


The **WITNESS**

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THE MESSAGE OF EASTER

"Believe in Life: Defy Death"

By

REV. G. A. STUDDERT-KENNEDY

"EARTH to earth, ashes to ashes, dust to dust, in sure and certain hope." I remember, as if it were yesterday, how I suddenly shifted uneasily as I lay on my stomach muttering the words of the Burial Service over the broken body of a friend that I had just rolled into a shell-hole. I shifted partly because I was afraid—I did not want to die a bit, and the bullets sang uncomfortably close—and partly because the last four words stabbed through me like a knife, and made me catch my breath—"sure and certain hope."

Was my hope sure and certain? Had I any hope? Why was I afraid? How could hope be sure and certain? If you are certain you do not hope, and if you hope you are not certain.

There is a tragic contradiction in the very phrase itself. Hope is based on faith when it has any basis at all; often it has none, and lives suspended in mid-air. But even where it has a basis and rests on faith, does not faith imply doubt? Is not the choice, as Bishop Blougram saw, between a life of faith diversified by doubt and a life of doubt diversified by faith?

What faith I have must forever fling defiance in the face of doubt, or die the moment it is not prepared to fight for life. "And the last enemy that shall be destroyed is death."

WHAT NEXT?

That is always true in the end, however much we may disguise it from ourselves. The question of all questions is: "What next?" Is that all? It is that question I have seen in a thousand staring eyes—Is this the end? It is fashionable nowadays to pretend indifference to death, and to say it does not matter. But it is only pretense, a pose, a piece of hypocrisy.

No one is indifferent to it really. It rends at the vitals of every man and woman in the world sooner or later. When I hear a man telling me that I am not to concern myself with the hereafter but seek my heaven here in service to others, and in patient, selfish love, and leave the question of "to be or not to be?" in the future an open one, I am conscious of unreality, I smell sham.

I suspect that deep down within him that man is on the side of death, he is afraid of it, there is in him an unacknowledged, semi-conscious panic of despair. I feel in my bones that he has sold the pass, and given in to death.

SURVIVAL

No one can be really indifferent on this issue. I am desperately concerned to know whether I personally am going to survive or not. It is no use people telling me that this is monstrous egotism, and that I must be content to live for others, to sacrifice myself to humanity, to die in service of the race. I do not know what all that means.

I live for my children, and my children for their children, and their children for their children, and so on ad infinitum, and God knows what it all amounts to in the end. I am not really egotistic because I am concerned about my ego—for if my ego perishes, so will yours, and so will everyone else's.

There is nothing so universal as the individual. If I am to perish, then all personalities are to perish, and in that case creation is to have no climax and no crown. There can be no far-off divine event if there are to be no living souls to be conscious of it.

If consciousness does not survive, then in reality nothing survives, except a lonely and defeated God, and as a picture of the end we see the vision of the poet Corducci: "The earth, the mother of the fugitive soul, must roll its burden of sorrow and glory round the sun, until worn out beneath the equator, mocked by the last flames of dying heat, the exhausted human race is reduced to a single man and woman, who, standing in the midst of dead woods, surrounded by sheer mountains, ghastly pale, with glassy eyes watch the blood-red ball of flame sink down beyond the boundless frozen waste," and then lie down to die. Death wins! Against that picture I rebel, I declare war, I will not submit!

But my rational friend smiles pityingly and says that this is childish. It is no use rebelling, no good declaring war. What will be, will be, and you cannot make it any different. Can't I? Who told you?

That is just what every dead thing says before its death, and that is why it dies. It dies because it loses the will to live, the rage for life. This is not a matter in which pure reason can be allowed to have the last word. Pure reason is a fraud once you get out of the abstract into the concrete, once you leave pure logic and take to life.

All life is ultimately a matter of life and death, and in the end we must come to a choice between them, and upon the decision that we make our subsequent reasonings will, in reality, depend.

"Sure and certain hope," is based upon a fighting faith, a faith in the life that defies death. The man who believes in death is already dying,

and the man who believes in life is thereby living. That is true in a sense of all living things from crabs to Christians.

"Sure and certain hope of the Resurrection to eternal life" comes through Jesus Christ, because He came that we might have life and have it more abundantly—and the more abundant life makes death more and more inconceivable. He came to crown life, to put the climax to that age-long course by which, from its incredibly humble beginnings, life has made its way upward, and the more we become filled with that higher life which is in Him, the more certain we become that it cannot

reach perfection here but points beyond to things that are to be.

The more clearly we realize through Christ the infinite potentialities of human nature redeemed, in ourselves and in others, the more evident it becomes that death cannot determine human destiny.

Belief in the message of Easter therefore is not a purely rational matter, it is a challenge to the whole personality, it is a call for a fighting faith in life, and in the Lord of all fine living. So long as I looked upon the broken, battered bodies of the France and Flanders days as "cannon fodder," belief in death seemed natural enough, but when I remembered

individuals, those I knew, and saw again all there was in them, then it seemed absurd. They could not die. He could not die.

The more clearly I see Him, and the more I see all men in Him, the more natural and inevitable Easter becomes. Faith in Christ and following of Him generates vital energy that defies death and destroys its depressive power over the soul of man; it enables us to see behind the face of life, which is as grim as the Garden of Gethsemane, into its heart, which is as tender as Easter Day.

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LIFE AND DEATH

The Philosophies of Life

By

BISHOP JOHNSON

THERE are two creeds by which men live. The first is the creed of skepticism, sensuality and selfishness. It reads, "Let us eat and drink for tomorrow we shall die." It has no faith in God's goodness or in the purpose of our creation. It claims often to have faith in nature, but it denies the integrity of the Creator.

Having given His creatures the desire for God, for righteousness and for eternal life, the adherents of this creed believe that if we ask our Heavenly Father for bread He will give us a stone. It does not believe that He who has implanted a universal desire for life is able or willing to bring that desire to fruition. It often claims to believe in evolution but sees no other terminus of evolution than an ashpit or a cemetery.

It is curiously concerned in "where we are from" but quite indifferent to "what we are for." It specializes in philosophy but is not interested in the possibilities of a new heaven or a new earth. It refuses to believe that there is within us a kingdom of possibilities and, like our barbarian ancestors, it is contemptuous of the prophet who might talk of the electrical energy in streams, which exist to the savage solely for drinking water and washing clothes.

