Thought and Life*. The papers, while differing in style and in detail, are written from the same perspective. They set forth the main teachings of each one of the great non-Christian religious systems, point out the essential differences between these and Christianity, and show that Christ is a fulfilment of the highest aspirations of all peoples.

THE SECOND VOLUME, on *Religious Education*, contains a preliminary Paper in which religious education is defined as follows:

"Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

In the light of this definition the problem of religious education is discussed in the modern world with its new contact of peoples, the revolt against authority, and the acceptance of scientific attitudes toward life. Significant tendencies in modern education from which religious education might derive strength are noted, with suggested applications of these principles. The preliminary paper is followed by reports on the findings of Conferences on Religious Education in Asia, and at the Le Zoute Conference in regard to Africa.

THE THIRD VOLUME deals with *The Relation Between Younger and Older Churches*. In addition to prepared papers on the problems and possibilities of indigenous churches, this volume contains some official statements on devolution in India, South America, Japan, Australia, China, New Zealand, and also the Constitutions of some recently developed Churches on the mission field. The whole volume offers a rich mine of opinion and experience on that most important problem of the modern mission field, the indigenous church. While problems and solutions necessarily vary with the fields, the thorough survey of the steps that have already been taken, and the suggested possibilities for a hopeful future found in this treatment of the subject, must be helpful to all those whose attention has been engaged by this question.

THE FOURTH VOLUME—*The Christian Mission in the Light of Race Conflict*—provides a partial presentation of this great question limited to the problems of race conflict on the North American continent, both in regard to the Negro and to the Oriental peoples on the Pacific Coast, except for one paper on the Relations Between the Black and White Races in South Africa. An interesting summary is given of agencies for inter-racial coöperation in the United States. The statement of the Council in regard to a Christian attitude toward other races is admirably phrased.

IN THE fifth volume the problems connected with the recent industrial growth in Asia, Latin America, Africa, and among primitive peoples are outlined and discussed under the title *The Christian Mission in Relation to Industrial Problems*. The discussion and the statement of the Council cover the broad subject of the Christian's approach to industrial problems whether at home or abroad. The general need is summed up thus:

"But you cannot in practice maintain two incompatible standards of morality side by side. You cannot at once preach the religion of Christianity and practice the religion of material success, which is the creed of a great part of the Western world and is the true competitor of Christianity for the allegiance of mankind."

An Appendix contains Article 123 of the Mexican Constitution of 1917: Of Labor and Social Welfare.

A VERY FULL presentation of *The Christian Mission in Relation to Rural Problems* is given in the sixth volume, with papers and discussions on the subject as a whole, and on conditions in special fields, including Korea, China, and India, with a summary statement on rural Asia. Examples of the work of Christian missions in rural areas are given, and necessary factors in working out a program are summarized. The necessity of special consideration for this problem is urged both because of the tremendous numbers of people involved—nearly one billion—and the great issues of civilization which are at stake.

IN THE seventh volume the necessity for and the strength of *International Missionary Coöperation* are forcibly presented. This question is discussed both in relation to its desirability and its practicability, with suggestions as to the character of national Christian councils and of the future organization of the International Missionary Council. Resolutions passed by various interdenominational meetings of note and Constitutions of existing national and regional Christian organizations are included. The Council's statement closes with these words: "We are called today to a new discovery of spiritual unity, faith, and power, that we may prove our message to be adequate to a world need."

IN READING the last volume, in which *Addresses on General Subjects* are given, one cannot but feel that this report provides a world view of the modern missionary field that has value for every believer in the missionary cause. The papers have been prepared by authorities on their subjects, the discussions include statements from many lands, problems have been frankly faced, methods have been carefully scrutinized, future plans have been prayerfully compared; and throughout the one great aim—to bring Christ to the world—has been kept at the center. This report should provide not only an interesting study of the world in the light of Christian purpose, but a source of help and strength for the work of Christian missions all over the world.

LAURA F. BOYER.

The Living Church

Established 1878

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

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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



APRIL

- 21. Third Sunday after Easter.
- 25. Thursday. St. Mark.
- 28. Fourth Sunday after Easter.
- 30. Tuesday.

CALENDAR OF COMING EVENTS

APRIL

- 23. Convocation of Salina.
- 24. Synod of Eighth Province, Montecito, Calif.
- 26. National conference of Woman's Auxiliary, Racine, Wis.
- 27. Convocation of Honolulu.
- 30. Church Congress, Ann Arbor, Mich.

APPOINTMENTS ACCEPTED

ALDEN, Rev. HARRY, formerly rector of Good Shepherd Church, Omaha, Neb.; to be priest-in-charge of Christ Church, Kingman, and All Saints' Church, Pratt, Kans. (Sa.)

COREY, Rev. HOLLIS HAMILTON, formerly missionary-in-charge of St. Barnabas' Mission, Okaya, Nagano Ken, Japan; has become priest-in-charge of Church of the Holy Apostles, Hilo, Hawaii.

DE MOTT, Rev. GEORGE C., formerly rector of St. Stephen's Church, Portland, Me.; has become priest-in-charge of St. Mary's Church, Rockport, Mass.

DONEGAN, Rev. HORACE W. B., formerly assistant at All Saints' Church, Worcester, Mass.; to be rector of Christ Church, Baltimore, Md. New address, Christ Church Study, St. Paul and Chase Sts., Baltimore, Md. May 1st.

DOTY, Rev. WALTER P., formerly curate of St. Paul's Cathedral, Los Angeles; to be chaplain, U. S. N., with rank as lieutenant (junior grade). New address, 11th Naval District, San Diego, Calif. April 15th.

GESNER, Rev. CONRAD H., formerly canon missionary of Calvary Cathedral, Sioux Falls, S. D.; to be rector of Trinity Church, Pierre, S. D. May 1st.

KENNERLY, Rev. W. W., D.D., formerly priest-in-charge of Trinity Church, Lander, Wyo.; to be rector of St. Luke's Church, Metuchen, N. J. May 1st.

REED, Rev. F. PHILIP OSMOND, formerly rector of Grace Church, Traverse City, Mich. (W.M.); to be rector of St. John's Church, Elkhorn, Wis. (Mil.) Address, 15 So. Church St., Elkhorn, Wis.

TORRENCE, Rev. W. CLAYTON, priest-in-charge of McIlhany parish, Albemarle Co., Va.; to be rector of Somerset parish, Somerset Co., with charge of Wicomico parish, Mount Vernon, Md. (E.) Address, Princess Anne, Md. May 1st.

WALSH, Rev. TRACY E., formerly priest-in-charge of St. Thomas' Church, Clarksdale, Ark.; has become rector of Trinity Church, Renovo, Pa. (Har.)

WARD, Rev. WILLIAM H., formerly priest-in-charge of Church of the Ascension, Twin Falls, Idaho; to be priest-in-charge of St. David's Mission, Ray, Ariz.

ZIEGLER, Rev. HARRY RUDY, of Granite City, Ill. (Sp.); to be rector of Trinity Church, Elkton, and St. Augustine's parish, Chesapeake Bay, Md. (E.) Address, Elkton.

RESIGNATIONS

MURPHY, Rev. CHARLES T., as rector of All Saints' Church, San Diego, Calif. (L.A.)

SASSÉ, Rev. LEWIS, 2d, as vicar of Church of the Redeemer, Los Angeles.

NEW ADDRESSES

SLATTERY, Rt. Rev. CHARLES L., D.D., Bishop of Massachusetts, formerly 290 Marlborough St.; 175 Beacon St., Boston.

BRUCE, Rev. EDWARD M., formerly of La Jolla, Calif.; 19 Via Erta Canina, Florence, Italy.

CASTLEMAN, Rev. LAURISTON, rector of Church of the Epiphany, Brooklyn, formerly 1722 Avenue R.; 1808 East 18th St., Brooklyn.

KEITER, Rev. WALTER B., executive secretary of diocese of Minnesota, formerly 131 E. 14th St.; 2344 Nicollet Ave., Minneapolis.

LITTELL, Rev. S. H.; American Church Mission, Hankow, China.

PLUMMER, Ven. JAMES F., recently become archdeacon of Middle Tennessee, formerly Nashville; Tullahoma, Tenn.

TAYLOR, Rev. D. F., formerly 716 Dallas Ave.; 909 Andrews St., Houston, Tex.

WATKINS, Rev. S. HALSTED, formerly of New York City; Arlington, Bennington Co., Vt.

TEMPORARY ADDRESS

KINSOLVING, Rev. ARTHUR B., D.D., rector of St. Paul's Church, Baltimore, sailed on the S.S. *Homeric* April 13th for a two months' stay in Europe. Address, care of Morgan and Co., Paris.

ORDINATIONS

DEACON

NORTH TEXAS—On Sunday, April 7th, the Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, ordained WILLIAM HENRY MARTIN to the diaconate in the mission of St. Mary the Virgin, Big Spring.

The candidate was presented by the Rev. Alex B. Hanson of Colorado, and Bishop Seaman preached the sermon.

Mr. Martin is to be deacon-in-charge of the mission of St. Mary the Virgin, at Big Spring, with address at 505 Runnels street.

PRIEST

OHIO—On Tuesday morning, March 12th, the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, advanced the Rev. GEORGE STANLEY WEST to the priesthood in Grace Church, Toledo. The Very Rev. Francis S. White, dean of Trinity Cathedral, was the presenter and preacher. There were ten clergy present.

DIED

SEABURY—Died in Boston, March 27th, CATHARINE REGINA SEABURY, of Mendon, Mass., daughter of the late Rev. Samuel Seabury, D.D., of the General Theological Seminary, and of Mary Ann Schuyler Jones Seabury, his wife, and great grand-daughter of the Rt. Rev. Samuel Seabury, D.D., first Bishop of the American Church.

"Grant unto her, O Lord, eternal rest, And let light perpetual shine upon her."

YERKES—EUPHEMIA H. YERKES, wife of the Rev. Royden K. Yerkes, died on March 20th, at her home in Merion, Pa.

RESOLUTION

Robert Barlow Berry

The rector, wardens, and vestrymen of St. Luke's Episcopal Church of Westville, N. J., desire to place on record their feeling of sincere personal sorrow, and great official loss in the death of their recent fellow member, ROBERT BARLOW BERRY.

During the past thirteen years Mr. Berry was junior warden and treasurer of the church, and was ever faithful in the discharge of his religious obligations, and devoted to the fulfillment of the tasks of his official position.

We thank God for his good example, and pray that in the near presence of his Lord the divine light may perpetually shine upon him, and eternal peace be with him.

Copies of this minute to be sent to his bereaved family and to THE LIVING CHURCH. (Signed)

JOHN M. CHATTIN,

Rector.

MORRELL A. WOLF, Sr.,

Secretary.

Westville, N. J.
March 6, 1929.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

SECRETARY, MALE, GOOD SPELLER, who can take dictation in shorthand and use typewriter. Salary \$65.00 per month, room, board, and laundry. Address, BROTHER SUPERIOR, St. Barnabas' Home, Gibsonia, Pa.

WANTED—A REFINED WOMAN, AS housekeeper-companion to elderly lady, with teacher daughter. Must have kindly, cheerful disposition and be able to do simple cooking and housework. A pleasant home for congenial person. Salary, \$50 a month. Address, MISS RUTH SAYER, 114 78th St., Jackson Heights, N. Y.

POSITIONS WANTED

CLERICAL

PRIEST, 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.

PRIEST AVAILABLE FOR PARISH, 36, married, good references. Minimum requirement \$2,700 and rectory. Address, W-350, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MODERATE LONDON PARISH, England, chaplain British Emigration Department, visiting America, interests of emigration, would supply church, July and August, highest recommendation from bishops, clergy, and laity. Address, CHAPLAIN, 49 Aldwych Rd., Cricklewood, London, England.

YOUNG PRIEST, B.D., UNMARRIED, Active in community welfare and leader in young people's work. Has built church. Highest recommendations. Catholic Churchman. Present salary \$2,200 and room. Would come for smaller salary if parish offers a greater work. Earnest pastor and priest. Box R-349, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHMAN, MIDDLE-AGED, MARRIED, no children. Lay reader, Church school worker, executive ability, desires position. Can manage estate. Reference, B-348, care LIVING CHURCH, Milwaukee, Wis.

GOVERNESS, ENGLISHWOMAN, ANGLO-Catholic, age 29, wants a position with children for the summer months. Several years' experience. Highly recommended. Please write to Miss Doris Woodcock, 5340 Germantown Ave., Germantown, Pa.

LADY ORGANIST, PUPIL OF LUARD Selby, Rochester Cathedral, England, ten years successful experience as choir trainer, good knowledge of plainsong. Fifteen years teacher of singing and piano including three years as principal of a School of Music and Dramatic Art. Excellent references. E-346, LIVING CHURCH, Milwaukee, Wis.

