

METHODIST BISHOP AND WASHINGTON

BISHOP BLAKE CLAIMING TO SPEAK FOR METHODISTS OF AMERICA

SECRETARY HUGHES SPEAKS FOR AMERICAN GOVERNMENT

Washington, May 4.—Washington diplomatic circles were astounded, and religious circles deeply stirred, by the cable news from Moscow today that Bishop Edward Blake, who said he spoke for the Methodists of the United States, in a speech before the All Russian Ecclesiastical Council of the "Living Church," defended the Soviet revolution. The "Living Church" is the new religious organization which supports the Soviet Government and which is supported by it.

"I bring greetings from the Methodists of America," said Bishop Blake. "These distressing days are witnessing one of the most remarkable upheavals in history. But I do not share the fears that civilization is doomed. Revolutionary upheavals do not bring death, but larger life inspired by God. It is folly for the church to pronounce anathema against those who are seeking new truth."

"The church must seek the 'great adventure' of free investigation. A church's right to exist is only to serve the people. Only a few challenge the right of the church to exist. A great struggle is in progress to abolish oppression. Those who have been oppressed and exploited must be given a chance at the best things in life. In this struggle the church cannot stand aloof. Russia is passing through a great social and economic experience. For the first time in history a great nation and a great people are dedicating themselves to the service of mankind. But unless God assists, how can this movement succeed?"

"Doubtless things have been done in Russia which should not have been done. Also, things were not done which should have been done. The churches should join hands with any government that is trying to raise the masses to the place God intended they should be."

BISHOP BLAKE EMBRACED

After Bishop Blake's speech, he was embraced by the representatives of the "Living Church" and was made an honorary member of the conclave. The prosecutor of Archbishop Tikhon in the conclave, the Petrograd apostolic priest, Vedensky, a firm and fervent believer in the idea that the communist regime is "materialistically" practicing the precepts of the original Christianity, made an address to the ecclesiastical court in which he declared that the assembly of the conclave meant the "great day of judgment." The new ideal of Christianity, he declared, was growing despite the fact that capitalism had brought up "even Christianity, which selected Rockefeller, and not Christ, as its leader."

Following closely upon the execution of Monsignor Budkiewicz, the imprisonment of Archbishop Cepiak and a large number of Catholic priests, and immediately upon the decision of the "Living Church" to unfrock the former Patriarch of Russia, the Most Rev. Dr. Tikhon of the Orthodox Church, the action and representations of Bishop Blake created astonishment here. Bishop Blake would seem to have put himself, if not the Methodist Church, in direct opposition to his own Government's attitude with respect to Russia. The Government of the United States has not only refused to recognize the Soviet government, but made formal protest against the trial of Archbishop Cepiak, Monsignor Budkiewicz and the priests who were tried with him. If, therefore, the Methodist Church should be committed to an endorsement of the Soviet government, that action would have important political, as well as a profound religious significance.

In this connection it is only fair to say that at Board of Foreign Missions of the Methodist Church in New York, it was yesterday claimed that Bishop Blake was in Russia merely as an observer and was not authorized to commit the Methodist Church. The all Russia Church extended an invitation last year to Bishop Neulson and other Methodist Episcopal Bishops in Europe to attend a conclave which was set for last January. Bishop Neulson brought the matter before a meeting of Bishops in Baltimore in October and received authority to attend. The conclave was postponed in January and again on April 11, and it was stated that Bishop Neulson and his associates gave up their intention to attend. Bishop Blake, it was asserted at the Foreign Mission Board was in Russia unofficially.

METHODIST SYMPATHY FOR CONDEMNED The declarations of Bishop Blake are especially strange in view of the action of the New York Methodist Conference recently held, at which this resolution was adopted: "Resolved, That this conference in joint session of clergymen and laymen delegates hereby record its emphatic protest and strongest disapproval of the lawless action of the Russian authorities relative to Archbishop Cepiak and his colleagues and of their unparalleled attitude toward religion."

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The Christian Advocate, which is the recognized Methodist organ, also editorially expressed its horror at the execution of Monsignor Budkiewicz and the condemnation of Archbishop Cepiak and its admiration for the demeanor of these prelates in the great ordeal to which they were subjected. The following is an extract from the Advocate's editorial: "The sustaining power of Christian faith has had no finer demonstration than in the conduct of the Roman Catholic priests in Russia before their savage judges. They have all been condemned. One has paid the death penalty. The others at this writing are still in prison. The spectacle of their Christian constancy ought to bring Protestants and Romanists to a clearer realization of their common origin and common destiny and their obligation to their common Lord."