The student of those early days was rejected by his generation because he believed in the other creed of humanity, which though always in the minority numerically gets in the saddle eventually. "Let us work and study and pray for tomorrow we shall live." When one thinks of the long line of students from the Dark Ages until recently who had faith in the possibilities of God's

world, who gave their lives to add one little mite to the sum total of human knowledge, and who were ridiculed and persecuted by the savages who rejected their faith, one is impressed with three fundamental principles. First, God made the world and not man, and while man may ignore or reject the hidden treasures of nature, he may not prevent their discovery by those who have faith.

Second, the Kingdom of God is within us and when we educate or draw out the potential powers within us then, and then only, are we able to appreciate these values.

Third, there is every reason to believe that the sensual creed of physical sensation never did, or never could produce anything but savages who sacrificed all other values to their own carnal appetites.

Faith in the possibilities of God's world was essential to the knowledge of its riches, and those who worked and studied and prayed were the ones who made possible all of the comforts which we enjoy.

Jesus Christ is the great spiritual dynamo of the human race. He is the light of the world who delivered men from the cruelty of superstition and sensuality of spiritual savages. The fact that all men do not accept Him and that brutality still flourishes is no more an argument against this truth than the failure of education to enlighten all men is a demonstration of its failure. Let us realize that the processes of development are painfully slow and that the proof of values is not by a referendum to a savage tribe. The student finds his satisfaction not in the approval of the barbarian but in the experience of

his own faith. He that believeth hath the witness in himself.

I believe that the power of God is manifested through Christ because I find in Christ that which satisfies my need and justifies my efforts.

When Mr. Menchen or Sinclair Lewis writes about the vices of this present world I am willing to acknowledge them as experts along a line in which they have specialized. When these gentlemen attempt to interpret the religious experience of a Christian I attach the same weight to their conclusions that a student of early times would have given to the brawlers who threw stones at their laboratories. Of course the student had many mistaken ideas and came to many crude conclusions and was probably wrong most of the time, but he was on the way toward the light, and we can well pardon his mistakes because of the fact that he kept the torch lighted.

So the Christian is usually a miserable bungler, and often misrepresents His Master in a most stupid way, but if he is working and studying and praying, he is on the way to eternal life. He has quite a different objective than those who are pelting him along the way and ridiculing his mistakes. In a world of progress it is inevitable that the pioneer will be rejected by the generation in which he struggles to interpret the hidden treasures either of the natural world or of that far richer world which we call human nature.

It is not that we have already attained that matters; it is that we press toward the mark for the prize of the high calling of God in Christ Jesus.

THE PURPOSE OF PAGEANTRY

The Quest of the Sangreal

By

IRWIN ST. JOHN TUCKER

GREEK drama began at the altar. So did modern drama. In proportion as it has left the spirit of the altar, the showing forth a truth, it has become absurd. Above all religious pageantry must begin at the altar if it is not to degenerate into buffoonery. The technical side of pageantry is a matter of mechanics. It can be learned. In every parish there should be some one person, or a group of persons, devoted especially to this study of pageantry. To link such persons together is the object of the Degree of Pageantry of the Order of the Sangreal, which some of us hope may be organized ere long.

This study of pageantry, of liturgics, of drama, is no mean science. It takes in the ritual and drama of the Greeks, of the Egyptians, of the Hebrews. It takes in all the philosophies of worship of the past, the philosophies of today, and the hope of peace and fraternity tomorrow.

Let us study the cosmic aspect of our ritual awhile; for as the pageantry of stars and seasons sets forth the majesty of God, so does the ritual of the altar reflect our allegiance to and our share in that purpose.

COLORS AND LIGHTS

"How can this man give us his body to eat," said the Jews. And they were right—if it were only a man who spoke. But each of us, and all of us together, feed upon the Body of God. We do not live by bread alone, but we do live by bread, and as the long processes of nature have made the world serviceable for the sustenance of our bodies, this consecration of the bread is a symbol and a means of the consecration of our bodies.

Our two Eucharistic lights, among their meanings, signify also Christmas and Easter; Christmas the festival of God born as man, Easter the festival of mankind exalted into divinity. As any great light casts its shadow before, so the white light of Christmas casts before it the purple shadow of Advent, and Easter casts before it the longer shadow of Lent.

As after the sunshine comes the glory of grass and trees, so the green growth of Epiphany follows Christmas, and the long stretch of Trinity follows the white splendor of Easter.

This reiterated sequence of colors sets forth the threefold obligation of our faith; for purple cries "repent,"

and white says "believe," and green bids us "obey: bring forth the fruits of the spirit." Red is the tip of the flame; the fire of the Spirit burning in the souls of the martyrs.

These two candles symbolize also the "two great lights" of the Creation story. Christmas is a feast of the Sun, falling always on the same day of the Sun's year. Easter is a feast of the moon, varying on the sun calendar as much as thirty days forward and back. These two systems, the sun-calendar and the moon-calendar, swing back and forth one upon the other in a manner both beautiful and perplexing. Feasts of the sun are those of Christ and the saints, determined by the number of days. Feasts of the moon are the Seasons, determined by Easter. Lent swings back and forth, changing the length of the Trinity and Epiphany seasons. Only Advent is unchangeable.

LITURGY OF THE STARS

Why have such a variable calendar? Well, why have such a variable universe? Sun and moons and stars and earth swing in orbits that are incommensurable by any system known to man. The earth's orbit, and the moon's, and the changing of the seasons, all enter into our system of worship. "For in Him" says St. Paul, "all things consist, both in heaven and in earth." At every point the liturgical year reflects astronomical changes. The shortest day of the year, December 21, is the feast of the Apostle of Doubt.

Now all this intricacy of worship is pointless, unless it moves us to worship. Essentials of a sacrament are not added to or taken from by the externals. In any sacrament of the altar, the external essentials are bread and wine, a priest to consecrate, a believer to receive. But the internal essential is faith. Altar, candles, vestments, music, are non-essentials. They add only to the dignity and beauty of the rite, but add nothing to the sacrament. Marble fonts, silken vestments, and christening robes add nothing to the sacrament of baptism. The amount of water does not signify. The essential is repentant faith.