MATRON, HOUSE-MOTHER OR ASSISTANT in school or any institution or parish work. Position desired by thoroughly experienced Churchwoman, with excellent references. Address, J. G. C-343, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER DESIRES EN- gagement. European trained musician of exceptional ability. Experienced trainer and conductor, boy or mixed choirs; fine accompanist; recitalist and good Churchman. Address, ARTHUR EDWARD JONES, 6617 Ogontz Ave., Philadelphia, Pa.

POSITION AS DIRECTOR OF RELIGIOUS education, or parish visitor with Church school work, preferably in the east, by woman with three years' college training in religious education, and six years' experience in parish work. Excellent references. Miss H-347, LIVING CHURCH, Milwaukee, Wis.

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

UNLEAVENED BREAD

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

CHURCH LINEN

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

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

VESTMENTS

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

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

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.

NOTICE

SUMMER SCHOOL FOR CLERGY AND SO- cial Workers at Palfrey Lake, New Brunswick, during August. Subjects: Psychology and its Relation to the Pastoral Ministry. A well qualified physician will give a course in "Pastoral Medicine." Lectures also by Dr. McComb. This camp is on a beautiful lake surrounded by a fine forest. Programs: Mornings, lectures and conferences. Afternoons, recreation such as fishing, motor boating, canoeing, swimming, and walking. Course \$25. Special rates to members of the school and their families for board and cabins. For further information address Mrs. G. A. SAGENDORPH, Emmanuel Church, Boston. Conducted by Elwood Worcester.

THE QUEST OF THE SANGREAL, CON- taining the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, 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.

LENDING LIBRARY

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

MISCELLANEOUS

DON'T PAY ANY MONEY FOR YOUR church organ until it is installed and approved. Then have two and a half years to pay for it. Every church can now have a NEW, finely constructed organ with all equipment and installed in your church by experienced organ men. Made by one of America's best established church organ factories who guarantee every pipe organ they sell. Write now for full details. A. E. HAWES, Straus Bldg., Chicago, Ill.

SEVEN HYMNS FOR WHITSUNDAY, SET to familiar tunes, by the Rev. HENRY M. SAVILLE, 111 Hope St., Providence, R. I. Up to fifty, 10 cts. Over, 5 cts.

TREE RIPENED SOUTH FLORIDA GRAPE Fruit picked to ship to you direct from the grower. Boxes \$4.00. Half boxes \$2.00 f.o.b. Homestead, Fla., while they last. Address E. F. WYMAN, Silver Palm Gardens, Homestead, Fla.

TRAVEL

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

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

BOARDING

Los Angeles

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

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

New York

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

HEALTH RESORT

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

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR- ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the 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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SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, ULSTER CO., N. Y. A RE- treat for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. Conductor, Canon C. Winfred Douglas. No charge. Address, GUEST-MASTER.

RADIO BROADCASTS

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

KFJZ, FORT WORTH, TEXAS, 1370 KILO- cycles (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.

WEBR, BUFFALO, N. Y., 1310 KILO- cycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 p.m., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY. COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 p.m., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO- cycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 a.m. Organ recital every Monday and Thursday from 6:00 to 6:30 p.m., C. S. Time.

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

WRC, WASHINGTON, D. C., 50 KILO- cycles (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 KILO- cycles (270.1). St. Mark's Church, Sunday evening, 8:00 p.m., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO- cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 a.m., C. S. Time.

Church Services

District of Columbia

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

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communion.
 " 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 STOSKOFF, Rector
 REV. J. R. VAUGHAN, Assistant
 Sunday Service: Low Mass, 8:00 A.M.
 Children's Mass, 9:15 A.M.
 High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
 Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
 Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston

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

Church of St. John the Evangelist, Boston

(The Cowley Fathers)

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
 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 7:30 and 9:30.
 Extra Mass Wednesdays 7:00.

Pennsylvania

S. Clement's Church, Philadelphia

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

BOOKS RECEIVED

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

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

Child Nature and Nurture. According to Ludwig von Zinzendorf. By Henry H. Meyer. \$2.50.

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

Spartacus. By Max Kranzthor. \$1.25 net.
High Tide: and Other Stories. By George Hoyt Smith. \$1.25 net.

A Study of the Soul. By G. W. Cowgill. \$1.75 net.

A Book of Rainbows. By Evelyn M. Watson, author of *Flame Wings, Happy Heart Songs, Candle Gold*, etc. \$1.50 net.

Dodd, Mead & Co. Fourth Ave. and 30th St., New York City.

From Job to Job Around the World. By Alfred C. B. Fletcher. With Illustrations from Photographs by Ralph J. Richardson.

Harcourt, Brace & Co. 383 Madison Ave., New York City.

The American Experiment. By Bernard Fay in collaboration with Avery Claffin.

Horace Liveright. 61 West 48th St., New York City.

Henry VIII: The Personal History of a Dynast and His Wives. By Francis Hackett. \$3.00.

Houghton Mifflin Co. 4 Park St., Boston, Mass.

As God Made Them. Illustrating Studies of Webster, Clay, Greeley, and other Famous Victorians. By Gamaliel Bradford. \$3.50.

Ruralist Press. Atlanta, Ga.

From the Ashes. By Ivan Allen. Privately printed.

University of North Carolina Press. Chapel Hill, N. C.

Science and Religion Today. By Thornton Whaling, D.D., LL.D., Litt.D., professor of Systematic Theology and Ethics in the Louisville Presbyterian Theological Seminary. \$1.00.

BULLETINS

Episcopal Theological School. Cambridge, Mass.

The Government of the Episcopal Church. By James Arthur Muller. Supplement to Official Bulletin of the Episcopal Theological School, Vol. XXI, No. 2, April, 1929.

St. Luke's Home. Phoenix, Ariz.

Twenty-first Annual Report of St. Luke's Home for the Treatment of Tuberculosis, Phoenix; St. Luke's in the Desert, Tucson, Arizona; St. Luke's in the Mountains, Prescott, Arizona, 1928.

PAMPHLETS

Association Against the Prohibition Amendment. Washington, D. C.

The Quebec System, a Study in Liquor Control.

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

Francis Xavier. By James Thayer Addison, professor of the History of Religion and Missions at the Episcopal Theological School, Cambridge, Mass. Soldier and Servant Series. Publication No. 155, April, 1929. 30 cts.

Harvard Law School. Cambridge, Mass.

America's Role in the League of Nations. By Manley O. Hudson.

The National Council of the Young Men's Christian Associations of the U. S. A. 347 Madison Ave., New York City.

Christian Citizenship On a World Basis. A Manual of Methods in World Brotherhood. Sponsored by the Association of Boys' Work Secretaries, Boyd I. Walker, president. Edited by World Brotherhood Commission of the A. B. W. S.—L. K. Hall, chairman; Foreign Division, National Council of the Young Men's Christian Associations—J. C. Clark; Boys' Work Section, National Council of the Young Men's Christian Associations—Abel J. Gregg.

Women's Coöperative Guild. 29 Winchester Road, Hampstead, London, England.

The National Care of Motherhood. By Eleanor Barton, J.P.

YEAR BOOKS

Grace House. 802 Broadway, New York City.

Parish Year Book of Grace Church, New York, 1929.

St. Bartholomew's Church. Park Ave. and 51st St., New York City.

Year Book of St. Bartholomew's Parish, New York, 1929.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

FIRE DAMAGES CATHEDRAL IN TORONTO

TORONTO, ONT.—The sanctuary and chancel of St. Alban's Cathedral, Toronto, were gutted by fire Monday afternoon, April 8th. Several stained glass windows were destroyed as well as much of the furniture. The war memorial organ was seriously damaged.

The fire appears to have originated in the crypt. The damage is estimated at \$50,000, but is covered by insurance.

The Bishop was soon on the scene, and with the aid of firemen succeeded in securing the lectern Bible, the register, and other books.

Bishop of Birmingham Issues Order Forbidding Reservation in His Diocese

Departure in Service at Peterborough Cathedral—S. P. G. Celebrates Anniversary

The Living Church News Bureau
London, April 5, 1929

THE BISHOP OF BIRMINGHAM HAS now proclaimed that he will not allow reservation in his diocese under any circumstances, even though it be restricted to the vestry. In instituting the Rev. A. H. Balleine to the vicarage of St. Barnabas, Balsall Heath, Dr. Barnes said that, in the past, there had been some little divergence of opinion between himself and the wishes of a portion, at any rate, of the congregation of that church. About a year after he came to Birmingham as Bishop, in the endeavor to restore order he felt it necessary to ask that certain illegalities connected with public worship should be discontinued. At that time he adopted an attitude as liberal as he felt he could rightly make it, and he asked that there should be no public reservation of the consecrated Elements of the Holy Communion, lest in connection therewith there should grow up those unauthorized services copied from Roman usage which the Church rightly repudiated at the Reformation as involving unsound doctrine. The late vicar of St. Barnabas' undertook that reservation should not be in the open church, and with that agreement he (the Bishop) was content. Since then there had come the decision of Parliament—a right decision, as he thought—that reservation of the consecrated Elements should not be made legal. Had there been no abuses in connection with such reservation, had conditions throughout the Church as a whole been as satisfactory as they were in that particular church and parish, Parliament might quite possibly have taken another attitude, a more favorable attitude, toward the proposals. The suggestions, however, were negatived, and consequently he felt that for the future, in instituting a new vicar to any parish, he must demand that the illegal practice of reservation should cease.

Dr. Barnes is apparently making use of a doubtful legal decision to enforce his dislike of Catholic doctrine and practice.

CHANGE IN SERVICE AT PETERBOROUGH CATHEDRAL

There was a complete departure from the practice of recent years at Peterborough Cathedral on Easter Day, when there was a high celebration of the Holy Communion. The Bishop of Peterborough, the celebrant, and those assisting (the Dean of Peterborough, Bishop Lang, and the Archdeacon of Oakham), were vested in copes. The dean (Dr. J. G. Simpson), who preached, prefaced his sermon by saying:

"At high festivals we shall follow the practice, which has been commenced this morning, of saying Morning Prayer early, and confining the high service to the celebration of Holy Communion. I want you clearly to understand why this is done. It is not because we desire not to have choral Mattins. It is for this reason: At high festivals the Prayer Book orders that at Morning Prayer shall be said the *Quicumque Vult* or Athanasian Creed.

Now there is no authority in the Prayer Book whatsoever to bring Morning Prayer to an end with the *Benedictus*. I want it to be clearly understood that we desire to conform to the Book of 1662, which alone has legal authority in the Church of England. Therefore we are confronted with this alternative. Either those who feel aggrieved by the retention of the Athanasian Creed must be compelled to listen to it, or we must adopt the practice which we have, in fact, preferred."

The satisfaction which Catholics will feel at what is undoubtedly a forward step will be tempered somewhat by the dean's explanation of the new departure. Dr. Simpson appears to dislike so much the recitation of the Athanasian Creed at high festivals, according to the Prayer Book order, that he is willing that Mattins shall give place to Mass! His explanation leaves the uncomfortable impression that he has chosen, of two evils, what seems to him the lesser. The ways of some of our Church dignitaries are often very strange!

ANNIVERSARY WEEK OF S. P. G.

The anniversary week of the Society for the Propagation of the Gospel is to be observed from April 15th to 20th. The program includes (in addition to the usual features and a repetition of the Home Service Exhibition) a social gathering for all S. P. G. workers at the Church House, Westminster, on the evening of Monday, April 15th, when the Guild of Players will present a new missionary play. This gathering is additional to the afternoon "at home" held by the secretary and Mrs. Waddy at S. P. G. House from four to five on Monday.

Archbishop Lord Davidson will be the principal speaker at the annual meeting on Thursday afternoon, April 18th, at which the Archbishop of York will preside. Dr. Temple will also be the celebrant at the annual Eucharist at Westminster Abbey, and will preside over the Albert Hall gathering on Thursday evening. Friday evening will be devoted to the second Albert Hall meeting, when the speeches by the Rev. J. Levo, the Rev. H. E. Hyde, and the secretary, Mr. Waddy, will be concerned with work among our own people overseas. A prayer meeting will be conducted by the Bishop of St. Albans at St. Martin-in-the-Fields on Wednesday the 17th; and a quiet day at S. P. G. House, on Friday the 19th, will be conducted by the Rev. H. P. Statham, who has been appointed special S. P. G. messenger in connection with the Prayer Movement.

APPOINTED CHAPLAIN TO THE KING

Canon Homes Dudden, the master of Pembroke College, Oxford (Dr. Johnson's old college), who has been appointed a chaplain to the King in place of the Rev. G. A. Studdert-Kennedy; came to the fore about ten years ago as rector of the fashionable West-end church of Holy Trinity, Sloane square, where he gained a reputation as a preacher.

