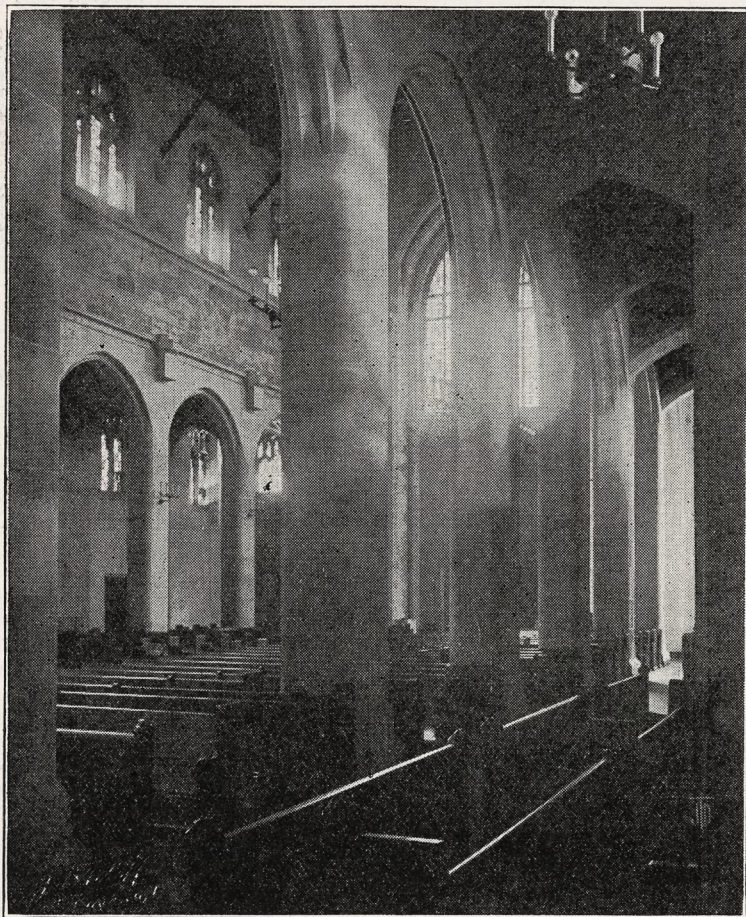


The **WITNESS**

CHICAGO, MAY 10, 1928



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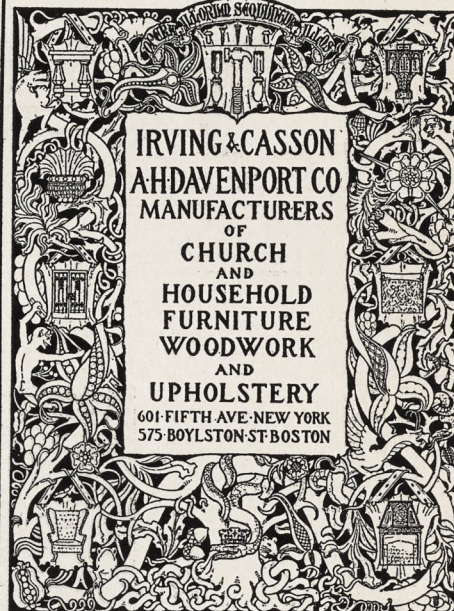
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COMFORT AND CHARM

Love is the Dynamic Force

By

BISHOP JOHNSON

IT IS very difficult to love mankind. It is not at all difficult to love some people or to be fond of things, or to have a tender feeling for one's self or one's family.

Things do not irritate us. They are ready to serve us and if your auto or your telephone gets out of order it is comparatively easy to get someone to fix it.

If our intimate friends sometimes disappoint us or annoy us we overlook it and go on loving them. We have a perpetual alibi for our own shortcomings and we learn ultimately, if we persevere, to adjust ourselves to the peculiarities of our family.

But people in general are uninteresting, intrusive and distressing. There are so many of them and they have so little in common with us that as men prosper they have a tendency to shut the public out of their lives and to live in a very exclusive circle of friends.

The prosperous rise and eat their breakfast behind a newspaper, go down to business in the solitude of their automobile, isolate themselves in their business from all but those who count. They lunch alone or in a circle of carefully picked associates, play golf with a few cronies, dine with their families and spend the evening either in the seclusion of their homes or in the exclusive circle of their friends. They have no contact during the day with any below the caste in which they themselves are admitted unless, or until, they are bidden by the grace of a still more exclusive caste to go up higher.

Sunday finds them in their pew if God has not been utterly excluded from any intimate association, and they make a formal contact on en-

tering or leaving church with those who belong to their own particular household of faith.

Neither our disposition, nor our habits, tend to promote within us very much sympathy for or interest in the least of these our brethren.

Even our charities have become impersonal and are administered by secretaries who have an official and sometimes very professional attitude toward the poor.

One wonders whether this impersonal philanthropy is not merely the survival of a genuine interest in human need which existed in our forefathers and comes down to us as a sort of hereditary appendix, which no longer has any vital function and can be readily cut out whenever it hurts a bit.

One wonders also whether such an organ as organized charity has vitality enough to transmit itself to succeeding generations in any live and sympathetic relation to human needs; not merely the need of those who receive to feel gratitude, but also the need of those who give to feel any love in their ministrations.

Surely love is the dynamic force by which man can enter into intimate fellowship with God and man, and when we have increased the machinery and decreased the dynamic power behind the machinery we are facing trouble ahead.

Of course if poverty and riches are ends in themselves, and if there is no other ulterior object in life but a mechanical relief of the latter by a judicious extraction of wealth from the former, then we must look to legislatures and organized charities to bring about the millennium. Personally I have little faith that either can do much more than tidy up a very messy world which

will break out in new excesses of vulgar ostentation on the part of wealth and of radical panaceas on the part of those who envy the gilded set.

The legislator and the executive secretary can no more produce a fraternal world than the contractor and the furnisher can make a happy home.

They can contribute to its happiness but they cannot originate the atmosphere which is essential to its life.

Money and intelligence can produce comfort but they cannot produce charm, and we are so prone to confuse these two ideas. The Creator has given us a very comfortable world today and His creatures are quite alert in appropriating His gifts, but somehow the court records show that among the well-to-do there is quite frequently a wide gulf fixed between the comforts of His bounty and the comforts of His grace.

