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Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, APRIL 12, 1924

NO. 24

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BISHOPS AND RECTORS

Editorial

HERESY WITHOUT TEARS

By the Bishop of Ontario

THE PASSING OF A PATRIARCH

By the Bishop of Arkansas

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The Spirit of Missions

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Editor

KATHLEEN HORE
Asst. Editor

VOL. LXXXIX

APRIL, 1924

No. 4

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LET US KEEP UP our silent sanctuaries; in them the eternal perspectives are preserved, and such ideas as, at least to some extent, restore a man to his moral composure, and serve to rescue him from the degradations of the World. . . . When the religious-minded has once beheld beatitude in his visions he looks no more for them on earth; and if he shall lose those ravishing illusions he finds no charm in things far inferior to his dreams.—*Senancour*.

WHAT MATTER, then, a little pain, a little sorrow, a few crosses, if after a little while there be an inheritance of eternal joy?—*F. W. Faber*.

The Living Church

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VOL. LXX

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EDITORIALS ^{AND} COMMENTS

Bishops and Rectors

THE law and practice of the American Church ought to be so plain that there never would be a question of prior authority as between a rector and his bishop. Each of these officials has a place distinct from the other, and each a discretion which he is bound to exercise according to his own best judgment.

To us, it seems not very difficult to distinguish between the rights of each if the law of the Church be carefully considered. Their mutual relations and obligations hinge, for the most part, not on tradition nor ecumenical law, but on the written law of this Church and, to some extent, on the statute law of the several states.

Primarily and in essence, all jurisdiction proceeds from the bishop; yet no bishop of a settled diocese is able to enter upon his episcopate without recognizing various vested rights that are there ahead of him. To begin with, in the American Church, parishes came first and bishops afterward; but as probably every pre-Revolutionary parish has formally accepted the law of the Protestant Episcopal Church in the United States and in its own diocese, there probably exists no parochial corporation today that would or could claim rights independent of the bishop such as go back to pre-Revolutionary days. The law of the Church recognizes certain rights on the part of the bishop that bind even those earliest parishes, because these have voluntarily put themselves within the legal system of the national Church and of the diocese.

When a bishop ordains a priest, using the form that the American Church places in his hand, he vests in the priest certain authority that, in effect, limits his own. By virtue of his priesthood, the priest has power to exercise whatever pertains to his priesthood, though the faculties to exercise that power in a particular place must still be conferred upon him before he can lawfully act in such capacity. Immediately after priestly character is given in ordination, the Anglican office provides that the bishop shall confer upon the priest the right to preach and the faculty to minister the sacraments, not at large, but "where thou shalt be lawfully appointed thereunto." Only the bishop has the inherent right to preach. It would be quite possible to have priests upon whom the right to preach would not be conferred; but, in fact, the delegated right to preach is conferred in the next act of the bishop after the act which makes a man a priest; but it is a delegated and conditional right notwithstanding.

THE AUTHORITY of the bishop is further limited to such extent as authority within a parish is vested in a rector. This delegated authority is best stated in the words of the Institution office: the rector receives from the bishop so much of the bishop's inherent authority within the rector's parish that the latter is declared to be "possessed of full power to perform every Act of sacerdotal Function among the People of the same; you [the rector] continuing in communion with us

[the bishop], and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us." What those lawful directions of the bishop may be, we propose to enquire. Obviously, they can be only such directions as are recognized by our law as within the province of the bishop to give. The authority of the rector in his parish, thus delegated from the plenary power of the bishop, is therefore absolute except to the extent that positive law gives to the bishop the power to intervene; for the bishop, having delegated this sacerdotal power, cannot, at his own will, recall it nor limit the right of the rector in its exercise. In *ordinary* matters, the rector is supreme within his parish. It could not be otherwise unless the rector were to be esteemed simply an assistant to the bishop, bound to carry out the will of the latter.

This ordinary supremacy of the rector in his parish is further guaranteed to him by Canon 21 of the general digest: "The control of the worship and the spiritual jurisdiction of the parish, are vested in the rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly *counsel* [not direction] of the bishop." He is "at all times" to "be entitled to the use and control of the Church and Parish buildings with the appurtenances and furniture thereof." Various other details of the canon confirm him in this ordinary right.

The bishop is, therefore, undoubtedly shut out of the parishes of his diocese in so far as exercising his own discretion as to how a parish or its worship should be managed. When the Catholic movement in America first began to produce bishops who were not satisfied with the normal American parishes of their day, and who wished to show how these could work on a higher plane of worship, the agitation for Cathedrals began. It is to be observed that this demand came first from the Middle West where, a half century and more ago, the bishops were in advance of the rectors of the principal parishes. Kemper, Armitage, and Welles in Wisconsin, Whitehouse and McLaren in Illinois, Whipple in Minnesota, and Perry in Iowa, wished to work out methods of Catholic worship, and to have opportunity for giving their own impress to specific work, that could not be afforded by a parish with the rector as its head. These bishops were the true Cathedral builders of the land, because they constructed the *idea*.

It is significant, also, that almost invariably, in this country, where a bishop has encroached upon the rights of a rector, it has been in a diocese in which the bishop had no Cathedral. It has been due to a failure on the part of the bishop to see that the cession of "every sacerdotal function" to the rector, vested the discretion as to the management of a parish in that rector and relieved the bishop of that discretion. The ritual troubles of past years were largely due to a failure to recognize that though the bishop might "counsel" in the matter, he could not compel. It is ultimately the business

of the rector, and not of the bishop, to determine what shall be the *manner* of conducting the recognized services of the Church. The bishop is bound to see that the services are rendered; he is not at liberty to say *how* they shall be rendered. If the rector, in the exercise of his discretion, offends the proprieties, the bishop may, and should, intervene by giving his counsel, but not his order. If the rector violates law, the judicial system of the Church may be called into play. If the rector offends in his manner of living, he is bound to defer to the bishop's godly admonition. These three limitations upon the authority of the rector, in performing the regular services and in his ordinary ministrations, are the extent to which he is bound to yield to external authority. Otherwise, the rector is supreme in his parish. It should be added that a like supremacy does not adhere to a priest in charge of a mission. In a sense, every mission is but an extension of the Bishop's Cathedral, and the Bishop is the supreme authority as truly in the one as in the other.

BUT ALL THIS has to do with the ordinary ministrations of a rector in his parish. The same principle does not apply to special services.

The American bishop has retained much more of his *ius liturgicum* than is generally supposed. He may not modify the rules of the Prayer Book, nor specify the manner of rendering the Prayer Book services, but he is supreme in his diocese, and in every parish thereof, in all matters pertaining to special services.

There are two specific provisions in the Prayer Book (page vii) for special services. They are these:

"On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

"For Days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used."

It will be noted that the first rule places the initiative with the rector. He is not bound first to seek the license of the bishop, though the bishop may, on his own motion, intervene to prevent or to stop such special services. Strictly speaking, the rector may not, at such services, use prayers not found within the covers of the Prayer Book. In actual practice, so many are the occasions in modern life for which other prayers than these are needed, that the churches are very few, indeed, in which no other prayer is ever used, and one could not conceive of charges being framed against any priest for using other prayers, properly and appropriately selected. It would be a violation of the purpose of the Book of Common Prayer if it were to be used to repress, instead of to stimulate, prayer for any object. Still, the ordinary undoubtedly has the right to review and to suppress any such prayers or services if he deems proper to do so.

In the second rule, the initiative is with the bishop. He is both authorized and expected to make provision for special offices for special days or occasions. Yet this rule seems to imply that the days or the occasions shall be common to the whole diocese. *If* the bishop provides forms for such occasions, "none other shall be used." We seem here to have the inference that if the bishop does not provide such forms, the rector may, in his discretion, do so. Moreover, there are many occasions local to a single parish for which a special form of service is reasonably required. It seems a legitimate extension of the spirit of the first rule above to say that the rector is within his rights in providing for such special services for parochial occasions, but certainly the provision, "subject to the direction of the Ordinary," would apply here with redoubled force. The rector cannot claim an absolute right to use, within a church, any service or prayer other than those of the Prayer Book or such as may be set forth by his bishop.

A case adjudicated in Alabama will be recalled in this connection. The Bishop having, within his lawful discretion, directed that a certain address, by an unauthorized person, be not delivered at a Church service, the rector separated the address from the service and the former was given in an adjoining parish house. The rector was thereupon presented

for trial, and in the ecclesiastical court of his diocese was acquitted. Some drew from that incident the inference that the right of the bishop to exercise jurisdiction over activities in a parish had been denied, provided only that services be transferred from church to parish house. Such, however, was not the case. The address given, not being in connection with an occasion of formal worship, was held not subject to the discretion of the bishop. But if there had been formal worship in the parish house instead of in the church, the discretion of the bishop must have been upheld. The bishop's discretion, in other words, has to do with acts rather than with places, although what is legitimate in a parish house might not be legitimate in a church. But in the event of a special service, wheresoever held, the final authority is the bishop.

The rise of pageants given in churches in recent years does, indeed, involve a question not yet adjudicated. May a bishop prohibit any and all pageants in a consecrated Church building? May he prohibit some pageants and allow others?

We believe the answer to both these questions must be in the affirmative. In the first place, the delegated right of a rector in his parish is only to "every act of sacerdotal function," and to the cure of souls. A pageant does not come within either of those categories, unless it be also an act of worship. But if it involves an act of worship, it is a special service, and thus "subject to the direction of the Ordinary." Practically every pageant of which we have ever heard does involve acts of worship, and if one did not, it would scarcely be appropriate for rendering in a church. We cannot think of any principle of canon law or of statute law that would vest in the rector a more absolute power with respect to pageants in church buildings than the law of the Prayer Book admits with respect to special services. A pageant is *more* than a special service, and includes the latter; it cannot be construed as being less. Even if the pageant were held in a parish house instead of in a church building, the bishop would have ultimate jurisdiction over it if it involved an act of worship. Probably he would have no jurisdiction if it involved drama only without worship, and was performed in a secular building. And, naturally, a bishop would distinguish between what is seemly in a consecrated church and what might be seemly in another building.

Peace and harmony in the Church depend very largely upon the ability and the willingness of bishop, rector, and people working together. This can be done when each party carefully keeps within his rights and when the distinction between the authority of each is maintained. Rectors have rights that bishops may not violate, but they hopelessly discredit themselves in the pursuance of their own rights if they refuse to recognize the corresponding rights of the bishop, such as the rector may not violate.

The Church stands for law and order, and should set an example of law-abidingness—if we may coin the word—to the world, that is so largely contemptuous toward law. Any breach of law, whether by bishop or by priest, is greatly to be deplored.

APRIL 17th is the first anniversary of the death of Bishop Tuttle. He meant so much to the Church, he was so well known to so many, he was so greatly beloved, that the "Year's Mind" may well be made a matter of quiet recollection and prayer at the Maundy Thursday services that chance to fall on the anniversary day. Bishop Tuttle's place in the Church Militant will remain empty so long as this generation lasts.

The plan for a memorial to him in St. Louis, his see city for so many years, is a matter of interest to all of us. It is being brought to the attention of the Church at large. Our own hope is that great numbers of small contributions may be made, not affording an additional burden upon givers who are being considerably pressed for the large sums needed to carry on the various necessary activities of the Church.

But more especially do we commend the quiet thought of him and prayer for him, from the hearts of Churchmen everywhere, that will be so fitting on his anniversary.

SOME will be interested in learning that the ballot printed in THE LIVING CHURCH for use in voting on the Bok peace plan was used by 767 persons, of whom 553 voted for the plan and 214 against it. In addition to the ballots thus printed, several thousand others were sent out from this office on request, principally for distribution in churches, but, not bearing the name of THE LIVING CHURCH, they have not been identified with this office in the analysis of the sources of distribution. The ballot was printed in 792 daily papers.

The Bok
Peace Plan

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ECCE, REX VENIT

King Jesus, do I see Thee come
Adown the road that I have trod,
These weary years, to greet my God
As He shall enter His kingdom?

My Hope cries out "Hosanna, Lord,"
My branch of Faith is for His feet,
But with my Love my King I'll greet:
Thus is my soul of one accord.

Ah, Lord, I tremble, ah, I fear;
Let not Thy Grace forsake me now
As Thou approachest, but endow
My soul with strength to persevere:

For I have willed to witness Thee
In labors many—and should I
Yield to the tempter, and deny—
Lord God, have mercy now on me!

Ah, Thou dost come! (I cannot see)
Thy glory takes the place of day,
The world has faded all away:
My God, my King! I come to Thee.

H. W. T.

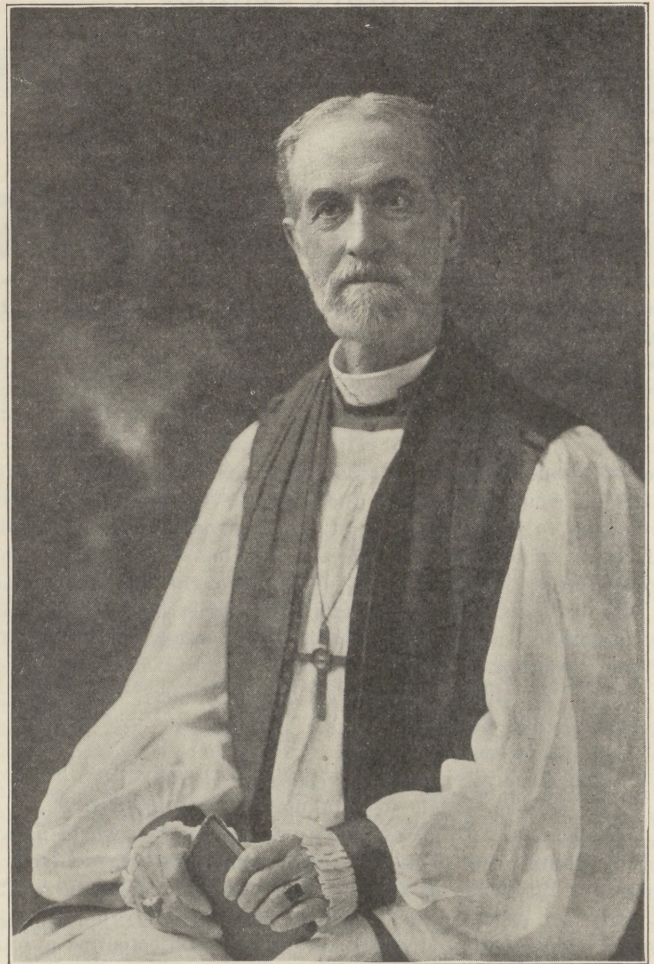
THE EASTER OFFERING

ARE YOU WILLING to match, in the Easter offering, the amount that you propose to spend on Easter finery—no matter whether your appropriation for "dolling up" provides for a gown, a suit, or just a new necktie?

Somehow, a \$25 Easter bonnet and a 25 cent Easter offering do not seem to belong in the same pew.—*The Baptist*.

NINETEEN HUNDRED YEARS have passed from the day when the earth echoed to that cry, and men have intensified the tumult of their lives that they may drown it out. But in the fog and smoke of our cities, in the darkness, ever more profound where men light the fires of thir wretchedness, that despairing cry of joy and of liberation, that prodigious cry which eternally summons every one of us, still rings in the heart of every man who has not forced himself to forget.

Christ was dead. He had died on the cross in the manner which men had willed, which the Son had chosen, to which the Father had consented. The death-struggle was over and the Jews were satisfied. He had expiated all up to the last, and now He was dead. Now our expiation begins—and it is not yet finished.—PAPINI, *Life of Christ*.



THE RT. REV. CHARLES TYLER OLMSTED, D.D., LL.D., D.C.L.,
Late Bishop of Central New York

PALM SUNDAY

Hosanna in the highest!
The multitudes exclaim,
As Jesus to Jerusalem
In royal meekness came;
While palms and scattered garments
Are strewed upon His way,
The people sing His praises
And children join the lay.

Dear Lord, before Thy passion
This praise to Thee was given,
But now Thou art exalted
Within the courts of heaven;
Jerusalem the golden
Takes up the sacred strain,
And here the Church in exile
Sends back the sweet refrain.

We praise Thee for Thy sorrows
And for Thy bitter pain,
And for Thy Blood most precious
Poured forth to cleanse our stain;
O wash our souls, dear Saviour,
Within that cleansing tide,
And grant that we may ever
In Thy dear Heart abide.

Blessed is He that cometh
In God's most holy Name,
Hosanna in the highest!
Let us in love proclaim;
When Thou shalt come in glory,
O Saviour, grant that we
With all the pure and holy
May be prepared for Thee.

WILLIAM EDGAR ENMAN.

THE WORLD enchants and intoxicates, but that is not life. Life can be found only in God and in oneself? To be alone with God, O happiness supreme!—*Eugénie de Guérin*.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

April 13: Sixth (Palm) Sunday in Lent

READ Phil. 2:5-12.

Facts to be noted:

1. St. Paul commends humility of mind.

2. He appeals to the humility of Christ in the Incarnation.

The paradox of Christ's character lies in the combination of two elements which we usually think of as being incompatible, self-assertion and humility. Christ amazed men by His self-assertion. He drew man's attention to Himself; He claimed to be decisive in determining their life and destiny; He bade men to surrender themselves wholly to Him, and to prefer His service to all considerations of life. At the same time He was completely humble. There was a remarkable condescension about Him; His life was full of self-sacrifice and self-abnegation. St. Paul here notes that it was in this spirit of complete humility that He, the eternal Son of God, submitted to the limitations of the Incarnation. He put aside His glory to become the suffering, serving, Son of Man. The Apostle urges that the mind of Christ ought to be the mind of His disciples. With the example of Christ before us humility, deference, and mutual consideration must mark the life of the Christian.

April 14: Monday before Easter

Read Isaiah 63.

Facts to be noted:

1. The Hero pictured in the passage is God.

2. He carries on His work alone and unsupported.

We commonly think of God's creation of the world as an act of power; we often miss the point, that it involved a voluntary limitation of God's power. Constituted as the world is with men who possess freedom, and who may oppose and thwart God's will and purposes, God is subjected to a self-imposed restraint. "God is patient every day." So humility is carried back into the very character of God. He is frequently described in Scripture as "long-suffering." He is often alone in carrying out the higher purposes of man's creation, for man deserts his Creator. In this passage God is described as marching on alone, supported by His own strength, and unaided by His people. "It is a vision which the prophet sees of Jehovah Himself; it illustrates the passion, the agony, the unshared and unaided effort which the Divine Saviour passes through for His people."—George Adam Smith.

April 15: Tuesday before Easter

Read Isaiah 50:15-end.

Facts to be noted:

1. The Servant of God suffers for His people.

2. He accepts suffering in humility.

A group of people, characterized by the prophet as the "Servant of Jehovah," was redeeming Israel as the loyal and righteous nucleus of a nation generally indifferent to the ways of God. The path of suffering which loyalty entailed was humbly accepted, and trodden without complaint. To many, the suffering of the righteous was an occasion of reproach; their humility was branded as a servile and spiritless attitude, a nerveless acceptance of men's ill-will. But humility is not spinelessness or servility. It is a mark of strength; it is the quiet, unprotesting acceptance of the consequences of a faith or loyalty to which we have given ourselves. If we are really servants of a great truth, or are enlisted in a noble cause, we can be content with the greatness our service gives us. We need not be forever blustering and asserting ourselves. We have strength and resources which make us superior to the opinion of the world.

April 16: Wednesday before Easter

Read Heb. 9:16-end.

Facts to be noted:

1. Christ in humility died for us.

2. His life was offered for the world.

"What does God know about misery like mine?" The question was asked by a dying woman, whose life had been wretched with poverty, anxiety, and ill health. The priest turned with gratitude and thankfulness to the one possible and satisfactory answer, the Cross. God does know what misery means, not because He sees it, but because He has entered into it in the experience of His own Son. We may teach the wonder of Jesus' life, the splendor of His moral teaching,

but, in times of pain and anguish, the great appeal is still the Cross. The humility, the love, the sympathy of Christ find there their fullest expression. It is a modern fashion to interpret the Cross as the final act of a life of courage and devotion, and as though it were something of which, in all but its completeness of surrender, any life might be capable. But the Cross is more than the exaltation of a human life; it is a surrender on the part of God. Jesus Christ, the eternal Word, "humbled Himself and became obedient unto death, even the death of the Cross."

April 17: Maundy Thursday

Read I Cor. 11:17-end.

Facts to be noted:

1. The Lord's Supper is the memorial of His humility.

2. It is the Sacrament of brotherhood.

It seems to have been the custom in the primitive Church for the Christians to gather at a common meal at the end of which the Eucharist was celebrated. To this preliminary meal each brought his own food. In Corinth there was an unseemly display on the part of the richer members, and a lack of consideration for the poorer members. St. Paul writes to rebuke this lack of generosity and good taste. He tells these Corinthians to remember the spirit of the upper room on the eve of the Crucifixion. It was there, St. John records, that Jesus took the towel and water, and washed the disciples' feet, as a striking and impressive reminder of the need of humility. The meal itself was a preliminary to our Lord's death. After the Bread had been broken, and the Cup blessed, Christ's own Body was broken, and His Blood shed upon Calvary. Each Eucharist is a reminder of that sacrifice of Christ made in love and humility; each Eucharist renews the appeal of Christ that His followers should share His humility.

April 18: Good Friday

Read Heb. 10:1-26.

Facts to be noted:

1. Christ was obedient unto death.

2. He died to fulfill the purpose of God.

"To do Thy will, O God." Upon this principle our Lord's whole life was built. The completeness of His submission becomes more remarkable when we remember what He was. If we had not our specific Christian faith in Jesus, yet we should have to acclaim Him a genius. We cannot say what contributions He might have made to life and thought had He not chosen the way to an early death. Much that is dear to men, much that is fine and creative, He put aside as beyond the purpose of His life. He voluntarily gave up His life at the point when life's creative years begin. Good Friday has among its other teachings for our day a necessary and special message: Obedience. Ours is a self-willed age. We need to learn from Him who had most to cling to in life, but was yet "obedient unto death, even the death of the Cross."

April 19: Easter Even

Read I St. Peter 3:17-end.

Facts to be noted:

1. Christ suffered in humility.

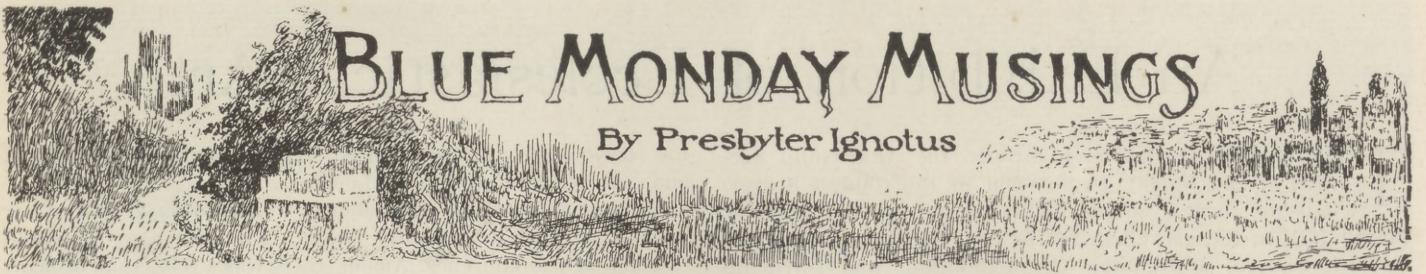
2. He has been exalted in glory.