Academic rather than parochial work has always been to his taste, and his theological record, as a writer, lecturer, and the winner of various university prizes, is brilliant.

But if Canon Dudden is of a less obviously democratic type than "Wood-

bine Willie," there is nothing of the dry-as-dust theologian about him, for he has warm human sympathies, and the tragic years 1914-18 were responsible for the publication of his exceedingly fine volume on *The Problem of Human Suffering and the War*, which was probably the best attempt at the solution of what is to so many an insoluble problem.

THE RELIGIOUS EDUCATION OF STUDENTS

The Bishop of Southwell (Dr. Mosley), writing in the *Southwell Diocesan Magazine* on religious education, says:

"While we are rightly concerned in the maintenance of our elementary schools, yet we ought not to lose sight of the fact that by far the most important development in national education in the last twenty years has been the growth of the public secondary schools, which are controlled by the local education authority, and which receive the most competent children from our own elementary schools. Under the Hadow Scheme we have to face the fact that in the future many of the children over eleven years will pass out of our hands into some form of senior school. It is abundantly clear that these secondary and senior schools will become the most important factor in our system of national education. It is from these schools that children will pass into the teaching profession and other spheres of influence. It is therefore of supreme importance that the education given in these schools shall be as full and adequate as possible.

"There are, I am thankful to say, many significant signs that show that nearly all our leaders of educational thought hold that an education from which religious thought is left out is neither full nor adequate. An education which leaves out religion must be defective, starving the scholar in what we believe to be the most important side of his nature. The board of education does little to encourage religion in secondary schools, and the responsibility of deciding what religious instruction, if any, shall be given in provided secondary and senior schools is thrown upon each local authority. In our consideration of the schools situation in this diocese I would urge that we should face this question of the future of our senior scholars. It is to the head teachers that we owe such religious teaching as is given in secondary and senior schools; but the pressure of examination is a constant temptation to any head teacher to drop the religious teaching in the school, and so secure an extra period for secular subjects. The present state of things is serious. The quality of the religious instruction that is given to children over eleven years and the influence exercised upon them is of momentous importance, and the duty of surveying the situation and of taking all practicable steps to secure any possible improvement is laid upon us. Religious education is by no means the same as religious instruction. Religious education depends upon the faith, love, knowledge, and wisdom of the teacher."

ELECT NEW BISHOP OF BOMBAY

The Rev. Richard Dyke Acland, secretary of the S. P. G. in Bombay, has been nominated to the bishopric of Bombay, vacant by the resignation of Dr. E. J. Palmer. This will be the last nomination by the Crown to an Indian see, as the act disestablishing the Church in India takes effect this year.

The new Bishop, who is forty-seven years of age, and has spent nearly twenty years in India, graduated at Keble College, Oxford, in 1904, and after the usual course at Cuddesdon was ordained in 1905. For five or six years he was curate of Upton with Chalvey, Buckinghamshire, and in 1910 he went to India as S. P. G. mission-

ary at Ahmednagar. After two years there he was stationed in turn at Kolhapur, Sonai, and Dapoli, and since 1924 he has been S. P. G. secretary for the diocese of Bombay. Last year he was appointed an honorary canon of Bombay Cathedral. The diocese of Bombay covers an area

of over 110,000 square miles, with a Church population of about 19,000, and an estimated total population (including the native states) of over 19,000,000. Dr. Palmer, whom the new Bishop succeeds, was appointed to the see twenty-one years ago. GEORGE PARSONS.

Abyssinians Agree to Consecration of Egyptian Copt as Archbishop

Demand Bishops of Their Own Nationality—Five Monks to Be Consecrated

L. C. European Correspondence
Venice, Italy, March 29, 1929

WE HAVE SAID THAT IN THESE DAYS national Churches are claiming autocephalous rights all the world over. Certainly when we find that movement extending even to the Abyssinians, among "the blameless Ethiopians," it seems hard for it to produce itself much further.

Such, however, is the fact. The Abyssinians have always been dependent on "the throne of the Evangelist" for their bishops. This has been so ever since the day of the released Christian slave, Frumentius, who won freedom in the land of his captivity and taught his masters the faith of the Christ.

On his release, he sought out the Bishop of Alexandria, the great Athanasius, and begged him to send a bishop to teach Abyssinians the faith. "You come to us like Joseph from his prison, son," said the great prelate, "and I reply like Pharaoh of old: 'Can we find such a man as this, a man in whom the spirit of God is?'" So Frumentius went back as Bishop to Abyssinia, and since that fourth century beginning the Church of the land has looked to Alexandria as a Mother. An attempt made by Rome in the seventeenth century to win their allegiance by political means succeeded for an hour, but soon failed. Now, however, while still protesting loyalty to the Coptic Patriarch at Alexandria, they demand to have bishops of their own nationality.

For some time past this demand has been made, and matters have been put off. The reason given was that there were no men learned enough for the episcopate among the native clergy. The fact was true enough, for if King Solomon was the ancestor of the present royal house of the Ethiopia, his Majesty's learning has not been hereditary in the land. If ignorance be a note of sanctity (and it would seem that there are some in America who subscribe to that medieval doctrine), the Church of Abyssinia is holier than any other branch of the Church, Catholic or heretical, with one possible exception in the Nestorians.

Actually, the dislike of the Copts to the consecration of Abyssinian bishops was not their ignorance, but the fear that if three of them got together they might consecrate an independent Patriarch of Abyssinia, as by the canons they might.

They were, of course, prepared to send as many Coptic bishops as could possibly be needed, but there the Abyssinians had their own objection to raise! They held the Copts to be as ignorant as the Copts held them. There was not one among them who knew Amharic, the ancient and liturgical language of the Abyssinians. How then could they possibly conduct the services?

As then Egyptians would not consecrate any Abyssinians, and Abyssinians would accept no Egyptians (Copts) a deadlock was reached. It is now nearly three years since the death of the last "abuna" (bishop) in Abyssinia, and for that time this strictly episcopal Church has had to get on without a bishop at all.

AGREE TO CONSECRATION OF ARCHBISHOP AND BISHOPS

Now, however, an agreement has been reached. The regent of Abyssinia, Ras Tafari, sent his minister of education to Egypt; the visit was quite unofficial, and the nominal object of it was to study the Egyptian educational system. Actually, his Excellency had authority to rub it into the Copts that something must be done if they wished to retain Abyssinian alle-

giance at all. Leading Coptic laymen in Egypt saw the urgency of the matter, and insisted that the ecclesiastics must come to some sort of arrangement.

An agreement was accordingly made, whereby an Egyptian Copt shall at once be consecrated by the Alexandrine patriarch as Archbishop of Abyssinia. He is, however, to be given colleagues. Five Abyssinian monks are to be consecrated bishops and sent to work in their own land. The fears of the Coptic Church, however, find expression in the oath these bishops are to take at consecration. They are solemnly to swear that they will never crown a king; that they will never consecrate a patriarch; that they will never take part in politics! They are to remain faithful to the Coptic Church, and if they fail in any of these conditions, they acknowledge that they will justly be punished by excommunication!

On the other hand, provision for a supply of future Coptic bishops for Abyssinia is to be made. Learned Abyssinian monks—or at least monks who are learned in the peculiar Abyssinian way—are to be sent down the Nile to Egypt, there to teach the sacred Amharic tongue to selected Coptic monks, so that these may be possible bishops in future for the blameless Ethiopian. Verily it does take all sorts to make a world, or a Catholic Church. W. A. WIGRAM.

Bishop Manning Accepts Gift from Italian Government to New York Cathedral

To Complete St. Bartholomew's Church—Anniversary at Holyrood—Other Items

The Living Church News Bureau
New York, April 13, 1929

THE ELEVENTH GIFT FROM A FOREIGN government to the Cathedral of St. John the Divine was formally received on the afternoon of Low Sunday when Count Marchetti, Charge d'Affaires at Washington for the government of Italy, presented to Bishop Manning for the cathedral a pair of great silver candlesticks.

In his address the Count mentioned the international spiritual significance which has characterized the building of the cathedral, and spoke of the pride of the Italian people in the use which the cathedral builders have made of the art of Italy, and of the tributes which it reflects to the saints and great thinkers of that land.

Bishop Manning in his address of acceptance of the gift said that it had exceptional interest to us because of the recent developments in the life of the Italian people, and because of the "extraordinary powers and truly marvelous achievements of their Premier, Signor Mussolini, and of the place which he holds in the thought of the world today." He also paid a high tribute to Italy for the contributions its people have made to art, science, poetry, architecture, and religion.

Before the service the procession marched through the close and along Amsterdam avenue to the west door, proceeding through the unfinished nave, to the completed portion of the cathedral and to the sanctuary. During the presentation the color guard of the Veterans' Corps stood behind Bishop Manning, and imme-

diately after the acceptance the American and Italian flags were held aloft while the Police Band played one verse each of the Italian Royal March, the Fascist March, and the Star Spangled Banner.

TO COMPLETE ST. BARTHOLOMEW'S

At St. Bartholomew's Church last Sunday the rector, the Rev. Dr. Norwood, announced that toward the \$700,000 needed to complete the new church \$555,000 has been received. The construction of the dome will be the outstanding architectural feature in the work that remains to be done in finishing this magnificent Park Avenue church. Dr. Norwood stated that he hoped the total amount would be pledged by the end of May, so that, he explained, "as I cross the Atlantic to visit the scenes of the Master's birth and ministry, it may be possible for me to say, somewhere under the shadow of old Capernaum: 'Master, You have as good disciples in New York as You used to have here.'" Dr. Norwood hopes to have at least 100,000 contributions to this amount, representing that number of people in New York who endorse the work at St. Bartholomew's.

ANNIVERSARY AT HOLYROOD

On Low Sunday, Holyrood Church in Fort Washington avenue observed its thirty-sixth anniversary. While that is not a venerable age, yet this parish is, with the exception of a Roman Catholic and a Presbyterian work, the oldest in Manhattan north of the old village of Carmansville that formerly centered at about 155th street. The Rev. Dr. G. F. Nelson, a canon at the cathedral and a former rector of Holyrood, was the preacher at the late Eucharist.

The first service, a celebration of the Holy Communion, was held on Low Sunday, 1893, in a store at Broadway and

182d street. Today the work is being directed by the Rev. Arthur P. S. Hyde in its second church at Fort Washington avenue and 179th street. When the new bridge, now in course of construction across the Hudson, is completed, Holyrood Church will occupy a place of much prominence facing a great plaza where now are many blocks of apartment houses.

DEDICATION OF WINDOW AT ST. JAMES' CHURCH

Many times have we mentioned a similar event, and now, tomorrow, occurs the dedication of the last window at St. James' Church in its series of twenty-one chancel and clerestory windows. The theme of this final one to be installed has to do with three figures notable in the history of our American Church. One is of the Rev. Robert Hunt, celebrant of the first Eucharist in America according to the Anglican rite; another represented is of that loyal Churchman, George Washington; while the third figure represented is of Bishop William White of Pennsylvania, one notably influential in the organization of the Church in this country. The window is in memory of Edith Henderson Sutro, the gift of her husband and son.

SENTENCES FROM SERMONS

Bishop Manning, at St. Agnes' Chapel, Low Sunday: "If you will make it a rule to read two books a year by the saints and the scholars of the Church, you will not only strengthen and keep warm your faith, but you will find yourself seeking more of such books."

The Rev. C. F. Potter (Universalist): "Mr. Coolidge's Calvinism is evident not only in his magazine article but also in certain matters which reveal a frequent characteristic of Calvinistic Christians, a tendency to let the blame fall on some one else."

The Rev. Dr. S. P. Delany: "Power, wealth, and the good things of the world are not to be scorned but rather to be accepted in trust for the development of a fuller spiritual life."

ITEMS

A memorial service for the Rt. Rev. Charles Henry Brent, D.D., late Bishop of Western New York, will be held at the Cathedral of St. John the Divine at 4 o'clock on Sunday, April 28th.

The alumni of St. Paul's School, Concord, will have their annual service tomorrow afternoon at St. James' Church, Madison avenue, with the Rev. Dr. Drury, rector of the school, as the preacher.

The Rev. Stanley S. Kilbourne, rector at Portchester, is to be the noonday preacher at old Trinity this coming week.

A portrait painted in 1838 by Samuel F. B. Morse, the inventor, has recently been acquired by Grace Church, New York. The subject is Nathaniel Bowen, who was the first rector of the parish and, later, the third Bishop of South Carolina. This is one of the many works of art by him who is best known as the inventor of the telegraph. The new Year Book of Grace Church contains a picture of Dr. Bowie, the present incumbent, standing in front of this painting of Bishop Bowen, the first rector.