What then is the value of all this pageant of liturgy? Why not throw away all this elaborate action, and get down to the bare essentials? Because, being human, we must express

our emotions, or they will shrivel and die.

Expression of our emotions is governed partly by our physical nature—as the pageantry of tears, or laughter, or leaping for joy. But largely also it is governed and sanctified by common or universal usage. Study of pageantry is the study of human nature, under the stress of emotion too great to be perfectly expressed in words.

We learn to beware of extravagance in the expression of emotion. Under sudden shock, we may scream or gasp involuntarily. But if we renew the screaming and gasping at every recollection, suspicion arises that we are not quite sincere. St. James bids us beware of "superfluity of naughtiness" which by a better translation is "overflowing of nothingness," like the fizz in soda water. It is only nothingness which customarily overflows. Pretended emotion which has no real basis piles on externals to supply what is lacking in reality. About excessive ritual the same flavor of vulgarity clings as about a woman overdressed and much bejewelled. She is not, we know at once, the real thing.

PAGEANT OF THE SANGREAL

Constantly in the *Morte D'Arthur* of Sir Thomas Malory, and in the *Idylls of the King*, and in *Parsifal* and *Lohengrin* and in other poems and dramas without number, we are told of errant knights who in the midst of some wild forest or desolate moor come upon a silent pageant of the Sangreal. No word is spoken; but the amazed beholder is moved to ask "What means this" and the story is revealed to him. So is it with all pageantry; its object is to move the beholder to ask "What means this?" and to suggest the answer in the question.

For generations education struggled under the theory that the only way to teach is by reading from a book. All through the dreary years I spent in school we had never a play, never a game, never a festivity. In glass cases along the walls were appliances of many kinds, but we were never allowed to use them; perhaps because the teachers did not know how. But in schools today children are taught more by seeing, by experiment, by enacting, than by mere books.

The vast majority of American

churches are still in that barren and dreary stage where worship of God is conceived as an occasion to hear a man talk, a book read, and hymns sung.

This our science of pageantry, is a means of showing for truths too big to be told, truths that can only be experienced. No amount of description of the rings of Saturn can equal one glance at that marvel of the skies through a telescope. "Why, it is actually there," one exclaims, in awe.

Pageantry is such a telescope, to direct searching eyes toward that quarter of the heavens where they may behold the face of God. A telescope, however, intricately constructed, and however expensive it may be, is of no value unless it can really unveil the marvels of the skies to eyes that seek. Nor is pageantry anything but waste of time and effort, unless it brings souls joyfully to the altar of God.

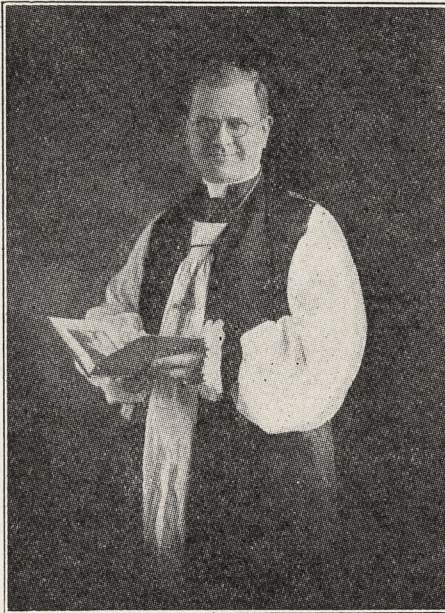
Let's Know

LOG OF WORSHIP

By Rev. Frank E. Wilson

THE other day I was talking with a churchman who, with his family, had been touring in one of the southern states. It is the habit of this family, whenever they come into a new city, to look up the Episcopal Church before they look up anything else. In this instance they roamed the town inspecting notice boards. Several churches had nothing on the outside to designate their ecclesiastical affiliation, and one of them turned out to be the Episcopal Church, which they finally discovered after a search which would have exhausted the patience of most churchmen.

A couple of summers ago I knew two churchwomen who were vacationing in a northern state. On a Saturday they drove to a neighboring town to learn where they might worship on Sunday. After much inquiry they found the Episcopal Church, locked up tight and without a scrap of anything to tell them whether it was a garage or a drug store. They drove on to another town, and found the Church with a notice board making announcement of a service at 11 o'clock the next day. On the Sunday they made the trip again at the appointed hour only to find that no service was being held that Sunday. The following week these two women tried a third town, entered the Church at the hour given on the notice board, and sat down with a few other people who had also come to worship. They sat there twenty minutes and then one of the local would-be wor-



BISHOP INGLEY

Leads a Quiet Day for Clergy

shippers arose murmuring that apparently there was to be no service that day—and they all walked out into the cold world. "Why," said one of these churchwomen, recounting her experience, "why can't we have notices on our churches and when we have them, why can't they tell the truth? The clergy keep telling us we ought to worship on Sunday and then when we try to do it, they don't give us a chance."

Certainly it's a legitimate complaint. In these days of automobiles, good roads, and perpetual tourist migration, the stream of potential Church attendants is daily flowing through our cities and villages during six months or more of every year. In this stream is a proportionate number of floating communicants of the Church. Some of them, at least, want to go to Church when Sunday finds them on their travels and all of them ought to be invited. It is up to us to go out of our way to inform people as to who we are and where we are. Notice boards on our churches is an elementary provision. Similar notices in hotels and tourist camps are equally obvious—only, the notices must tell the truth.

But I wonder if we couldn't go further than that? Wouldn't it be possible to secure accurate information in the spring of each year, taking the country by sections—by Provinces, for instance? Let us have a folder with a list of Episcopal Churches in the several towns of each state. Let this list tell hours of services, with notations of closed Sundays when the clergy may be on vacation. Let such folders be printed in quantities and distributed through

our parish churches as a "Log of Worship." I am sure no end of Churchmen would be glad to have them and plan a day's run so as to be within reach of a Sunday service if they only knew where and when in advance. Every tourist has his road map. Why should not every tourist who is a Churchman have his "Log of Worship" also?

Let's refer this to the Publicity Department of the National Council or to the Brotherhood of St. Andrew—or both. I know the difficulty of securing such information but with a little perseverance I believe it could be built up.

Cheerful Confidences

EARLY SETTLERS' ASSOCIATION

By Rev. George P. Atwater

AND now comes the proposal that the Church establish the Early Settlers' Association and confer some distinction upon those who are eligible to membership. The sole requirement is that they pay their obligations to the Church promptly and in advance.