A difficulty which the early Church had to face in its presentation of Christ to the Jew, especially, was that Christ had in His earthly life failed to correspond to the traditional expectation of what the Christ should be. Men had looked for one who should rule with all the accompaniments of power and glory. Jesus was poor, humble, and despised. He was among men as "One that serveth." How could Jesus, then, be Christ? The answer was that one must look to the end of God's dealing with Him. Jesus Christ's humility sets in sharper relief the final action of God in exalting and glorifying Him. "This is the stone which was set at naught of you builders, which is become the headstone of the corner."

THY GIFT TO ME

Once on a Friday,
On a Cross,
Upon a hill.

And every Sunday,
In Thy church
Upon Thine altars still.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

I WAS talking the other day with a *laudator temporis acti*, who could find nothing good in the present time, what with high prices, adulterated goods, bad manners, and all the other evils of the Twentieth Century. Then, when I got home, I found this squib in a daily paper. I resolved to reprint it here for the benefit of any others likeminded. It all depends on how you put things:

THE GOOD OLD DAYS

"Today it is a poor egg that doesn't bring a nickel, and butter is worth 70 cents the pound. The old-timer looks back over the years. He sighs for the good old times. Eggs were 10 cents a dozen and butter 20 cents a pound.

"But does he really want 'the good old times'? Let's see.

"In those days people had parlors and didn't use 'em. Now they have living rooms and wear 'em almost out.

"They lighted their homes with kerosene 'hanging' lamps.

"Fellows took their girls out 'buggy-riding' and knew nothing about the joy of a fleet motor-car.

"Men were paid a dollar a day on the section, and the other day laborer, just a little above him, was paid ten dollars a week.

"When a person had weak lungs, they began to select a nice green spot in the 'marble orchard' for him, and if your appendix got tangled up, they said you had inflammation of the bowels and they buried you deep.

"And women wore bustles and long, germly skirts, and had limbs instead of legs.

"Houses were heated by stoves of one kind or another. And of bath tubs and other toilet facilities there were none.

"Yes, those were *not* the good old days. Let 'em keep their 10 cent eggs and their 20 cent butter. Living in 1920 is worth more than it costs, even if it costs more than it did."

One thing is indisputably higher than before, with no corresponding increase in benefit: I mean city rents. In that part of the great city where I live (habitation of cleanly and rather austere poverty) there are many old-fashioned homes owned by their occupants, where the question of rent does not arise. But some of them have been remodelled into "flats," and are put on the market *de novo*. With what result? Two or three rooms have been cut up into twice that number, an infinitesimal corner has been allowed for a bathroom, and the resulting habitation—a doll's house as ever was!—rents for \$50.00 a room a month! (The kitchen is counted as a room, observe!) I note a new abomination, to match a *kitchenette*; it is *diningette*. I saw it the other day in letters much larger than the thing signified on a sign. Architects' drawings of pretty little two-storied cottages are published in the papers, with specifications: three bed-rooms, one bath,—and the tiny nest is estimated to cost \$15,000 or \$20,000, exclusive of land and interior furnishings. I know what is said of high wages, high cost of material, high taxes, and all the other contributing causes; but they seem a vicious circle. What is the remedy? One man has bought a bit of land out in the country and is literally building himself a cottage, doing all the work himself. I don't know how he will come out; but it's worth considering. Ready-made houses, shipped in the knock-down, are advertised as a remedy. And there are men who advocate the single tax as a sure cure. Who knows? O for the Marquesas, and a native hut—with some few accessories of civilization available! But then, with these, it will cease to be the Marquesas.

SPEAKING SOMETIME AGO OF "Spiritualists," this was sent to me by an English reader, as the latest ruling of some wise old gentleman at Rome on that subject. I leave it in the original Latin:

"*Suprema Sacra Congregatio S. Officii de Spiritismo.*

"*Feria III, loco IV, die 24 Aprilis, 1917.*

"*In plenaris conventu habito ab Eminentissimis ac Reverendissimis Dominis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, proposito dubio: 'An liceat per medium, ut vocant, vel sive medio, adhibito vel non hypnotismo, locutionibus aut manifestationibus spiritisticis quibuscumque assistere, etiam speciem honestatis vel pietatis praeferentibus, sive*

interrogando animas aut spiritus, sive audiendo responsa, sive tantum aspiciendo, etiam cum protestatione tacita vel expressa nullam cum malignis spiritibus partem se habere velle?' *Idem Eminentissimi ac Reverendissimi patres respondendum decreverunt, 'Negative in omnibus.'*"

WITH A SIGH of sympathy I reprint the following from the *Washington Christian Advocate*:

THE FRIENDLY WASTE-BASKET

The fine art of juggling six balls at one time is the skill of the circus clown. It is amusing, but distracting also. Come now increasingly the advertiser's appeals, artistic visualizations of myriad corporations, enterprises, programs, campaigns, impending crashes and calamities, cries of the dying, clamant philanthropies in endless procession day by day. Armistice Day, Peace Day, Milk Sunday, Education Day, Family Welfare, Hospital Day, Golden Rule Sunday, etc., etc. Behold the endless concatenation of would-be milkers of the church-cow, each with a pail in hand, waiting his turn to milk the beast, whose lean ribs show the failure to keep the supply of beneficence up to the insistent demands of persistent seekers. When can the preacher enjoy the liberty of prophesying for which the fathers strove? The gospel has a hard time in its own pulpit in these days when the Church is known to be a possible source of revenue. The Friendly Waste-Basket is the ally of the distracted man at this time of need. Into its capacious mouth we dump the tons of paper and sigh with relief over our emancipation. Unless the guile of the publicity man excel our skill in discernment, we hope to feed the basket and save our souls."

It is a question how far the ordinary requirements of courtesy hold in cases like these. Is one bound to acknowledge every communication of this character, even if he does not respond to the suggestion made? I doubt it. One good man of my acquaintance uses the stamped envelopes (enclosed sometimes, not always) with great delight for his own business communications, as a small recompense for his harrassed nerves. Why should "The Committee for the Correction of Pyorrhea among the Ugro-finns in the Argentine" feel confident that they are entitled to at least one collection in every church? Why should "The Society for the Distribution of Second-hand Tooth-brushes Among the Deserving Poor" ask for an opportunity to present their cause? Why should the Archdeacon of Khorassan levy a tax upon us for the building of a memorial in his far-distant city to the late Archbishop of the Himalayas? Certain causes make a universal appeal; others are bound upon the general Church as a responsibility in which all share. Has not the time come when the line must be drawn between those and the multitude of doubtless deserving cases which have no shadow of right to ask the Church's official recognition?

CONVERSATION is rapidly becoming one of the lost arts, with letter-writing. And one reason for this is the use of thought-saving phrases, expletive rather than significant, to fill up. I read a good story, once, of a man, falling into the hands of a crazy scientist, who was fed sumptuously on rare and dainty dishes, but came near to starvation because there was no nutriment in any of them; they only counterfeited food. Much that passes for conversation nowadays is like that; an exchange of words behind which is no real meaning. Consider, and you will find any number of such false counters: whether the vulgar slang which, originating, perhaps, in the ignorance of East Side Jewish "actors," passes like wild-fire across the country; or the less vulgar, but equally pointless, parrot sayings, used to eke out poverty of thought, or mental laziness. "Sure!" "I'll tell the world"; "Right you are!"; "You bet"; "You said a mouthful"; illustrates the first class. Of the second, a little self-examination will furnish instances sufficient, I fear. There are many people who give monologues more or less interesting; but conversation implies a certain mutuality of give-and-take, and real exchange of ideas. If we are listen-

(Continued on page 812)

An Exhibition of Ecclesiastical Art

THE Diocese of Maryland, through the Altar-Guild Section of the Supply Department of the Church Service League, held a unique exhibition during the week of March 13th in the great hall of the new parish house of Emmanuel Church, Baltimore. The exhibition was fortunate in having a room with a beautiful beamed ceiling and Gothic windows as a background for the sacred and precious things collected from the principal parishes of Baltimore and its neighborhood. A great deal of pains was taken to make the exhibition both artistic and instructive, and the attendance of three thousand people throughout the week more than repaid the efforts of the committee.

The articles displayed covered a great area of interest, those of great value being placed in glass cases, the vestments being shown on lay figures, and hangings and banners on the walls. Five altars were built to show the different types of frontals and altar ornaments, and these added greatly to the interest and the beauty of the exhibition.

It is impossible to enumerate even a small part of the many objects gathered together by willing hands from the various parishes, but the following will give some idea of the variety which the collection represented.

By far the most interesting Colonial silver was lent by old St. Paul's Church, the historical mother church of Baltimore, and by St. Thomas' Church, Garrison Forest. These exhibits consisted of communion plate, hand made, with the beauty and simplicity of the age that produced it, and attracted wide attention. The most historic vestment was a linen chasuble worn by Dr. Rankin, the former rector of St. Luke's Church, Baltimore. Dr. Rankin was one of the first to feel the strong influence of the Oxford Movement, and his ministry made a profound impression for many years on this community. It is interesting to imagine the amount of discussion this simple vestment must have caused in those days.

Among the most beautiful and valuable of the crosses displayed were three from the collection of Mrs. James T. Leavitt of Washington, D. C., who devoted her life for many years in Europe to a search for rare and costly sacred objects. One of these was an exquisite Sicilian crucifix, covered with gold leaf, the central figure being flanked on either side with attending angels. Another was a wonderful specimen of enamel work of the best period of the Middle Ages from the Borghese treasure in Rome. The third was a splendid example of Byzantine work with painted figures. It is gratifying to know that Mrs. Leavitt's collection will later become the property of the library of the National Cathedral in Washington, where it will be permanently shown.

Especial interest was manifested in the treasures of the Diocese. These consisted, in part, of the magnificent processional crucifix, presented by Miss Sarah R. Baldwin in memory of her mother, and the crozier of the Diocese, given by the Cathedral League. Both of these examples of ecclesiastical art were made by the Artificers' Guild in London, England, according to the best traditions of the Church, and are of silver resplendent with precious stones. The Diocese had also lent its most priceless historical treasure, the miter of Bishop Claggett, which was made for him, from an old high hat, by the daughter of Bishop Seabury, who also made one for her own father. It is very quaint, embroidered and tipped with gold, and was one of the earliest efforts to demonstrate the position of the episcopate in a new land that knew not bishops.

The beautiful embroidery on vestments and frontals, executed by the All Saints' Sisters of Mt. Calvary Church, made a deep impression on those who know the skill and patience required in such a task.

The gorgeous festival frontal from St. Michael and All Angels' Church, was made and designed in England by the St. Margaret's Sisterhood, and is encrusted with beautiful jewels. It is probably one of the most valuable hangings of the kind in the American Church.

Especial attention was called to the fact that beautiful vestments and decorations can be made out of fabrics without the great expense of embroidery. This was exemplified by

the specimens exhibited from St. Hilda's Guild, of New York, and the Warham Guild, of London.

In the glass cases were shown wonderful gold and silver vessels, studded with family jewels, that have been presented to some of the churches. Among these was a collection, brought together by Mr. Edgar Miller, of all of the precious stones mentioned in the Bible.

On a special table were shown some of the articles made under the direction of the American Colony in Jerusalem. These included carved mother of pearl shrines from Bethlehem; sacred books, bound in wood, from the Mount of Olives; crosses, crucifixes, and other religious objects.

The walls were hung with tapestries, banners, and embroideries, the most significant of which was the Cathedral League banner, bearing the arms of the Diocese and of the Cathedral, from the St. Hilda's Guild, of New York.

This is the first time that the Diocese has brought together in one central exhibition its parish treasures, thus demonstrating the great opportunities offered by ecclesiastical art for skillful workmanship, and the use of valuable possessions, which have perhaps been in families for generations. It is thought that this marks a period in the development of the minds of the laity as to how beauty can be brought back into the Church without theological change and without lessening the importance of preaching the Gospel; that beauty is just as much a part of God as truth and righteousness; and that, in spite of the Reformation, He went on with His glorious task. The message of the efforts made by the committee, which brought so many hundreds of people in touch with the traditions of art in the Church, is summed up in their motto, "O, worship the Lord in the beauty of holiness."

On the evening of Tuesday, March 18th, the Rev. William A. McClenthen, D.D., gave a most interesting address on Church Symbolism, to three hundred people in Emmanuel Church, in connection with the exhibition.

The whole project was made possible by the leadership and initiative of Miss Elsie C. Hutton, Miss Elizabeth L. Clark, Mrs. W. Stuart Symington, Mrs. S. Claggett Steele, Miss Margaretta Poe, and Miss Charlotte Dennison, whose devotion and skill made the exhibition a remarkable success.

ECCE HOMO

O Man of Sorrows with the crown of thorns,
O pale, bloodstained face, that, in the night,
Shines like a flickering, yet perpetual light,
What hast Thou done, that every one Thee scorns?
This diadem which Thy noble brow adorns,
That purple robe and suffering's very height,
Can they not move hearts at the woeful sight?
Is there no one that clings to Thee and mourns?

O bitter end of Thy great life of love,
That for mankind its earthly course began:
Brother and Friend and Comforter of all!
A mocking crowd; a silent God above,
And pagan lips pronounce: "Behold the Man!"
Whilst from Thy face slowly the blood-drops fall.

FRANCIS J. TROMPH.

IS YOUR RELIGION ever a source of embarrassment to you? Are you ever just a bit ashamed to acknowledge that you are trying to live the religious life? Do you make apologies to your friends for your religious habits of life, and for your devotional practices? Are you timid about asking a friend to spend, now and then, an evening with you, just for the sake of talking confidentially about the Lord Jesus and the better Way? Are you shy about speaking of what God has done for you, for fear that someone may say that you are a religious fanatic? If so, just think, of how St. Matthew, in this very way, tried to convert his friends by having them at his house for dinner on the very evening of the day when, having found Jesus himself, he forsook his post at the receipt of customs, that he might follow Him as one of His disciples.

—Rev. Henry Lowndes Drew.

AN EXHIBITION OF ECCLESIASTICAL ART



IN THE GREAT HALL OF THE NEW PARISH HOUSE OF EMMANUEL CHURCH, BALTIMORE,
March 13th to the 20th, 1924.

Heresy Without Tears

BY THE RT. REV. EDWARD J. BIDWELL, D.D., OXON.,

Bishop of Ontario

UPWARDS of fifty years ago I learned to read from a book which had a great vogue at that time as a manual for teaching infants the first of the "Three Rs." It was called *Reading Without Tears*. The obvious implication of that title suggested the heading for an article offering some comments upon certain recent happenings in New York, which have been given considerable publicity in the press, both in the United States and in Canada.

In medieval times heresy was apt to be a very serious matter for the heretic. It was looked upon as treason against one of the Estates of the Realm, and the convicted heretic was handed over to the secular arm for punishment like anyone else proved guilty of treason against the State. This attitude towards heresy perhaps colors one of the petitions of Cranmer's Litany, contained in the present Book of Common Prayer of the Anglican and the Protestant Episcopal Church, in which "sedition, privy conspiracy, and rebellion" are coupled with "false doctrine, heresy, and schism" as evils from which we pray for deliverance. (The words "rebellion" and "schism" were inserted in 1661.) An English King, Henry IV, anticipated the infamous Spanish Inquisition by nearly a century in adopting the terrible penalty of burning alive for convicted heretics. In 1401 he gave his assent, at the instigation of the harsh and fanatical Archbishop Arundel, to the statute *De Heretico Comburendo*, which condemned all such persons to the stake and fire. This act, which claimed several victims in Henry's reign, was aimed primarily at the Lollards, who, by combining communistic teaching with their heretical religious propaganda, had rendered themselves objectionable to the State as well as to the Church.

After Henry's reign the statute seems to have fallen into abeyance, till it was revived by "Bloody Mary," nearly 150 years later. The horror caused by her ruthless and wide-spread enforcement of the act proved its death warrant, and it was never again put into force, though it actually remained on the statute book for about another hundred years before it was finally removed. The Spanish Inquisition, however, held an *auto de fê* as late as 1763, at which some obstinate heretics were committed to the flames. Protestantism is not altogether free from this stain, as in 1553 Servetus was burned at Geneva with the full concurrence and approval of Calvin.

The idea that burning at the stake was an appropriate punishment for heresy probably arose from the belief that Hell was a place in which the impenitent suffered endless torment by fire. Some of those who inflicted this hideously cruel death upon heretics alleged that they were doing a really charitable action. They burned their bodies to save their souls, the heretic being thus purged of his guilt, and rescued from eternal sufferings "so as by fire." Others, however, would have scorned any such plea. With them there was no question of the victim's fate in the world to come. Nothing could save him from what they considered to be the certain penalty for his offense. "As the souls of heretics are hereafter to be eternally burning in Hell," said Queen Mary, in defence of her persecution, "there can be nothing more proper than for me to imitate the Divine vengeance by burning them here on earth." The fires of persecution were lit on earth as a counterpart and anticipation of the everlasting burning, and those who kindled them believed that they were acting for the honor and glory of God.

Even after the stake ceased to be the penalty for heresy, the era of religious persecution was by no means ended. Its area rather tended to become enlarged. Concurrently with the rise of Protestantism, the doctrine *cujus regio, ejus religio* came into vogue. Conformity to the National Church became the issue at stake, rather than heresy *per se*. James I's comment, "No Bishop, no King," shows how that issue was as much political as religious. The struggle for religious freedom in England was the more bitter and prolonged, because the adherents of the National Church did not forget readily that, when the Puritans were in power, the Church had been pro-

scribed and persecuted. Consequently, much suffering had to be endured by the champions of freedom of conscience, in the form of imprisonment, fines, and severe restrictive and disabling legislation, before the principle of complete toleration of any and every form of religious belief was established. All this is really another story, and is only alluded to here as helping to throw light upon the very different conditions from those of former days under which a trial for heresy would now be carried out.

In considering those conditions, we observe that nowadays only those holding official positions as accredited teachers or preachers of the doctrines of any denomination are exposed to this charge. Even the Roman Church lets its laity alone unless they attack her doctrine in public speech or writing. Further, the utmost penalty that can be inflicted upon conviction is the removal of the offender from office in that particular religious body whose tenets he has attacked, a comparatively mild punishment compared with those of olden days, though, where loss of position means loss of livelihood, quite severe enough. Convictions, however, are rare. Every effort is made, as a rule, to give the offender the benefit of the doubt, unless his denials of the faith have been too blatant to be capable of being explained away. The authorities of religious denominations are usually most unwilling to indulge in the unpopular sport of "heresy hunting," and prefer to allow to their ministers and teachers the utmost latitude in the interpretation of doctrine, so long as they do not categorically deny its truth.

The would-be heretic of today occupies, therefore, a somewhat advantageous position. He is certain to secure much popular sympathy, especially from those who are quite ignorant of the possible importance of the point at issue to the maintenance of the faith. If he holds a prominent position, the press will turn the lime-light of publicity full on him. He is often a man of strong and attractive personality, and, as such, commands the hearty support of his friends, quite apart from the real merits of the question. He will be lauded by many for his courage and broad-mindedness. When he dramatically challenges the authorities to bring him to trial, he is well aware of the many grave considerations which render them naturally and justifiably reluctant to take that course.

Let me say here most emphatically that I do not intend, in the slightest degree, to impute insincerity of motive to those who feel obliged to expose themselves to the charge of heresy in any denomination, nor to allege that the considerations, which I have stated above, have any weight with them whatever. Their action may be the outcome of much mental and spiritual travail. It is quite possible that, even were the stake or prison risked by them, they would act in the same way. But none the less it remains true that the path of the heretic is a comparatively easy one today. It is the unfortunate authorities, to whom has been entrusted the maintenance of the faith intact, who are pilloried, whatever they do. For if they venture to issue any public condemnation of heretical teaching, or take any steps to bring a particular offender to book, the cry of intolerance is at once raised against them; while, if they decide to take no action, they are accused of lack of the courage of their convictions.

There is, however, another aspect of the matter which must not be overlooked. In the Church, in which I have the honor to hold office, there are certain well-defined and clear conditions under which a man is admitted to the Ministry. I believe that precisely the same conditions are in force in the Protestant Episcopal Church in the United States of America. One of these is a whole-hearted subscription to the Creeds of the Church. This is necessary, because the clergyman will have to lead his people in reciting one or other of them in practically every service he holds. Consequently, if a minister comes to the honest conclusion that he can no longer believe a specific statement set forth in those creeds as a fact, which clearly cannot be restated in modern language without denial of the under-

lying fact, but must obviously be taken as true or not true as it stands, it would seem that the proper course open to him is to resign his position, instead of challenging those in authority to remove him. One is, of course, perfectly well aware of all that resignation entails. Not to speak of the possible loss of means of livelihood, it involves the abandoning of a career in which the person concerned is deeply interested, and in which he feels that he has done and could still do excellent work. Nevertheless, is it harsh or uncharitable to hold that the retention of his position as an accredited minister or teacher is hardly compatible with the denial of a cardinal article of the faith of his Church, particularly in the case of a Church with set forms of service, which provide for the recitation of the Creed at practically every service, in the course of which recitation belief in the repudiated article of the faith must be solemnly affirmed by the minister? If, on the other hand, he elects to retain his position and challenges the authorities to remove him, being fully aware of the objections and difficulties which stand in the way of their taking such a course, then I humbly maintain that the title of this article is justified. This is "Heresy Without Tears."

It may be further noted that, in the particular controversy which has elicited these comments, the issue at stake has been wrongly presented by describing it as a pitched battle between the so-called Fundamentalists and the Modernists. This is not the case. The Anglican Church at large is certainly not in sympathy with the views of the (so-called) Fundamentalists, neither I believe is the Protestant Episcopal Church. Nor are the bishops of either Church the reactionary and narrow-minded body that they are made to appear. The majority of them I should judge to be men of broad views and open minds, some of them possessed of considerable reputations as scholars, who, as official defenders of the faith, may be confidently trusted to deal with such difficulties as may arise in a just and fair manner. The question at issue in this particular case is whether certain cardinal facts of the Creeds, connected with the revelation of Himself to the world by Almighty God through Jesus Christ, are true or not. Christianity, as we know it, has been presented to the world as a system of belief and life, based on the assurance that those Creeds contain a true account of all the facts connected with that revelation, some of which we call supernatural or miraculous, because they are, and so far as we can judge are likely to remain, unique and outside the scope of human experience. It is open to those who are not satisfied with the evidence for their occurrence not to accept them. But they are none the less an integral part of Historical Christianity. They are inseparably woven into its traditional prayers and devotions. Here, for instance, are the opening words of the Collect for Christmas Day, as found in the Anglican and the Protestant Episcopal Prayer Books, to be read by the minister at morning and evening prayer, and at the principal celebration of the Holy Communion:

"Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin: . . ."