The Rev. Dr. Ray of the Church of the Transfiguration is preaching tomorrow morning in St. Matthew's Cathedral, Dallas, where he was dean prior to coming to his present parish.

The Rev. Dr. Robbins is preaching tomorrow morning at the Church of the Heavenly Rest, officiating for the first time in his capacity as a member of the staff of that parish.

The Churchwomen's League for Patriotic Service will have its annual breakfast at the Waldorf on Tuesday, the 23d.

Real estate changes on the lower East Side in what is All Saints' parish have recently taken place on an unusual scale. Several blocks of modern tenements are to replace at once the Hoe printing press factory, and within the past week nineteen blocks covered by tenements of the worst sort changed hands and the tenants ordered to vacate preparatory to rebuilding.

Announcement from the Seamen's

Church Institute come telling of the much improved health of the Rev. Dr. Mansfield, founder and director of this immensely important institution. Four eye operations have resulted in restored sight and an emergency major operation has saved his life.

General Convention delegates will be interested in the press item stating that Rosewell Page of Virginia, the most picturesque delegate in the lower house, has announced his candidacy for the Democratic nomination for governor of his state.
HARRISON ROCKWELL.

Work of Diocesan Altar Guild Outlined at Semi-Annual Meeting in Boston

Congregational Singing Stressed at Ministers' Meeting—Bishop Brent Memorial Service

The Living Church News Bureau
Boston, April 13, 1929

COMPARATIVELY SPEAKING, THE GROUP of 200 or more women gathered in St. Paul's Cathedral on Thursday night for the spring meeting of the diocesan Altar Guild was a small one, but the history of this guild, in existence for but little over eight years, is illuminating. This spring meeting, one of the two held annually, began with a friendly gathering for supper. An informal meeting in the crypt of the cathedral followed and then an adjournment to the cathedral proper was made for the service and address by the Rev. Frederic S. Fleming, D.D., of St. Stephen's Church, Providence, R. I.

Before this service and immediately after the supper, an informal meeting was held in the crypt of the cathedral. Miss Eva D. Corey spoke of the high calling of Altar Guild workers, for they are set apart by the fact that the work is so closely allied to worship; and they may have a wider vision embracing beyond the minutiae of the actual work, the ideal of assisting to bring the world to worship.

Miss Rosamund L. Bigelow, directress of the diocesan Altar Guild, spoke at this same informal meeting, as did Miss Margaret S. Bush, the treasurer.

A new office was created at this meeting—that of assistant-directress who will work with the younger girls, and this office will be filled at the time of the November meeting.

Miss E. Trevor Bush, president of the Massachusetts Altar Society, also spoke. The work of the society and the guild are complementary. The Massachusetts Altar Society, famed for its embroidery, maintains a workroom and from its profits was able to make gifts of altar furnishings and vestments to the amount of \$1,308.83 during the past year. The diocesan Altar Guild has as its special field the inspirational and educational features of altar work, although it, too, is modestly beginning missionary ventures.

STRESSES CONGREGATIONAL SINGING

The Present Renaissance in Church Music was the subject of the address given by H. Augustine Smith, director of fine arts in religions at Boston University, when he spoke to the union ministers' meeting in St. Paul's Cathedral last Monday morning. Members of the Choral Art Society of that university furnished the musical illustrations. Professor Smith criticized church congregations for not

singing and he placed the responsibility for reviving general sincere congregational singing upon the choir. With reference to the three functions of the church choir of today, Professor Smith said in substance:

"The first function of the choir is hymnological, stimulating congregational singing. Old hymns which have proved their value should be used. . . .

"The second function is that of the cathedral, the producing of a spiritual saturation, the spirit of the cathedral, built out of the soul toward God and the expression of these attitudes through impersonal, emotional vision, with a physical focus for the physical eye.

"The third function of the choir is educational, implying the matter of repertory and particularly the inclusion therein of music which is more narrative and educational than it is inspirational or devotional. With respect to repertory let us seek contrast, movement from one thing to another rather than the sandpapering down of the whole to a terrible monotony."

MISSION AT NORTH DIGHTON CONSECRATED

St. Paul's Church, North Dighton, was consecrated by Bishop Slattery on the afternoon of April 7th when he visited the mission for that purpose and for the holding of a confirmation service. The Rev. Walter R. Tourtellot, rector of the neighboring parish of St. John's, Taunton, is rector also of St. Paul's, North Dighton. The newly consecrated church with its rectory is the generous gift to the Episcopal diocese by the Christian Church of North Dighton and it has had an interesting history. The building is one of the oldest in that section of the country, for a religious body, which began to meet as far back as 1773, organized under the name of the Christian Church and completed this building by 1831. In 1907, the Rev. Malcolm Taylor, then rector of St. Thomas' Church, Taunton, was invited to hold services in North Dighton, and, these proving inspirational and helpful, the connection with the Church has continued ever since with but few interruptions. The Rev. W. R. Tourtellot has been in charge of St. Paul's for the past ten years.

BRANCH OF CHURCH SCHOOL UNION MEETS

Confirmation was the subject presented and discussed at the meeting of the North Suburban branch of the Church School Union on Thursday. Trinity parish, Melrose, acted as host. The Rev. William M. Bradner, of the department of religious education, conducted a forum on Confirmation, and, after supper, Bishop Babcock presided at a conference and spoke on the same subject. Evening Prayer was said in the church and the Rev. John F. Scott of Lynn gave an address on The Care of the

Church School for Confirmed Boys and Girls. The Rev. Dr. Lancaster of Reading resigned as president of this branch and the Rev. Hugh Wallace Smith of Melrose was elected.

CHURCH SOCIAL CLUBS MEET AT BANQUET

The second annual banquet of the Inter-church Fellowship was held in the Copley Plaza Hotel last Monday evening. The sixteen coöperating Church social clubs include our own Episcopalian Club. Speakers on this occasion were the Rev. S. Parkes Cadman, D.D., of Brooklyn, N. Y., and Rabbi Harry J. Levi of Boston, and a thousand persons were present. As Rabbi Levi said, those present were not there because they believed alike but because they had a frank respect for each other's belief. "If we cannot worship together," he continued, "we should work together and live together to serve the common good."

SERVICES IN MEMORY OF BISHOP BRENT

It was particularly appropriate that a memorial service for Bishop Brent should be held in Emmanuel Church, Boston, because that is the church in which he was consecrated. Bishop Lawrence, the preacher at this service on the morning of April 7th, gave an intimate picture of Bishop Brent as the latter had expressed his personality in conversation or by letter.

On the same morning a service of Holy Communion in memory of Bishop Brent was celebrated in St. Stephen's Church, Boston, a parish of which Bishop Brent was the co-founder in the early years of his ministry. The rector, the Rev. Raymond A. Chapman, preached the sermon.

HOLD SERVICE IN MEMORY OF EDWARD TILLOTSON

A service honoring the memory of the Rev. Edward Tillotson was held on the evening of April 7th when delegations from the churches of Swampscott, town officials, and citizens from all walks of life met in the First Congregational Church, Swampscott. Addresses were given by representatives of the town, the neighboring clergy, the school committee of which Mr. Tillotson was a member for twelve years and chairman for nine, and the Church of the Holy Name, Swampscott, of which Mr. Tillotson had been the rector for twenty-three years. The addresses were earnest and affectionate tributes to Mr. Tillotson whose loss is deeply felt.

UNUSUAL CUSTOM IN CHURCH AT BROCKTON

Twelve years ago the Rev. Dr. Matthews, rector of St. Paul's Church, Brockton, started the custom of having the vestrymen and wardens, with their wands of office, follow the choir and precede the rector and Bishop in procession upon the occasion of a visitation by the latter. This ceremonial, full of dignity and with a real symbolism, was followed upon the recent visitation by Bishop Slattery; upon reaching the chancel, the vestrymen stood on either side and the Bishop and rector passed between them. In addition, there is a regular service, first compiled by Dr. Matthews many years ago, which is used when new officers of the parish or vestrymen consecrate their services to God. These rites have a value and power in making the layman feel an integral part of and a consecrated officer of his parish.

MISCELLANEOUS

In St. John's Church, Jamaica Plain, a new set of lights was dedicated by the rector, the Rev. Thomas C. Campbell, at the 7 o'clock service on Easter Sunday morning. The lights are a memorial to the late

Mrs. Bessie Wilson, a long-time communicant of the parish, and are the gift of her son, John H. Wilson.

A "cabinet" has been formed by the young people of Trinity Church, Boston. All the officers of the Young People's Fellowship, the Order of the Fleur de Lis, the Order of Sir Galahad, and St. Christopher's Guild met the other evening with the result that twenty-two were present and over 400 young people over seventeen years old were represented. This practical idea will greatly aid in enabling the young people to have a well rounded program without needless repetition.

Land on which is one of the oldest and most historic of Nantucket houses has been bought by the Church in the Island of Nantucket. A hall will undoubtedly be erected on the west side of this property and this hall, with a stage and a seating capacity for at least 200 people, will be well adapted in every way for the customary activities harbored by a parish house.

Five hundred laymen from the various churches of greater Boston attended a

luncheon given at the Boston Chamber of Commerce on Wednesday under the auspices of the Greater Boston Federation of Churches. The purpose of this luncheon was to acquaint the laymen with the ideals, methods, and activities of the federation. The Rev. Henry K. Sherrill, president of the federation, presided. Bishop Slattery was one of the speakers.

Bishop Slattery has been made a life member of the Boston Chamber of Commerce and this honor is to be extended in due course to his successor.

The Rev. W. Dewees Roberts of St. John's Church, East Boston, left on a journey to China last Thursday where he will join his daughters, Elizabeth and Margaret Roberts, who have recently completed their first full period of missionary work in that country. The Rev. W. D. Roberts has been given six months' leave of absence.

The Rt. Rev. William Lawrence, D.D., left on Tuesday for a visit to Portland, Oregon, and he will remain in the west until the end of April.

ETHEL M. ROBERTS.

Movement to Intensify Devotional Life of Child Launched at Meeting in Chicago

E. S. White to Become Rector of Redeemer, Chicago — Progress of Anderson Chapel Campaign

The Living Church News Bureau
Chicago, April 13, 1929

HOLDING THAT THE CHURCH HAS neglected the devotional life of the child in her Church schools, a movement to revitalize the child's religion was launched at a meeting of the department of religious education and the council of the fifth province, in session here Thursday and Friday.

The purpose of the movement, which in preliminary plans has been called the Children's Crusade, is to intensify the devotional life of the child, to revitalize the Church school, and to awaken the Church to the importance of her work with children. Recreation of interest in religion in the home is another ultimate aim of the movement, according to the Rev. L. B. Whittemore of Grand Rapids, Mich., chairman of the department of religious education.

"There has probably been too much emphasis upon activity and too little upon devotion," said the Rev. Mr. Whittemore, discussing the plans. "We need to realize that there is a child's religion, that the child has the capacity to enter into the devotional life of the Church just as much as the adult. We have underestimated the child's abilities in this direction."

The program for the movement will be considered at another provincial conference to be held in Cleveland early in June, at which time practical aspects of launching the movement will be discussed. It is proposed to carry the movement forward throughout the province during Advent, and to follow this with an intensive Lenten program in 1930.

"The Church that doesn't hold its children will die," declared E. E. Piper of Detroit, commenting upon the movement. "It is generally conceded that the Church is not holding her children as she should. As a result of this realization, the program now adopted is being undertaken."

"We have assumed for a good many years that America is a Christian coun-

try. It is not. The moral illiteracy of our children must be conceded, and it is also admitted that parents are morally illiterate about as often as children."

To "move the children out of the basement of the Church" is one of the aims of the present movement, said Mr. Piper. In the past, he stated, the Church school has too often occupied basement rooms of the church and has not held its rightful place in the program of the parish.

"Religious education is not a matter of adults giving truth to children," he added. "The adults too often do not know the truth themselves. All of us are seeking the truth. We need to get away from the materialistic side of religion and to get back to the devotional."

The children's movement was discussed at length by the department on Thursday and adopted by the Provincial Council on Friday, Bishop Campbell Gray of Northern Indiana presiding.

TO BE RECTOR OF THE REDEEMER, CHICAGO

Announcement is made of the election of the Rev. Edward S. White, rector of the Church of the Holy Communion, St. Louis, as rector of the Church of the Redeemer, Hyde Park, to succeed the Rev. Dr. John Henry Hopkins, who is retiring on July 1st.

Fr. White is well known in Chicago. He is a graduate of the Western Theological Seminary of 1913. After graduation, he became priest-in-charge of St. Lawrence Church, Libertyville; St. Andrew's, Grayslake; and St. Ignatius', Antioch, remaining there until 1919 when he became priest-in-charge of the Church of the Holy Apostles, Chicago. From the latter charge, he went to the Church of the Holy Communion, St. Louis, in December, 1919.