AMERICA'S ATTITUDE TOWARDS SOVIET The attitude of the American Government towards the Russian Soviet was clearly stated by Secretary Hughes in an address which he made when he received at the State Department a delegation representing the Women's International League for Peace and Freedom. On that occasion, Mr. Hughes said: "Not only would it be a mistaken policy to give encouragement to repudiation and confiscation, but it is also important to remember that there should be no encouragement to those efforts of the Soviet authorities to visit upon other peoples the disasters that have overwhelmed the Russian people. I wish that I could believe that such efforts had been abandoned. Last November Zinoviev said: 'The eternal in the Russian revolution is the fact that it is the beginning of the world revolution.' Lenin, before the last Congress of the Third Internationale, last Fall, said that the 'revolutionists of all countries must learn the organization, the planning, the method and the substance of revolutionary work. Then, I am convinced,' he said, 'the outlook of the world revolution will not be good, but excellent.' And Trotzky, addressing the Fifth Congress of the Russian Communist Youths at Moscow last October—not two years ago, but last October—said this: 'That means, comrades, that revolution is coming in Europe as well as in America systematically, step by step, stubbornly and with gnashing of teeth in both camps. It will be long protracted, cruel and sanguinary.'"

"Now I desire to see evidences of the abandonment of that policy. I desire to see a basis for helpfulness. We want help. We are just as anxious in this department and in every branch of the Administration as you can possibly be, to promote peace in the world, to get rid of hatred, to have a spirit of mutual understanding, but the world we desire is a world not threatened with the destructive propaganda of the Soviet authorities, and one in which there will be good faith and the recognition of obligations and a sound basis of international intercourse."

FUNCTION OF "LIVING CHURCH" That the "Living Church" is but another face of the Soviet was made very clear in a statement which was given by the Soviet officials to Mr. Walter Duranty of the New York Times in answer to Mr. Hughes' charge that the Soviet was endeavoring to undermine the governments of other countries by its propaganda. The following is the statement as quoted by Mr. Duranty: "Hughes makes the usual foreign confusion between the Soviet Government and individual statements by members of the Communist International, which as a body is quite apart from the Soviet Government. A parallel often used between Communism and religion permits the following explanation: The Communist International is, so to speak, the church of the Russian Communist State, engaged in proselytizing activities, just as the English church, of which the majority of English statesmen are members and which is allied with the English State. Only, the devotion of the Russian statement to Communism is extremely great, and the proselytizing activities of the Communist 'church' are extremely vigorous. You can draw, perhaps, a closer American parallel from the history of the Puritan regime in Massachusetts, or the Mormon regime in Utah. "Americans may say this distinction between Church and State is rather subtle, but we consider that it fully justifies the contention that the Soviet Government does not engage in propaganda at all."

If the Methodist Church in America is to put itself in conflict with the American Government in the matter of Russian policy, the situation necessarily would become one of great national concern. There will be general interest, therefore, in the reaction of the American Methodist Church authorities to Bishop Blake's representation and declarations.

THE DOMINION CENSUS Tabulated returns of the religious affiliations of the people of Canada, obtained from reports of the Dominion census of June 1921 have just been issued by the Department of Trade and Commerce. Figures for the leading denominations follow:

Catholics, 3,988,063; Presbyterians, 1,408,812; Methodists, 1,158,744; Anglicans, 1,047,959; Baptists, 421,730; Lutherans, 287,484. Included in Canada's total population of 8,788,483 a year ago last June, were 125,100 Jews, 13,826 Christian Scientists, 11,026 Buddhists and 19,956 Mormons.

THE AFTERNOON TEA RITE

Mr. Gordon Selfridge, the Chicago merchant who invaded and conquered London, is revisiting the United States, and touches on some poignant contrasts between his native and adopted countries. He has the advantage of a double standard of comparison, of seeing the British through American eyes. To an interviewer he lays amusing emphasis on an English social rite, afternoon tea, which is the subject of mild derision on the part of visitors to the Tight little island—until they succumb to it. Mr. Selfridge thinks that if Americans would similarly relax in the middle of the afternoon's work they would gain a poise and calm they really need and lose none of their famous "pep." When he opened his departmental store on Oxford Street thirteen years ago it was the custom of his salespeople to snatch tea as best they could. Instead of discouraging it he accepted it as a national institution, and gave a tea interval to each of his 3,000 employees, and "since everybody else in the country does it, no time or business was lost." He is quoted further: "Tea is brought around at matinees and revues, on railway trains and boats. Lords and commoners pause for it in parliament. You cannot enter any office, editorial den, public library, factory or shop in Great Britain between four or five without stumbling over cups and tea things."

Mr. Selfridge confessed that, personally, he did not like tea, but he likes what it stands for—friendly getting together, a relaxing pause in the day's work, a slowing down of the American's relentless push, not to a point of becoming less active, but more balanced. The American has a breakdown at fifty, he added, but the Englishman was swinging a wicked golf club at sixty-five. Afternoon tea has become a social function on this side of the Atlantic, but it has not seriously penetrated the market place. After all, it is not the tea hour that gives the Briton poise and calm. It is merely one expression of his unhurried habits and ways of living and of looking at life. Before work slows down in offices, factories and shops on this continent in the presence of the tea-cups, there will have to be a radical change in the mental as well as the physical habits of the business community.