Surely the early settlers confer a great advantage upon the Church. It might seem as if the churches had enough troubles without the additional embarrassment caused by those who fail to give their financial support generously and willingly.

It is my belief that the difficulty is caused by a fairly large fringe of careless people who do not fully realize the results of their negligence.

Imagine a church with a budget of \$10,000 for parish expenses. The finance committee meets in January, or earlier, and by a careful estimate determines the resources from which the budget is to be raised. Then may come the canvass, and on paper at least, the budget is assured.

Almost at once two classes of persons begin to cause the committee and the rector much anxiety. The first group is the late settlers. They fail to pay promptly and at the next vestry meeting the treasurer reports that he has not enough money to pay the bills. This causes distress of mind, and some doubt as to the qualifications of the rector for his job. It is not unnatural to assume that if the people were loyal to their leader, and wanted him to continue, they would at least save his administration from this embarrassment. They would become early settlers.

The second class of persons consists of those who might make a small pledge, but fail to do so. Perhaps the contributions fail by \$500 in reaching the necessary \$10,000. It seems a small deficit, but it is an exasperat-

ing one. It is not fair to pass on to the ones who have done their duty. The vestry has no way to earn money to meet it. So that \$500 becomes a burden. Perhaps the rector is obliged to reduce his salary. Or some needed repairs are postponed. And all because fifty persons failed to realize that a pledge of ten dollars a year each, would avert a really serious situation.

If a mechanic needed a chain of fifty links for a certain job, and he had forty-eight links, the extra two links needed would at once assume an importance out of all proportion to their length. If they are not forthcoming the whole chain might be rendered useless.

This is true in parishes. An extra \$500 or \$1,000 on the budget may make the other \$9,500 doubly valuable. The original investment almost reaches efficiency, but fails because of the lack of a small amount of cash.

The financial difficulties of most parishes center in the last ten or fifteen per cent of its budget. The careless and neglectful could easily remedy this.

If my reader is among those who think his small pledge is of no importance, please meditate on these words and change your mind about it.

Make your pledge and then promptly join the Early Settlers' Association.

Religious Education

TWO FORWARD LOOKING PAMPHLETS

THE CHURCH'S UNIQUE OPPORTUNITY IN WEEKDAY RELIGIOUS EDUCATION. *Very Rev. Victor Hoag.*

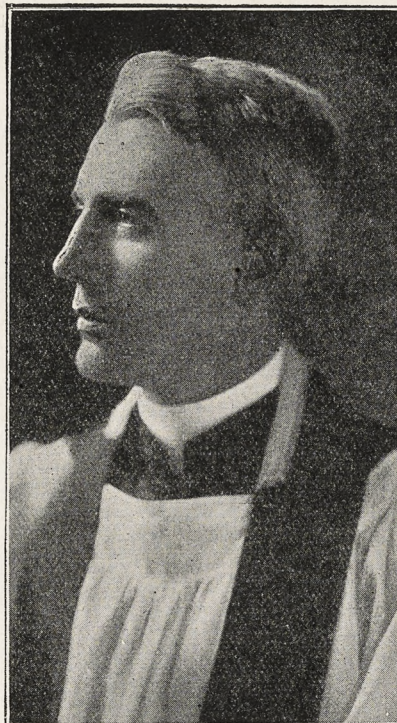
"The Church's Unique Opportunity in Weekday Religious Education" the Hale Memorial Sermon for 1927, has been published together with appendices. It makes a book which will be helpful to those engaged in weekday religious education, it will be a challenge to others to set up such work, and in turn will serve as a splendid guide. It is not written from the point of view of a theorist but rather as a result of experience. Dean Hoag has taken an active part in the weekday work of his parish over a period of nine years. His work has been an achievement for the general church as well as the parish.

Vera L. Noyes

* * *

STANDARDS OF EXCELLENCE FOR CHURCH SCHOOLS. *Department of Religious Education, Diocese of Chicago. Price forty cents.*

This twenty-four page booklet on Church School standards is the result of a number of years of experimentation on the part of the leaders



BISHOP JUHAN
Preaches a Mission in Florida

in church school work in Chicago. It gives in brief form an outline of what a good church school should be aiming at. Taken in conjunction with a questionnaire which has been used in Chicago it gives the basis for a point system of grading church schools which other diocesan departments may find useful in increasing church school efficiency. The book has a foreword by Bishop Anderson.

C. L. Street

TAKES YEARS SAVINGS TO BUY A BIBLE

Some blind folk have been trying for years to accumulate money enough to purchase the Bible in whole or in part, according to reports received by the American Bible Society, New York City, which has just completed its ninety-second year of service to the blind, during which it has distributed nearly 75,000 embossed volumes of the Scriptures in eighteen languages and blind reading-systems. "My age is continually piling up" writes one man, "and I figure that I will be seventy-nine years old—seven years more—before I am in possession of the complete Bible." Because of the space taken by the large raised letter, felt by the blind fingers, a Bible when complete is from forty to sixty times larger than the ink-print books in general use. The separate volumes contain a single Gospel or at best but two or three Books of the Scriptures.

Preacher, Pulpit and Pew

By E. P. Jots

Mrs. Bertha Marshall, while eating a piece of store pound cake, struck a nail and broke three of her morals. She intends to bring suit.—From an Ohio newspaper. We have a rough idea of what she said.

* * *

A barrister went into the library of the Middle Temple, which, as usual, he found packed with Indians studying law books. At the far end of the room he saw a white man.

The barrister's sense of humor overtook him. He walked the whole length of the library, held out his hand and said in a loud voice:

"Dr. Livingstone," I presume."

* * *

Mother (to badly bruised son): "Didn't I tell you to count a hundred before you started fighting?"

Son: "Yes, but Jack's mother told him only to count fifty."

* * *

Ed—"Did you deliver that lecture on economy to your wife?"

Ted—"Yes, I did."

Ed—"What was the result?"

Ted—"I'm giving up smoking."

* * *

A recent bride was shopping and was determined that the grocer would not take advantage of her youth and inexperience.

"Don't you think these eggs are very small?" she said.

"I do," answered the clerk, "but that's the kind the farmers send me. They are fresh from the country this morning."