During Fr. White's rectorship of the Church of the Holy Communion, the parish has received an endowment of \$600,000.

Fr. White is a member of the council of advice of the Department of Social Service of the National Council and has been a leader in several of the summer conferences of the Church.

Dr. Hopkins has been rector of the

Church of the Redeemer for nineteen years and has placed the parish in the forefront of local parishes during that time. He announced his intention of retiring last year.

ANDERSON CHAPEL CAMPAIGN PROGRESSING

Early reports on the campaign to raise \$100,000 for the erection of the chapel of the Western Theological Seminary to commemorate Bishop Anderson's thirty years in the episcopate, indicate the plan is being favorably received throughout the diocese.

A Churchman of the diocese has offered to contribute \$1,000 to the fund, providing others to the number of thirty will contribute similar amounts. This plan was accepted by the chapel committee, meeting at diocesan headquarters on Friday at the call of Bishop Griswold, chairman. An effort to secure the other twenty-nine \$1,000-contributors will be launched in a few days. The carrying out of this phase of the campaign, it was declared, would go far toward assuring the completion of the \$100,000 fund.

The diocesan Girls' Friendly Society voted this week to contribute the first year's interest on the \$5,000 fund received from the Cox Estate, toward the Anderson Chapel. This is expected to amount to \$250. Other organizations which benefited from the Cox bequest through the generosity of Bishop Anderson are expected to take some similar action.

Not only is the campaign receiving support within the diocese. From distant points, contributions are coming in. Bishop Moore of Dallas has written Bishop Griswold heartily supporting the movement and sending a contribution. Dean Francis S. White of Trinity Cathedral, Cleveland, sends a contribution and expresses hearty approval of the plan. A Chicago Churchman, now resident in New York, has sent a pledge of \$250 for the fund.

At its meeting on Friday, the chapel committee urged upon clergy of the diocese the need for prosecuting the campaign immediately and seeking to complete the canvass by Ascension Day.

NEWS NOTES

Bishop Anderson returned to the city this week, much improved after two months in Florida and touring through the south.

The Rev. Walter E. Bentley of New York opened an eight-day mission at St. Ann's Church, Kimball and Armitage avenues, the Rev. Walter P. Crossman, priest-in-charge, on Saturday. He is holding daily services at 7 and 8:30 in the morning, 4 o'clock in the afternoon for women and children, and a preaching service at 8 in the evening.

Interest in the campaign for St. Luke's Hospital, Tokyo, is centering now in plans for a special sale of antiques and gifts from all over the world, to be held at the Little Travelers' Shop, 404 Lincoln highway, Geneva, on April 30th, May 1st and 2d. A special consignment of brocades and tribute silks, collected by Mrs. William J. Calhoun, widow of the ex-minister to China, will be in the sale. Mrs. Robert B. Gregory is chairman of the women's committee handling the sale.

RELATIVITY

JUST WHAT is "isolation"? A clergyman with a car writes that a certain family cannot be called upon because they live 100 miles away. In the same mail comes a letter from another clergyman who says, "There are no isolated people around here. They all live within 150 miles and come in to play bridge every week."

CHURCH AT TOMBSTONE, ARIZ., CELEBRATES ANNIVERSARY

TOMBSTONE, ARIZ.—One hundred former members and friends of St. Paul's Church, Tombstone, gathered from all over the southwest on Low Sunday to celebrate the forty-ninth anniversary of the parish. St. Paul's is the oldest of the churches in Arizona and New Mexico, completed in 1881 by the Rev. Dr. Endicott Peabody, the present headmaster and founder of Groton School in Massachusetts. At that time Tombstone had the largest population in the state, 20,000, drawn by a silver strike three years before.

The walls of the church are of adobe brick, unusually thick and lofty, and show-



CELEBRATES ANNIVERSARY
Interior of St. Paul's Church, Tombstone, Ariz., which recently celebrated its forty-ninth anniversary.

ing no cracks after nearly half a century. The interior is gothic with stained glass windows and steep-pitched roof of open timber work. The pews and chancel furniture is of solid walnut. It is a beautiful monument to the early residents of Tombstone who brought law and order into the west of cattle rustlers, bandits, open saloons, and gambling halls.

Today the church is a missionary center. The vicar, the Rev. Henry B. Moore, preaches on alternate Sunday afternoons in Benson and Fort Huachuca, twenty-five miles on either hand, between morning and evening services in Tombstone.

BECOMES CATHEDRAL OF WESTERN MASSACHUSETTS

SPRINGFIELD, MASS.—Organization of Christ Pro-Cathedral as the cathedral church of the diocese of Western Massachusetts was completed at a meeting held recently at the diocesan house, presided over by the Bishop, the Rt. Rev. Thomas F. Davies, D.D.

As organized, members of the cathedral staff include the Bishop; the Very Rev. John M. McGann, dean; the Rev. F. Vernon Losee, resident canon; and the Rev. Latta Griswold of Lenox, the Rev. Arthur Lee Kinsolving of Amherst, and the Rev. Henry W. Hobson of Worcester as honorary canons.

Bishop Davies announced that the

Elizabeth Helena Carter fund, given by the late Miss Anna M. Carter, has been received from her estate by the trustees of the diocese, and amounts to \$52,178.67. The Bishop also announced that a start has been made on a fund to be known as the Cathedral Foundation, and that \$7,252.89 is already in the hands of the trustees.

A resolution was adopted at the meeting, expressing respect and affection for Dean McGann who announced his resignation from the cathedral recently, to become effective next fall, that he may enter evangelistic work.

CONVOCATION OF NEVADA

RENO, NEV.—Opening of churches that have been closed in Nevada, carrying the Church's message into places that have no religious ministrations, and appointing laymen to conduct services where ordained men cannot be had, were some of the recommendations in the first annual address of the Bishop, the Rt. Rev. Thomas Jenkins, D.D., to the convocation of Nevada.

The sessions were held at St. Peter's Church, Carson City, on the Sunday after Easter, and the two days following, all the clergy being present, and delegates from all parts of the state. Special guests and speakers were Miss Mary Sanford, daughter of the Bishop of San Joaquin; Mrs. Irving E. Baxter of Sacramento; and the Rev. Frederick B. Bartlett, field secretary of the National Council. A reception and banquet were held on Monday evening, with Bishop and Mrs. Jenkins as the guests of honor.

Churchwomen of the district had a special session on the second day, and Mrs. Fannie Patrick of Reno was elected president of the district Auxiliary, with Mrs. Grant Moore of Sparks as secretary.

The convocation approved the project of a pro-cathedral at Reno, half the cost of which is already in hand.

Elections and appointments included the following:

Secretary, the Ven. Edward A. McGowan; treasurer, Harold M. Taylor; archdeacon, the Ven. Edward A. McGowan; chancellor, the Hon. George S. Brown. Delegates to the Synod: Clergy: The Rev. M. J. Hersey, the Rev. Boyd Parker, and the Rev. Allan W. Geddes. Lay: Joseph W. Hall.

An invitation was accepted from St. Bartholomew's, Ely, for the convocation of next year, to be held in the month of May.

NEW HEAD OF CATHEDRAL SCHOOL IN WASHINGTON

WASHINGTON—Miss Mabel B. Turner, head of the high school department of the Birch Wathen School in New York, will become principal of the National Cathedral School for Girls, Washington, on June 1st, in succession to Miss Jessie C. McDonald, who died last August.

Miss Turner is a native of New York, a graduate of Mt. Holyoke College, and the holder of a master's degree from Columbia University. Having taught for eight years at the Barnard School for Girls in New York, Miss Turner later became associate with the Birch Wathen School. During the world war she went to Prague for the national board of the Y. W. C. A., helping to create, as city executive, an organization which has become an asset to Czechoslovakia in that country's post-war development.

MANY FAITHS HONOR BISHOP BRENT AT FUNERAL

LAUSANNE—The late Bishop Brent of Western New York, who died here suddenly on March 27th, was buried at noon in the city identified with the conference on Faith and Order, over which he presided in 1927, and his long work for the unity of the Churches. The services were permeated with this spirit. The Bishop's ideal was not only exalted in the addresses, it was symbolized in the number of representatives of different Churches who united to pay to him their last respects. It was symbolized even more strikingly in the use of five languages in which those respects were paid.

The services were begun in Christ Church, Lausanne, by the Rev. Dr. Everett P. Smith, rector of the American Church in Geneva. They ended in the cemetery of Bois de Vaux with a prayer in French by Gustave Secretan, pastor of the Lausanne Protestant Cathedral.

In between there had also been prayers in German and Greek. There had been hymns, sung in English, French, and German, and there had been a trisagion for the departed chanted in Russian by the choir of the Russian Orthodox Church of Geneva.

It was the Church unity chapter in the Bishop's life that the Very Rev. Frederick W. Beekman, dean of the American Pro-Cathedral in Paris, stressed in his memorial address. Mr. Beekman paid only a brief reference to the Bishop's work as chaplain-in-chief to the American Expeditionary Forces in France, saying it was not surprising that such a man should have succeeded in imbuing Jew and Gentile, Catholic and Protestant, with his own spirit, so that the usual differences in the services did not appear; nor was it surprising that when the war ended he turned his attention to furthering world peace. The oak coffin draped with the Stars and Stripes, a telegram from General John J. Pershing, read during the service expressing the General's regret that his recent illness prevented his participation in the last honors to his "lifelong friend," and the presence of General Pershing's personal aide, Major X. H. Price, all attested to that.

Mayor Paul Rosset of Lausanne told how the municipality had made a special exception to its rules against allotting cemetery plots in perpetuity and had given the body of Bishop Brent a piece of Swiss soil that would remain American forever.

Dr. Adolph Keller, representing the continuation committee of the Faith and Order Conference, spoke feelingly of that body's great loss, referring to the Bishop as the "incarnation of Christian humility."

Among others participating in the service were the Rev. G. A. Beinman, rector of the English Church of Lausanne; Privy Councillor Titius of Berlin, a Lutheran leader and a member of the continuation committee of the Life and Work Conference; Constantine Valiadis, Archimandrite of the Greek Orthodox Church of Lausanne; and Professor Choisy of the University of Geneva.

The telegrams received included a message from the Archbishop of Canterbury, who called Bishop Brent a "powerful friend of England" and a great supporter of international Church cooperation; one from the Reformed Church of France and one from Metropolitan Dionyse of the Polish Orthodox Church. From many countries came flowers.

Rain, which changed later into snow flurries, kept the attendance at the services down. It ceased momentarily while the Bishop was buried. He rests in a place of honor in the cemetery on the hillside terrace overlooking Lake Lemane and the Alps.

TO LAY CORNERSTONE OF NATIONAL CATHEDRAL SCHOOL

WASHINGTON — On Ascension Day, Thursday, May 9th, in connection with the annual meeting of the National Cathedral Association, the cornerstone of the new Lower School for St. Albans, the National Cathedral School for Boys, will be laid, as will also be dedicated the altar in the chapel of St. Joseph of Arimathea in the cathedral.

The dedication of the altar, the first thing on the program, will be followed by the celebration of the Holy Communion at 10:00 A.M. This will be followed by the business meeting of the National Cathedral Association at 11:00 A.M., Bishop Freeman giving the opening address. Other speakers will be the Hon. Vincent R. Massey, envoy extraordinary and minister plenipotentiary of Canada; Dr. William H. Wilmer, a member of the chapter of the cathedral; and Dr. William C. Sturgis, former educational secretary of the Department of Missions of the National Council.

After a pilgrimage to the crypt chapels and Bishop's garden, the cornerstone of the new Lower School will be laid at 3:00 P.M.

DU BOSE MEMORIAL SCHOOL SEEKS FUNDS

MONTEAGLE, TENN.—A campaign for \$500,000 for the expansion of the DuBose Memorial Church Training School, Montecagle, was launched recently at an alumni dinner given in honor of the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York.

The dinner also marked the organization of 300 members of the DuBose School alumni into a body pledged to raise a quota of the sum needed.

Two gifts to the school were announced by the Rev. W. S. Claiborne, vice-president. One was a gift of \$50,000 from Mrs. Alfred Duane Pell of New York City and the other a bequest of \$10,000 left by the late Mrs. Ida Mason of Boston.

Bishop Lloyd paid a glowing tribute to Dr. Claiborne as the "man responsible for everything that has been done in the inception and development of the DuBose School."

"The DuBose School," he said, "at present is young and having a difficult time in carrying out the work it was formed to do. DuBose some day will be a rich school, and I would like to see it, with its fine ideals and practice, going forever."