IN MEMORIAM In loving memory of the late Leo P. Baker who died May 17th, 1921. R. I. P.

DIED McKinnon.—At Cochrane, Ont., on Thursday, April 19, 1928, Dunc. McKinnon, aged thirty-seven years. May his soul rest in peace.

Kelly.—At his home on Mountain Road, Aylmer East, Que., on Sunday, May 13, Thomas Kelly, aged ninety years. May his soul rest in peace.

Quirk.—In Arthur Township, on May 12th, 1923, Joseph M. Quirk, beloved husband of Mary Purcell. May his soul rest in peace.

Reid.—At his late residence 853 Lexington Avenue, New York City, N. Y., Dr. John J. Reid, formerly of London, Ont. May his soul rest in peace.

Cuddihy.—At her son's residence, Albion Ave., Whitney Pier, N. S., on March 3, 1928, Mrs. Mary Cuddihy, a native of St. John's, Nfld., aged seventy years. May her soul rest in peace.

WANTED ROOMERS wanted. Gentlemen preferred. Apply to Mrs. Craft, 13 Wharfedale Rd., London, Ont. 228-2.

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OBITUARY MRS. JOSEPH BOURKE Pembroke, May 14.—A large circle of friends and acquaintances were grieved to hear of the death on Wednesday last of Mrs. Lucy Daffey Bourke, wife of Mr. Joseph Bourke, 294 Doran street. Mrs. Bourke had been in poor health for some time but only seriously ill for a week. Besides her husband Mrs. Bourke leaves three children to mourn her loss: Rev. John L. Bourke, P. P., La Passe; Joseph, of the P. P. R. mail service department, and Mrs. (Dr.) E. L. Quirk, of Aylmer. The funeral took place on Saturday morning at 8.45 o'clock. At the Cathedral a solemn funeral Mass was sung with His Lordship Bishop Ryan as celebrant, Rev. Father Lorrain, V. G., arch priest; arch deacons, Rev. Fathers Kimpton, of Vinton, and Martel Calumet Island; deacon of the Mass, Rev. John L. Bourke (son); sub-deacon, Rev. Laurence Ennis, Renfrew masters of ceremonies, Rev. Fathers Slomenski and McNally, Pembroke. Priests assisting in the sanctuary: Rev. P. S. Dowdall, Rev. W. P. Breen, Rev. T. L. Sloan, and Rev. T. P. Holly, Pembroke; Rev. Fathers Renaud and Harrington, Chapeau, Que.; Rev. W. L. Murray, Campbell's Bay; Rev. J. J. Quilty, Douglas; Rev. John Harrington, Mount St. Patrick; Rev. J. Schruder, Arnprior; Rev. J. McElligott, Renfrew; Rev. Father Clark, Killaloe; Rev. D. J. Brohan, Rev. I. J. Rice, Griffith; Rev. E. A. Letang, Allumette Island. His Lordship in an eloquent sermon on death, spoke feelingly of the many estimable qualities of the deceased. The pall-bearers were Messrs. Wm. Lacey, Wm. Duff, Richard Kehoe, T. A. Sammon, Ottawa; Angus Meehan and J. J. Murray. Many messages of sympathy were received from friends near and far. R. I. P.

SISTER M. MALACHY The Angel of Death made a sudden though not unexpected visit to St. Joseph's Convent, Peterboro, on Thursday, May 13rd, and called from that Community of Sisters one of the cherished members in the person of Sister M. Malachy (Margaret Quilty). Sister had been failing in health for about two years, the result of after effects of the "flu." The funeral was held from the convent chapel May 5th. Requiem High Mass was sung by His Lordship Bishop O'Brien. Sister M. Malachy was born at Quilty, Ont., the daughter of Mr.

and Mrs. John Quilty, now of Ottawa, and entered the Community at the age of twenty-three. She had been a member for six years. Sister had taught school for a time after entering the convent at the Sacred Heart Convent, Peterboro and at St. Joseph's Convent, Lindsay.

Sister M. Malachy leaves to mourn her loss, besides her father and mother, five sisters and five brothers, namely, Sister M. Sylvia of St. Margaret's Academy, Miss. Mrs. J. Kelly, Ottawa. Mrs. J. Conlon, Detroit, Mrs. J. J. Kelly, Montreal, Mrs. M. Sullivan, Barry's Bay, Patrick of Ashdad, Tom, John and James of New Ontario, Michael of Barry's Bay. Sister M. Malachy was a cousin of Rev. Father Quilty, P. P. of Douglas, Ont., also Sister Angela, Sister Mary Daniel, Sister Edwina, Sister Joan of Arc, Sister Mary Isabel, all of St. Joseph's Convent, Peterboro, and Sister Julia Ann of the Grey Nuns, Soo, Ont.

May the divine and loving Heart of Jesus, admit her soon to the eternal enjoyment of that reward which He has promised to all who forsake father and mother, home and loved ones for His sake. May she rest in peace.

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