"Yes," said the lady, "that's the trouble with these farmers. They are so anxious to get their eggs sold that they take them off the nest too soon!"

* * *

Mrs. Higgins was an incurable grumbler. But at last the pastor thought he had found something about which she could make no complaint—the old lady's crop of potatoes was certainly the finest for miles around.

"Ah, for once you must be pleased," he said, with a beaming smile, as he met her in the village street. "Every one's saying how splendid your potatoes are this year."

The old lady glared at him as she answered: "They're not so poor. But where's the bad ones for the pigs?"

The alumni of St. Paul's School, Concord, held a reunion service at St. James Church, New York, last Sunday, the rector of the school, the Rev. Samuel S. Drury, preaching.

HAVE WE GREAT MEN TODAY?

Question Raised by Archbishop of Canterbury

By

A. MANBY LLOYD

WHERE are the great personalities of today to compare with those who 40 or 50 years ago dominated England and Europe?

The Archbishop of Canterbury on the verge of his 80th birthday raised the question at a luncheon in London by stating:

"Nothing strikes me so much as the absence now, compared with forty or fifty years ago, of great personalities, outstanding above their fellows. We have a high level of public service and public work, but have we got anything at all corresponding to the outstanding personalities that dominated Europe or England at that time?"

"Something has happened which has changed conditions, and although we may have a very high level of merit and activity we don't seem to have the outstanding figures there were in the days I can first remember. I don't know whether that is good or not. I should think it is a misfortune."

Much interest has been aroused by the statement among those whose memories can go back to the period specified by the Archbishop.

"I am not an Archbishop and not, therefore, privileged to insult the entire rising generation," was Mr. Bernard Shaw's comment.

"Forty years ago, I have not the slightest doubt, people were saying precisely the same thing about contemporaries and declaring that there was no one to take the place of Bulwer Lytton or Dickens.

"They hadn't even heard of me then, though 40 years ago I was a real live wire in London journalism.

"But I daresay the Archbishop was only joking," said Mr. Shaw as an afterthought.

Sir Johnson Forbes-Robertson (75) said: "So far as the stage is concerned, I think the Archbishop is right. There are no very definite personalities on the stage today, but the average acting is far above the standard of the days when I was on the stage in 1874.

"Modern drama has advanced far beyond what it was in my young days. The wheel of life goes round, however, and sooner or later some great woman or man is sure to rise and once more dominate the stage."

Bishop Knox, who is 87, also agreed with the Archbishop.

"Today we have no Gladstone or

Disraeli, no Parnell," he said. "At one time there was hope of Mr. Lloyd George, but I do not think either Mr. Baldwin or Mr. McDonald compares in stature with the political giants in my own days, giants who raised intense public feeling. There is no one to compare with Newton, Darwin and Huxley, except, perhaps, Einstein. In literature I can think of no novelist with the world-wide appeal of Dickens, and no great writer like Carlyle, although some people will reply—we have Mr. Shaw."

* * *

Some remarkable revelations of the tricks played by spiritualistic "mediums," and of the ease with which clever people can be self-duped or hypnotized, are made by Dr. A. T. Schofield, the Harley-street specialist, in a book of reminiscences.

"Behind the Brass Plate" (Sampson Low, 15s. net) is a rich collection of real life stories from a first-class raconteur and not an autobiography.

"The predictions of Spiritism are mostly very false," says Dr. Schofield. "Mr. Stead has told me that he could never be drowned, as the spirits had told him he would be trampled to death by runaway horses in some crowded city. When drowning in the Atlantic, I am told, he refused to put on a lifebelt for this reason."

"My settled judgment," he says about Spiritism, "is that the small proportion of it which is not fraudulent is now, and has been from the earliest ages, unmistakably evil.

"As a doctor, it is enough for me that it has the most pernicious effect on the nerves, and in too many cases leads to possession by an evil spirit.

"As an ordinary man, its frauds and lies disgust me, while, as a Christian, it disgusts me that many of our best hymns are mutilated in order to blot out the name of Jesus Christ, which is rigidly excluded from their hymn books."

* * *

The luck of the ballot makes it probable that a private Member's Bill for fixing the date of Easter will obtain a second reading before the holidays. On grounds of convenience, the second Sunday in April would be welcomed by many. But, "just as the Civil calendar aims at astronomical accuracy, so the Christian calendar must be based on historic truth" (Fotheringham). The result of research is the substituti-

tion of April 7, A. D. 30, for the date adopted by Professor Turner for the Crucifixion, (18 Mar. A. D. 29). On this showing the first Easter Day would be April 9, A. D. 30.

If April 9 be the basic date, then the limits of variation of a "fixed Easter" would be April 9-15, and historical grounds provided for the recommendation of the League of Nations at Geneva in 1926 that the date be the Sunday following the second Saturday in April. (*The second Sunday* might, of course, fall on April 8, a day too soon.) The Guardian raises no objection, but the secular Press is not so cordial. The DAILY SKETCH, e. g. says—"All that the State could do would be to fix the date of the secular Bank Holiday, and the divorce of the secular from the Church festival would be matter for regret. Further, the date of Easter determines the date of Whitsun. There is always seven weeks between the two dates, and this interval between the two Bank holidays is rather short. In the north of England and especially in Lancs, the Whitsun holidays extend over the whole week. Are the reformers going to alter the Whitsun Bank holiday too?"

* * *

The Ziniviev Letter affair is the chief topic of the day. It secured the downfall of the Labor Party some four years ago. Will the latest Civil Service scandal reinstate them? Years ago Ramsay MacDonald said it was a forgery. What is the truth?

To come down to brass tacks, we learn on good authority that the Foreign Office first heard of the existence of the "Ziniviev Letter" from one of its most valued secret agents, who was stationed in Berlin. He forwarded a document alleged to be a copy of the letter, which had been offered to him by a Bolshevik agent, and which he had purchased from that shady (or shadowy) gentleman for cash. So much was stated before the Committee of Inquiry. When the name of the British agent was demanded the Foreign Office refused to give it, on the grounds that in such a case the man's life was not worth a day's purchase. But it was confided to Ramsay MacDonald. The question is: Was the Bolshy agent a traitor to Moscow? Did he sell the British agent a pup? or did Moscow work the business in order to discredit Mr. MacDonald?