It must be clear to all that this prayer is based upon a statement in the Creed which admits of no explaining away, and it is somewhat difficult to understand how any minister can read it, who does not accept the miraculous event to which it alludes.

The rather prevalent idea that all the weight of scholarship and intelligence is on the side of those who are called Modernists is certainly not correct in the field of Christology. There are in that department of theology eminent scholars, by no means to be lightly dismissed as narrow reactionaries, who ably defend the doctrines called in question. I doubt also, judging by impressions gained from intercourse with them, whether the younger intellectuals have the rooted *a priori* objection to the miraculous which is a characteristic of so many of one's own generation, who were brought up in, and for the most part have lived through, a period of glorified materialism, and which is apt, whether they are conscious of it or not, to bias their judgment. So far as one can judge, those of the younger generation, who are attracted by Christianity at all, have not much use for a faith which eliminates the supernatural and miraculous.

There are no doubt many who would dismiss the whole matter as a storm in a tea-cup. They are of the opinion of Pope, that questions of doctrine and dogma are only of impor-

tance to bigots—"He can't be wrong whose life is in the right." The newspapers, however, judging by the space they accorded to it, did not think the controversy of trivial interest or importance. It is, of course, obvious that few have the time or the inclination to examine the evidence for themselves in matters of doctrine. They accept or reject them on the authority of teachers whom they trust. But the Christian religion is a life based upon certain historic beliefs about a Person, each of which is a coherent part of the whole conception formed of Him, and none of which can be eliminated without altering that conception and the conclusions derived from it. Christian morality depends for its survival upon the truth of the historic presentment of the nature and claims of that Person. There are already signs that this morality is being undermined. How long is it supposed that it will last when one by one the supernatural elements are stripped from the Person of the Founder, till in the end there is no divine sanction behind it at all?

MISSIONARIES AND BOOKS

AMONG the indirect ways of furthering the missionary cause, one of the most helpful is to supply missionaries, living in the remote quarters of the world, with books and periodicals. It would be hard to overstate the value to such workers of the means thus provided to keep them in touch with the progress of thought and life in the more advanced centers of world civilization.

An unusually attractive opportunity for this kind of service is offered by the Book Committee of the Kuling Library.

Kuling is the largest of the summer resorts and sanatoria that have, of recent years, revolutionized the life of foreigners in China. There are between two thousand five hundred and three thousand Americans and Europeans there in the summer months. Of this number probably two-thirds are missionaries and their children, so that there is little doubt that the normal Kuling summer community contains the largest number of foreign missionaries of any community in the world.

Kuling is situated in the Lu mountains near the Yangtze River, 500 miles from the coast. It is one of the most beautiful and most healthful places in Asia. Jaded missionaries, worn down by strenuous work in a debilitating climate, are made over by a few weeks there and sent back with new hope and energy to their work.

Great, however, as is the value of Kuling to Central China missionaries, this value would be greatly enhanced if they had there a well-equipped public library. The weeks in Kuling are for the missionary simply the best time of the year for reading and study. The work at their stations, in this day of open doors and vast opportunity, is done under a pressure that allows little time for anything but preparation for the next immediate task. In Kuling it is different. There is time and there is quiet, but the facilities for reading and study are quite inadequate.

A well-equipped public library would serve the missionaries in a threefold way. First, it would enable them to read for recreation and relaxation, a boon of no small value if they are to keep a healthy tone of mind among the many things that prey on the mind and distort perspective. Secondly, it would enable them to keep abreast of the religious thought of the day, as well as renew inspiration from the saints and scholars, whose labors have enriched the Church throughout her history.

Finally, by its books on every phase of Chinese civilization, it would enable them to prepare themselves for closer contact with, and better understanding of, the people they are seeking to reach. The importance of this cannot be overestimated in this day of sensitive national nerves, when the outward aspect of things is changing so rapidly before our eyes.

There is an attractive library building in Kuling, recently built at the cost of no little sacrifice on the part of the community. It contains several thousand volumes, but these are by no means adequate for serious study and research. Books of reference are especially needed, as well as recent publications on all subjects that touch the missionary's life and thought.

The Kuling community is making a determined effort to bring the library up to a high point of efficiency. A committee is engaged in the task of raising in China \$1,000 for the purchase of new books. More than half of this amount has already

(Continued on page 812)

The Passing of a Patriarch

A Sermon Preached at a Service in St. Matthew's Cathedral, Dallas, Texas, in Memory of the Most Rev. Alexander Garrett, D.D., LL.D., Late Presiding Bishop of the American Church, and Bishop of Dallas

BY THE RT. REV. JAMES R. WINCHESTER, D.D.

Bishop of Arkansas

For he was a good man, and full of the Holy Ghost and of faith.
Acts 11:24.

IN the gallery of biography, there is no picture more striking than the artless one of this text, referring to St. Barnabas, "the son of consolation"—"for he was a good man, and full of the Holy Ghost and of faith."

Goodness is a very comprehensive word. The Bible tells us there is none good but God. When Moses asked to see the glory of God, the Lord caused all of His goodness to pass before His faithful servant. Therefore, human goodness is derivative. It comes from God. St. Barnabas the Apostle, who was endued "with singular gifts of the Holy Ghost," was a wonderful example of this derivative goodness. The heavenly splendor of the Divine Character seemed to fall upon the landscape of his consecrated life, iridescent with the graces of a strong Christian character and apostolic zeal for souls. Like a precious bit of radium, which cannot be destroyed, the goodness of this quiet man of God sheds its luster upon the early labors of the great Apostle to the Gentiles, and it has ever since diffused itself throughout the Church.

Turning away from this attractive portrait of the First Century, we find a galaxy of good men, endued with the Holy Ghost, and of faith, whose luminous memories adorn the pages of modern Church history. Conspicuous in that galaxy is the beloved Presiding Bishop, the Most Rev. Alexander Charles Garrett, D.D., LL.D., first Bishop of Dallas, whose beautiful life and holy labors over so long a period of stirring history in Church and State, we are here assembled to commemorate.

Born at Ballymot, in County Sligo, Ireland, on November 4, 1832, about a year before the beginning of the celebrated Oxford Movement which revived the Church of England, Bishop Garrett stands as the last link between that day and the present. He evidently imbibed the principles of this regenerating movement from early childhood, and carried them out in his ministry, making him the strong Churchman that he became.

Having received careful training in the preparatory schools of his native county, which gave him the classic English, distinguishing all his future utterances and papers, he entered the University of Dublin in the days of Archbishop Trench, where he was graduated with honors as Bachelor of Arts in 1855. Independence of character manifested itself even in those college days, when he met his own expenses by teaching.

From Ireland he went to Scotland, to become a tutor in a boys' school. There the spirit of that rugged country soon became a part of his life. At the age of twenty-four, in 1856, he was made a deacon in the Church of England, and, a year later, the Bishop of Winchester advanced him to the priesthood. At this time he seems to have received a special influence of spiritual life that had been transmitted through the historic continuity of the Anglican Church, and materialized in one of the great Cathedrals of the world, unrivalled in its devotion for apostolic faith and order.

After a curacy of three years in Hampshire, England, in 1859, we find him bringing his Irish education and Scotch influence, as well as English orders, to pioneer work in the missionary field of British Columbia, where he was stationed at Victoria for ten years among semi-civilized Indians and early settlers. He might have attained a prominent rank among scholars, or the highest dignity among ecclesiastics, had he remained in England, but he preferred to dedicate his strong and vigorous life, enriched with many talents, to God's service in the bleak and far-off mission center on the western Canadian coast of North America. We find him there, bravely facing the dangers and trials of an unknown field, with his own life and that of his family in constant jeopardy. With what fortitude

did he meet the dark shadows as they flitted over him, God only knows. We know that he stood at this post of duty ten long years.

Through the Golden Gate of the Pacific, he came into the work of the American Church in 1870, and, like a well-trained athlete, prepared to run his race that never ended until fifty-four years later. For two years, in the maelstrom of San Francisco of the early '70s, he touched the impetuous life of the human torrent that poured in from the whole of the United States and the Orient, serving St. James' Church from 1870 to 1872.

At this time, constraining influences were brought to bear, which eventually placed him as Dean of Trinity Cathedral, Omaha. He was there for two years, until 1874. It was during these two brief years that his heaven-born enthusiasm burst upon the American Church like a brilliant meteor. Northern Texas had just been set off as a Missionary Jurisdiction, and the House of Bishops was anxiously looking for a good man, full of the Holy Ghost and of faith, to develop the resources of this nascent missionary field.

It was at a session of the General Convention of 1874, that the eloquence of the classical stranger from Omaha first attracted and entranced the members gathered from all parts of the country to hear the missionary program of the Church. Needless to say, this apparently then unknown priest was none other than the Dean of Omaha, whose religious zeal, sound learning, and consecrated life captured the imagination of the bishops looking about for just such a man for the newly made field. The lot was cast and, like St. Matthias of old, Dean Garrett was numbered among the apostles.

In the light of his golden episcopacy, none can deny that the choice was inspired by God the Holy Ghost. He was consecrated in Omaha, December 20, 1874. His consecrators were four missionaries of the Church, remarkable for holiness of life, earnestness of spirit, and a lofty enthusiasm for missions. They were Clarkson, first Missionary Bishop of Nebraska; Tuttle, first Missionary Bishop of Montana, Idaho, and Utah; Hare, first Missionary Bishop of South Dakota; and Spalding, second Missionary Bishop, and first diocesan, of Colorado. What a group of spiritual giants under whose holy hands the grace of apostolic orders passed upon one equal in every respect to them! How singular it is that he should have followed one of his consecrators, the sainted Bishop Tuttle, into the office of Presiding Bishop and, a few months later, into the Paradise of God.

So far as I have been able to learn, Bishop Garrett was the oldest bishop to die in the history of the American Church. He was five years older than Bishop Tuttle, dying at the ripe age of ninety-one years, three months and fourteen days. The nearest to this record was that of Bishop Clark, of Rhode Island, who died as Presiding Bishop on September 7, 1903, when he was ninety-one years, two months, and three days old, being a month and eleven days younger than Bishop Garrett.

Shortly after his consecration, Bishop Garrett entered upon his labors in the jurisdiction of Northern Texas, comprising 100,000 square miles, practically equal to the states of New York, Maine, Massachusetts, Vermont, and Rhode Island combined. From Omaha he went to Dallas.

As we look over the beautiful city of Dallas today with its 200,000 souls, what a strange contrast it is to that of fifty years ago, when there were but 3,000, scattered among lowly dwellings without modern conveniences. Today, we move about swiftly from place to place in Pullman cars and automobiles, but Bishop Garrett traveled these prairies on horseback, in buckboards, and by other primitive conveyances.

We think of him as spending night after night with all manner of discomfort, sometimes wrapped in his blankets,

gazing at the stars, almost like the Master who had no place to lay His head.

Three frame buildings consecrated to the service of God constituted the material resources of his diocese; today approximately sixty churches are his monuments. Among these is St. Matthew's Cathedral, the pride of the Province of the Southwest, and an ornament to the whole American Church. From these sacred walls, he sent forth Dean Hudson Stuck, the world-known archdeacon and martyr of Alaska, and J. Craik Morris, Stuck's assistant at the Cathedral, and now the Missionary Bishop of the Canal Zone. From there, too, another dean was called to uphold the hands of the aged prelate, and Bishop Moore, with love and affection, now fills the office as Bishop of Dallas. From here has gone also Dean Ray, whose loyal Churchmanship at this time is most helpful in the ecclesiastical confusion of New York City.

Coming to Northern Texas, Bishop Garrett labored almost single-handed; and now we find his successor surrounded with a strong band of more than thirty devoted clergymen, and nearly six thousand communicants. What hath God wrought in the lifetime of one man, full of the Holy Ghost and of faith, who gave his all to missions! No wonder many people through him "have been added to the Lord."

Bishop Garrett not only has his monument in splendid resources of buildings and men, the result of missionary operation, but equally marked have been his efforts along the lines of education and social service, which culminated in St. Mary's College for girls and St. Matthew's Home for children in Dallas, and All Saints' Hospital in Fort Worth.

At this point let me pause long enough to emphasize the work of St. Mary's College, which has trained many of our best Churchwomen to be found in the South. We do not hesitate to say that St. Mary's should be for the young, devoted women of our Southland what Sewanee has been for the young men of the past two generations. Surely St. Mary's, as a living witness of the work of this great educator, should touch the heart of the whole Church and become an inter-diocesan enterprise. As every sacrament is the outward and visible sign of an inward and spiritual grace, why should not St. Mary's College, the creation of his life's power, enshrined, as it is, in the affections of many good people, become the visible sign and expression of that spiritual love, and be perpetuated in memory of this gracious father of the Church as an intellectual Christian force? Though dead, his influence will ever be echoed from those sacred walls as surely as from every part of this beautiful Cathedral.

Throughout the long years of his devoted life and consecrated service, there was never a complaint escaping his lips. A joyous faith at all times sustained him. The sunbeam of hope played over his benignant countenance. A Christ-like love was felt in the clasp of his hand.

In those early days of missionary work in this wonderful Lone Star State, he gazed at night into the heavens of God, and the constellations seemed to come into his soul with reflections of heavenly light; and when he stood before his audiences to speak, there was a silvery oratory like the limpid stream from the pure snows of the mountain sides running merrily down to refresh the souls of men. Happily, he has left behind a record of his matured thought in the volumes of his sermons under the titles of *The Eternal Sacrifice* and *The Philosophy of the Incarnation*. In these two books we may find a compendium of his Catholic theology.

The sermons of this good man were not only inspired by the Holy Ghost, but issued out of a pure heart with a courage that carried conviction to all who heard or read them. We may be pardoned for saying that there is no preacher of our day, who surpasses him in the purity of his diction, in the clearness of his conviction, and in his stalwart fidelity to the simple faith of the Gospel, from the Virgin Birth to the Resurrection and Ascension of the Redeemer.

Goodness permeated the inner sanctuary of his life. He saw Nature as publicity for God. He was a master of Butler's famous *Analogy*, in which natural and revealed religion are seen to be the handiwork of the same Divine Author. With such an intellectual and spiritual equipment, we cannot be surprised that he was able to interpret the Providence of God as disclosed even in a disaster of nature. For example, I recall his graphic description of a potato blight in Ireland. It was a

beautiful night, as he related it to me, without portent of catastrophe. Suddenly, in a few hours, there fell from the firmament, as it were, a death-like pall over the fields of potatoes, which shortly brought utter decay to the growing crops, leaving famine in its wake. Yet in this catastrophe, Bishop Garrett, even like a prophet of old, recognized the hand of God leading the Irish people westward to this great land of opportunity. Even in the blindness of his last years, his spiritual vision was as clear as the eagle's, that never failed.

We need not wonder that the Masonic bodies of this country have found in him an ideal interpreter of their symbols and mottoes. I shall never forget the picturesque sight of the white-plumed knights guarding their illustrious dead in the hallowed chapel of St. Mary. It seemed to blazon forth the truth of his victorious life and death: "*In hoc signo vinces.*" The magnificent floral tribute that followed the casket from this Cathedral to his grave spoke of that sprig of acacia, symbol of immortal life, and, as we heard the reassuring words of Mother Church at the final moment of committal, urging us to look forward to the general resurrection in the last day and the life of the world to come through our Lord Jesus Christ, we could but feel the power and the thrill of the strong grip of the Lion of the Tribe of Judah.

The goodness of this hero was ever seen in the sweet modesty of his private life. It was an illustration of the words of the Psalmist, "Thy gentleness hath made me great." It was the gentleness of Christ infused into his strong character that made him the idol of children. One of Bishop Garrett's last photographs was taken with children, and his last public message was to children, through *The Spirit of Missions*, reminding them of their Lenten duties. Such a memory ought to inspire the whole Church of God, especially the little ones, to make a memorable Easter offering for the extension of God's kingdom among men the world over.

Reviewing this marvelous life, two pictures come to mind, the most beautiful on the American continent. Both have their setting in the Canadian Rockies. One is the majestic mountain peak at Banff, standing as a giant in his full masculine strength; the other the exquisite Lake Louise, a placid picture of feminine grace and alluring beauty, amid snows of unsurpassing purity, reflecting the kaleidoscope of surrounding views of mountain, of evergreen trees, and of floating clouds above a drifting glacier. In front of this beautiful lake, on a gently sloping landscape, in summer is a carpet of red, yellow, and white poppies, which sometimes peep above the sheet of snow, and speak of a victorious life, even as the poppies of Flanders Field.

And so this good man, full of the Holy Ghost and of faith, exhibits in his own life the finest virile traits of Christian manhood, and the delicate, gentle influences of Christian womanhood. He was a model for men to follow and an example for women to imitate. In him were the power and majesty of the mountains at Banff, and the gentleness of lovely Lake Louise.

I have stood beside the grave of the great martyr, St. Polycarp, at Smyrna, and there pondered over the message of our Lord to the angel of the Church at Smyrna: "Be thou faithful unto death, and I will give thee a crown of life." Have we not in Bishop Garrett some of the dauntless spirit of that great Apostle of the Church, who, at the ripe old age of eighty-six, defied the flames before he would deny his Lord, whom he had served from early childhood? After a long lifetime of service, we have no fear but that the purified soul of Bishop Garrett triumphantly anticipates with St. Polycarp, and all our blessed dead, the final coronation of the saints of God.

Just after Bishop Garrett's home-going to Paradise, there appeared an extraordinary cartoon in the *Dallas Morning News*, of February 20th. That cartoon, in solemn lines, depicts The Passing of a Patriarch, with his back turned upon the changes and chances of this mortal life. The artist draws him as entering a portal with his transfigured face upturned towards a vision of light and life, suggesting to us the words of St. Paul, the aged, when he said: "Forgetting the things which are behind, and reaching forth to the things which are before, I press towards the mark of the prize of our high calling of God in Christ Jesus."

How beautifully applicable are the poetic words of Presiding Bishop Clark, who, in his ninetieth year, visioned his

own going to the inheritance of the saints in light, in these graphic stanzas:

"My work on earth is well nigh done,
I wait the setting of the sun.

"I hear the surging of the sea
That beats upon Eternity.

"I see far-off the shadowy realm,
And thither turn the trembling helm.

"The winds that blew so cold and drear,
Grow softer as the end draws near.

"The distant gleams of silver light
Relieve the darkness of the night.

"There stand, upon the misty shore,
Faint forms of loved ones gone before.

"The voice that once said, 'Peace, be still,'
Now whispers softly, 'Fear no ill.'

"I sail alone, yet not alone,
The Saviour takes me for His own.

"I wait His greeting when I land,
I wait the grasp of His loved hand."

THE CHURCH IN POLITICS

FROM AN ADDRESS BY THE RT. REV. CHARLES FISKE, D.D.,
BISHOP OF CENTRAL NEW YORK

THE Church is comprehensive. In its membership are men of every party and of varying political convictions. The political, social, or economic application of moral principles involves many practical details about which such men may disagree. They may honestly differ about the means whereby action should be taken, but if their aim and purpose are honest, we may be sure that in the end justice and right will prevail.

The real difficulty is that the mass of people are uninformed, careless, without keenness of conscience. Our business is to inform, arouse, and quicken them.

Now and then a moral issue is so plain that the Church ought to express its corporate mind on the subject, but for the most part the duty of the clergy is to lift all questions to high levels and show their spiritual import.

For example, I am a whole-hearted believer in the League of Nations, and as an American I blush with shame that, in the World's critical need, politicians permitted the issue to be clouded, and that America left Europe to stew in its own juice. I have said so in season and out of season; but when I have said it, I have tried to say it as a citizen, not as representing my Church or my Diocese. I might decline to have the Diocesan Convention pass a resolution about it, and yet wish every member of the Convention to sign a statement as individuals supporting it.

Why? Because we do not in convention represent a constituency which chose us to speak for them on this matter. This Diocese did not elect me to speak for its members in advocacy of any special political or economic program or for any special resolution of moral problems. One of the things it did elect me for was to arouse Christians to bring to bear on all public questions the principles they profess. I have no right to say that the Church or particular Churches are back of the League of Nations when I know, for example, that faithful members, just as keen as I am for America to take her part in world reconstruction, may believe that a particular way of thus taking our part is fraught with more peril than prospect of success. I may think Senator Pepper wrong in opposing the League, and may think that political prejudice has blinded him to the moral issue; but the presumption is that, as a member of the Church, he is as conscientious as I am. I may, as a citizen, declare that his course is inconsistent and his action unworthy, but what right have I, as a Churchman, to brand him as morally obtuse?

Again, I may be as opposed to war as the most ardent pacifist; but my convictions as to the best way of preventing war may be diametrically opposed to his. I may believe in preparedness, and he may believe in unpreparedness because he thinks anything else is a temptation to strife. But he has no right to array his Church against me, if he happens to belong to a Church. We both hate war, but we may differ as to the best way of ending it.

One man may believe that the Volstead act embodies the moral judgment of America; another man may believe that there is so little force of public opinion behind it in some sections as to make its enforcement impossible. Both may be equally opposed to the evils of the liquor traffic. Both may belong to the same Church. What right has the Church to impugn the honesty or denounce the morals of the man who believes that the disregard and contempt of law resulting, he thinks, from an unwise statute, does more harm than the good the statute accomplishes? My duty is to inform his mind and change his opinions, not to denounce his morals, if he and I are on opposite sides. The Church certainly is not doing its real business in pledging its members to a specific movement. It cannot insist that they shall act in a specific way in order to express their moral convictions. It cannot get behind particular proposals for legislation, because it cannot speak for all its members without knowing their minds.

What, then, should the Church do? The answer is simple: Make men and women take their citizenship seriously and seek in all honesty to bring their religious convictions and moral principles to bear on every public problem; to sink selfish interest and political prejudice and vote and act as Christians. I go about the country preaching what Bishop Williams called the gospel of fellowship, fellowship among nations, fellowship among races, fellowship in religion, in industry, in politics; but I have no right as your Bishop to identify fellowship with socialism, or public ownership of utilities, or the minimum wage, or any of a dozen other things I am asked to support.

In other words, when we say that the Church does not interfere with a man's politics, we mean that it makes a clear distinction between morality, public or private, and the programs and plans for accomplishing what morality demands.

Somebody will say, "Ah! but if you preach mere generalities and pious platitudes, divorced from any specific program, you do not get anywhere." So? Well, Christ set up no new regulations; He passed no new laws; He did not inaugurate any new social platform; He suggested no new industrial organization; He had no political panaceas. He was not a social reformer, certainly not a political reformer.