Unless Christ was grievously mistaken in His diagnosis of prosperity it were far better for the comfortable to sell all that they have and give to the poor than it is for them to appropriate these comforts with no intention of sharing them with those who lie at our gate full of sores.

It is better to have no wealth than it is to allow the spirit of selfish indulgence to destroy the charm of loving our fellow men.

God gave us certain talents. By some of them we acquire our comforts, by some of them we develop an intelligence, by some of them we exert our charm; but in none of them can we attain our full stature by absent treatment.

We cannot become prosperous without industry; we cannot attain in-

telligence without study; we cannot have any spiritual charm without love and the sacrifices that love demands.

And so when St. Francis abandoned wealth and sought to be gracious to the poor people thought him queer. The charm of his life still remains.

I wonder when men abandon the comforts of God's grace for the physical comforts of a mechanical world whether God does not see the queer-ness and no one sees the charm.

It is difficult to love mankind and it is not hard to love money, but the more you love your fellowmen and make sacrifices on their behalf, the greater will be the charm of your life. The more you yield to the line of least resistance the flabbier will become your faith in God and the meaner will be your life in those treasures which are so wonderful that God withholds them from all excepting those who have developed the capacity for love.

Cheerful Confidences

SPONSORS IN CONFIRMATION

By Rev. George P. Atwater

JIMMIE was a good sort of a boy. He had managed to go to Sunday School even though his parents were appalled by the steady growth of the Sunday paper, and its encroachment upon their time. And Dad worked hard all week and on Sunday, etc. (Every parson knows the rest of this sentence.)

But Jimmie was at Sunday School, and by the time he was twelve years old he had learned a lot of things, and had a lot of impressions. He knew that a collect was something which the Superintendent said rapidly and indistinctly, with his back to the school. He had some idea that the Bible had many hard names in it, and that its events must have taken place clear back before even his grandmother could remember. He had learned that an epistle was not the wife of an apostle. He had heard a lot of strange words, such as Incarnation, Epiphany, Advent, Whitsunday and Catechism. He believed that Sunday was based on one of the Ten Commandments.

Jimmie likewise had some "ignorances." He didn't know where he could sit in Church, without some usher coming to him and saying, "Here, boy; sit over here." He didn't know that by his baptism he was as much a member of that Church as the grown-ups. And he didn't know how to follow the services.

But Bill and Ted and Jack were to be confirmed and Jimmie said he wanted to be confirmed, too. So he went to the classes, and what with

the presence of so many girls and with the teacher hurrying along so fast, Jimmie came through with a very cloudy notion of what it was all about.

But he was confirmed and then he felt he was a full fledged member.

Now this was the critical time in Jimmie's life. What he needed was an individual sponsor. Every boy and girl confirmed in the Church should have a sponsor for several years. That sponsor should be a faithful member, who would be willing to accept a little responsibility for a boy or girl. The sponsor should see that Jimmie had more instruction, that he came to Church and Sunday School, that he had a place to sit, that he had a Bible, Prayer Book and later some other books to read. The sponsor should take a personal interest in Jimmie until Jimmie was old enough to take care of himself.

Our sponsors in baptism are often persons very remote from the scene of action when confirmation age arrives. Why not have sponsors in confirmation. I know there is no rubric for it, but then there is no rubric providing that children leave Church at a certain age and go to the movies instead. If they do that without a rubric, could we not have sponsors in confirmation without a rubric?

Let's Know

WHY NOT NOW?

By Rev. Frank E. Wilson

ALADY writes me that her small twelve-year-old sister is preparing for confirmation. One evening the family was discussing her instructions with the child and reference was made to the angels. The child asked "how it was that we never hear of angels appearing to people in these days?" And that question has been passed on to this column.

It is true that in the Bible you read constantly about angels, but it is also true that you do not read of many instances where they appeared to people when you consider that the events recorded cover many hundreds of years.

Angels are spiritual beings created with functions of their own for carrying out God's will. We are not so everlastingly conceited as to think that God's creation begins and ends with this world in which we live. We know that there are forms of life inferior to human life and we can see no reason why there should not be other forms of life which are superior. We talk about the mineral kingdom, the vegetable kingdom, the animal kingdom which are below us. The Christian religion teaches us also

to talk about the spiritual kingdom which is above us. We do not become angels when we die. They are an order of creation of their own, possessed of functions of their own of which we can know very little in our human condition.

"Angel" means messenger and the Holy Scriptures tell us that they are engaged in rendering spiritual service to God—a service which brings them steadily in contact with the spiritual side of human life. Sometimes we may be conscious of it, sometimes not; but the angels are always there. We have all had experiences when a strong spiritual urge has impelled us in certain directions in a most unaccountable way. May it not have been a spiritual messenger of God touching us at some susceptible moment? And may it not be possible for people to cultivate their spiritual sensibilities to such a degree of sensitiveness that they may be sometimes conscious of a definite spiritual presence with them? Might that not have been St. Mary's experience at the time of the Annunciation or St. Paul's at the time of the ship-wreck when "there stood by me this night the angel of God?"

I am not so sure that angels do not appear to people any more. I have just been reading again the life of St. Joan of Arc. You may rationalize all you please about her but she still stands out as one of the greatest enigmas in the whole course of authentic history. When human affairs reach a cracking point, there may be openings on the spiritual side which normally would not be there. Many people stupidly ridiculed the "Angels of Mons" back in 1914, but there were large numbers of trained, unemotional British soldiers who saw strange things happening over that crucial battlefield. Many people likewise scoffed about hallucinations when the stories trickled out concerning the Comrade in White—a gentle ministering Presence recognized here and there in the carnage of that Great War. Foolishness, is it? Just as much foolishness as my sermon last Sunday morning which passed through wood, brick, stone, and ninety miles of space, with no visible means of conveyance, to the ears of a gentleman who wrote me that he had received it perfectly by radio.

Some will call it a lot of sentimental vamping and ask for a religion which their minds can compass. Well, give me such a religion with all the mystery evacuated and I will give you a bag of dry bones which will have just as much spiritual value. I would tell this child that God's angels are always with her and that some day, if she keeps her soul open to God, she may get acquainted with one of them.