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

BEING voted the church preferred by a large majority of the students of the senior class of Yale is rather thrilling news until one reads further in their list of preferences and finds Mussolini the favorite world hero and the Saturday Evening Post the favorite magazine.

* * *

Dr. Harry Overstreet, professor of New York City, finds this a humdrum world. He told a group the other day that it must whip up a few vital passions or it will never amount to anything. A steady job, a rubber of bridge in a suburban home means contentment nowadays. To be great, and to make our age great, we must feel the "four passions"—to create and discover things, to love beauty and to feel the urge for human service.

* * *

A mission of American Church History is being held at the Church of the Redeemer, Brooklyn, Rev. Dr. Lacey, rector. The lectures have been built around prominent leaders: Bishop Tuttle, Bishop Talbot, Bishop Gray of Florida, Bishop Lawrence and Bishop Stires. Here are some of the very snappy questions that were answered during the week:

"Why our church progress was slow in America? Days when Jenny Geddes hurled a kneeling stool at the minister! How Jackson Kemper carried the Prayer Book into the wild west? How a blacksmith's son became presiding bishop? How an Irish immigrant succeeded him? How the Indian who killed his mother-in-law became popular with churchmen? When Bishop Talbot wore cope and mitre. How Bishop Gray blazed a trail for union with the Greek Church? His labors among Greeks in Florida and his visit to the Patriarch Damianos of Jerusalem. Bishop Lawrence, the incarnation of clear judgment and sound business sense. Shall the 39 Articles be retained?"

* * *

I am beginning to receive little paragraphs from readers who responded to my request of a week or two ago. That is fine; if many of you will send the stories and *good ideas* and *notable services* and *keen comments* that you have filed away I am sure this department can be much improved. Here is a story sent to me by Mr. F. C. Bissell of Hartford: "A student at the Berkeley Divinity School came to Bishop John Wil-

The Cockpit

UNDER the above heading a new feature is to appear in THE WITNESS commencing next week. We are asking each week two or three readers to state their opinions briefly on some topic which we believe to be timely. We shall welcome from our subscribers any questions which they would like to have answered in this department; also if you receive a request for a statement we hope that you will favor us with a prompt answer. May we also take this opportunity of urging those rectors who subscribed for the BUNDLE PLAN during Lent to inform us immediately if they wish to have their bundle continued after Easter. If you are not to do so perhaps you will be good enough to urge your people to subscribe to the paper.

liams of sainted memory, evidently in mental trouble. Said he, 'My dear Bishop, I am afraid there are romanizing verses in our Prayer Book. Let me call your attention to this verse from the Benedicite "O ye spirits and souls of the righteous, bless ye the Lord"'! The good bishop looked at the boy kindly and said, 'Let me call your attention to another verse from the Benedicite, "O all ye green things upon the earth, bless ye the Lord"'! Let us hope that the young man was not so green but that he understood what the Bishop meant."

* * *

The Rev. Elmer N. Schmuck, general secretary of the field department, is special preacher Palm Sunday, Holy Week, and Easter at St. James, Atlantic City.

* * *

The mid-winter service for all Church school officers and teachers of Newark diocese was held at Trinity Cathedral, Newark, on Sunday afternoon, March 18th. The Rev. Frederic C. Lauderburn of the General Theological Seminary was the speaker of the occasion and gave a great deal of practical help and advice to those present in carrying on their duties.

* * *

Here is another little story about a couple of notables of the Church, sent in by a clergyman of Florida: "Archdeacon Claiborne of Sewanee

and the Rev. Dr. Montague, city missionary of Richmond, were talking about some of their mutual friends. The archdeacon asked what had become of Dr. Montague's predecessor in the city mission work. Dr. Montague told him that he had resigned to accept a parish. Then he added: 'I don't want any parish. The parish clergy have to spend three-fourths of their time keeping the saints in good humor. I haven't any saints to deal with'."

* * *

A four day mission from March 19th to 22nd has just been concluded at St. Alban's Church, Newark, the Rev. A. T. Doughty, rector. The Missioner was the Rev. J. P. McComas, vicar of St. Paul's Chapel of Trinity Parish, New York City.

* * *

A number of requests have been received by members of the Evaluation Committee, appointed at the last General Convention, asking when their report is to be presented, requesting copies if it has already been prepared and printed and asking whether the church papers are to have any summary of it before the meeting of General Convention.

The Evaluation Committee presented its report within a year after appointment. The report is voluminous and it was deemed inadvisable to publish such details as sub-committee reports, answers to questionnaires, tables of statistical comparisons of work and cost in missionary districts, aided Dioceses, etc. These are all on file at the Church Missions House and can be seen and examined on request.

The general report and findings of the Committee have been printed and have received consideration by the National Council. Copies can be had by any one interested, on application. Requests should be sent to 281 Fourth Ave., New York, not to the Chairman or the Secretary of the Evaluation Committee.

* * *

A young newspaper woman came by mistake into the meeting of Episcopal Church workers from mountain missions, in Knoxville, on March 20, stayed as long as her time allowed, and left saying with enthusiasm that it was one of the most fascinating meetings she had ever attended,—"the people were all so human." This brief conference, attended this year by about twenty mountain workers, clergy and lay people, has

for six years preceded the interdenominational Conference of Southern Mountain Workers. Although the registration this year was small, it represented seven dioceses, Virginia and Southwestern Virginia, Western North Carolina, Tennessee, Kentucky, Lexington and Atlanta. The Rev. Dr. Carroll Davis and the Rev. F. J. Clark were present from Church Missions House. After an evening service in St. John's Church which extended much hospitality to the visitors, and an early celebration next morning, the two sessions were devoted to personal reports from the workers and discussion of common problems. Additional markets for the beautiful weaving and other handicraft work of the mountain people are to be investigated by a committee of the conference, and a much needed directory of our mountain work and workers is to be prepared. Information for it should be sent promptly to the Rev. John A. Atkins, Sewanee, Tenn. The desirability of greater publicity for the mountain missions was emphasized.

Mrs. John C. Campbell of the Folk School named for her late husband, at Brasstown, N. C., described the interesting experiments in cooperation carried on there. Miss Agnes Grabau of the Tennessee diocesan Church Mission of Help presented that work, which is reaching out rapidly from its headquarters in Memphis, and spoke also of the desire of the national CMH to advise in dioceses where that work is not organized.