He did something much more wonderful: He brought a spiritual dynamic which, if we would accept it, would destroy the evils we now try to curb. He brought into life a spirit which, if we only really acted upon it consistently and honestly, would bring peace and joy to every department of human life. His teaching is really revolutionary.

My business and the Church's business is to get enough of His alleged followers to accept His teaching. If we can do that, some day it will change the world.

BETRAYED

"For in the night in which He was betrayed
He took Bread"—From the Consecration Prayer in the Communion Service.

Forgive us Lord, if oft we have betrayed Thee,
And followed vanity in thought and spoken word,
And wandered far from early consecration,
With vision dimmed, and truth's fair visage blurred.

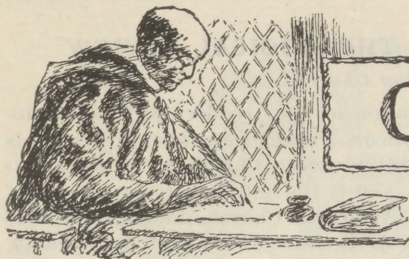
Forgive us Lord, if Thy own seamless garment
Be rent and torn by us who claim Thee "King"—
So little done by us to clear the Vision Glorious,
Or heal the darkling schisms that around us cling.

Forgive us Lord, if cares of world absorb us,
In marts of trade with clamorous call of gain,
In public halls, with jealous hate commingled,
Thy love so spurned, Thy joy so turned to pain.

Yea more than this, O Lord, our sins condemn us,
And yet we come unworthy, Lord, to Thee,
Who in the midst of this so sad betrayal,
Offers Himself to us, and says, "Remember Me!"

WILLIAM SORTORE McCoy.

IN the spiritual life there are recreations, but there are no holidays. That school breaks up but once, and the Home afterwards is eternal.—*F. W. Faber.*



CORRESPONDENCE

"PREPAREDNESS A PREVENTIVE"

To the Editor of the Living Church:

IT WAS a pleasure to read so restrained, thoughtful, and courteous a criticism as that of your correspondent, Mr. S. F. Houston. I cannot, however, let his argument go unanswered.

That preparedness prevents war sounds plausible, but does not seem to be borne out by the facts of history or the psychology of human nature. For years England endeavored to be prepared to cope with any probable combination of continental powers, but just as soon as a power arose which felt equally well or better prepared, a war was on. Preparedness may enable the nation prepared to escape certain minor conflicts, because nations less well prepared will fear to attack, but both history and experience show clearly that ultimately some conflict arises—at least, it always has—so that the utmost we can claim for preparedness is that it *postpones*, but does not prevent, war.

We may, indeed, go a step farther and assert that preparedness is the very thing that makes wars possible and, therefore, human nature being what it is, probable, if not inevitable. Carry the logic to its extreme and it becomes self-evident. If no nation were prepared, if all arms and munitions could be destroyed tomorrow, there would be no danger of war—at least, not until men and nations had started once more to prepare. This is not merely theory, but is illustrated in any frontier town, where every man goes armed against his neighbor. Fights and murders are much more numerous in such places than in more civilized communities where men have turned their backs on that method of settling disagreements. Central Europe consists of nations armed to the teeth, thoroughly "prepared," with the consequence that war is occurring or expected daily. When nations turn their backs on such methods and make it impossible, through absence of the necessary weapons, to settle quarrels in that fashion, we shall find some other way.

Outstanding illustrations of this already in effect are to be found in our own land. We have no wars between our several states, many of which are much larger than most European countries, simply because we are *not* prepared to fight one another. We have completely dismissed that method of settling disputes. The same is true of this country and Canada, whose entire border harbors not a single gun. Would Mr. Houston contend that, if our states were "prepared," there would be less liability of strife or, if our northern boundary were bristling with fortifications, our peaceful relations with our neighbor would be more stable? In these instances we have simply put away altogether the possibility of resort to war and consequently we have abiding peace. What has been done in this vast domain, with its millions of inhabitants, could be done elsewhere.

But aside from all this, the most vicious feature of this argument lies in its assumed premises, which alone give it plausibility. Those premises Mr. Houston frankly states and evidently accepts, viz., that force is the only ultimate arbiter and fear the strongest motive to which to appeal. Both of these I vigorously deny and, indeed, think any Christian must. The Crucifixion shows the Divine method of meeting evil. There we see man's wounded God, suffering and torn, but loving to the end. Had He called upon the legions of angels at His command, the Crucifixion would have had no such power over the world as it has exerted throughout these centuries. In the face of that suffering love and its conquest of evil, it seems to me like a denial of the faith to assume that fear is the strongest motive. The cynicism and lack of faith underlying this assumption is not appreciated, I am sure, by the many good people who calmly accept it. In individual relationships we have gone beyond it and some of us feel it is high time we went beyond it in national relationships. At any rate, we have travelled this road through many milleniums with results increasingly horrible and disastrous. Surely, it is high time we tried some other way.

Now, just a word in reply to the two questions your correspondent asks: "Does the Bishop think there was one person in his congregation who wishes war?" "Do you think that there

is one of your readers who would not do all that lay in his power to prevent future wars?" To the first I should answer emphatically, "No," for no one but fiend or a maniac would want war as we know it today. To the second question, however, I am forced reluctantly to answer, "Yes." Multitudes of good people who say they do not want war, and who really mean it most earnestly, are actually doing nothing whatever to prevent it. Multitudes of them, in fact, do not really believe it can be prevented, and thus their efforts are paralyzed. They have faith neither in God nor in man, and so they take for granted that what always has been must always be. "You cannot change human nature," "There always have been wars, and there always will be," are their stock phrases, and with that state of mind existing among vast numbers of good and enlightened and even Christian people, what hope is there of avoiding war? If these persons, instead of going up and down the land reiterating, "There always have been wars and there always will be," would go about proclaiming, "There must never be another war," a very different atmosphere would quickly be created, and we should begin energetically and effectively to work for peace. It is not enough for people simply "not to desire war." The question is, do they ardently desire and believe in the possibility of peace? If so, they would begin doing some of the things that make for peace, instead of sitting with folded hands and piously hoping against hope that there may not be another war. War, like everything else in this ordered world, is the result of prior and adequate causes, and so is peace. Through all these centuries we have had wars because we have believed them necessary and have prepared for them. We shall have peace as soon as we really believe in its possibilities and seriously prepare for it.

The World Court is, of course, not a cure-all, but simply a step, and a very small one, in the direction of conference and coöperation with other nations, which is absolutely essential if we are to have an ordered world. But vastly more needs to be done. Our whole point of view must be changed. Our children will have to be taught that there are other heroes than those of war. We shall have to outgrow or overcome our present narrow nationalisms and get rid of our class and race hatreds and act as if we really believed that God "hath made of one blood all nations of men for to dwell on the face of the whole earth."

In short, we Christians will have to live our Christianity, a thing which very few of us are really doing. As Chesterton said, "Christianity has not been tried and found wanting. It has been found difficult and never tried." God is not only the God of individuals but of nations, and the Christian ethic applies to national groups as well as to persons. Love is stronger than hate or fear. This is not the devil's world but God's, and as soon as we really believe this we shall start energetically and passionately to wage peace. As Mr. Wells says, "We must make peace as energetic and passionate for civilization and love, as war is for destruction and hate." This, Christianity as a whole has never yet attempted. When it does, a new day will dawn.

G. ASHTON OLDHAM.

Albany, N. Y., March 26.

To the Editor of The Living Church:

DR. HOUSTON "hopes real preparation will make war almost impossible." What does he think the rest of the world is going to be doing while the United States prepares? Will they sit down despairingly and say, "They are all ready to fight if we disagree with them, so it's no use our doing anything"? Won't it be rather "They are all ready to fight; we must get ready, too—and go them one better"?

Psychology, history, and common sense show that, as long as nations expect war, talk war, and race with each other to get ready for war, war there will be. What was Germany doing in 1914, and for years before? The world is coming very slowly to the realization that peace is not only a desirable thing, but a possible and natural one. The World Court should help us to that realization; so would international agreement to limit and gradually abolish armaments. Peace will come—when enough of the Mr. Houstons of all nations have learned to believe in, prepare for, and expect peace as they now believe in, prepare for, and expect war.

FRANCES J. SHRIVER.

Staten Island, N. Y., April 1.

WE ARE GUILTY

To the Editor of *The Living Church*:

I HAVE just finished reading your editorial on the remarkable proceedings that have brought St. Mark's-in-the-Bouwerie and its rector into unenviable notoriety in New York and elsewhere. And, while I cordially agree with its conclusions, with the qualification that these are reached by a route entirely too mellow—if that is the right word—I must strenuously object to one expression in the article, namely, that the “widely printed newspaper reports of Monday . . . may be due to the usual newspaper blundering.”

You will permit me to say that the concluding part of this sentence is altogether gratuitous, an insult to a profession with which I have had the honor to be connected for forty-eight years.

This is not the first time that THE LIVING CHURCH has gone out of its way to take a fling at the newspapers (usually in very bad temper and equally bad taste), and I have been more than once tempted to register my protest. In my nearly half-century of continuous newspaper work, I have never observed any intentional “blundering” on the part of the secular newspaper press. I wish I could say as much for the Church press. Mistakes, of course, have happened, but whenever any such have been called to the attention of any responsible editor of any reputable newspaper, it has been promptly and graciously corrected, as far as my own prolonged experience informs me. Therefore, when THE LIVING CHURCH speaks of the “usual newspaper blundering,” it errs against the facts, and, as this it not unique, I must retort that the Church press is not free from the fault you maliciously ascribe to real newspaper men, even if in so expressing myself I may be deemed guilty of merely saying, “You’re another.”

Philadelphia, March 29.

Respectfully,

HERBERT JOHNSTON.

[Our correspondent is right. The expression ought not to have been used, and we apologize for it. Moreover, in this specific instance, as we frankly stated last week, the daily papers were right and THE LIVING CHURCH was wrong. Notwithstanding which, the unhappy statement was not “malicious.”—EDITOR L. C.]

GODLY ADMONITIONS AND JUDGMENTS OF BISHOPS

To the Editor of *The Living Church*:

IN view of the solemn ordination vow of every priest to “follow with a glad mind and will the godly admonitions” of his bishop, and to “submit to his godly judgments,” it necessarily becomes a matter of vital importance and conscientious concern to every worthy priest to be correctly informed as to how and by whom it is to be determined whether or not any given admonition or judgment is godly, for upon that determination, and that alone, depends his obligation to submit. Evidently there is no obligation to submit to every admonition or judgment, but only to godly ones; but who is to decide this matter, the bishop or the priest? It is evident that to leave this absolutely and entirely to the opinion of the bishop would smack of intolerable tyranny, while, on the other hand, to leave it to the priest involved would rob the obligation of all force and meaning. What, then, is the true solution of this practical difficulty? It seems to me, with the training and experience of some twenty odd years in the practice of the law, that a sound and helpful analogy may be found in the law of homicide, which allows one to take the life of another where the slayer has *reasonable ground* for thinking that the other person is about to kill him or do him some serious bodily harm. Here, you see, the right to slay hinges upon the question of the reasonableness of the belief of the slayer, and he must, of course, in the first instance, decide that question for himself and act accordingly, but the final decision does not rest with him, but with the jury, who must decide whether or not his apprehension was reasonable, and upon their decision depends the question of his guilt of murder, or of his acquittal, with its entail of death or life.

And, just so, the provision for the giving of godly admonitions or judgments on the part of bishops necessarily supposes that the bishop must judge in the first instance whether or not his admonition or judgment be godly, and likewise the priest involved may judge for himself whether or not the admonition or judgment be a godly one, but he, like the bishop, must incur the risk of having the jury required by canon finally decide this matter. One thing is certain, and that is that it will not suffice to meet the obligation of this solemn ordination vow (as I have seen it met by men who ought to know better), with a shrug of the shoulders and the implication that obedience is required only when the priest himself adjudges the admonition or judgment to be a godly one.

Lake Mahopac, April 4.

PHILIP W. FAUNTLEROY.

THE ANGLICAN THEOLOGICAL REVIEW

To the Editor of *The Living Church*:

MAY I call the attention of your readers to the new address of the *Anglican Theological Review*, which is 125 East Twenty-Sixth Street, Chicago? The *Review* is now in its seventh volume, and is the only quarterly journal of theology published in the American Church. Founded in 1918 by the Very Rev. Samuel A. B. Mercer, D.D., it has steadily grown in circulation and has made for itself a place in the theological literature of today. The fact that among its subscribers are to be found the foremost libraries of Europe and America, and the leading educational institutions of the world, suggests that this belief is well-founded. The *Review* is now edited by the Rev. Frederick C. Grant, D.D., rector of Trinity Church, Chicago, and the Rev. Professor Burton Scott Easton, D.D., of the General Theological Seminary, New York City. It is published four times each year by the Columbia University Press.

The policy of the *Review* is to be loyally Anglican, but strictly non-partisan. It aims to be truly representative of the theological thought and research within the Church. It publishes articles scientific as well as popular, bibliographies of current books and articles, short notes and comments, brief discussions of problems, theological news of general interest; and it has already won wide recognition by the penetrating acumen of its book-reviews. In one of the most famous theological libraries of America (not an institution of this Church), the *Review* is regularly consulted in the purchase of new books. Two leading European journals list our articles and reviews in each issue. “For better or for worse,” the *Review* has come to be looked upon as the representative journal of Anglican theological thought in the United States and Canada.

The editors are eager to widen still further the scope and increase the usefulness of the *Review*. This they intend doing by increasing the size of each number, as soon as practicable; and by making the additional articles more popular in interest. A number of the Church’s seminaries and colleges are now listed as sustaining institutions of the *Review*, and are represented on the editorial board. We believe that within two years the *Review* will be firmly established and its permanency guaranteed. We intend to make it as thoroughly representative, constructive, and interesting as possible—in fact, all that a journal devoted to the theology of the Church should be. In our vexed days of controversy and, often shallow criticism, we believe that there is need for such a medium for exchange of ideas and points of view, for calm, dispassionate discussion, for vigorous, positive, and charitable thinking.

FREDERICK C. GRANT,
Editor.

BLUE MONDAY MUSINGS

(Continued from page 803)

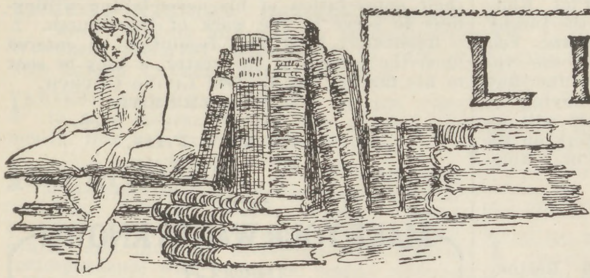
ing with half an ear, and murmuring “Yes, yes; how true! remarkable!” that is hardly conversation. O for a night of that free and stimulating intercourse between men like-minded, but of vastly different mental processes and conclusions, which used to come so often “in the brave days when we were twenty-one!” True *noctes ambrosianae* those.

MISSIONARIES AND BOOKS

(Continued from page 808)

been pledged. The committee is seeking to secure \$2,000 from the friends of China in the United States, and urgently desires the coöperation of those who can see in this an opportunity by a small investment to give definite and valuable aid to the missionary cause in one of the greatest mission fields in the world. Checks should be made payable to the Kuling Library, and sent to the Rev. Edmund J. Lee, American Church Mission, Anking, Anhwei, China, Chairman of the Book Committee of Kuling Library.

THE ASS’S BACK is hard, and Christ’s friends throw their cloaks over it. Stony is the slope which leads from the Mount of Olives and the triumphant crowds throw their mantles over the rough stones. This, too, is symbolical of self-consecration. To take off your mantle is the beginning of stripping yourself, the beginning of that bareness which is the desire for confession and the death of false shame; bareness of the body, promising naked truth for the soul. The loving charity of supreme alms-giving: to give what we have on our backs, “If any man . . . shall take away thy coat, let him have thy cloak also.”—PAPINI, *Life of Christ*.



LITERARY

"THE BOOK OF LIFE"

The Book of Life. Arranged and edited by Newton Marshall Hall, A.M., D.D., and Irving Francis Wood, Ph.D., D.D. In eight volumes. John Rudin & Co., Inc., Chicago.

Many parents and many children are devoted to the series of books for children known as the *Book of Knowledge*. This present series, in eight volumes, is the equivalent of that work with respect to the Bible. Most of the material is in the language of the King James version, but with a topical arrangement, and very profusely and handsomely illustrated. Indeed, the illustrations are said to exceed seven hundred in number, and many of them are in delicate coloring. Also, many of the illustrations are drawn especially for the work, others being reproductions of the great masterpieces of the world. The first volume is intended for very young children and comprises stories selected from the entire Bible in very simple form. The other volumes are for children able to read and are separately classified as follows: Vol. 2, Bible Heroes, Pioneers. Vol. 3, Bible Kings, Captains. Vol. 4, Bible Prophets, Statesmen. Vol. 5, Bible Poetry. Vol. 6, Life of the Master. Vol. 7, Paul: Life, Letters. Vol. 8, Bible Educator, Index.

The work is sold by subscription. We can scarcely think of a more beautiful or useful work to be placed in any family in which there are children.

SOCIAL PROBLEMS

Social Struggles in Antiquity. By M. Beer. Boston: Small, Maynard & Co.

Social Life and the Crowd. By J. Lionel Tayler. Boston: Small, Maynard & Co.

These two volumes form the first contributions to A General History of Social Struggle, and they constitute a good beginning, indeed a highly suggestive one. The initial volume by M. Beer, translated by H. J. Stenning, treats of the social aspirations and revolts in Ancient Greece, Rome, and Palestine. It describes the slave rebellion in the Roman Empire, especially as it centered around Spartacus, the Roman gladiator, it interprets the utterances of Jewish prophets from the social and economic points of view and in the light of the conditions prevailing in Palestine, and it recounts the views of the Greek philosophers in socialism and individualism, and describes the communistic organization of Sparta.

The latter part of this book deals with what M. Beer calls the economic and social significance of Jesus Christ and primitive Christianity in the light of modern liberal scholarship, but he does not so stress his points as to emphasize the differences so much as to disclose in a constructive way his views. He describes the Kingdom of God as meaning the "regeneration of the whole of life on the basis of infinite love and humanity—loving kindness towards all who are weak and errant, endless compassion upon all men, the melting of class differences, labor in common for all. This alone will be enduring, and redeem mankind from evil."

Mr. Tayler's book is second in point of time of publication, but it does not follow logically M. Beer's. It deals with "the crowd problem" and, as such, has provocative value to the student of democracy. He is not concerned that democracy has made good. He declares that "the first essential in modern political inquiry is the abandonment of the assumption that human beings are dominantly reasonable, and the second is that, with this abandonment, the student has to begin his inquiries afresh, and to step into unfamiliar scenery and to need new charts, new sign-posts, and new methods of exploration and new political theories like those of Rousseau, Hegel, and Gladstone to interpret the new situation."

Both these books are well, even admirably, written, disclosing scholarship and learning, and a desire to provoke thought as well as to add to knowledge. As initial volumes to a series devoted to a general history of social struggles, they raise hopes of a truly worth-while contribution to our understanding of economic development and class conflict.

CLINTON ROGERS WOODRUFF.

PSYCHOLOGY

Psychology in Theory and Practice. By Horatio W. Dresser, Ph.D. New York: Thomas Y. Crowell Co. \$3.50 net.

The science of psychology has advanced so tremendously in the past very few years that information gained twenty or fifteen years ago is to a large degree out of date. Dr. Dresser has done a great service, therefore, in preparing a manual to which one may go to find the present state of research in psychology, and by which one may bring himself up to date. "The purpose of this book," Dr. Dresser says, in the introduction, "is to coördinate the various divisions and applications of psychology so far as they belong under the head of science"; and he fulfills his purpose admirably. He quotes liberally, but gives an intelligent and homogenous system. Various views are stated, correlated, criticized, and evaluated, and an intelligent opinion given so that the reader may grasp the subject and assimilate it.

While an especial value of the book is in the copious references and bibliographies for further reading, it must not be supposed that it pretends to give a complete study of psychology, for such could not be done in 700 pages. Special studies, as that of *The Child*, for instance, must be pursued elsewhere. This is true, particularly, of Social Psychology, where the science has not made such great advances, and where much work is to be done in the future.

The world is interested in psychology at the present time, and patient investigators have learned much about the human mind. Dr. Dresser's book is a stepping-stone to a still greater knowledge: there are indications that the world is about to learn still more about the chief constituent of man's personality, and about his relation to a Being, who, having certain characteristics found in man, is yet greater than man, and who is the end, the seeking of which is the chief characteristic of man.

An Introduction to the Study of the Mind. By Walter Scott Athern. Philadelphia: Westminster Press. 35 cents.

This is Section Three in a series entitled *Teaching the Teacher*. It is a very sketchy but good elementary text book with a commendable purpose. In the hands of a capable leader, with some knowledge of psychology, it could be made a useful supplement in a course on Church School Teacher Training.

Your Boy and Girl. By A. T. Jamison, D.D. New York: George H. Doran Co. \$1.25.

The author has excellent intentions, but rather poor technique and execution, both in the study of his subject matter and in its presentation. The point of view throughout is that of the adult—and not that of the child—with a consequent pedantic and "Good-Morning-Children!" result. Written a generation ago, it would, no doubt, have been a genuine contribution to the subject of child study.

Emancipation of Youth. By Arthur E. Roberts. New York: Fleming H. Revell Co. \$1.

One of the best recent books on "The Boy Problem." The author shows a comprehensive knowledge of his subject, and the ease and freedom of his style make the book very enjoyable reading. Every boys' teacher or leader will do well to absorb all that Mr. Roberts has to say. Only one—relatively unimportant—criticism might be made: the stress laid on the environment element in the formation of character is so great as to push too far into the background the element of heredity. Both these factors need consideration in child training.

A NEW MUSICAL EDITION of the *New Hymnal*, published by The Parish Choir, Boston, will enable Churchmen hereafter to choose between two editions, as was the case a generation ago. The words in both, being official, are identical, and the choice is in the music. The page in this new edition is of the clear, plain face that distinguished the old *Hutchins' Hymnal*, published by the same house. Which is the superior book, this or the volume published by the Church Pension Fund, only very careful trial and long use can tell. It would be well for organists to try out both editions before replenishing a supply for the choir. This Parish Choir edition is published at \$1.40 in blue or red cloth, and at \$1.70 in a strong buckram binding, same colors.

Church Kalendar



APRIL

- 18. Sixth (Palm) Sunday in Lent.
- 20. Easter Day.
- 21. Easter Monday.
- 22. Easter Tuesday.
- 27. First Sunday after Easter.
- 28. St. Mark, Evang.
- 30. Wednesday.