ST. LUKE'S, EVANSTON

One of America's Most Beautiful Churches

By

WILLIAM B. SPOFFORD

"**A**H — CISTERCIAN!" exclaimed Ralph Adams Cram as he entered for the first time the great Abbey Church of Saint Luke's, Evanston: and then, scrutinizing the traceries in the lofty clerestory windows, he went on to remark: "There are, in my opinion, no mullions more piquantly beautiful than these, in any Church in Christendom!"

Saint Luke's Church buildings have been in process of erection and elaboration during the entire incumbency of the present Rector, Dr. Geo. Craig Stewart, who came to St. Luke's in 1904 and bought the property for the new Church in 1905. Little by little the buildings have developed as the parish has grown. In 1904 there were 260 communicants: today there are 1,800. In 1904 the total property of the parish—a small wooden building—was worth \$10,000.00; today Saint

Luke's properties, including Church, Lady Chapel, Cloister, Parish House, Rector, and an imposing apartment building, The Abbey Garth, have a worth of almost a million dollars.

In 1906 the first stage of the Church was erected—nave and transepts—outlined with concrete footings and wooden posts and stone walls rising to a height of ten feet. Covered with a cheap temporary roof, this building accommodated a congregation of about 400. Three years later in 1909 the second stage began, extending the footings and walls and temporary piers and roof throughout the Chancel. At the same time the corner stone of the Lady Chapel, gift of Mr. and Mrs. G. G. Wilcox, was laid. Five years later the third stage of the Church was completed, the permanent stone piers, triforium and clerestory rising in beauty to a full

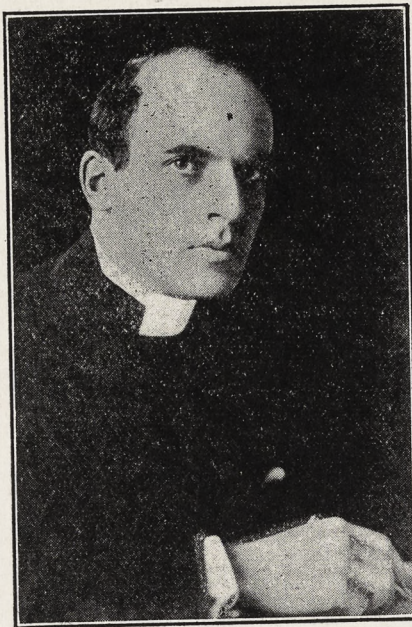
height of seventy feet. The entire Church and Chapel is built of solid oolitic limestone within and without, from plans and specifications of John Sutcliffe, architect, who died just as the third stage was about to be begun. At the same time the *Stewart Study* was built, the gift of the parish in honor of the Rector's tenth anniversary.

Returning from France where he had served as Chaplain, the Rector, Dr. Stewart, set about raising the money for a new Parish House. An apartment building adjoining the Church was purchased and wrecked and within a year the new stone parish house and Battle Cloister were rising to the south of the Church. This enabled our Church school under the able direction of Mr. Geo. K. Gibson, to leap forward to an enrollment of more than 600 pupils. Mean-

while the original Church property east of the track had been sold, and three houses purchased east of St. Luke's for Rectory and clergy houses. In 1922 the great organ was installed at a cost of \$50,000. In 1924 the parish celebrated the Rector's twentieth anniversary by subscribing \$150,000.00 for the debt and certain memorials in the Church. In 1927 a new Rectory was purchased and on the site of the former Rectory and clergy houses a large 24-apartment building—The Abbey Garth—was erected.

On Palm Sunday this year the great stone reredos, the memorial for Mr. and Mrs. W. P. Gunthorp, was blessed. This beautiful piece of work was designed by Mr. Thos. E. Tallmadge, present architect of St. Luke's, and cost \$35,000.00. At the same time the great east window, a memorial to the family of Mrs. Geo. Craig Stewart, was unveiled. The window, executed by James Powell and Son of London, who had already installed the aisle windows and a number of those in the Clerestory, is an elaborately dramatic and brilliant illumination of the Apocalypse of St. John.

Within this general outline of the building of St. Luke's Church may be noted many other high points of extraordinary beauty. The stone rood screen in the Lady Chapel, the baptismal font (gifts respectively of Mr. M. A. Mead and Mrs. C. F. Marlow), the massive polychromed hanging rood in the Church, done by Kirchmeyer of Oberamergau, the lanterns of bronze suspended by chains from the lofty ceiling, the wrought iron sanctuary gates and parclose screen (memorials respectively to the



REV. GEO. CRAIG STEWART
The Rector of St. Luke's

Mappin family and the Bairstow family), the Jerusalem Chamber (memorial to Mrs. R. A. Keyes), the Bethlehem Chamber (memorial to Miss Belle Winn), the stone lecturn (memorial to the Rev. Dr. Jos. A. Rushton), the stone pulpit (now being installed as a gift from the Woman's Guild), the new choir stalls, with canopies, now being ordered as a memorial to Mr. and Mrs. B. J. Reynolds, the Sedilia bearing the shields of the dioceses of London (blessed by the Bishop of London), and of Aberdeen (blessed by the Bishop of Aberdeen)—the memorial to Mrs. Frances Finch Crofts—these are some

expressions of the love of St. Luke's people in forms of rare artistic value.

At present the parish is devoting its Lenten sacrificial offerings to the Tower Fund in the hope of completing the western facade with a great Gothic tower one hundred and forty feet high by 1933, when Chicago will celebrate its centenary by holding another World's Fair.

To enter St. Luke's with the great throngs which crowd its services is to catch one's breath with the grandeur of the dimensions and the simple yet majestic dignity of the whole. When fully completed with statues in the niches along the triforium, with all the windows in place, with the projected children's corner, with tower and chimes, St. Luke's will rank as one of the great Church buildings of the country. Even now it is a shrine of beauty to which the art students of Chicago make their constant pilgrimages, while all the while the loftier and lovelier temple of spiritual lives is rising through the daily continuance in the Apostles' doctrine and fellowship and the daily breaking of the bread and the prayers.

All the time the building has gone on St. Luke's has increasingly given to missionary work until it now stands far in the lead in the diocese, giving \$22,000.00 a year for the Church's program. This year it has purchased a new site 180x140 for a new mission in a growing section of southwest Evanston.