Newark, N. J.—The Rev. Charles E. McAllister, executive secretary of Newark recently conducted a week's mission at Trinity Church, Hartford, Connecticut, the Rev. Raymond Cunningham, Rector. From March 18th to 24th Mr. McAllister also conducted a week's mission for the Rev. John Moore Walker, of St. Peter's Church, Charlotte, N. C.

Federation services are being held at the Albee Theatre, Brooklyn, the last two weeks of Lent. The preacher at the first service was Bishop Stires, with an attendance of about

three thousand. He dwelt upon the value of prayer and stated that the interpretation of the Gospel in the lives of Christians was the most effective kind of preaching. "The lives of Christians is the only Bible the careless world will read."

A Congress of Religious Education was held in San Francisco, March 18-20th, with clergymen of all denominations on the program. Bishop Parsons gave an address on "Conflicting Loyalties of the Christian—Religion, Profit, Patriotism."

A clericus of the western deanery of Colorado met on March 20th at St. Luke's, Delta, with Bishop Ingley as guest and leader.

An interdenominational survey has recently been completed in the northern semi-suburban section of Baltimore, in the course of which 2,500 families were interviewed as to their religious affiliations. Thirty per cent of the families were found to

be Episcopal, the next highest being 17 per cent Roman Catholic. Of the total number 2.4 per cent disclaimed any religious inclinations. The Episcopal Churches included in this region are St. David's, Roland Park; the congregation of the Cathedral, Guilford; and the Church of the Redeemer, Homeland. The latter Church has plans under way for the erection of a fine Parish House. Not long since this was a country parish, but now the suburbs of the city are rapidly enveloping it.

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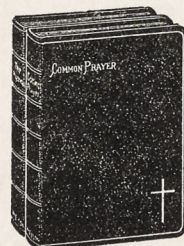
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the Ascension and the congregation worshipping in the under-croft of the Synod Hall of the proposed Maryland Cathedral, which was announced some weeks ago in these columns, has failed to materialize, as the Ascension has definitely announced that it will not consider the question. Meanwhile trustees of the Cathedral Foundation have announced that plans for the building of the Cathedral far out on Charles Avenue have been dropped and that the structure will be built on the present site at Charles and University Parkway.

* * *

Rev. Elmore McKee, pastor of Yale, is the preacher this week at St. James, New York.

* * *

It will please Dr. Atwater of "Cheerful Confidences" to learn that a lecture was given last week at the General Theological Seminary on the subject of Parish Finance by the treasurer of the diocese of Long Island, Mr. Raymond F. Barnes. As the readers of Dr. Atwater's column know this is a matter which he feels is very much neglected in preparing men for the ministry.

* * *

We are asked to announce that

the Hotel Biltmore, Providence, has been selected as the official hotel during the Church Congress which is to be held April 17-20th.

* * *

Dean Bratenahl of Washington Cathedral announces that one-tenth of the many stained glass windows that are to go in the new cathedral have been given. There will be three tiers of windows in the nave and choir, large windows in the apse, and great rose windows in the north and south transepts and western facade. There are to be 183 stained glass windows in the Cathedral when completed. The present plan also provides for approximately 4,000 sculptured figures and statues and more than 1,000 sculptured vaulted keystones, together with a large number of wood carvings, mural paintings and bas reliefs. There will also be 30,900 carved stones, integral parts of the fabric, which will contribute effectively to the atmosphere of Christian symbolism.

* * *

A preaching mission was held at the Good Shepherd, Jacksonville, Florida, March 11-16 by the Rev. R. Cary Montague, city missioner of Richmond, Virginia. During the week he delivered thirty thousand

addresses in addition to the services at the church.

* * *

Dr. Larkin W. Glazebrook, the new field representative of the national commission on evangelism, recently

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* * *

The Rev. Alexander Cummins of Poughkeepsie was the speaker at a meeting held in St. Thomas' parish house, Brooklyn, last week, to protest against the removal of the XXXIX Articles from the Prayer Book. You may be interested to know that this matter of the Articles is to be the subject of statements to appear in THE COCKPIT in a forthcoming issue.

* * *

Here is a *new idea* that comes out of Brooklyn; at St. Mark's instead of having special preachers during Lent the rector has conducted a question and answer period from the pulpit. All questions having to do with the church and religion that are sent to him during the week are answered at a special week day service. Another *new idea* from the same parish: the children present their Lenten offerings each week during Lent at a special service instead of hoarding it for a grand service at Easter; total offering shown on a big board each week. It has increased the offerings very much.

* * *

Bishop Juhan of Florida held a preaching mission at St. Peter's, Fernandina, Fla., last week.

* * *

Recently, at the City Home on Welfare Island, Chaplain Sydney N. Ussher discovered, among the three thousand old people who make up its census, one Fred Lavaux. In his earlier days, Fred had been an optician and is said today to be one of the oldest of that profession in

the country, having worked for years in the firm of Queen and Company in Philadelphia and later with James Prentis in New York. Lavaux recently disclosed to Chaplain Ussher, with forgivable pride, that it had been his privilege to be one of the pallbearers at the time of Lincoln's funeral in New York City. Enlisted in the La-Fayette Guards under General McLennan and General Burnside, Lavaux served five years during the Civil War as a Captain of Infantry. In civilian life he worked for a manufacturer of candy and chocolates at

Worcester Street. The latter Lavaux now believes was the Huyler firm.

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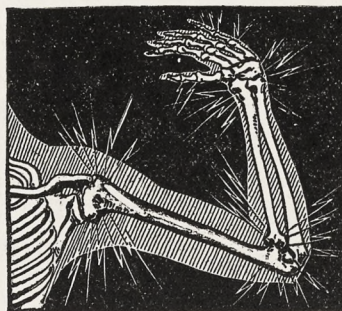
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Recalling the Lincoln funeral, Lavaux states:

"No one in New York City before had ever seen a spirit of mourning so universal. A pall hung over the city. Everybody was broken-hearted. Indeed, one had to get a pass to get into the City Hall."

Of the funeral, Lavaux seems to carry one vivid memory:

"The face of Lincoln," he told Chaplain Ussher, "was much handsomer as he lay in the open casket than it ever was in any picture you see of him."