KALENDAR OF COMING EVENTS

April 29—Anglo-Catholic Priests' Convention, Philadelphia.
American Church Congress, Boston, Mass. Convention, Diocese of South Carolina; Convocation, District of Arizona.

APPOINTMENTS ACCEPTED

SPARKMAN, Rev. HENRY D., of Hughesville, Pa.; to be rector of All Saints' Parish, Brookland, Pa., and vicar of the Church of the Good Shepherd, Galeton, Pa.

WILKINSON, Rev. JAMES E., recently returned from England; to be rector of Trinity Church, Niles, Mich.

NEW ADDRESS

OHL, Rev. JOHN WALLIS; from 534 West Tenth Street to 411 South Montclair Street, Dalas, Tex.

BIRTH

DEWEES—In Binghamton, N. Y., on Sunday, March 30, 1924, to the Rev. and Mrs. Theodore J. Dewees, a daughter, Mary Emily.

ORDINATIONS

DEACONS

OLYMPIA—On the Fourth Sunday in Lent, March 30, 1924, at St. Mark's Church, Seattle, Wash., OLAF HANSON, a deaf mute was ordered deacon by the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, who, owing to the vacancy in the Episcopate of Olympia, is performing the Episcopal duties in this Diocese. The candidate was presented by the Rev. John D. McLauchlan, Ph.D., rector of the parish. The sermon was preached by the Rev. George F. Flick, of Chicago, Ill., who is also a deaf mute, the rector at the same time reading Mr. Flick's sermon to the large congregation. The "silent children" of this section were all present.

SOUTH DAKOTA—On the Third Sunday in Lent, March 23, 1924, in the Church of the Holy Fellowship, Greenwood, DAVID A. SWAN, Indian, was ordered deacon by the Rt. Rev. W. Blair Roberts, Suffragan Bishop of the District. The candidate was presented by the Rev. John Flockhart, Superintendent of the Yankton Mission. Archdeacon Ashley read the Litany, and the sermon was preached by the Rev. Joseph Goodteacher, of the Cheyenne Reservation. The Rev. Mr. Swan studied at Seabury for three years, and will work in the Yankton Mission under the direction of the Rev. Mr. Flockhart.

PRIESTS

COLORADO—In the Church of the Good Samaritan, Gunnison, on the Feast of the Annunciation, March 25, 1924, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese, advanced to the priesthood the Rev. BERNARD FRANCIS GEISER.

The candidate was presented by the Rev. John S. Foster. The sermon was preached by the Rev. Robert Y. Davis, who also acted as the Bishop's chaplain.

The Rev. Mr. Geiser served his country during the Great War, and later studied Ecclesiastical Art and Architecture in France. He determined to enter the ministry as a result of participating in a Students' Conference at Boulder, Colo., being impressed by the sincerity of the lay speakers. He studied at St. John's Theological Seminary at Greeley, Colo., and was for a time in charge of the Church's work at Alamosa, Colo. He will remain as priest in charge at Gunnison and adjacent missions in which places a constructive work is being done.

SOUTH DAKOTA—In the Messiah Chapel, Wounded Knee, on the Pine Ridge Reservation, the Rt. Rev. W. Blair Roberts, Suffragan Bishop of the District, advanced to the priesthood the Rev. CLAYTON HIGH WOLF, an Indian, on Thursday, March 27, 1924. The candidate was presented by the Rev. Nevill Joyner,

Superintending Presbyterian of the Pine Ridge Mission. The Rev. Dallas Shaw read the Litany, and the sermon was preached by the Ven. Edward Ashley, D.D., Archdeacon of the Niobrara Deanery. These clergy, with the Rev. Charles Brugnier, united in the Laying on of Hands. The Rev. Mr. High Wolf will assist the Rev. Mr. Joyner in the work on the Reservation, with residence at Pine Ridge Agency.

DIED

BRINE—Died, at Christ Church Rectory, Portsmouth, N. H., on Wednesday, April 2, 1924, CATHERINE MARJORIE, the beloved wife of the Rev. Charles LeV. BRINE, and daughter of the late Thomas Edward Moberly, Esq. Eternal rest grant unto her, O Lord.

CARROLL—Died, on March 28, 1924, BELLE HUNTLEY, wife of the Rev. Edward T. CARROLL, D.D., rector of St. Ann's Church, Amsterdam, N. Y.

PAGE—Died in Haverhill, Mass., March 26, 1924, BENJAMIN IRVING PAGE, senior warden of Trinity Church, in the sixty-ninth year of his age.

May he rest in peace.

UPJOHN—Entered into life eternal on Saturday, March 29, 1924, at the rectory, the Rev. Samuel Upjohn, D.D., rector emeritus of St. Luke's Church, Germantown, Philadelphia, Pa., in the eighty-third year of his age. Jesu, mercy!

WARNER—LILLIAN HOOPES WARNER, of the "Communion of the Holy Catholic Church" entered the life everlasting March 15, 1924, at her late residence 126 LaSalle Street, New York City, and was laid to rest in Loudon Park, Baltimore, Md., March 17th. She was the wife of Edward Everett Warner, and the daughter of Issachar Edwin Hoopes and Sallie Forwood Hoopes.

"O blest communion, fellowship divine!

We feebly struggle, they in glory shine;

Yet all are one in Thee, for all are thine:
Alleluia."

MEMORIALS

Cilo Chesterman

WHEREAS, Almighty God, in His wise providence, has taken out of this world the soul of our friend and former vestryman, CILO CHESTERMAN, on February 27, 1924, and

WHEREAS, he was well known and beloved by all, he was an outstanding example of the Christian man; his devotion to his family, his integrity in business, his constant and untiring work as a citizen and Churchman, made him conspicuous through the long years of his activity, the city and Church has been blessed by his lively interest and keen appreciation of duty, and his example has made others stronger; therefore,

BE IT RESOLVED, that the rector, vestry, and congregation of St. Thomas' Church, Sioux City, Iowa, hereby acknowledge their deep sense of loss in the death of Cilo Chesterman, and their debt of gratitude for the example of his life; and

BE IT FURTHER RESOLVED, that the assurance of our sympathies and prayers be extended to his family, and that a copy of this minute and the accompanying resolutions be sent to his family, be published in the Church press, and be recorded on a separate page in the records of the vestry of St. Thomas' Church.

Grant to him, Lord, eternal rest in the fellowship of the Saints, and may his prayers for us continue to be offered, and his spirit guide us as a congregation toward the ideal which he held up before us by the wisdom, simplicity, and humility of his Christian life.

By order of the Vestry:

ROBERT S. FLOCKHART, rector.

JAMES H. BOLTON, senior warden,

HOWARD G. PEIRCE, junior warden,

Sioux City, Iowa

March 5, 1924.

Ruth Reynolds Clarkson

In ever loving and grateful memory of RUTH REYNOLDS CLARKSON, the only daughter of the Rev. David Henry and Bertha Reynolds Clarkson, of Albany, N. Y.

Benjamin Irving Page

Fortified with the last rites of the Catholic Church, Mr. BENJAMIN IRVING PAGE departed this life on Wednesday, March 26, 1924.

Since 1914 Mr. Page had been the senior warden of Trinity Church, Haverhill, Mass.

The members of the vestry of Trinity Church wish to put on record their grief at their loss, their respect for his memory, and

their appreciation of his never-failing willingness to serve in the work of the Church.

RESOLVED: That this resolution be entered upon the records of the vestry, a copy be sent to his family, and to THE LIVING CHURCH.

J. MALCOLM-SMITH,

Rector;

DUDLEY T. FITTS,

LOUIS W. EWALD,

For the Vestry.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

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

POSITION OFFERED

CLERICAL

A CURATE FOR CITY PARISH NEAR Philadelphia. Catholic Churchman, unmarried. Correspondence invited. Address JERSEY-170, care of THE LIVING CHURCH, Milwaukee, Wis.

FOR JULY AND AUGUST AN EXPERIENCED Catholic Priest to assist. Daily Mass and Offices. One hundred per month and furnished apartments. Must be able to sing. Address F. S. PENFOLD, 114 George St., Providence, R. I.

WANTED—YOUNG, SINGLE CURATE who can sing, for Catholic Parish in an Eastern city. Stipend \$2,100 and rooms. Address W-179, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY FOR JULY, AUGUST, and September for Catholic Parish in New York. Stipend \$150 a month and rooms. Address S-181, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED: SINGLE MAN, EXPERIENCED in dealing with boys, and equipped to act as Assistant in Manual Arts. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrews, Tennessee.

WANTED FOR NEXT SEPTEMBER, capable teacher, lady preferably, with public school experience, for small boys' school. Write CHURCH SCHOOL-159, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—AN EXPERIENCED ORGANIST and choir master. (Boy choir)—Only best of references considered. Write Church of the Advent, 2366 Kemper Lane, Cincinnati, Ohio.

WANTED: WOMAN TO HELP CLERGYMAN'S wife in household duties. Simple cooking. 2 children. Opportunity for one desiring comfortable home and kind treatment. Country village near New York City. Address B-180, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED

CLERICAL

PERMANENT OR TEMPORARY WORK REQUIRED by a Priest of the P. E. Church. Elderly, good at Church music. Apply to Rev. PERCY DIX, Box 182, Latrobe, Pa.

PRIEST, MARRIED, DESIRES SUMMER work for July and August, Minnesota or Wisconsin preferred. Address W-171 care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUMMER WORK TWO to four months. Salary two hundred per month. Box 357 Crescent City, Florida.

PRIEST, MARRIED, 45 YEARS OLD, large experience, aggressive, sound, Churchmanship, faithful parish worker, strong preacher, specialist in religious education, pagantry and pictorial presentations. Desires correspondence with bishop or vestry. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, ELDERLY, ALWAYS WELL, Catholic (no fuss). Musical, literary, desires parish after Easter. Moderate salary and rectory. No extremes of climate. Coast preferred but not essential. Address C. E. D-172, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, 35, EXPERIENCED, now teaching, desires parish or school summer work. Address K-173, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE FOR SUNDAY DUTY in Chicago and Milwaukee Districts during June, July, and August. T-177, care LIVING CHURCH, Milwaukee, Wis.

RETIRED PRIEST WOULD LIKE TO take occasional duty. Address D-178, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR, MARRIED, SEMINARY GRADU- ate, desires change of parish. Best of testimonials. Address Z-176, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR, AGE 44, MARRIED, COLLEGE and Seminary graduate, desires a city parish or will assist in large church. Prefers Southern States, south, east, or west. Recommendation from Bishop. Minimum salary \$2,400. Address H-241, care LIVING CHURCH, Milwaukee, Wis.

RURAL DEAN AND STUDENT PASTOR with an abundance of adventures in the most remote corner of a Western Missionary District wants to be of service while attending University during the months of June, July, and August. I am not so particular about the amount of pay. Address J. J. CRAWFORD, Chadron, Nebraska.

MISCELLANEOUS

CATHEDRAL TRAINED ORGANIST-CHOIR- master desires change; thorough Churchman, splendid references. Address "VOLENS", 148, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS WITH LARGE AND VARIED experience in Church and Institutional work, desires position. Excellent references. Address M. Z-156, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED GENTLEWOMAN DESIRES full engagement as matron or housemother in boys' school in or near New York. Address H-168, care of THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TUTOR-COMPANION, COL- lege graduate, 23 years, doing graduate work, wishes summer position. Will go anywhere. Best references submitted. Address F-166, care of THE LIVING CHURCH, Milwaukee, Wis.

IN SCHOOL AS MUSIC TEACHER, SUPER- intend practice, take care of girls' health. R. C. Nursery experience. Diploma. Address H-175, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change from present position. Expert. Unsurpassed credentials. Address CHURCHMAN-134, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER. EFFICIENT successful trainer and organizer of men and boys, free after Easter, desires engagement. Good organ, opportunity for developing large boy choir, and teaching desirable. Strong choir program and unusual proposition. Rectors and vestries interested write immediately. DIRECTOR 169, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITION IN SCHOOL AS PIANO teacher or as assistant. Would go in private home. R. A. M. Certificate. Address H-174, care of THE LIVING CHURCH, Milwaukee, Wis.

TWO DEACONESSSES, CATHOLIC, WITH school and institutional experience desire the principalship of a Church boarding school for girls, or the headship of another institution. Address HOMEWARD, 162 care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED, BY YOUNG CHURCHWOMAN, position as companion; especially fitted for secretarial work. Travel if desired. Exceptional references. Address C-147, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED SUMMER WORK IN NEW ENG- land by Churchwoman with daughter, fifteen. Camp assistant, assist with classes, tea house, etc. Address L-111, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, MASTER IN BOYS' SCHOOL, desires position as secretary, companion, or tutor; free for this purpose from May 15th to September 15th. Experienced traveller, cultivated, well read; loyal Churchman; teaches all secondary-school subjects, particularly the Classics. Address AESTAS-164, care THE LIVING CHURCH, Milwaukee Wis.

SCHOOL OF ORGANISTS

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THE WARHAM GUILD, LTD. THE SECRE- tary will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Black and White Lists giving prices of Albs, Gowns, Surplices, etc., and (3) "Examples of Church Ornaments" which illustrate Metal Work. All work designed and made by artists and craftsmen. Apply for information to The Secretary, THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

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ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

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

FOR ALTAR GUILDS LINEN FOR COT- tas, Surplices and Altar pieces supplied at wholesale rates by MARY FAWCETT, 115 Franklin St., New York City. Only pure Irish linen carried. Samples and prices on request.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Sample and prices on application.

SISTERS OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

RETREATS

HOLY CROSS, WEST PARK, N. Y. A RE- treat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning.) Conductor, THE REV. FRANK GAVIN, Th.D. Address THE GUEST MASTER.

APPEAL

ST. MARY'S ITALIAN MISSION, WIND Gap, Pa., is in need of cassocks for the choir and the servers. Will some parish having discarded ones please send them to the Rev. F. C. CAPOZZI, Wind Gap, Pa. Charges will be prepaid.

TRAVEL

SEND YOUR BOY TO THE BRITISH EM- pire Exhibition with EDGAR C. THOMPSON, five weeks' trip \$295.00. Address: Saginaw, W. S., Mich.

THE REV. H. ST. CLAIR HATHAWAY, rector of St. John's Church, Norristown, Pa., is again organizing a small party to cruise the Mediterranean and visit Europe, Asia, and Africa. We sail July 3rd, back in New York September 2d.

We visit the Holy Land and Egypt. Last year the weather was delightfully cool, the sea calm, no storm or showers. First class travel and accommodation in every respect. Popular prices. Write for particulars.

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The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. Two for a Dollar.

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CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN (FATHER Rockwell, publisher) is issued monthly to teach the Christian Religion in its fullness. Let those who recognize the present need of a small and inexpensive paper, definite and loyal in its stand for truth, make use of this agency. A new feature for our subscribers: A perpetual Novena before the Blessed Sacrament. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York, N. Y.

MISCELLANEOUS

FOR SALE—HAMILTON VOCALIAN OR- gan, fair condition. Two manuals, pedals. No blower. Suitable for small Church or Chapel. Apply to REV. J. P. BRIGGS, Shenandoah, Pa.

SHAKESPEARE LENTEN CALENDAR, compiled by AGNES CALDWELL WAX, Glen Osborne, Sewickley, Pa. 75 cts.

CAMPS

Camp Ocean Wave, Peermont, N. J.

A SEASIDE BUNGALOW FOR WELL- bred boys: midway Atlantic City and Cape May. Tonic effect of sea air and water sends our boys home improved in mind and body. Small camp insures personal attention. Booklet from Director REV. W. FILLER LUTZ, M.A., Dept. Psychology, Univ. of Phila.

EASTER CARDS

RELIGIOUS EASTER CARDS AND LEAF-lets may be obtained from the GREER CLUB ASSOCIATION, GREER HOUSE, 123 East 28 St., New York, Cards \$1.10 per dozen; leaf-lets \$1.50 per dozen.

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

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SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Fall and winter season.

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HOSPITALS

New Mexico

S. T. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

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S. T. ANDREW'S CHURCH HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10-\$15 per week.

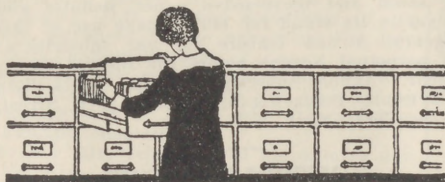
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Essex-on-Lake Champlain

FOR RENT—ESSEX ON LAKE CHAM-plain shore front cottage in pines, 5 rooms, kitchen, bath, large veranda; running water, electric lights; 2 minutes walk to club house; \$250 for season. J. S. EVANS, 418 West 160th St., New York City.

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake, Michigan, for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat of Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a

demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES

Cathedral of St. John the Divine,
New York City

Amsterdam Ave., and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10 A.M.; 5 P.M.
(Choral except Monday and Saturday)

Church of the Incarnation, New York

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

St. James' Church, New York City

Madison Ave., and 71st Street
Rev. FRANK WARFIELD CROWDER, D.D., Rector.
Service and Address each weekday except Saturday, at 5:15 P.M.
Children's Service Mondays at 5:15 P.M.

St. Paul's Church, Brooklyn, N. Y.

Clinton & Carroll Streets
PALM SUNDAY
Street Procession 10:30 A.M.
Gounod's Sacred Heart Mass.
GOOD FRIDAY
Mass of the Pre-Sanctified, Singing of the Reproaches (Men's voices) 10:45 A.M.
Preaching of the Passion, 12 M. to 3 P.M., by Father ROBERTS, of St. Leonards-on-the-Sea, England.
Mission every night in Holy Week (except Saturday) at 8 P.M.; preacher, Father Roberts.

Cathedral of All Saints, Albany

Sundays: 7:30, 9:45, 11:00 A.M.; 4 P.M.
Weekdays: 7:30, 9:00 A.M.; 5:30 P.M.
Wednesday and Friday: The Litany

Gethsemane Church, Minneapolis

4th Ave., So. at 9th St.
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32d St., New York, N. Y.

A Century of Anglican Theology and Other Lectures. By Clement C. J. Webb, M.A., Hon. LL.D., Fellow of Oriel College and late Fellow of Magdalen College, Oxford; Oriel Professor of the Philosophy of the Christian Religion in the University of Oxford. Price \$1.25.

The Atlantic Monthly Press. Boston, Mass.

Letters and Religion. By John Jay Chapman. Price \$2.50.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

The Wicket Gate or Plain Bread. By G. A. Studdert Kennedy. Price \$1.50 net.

Theism and Thought. A Study in Familiar Beliefs. Being the Second Course of Gifford Lectures delivered at the University of Glasgow, 1922-23, by Arthur James Balfour, Earl of Balfour, K.G., O.M., F.R.S., LL.D., D.C.L., Litt.D., Ph.D., member of the Institute of France, President of the British Academy, Hon. Fellow of Trinity College, Cambridge. Price \$4.00 net.

Funk & Wagnalls Company. 354-360 Fourth Ave., New York, N. Y.

Cancer: Nature, Diagnosis, and Cure. By Francis Carter Wood, M.D., Director Institute of Cancer Research, Columbia University, New York; Director Radio-therapeutic Department, St. Luke's Hospital, New York. Price 30 cts.

The Baby's Health. By Richard A. Bolt, M.D., Gr.P.H., Director Medical Service, American Child Health Association; lecturer John Hopkins University. Price 30 cts.

Personal Hygiene: The Rules for Right Living. By Allan J. McLaughlin, M.D., Surgeon United States Public Health Service; formerly President American Public Health Association; assisted by James A. Tobey, M.S., Fellow, A.P.H.A., Administrative Secretary National Health Council. Price 30 cts.

Community Health: How to Obtain and Preserve It. By Donald B. Armstrong, M.D., Sc.D., Executive Officer National Health Council. Price 30 cts.

Man and the Microbe: How Communicable Diseases are Controlled. By Charles-Edward Amory Winslow, Doctor of Public Health, Fellow, A.P.H.A., Professor of Public Health, Yale School of Medicine. Price 30 cts.

All the above volumes belonging to the National Health Series edited by the National Health Council.

Parish Choir. P. O. Box 1923. Boston, Mass.

The New Hymnal. As Authorized and Approved for Use by the General Convention of the Protestant Episcopal Church in the United States of America in the Year of our Lord, 1916; Together with the Canticles for Morning and Evening Prayer, and Occasional Anthems published under License from the Church Pension Fund.

John Rudin & Company. Chicago, Ill.

The Book of Life. By Newton Marshall Hall, A.M., D.D., Pastor Emeritus of the North Church, Springfield, Mass., author of *Civic Pride and Civic Righteousness*; and Irving Francis Wood, Ph.D., D.D., Professor of Biblical Literature and Comparative Religion in Smith College, Northampton, Mass., author of *The Spirit of God in Biblical Literature*. Joint author of *The Bible Story, Early Days of Israel, Days of the Kings of Israel, Adult Classes and How to Teach Them*.

Volume One. Bible Treasuries.
Volume Two. Bible Heroes, Pioneers.
Volume Three. Bible Kings, Captains.
Volume Four. Bible Prophets, Statesmen.
Volume Five. Bible Poetry.
Volume Six. Life of the Master.
Volume Seven. Paul; Life, Letters.
Volume Eight. Bible Educator, Indexes.

BULLETINS

Church Missions House. 281 Fourth Ave., New York, N. Y.

The American Church Building Fund Commission. Annual Report 1924. Established by the General Convention of the Protestant Episcopal Church, October 25, 1880, and incorporated by Act of Legislature of the State of New York, filed and recorded March 10, 1881.

Davenport Public Library. Davenport, Iowa.

Twenty-third Annual Report for the Year 1923.

PAMPHLETS

George H. Doran Co. 244 Madison Ave., New York, N. Y.

Victory over Temptation. How Christ Helps a Man to Achieve Character. By Sherwood Eddy, author of *Facing the Crisis*, etc. Price 10 cts. net. Christianity and Personal Problems: No. 3.

Jesus Christ. What is His Significance? By Sherwood Eddy, author of *Facing the Crisis*, etc. Price 10 cts. net. Christianity and Personal Problems: No. 4.

Meyer & Brother. 56 W. Washington St., Chicago, Ill.

The Paramount Special Day Book. For Mother's Day and Missionary. Exercises, Dialogs, Recitations, Drills and Songs. Contributors Pearl Holloway and Alice L. Whitson. Price 25 cts.

"Copec" Conference in Birmingham Enlists Attention of Englishmen

Monument to Ambassador Page— Orthodox Dislike Roman Confer- ence—Passing of Sir Frederick Bridge

The Living Church News Bureau }
London, Mar. 21, 1924 }

THE main features of the program of the Conference on Christian Politics, Economics, and Citizenship, better known by its briefer designation of "Copec," to be held at Birmingham from April 5th to the 12th, are now complete. Officially appointed delegates will attend from all parts of Great Britain. Well-known representatives of the Anglican Church, the Church of Scotland, the United Free Church of Scotland, and the English Free Churches will also be present. The Bishop of Manchester (Dr. Temple) will preside, and Dr. A. E. Garvie (President of the National Free Church Council) will take the vice-chair.