A staff of twelve paid workers and a host of volunteer organization leaders devote themselves to the balanced program of building the spiritual as well as the material fabric of St. Luke's Parish, Evanston.

THE REREDOS AT ST. LUKE'S

A Beautiful New Memorial

By

T. E. TALLMADGE

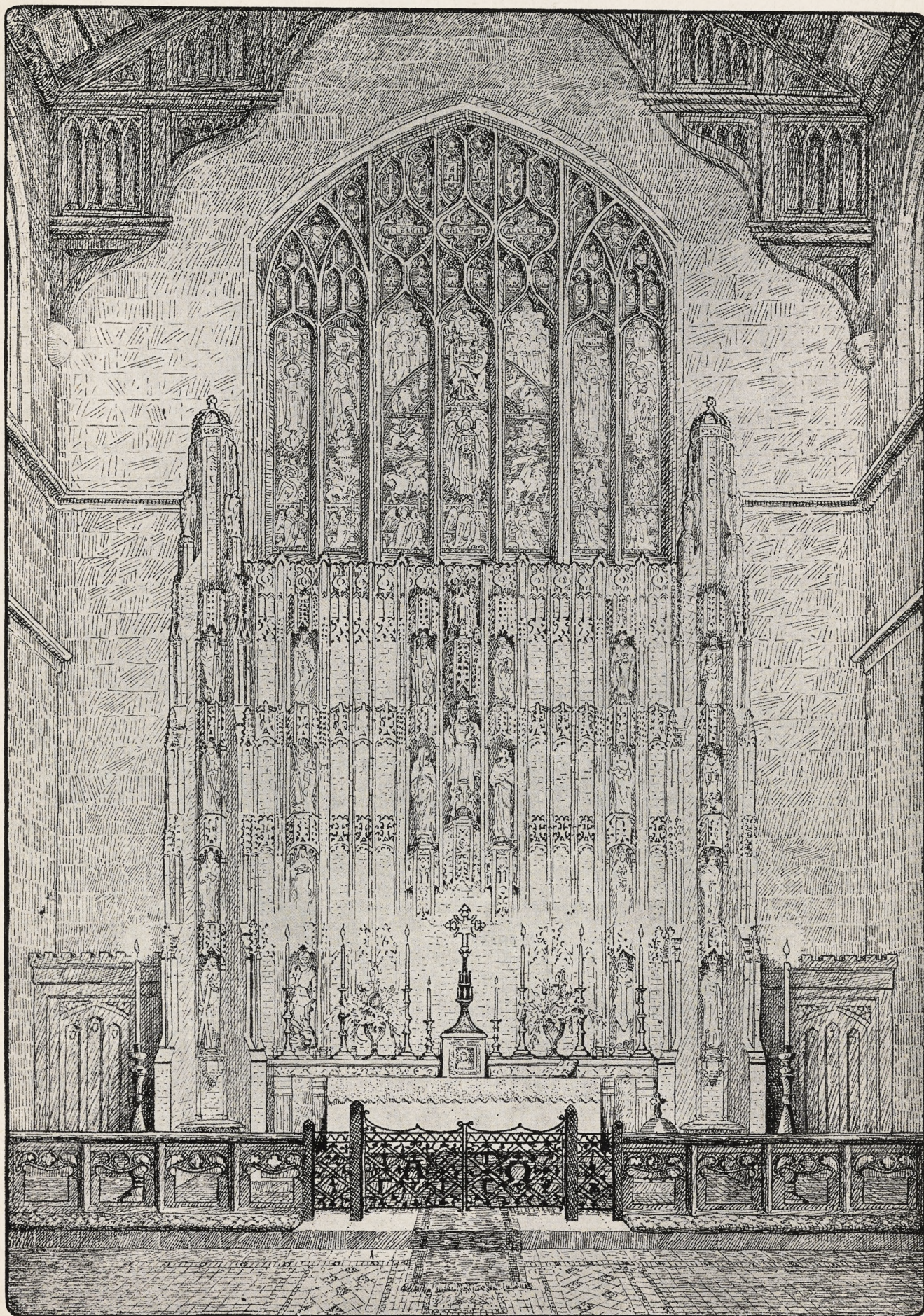
ST. LUKE'S, Evanston, in truly medieval fashion, is watching the gradual completion of her fabric. On Palm Sunday, when the sombre curtains which concealed the end of the sanctuary were lowered, the eyes of the worshipers saw for the first time the great reredos which had been slowly upbuilding behind them. A reredos is a screen of permanent and noble material, elaborately carved and wrought, which rises directly behind the altar. It usually represents in subject a Te Deum or a glorification of Christ and his saints. Architecturally it is of supreme importance, as it closes and is the focus of the

long-drawn vista of nave and sanctuary.

The reredos is essentially an English or Anglican device, and is to be found in its greatest beauty in the English cathedrals. Winchester probably has the finest, though the reredos recently completed in Liverpool is remarkably beautiful and original as well. Bertram Goodhue, now gone, whose magic fingers and blythe spirit produced more beautiful Gothic architecture in America than any other man, achieved his masterpiece in the reredos of St. Thomas's, New York. Next to this one, it is likely that St. Luke's will possess the largest, most

elaborate and beautiful in America.

The material is Colfax stone, a peculiarly fine and beautiful sandstone from Wisconsin. It will be 36 feet in height and 36 feet, the entire width of the chancel, in breadth. In composition it consists of two terminal towers or buttresses with an elaborately carved screen between. The towers flank and carry down the lines of the great traceried window above, now filled in stained and leaded glass with the coruscating vision of the Apocalypse. In the center of the design is our Lord in glory, with the Blessed Virgin on his right, and Saint John on his left. Above and



THE NEW REREDOS AND EAST WINDOW

Jean T. Myall

below, in four tiers of varying height, extends a heavenly band of saints, and the figures of these saints will vie with the architecture in interest and beauty. They are all free-standing in elaborate architectural niches, and are carved in Colfax stone. The saints selected by Dr. Geo. Craig Stewart are of unusual and fascinating interest. They are all members of the Anglican hierarchy—English, Irish and Scotch saints, and symbolize the continuous and uninterrupted succession of the Church through its Anglican branch. There is included, however, one continental saint—St. Martin of Tour. This was done because the anniversaries of his death and translation fall respectively on July 4 and November 11—both important days in the history of America.