BISHOP SHAYLER ASSISTS ROUMANIAN ORTHODOX

OMAHA, NEB.—The authorities of the Roumanian Orthodox Church in Omaha have requested the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, to take temporary charge of the congregation which consists of about seventy-five families.

The Bishop celebrated the Divine Liturgy for the congregation at Easter and has arranged with one of the local clergy for future services.

BOOK CHATS

from Morehouse Publishing Co.

LAST WEEK Your Correspondent began to comment on some new biographies of interest to Churchmen, and had just got well into his subject when the end of the column sneaked up on him and cut him off, as it were, in the prime of somebody's life. A few more biographies, therefore, would seem to be in order.

Two recent books by Sidney Dark, editor of the *English Church Times*, are worth noticing. One is the story of **TWELVE BAD MEN (\$3.00)**, to which Your Correspondent called attention a couple of weeks ago. The men in question are Louis XI, Cesare Borgia, Cellini, Thomas Cromwell, Mazarin, Judge Jeffreys, Marlborough, Frederick the Great, Casanova, Talleyrand, Fouché, and Robespierre.

The other is the story of one good man: **ARCHBISHOP DAVIDSON AND THE ENGLISH CHURCH (\$3.00)**. The biography of Archbishop Davidson is, in fact, the history of the Church of England during the past quarter century, for there were few movements or events of importance in the English Church during that period with which the name of the beloved Archbishop of Canterbury was not in some way associated.

Parenthetically, did you forget to order that compendium of astounding incredibilities, **BELIEVE IT OR NOT (\$2.00)**, by Robert L. Ripley? Fortunately it's not too late; just drop a line to Your Correspondent and the book will come to you by return mail.

Two translations of French biographies have recently been published, the English rendering of each being by Helen Younger Chase. Both are lives of saints, written in a more or less devotional vein. **SAINTE THERESE OF LISIEUX (\$2.00)**, by Mme. Lucie Delarue-Mardrus, is a non-Catholic's tribute to the girl-saint recently added to the Roman calendar. **THE HEROIC LIFE OF ST. VINCENT DE PAUL (\$2.50)**, by Henri Lavedan, is a human biography of a medieval saint by one of the prominent literary figures of present-day France.

So much for biographies.

A book that will amply repay careful attention and study is Canon Oliver C. Quick's monumental study of **THE CHRISTIAN SACRAMENTS (\$3.00)**. The historic doctrines of the Incarnation and the Atonement are shown to be at once the source and the fulfilment of the Christian sacraments; and special consideration is given to the sacramental nature of the Church, the problems of orders and unity, and the relation between worship and morality.

GOD'S BOARD (Cloth, 45 cts.), one of the most popular little prayer manuals ever published, is now available in several handsome bindings: full morocco, red or black, gold edges (\$1.25); and red Keratol, a semi-flexible imitation leather, gold edges (75 cts.). All contain the Communion service as finally revised in 1928.

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DEAN SCARLETT SAILS FOR EUROPE

ST. LOUIS, Mo.—The Very Rev. William Scarlett, LL.D., dean of Christ Church Cathedral, left St. Louis, sailing April 20th on the steamer *Majestic*, to spend six months in Europe. This privilege was granted to him more than a year ago by the chapter of the cathedral, but he did not feel free to avail himself of this until after the completion of the Bishop Tuttle Memorial. He will go direct to London where he will take a course in philosophy at King's College, spending about half his time there. After the completion of his research studies, he will visit Germany, Poland, and perhaps Russia and Turkey.

Before his departure, plans for redeccorating the interior of the cathedral this summer have been perfected. The work is made possible through the gift of \$50,000 to the cathedral by Miss Lillie Bell Randall of London, England, a former parishioner of the church, who left St. Louis thirty years ago. While the improvements are being made, the Dean Schuyler auditorium of the Bishop Tuttle Memorial will be used for the services. The position of the organ is to be changed, giving a more spacious interior effect. The entire lighting system is to be replaced, the plan calling for the installation of gothic lanterns.

In the four Sundays which intervene before the inauguration of the improvements, the pulpit will be filled by the following clergymen: Sunday, April 21st, the Rev. E. Sweet of Columbus, Ohio; April 28th, confirmation ceremonies and sermon by Bishop Johnson; May 5th, the Rev. E. Ashley Gerhardt of Winnetka, Ill.; and May 12th, the Flower Sermon provided for by the will of Henry Shaw, to be preached this year by the Rev. Phillips E. Osgood, D.D., of Minneapolis, Minn.

In the more than six years that Dean Scarlett has ministered to the cathedral, he has advocated and worked for the abolition of the rented pew system which has been a custom of long standing. Following the sentiment expressed at a special parish meeting, the cathedral chapter passed a resolution adopting the policy of free pews for Christ Church Cathedral. As more than one-third of all the pewholders have already voluntarily relinquished their pews, with the assurance that they will continue their present total annual contributions, the chapter expressed the hope that all other pewholders would see fit to follow the same course, though the wishes of those who desire to retain their pews will be respected, subject to further action of the chapter.

Consistent with the resolution, no additional pews are to be rented.

MEMORIAL SERVICE FOR BISHOP BRENT IN DENVER

DENVER, COLO.—On April 9th, the anniversary of Bishop Brent's birth, a memorial service for the late Bishop of Western New York was held in St. Barnabas' Church, Denver. Three sisters of the late Bishop are members of this parish. Holy Communion was celebrated by the Rev. C. H. Brady, rector of the parish, assisted by the Rev. Charles Marshall, rector emeritus. The clergy of Denver acted as the choir. The memorial address was given by Bishop Ingley, who paid tribute to the very fine qualities of Bishop Brent as a man, a bishop, a prophet, and as a religious statesman.

MEET IN INTEREST OF SOCIAL WELFARE WORK

WINNIPEG, ONT.—The Social Service Council of Canada, of which the Anglican Church is one of the federated units, which include churches and other national organizations interested in social welfare work, held a successful annual meeting April 3d, 4th, and 5th at the Fort Garry Hotel, Winnipeg.

Dean Tucker, who was one of those interested in the formation of the council and had been its honored president for the past fifteen years, resigned on account of advancing years. On the report of the nominating committee, Canon Vernon, general secretary of the Council for Social Service of the Church of England in Canada, was elected to succeed Dean Tucker as president, an honor which he agreed to accept subject to the approval of the executive committee of the Anglican Council.

A resolution of appreciation of the services of Dean Tucker was adopted by a standing vote and his name was placed after that of the Primate as an honorary president of the council. Canon Vernon was asked to continue as chairman of the research committee, which was able to announce the offer of a Social Service Council Research Fellowship of the value of \$500 to be held this year at the University of Toronto. It is open to all recent graduates of Canadian universities proceeding to the M.A. degree. The successful candidate must do research work and prepare a thesis on some social welfare subject to be approved by the research committee of the council and the authorities of the university. It is hoped that friends of the council will enable it to continue this experiment and to offer additional fellowships at any Canadian university doing postgraduate work in economics and sociology.

During the past three years much of the attention of council's research committee has been given to the problem of housing. A. G. Dalzell has contributed valuable pamphlets on *Housing and Land Development*, and *The Housing of the Working Classes*. This year the pamphlet deals with *Health and Housing*, and was prepared at

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the request of the committee by Dr. J. St. C. Macdonald, assistant professor of hygiene in the department of public health and preventive medicine at McGill University.

A series of conferences on The Community—Its Needs and Responsibilities was held in the afternoons and evenings. In these the Manitoba board of the Social Service Council of Canada, the Winnipeg Council of Social Agencies, and the Winnipeg Social Workers Club coöperated. The subjects dealt with included immigration, housing, preserving the integrity of the home, child welfare, unemployment, relief work, the homeless man, etc.

The concluding meeting of the council took the form of a banquet at which the guest speaker was Dr. Dafoe, the talented editor of the Winnipeg *Free Press*, who spoke on The United States and the League of Nations.

Following the annual meeting at Winnipeg the council held smaller regional conferences at Dauphin, Manitoba, and Kenora, Fort William, and Port Arthur in northern Ontario.

ST. PETER'S, DETROIT, RECEIVES \$200,000 IN GIFTS

DETROIT—At the close of the Easter morning services at St. Peter's Church, Detroit, gifts aggregating \$200,000 were promised to the parish. The announcement was made by the rector, the Rev. Robert B. Kimber, at a parish meeting and dinner held Thursday evening, April 4th.

The story is an unusual one. Three years ago a discouraged vestry met to review a situation whose main features were a little old stone church, much the worse for wear, a dilapidated parish house, an ancient dwelling which was being used as a clubhouse, and a congregation almost at the vanishing point. Mr. Kimber, who had just taken charge, asked what could be done in the way of raising money for better equipment. The answer was: Possibly \$15,000 or \$20,000 at the outside. A month later, however, \$67,000 was pledged for a new parish house, and a year later \$64,000 more was pledged toward a new church. A splendidly-equipped parish house was erected, and there was also built the "undercroft" of the new church. Thus the foundations of the church were built, and nearly all the heating equipment that will be needed in the whole building when completed was installed. A rapidly growing congregation took heart and set to work under vastly improved conditions.

Nevertheless there was a heavy burden of interest charges, and a review of the finances during Lent showed arrearages on pledges of \$32,000.

Now comes the other good part of the story. After church Easter Day a gentleman, who prefers to be anonymous for the present, approached Henry Otis, senior warden of the parish, and said: "Mr. Otis, this old church building is not an adequate setting for the splendid work being carried on here by the rector and this loyal congregation. If you will contribute one-half of the cost, I will pay the other half so that the new church may be erected, fully paid for, and consecrated on Easter Day, 1930." Mr. Otis agreed, and the joint offer of the donors was presented to the congregation at the parish meeting referred to above, the only condition being that the present arrearages on pledges shall be made up, and that a further \$15,000 be subscribed so that the church may not be left with interest charges too heavy for it to bear.

The two donations provide for the completion of the church building, the equipment of the new sanctuary, a new organ, and an endowment fund of \$120,000.

The final unit of the new parish group, an endowment building five stories high, with stores and offices, will not be erected until the completion of the widening of Michigan avenue, on which the church stands.

PROGRESS OF BRENT MEMORIAL AT HOBART COLLEGE

GENEVA, N. Y.—Gifts made to the Bishop Brent Memorial Foundation at Hobart College, Geneva, planned to commemorate the services of Bishop Brent as chancellor and president of the board of trustees from 1918 to the time of his death now total over \$100,000, it was announced by the Rev. Murray Bartlett, D.D., president of the college. The foundation is a part of a \$2,000,000 building and endowment fund which was initiated largely by Bishop Brent before his departure for Europe last fall, and in which he had planned an active part on his return to this country. The names of donors were not revealed, but it was stated that the gifts had come in without solicitation.

The funds of the foundation will be used to carry out development plans which Bishop Brent was instrumental in drawing up. They include the erection of a new science hall, an extension to the library, and a new gymnasium for William Smith College, Hobart's co-ordinate institution for women. They also include endowment of professorships in art, education, government, history, ancient and modern languages, philosophy, psychology, and science. Each \$100,000 subscribed to endowment, it was said, will establish one of these professorships as a part of the Brent Foundation, and a tablet so stating will be erected in the class room principally used by the holder of the professorship.

FATHER OF BISHOP CREIGHTON DIES

TAMPICO, MEX.—On Wednesday in Holy Week, Thomas Creighton, the father of Bishop Creighton of Mexico, died in Philadelphia. The Bishop was not able to go to the States for the funeral, but filled his engagements in Tampico, having service there on Good Friday and Easter Day as well as other work. The Bishop flew to Tampico on Thursday and flew back on Tuesday in Easter week. This is the first time an airplane has been used in Mexico for Church work.

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**PLAN BRENT MEMORIAL
IN ST. PHILIP'S, BUFFALO**

BUFFALO, N. Y.—St. Philip's Church, the first parish church in Buffalo where the late Bishop Brent labored as its priest and rector, is seeking to place a suitable memorial to Bishop Brent in its church.

The present St. Philip's Church is the old St. Andrew's, and is doing a remarkable work against financial difficulties. When St. Andrew's occupied the church on Goodell street, there was a beautiful rood beam surmounted by the three traditional figures of our Lord on the Cross, with the Blessed Virgin on one side and St. John on the other.

These figures belonged to the St. Andrew's people, and were removed by them and placed in their new church on North Main street. The cross beam and bases for the figures are still in place in St. Philip's.

The plan is to purchase three new figures, to replace those removed, as a memorial to Bishop Brent. The total cost of the enterprise will be between \$700 and \$800 and the entire diocese of Western New York has been invited to share in the memorial.