The Fifth Sunday in Lent, April 6th, will be generally observed as "Copec Sunday," and advantage will be taken by the Birmingham churches of those clergy and ministers who, as members of the Conference, will be in Birmingham on that day. In the afternoon there will be a public meeting at the Town Hall, at which the Bishop of Winchester, Dr. Woods, Miss Lucy Gardner, and Dr. Garvie will be the speakers.

The chief events on Monday will be the Chairman's address, followed by the reports of Commissions on The Nature of God and His Purpose in the World, and on Education. The latter will be introduced by the Bishop of Liverpool (Dr. David). On Tuesday there will be considered the reports of the Commissions on The Home, The Relation of the Sexes, and on Leisure. On Wednesday there will be the reports of the Commissions on The Treatment of Crime, International Relations, and Christianity and War. The last will be introduced by Dr. Garvie. The report of the Commission on Industry and Property will be taken on Thursday, when the speakers will include Sir Henry Slessor, K. C. (Solicitor-General), Sir G. Paish, and Bishop Gore. On Friday Lord Eustace Percy, M. P., will introduce the report of the Commission on Politics, Citizenship, and the Press. The Bishop of Lichfield (Dr. Kempthorne) will introduce the report of the Commission on The Social Function of the Church. The Outcome of the Conference and The Relation of "Copec" to Foreign Mission Work will be taken in the closing session on Saturday.

ORTHODOX DISLIKE ROMAN CONFERENCE

With reference to the statement in my last letter that the *Tablet* had announced a Conference on Reunion to be held this summer between representatives of the Roman Church and representatives of the Eastern Church, the Rev. J. A. Douglas writes: "I have made enquiries, and am informed that no Orthodox Church has been asked to send representatives to such a conference; that, if asked, no such representatives are at all likely to be sent; and that if any Orthodox attend such a conference they will do so against the wishes of their ecclesiastical su-

periors. I am further informed that in view of the vigorous campaign of proselytization undertaken by the Uniates in Galicia and the Ukraine, the time for such a conference, even supposing that the Papal claims were to be treated as an open question, is held by the Orthodox to be unpropitious."

PASSING OF SIR FREDERICK BRIDGE

Not only among Church musicians, but among Englishmen generally, the passing, at the ripe old age of eighty, of Sir Frederick Bridge will be sincerely regretted, for he was almost as much of a national monument as Westminster Abbey itself. It was as far back as 1875 that he became deputy-organist there, succeeding James Turle as organist seven years later, in 1882. When Sir Frederick retired in 1918 he retained the dignified title of Emeritus Organist of Westminster Abbey, or as he himself humorously put it, "a sort of musical Canon." A stall in the choir was officially assigned to him as Emeritus Organist.

Church music and oratorio were Sir Frederick Bridge's true province. He was a church organist when he was scarcely in his teens, and was a link with all the prominent Victorian musicians, singing under Sir Michael Costa at the opening of the Crystal Palace before Queen Victoria.

Sir Frederick paid a visit to Canada in 1908, where a tour was organized for him by Dr. Charles Harriss. Here he lectured upon, and conducted performances of, English Church music; he covered Canada from East to West—as he wrote in his journal of the tour, "I journeyed and lectured, and conducted, and played the organ all the way to Vancouver and back, and at Toronto delivered my lecture from the pulpit of the cathedral!" He held during his visit several conferences in the interests of the Royal College of Organists, and received the degree of Doctor of Music from the University of Toronto.

Sir Frederick, it will be gathered, was much more than organist of Westminster Abbey. As Gresham Professor he delivered nearly four hundred lectures; he was conductor of the Royal Choral Society from 1896 to 1922; while, as examiner for degrees, his services were retained by the Universities of Oxford, Cambridge, London, and Durham. He was succeeded as organist at Westminster Abbey by Mr. Sydney Nicholson at the end of 1918.

CATHEDRAL EVENSONG BROADCASTED

Last Sunday afternoon, for the first time in the history of broadcasting in the British Isles, a Cathedral Evensong was transmitted in its entirety. The cathedral was that of Llandaff, in Wales, and the experiment, which was undertaken by the Cardiff station of the British Broadcasting Company, is stated to have been wholly successful. Nothing that was done was permitted to interrupt or interfere with the service in the slightest degree; probably very few of those attending were aware that a great invisible congregation was being reached, and that prayers and sermon, praises and hymns, were being heard far beyond the old Cathedral walls. The music was of varied character, ranging from Coleridge

Taylor's rather brilliant setting of the Canticles, to Mendelssohn's I Waited for the Lord, and the familiar hymn, At Even, ere the Sun was Set. The sermon, by Chancellor Worsley, was founded upon the Gospel for the day, and was delivered admirably. In fifteen minutes the preacher said many excellent and valuable things concerning the true character of faith—things which could but stimulate and help his hearers, whether within or without the Cathedral.

Opinions vary considerably among Churchpeople as to the seemliness of thus broadcasting services and sermons. It is maintained by some that "listening-in" is destroying the principle of public worship. The people who "listen-in" to sermons are apt to consider this a good substitute for worship. Others assert that it destroys the main purpose of the sermon, which is to instruct—there is no instruction, they declare, in the broadcasted discourse. And a further objection is that people who substitute "listening-in" for attendance at church miss the opportunity of making their offerings to church maintenance, with the result that every branch of religious work suffers.

MONUMENT TO AMBASSADOR PAGE

On Passion Sunday (April 6th) the American Ambassador, Mr. Frank B. Kellogg, will unveil a memorial to the late Mr. Walter Hines Page, in the ancient church of St. Peter and St. Paul, Pickering, Yorkshire. The dedication ceremony will be performed by the Archbishop of York.

The church at Pickering already possesses an American memorial. In the chancel on the north wall is a monument commemorating Nicholas King, surveyor of the City of Washington, who died in May, 1812, and Robert King, his father, who died in December, 1817. A brass underneath this memorial was placed in position in 1919 to commemorate the Anglo-American alliance in the Great War, and also the gift, made in 1918 by the Rev. C. S. Wood, rector of Roselle, New Jersey, of flags, which are now displayed on either side of the monument. The Page memorial, in the form of a brass, has been affixed as a pendant to the American memorial, in memory of "U. S. A. Ambassador Page, a friend of England in her sorest need. He was Ambassador to the Court of St. James all through the war, and died in December, 1918."

In a foreword to the order of service for the unveiling ceremony the hope is expressed that this memorial in a parish church in Yorkshire, the county where General George Washington's forbears lived, may prove through the years, by God's benison, a source of amity and peace.

The unveiling of the memorial will be followed by an address by the American Ambassador and the singing of the "Battle Hymn of the Republic." The Archbishop of York will preach.

WASHINGTON PLATES RESTORED

Over thirty-four years ago two brass plates, representing four boys and seven girls respectively, disappeared from the brass to Laurence Washington (1564) in Sulgrave Church, Oxfordshire. Laurence Washington was an ancestor of George Washington, the first President of the United States of America.

About twelve months ago the whereabouts of these missing plates came to the knowledge of Mr. Francis J. Thacker, of the Public Reference Library, Birmingham. He was informed by Mr.

William C. Wells, a native of Sulgrave, but now of South Benfleet, Essex, and author of a pamphlet on George Washington's ancestors, that the brasses had come into his possession. As Mr. Wells hoped that some day they would be returned to the church, he expressed his willingness to surrender them with this object in view. Through the generosity of Mr. J. R. Ratcliffe, of Moseley, Birmingham, the brasses have now been secured from Mr. Wells.

Immediate steps are being taken, in conjunction with the Society for Protection of Ancient Buildings, to have the plates refixed to their original stone in Sulgrave Church.

BISHOP OF ELY

The consecration of the Bishop-designate of Ely, the Ven. L. J. White-Thomson, is fixed for March 25th, the Annunciation of the Blessed Virgin Mary, in Westminster Abbey. The preacher will be the Rev. W. H. Draper, the Master of the Temple. The Bishop's

enthronement in Ely Cathedral will take place on April 8th.

A NEW PASSION PLAY

A new play, treating of the Passion of our Lord, and entitled *The Lord of Death*, written by the well-known French poetess, Marguerite Allotte de la Fuye, and translated by Louis N. Parker, will be given on the afternoons of Passion Sunday, April 6th, and Palm Sunday, April 13th, at the New Theater, St. Martin's Lane. This play, to be produced now for the first time in London by the Catholic Play Society, of which Miss Sybil Thorndike is a vice-president and Mr. Ben Greet the chairman of Council, is unique among Passion plays, in that it introduces no sacred character on to the stage. The romantic personality of Claudia Procula, the beautiful Greek-born wife of Pontius Pilate is, however, a central figure, and her devotion to the Nazarene one of the main themes of the play. The cast is composed entirely of amateurs. GEORGE PARSONS.

English and German, as well as in Greek, is a warm friend of the Anglican Church, and is altogether a most capable man for the position.

ASSYRIAN REFUGEES IN GREECE

Among the refugees in Athens are a number who belong to the independent Assyrian Church. Many of them are at work upon a canal near Thebes, and they show a great deal more self-help and capacity for work than many of the other refugees. They are peculiarly faithful to their Church and its rites, and have been celebrating recently the "Fast of the Rogation of the Ninevites." As they had no priest they petitioned the English chaplain at Athens that they be allowed to attend the English Eucharist on the Sunday following the Fast. The authorities of both churches had been particularly friendly, and leave was at once granted. Perhaps the somewhat respectable English congregation of diplomats and others was a little startled by the sight of fifty wild-looking men and their families, who trooped into the church that Sunday morning, but the churchwardens must have been gratified when they counted the alms, for, despite their poverty, everyone of these unfortunate people gave a trifle—a lesson for some rich congregations. They all received Communion, but according to their own fashion, standing and passing before the priest and deacon as they stood side by side with the elements at the opening in the altar rail. Thus the cause of reunion progresses slowly but surely.

Apropos of the Assyrian Church His Holiness Mar Timotheus, Archbishop of Malabar, is now staying in London at the Cowley Fathers' London house trying to raise some sympathy for his unfortunate people. The Allies (and particularly Great Britain, it is regrettable to say) have really treated the Assyrians rather shamefully. They came in upon the Allied side during the war to fight the hated Turk. Eventually overpowered by numbers, they were forced to make a grand trek to a refugee camp at Baquba. At the end of the war it was thought that they might be repatriated, but every request for repatriation was ignored. They gave of their all, and they have been denied justice. It is much to be hoped that both the British and American governments will do something to assist this gallant people who have done so much to merit their gratitude. If nothing be done, it is likely that the Assyrian Church will die out altogether.

THE LUDENDORFF TRIAL

The trial of General Ludendorff and his fellow-conspirators at Munich is a sorry farce, and it would scarcely be mentioned here, except for one remark of the General's. He said, during the course of his defence, recapitulating the events that led to Germany's downfall in the war, that the Roman Catholics were largely responsible for it. He instanced the Cardinal Archbishop of Munich's visit to America, and his remarks on the sinking of the Lusitania. This is a curious and significant utterance when it is recalled that many English Protestants (and not all of them fanatics) put the blame for the war not on the Kaiser and Germany, but upon the "Scarlet Woman." The fact of the matter is that Protestants of all countries are only too glad to find some stick with which to beat the Vatican, and the fastening of the blame for the war upon his Holiness is equally silly whether from the mouth of General Ludendorff or of Mr. Kensit. The writer

Situation in Soviet Russia Puzzle to Rest of the World

A Conference in Prague—Developments in Athens—Assyrian Refugees in Greece

The Living Church European Bureau
London, Eng., Mar. 21, 1924

THE problem of Soviet Russia is always with us, and it seems almost impossible to discover the real truth as to the ecclesiastical situation in that unhappy land. The writings of correspondents seem directly to contradict one another. Bishop Bury (who some months ago was reported in a London paper to have remarked that the Orthodox Church in Russia was on its last legs, though it seems that the Bishop was misquoted) has just contributed an article to that very sound authority on all Near East questions, *The Christian East*. His Lordship describes a visit that he paid to the Patriarch Tikhon, who, since his release from prison, has been living in two rooms over the gatehouse of the Donskoi Monastery. The Patriarch seemed pensive and sad, but quite capable, nevertheless, of making little jokes at the "New Church," as he described the heterodox "Living Church," created by the Bolsheviks. Bishop Bury also took part in the Liturgy on St. Michael's day in the great Uspensky Church in Moscow. He remarks, significantly enough, that, as no one may be taught religion under the age of eighteen years, there were no boys' voices in the choir! The church was crowded with simple ordinary folk who besought the English Bishop's blessing as he went out. On the other hand, Capt. Francis McCullagh has recently published a book on Russia, in which he agrees with others concerning the Bolshevik persecution of religion, but at the same time he considers the "Living Church" a force to be reckoned with. He is inclined to pour scorn upon the Orthodox Church, and describes Tikhon as a "weak man." Captain McCullagh was present at the trial of the Roman Bishop Ciepliak, of which he wrote some vivid articles in the English press, nearly risking his life in so doing, but he is a Roman Catholic, which puts his criticisms

of Orthodoxy a little under suspicion. It is a regrettable fact, but none the less true, that the Romanists are doing all they can to smash any scheme of reunion between the East and Canterbury. It seems as if there is to be a kind of triangular duel, after the style of Mr. Midshipman Easy, between the Phanar, the Vatican, and Lambeth, and the next few years look to be very interesting.

A CONFERENCE IN PRAGUE

From July 31st to August 3d of this year a conference has been arranged in Prague among Roman Catholics to discuss possible schemes for reunion with the East. It is also to be noted that permission is being asked for the celebration of the Mass to be in the vernacular. This is more than interesting, when it is considered where the conference is to be held. Since the Armistice, Czechoslovakia has been a greater problem to Rome than any other country. Though it is nominally Roman Catholic, yet Rome was so identified with the Hapsburgs to the average Czech, that thousands of the people have fallen away from the Church, either to agnosticism, or to the Protestant sects, or to the new National Church of Monsieur Farsky. The demand in that country has always been for a Mass in the vernacular, besides others inherited from the Hussite tradition such as communion in both kinds. The Vatican has been seriously alarmed, and it looks as if concessions might be made, as they already have been made to the Uniat Churches of the Balkans.

DEVELOPMENTS IN ATHENS

An interesting development in Church government is reported from Athens. Hitherto the government of the Greek Church had been invested in a small "sacred synod," which is, in reality, a small committee of half a dozen bishops nominated by the government. Now the synod will consist of all the bishops of the country and the feasibility of admitting priests and laymen on a democratic basis is being considered. The secretary of this business has been Professor Alivisatos, a great scholar and up-to-date thinker. He can speak and write both

has, as a matter of fact, discussed the Pope's attitude towards Germany with many Germans, both Catholic and Protestant. It seems that the allied blockade of Germany and the consequent starvation of many unfortunate German women and children struck the late Pope's imagination unlike any of the atrocities committed by the Germans in France and Belgium. This may seem curious, but it is a fact. Pope Benedict sent in money to help feed German children, and or-

dered it to be distributed to Catholics and Protestants alike. At the same time he was not forgetful of the other side. A French priest, a friend of the writer's, was taken prisoner by the Germans in September, 1914, but, through the Pope's intercession, was released a year later and, instead of spending three more years in durance vile in Saxony, was able to go back to France to administer the Word and Sacraments to his flock near Nancy. C. H. PALMER.

The Fellowship of Reconciliation Brings Christian Ideal to New York

Social Service Recommendations—
Daily Vacation Bible Schools—
Hegeman Bequest to the City
Mission

The Living Church News Bureau }
New York, Apr. 4, 1924 }

FULLY five hundred men and women met together in a modest restaurant, off the fashionable thoroughfares of New York City, last Monday night, March 31st, to eat a moderately-priced dinner and listen to addresses by several speakers whose one aim was to inspire their hearers with that spirit of unselfish idealism described by the Rev. Dr. Studdert-Kennedy at the Church Club dinner as "a passionate worship of Him who was God crucified in man, the divine humanity."

Looking over the crowded room one was struck by the diversity of types represented, and yet one could see that all were united by a bond of brotherhood that made them one. The men and women, who were the guests of the editors of *The World Tomorrow*, called themselves "Coöperators." They belong to what is known as "The Fellowship of Reconciliation," a voluntary society whose sole object is thus expressed: "That Love as revealed in the life, teachings, and death of Jesus Christ is not only the fundamental basis of a true human society, but the effective power for overcoming evil and for accomplishing His redemptive purposes."

The gathering was not a distinctively conventional religious group, in the ordinary sense of the term. Its members seem to take Jesus and Christianity for granted, so to speak, and go forward from that assumption to put His principles into practice as the basis of a new world order. They are literalists, in that they take Jesus at His word; they are fundamentalists, in that they believe His teachings are the "fundamental basis of a true human society"; and they are individualists, in that they encourage the utmost freedom in the personal expression of love as a contribution to the common social inheritance.

Such was the group that sat and listened to Joseph Malcolm Johnston, a negro, describe the reasons for our intervention in Haiti as a selfish exploitation of a defenseless people; Frank Tannenbaum, a former disturber of the peace, tell of the triumphs of the Obregon government in Mexico; Jane Addams speak of the national movement in India, the anti-militaristic aspirations of the Japanese, and the hope for China, in the same growing spirit there; and the editors of *The World Tomorrow* explain what the Fellowship was trying to do.

That a group of this size and character could be got together at one time and in one place to listen often to unpalatable facts, not oratory—a group of cultivated men and women, quiet, eager, intense, responsive to very appeal for spiritual unity—is enough to give pause to those whose rigid theology and conventional religion has somehow failed to hold them within the ranks of organized Christianity. For this group is radical, but not revolutionary, except as the Christianity of Jesus, taken literally, is such. It is dead in earnest to realize the ideal for which the Rev. Dr. Studdert-Kennedy pleaded while here: "That Christianity which is best has always been passionate humanitarianism touched and lighted and fired with strength eternal and divine, and it is only by and through the power of God, that faith which loves and longs for the perfection of humanity in God, which sees the whole world as Christ crucified, risen again, and ascending into the glory, that we can become what we have got to be, which is really rational men."

SOCIAL SERVICE RECOMMENDATIONS

The diocesan Social Service Commission is appealing to the public to act quickly, since the State Legislature is expected to adjourn next week, in the interest of such welfare measures as affect human relations intimately. Such are, for instance, the following: the Antin-Burchill bill, providing more adequate protection for unmarried mothers and their children, and which has been approved by the Commission and the Church Mission of Help, and makes improvements that have waited more than a hundred years for adoption; the Reiburn-Moore bill, shortening the time from fourteen to seven days, during which an injured workman must wait before receiving compensation; the Kennedy-Weinfeld bill, providing for the regulation of the sale, dispensing, and possession of habit-forming drugs; the Jones-Fitzgerald bill (in Congress), providing for non-governmental employees of the District of Columbia accident compensation similar to that which practically every state makes for its laborers; the Copeland-Graham bill (in Congress), which provides for the United States District Courts the same probation facilities that are now accorded to the courts of every state in the Union. New Yorkers are urged to write to Speaker Machold in Albany and to the Senators from the State (in Washington), in support of these measures, and to do so at once.

DAILY VACATION BIBLE SCHOOLS

Plans have already been made for the training of workers in the Daily Vac-

ation Bible Schools of New York City. A Training School was opened two weeks ago in the Second Avenue Baptist Church, Manhattan, and will continue in session for ten weeks. The new features for 1924 are: Special courses for advanced students in the theory and practice of education; graded instruction in Story-Telling; and graded instruction in Handicraft. There will also be a conference during the summer for teachers, from July 1st to the 3d. The following are the teachers in the Training School: the Rev. Robert H. Blackshear and the Rev. W. P. Moody, in the Theory and Practice of Teaching; Miss Elizabeth Colson will teach Story-Telling (for kindergartners and for older children); Handwork will be taught by Miss Evelyn Tyndall and the Rev. Charles E. Bloodgood; Miss Mary Dennison will teach Kindergarten Principles and Practice, and Miss Marguerite Hazzard will teach Music. The whole will be under the direction of the Metropolitan Federation of Daily Vacation Bible Schools, which represents twenty-one religious bodies. The Secretary is the Rev. Walter Howlett, 71 West 23d St., New York City.

HEGEMAN BEQUEST TO THE CITY MISSION

The gift recently made by the administrators of the John R. Hegeman estate (of whom Mr. Haley Fiske was one) to the Protestant Episcopal City Mission Society of New York for social service work among women paroled from the State Reformatory at Bedford will amount to \$40,000.

The endowment will provide for a woman social worker to consult with the girls about to be paroled and to help them with the problems of finding employment and meeting the difficulties that await them.

"The Hegeman gift," states the Rev. Dr. L. Ernest Sunderland, Superintendent of the City Mission Society, "comes as a gratifying recognition of the policy of the City Mission which, for ninety years, has provided to handicapped men and women not only spiritual counsel but practical coöperation in meeting social and economic problems.

"The work of the City Mission Society at Bedford Reformatory," continued Dr. Sunderland, "is only one of our many fields of activity. The City Mission provides to forty-eight public and private hospitals and correctional institutions, the official chaplains for adherents of Christian Churches not Roman Catholic.

"Every day our chaplains are finding friendless people in hospitals and prisons who have no one who cares whether they live or die, whether they go straight or not. The problem of bringing the comforts of religion to the man or woman whom everybody else forgets, is much bigger than many of us realize."

In making the gift for the work among paroled women, the administrators of the Hegeman estate have recognized that many of the individual problems of the reformatory girl come to the personal attention of the City Mission chaplain who is the official ministrant among the Christian adherents of Churches not Roman Catholic.

"The gift from the Hegeman estate therefore provides that the social worker at Bedford shall function as a 'follow-up' consultant, taking up the problem where the chaplain must leave it.

"The work of the Bedford chaplain in helping the girls to face things with new courage and a determination to live up to the best that is in them, was greatly

strengthened when, through the instrumentality of Mrs. Haley Fiske, president of the Board of Managers, a beautiful chapel was established at the reformatory three years ago.

"The Mission staff is always deeply gratified," continued Dr. Sunderland, "when a chapel can be established in a hospital or in correctional institutions where our chaplains are officiating. The chapel typifies the spirit of friendly service which the Mission is endeavoring to provide."

In its work among destitute and friendless men and women over a period of more than nine decades, the policy which has actuated Mission activities has been briefly stated by Dr. Sunderland as follows:

"The Mission Society feels that when a man or woman comes from a hospital or prison where the chaplain has been helping him to determine to be the best sort of citizen of which he is capable, we are able to help him in his determination, if we can tide him over the first few days of adjustment, providing him, if necessary, with suitable clothes and some sort of employment.