The figures were designed by John W. Norton, artist, of Chicago, and most sympathetically and skillfully carved by Langenegger, a Swiss sculptor, recently arrived from Europe and now living in Milwaukee. In style they are very early mediaeval—pre-Gothic, in fact. The Celtic art of the time had many Byzantine characteristics, and this faint tinge of the Byzantine is discernible in many of the figures, particularly in the especially noble and mystic figure of the Christ. The following is a list of the figures with their attributes:

On the lowest tier are the four national saints—St. George of England, with his dragon; St. Andrew of Scotland, with his cross; St. David of Wales, with his dove; and St. Patrick of Ireland, with his inevitable serpents.

On the tier above are St. Eanswith, with two fishes, St. Edmund, King and martyr, crowned; St. Edward the Confessor, with a purse; St. Margaret, Queen, and bearing a cross.

Above these range St. Anselm, Archbishop of Canterbury, clad in Bishop's robes; St. Bridget, or Bride of Kildare, abbess, and with the devil which she has cast out crouching beside her; St. Ethelreda, carrying a blossoming staff; and St. Hugh of Avalon, also a bishop, with a swan at his feet.

On the top range are St. Hilda, with a crosier; St. Aidan, with crouching stag; St. Martin, with naked figure of beggar; St. Friedeswidi of Oxford, with her faithful ox at her feet; and St. Ita of Kileedy.

Below the figures is a broad shelf carved with the intertwined rose, thistle and shamrock, this is broken in the center by the tabernacle, and flanked beyond the ends of the altar on the right with the credence table, and on the left with the receptacle for the alms.

The general contractor for the work is the Colfax Stone Company of Madison, Wisconsin. Tallmadge &



THE BAPTISTERY

Watson, the architects in charge of the fabric of the church, designed and superintended the erection of the reredos.

The reredos is the gift of Miss Mattie Gunthorp, a communicant of St. Luke's and member of the Altar Chapter, in memory of her father and mother, Mr. and Mrs. Wm. P. Gunthorp.

About Books

THE GLORIOUS COMPANY OF THE APOSTLES: LIVES AND LEGENDS OF THE TWELVE AND ST. PAUL: by Tracy D. Mygatt and Frances Witherspoon. Published by Messrs. Harcourt Brace and Co. Price, \$3.00.

Here is a book of extraordinary literary merit artistically illustrated, exquisitely done. These thirteen studies of the lives of the apostles are unequaled by any other short studies we have read. There is a poetic touch even in the very titles. What could be more poetic than to speak of St. Andrew as the Thane of God, St. Thomas as the Ever Burning Lamp, and St. Bartholomew as the Wine Press. Also take this description of the daughter of Jairus as she lay still in death. On a divan she lay, and there came to James the memory of a dim black pool he had seen long ago, and on it floating in the stillness a water lily. She was like that he sensed. Petals those still white limbs, with the rich, dark cushions of the couch about them like dark velvety pads—a silent lily afloat on the dim black pool of death.

Yet we would hasten to assure the more prosaic minded that they will find that this Glorious Company of the Apostles is not treated as stained glass window saints, but living portraits of strong, virile, dominant personalities, who bravely lived, labored,

suffered and died that they might hand on to posterity the precious heritage of the Christian Faith.

Irvine Goddard.

* * *

MESSIANIC EXPECTATION IN ISRAEL. Abba Hillel Silver, D.D. The Macmillan Co., New York. 1927. \$3.50.

It is a common assertion of Jewish scholars, and of many Christians, that apocalypticism and the non-canonical Apocalypses were of slight influence in Judaism, that they represent a backwater in Jewish thought which was seized upon by Christians and exaggerated. It is interesting, therefore, to find in a book by one of the more prominent Jewish scholars of today such an expression as this concerning the situation before 70 A. D.: "The Book of Daniel, the one canonized apocalyptic tract out of the many which were widely circulated and held in high regard by the people, dwelt upon the mystery of the 'end of days' and seemingly gave a clue to its solution.

Rabbi Silver then goes on, quite in the manner of Charles, to demonstrate that Jesus' apocalyptic ideas coincided with popular Jewish thought in his own time and for more than a century following. But more than that, Silver shows that, along with the elaborate and fanciful calculations based upon Daniel, genuine apocalypticism, quite in line with that preserved and carried on by Christians, continued to flourish in the main stream of Judaism until well on in the Middle Ages. All this is authenticated citation of Jewish apocalypses in considerable numbers until as late as the thirteenth century.

Rabbi Silver's book is one which all who are interested in the parallel development of Messianic thought in Judaism and Christianity must take into account.

Frank R. Myers.

* * *

MORALS FOR MINISTERS: by R. E. X. Published by The Macmillan Co. Price, \$1.50.

O wad some power the giftie gie us. To see oursels as others see us. It wad from many a blunder free us and foolish notion. This is the aim and intent of morals for ministers. Too much introspection may be rather disastrous, a little of it occasionally may be quite salutary. Morals for ministers is a very good mirror, so that even the most complacent of the clergy might find a disturbing reflection. Rationalization is our besetting sin and a careful reading of this book will help us rid ourselves of it—at least for a while. It is just the kind of a book to read at a retreat or at other times of quiet when we desire sane self criticism.

Irvine Goddard.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

IT IS possible that there will be something to discuss at General Convention more interesting than the Thirty-nine Articles, thanks to action taken by the National Council at the meeting of April 24-26. It is a long story, growing out of the situation in China—not easy to boil down, but I must make the attempt.

The Nationalists of China require all communions to register their schools, and when registered they lay down conditions under which the schools must be operated that in the mind of many missionaries and Chinese Christians destroy their Christian character. Among the practices required by the Nationalists are the Sun Yat Sen Ceremony (a pledge to Nationalism before the picture of Sun Yat Sen) and the requirement that attendance at Christian services on the part of the students be entirely voluntary.