**RURAL CLERGY MEET
AT VANDERBILT UNIVERSITY**

NASHVILLE, TENN.—The Church again has been the beneficiary of the Rural Church School of Vanderbilt University, at Nashville, which closed here April 12th. This school, which brought together some 400 rural clergy from southern states and from twenty-six Protestant bodies is one of the most significant movements for the betterment of rural life in the south.

Due to the generosity of Vanderbilt University and more particularly of its school of religion, these clergy were brought to Nashville from all over the south, at no expense to themselves or to their church. A faculty of national prominence offered courses in almost every conceivable subject having to do with country life and the making of the rural church more effective.

The Rev. F. D. Goodwin, of Warsaw, Va., former secretary for rural work, and Prof. C. J. Colbert, a prominent laymen of Wisconsin, represented the Church on the faculty. Twenty-three of our clergy were in attendance. The Ven. V. G. Lowery, of Alabama, was dean of the Church group.

One of the most helpful features of the school was the daily conference of Church clergy, in an effort to relate the work of the school to their own work. The Rev. H. W. Foreman, secretary for rural work of the National Council, was present for two days, as was Miss Eastwood, secretary for work among the isolated.

**RELIGIOUS EDUCATIONAL
MEETINGS IN EASTON**

EASTON, Md.—A series of conferences in the interest of Church schools was held in the diocese of Easton, April 15th to 19th. The meetings opened in the southern end of the diocese and the following days moved to other sections, thus covering the entire diocese.

One of the aims in these institutes was to reach to some extent those church school workers and teachers who cannot avail themselves of the Peninsula summer conference at Ocean City, and also in a general way to stimulate interest in this very important department of parish life.

Miss Lily Cheston, of the diocese of Pennsylvania, conducted the conferences.

**THE MADISON RURAL
SUMMER SCHOOL**

MADISON, WIS.—A reception banquet on Monday, July 1st, at 6:30 p.m., will open the Madison rural leadership summer school, conducted by the Agricultural College of the University of Wisconsin, from July 1st to 12th, inclusive, which is open to all clergy and lay workers in country and small town churches.

All plans will be fully explained at this opening meeting. Courses have been arranged in three-year cycles. This is done in order to permit those who enroll to take three different summers of work. These summers may be in succession, although this is not necessary. With the completion of the three cycles, and after carrying out a project under supervision in a local community, a certificate is issued by the College of Agriculture.

G.F.S. ISSUES NEW PAMPHLETS

NEW YORK—Two new booklets containing program suggestions have been issued by the Girls' Friendly Society for use throughout the country. "Life situations," problems that children have to face in every-day life, games, stories, suggestions for handiwork, and worship services are included in *Ourselves and Our Neighbors*, the program suggestions for work with

girls from six to twelve years old. In the booklet for girls in their teens and older, *Program Suggestions for Every Branch*, the programs are grouped around three main projects: Personal Problems of Girls; the Girl and Her Community; and Africa. There are discussion topics, worship services, plays, games, stories, and service enterprises suggested under each project.

**TO BUILD NEW CHAPEL
AT TUNIS MILLS, MD.**

TUNIS MILLS, MD.—Plans have been completed for the erection of a new chapel for All Faith missions, Tunis Mills. The old building will be moved to the rear of the lot and in time repaired and fitted up for a parish house. The new chapel will be of gothic design and finished on the exterior with shingles and, while small, will be attractive in appearance and in every way suitable to the needs of the congregation.

The men of the congregation went into the woods and cut the lumber for the frame work, etc., and it is now being made ready for the builders at the mill. In a very short time the work of construction will be well under way and the new chapel, which has been a dream of many years, will soon be realized.

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NEW CHAPEL IN TOKYO COMPLETED

NEW YORK—It is good to learn of the completion of a new chapel in Japan. R. Ishii of Tokyo is a leading Japanese authority on the care of mentally defective children. Holy Trinity School, Tokyo, carried on by him and his wife, has done a fine work for many years. When the earthquake of 1923 destroyed St. Margaret's School for Girls, Mr. Ishii placed most of his buildings at the Bishop's service, and St. Margaret's used them for over a year.

The only building connected with Holy Trinity School that was damaged beyond repair was the chapel. This was included in the schedule of churches whose rebuilding was to be aided by the Japan Reconstruction Fund, \$5,000 being allotted to it.

Meanwhile the valuable property of Mr. Ishii's school in the crowded city was sold and the school moved out to a suburb. Now Mr. Ishii writes:

"We like our new place very much. Already its peculiar quietness, its good air, and its ample space for playground for the children is favorably telling on their health. There are much fewer epileptic seizures since we moved out.

"It is with great joy and a sense of deep gratitude that I write to tell you of the completion of the chapel. It is a reinforced concrete edifice after a plan drawn by Dr. Bergamini, a plain simple church, but a lovely little house of God, in which our home group daily enjoys the worship of our Heavenly Father with much inspiration and heartiness."

ITALIAN CHURCH IN NEW JERSEY HAS ANNIVERSARY

HACKENSACK, N. J.—The Italian Church of St. Anthony of Padua, Hackensack, celebrated the fourth anniversary of its coming under the jurisdiction of the Church in Newark on Friday evening, April 5th.

Evensong with full choir was sung at 7:45 by the vicar, the Rev. Joseph Anastasi, who also preached the anniversary sermon.

After the service the congregation gathered in the parish hall for a social hour, and addresses were made by Archdeacon Elmendorf and the Rev. George Collard of Christ Church, Hackensack.

Mrs. Filomena Cenicola, being the oldest member of St. Anthony's society, presented Fr. Anastasi with a beautiful wrist watch of white gold in behalf of the society.

The members of St. Anthony's Church expressed to Fr. Anastasi their appreciation for the wonderful work he has done among the Italians in Hackensack in the past four years, and the hope that he may be with them for many years to come.

YOUNG PEOPLE OF MID-WEST TO MEET AT RACINE

RACINE, WIS.—Personal Consecration is to be the theme at the annual Young People's conference of the province of the Mid-West, held at Taylor Hall, Racine, May 24th to 26th.

The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, will be the chaplain, and those on the faculty include: The Rev. Dr. Frederick C. Grant, Evanston, Ill.; the Rev. Harold B. Hoag, Racine; E. E. Piper, Detroit; Harold C. Barlow, Milwaukee; and David Evans, Chicago. John G. Young of Youngstown,

Ohio, president of the Provincial Young People's Association, will preside at the business sessions.

The program for each day includes Holy Communion at 7:30 each morning, noon-day prayers and address at 12:30, sunset service conducted by the chaplain at 7:15 each evening, and compline at 10:15 each night. A special service in preparation for the corporate Communion on Sunday morning is scheduled for Saturday night at 10:30. Group discussions on How Can Religion Become a Vital Force in the Life of the Individual will be conducted under the leadership of various members of the faculty.

A WEEKLY "EPIPHANY"

THE OXFORD Mission in Calcutta publishes a little weekly paper called *Epiphany* whose object is to set forth the truth of Christianity to Hindus, Moslems, and other non-Christians. The paper is written in English and has a weekly circulation of some seven or eight thousand in all parts of India. It has been published for more than forty years.

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CONSIDER ELECTION SITUATION IN PENNSYLVANIA

PHILADELPHIA—After conference with Bishop Garland, the standing committee of Pennsylvania appointed to consider the situation regarding the election of a Bishop Coadjutor a subcommittee consisting of the Rev. Dr. Edward M. Jefferys, the Rev. Dr. Louis C. Washburn, and Messrs. Albert J. County and Samuel F. Houston. Conferences have been held, some eighty members of convention attending the last at Holy Trinity parish house, Philadelphia, on April 12th. Representatives of the press were not admitted.

Observers seem to feel that alternative courses of action have been thoroughly canvassed, and that the great majority of members of convention have no other intention than to elect on May 6th as coadjutor the best man known to them. They think that those who make a nomination should feel reasonably assured of favorable consideration in the event of election.

Local newspapers mention as under consideration the Rev. Messrs. S. S. Drury, John M. Groton, Philip J. Steinmetz, Robert B. Gooden, Donald B. Aldrich, Duncan H. Browne, Luke White, and G. P. T. Sargent. Others talked about are the Rev. Messrs. Robert S. Chalmers, Malcolm E. Peabody, Gilbert E. Pember, and Edward S. Travers.

SAN DIEGO CONVOCATION MEETS BELOW SEA LEVEL

EL CENTRO, CALIF.—For the first time in many years the convocation of San Diego met in the famous Imperial Valley on April 8th and 9th. Presided over by the Rev. Charles L. Barnes, rural dean, the meetings were held at St. Paul's Church in this city. Despite a journey of 125 miles in each direction, almost every active priest in the convocation attended, together with active lay delegations. This convocation, adjoining Lower California, is larger than the state of Massachusetts.

Speakers from outside the convocation included the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles; the Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute, San Pedro; and the Rev. C. Rankin Barnes, chairman of the diocesan social service commission.

The vicar of the Imperial Valley Mission, which includes chapels at Brawley, Calexico, and Holtville, as well as the local church, is the Rev. Charles W. Baker. All four communities are situated below sea level, and are taking on new life due to the impending Boulder Dam project.

A MISSION TO MOSLEMS

ONE OF the gallant pieces of mission work now going on in India is the work for Moslems carried on by the Cambridge Mission to Delhi. Without the encouragement of visible results, hampered by lack of adequate funds, and pressed by the enormous opportunities which are wide open, the work of presenting Christianity runs a race with the increasing influence of materialism and the destructive side of modernism.

The quarterly paper of the mission, *Delhi*, is obtainable for a year by sending a postal order for "2 shillings 10" to the General Secretary, Church House, Westminster, S. W. 1, London.

† **Recrology** †

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

GEORGE FREDERIC DEGEN, PRIEST

BOSTON—The Rev. George Frederic Degen, non-parochial priest of the diocese of Washington, died recently in Boston where he made his home. The funeral was held in St. Stephen's Church, Boston, on Saturday, April 13th, the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, pontificated; the celebrant being the vicar of the parish, the Rev. Raymond A. Chapman, assisted by the Rev. Raymond McKinstry of St. Paul's Church, Albany. The committal, preceding cremation, was at Forest Hills Cemetery. Burial will be in the family lot in Lynn.

The Rev. Mr. Degen was ordained deacon in 1881 and priest in 1883 by Bishop Perry. He was a teacher of English at the Dummer Academy in South Byfield, Mass.; formerly in charge of St. Paul's Church, Red Oak, Ia.; rector of St. Andrew's Church, Chariton, Ia.; dean of Trinity Cathedral, Little Rock, Ark.; rector of St. John's Church, Fort Smith, Ark.; city missionary, Charleston, S. C.; rector of Church of the Advent, Nashville, Tenn.; rector St. Mark's Church, Augusta, and canon of St. Luke's Cathedral, Portland, Me.; and in charge of Grace Church, Chanute, Kans. He was a member of the standing committee of Arkansas and also of Tennessee, and was a deputy to several General Conventions.

SETH MORRELL WILCOX, PRIEST

MOUNT VERNON, N. Y.—The Rev. Dr. Seth Morrell Wilcox, until his recent retirement assistant rector of the Church of the Ascension, Mount Vernon, died at his home in Mount Vernon, Thursday night, April 11th. He was in his eightieth year.

Dr. Wilcox was born at Clockville, Madison County, N. Y., September 27, 1849. He prepared for the ministry at the Chicago Theological Seminary, Congregational, being graduated in 1873. His first church was at Rockford, Ill. In 1877, at Terre Haute, Ind., he married Cornelia C. Cookerly, daughter of Grafton Cookerly, who survives him.

From 1878 to 1892 Dr. Wilcox occupied Congregational pulpits in the Middle West, leaving Grand Forks, N. D., in the latter year to accept a call to the First Congregational Church at Waukegan, Ill. There he became interested in the Episcopal Church. In 1896 he was ordained a deacon of the church by Bishop McLaren, and priest the following year by Bishop Nicholson. His first parish was in Beaver Dam, Wis. Subsequently he entered the diocese of Iowa, where he remained for twenty years in churches at Boone and La Mars, coming to Mount Vernon in 1920.

Despite his advanced age, Dr. Wilcox was active in missionary work of the New

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York diocese and at the Church of the Ascension until failing health compelled retirement last autumn. Surviving him, besides his wife, are two sons, Grafton S. and Frank M., of New York, and four daughters, Mrs. A. W. Merrick, of Boone, Ia., and the Misses Laura, Cornelia, and Amelia Wilcox, of Mount Vernon.

Funeral services were held in the Church of the Ascension, Mount Vernon, Sunday afternoon at 3 o'clock. The Rt. Rev. Dr. Herbert Shipman, Suffragan Bishop of New York, and the Rev. Mel-ford Losee Brown, rector of the parish.