"We have come to believe that we do better spiritual work because of the social agencies through which we can minister, and we do better social work because we have the spiritual background which alone inspires confidence and courage."

The City Mission Society not only provides to the city hospitals and correctional institutions the official chaplains for Christian adherents of Churches not Roman Catholic, but it maintains two homes for the aged, two fresh-air homes, a boys' camp, three mission chapels, a baby lodge, and a shelter house for women and children, besides helping immigrants through the maze of routine at Ellis Island and providing a Church welcome for them in their new home.

"The Episcopal City Mission was established nearly a hundred years ago," said Dr. Sunderland, "for the purpose of securing more places of worship throughout the city; but each year has brought an increasing host of social problems as well. We are meeting them as best we can."

BISHOP MANNING ON CONFIRMATION

Bishop Manning, in administering Confirmation at the Church of the Heavenly Rest last Sunday said: "Confirmation is a beautiful and holy thing, and we all find help and strength to live our lives as brave, fearless, thoughtful Christians through this simple and beautiful sign of laying-on-of-hands, practised in the Church from the very beginning. We are practising now what they did in the days of the Apostles. The Christian religion is the light of human life. It is the Gospel of God Himself, given for guidance and salvation." A large congregation witnessed the service. The Bishop's remarks had a special significance in view of recent utterances speaking rather lightly of the rite.

GIRLS' FRIENDLY SOCIETY PAGEANT

The Girls' Friendly Society is planning a Spring Festival this year that promises to be unusually interesting. The chief feature is a Pageant of Spring to be presented by a cast of from 200 to 300 performers in the parish house of St. Michael's Church, Amsterdam Avenue and 99th Street, on the evenings of Friday and Saturday, May 2d and 3d. The pageant will interpret, in answer to the curiosity of

a child, the secret of Spring's awakening as seen in all countries of the world. Each country's representatives will present a typical national Springtime custom, such as Maypole dancing, gathering blossoms, cleaning the wells, chasing away evil spirits, folk-dancing, and the like. There will be a dance each evening at the conclusion of the pageant.

The Council will hold its regular monthly meeting on Saturday afternoon, May 3d, in the parish house of the Church of the Beloved Disciple, East 89th Street.

The Festival will end on Sunday afternoon with the annual service at the Cathedral at four o'clock, when it is expected that more than one thousand young women will march in procession with their banners.

The prime object of the festival is to raise money to equip the new Holiday House of the Society at Monroe, N. Y., with recreational facilities, such as row-boats, a swimming float, tennis courts, etc. But underlying these material needs is the desire to promote the spiritual aims of the Society by means of the gathering together of the many scattered branches in a pleasant social way. The supreme objective is the service on Sunday, May 4th.

GENERAL NEWS NOTES

Last Sunday afternoon, March 30th, there was a special service at St. George's Church in honor of Harry T. Burleigh, the negro baritone soloist there for thirty years. The musical program included several negro spirituals, such as Nobody Knows The Trouble I've Had, and Deep River, composed by Mr. Burleigh himself.

Brother Gouverneur Hance, founder and superior of the Brotherhood of St. Barnabas, and director of the Con-

valescent Homes for Needy Men, Ripley, N. Y., preached at the Church of the Beloved Disciple last Sunday morning.

Dr. Laurence P. Jacks, of Manchester College, Oxford, arrived in New York on April 1st, and lectured at Union Seminary the same day at four o'clock, on A Dream of a New Civilization. Professor J. Arthur Thomson, of the University of Aberdeen, is lecturing at the same institution on Science and Religion.

Dean Quainton, of Victoria, B. C., was the noonday preacher last week at Trinity Church. This coming week the preacher is Canon Shatford of Montreal.

The concluding lecture of Bishop Lloyd's series of afternoon addresses on the Lord's Prayer will be given next Friday on The Measure of a Man's Safety and Confidence.

Father Huntington will be the preacher at the Church of the Transfiguration during Passion Week, April 7th to the 13th.

Father P. N. Waggett, S. S. J. E., preached at the Cathedral in the morning and at Christ Church last Sunday afternoon.

The Bronx Churchmen's League held a mid-Lent service at St. Ann's Church, Morrisania, last Monday night. Dean Robbins was the preacher.

Founders' Day was observed at the Church of the Holy Communion last Sunday morning. The Rev. J. Allan Montgomery, of the University of Pennsylvania, and the Philadelphia Divinity School, was the preacher. Delegations from patriotic and social service organizations were present in large numbers.

FREDERIC B. HODGINS.

The Rev. Dr. Samuel Upjohn, Passes to Rest in Philadelphia

Church Extension Call—St. Peter's Prize Reading—A Parochial Mis- sion

The Living Church News Bureau }
Philadelphia, Apr. 3, 1924 }

LESS than six months after resigning his life work at St. Luke's Church, where he had been rector forty years, the Rev. Samuel Upjohn, D.D., died at his home Saturday, March 29th. He had celebrated his eighty-second birthday the previous Sunday.

Dr. Upjohn was made deacon in 1866, and priest in 1867 by Bishop Williams. His work was as assistant in St. James' Church, New London, Conn., where he was for two years. He was rector of St. Mark's Church, Augusta, Me., for fifteen years. He went to St. Luke's Church, Germantown, in 1883, and was elected rector emeritus on his resignation on Advent Sunday of last year. During his rectorship St. Luke's made marvellous progress, both in spiritual and parochial growth, as well as in architectural beauty. The church, the parish house, the rectory, and St. Margaret's House form one of the most attractive groups of church buildings in the Diocese.

At three o'clock Monday afternoon Dr. Upjohn's body was carried into the church, the sexton acting as crucifer, and with the rector in attendance. It lay in state in the chancel from that hour until

ten at night, during which interval it was viewed by hundreds of persons from the humblest to the highest walks in life. At eight in the evening vespers of the dead was said by the rector, and throughout the night reverent watch was kept by devoted parishioners. Tuesday morning, at seven and eight o'clock, there were Requiems, the first being celebrated by the rector, the second by the Rev. Walter N. Clapp.

The burial office was said at eleven o'clock Tuesday morning, and was followed immediately by a Choral Requiem. The Bishop of the Diocese, the Rt. Rev. Thomas J. Garland, D.D., read the lesson of the office, and the Rev. G. Herbert Dennison, rector of St. Luke's Newton, Pa., a former curate at St. Luke's, Germantown, was the celebrant at the Requiem. Among the other clergy taking part in the service were the Rev. Walter N. Clapp, rector of St. Mary's, Pittsburgh, and the Rev. William H. Cavanaugh, of Germantown. The absolution of the body was pronounced by the Rev. F. L. Vernon, D.D., rector of St. Mark's, Philadelphia.

Many other clergy of the diocese were present, and from Augusta, Maine, came the Rev. Stuart B. Purves, D.D., rector of St. Mark's in that city. Upon learning of his death last Saturday, the people of that parish telegraphed at once saying their rector would represent them at the funeral, for, despite the passage of four

decades since Dr. Upjohn had left, he was still held in deep affection by those who had known him, while among the younger generation the Upjohn tradition persisted.

After the requiem, the body was borne into the church-yard for the last rites and burial. The committal was read by the rector, the Rev. Wallace E. Conkling. The honorary pall-bearers were the wardens and vestrymen of St. Luke's, while the active bearers were members of the Sextons' Association of the Diocese.

CHURCH EXTENSION CALL

The Church Extension Fund of the Diocese has issued its April call to its subscribers, designating Trinity Mission, Collingdale, Delaware County, as the beneficiary of this call. The proceeds will be used towards the construction of a parish house.

Trinity Mission is the oldest religious work in Collingdale, the population of which is 5,000, with a surrounding community, served by the mission, of 3,500 additional. The present church building was erected thirty-six years ago, and has a seating capacity of one hundred. The present parish house was built in 1912, and accommodates seventy-five. Both are frame buildings of the plainest type, commonly referred to as "the barns."

The Church school of the mission numbers 170.

The proposed parish house will be the first of a group of buildings that will include a rectory and a church. The new building is planned to have two stories and a basement. One floor will be used for worship, the other for religious education and social service, and the basement for physical training. The new building will be constructed of stone.

The site of the mission is in the strategic center of the town, as immediately opposite the mission the School Board has commenced work on a high school which is to cost \$100,000.

The priest in charge is the Rev. Henry Davies.

ST. PETER'S PRIZE READING

The annual St. Peter's Prize Reading, by students of the Philadelphia Divinity School, took place in St. Philip's Church on Wednesday afternoon. The judges were Mrs. Markoe, Dr. W. H. Jefferys, and the Rev. Frederick E. Seymour. All the contestants read remarkably well—the prize of \$50 being awarded to Mr. William H. Aulenbach. Messrs. Herbert W. Jones and J. Jarden Guenther received "honorable mention." The purpose of the "prize reading" is to encourage better reading of the Church service.

A PAROCHIAL MISSION

A most successful parochial Mission has just been concluded in All Saints' Church, Darby. The Mission was conducted by the Rev. Sidney Goodman, rector of Emmanuel Church, Holmesburg, and commenced on Sunday evening, March 23d, to end last Sunday evening, when the congregation completely filled the church, and when the number of men in attendance equalled the number of women.

The question box and the intercession slips were largely used. A large confirmation class is to be presented on Friday, April 11th, when Bishop Cook, of Delaware, will administer Confirmation.

A special feature of the Mission was the large attendance of men at every service.

FREDERICK E. SEYMOUR.

Bishop Overs Preaches Golden Rule at Chicago Noonday Lenten Services

Church Mission of Help—Death of Homer P. Daw—Home Coming at St. Thomas' Church

The Living Church News Bureau }
Chicago, April 5, 1924 }

STATION CCOC" has been "broadcasting" Bishop Overs from the Garrick Theater at the noonday services this week. The Bishop's theme has been Christ's Conception of Things.

Speaking of the Golden Rule as Christ's standard of the relationship that must obtain among men, the Bishop said that one of the great prerequisites of brotherhood is that men should try to know and understand their fellow men of whatever race or color they may be. White men often refer to negroes contemptuously, calling them "niggers," because the white men do not know the negro nor understand him. To know the negro intimately is to appreciate his noble qualities.

As an illustration of this, Bishop Overs told a graphic story of his early experiences in Africa as a missionary explorer. Largely through his efforts, thirteen native girls had been freed from the horrors of slavery and restored to their people. The indignant traders did all they could to kill the "great white chief," and finally, he lay sick of fever, tried to bribe his negro attendants to put poison in his food. The loyal negro boys made a cordon around their sick master and said, "No one is going to get near the white man." And they kept the human ring intact until their sick chief recovered.

"We must try to know the negro, the Indian, and the foreign-born, and we must put ourselves in their places if we would begin to practise the Golden Rule. The millenium will come when the Golden Rule is the minimum of life."

Just a block away from the Garrick, at Powers' Theater, the Chicago Church Federation is holding its Lenten noonday services. The services last longer, forty-five minutes compared to our twenty minutes. The attendance seems to be about the same as ours, the lower floor of the theater being filled, and the proportion of women seems to be larger, in both instances, than that of the men. In both cases the number of young people attending seems to be small. The Protestants have some of their ablest men from all over the country preaching at these services. This week they are all Chicago ministers.

CHURCH MISSION OF HELP

The Chicago Church Mission of Help has been doing quiet and effective work in this diocese since June of last year. Miss Lena Grimes is directing the work and has her office at the diocesan headquarters. Since August 1st, when personal work was begun, forty-three girls have been under care, coming from fifteen sources, some from individuals, some from social agencies like the United Charities, the Y. W. C. A., and the Juvenile and Morals Courts. Ten of these were office girls; six were school girls; five, factory girls; five, housewives; three, telephone operators, while the others were classified as waitresses, domestics, sales girls, hospital attendants, chorus girls, and sewing, cashier, and laundry girls. Eleven were referred to the Mission as unmarried mothers; seven-

teen as unadjusted to their particular community; eleven as wayward, and nine as delinquents. Medical, hospital, and convalescent care was given to several. Some have been given educational training and vocational guidance. The recreational life of the girls has been strengthened, as also, of course, the spiritual life, intercessions for specific cases having been asked by many clergy and by chapters of the Daughters of the King. Close coöperation has been maintained with twenty-one agencies, which are members of the Inter-City Conference on Illegitimacy. More than \$1,000 has been contributed from certain parishes, besides gifts of clothing and equipment. Valuable volunteer service is being given through parishes and Church organizations. Four persons are doing administrative work; six, executive service, such as chairmen of committees and record supervision. Thirteen do personal service with the girls; five do escort work with automobiles. Two deaconesses are taking special training for the work of the Church Mission of Help. Two of these volunteers are giving full time to "case" work, and there are others. Altogether a keen, loving interest is being taken by many of our Church people in one of the most urgent and pathetic problems that beset our cities.

DEATH OF HOMER P. DAW

Mr. Homer P. Daw, senior warden emeritus of the Church of Our Saviour, Chicago, died March 20th, after a very sudden illness. He was at his place of business on the day before his death.

Mr. Daw was a few months more than eighty-two years of age when he died. For about forty years he had been connected with the Church of Our Saviour, having been a member when the church was at Orchard and Lincoln Avenue. For a great many years he was on the vestry, about fourteen of which he was senior warden. Two years ago he asked to be retired from active duty, and he was given the title of senior warden emeritus.

He was a man of the most lovable and saintly nature. He probably had no enemies. Few people will ever know the extent of his sacrifice for his Church.

He always remembered the Church school and the choir with gifts at Christmas and Easter, besides his almost too generous offerings to the Church.

A requiem was said on the morning of his funeral, Saturday, March 22d, and the funeral service was held at four o'clock. The full choir was in attendance, and the rector, the Rev. F. L. Gratiot, was assisted by the Rev. J. H. Edwards, a former rector. The interment was at Winona, Minn.

HOME COMING AT ST. THOMAS' CHURCH

For eight years, the Rev. J. H. Simons has been priest in charge of St. Thomas' colored mission on the South Side. This is the only congregation that the Church has for the 150,000 colored people in Chicago. This important mission ranks third in the congregations of the diocese in the number of communicants, the order, according to the *Living Church Annual* for 1924, being: St. Luke's, Evanston, 1,240; St. Paul's, Chicago, 1,203; and St. Thomas', Chicago, 1,193. Fr. Simons literally has the whole of Chicago for his cure. March 30th, "Mothering Sunday," was fittingly observed as Home Coming Sunday at St.

Thomas'. It was, also, the eighth anniversary of the incumbency of the pastor. The attendances at all the services were very large. Fr. Simons referred particularly in his sermon to the excellent work being done in the Sunday school. One of several acceptable gifts made to the mission on this day came from two members of St. Thomas', one being a large bulletin board costing over \$150.

BROTHERHOOD PLAN

The local assembly of the Brotherhood of St. Andrew is already planning for another week-end conference for men, to be held, as last year, at St. Alban's School, Sycamore, Ill. Nearly one hundred men are expected to attend for the two days, June 21st and 22d. The Rev. H. W. Prince, of Lake Forest, will be the leader. The entire expense of the conference will not exceed \$8.00, which includes registration, room, and board. Registration may be made now with Mr. Jewell F. Stevens, 19 S. La Salle St., Chicago, the fee being two dollars.

MISCELLANEOUS NEWS ITEMS

About four hundred people, including the Boy Scouts of the parish, were at a "radio" meeting in the parish house of All Saints', Ravenswood, on Wednesday evening, March 27th. The meeting was addressed by Mr. Paul Neal, technician of Radiophone Station of the Chicago Board of Trade, WDAP, on the subject of The Conduct of a Broadcasting Station. Mr. Frederick W. Will also spoke on Acoustics and Radio Reception.

Arrangements have been made for the establishment of a branch of the Chicago Public Library for the patients and nurses of St. Luke's Hospital. A library cart has been constructed to carry books to the bedside, and new sectional bookcases are being installed in the reading room. The library is under the direction of Grace Church, which has recently undertaken the evening services in the chapel of the hospital.

The Young People's Association, which completed its diocesan organization just two weeks ago, held a service at St. James' Church, Monday evening, March 31st. Representatives from nearly all the branches attended. The rector of the church, the Rev. Dr. D. H. Browne, preached. Mr. James Rex, the president, made an address. Gamma Kappa Delta, an organization for the young people of high school age, has been revived at The Church of Our Saviour, Chicago.

H. B. GWYN.

A PARISH INDUSTRIAL SCHOOL

ONE OF THE most unique and historic activities of St. Paul's Church, Lynchburg, Va., is its parish industrial school. Prior to the Civil War an especially interested and highly respected member of St. Paul's was a blacksmith and junk dealer by the name of Bob Ross. At his death, during the War, he left his estate, valued at two thousand dollars, to the Rev. T. M. Carson, rector of St. Paul's, for use at his discretion. Remembering Mr. Ross' affection for the children of his neighborhood, Mr. Carson organized, in 1863, a parish day school. Later the public schools were inaugurated. The parish day school was no longer needed and, in 1877, was disbanded. Its place was taken by an industrial school for training the girls of the poorer families in the parish along domestic lines. The industrial school has continued to the present time, and is now actively functioning, and receives the unselfish interest of a number

of the ladies of the parish. The sessions are held every Saturday from ten to one o'clock, when sewing and other phases of household management are taught.

The late Mrs. Maria Dirom was for many years the head of the industrial school, and gave it most enthusiastic devotion. In her memory a fund was raised, from the proceeds of which lunches are served at the school. In addition to this the school has each year a Christmas celebration.

The history of this organization is a matter of the greatest pride among the ladies of St. Paul's, who see, from day to day, splendid results, in the city, of the work that they and their predecessors have done as members of the faculty of the industrial school.

PITTSBURGH REINFORCEMENT FUND

THE DIOCESAN Reinforcement Fund of the Diocese of Pittsburgh keeps growing. Of the desired two hundred men and women, who will agree to contribute \$100 a year for five years, one hundred and fifty have now been obtained. Parishes given aid from this fund must raise an amount equal to that provided by the Fund, the money being distributed on a strictly dollar for dollar basis. Here are some of the things which the Fund is making possible: a parish house at Jeanette; a church at Monessen; an enlarged church and rectory for the Church of the Advent, Pittsburgh; a rectory at Carnegie; a new heating plant for St. George's Church, Pittsburgh; and a rectory for the Church of the Messiah, Pittsburgh.

The Anglican Theological Review

EDITED BY

SAMUEL A. B. MERCER, BURTON S. EASTON, FRANK H. HALLOCK, and FREDERICK C. GRANT

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THE SECOND COMING OF CHRIST

Frederick Sherman Arnold

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CINCINNATI

Washington Says Apostles' Creed Bishop Freeman Assures Y. M. C. A.

Work on the Cathedral—The Bishop's Guild—Out-of-doors Service

The Living Church News Bureau }
Washington, Apr. 5, 1924 }

ABOUT two hundred people attended the annual banquet of the Young Men's Christian Association in Washington last week. Senator S. M. Spencer presided, and the principal address was made by the newly appointed Secretary of the Navy, Curtis D. Wilbur. Bishop Freeman was among the speakers, and is quoted as saying: "In spite of everything you may read in the New York newspapers, the Apostles' Creed is still being said in Washington. This nation is, and always has been, Christian at heart. I defy any man of my age to try to make a favorable comparison of conditions as they existed in his youth with those of today." A number of our leading clergymen and laymen attended the banquet.

WORK ON THE CATHEDRAL

At the recent meeting of the Bishop's Guild, the Bishop announced certain recent actions of the chapter of the National Cathedral. Contracts are now being awarded that will complete the crypts of the Cathedral over the area of the transepts and crossing. The crypt underneath the south transept will be known as the Chapel of the Resurrection. This will be used as a general

TO ELECT A BISHOP

THE STANDING COMMITTEE of the Diocese of Florida as the Ecclesiastical Authority, under the date of April 1st, has notified the clergy and laity that the election of a Bishop for the Diocese of Florida will be held at the approaching Diocesan Council, which will convene at St. John's Church, Jacksonville, Wednesday, May 21st.

The Standing Committee also has set forth a prayer to be used in service time, which it also recommends to the people for constant use. It is for the guidance of the Holy Spirit in the sessions of the Council and in the election of a Bishop.

ELECTION OF A BISHOP COADJUTOR

More than a sufficient number of consents have come for the election of a Bishop Coadjutor of the Diocese of Western New York, and almost enough from the Standing Committees. The election will take place at St. Paul's, Rochester, probably on the 2d of May. The question of the division of the Diocese will not be part of the agenda of that particular Convention.

ASKS FOR EPISCOPAL ASSISTANCE

THE RT. REV. CHARLES FISKE, D.D., Bishop of Central New York, in announcing the annual meeting of the Convention of the Diocese, which meets May 20th, gives notice that he will ask for episcopal assistance. The Bishop says:

mortuary chapel, both for those who are to be buried in the Cathedral and for those who are awaiting interment elsewhere. It has been decided to set apart the south transept as The Army and Navy Transept, and the north transept as The Statesmen's Transept. A committee was appointed at the last Diocesan Convention to assist the chapter in providing in the new Cathedral a suitable memorial for the late Rt. Rev. Alfred Harding, D.D., second Bishop of Washington.

THE BISHOP'S GUILD

About two hundred women attended the meeting of the Bishop's Guild, an organization the purpose of which is to bring the Bishop and the women workers of the Diocese in touch with each other twice a year. At the spring meeting, reports are received from the presiding officers of the several women's organizations, which includes, in Washington, not only the national organizations, but also the Episcopal Home for Children, the Needle Work Guild, the House of Mercy and All Hallows' Guild. The next named has for its purpose the care and beautification of the grounds of the National Cathedral.

OUT-OF-DOORS SERVICE

The Washington Federation of Churches is preparing to hold an early service out-of-doors on Easter morning. The location will be Temple Heights, the natural amphitheater in the grounds of the proposed building of the Masonic Fraternities.

"The work of the Diocese has grown to such an extent that, in my judgment, its efficient prosecution in the intensive cultivation of the field demands immediate action. At the same time, the episcopate fund is so well endowed that the assistance can be given with no marked increase in financial assessments.

"The form the assistance shall take will necessarily be left to the Convention itself. I am prepared to ask for a suffragan bishop, if this meets with your approval, in which case the election may take place at once and relief be given by autumn. Or, a coadjutor could be asked for, on the ground of extent of diocesan work, in which case a subsequent convention can be held for the election after the required consents have been secured. The only other suggested course is a division of the Diocese, which I am not ready to recommend, for reasons which I think will commend themselves to your judgment as they appeal to my own."

YALE DIVINITY SCHOOL LECTURES


THE fifteenth annual convocation of the Yale Divinity School will be held this year from April 28th to the 30th. The program is one of rather unusual interest. The Lyman Beecher Lectures on Preaching will be given by the Rev. Professor Harry Emerson Fosdick, D.D., of Union Theological Seminary. Dr. Fosdick has chosen as his theme The Modern Use of the Bible, which will be discussed in eight lectures.