Bishop Gilman, in charge of the schools in Hankow, is strongly of the opinion that the schools should register and conform to the regulations laid down by the Nationalists. He deplores the necessity—does not like to make services voluntary—but states that the faculties of the schools can so conduct them, and themselves, as to make the Christian religion felt. Sort of a Christianity by contagion, if you know what I mean. He further believes that it is only by such action that the good will of the Nationalists will be won and the restrictions eventually removed. As for the Sun Yat Sen Ceremony, which to many, including, I believe, the members of the National Council, smacks of idolatry, it is Bishop Gilman's opinion that the ceremony means little more than our own, "I Pledge Allegiance to My Flag," which is a part of the opening exercises in most schools in the United States. Bishop Gilman is supported in these views by Bishop Roots, the senior bishop of Hankow.

The opposite position is taken by Bishop Graves of Shanghai who has been in charge of his district since 1893. He says that there is no stable government in China, least of all the Nationalist government, with whom he has little sympathy. He decidedly does not approve of the Sun Yat Sen Ceremony or the restrictions placed upon the Church schools. It is his contention that the schools should not register, that they should continue to operate as they have in the past—briefly, that they should "stand



MR. GEO. K. GIBSON
Head of St. Luke's School

pat," totally disregarding the turmoil caused by the Nationalist movement in China.

Bishop Huntington of Anking, not having large educational institutions in his district, does not feel the issue as do the other bishops and his position is said to be between those of the Bishops of Hankow and the Bishop of Shanghai; with slight leanings, I judge, from conversations I have had with folks who know the situation at first hand, toward the position of Bishops Roots and Gilman.

The Department of Missions, supported by the National Council, desires one policy in the Chinese field. That is, they are unwilling to have each district determine its own policy. Therefore, since the Bishops in China could not agree, a commission was sent to China, at their request, to investigate. Dr. John Wood, the secretary of the Department of Missions, and Dr. Sanford, the Bishop of San Joaquin, went to China last fall as the commission. They reported to the Council at the recent meeting and as a result a long resolution was passed which in effect supports the position of Bishop Graves by forbidding "educational institutions supported in whole or in part by the aid of the Church in the United States to register with the government if the use of the Sun Yat Sen Ceremony or the teaching of the

San Min Chu I (a political and nationalist creed) is required by the government."

In effect this means that those Bishops in China who favor the registration of their schools with the government will be cut off from financial support for their schools if they follow what they consider to be the wiser policy. To put it bluntly, Bishop Gilman and Bishop Roots have been notified by the National Council that they are to adopt the policy that the National Council considers to be the wise one or get no cash for their educational work.

Several letters have come to this office from churchmen who are disturbed by this action. They all ask questions and request answers. They request too much. The National Council felt that a commission had to be sent to China to secure the facts before arriving at a decision. The action was finally taken by these elected representatives of the Church in the light of these facts. Bishop Roots is soon to be in this country and it is quite likely that he will have things to say. Meanwhile we, with the majority of churchmen, are necessarily of the opinion that the National Council acted wisely.

* * *

"Resolved, that this Conference of Domestic Bishops heartily approves the principle of evaluation as presented by the Commission on Evaluation.

"Resolved, that we request the National Council to formulate and put into effect such organization as will make possible an effective and continuing evaluation of all work in the United States supported wholly or in part by the National Council.

"Resolved, that we offer full cooperation to the National Council in this work."

These resolutions, self-explanatory, concretely present the outstanding results of the Conference of Missionary Bishops and Diocesans receiving aid from the National Council, which met in Kansas City, April 18 and 19. Of no less importance is it, however, that the Conference demonstrated, happily and unmistakably, that the differences which have long existed (supposedly) between the respective elements which it gathered together, were by no means unsurmountable; but were, in fact, surmounted when the conferees, meeting face to face, resolved that their cause is a com-

mon one and that all appropriations for missionary work in Continental United States—whether the work be in a purely missionary district, or in a diocese receiving aid—shall be made strictly upon the merits of the work.

To assure this commendable course the bishops will meet as they did in Kansas City, and discuss their budgets first separately, in groups, and then finally in joint session; for—and this is the third significant feature of the Kansas City Conference—the bishops decided that these annual joint sessions on budgets for missionary needs shall become a fixed method of procedure.

The new system is to go into immediate effect. The budgets of the Dioceses of Oregon, Kansas, Sacramento and Springfield and the Missionary District of Oklahoma, all of which met the approval of the Joint Conference, after having been passed by their separate groups, calling in each instance for amounts more or less in excess of the appropriations for the current year, at the suggestion of the Conference and with the approval of the bishops concerned, will at once be subjected to the evaluation process which the Conference recommended. The evaluation of the work for which in each instance enlarged appropriations are asked, will be begun immediately by evaluation committees designated by the proper National Council officials. In all other cases, as in the cases of the five specified, the budgets will of course be subject to the action of the National Council in the preparation of the budget for 1928 at a special meeting which has been called for May 30 and 31.

* * *

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stuff: The judge at Mount Clemens, Michigan, dismissed the jury hearing a case of two men who had been accused of robbery, in order that they might attend Church services on Good Friday afternoon. Three of the jurors went to Grace Church, where the Rev. Harry Robinson of Detroit was giving the Three-Hour Addresses. Touched by the last seven words, of the forgiving spirit of Jesus, and by the dramatic addresses, these three men returned to the court and persuaded the other jurors to acquit the men since the evidence against them was purely circumstantial.

* * *

The Committee on Ecclesiastical Relations meeting with the Commission on American Churches in Europe have presented a resolution to the National Council asking them to recommend to the General Convention that provision be made for the election of a Suffragan Bishop to the Presiding Bishop for such duties as he may deem necessary, including the care and administration of vacant missionary districts, the over-

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sight of American Churches in Europe, the oversight of the clergy in the service of the Army and Navy, and the development of the work of the Church in the Near East. They ask that the Suffragan Bishop live in Washington.

* * *

The Rev. Russell Bowie, rector of Grace Church, New York, has started a little discussion that promises to be interesting, if those can be found possessing similar courage who will carry it on. It seems that Dr. Bowie preached a sermon in which he had things to say about the resentment sometimes shown by members of the Roman Catholic Church to any criticism of that institution, and of efforts made by officers of that communion to control the press of the country. His re-

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marks, reported somewhat carelessly by the daily papers, were duly resented by the Rev. Charles J. Mullaly, S. J. (Jesuit), who wrote a letter to one of the papers in which he stated that Dr. Bowie had attacked the Catholic Church and had accused it falsely. Dr. Bowie replied to Father Mullaly's letter, and after paying tribute to the religious devotion of many Roman Catholic friends, says:

"The particular point against which my sermon was directed was the very grave mistake which I believe certain Roman Catholic influences are making in resenting any criticism of the activities of the church organization and in apparently attempting to suppress, not in open debate, but by other methods, any public discussion.