LOUISE BURNETT CHOATE

SOUTHBOROUGH, MASS.—Mrs. Louise Burnett Choate, aged 59 years, died at her home in Southborough, on April 7th. The funeral services were held in St. Mark's Church, Southborough, on April 9th and interment was in the family cemetery. Mrs. Choate was the widow of Charles F. Choate, Jr., a member of a family prominent in legal circles and a lawyer of note. Her father founded St. Mark's School and was the donor of St. Mark's Church. Three sons and two daughters survive Mrs. Choate: Charles F. Choate, Joseph B. Choate, and Robert B. Choate, Mrs. Elliott Perkins, and Miss Elizabeth Choate. Four sisters and two brothers likewise survive her.

MYRON T. HERRICK

CLEVELAND, OHIO—Draped with the flag he had served with distinction, the body of Myron T. Herrick, late Ambassador to France, was buried from Trinity Cathedral, Cleveland, on Monday, April 15th. The Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, officiated, assisted by the Bishop Coadjutor, the Rt. Rev. Warren L. Rogers, D.D., and the dean of the cathedral, the Very Rev. Francis S. White. Taps sounded as the body of the late Ambassador was laid to rest in Lake View Cemetery in the city which knew him first as a humble clerk and then as a statesman beloved by two nations.

With the body, when it arrived from New York, were the Ambassador's son and daughter-in-law, Mr. and Mrs. Parmeley Herrick; their son, Parmeley, Jr.; Orin Herrick, brother of the Ambassador; and Col. Charles Lindbergh, who benefitted by the diplomatic guidance of Mr. Herrick when he ended his trans-Atlantic flight at Paris.

There was no official delegation at the station, and only the escort of cavalry and police lent the formal recognition of government to the reception. Parmeley Herrick, his family, and friends then went to the cathedral where they received the body in a small chapel as thousands bowed in the street. The casket rested under police guard until it was placed in the main aisle of the cathedral at 1:00 p.m., to remain unopened while thousands passed.

AMYE GERTRUDE TALBOT IRISH

SAN FRANCISCO—Mrs. Amye Gertrude Talbot Irish, daughter of the Rev. Erasmus J. H. Van Deerlin, D.D., senior priest of the diocese of Los Angeles, died on April 5th in San Francisco. She received the last rites of the Church at the hands of the Rev. Kenneth Viall, S.S.J.E.

A Requiem Eucharist was said the next day at 9:30 a.m., at the Church of the Advent by the rector, the Rev. Charles P.

Otis, S.S.J.E., and also at the Church of St. Mary of the Angels, Los Angeles, at the same hour.

The interment was at Forest Lawn Cemetery, Los Angeles, on Monday, April 8th. The burial office was taken by her vicar, the Rev. Neal Dodd of the Church of St. Mary the Angels, assisted by Dr. Van Deerlin, who read the lesson.

LOUISA H. B. PIERCE

BROOKLINE, MASS.—Mrs. Louisa Higginson Bowditch Pierce, widow of Dean Pierce, died at her home in Brookline on April 4th, at the age of 68 years. Mrs. Pierce is survived by a brother, James Bowditch of Brookline; a sister, Mrs. H. V. Long of Boston and Cohasset; four daughters, Mrs. F. I. Emery, Mrs. James L. Huntington, Mrs. Thomas Barbour, and Mrs. R. K. Hale; and eleven grandchildren. The funeral services were conducted in St. Paul's Church, Brookline, on April 6th, by the Rt. Rev. William Lawrence, D.D., and the Rev. William L. Clark, rector of the parish. Burial was in the Oak Hill Cemetery, Newburyport.

Mrs. Pierce was an active member of the Church, being for many years associated with St. Stephen's Church, Boston, and more recently with St. Paul's Church, Brookline. For a long period she was the president of the board of lady managers of St. Luke's Home for Convalescents, Roxbury, and she was also a prominent member of the Widows' Society of Boston.

SECURE PHYSICIAN FOR LIBERIA

CAPE MOUNT, LIBERIA—A physician, Dr. Fritz Ronnefeldt, has at last been secured by Bishop Campbell for St. Timothy's Hospital, Cape Mount. Dr. Ronnefeldt has had previous experience in Africa, having served in the Kamerun. He is a member of the Lutheran Church and is a resident of Frankfurt-on-the-Main. The Church in America, after long continued search, was unable to secure one of its own members, and counts itself fortunate to have a man of fine training, experience in Africa, and a knowledge of tropical medicine, to be at the head of the important work at Cape Mount. The two doctors on the staff of the Holy Cross Mission in the hinterland are both from Germany.

Dr. Ronnefeldt will institute extensive work among the native people, and will also be a great help to our own American workers, who have long been dangerously out of reach of medical care. It will be remembered that the Rev. and Mrs. W. H. Ramsaur, who died at their posts near Cape Mount, might, humanly speaking, have been saved had a doctor been available.

Dr. Ronnefeldt, with his wife and young son, was to sail from Hamburg late in January.



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NEWS IN BRIEF

ARKANSAS—The Easter offering in St. John's Church, Camden, was \$1,105.91, exclusive of the envelopes for regular current expenses.

ARIZONA—A fine memorial window was dedicated in St. Luke's Church, Prescott, on the first Sunday after Easter, in memory of George Edward Meany, formerly a vestryman of St. Luke's, and son of the late Rev. W. E. Meany, for many years rector of the parish. The window, which was the work of Messrs. Jacoby of St. Louis, was presented by Mrs. G. E. Meany and her mother, Mrs. Drake. On Easter Day a complete set of altar linen was dedicated, the gift of the Woman's Auxiliary and St. Mary's Guild.

EASTON—Plans are under way for the improvement of St. Mark's Church, Aikin. It is understood that this will include the re-decoration of the church, possible enlargement of the chancel, and the building of a porch. The money for the porch was left by the late Rev. Henry Chamberlaine, who was for many years rector of St. Matthew's Church, New York, and for a few years prior to his death, rector of Susquehanna and St. James' parishes.

BRIE—Through the diocesan committee on evangelism, arrangements have been made for a captain and a cadet of the Church Army to work in rural places from North Girard as a center in the convocation of Meadville and from Brookville as a center in the convocation of Ridgway during the coming summer. In the fall they will hold missions in the parish churches of the two convocations.—Lester M. Worthy, a senior at the Philadelphia Divinity School, is conducting the services at St. Mark's Church, Brie. After his graduation and ordination to the diaconate, he will give full time to the parish.

LONG ISLAND—St. George's Church, Hempstead, has purchased a new organ, which is now being installed by the Pilcher Company of Louisville, Ky. Mrs. Orlando Harriman has given a window in memory of her husband, Orlando Harriman, who was born in the rectory. This window is being made by the Calvert Company of New York, and will be dedicated at the same time with the organ. Over 500 people made their communion at St. George's on Easter Day. The Easter offering was \$3,000.

LOS ANGELES—The gift of \$20,000 for a new organ was announced on Easter by the Rev. J. Alvin Shirley, rector of St. Luke's Church, Monrovia.—St. Stephen's Mission, located at Mission Beach, San Diego, has purchased a church site. The Rev. Alfred R. Taylor is promoting this new work in an unchurched, growing neighborhood.—The April meeting of the diocesan Woman's Auxiliary was held at St. Paul's Cathedral House, Los Angeles, on the 9th. Speakers were Miss Hilda Van Deerlin, formerly of Iolani School, Honolulu, and the Rev. Dr. Royal H. Balcom, former missionary to the Arapahoe Indians in Wyoming.—The Church of Our Saviour in the new Kensington Park section of San Diego has purchased a seven-room cottage as a center for its work.

MARYLAND—The clinic for well babies has been held regularly every Saturday, at the Church of the Messiah, Hamilton, and is proving a great boon to the community. The total babies attending up to April 1st has been 147, of whom forty-five were new Hamilton cases. Dr. Dorf, Miss Bedsworth, and a Messiah volunteer are in attendance each week.—The Maryland clericus held their April meeting at St. Mark's Church-on-the-Hill, Pikesville, the Rev. Roger A. Walke, rector. After a business meeting and luncheon, Dean Lathrop read a paper based on Dr. Peck's book, *Divine Society*.—On Sunday, April 14th, Bishop Murray made his annual visit to Tome School, Port Deposit.

MEXICO—Holy Week services were very well attended at Christ Church Cathedral, Mexico City, and on Easter Day more people attended the services than for many years past. Dean Golden-Howes has accomplished much in the short time he has been in Mexico.—Archdeacon Watson took the services in Pachuca. The people in the latter place are most anxious for the coming of a new rector but no one is in sight at present. The offering on Easter Day was a little over \$100.

MICHIGAN—The Rev. Dr. Samuel S. Marquis, rector of Christ Church, Cranbrook, has returned from Summerville, S. C., where he has been recuperating during the winter from the effects of a serious operation. He was in his own pulpit April 7th.

NEWARK—St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, is the recipient of two greatly appreciated gifts from Mrs. H. G. Craig. One, a window depicting the parable of the Good Samaritan, is in mem-

ory of her husband, who was a valued friend of the parish. The window will occupy a place near the southeast corner of the nave. The other, a memorial to Mrs. Craig's mother, is a silver chalice to be used at celebrations of the Holy Eucharist.—St. Paul's Church, Paterson, the Rev. Dr. D. Stuart Hamilton, rector, this year had an Easter offering larger than that of any other church in the city. The amount was over \$13,000, the Sunday school contributing more than \$3,500 through its mite box offering. It was announced that 1,570 people received the Holy Communion at St. Paul's on Easter Day.—Eleven lights, given as memorials, were dedicated on Easter Day at Christ Church, Bloomfield and Glen Ridge, the Rev. George Pryor Dougherty, rector.

NORTHERN INDIANA—On Saturday, April 7th, the Rev. George Jewell, who has been a Methodist minister, was confirmed and received as a postulant by Bishop Gray in St. James' Church, Goshen, Ind.

SALINA—The Rev. Herbert Hawkins, O.H.C., is conducting a mission at Christ Cathedral, Salina, which began April 10th, and will continue through April 21st. Following the convocation, which opens April 23d, Father Hawkins is to spend ten days in the district preaching at points assigned by the Bishop.—Preparations are being made for the annual young people's conference of the district to be held in St. John's School, Salina, June 6th, 7th, and 8th. Leaders from outside the district will be the Rev. R. M. Trelace of the National Council, and the Rev. James P. De-Wolfe of Kansas City, Mo. This conference has become a great impetus among the young people of the district.

SPOKANE—The second anniversary of the rectorate of the Rev. Stanley T. Boggess was observed by his friends and parishioners of St. Paul's Church, Walla Walla, by presenting him with a sedan car at Easter time. Excellent progress has been evidenced by this parish in the period of his ministry. For the first time in recent years, missionary quotas have been met in full, and the local work has had a similar impetus through increased pledges for that purpose. Moreover, a new rectory costing \$14,000 has been completed and occupied during the current year.

WESTERN NEW YORK—The Buffalo chapter of the American Guild of Organists held their second annual service in the Church of the Ascension recently. The choirs of Delaware Avenue Baptist Church, the North Presbyterian, the Westminster Church, and the Church of the Ascension rendered the choral parts of the service. The Rev. John Borton, the Rev. John P. Sala, and the Rev. Charles D. Broughton, chaplain of the Buffalo chapter, took part in the service, the Rev. Mr. Broughton preaching the sermon.—St. Mary's on the Hill, Buffalo, recently installed a new three-manual organ which was used for the first time on Easter Day.—The Rev. G. Herbert Dennison of Pennsylvania will serve as priest-in-charge of St. Andrew's, Buffalo, pending the selection of a rector.

WEST MISSOURI—At St. Paul's Church, Kansas City, at a special service on the Thursday after Easter Day, a new altar rail was dedicated in memory of George Edward George and his wife, Annie Jacobs George. The late Mr. George was a vestryman of the parish and Mrs. George was active in the parish guild, the Woman's Auxiliary, and in the auxiliary of St. Luke's Hospital.—The communicants of St. Paul's Church, Kansas City, gave their rector, the Rev. Benjamin M. Washburn, a very happy and touching testimonial of their affection on the eleventh anniversary of his rectorship, which was the first Sunday after Easter. When the rector arrived for the early celebration of the Holy Communion he found present, not the usual small number of the more devout, but practically his entire congregation, all of whom had come to receive the Sacrament with him on his anniversary, without his prior knowledge.

WEST MISSOURI—Extensive improvements have been made in the condition and equipment of All Saints' Church, West Plains, during the seventeen months of the incumbency of the Rev. Roy H. Fairchild. These include the installation of an electric organ blower, electric wiring and light fixtures, new carpet, four new silk dorsals, set of embroidered altar linens, and the painting and interior decorating of the rectory. At the same time the congregation's quota for the Church's program has been voluntarily increased and fully paid.

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