Lavaux is a member of the Episcopal Church, having been confirmed on last Trinity Sunday by Bishop Manning in the little Chapel at the City Home. He was born in New York City in 1836. He has never made claim to a pension, although probably fully entitled to one, having been a part of the Lincoln Guard of Honor, and received an honorable discharge at LaFayette Armory.

* * *

Florida has entertained a number of distinguished church visitors of late—among them being Bishop Warren L. Rogers, of Ohio; Bishop Joseph Marshall Francis, of Indianapolis; Bishop Philip Cook, of Delaware; Bishop John Newton McCormick, of Western Michigan, and Bishop Nathaniel S. Thomas, one time Bishop of Wyoming. In addition to these Episcopal prelates, several of whom brought their wives with

them, Florida has also had the privilege of entertaining and hearing the Rev. Edmund J. Lee, priest in charge of Grace Church, Anking, China.

* * *

Miss Mary E. Bakewell preached last Sunday morning at St. George's, New York, and also held forth twice daily all last week. A woman in the pulpit of an Episcopal Church is something new in American Church life.

* * *

The Rev. Hobart B. Whitney, 70 year old rector of Trinity, Athens, New York, has given his mother's engagement ring, his own confirmation ring and his wife's wedding ring

to the Washington Cathedral because he does not want "to be entirely left out of the great cathedral work." With similar contributions which have come from all over the country they will eventually be melted for

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Services

St. Paul's Cathedral, Buffalo
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland
Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45 and 7:45.
Daily, 7, 9:30, and 5:30.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

St. John's Cathedral, Denver
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

There is space here for two

NOTICES OF CHURCH SERVICES

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the communion service to be used on the high altar.

* * *

Bishop Lloyd of New York, preaching last Sunday in Christ Church, New York City, told the congregation not to be disturbed if they felt unworthy. "The only people who think that they are good are those who set their own standards. Compared with the perfection of Christ all of us should condemn ourselves every minute of the day."

* * *

Although the Church of England Year Book last year showed a reduction in the number of baptisms and confirmations, their percentage in relation to births was higher than before.

* * *

The Easter sunrise services in California this year will be state-wide, and will be held at the same minute in fifteen different parts of the state. Each service will start promptly at sunrise with the singing of the hymn, "In the Cross of Christ I Glory." The "Church of Nature" amid the eucalyptus trees atop Mount Davidson, near San Francisco, will be the scene of the sixth annual Easter sunrise services of different Christian denominations in that city and vicinity at 5:44 a. m. The giant cross on the summit of the mountain will be illuminated Saturday night, March 31, and will remain lighted during Easter week. Loud speakers will be installed so that the words of speakers will be audible.

* * *

The forty-second annual convention of the Brotherhood of St. Andrew, which has been called to meet in Washington, Oct. 5-9, just preceding the general convention of the Church, will be in the nature of a national conference on evangelism for all men and boys of the Church.

Rt. Rev. Thomas C. Darst, bishop of East Carolina, chairman, and other representatives of the National Commission on Evangelism will take part in the program, and plans for the laymen's part in carrying out the church's program of evangelism will be discussed. "Lay Evangelism" will be the general theme of the convention and practical methods for work with men and boys will be presented by those who have had successful experience.

* * *

On the evening of March nineteenth the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest and Beloved Disciple, 63 East Eighty-ninth Street, was host to twenty-five members of the Senior Class at General Theological Seminary. The Rt. Rev. Herbert Shipman, formerly Rector of the Church of the Heavenly Rest, was a guest of honor. In instituting this

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5.00 P. M.

The Incarnation, New York
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 12.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammell Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Daily 7 and 5:30.
Holy Days, 9:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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St. James, Philadelphia
Rev. John Mockridge
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Trinity College, Hartford, Conn, has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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courtesy, Dr. Darlington pursued a custom previously observed by the Rev. Dr. William S. Rainsford, formerly Rector of St. George's Episcopal Church.

* * *

During the past ten years in which Bishop William C. White has been Bishop of Newfoundland, he has never been able to feel that all his people have been receiving even the barest necessities in spiritual things, so few are the clergy, so great the distances and the isolation. Queen's College, St. John's, Newfoundland, with the Rev. Canon Facey as principal, exists to train men for these missions, but is hindered by lack of funds. Here as elsewhere the men best fitted are often those who can least afford to take the training. In one distant part of the diocese, which is visited only once in four years, there were 345 confirmed in 1919, 200 in 1923, but in 1927 none, because there had been no priest at work there. Our familiar hymn, "We love the place, O Lord," was composed nearly a hundred years ago for the consecration of St. Paul's Church, Trinity, Newfoundland, by the Rev. Wm. Bullock, then rector, Bishop White was baptized in this church, and so was Canon Facey. The Canon has a brother near by, who is rector at a place called Heart's Content. Three other places along the shore are Heart's Delight, Heart's Desire, and Heart's Ease.

* * *

A Mexican Church paper giving the news of the mission at San Martin prints not only the names of fifteen recently baptized there, but also the names of their sponsors, twenty-eight of them.

* * *

"Exploring the Possibilities of Membership" is the title of a little pamphlet published by the Girls' Friendly Society, 15 East 40th St., New York. It contains five sets of questions for discussion, and four "tests" of reactions and opinions, for amusement or for a more serious effort to secure material out of which to build programs.

* * *

The Church Periodical Club has on request given advice about its work and methods to Presbyterians, Methodists, Baptists, Congregationalists, Friends, and a Roman Catholic Bishop.

* * *

"He must be a poor attenuated kind of God that can only be worshipped in set form, at the sacred hour of eleven o'clock on Sunday morning in a Gothic building," declared the Rev. Canon H. Abye Prichard, preaching at the Church of the Heavenly Rest and Beloved Disciple, New York, at a special afternoon Lenten service.

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Resolution of Trustees

"RESOLVED, That the thanks of the Board of Trustees of the Moravian Seminary and College for Women be tendered to Ward, Wells, Dreshman and Gates, for their most loyal and efficient services in connection with the Campaign for \$250,000.00. The successful issue of this Campaign has inspired the Board to a conviction that a new day of promise is dawning for our historic institution and that with a continuance of the best thought and cooperative effort of Alumnae and Trustees the future of the School will excel even its illustrious past."

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