"It was in connection with this that I referred to the article by Father Mullaly and printed in the Roman Catholic weekly *America* under date of February 11 and entitled 'Does It Pay to Insult Catholics?' Inasmuch as Father Mullaly asserts that my reference was a 'false accusation against the Catholic Church,' it is right that I should state what I actually said in regard to that article and let readers judge

for themselves as between fact and misrepresentation. The magazine was in my hand as I spoke. I called attention to the fact that Father Mullaly described the method by which a Roman Catholic organization in the city of Washington had brought such pressure to bear upon readers and advertisers of a newspaper which printed material which Roman Catholics resented that the paper suffered a loss of 40 per cent in circulation, to which statement Father Mullaly adds the comment 'that this 40 per cent loss in circulation now meant also a 40 per cent

fall in the rates for advertising. The only dissenting note came from a weak-kneed Catholic advertiser who declared that he did not believe in mixing business and religion.' Also he announced that the new editor of another paper came to the president of a Roman Catholic society and said, 'I do not mind telling you that the owners of the paper have warned me not to publish anything that might be considered objectionable by you.'

"It was in the light of these statements, which any reader of the article can verify for himself, that I

Hannah More

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repeated the question which had already been raised by the editor of The Atlantic Monthly, when he stated recently that a series of articles on the Roman Catholic Church now running in that magazine have been made 'absolutely and consciously tabu' and asked, 'Is it well for the republic, is it well for the Roman Catholic Church, that her affairs, and her affairs only, are outside the pale of public debate?'"

* * *

The new buildings for St. Margaret's School in North Tokyo are to be built at once. Part of the money for this purpose is in hand and the Council at the meeting of April 25th approved the plan of the Bishop to proceed at once with the erection of the academic and science buildings, the Assembly Hall, and to provide the water, sewage, roads, etc., for the entire plant.

* * *

Sometime ago a request was received from Church authorities in India asking the Church in the United States to undertake missionary work there. The request was denied at the meeting of the Council since, to state the resolution as briefly as possible, the Church cannot properly support present missionary work, let alone take on any new field.

* * *

Progress is being made in the diocese of Newark in their effort to raise a million dollar endowment as a memorial to Bishop Lines. It was one of Bishop Lines' cherished plans

that the diocese might have an adequate sum to use in extending the work of the Church in his diocese, which is growing so rapidly, and has almost single handed raised \$140,000 for the purpose. The campaign has been in progress for three months under the direction of Ward, Wells, Dreshman and Gates, and is to close this week.

* * *

Here is something in Good Friday Services. The dean of the Cathedral at Atlanta has been ill. During Lent the clergy of the city were able to help him out but of course they had their own services on Good Friday. The addresses at the Three-Hour service were therefore delivered by a retired Baptist minister, the service being taken by Bishop Mikell. The comment I receive from one who was there: "He was wonderful. I never heard more beautiful thoughts or language, or addresses that seemed to impress the people

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more." Unfortunately the lady sending in the news does not give the name of the Baptist parson—I beg pardon—she says it is Jones,

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which isn't such a help in identifying him.

* * *

The Rev. R. A. Hatch, rector of St. Luke's, Altoona, Pa., has gone to a hospital in St. Louis, where he is to undergo a surgical operation. He has been in ill health for some time.

* * *

Noonday preachers at Trinity, New York: May 7-11, Rev. B. Z. Stambaugh, Akron, Ohio; May 14-18, Rev. A. E. Ribourg, New York City; May 22-25, Rev. H. Ayde Prichard, Mt. Kisco, N. Y.

* * *

The Bishop of Porto Rico was authorized by the National Council to appeal for \$25,000 to finance the plans for the concentration of work in San Juan, previously reported here.

* * *

The Council and the department of missions send affectionate greetings to the Venerable E. A. Ashley of South Dakota, who has completed 54 years of notable service among the Indians of that state.

* * *

The Little Helpers of the Diocese of Long Island had their annual service at the Redeemer, Brooklyn, last Sunday. It rained hard, but there was a fine attendance in spite of it. Bishop Stires gave the ad-

DR. SHERRILL ELECTED IN PENNSYLVANIA

The Rev. Henry K. Sherrill, thirty-eight year old rector of Trinity, Boston, was elected Bishop Coadjutor of Pennsylvania on May 3rd. He was elected on the sixth ballot. The Rev. Frederick S. Fleming, rector of St. Stephen's, Providence, led on the first two ballots, others strongly in the running being the Rev. Beverly Tucker of Richmond and the Rev. Robert Johnson of Washington.

dress, telling the story of the Animals' Christmas Tree. After the service there was an exhibition of work done by the little tots in the parish house.

* * *

The fourth rural workers' conference of the diocese of Alabama is to be held at St. Paul's, Selma, May 15-17. All sorts of leading authorities—Professor R. J. Colbert of Wisconsin University; Bishop McDowell, Rev. Charles Clingman, the Hon. D. W. W. Fuller, and of course the clergy in the rural fields, all of whom are to take part.

* * *

About one hundred people attended the dedication of the Canon Swett Memorial Cottage at Sayville, Long Island, last Tuesday. Orphan

children live there, under the care of the Church Charity Foundation of Long Island.

* * *

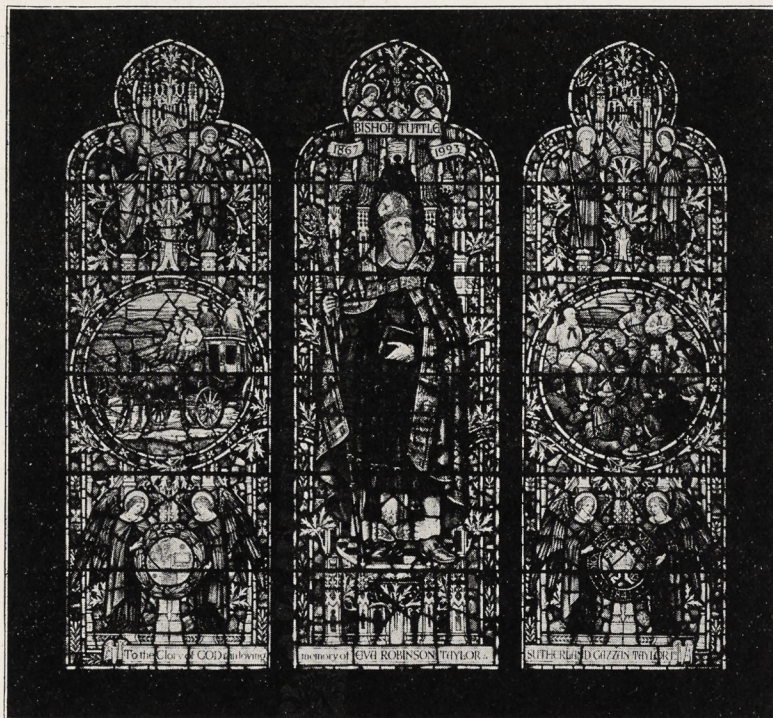
Miss Elizabeth Baker, educational secretary in South Dakota, has a correspondence Sunday School course which is now serving 155 pupils living in isolated communities in six states.

* * *

There is a Business Woman's Auxiliary at the Cathedral in Memphis. They meet either in the evening or at luncheon, since they are otherwise occupied when their sisters are sewing in the afternoon.

* * *

My goodness, see what they are doing with THE WITNESS in Bushnell, Illinois. I quote from the diocesan paper: "A movement is now under way that is designed to develop a community of interest in Church activities among the younger members of the congregation through a judicious use of printer's ink, employing one of our attractive Church papers as means to this end. A copy of THE WITNESS is given to a Churchman living in the south end of the city, and then made to travel from hand to hand until it reaches the northern limits. It is hoped that another paper can be found that will travel from east to west in a similar



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manner, and that the result will be associated effort and concerted action for the advancement of the Church."

* * *

The Racine School of Religion is to meet this year at Taylor Hall from July 8 to the 29th; it is for clergymen and theological students, particularly those who have had little opportunity for seminary training. Details may be had from Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

* * *

Blue Mountain summer conference opens on July 9th and continues for nine days—Hood College, Frederick, Maryland. The faculty is made up of distinguished leaders, including Bishop Overs, Father Huntington, O. H. C., Professor Foley of Philadelphia, Rev. Percy Urban, Berkeley Divinity, Rev. Samuel A. B. Mercer of Trinity, Toronto, Rev. A. C. Zabriske of Alexandria, Rev. John Suter, head of the department of religious education, Mr. Lewis B. Franklin, treasurer of the National Council, Miss Grace Lindley, Woman's Auxiliary.

* * *

The Rev. William H. Milton, rector of St. James', Wilmington, N. C., has been elected by the national commission on evangelism as assistant chairman of that commission. His parish has released him for six months commencing September first.

* * *

Imagine the strain on a clergyman's heart to walk into his church on a Sunday for the early service and find nearly a hundred men present. They had that many out for a service at Calvary, Utica, N. Y., last Sunday. All done by the Men's Club, without saying a word to the rector about it.

* * *

The Racine Conference this year is to mark its tenth anniversary and an effort is being made to make it especially worthwhile. One of the outstanding features will be the launching of the Order of the Sangreal, which those of you who read THE WITNESS during Lent know something about. It will be under the direction of the author of those articles, the Rev. Irwin St. John Tucker, who is also to give a course on pageantry. Others on the faculty: Rev. F. C. Grant, Western Seminary; Rev. E. S. White of St. Louis, social service; Rev. M. B. Stewart, of Nashotah; Dean Chalmers of Dallas; Editor Wilson of Eau Claire, Wisconsin. The Rev. Spence Burton of Boston is to be the chaplain.

* * *

New Guild Hall was blessed last Sunday at Marlborough, Mass., by Bishop Babcock, who also confirmed a class of twenty.

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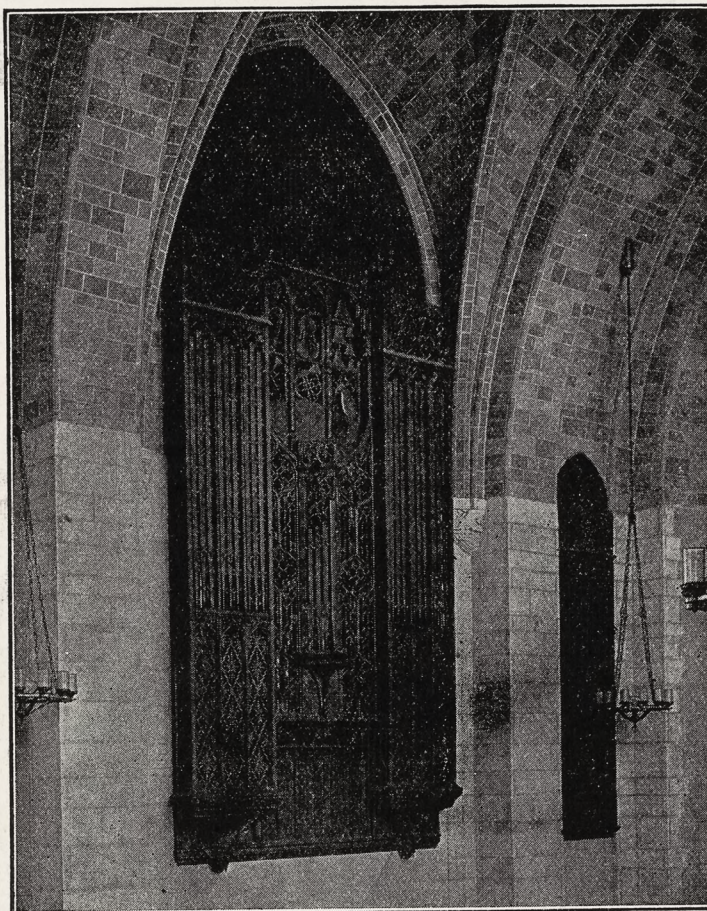
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