The Nathaniel W. Taylor lectures on theology will be given by Professor

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Rufus M. Jones, Litt.D., of Haverford College. The general theme, Fundamental Ends of Life, will be discussed in four lectures.

In addition to these courses Principal L. P. Jacks, D.D., of Manchester College, Oxford, and Editor of the *Hibbert Journal*, will give the four Dodge lectures on The Responsibility of Citizenship, President W. D. Weatherford, of the Southern College of the Y. M. C. A. will deliver two addresses on Race Adjustment in America and How Shall I Present the Christian Message to Modern Men? The Alumni lecture, by Professor Lucius C. Porter, of Pekin University, will deal with Spiritual Exchanges in China.

A CHAPLAINS' CONFERENCE

THE REV. H. PERCY SILVER, writing for the executive committee of the Army and Navy Commission of the Church, has sent out the following letter to the Church Army and Navy chaplains:

"The executive committee of the Army and Navy Commission is very anxious to get the chaplains of our own Church, who are serving both in the Army and the Navy, together in a real fellowship conference. It has been decided to hold this conference on Governor's Island, New York City, on the 6th, 7th, and probably the 8th of May. It is our earnest hope that you will make every endeavor to be present. Please make your plans to report to Chaplain Swan at Governor's Island, on the evening of Monday, the 5th of May. This will then give us two and possibly three full days for conference.

"We have no program for the conference, but hope that each man attending will feel perfectly free to bring up for discussion anything out of his experience that may prove helpful to all the chaplains. It is the desire of the Commission that each man serving as a chaplain of the Church will feel the power of the Church and the Church's life more intimately related to his work than has heretofore been the case.

"We are calling this conference not simply to meet one another, but for the larger purpose of relating the Church to her representatives in the Army and the Navy, in the hope of finding a way whereby the whole Church may better interpret her message and express her life through her representatives.

"In the sincere hope that you will find it possible to attend, and with the request that you not only notify me, but also Chaplain Swan at Governor's Island at the earliest possible date that you will be there."

\$30,000 SENT PATRIARCH OF JERUSALEM

THE AMERICAN COMMITTEE on the Preservation of the Sacred Places in the Holy Land, of which Bishop Manning is chairman, announces the transmission of \$30,000 of their funds on hand to the Patriarch of Jerusalem. This is the first contribution from the American Churches cooperating with the Committee towards this important object, and it is hoped will be but the beginning toward the raising of the sum necessary to relieve the Patriarchate of debt and revive its languishing activities.

The loss of revenues from Russian properties, from offerings and from pilgrims, deprived the Patriarchate in the Holy Land of sixty-four per cent of its pre-war income and caused, during the war, the piling up of a debt of approximately two and a half million. The regular recurrent income of the Patriarchate is but \$132,000. After paying the interest on the debt this leaves an assured in-

come of but \$14,000 towards the present \$135,000 budget, which, before the war, required \$400,000 a year. To cover the difference between this practically starvation budget and its meager income, continuous sales of property have been re-

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The People, The Land, and The Book.

Besides this there are several timely and valuable articles by Mr. B. A. M. Schapiro, The Managing Director of the Society, under the titles, "The Doctrine of the Incarnation in the Old Testament," "The Meaning of the Word *Almah*" (Virgin), "The Genealogy of Jesus," and "What The Rabbis Have to Say on the 53rd Chapter of Isaiah."

This is a double number containing 128 pages, and, like the other publications of the Society, is free, upon mentioning The Living Church. Other publications just issued: "The Sure Word of Prophecy," and "The Messiah According to the Old and New Testaments."

From Bishop Gailor

My dear Mr. Schapiro:

I have read your interesting and convincing article on the doctrine of the Incarnation in the Old Testament, and have especially enjoyed your scholarly interpretation of the meaning of "*Almah*."

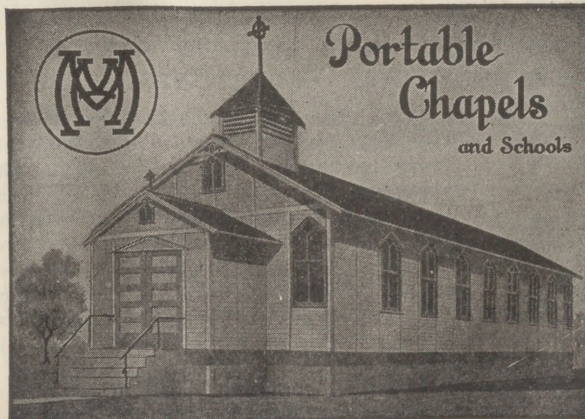
Thank you very much for letting me see the proofs, which I enclose; and I am Very sincerely yours,

(Signed) Thos. F. Gailor
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A GIFT OF \$30,000

DURING a recent visit to Palm Beach, the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, had occasion to tell his congregation of the need of the Cathedral School at Orlando for a music hall. He stated that \$30,000 was needed, and that \$10,000 was on hand in cash and pledges.

The next morning Mrs. Charles D. Vail, an old friend of the Bishop's, surprised and delighted him by handing him a check for the full amount, \$30,000, saying that she wished to erect the hall as a memorial.

CONSECRATION OF CATHEDRAL IN CANAL ZONE

WITH IMPRESSIVE CEREMONIAL the Cathedral Church of St. Luke, Ancon, was consecrated on the Third Sunday in Lent, March 23d, by the Bishop of the Panama Canal Zone, the Rt. Rev. James Craik Morris, D.D.

Many extra chairs were needed to accommodate the congregation which entirely filled the large building, and represented every section of the community. Uniforms of the army and navy were much in evidence, and among those present were Col. Meriwether L. Walker, Acting Governor of the Panama Canal, Major General Samuel D. Sturgis, commanding the Department of the Panama

Canal, of the army, Rear Admiral J. H. Dayton, commanding the Special Service Squadron, Brigadier General Robert E. Callan, Col. Henry C. Fisher, Chief Health Officer, and Dr. John G. South, Minister of the United States to the Republic of Panama.

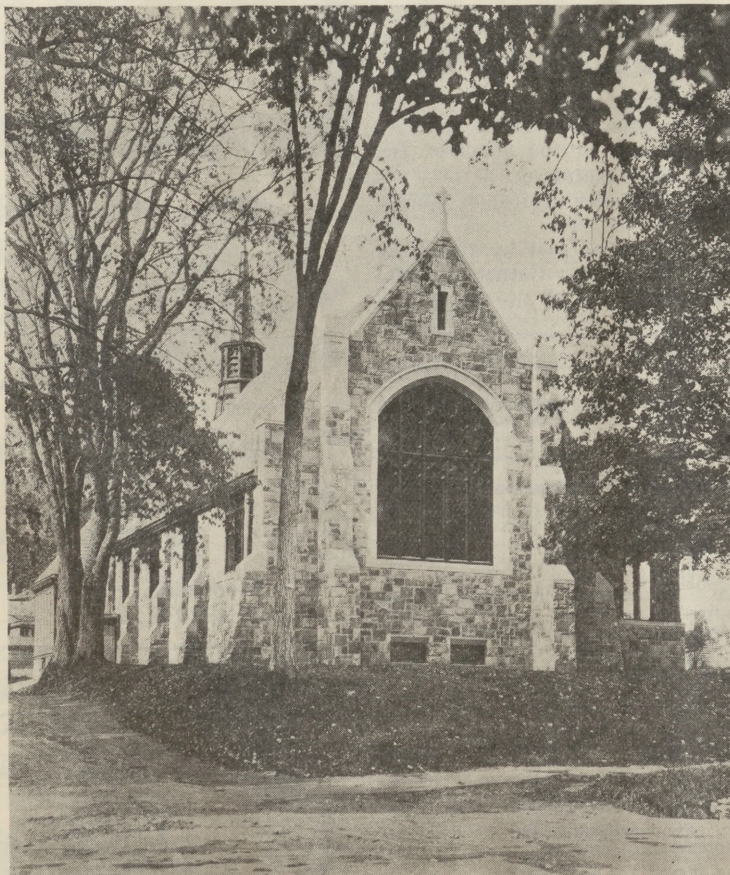
At eleven o'clock the lay members of the Chapter assembled at the main door, which was opened for the Bishop and clergy by Dr. D. P. Curry, senior warden. The twenty-fourth Psalm was recited as the procession moved to the chancel in the following order: the crucifer, the choir, the flag bearer, the Chapter, the clergy, the Bishop.

The clergy present were the Very Rev. Frederic Charles Meredith, Dean of the Cathedral, the Ven. James Lundy Sykes, Archdeacon of Panama, the Rev. E. Hunter Perry, M.D., Canon, the Rev. Arthur F. Nightengale, the Rev. John T. Mulcare, the Rev. Clayton Earl Wheat, Chaplain of the United States Military Academy at West Point, and the Rev. Hubert S. Wood, rector of St. Paul's Church, Watertown, New York.

Mr. Welton E. Johnson, treasurer of the Missionary District, read the instrument declaring the fabric of the Cathedral free of debts and incumbrances, and the Bishop proceeded with the service as provided in the Book of Common Prayer. The Sentence of Consecration was read by the Dean.

At the celebration of the Holy Communion the Bishop was assisted by the Dean, the Archdeacon, and Canon Perry.

The vested choir of over thirty voices sang beautifully the setting of the office in C by Berthold Tours, and the appropriate anthem by Torrance, Lord, I have Loved the Habitation of Thy House. The music was accompanied throughout by piano and violin, there being as yet no organ in the Cathedral. The offering was for the fund for building an organ in memory of the late Major General William Crawford Gorgas, the first lay-



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reader of the Missionary District and a member of St. Luke's Chapel. It is hoped that a contract can soon be made.

In his sermon the Bishop spoke first of the absent friends who were present that day in spirit, mentioning especially Bishop Carson, of Haiti, who for years was Archdeacon of Panama, and who served as a member of the building committee. He expressed the gratitude of the congregation and himself to the great number of benefactors whose gifts had made the Cathedral possible, recalling in particular the late Misses Blanchard, whose legacy formed the major part of the building fund. He spoke of the splendid work of the architects, Hobart B. Upjohn and Meade Bolton, and of the local committee which had given freely of its time and ability.

After briefly sketching the history of Cathedrals he spoke of the many practical ways in which he expected this one to be useful, and pointed out that it was also a parish Church, and, as such, was a place where all sorts and conditions of men should feel at home as in the house of their Father. The Cathedral, with the Cross borne aloft, would be a perpetual witness to the supremacy of Christ and to the reality of spiritual concerns in a part of the world justly celebrated for one of the most brilliant material achievements of all time.

PROPOSED MERGER OF RICHMOND CHURCHES

THE CONGREGATIONS of Grace Church, Richmond, Va., the Rev. W. H. Burkhardt, D.D., rector, and of Holy Trinity Church, the Rev. J. J. Gravatt, D.D., rector, have both voted, in called congregational meetings, in favor of a proposed merger of the two churches. This merger, having now received the approval of both congregations, will be put into effect in the near future. The vestries of the two churches are now at work upon the details of the plan. Under the merger the combined congregations will worship in Holy Trinity Church, and Dr. Gravatt and Dr. Burkhardt will become associate rectors. It is hoped that it can be put into effect by the early summer.

BISHOP OLMSTED BEQUEATHES DIOCESAN HOUSE

THE FINE HOUSE on Park Ave. and South St., Utica, N. Y., which was purchased from General Darling by Bishop Olmsted shortly before the Perkins bequest, is, by the will of Bishop Olmsted, to be known as the Catherine Lawrence Olmsted Memorial, and is to be used as a Diocesan House. The Diocese will also receive two funds, one of \$8,000 for missionary work, and one of \$5,000 for the care and maintenance of the House.

The oil paintings of Bishop and Mrs. Olmsted are to be left in the house, and the library and furniture not desired by the Bishop's niece or her daughter, are given to the Diocese.

GUILD OF DIOCESAN SPONSORS

AN INTERESTING and most useful organization is the Western Massachusetts Guild of Diocesan Sponsors. Each year more than half of the children baptized in the rural field can have no personal sponsors, and so are looked after by the Guild. About four hundred are on the lists at

present. All these children, when they cease to be babies, receive Church reading regularly, with religious instruction included, and each is visited twice a year at least. Tokens of Christmas reach them when that blessed season comes, the gifts being provided by the branches of the generous Woman's Auxiliary of the diocese. The annual budget amounts to some \$500.

ST. STEPHEN'S COLLEGE FACULTY

AT ST. STEPHEN'S COLLEGE, Annandale-on-Hudson, N. Y., it was announced on April 1st that all members of the faculty at present teaching there would return for the coming academic year with two exceptions. The Rev. John M. S. McDonald, M.A., for seven years Professor of Philosophy, has resigned. His place has been filled by the appointment of the Rev. Horatio K. Garnier, B.D. (General and Union seminaries), Ph.D. (Columbia University). Dr. Garnier came to St. Stephen's last year from Hobart College, to supply for Mr. McDonald, who was on sabbatical leave. Mr. Edmund C. Cook, M.A., for five years Associate Professor of Mathematics, has resigned on account of ill-health. In his stead the College has appointed Mr. Alpheus A. Packard, Sr., M.S., formerly instructor at the Massachusetts Institute of Technology, for many years mathematical expert for the Herreshoff Shipbuilding Company, and for the past three years on the faculty at Syracuse University.

It was also announced that Professor Leonell Strong, Ph.D., of the Department of Biology, had been called both to a professorship in a prominent New England college, and to a similar position in Pittsburgh, both of them at much larger salaries than he was getting, but that, while he still held the offers under advisement, it was expected that he would probably remain at St. Stephen's, where he is much interested in the equipment of the new Hegeman Memorial Science Building.

VIRGINIA MOUNTAIN WORK

THE WASHINGTON AUXILIARY of the Archdeaconry of the Blue Ridge held an enthusiastic meeting at the home of Dr. Wm. C. Rives, Washington, D. C., its founder, on Wednesday afternoon, March 19th.

The meeting was opened by the Very Rev. Dr. DeVries of the Cathedral, who spoke of the beginnings of the work. The

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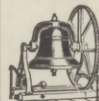
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mountain work was presented by the Rev. Dennis Whittle, of Luray, and the Rev. Frank Persons, of Yancey. Mr. Beale Bloomer, of Washington, spoke of the Order of the Thousandfold. Bishop Rhinelanders was among those present.

The keen interest displayed by the audience was but typical of the widespread interest in the mountains of the South throughout the country.

The Archdeacon, the Ven. F. W. Neve, was ill, and so could not attend the meeting.

UNVEILING OF MEMORIAL TABLET

A MEMORIAL TABLET has been placed in the Mayo Memorial House, Richmond, Va., in commemoration of the gift of the house to the Diocese of Virginia by the children and grandchildren of the late Captain Peter H. Mayo and his wife, both of them devoted communicants of the Church in Richmond. The tablet was unveiled at an informal service conducted by Bishop Brown on Thursday, April 3d, in the presence of some of the clergy of the Diocese, members of the family, and friends of Mr. and Mrs. Mayo.

A CARILLON TO BE DEDICATED

THE NEW CARILLON of St. Peter's Church, Morristown, N. J., will be dedicated and rung for the first time on the afternoon of Palm Sunday, April 13th. The dedicatory service will be in the church at half past four o'clock, and Mr. Frederick Roewe will play upon the carillon from five o'clock until six.

This carillon, which has recently been placed in the tower of the church, comprises thirty-five bells, and is one of the largest and most complete in the United States. A widespread invitation to be present has been extended to Churchmen and their friends.

JEWES ENTERTAIN BISHOP

IMMEDIATELY PRIOR to his departure to the Holy Land and to the Mediterranean countries, the Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, was the recipient of an unusual type of hospitality. He was the guest of honor at a testimonial luncheon tendered to him by twenty-five of the leading Jewish people of Omaha. After complimentary speeches by five men, representing various lines of commercial and professional activities, the old Jewish blessing was invoked upon the Bishop.

Bishop Shayler plans to visit Athens, Corinth, and Rome, and to spend two weeks as the guest of the Rt. Rev. Gorazd Pavlik, Bishop of Olomouc, in the interests of the national Czecho-Slovakian Orthodox Church. He expects to return about July 15th.

MEMORIAL SERVICE TO REV. G. S. WHITNEY

MEMORIAL SERVICES for the Rev. G. Sherwood Whitney, late rector of St. Paul's Church, Augusta, were conducted by the Bishop of Georgia, at St. Paul's Church, Sunday afternoon, March 31st. The service was simple but beautiful, with appropriate psalms and lessons, and with a special musical program. It was attended by many friends of other religious bodies. The Rev. Jackson H. Harris, rector of the Church of the Atonement,

and the Rev. J. M. Wright, the new vicar of Christ Church, assisted in the service, and the memorial address was given by Bishop Reese, who, in paying tribute to Mr. Whitney, said among other things, "Mr. Whitney was not merely a parish priest, but a citizen of this community. He identified himself with its moral, religious, and civic interests. He was ready to serve or to lead as opportunity and duty required, and he filled a large place in the life of the city and in the esteem and affection of his fellow-citizens."

The congregation of St. Paul's expects to realize one of Mr. Whitney's desires by placing a window above the altar in his memory. A committee has been formed to receive contributions which, it is believed, will include donations from scores of people not members of the Church. Already the fund has been started, and contributions have been received without solicitation.

BISHOP JONES PREACHES MISSION

A MISSION for the Life More Abundant was conducted by the Rt. Rev. Paul Jones in St. Mark's Church, Chester, S. C., March 16th to the 23d. The Bishop's addresses caused considerable friendly discussion.

The last sermon of the Mission was preached on Sunday night at the Baptist Church at a union service at the request of the pastors of the town. St. Mark's Church would not hold the congregation.

In addition to the addresses Bishop Jones preached Thursday morning at St. John's, Winnsboro. He also addressed the high school, and was one of two speakers at the annual meeting of the Chamber of Commerce.

BERKELEY SESSION FOR WOMEN

THE BERKELEY DIVINITY SCHOOL will hold a summer session for women students from June 9th to 28th. This is a continuation of the course which was held a year ago, and which proved so successful, that the trustees have voted an appropriation, and the course will be carried out this year on similar lines. Only about twenty students can be received, and membership will be limited to college graduates, or those capable of doing work of a graduate character. The faculty will consist of the following: Dean W. P. Ladd, the Rev. C. B. Hedrick, the Rev. Herbert Parrish, Miss Mary Van Kleeck, and Mr. W. B. Davis.

The aim of the school is well expressed by Mrs. Marguerite Wilkinson, the poet.

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who was in attendance last year, and who has recently written an article for *The Woman Citizen* regarding her impressions.

"The Episcopal Church," she writes, "often regarded as a stronghold of tradition by those who know only its conservative representatives, has begun the higher religious education of women at Berkeley Divinity School in Middletown. Last summer nineteen women assembled there to study great and ancient subjects usually reserved for men.

"This Summer Course for Women was not merely one more religious conference or advanced Bible Class. Courses of that kind had long been plentiful. These women met for the intellectual consideration of important aspects of the Christian faith and a specialized study of the various theological subjects: Church History, Old and New Testament, Apologetics, etc.

"It was delightful to see these grave theological ladies going to chapel in scholastic caps and gowns as the young divinity students go in the winter. It was delightful to listen to their judicious feminine arguments as to the relative merits of Tertullian and Justin Martyr. It was delightful to drink tea with them on the green lawn: and tea was very orthodox at Berkeley. But it was more than delightful. It was inspiring. It is important to know that this work was done last summer, and that it will be done again this summer—important for more reasons than one.

"Religion is drawing closer and closer to science the world over. The relationship between the two is being studied more sanely and reverently than ever before. This makes thought necessary not merely for the clergy, but for the intelligent laity everywhere. Especially is this true in colleges where young people get the best that science and pagan philosophy have to offer and meet the boldest and most brilliant of man's arguments against religion, but often fail to find anything which might sustain them in the faith of their fathers, or enable them to build a greater faith of their own. As a matter of fact, Christian theology should be religiously taught in colleges to women as well as to men; it is not enough to teach it to a few in the divinity schools. But it is a beginning. This course should be especially interesting and valuable to young college women.

"It is not enough, either, that leadership should be able to expound from the pulpit. It is necessary that the laity should be ready to follow and support intelligent and progressive leadership. When they are ready, persecution for an idea's sake will be most unusual, the best of the clergy will be free to say the best things they have in their minds and hearts, and the Church will be authoritative in a new and glorious way."

A TWENTY-FIFTH ANNIVERSARY

IN GRACE CHURCH, Albany, N. Y., on Tuesday, April 2d, there was a commemoration of the twenty-fifth anniversary of the first service, as rector of the parish, of the Rev. Paul H. Birdsall.

At 7:30 A. M. there was a communion of the people at a votive Mass of the Holy Ghost, said by Father Birdsall, who later assisted at a second Mass at 9:30 A. M. At the night service at 7:45, the rector was assisted by his priest associate, the Rev. D. H. Clarkson, and by the Rev. C. O. S. Kearton, of Grace Church, Waterford, and after the Litany, sung in proces-

sion, the anniversary sermon was preached by the rector, who described the happy revolution in the parish which has shifted the climax of Sunday morning worship from the gathering and presentation of the collection at Morning Prayer to the elevation of the Host at choral Mass. Then followed Adoration and Benediction of the Blessed Sacrament, with the rector officiating.

As an anniversary gift, the people made a generous offering for the Priests' Convention at Philadelphia, for which the rector is a member of the Executive Committee.

ALASKAN ALMS TO JAPANESE

A LETTER from the Rev. William A. Thomas, of St. Thomas' Mission, Point Hope, Alaska, to the Department of Missions, on January 10th, says:

"Enclosed you will find a check for \$35.06, which represents the balance of the Communion alms for the year 1923. It is the wish of our people that this amount be their gift to the mission stations in Japan which suffered so terribly. They would send more if they had it. Times are not prosperous with them and, with the drop in the fur market, which we have heard reported, and the poor prospects for the present trapping season, winter and spring will not be easy."

DEATH OF THE REV. NORMAN INWOOD

THE REV. NORMAN INWOOD, a retired priest of the Diocese of Long Island, died at Sierra Madre, Calif., Saturday, March 29th, after a long and trying illness.

The Rev. Mr. Inwood was born in Drogheda, Ireland, in 1883. He was graduated from Wyclif College in 1908, and from the General Theological Seminary in 1910. In that same year he was made deacon by Bishop Burgess and

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priest by Bishop Griswold, and was married to Ellen Amelia Doud, of Brighton, England, who survives him. His first work was in Kansas, going to St. Alban's Church, Brooklyn, in 1913. The next year he became private secretary to the Bishop of Long Island, which post he retained until 1918, when his health broke down completely, and he went to California in search of relief.

A requiem Mass was said for him in the Church of the Ascension, Sierra Madre, by his friend of Seminary days, the Rev. V. D. Ruggles, and the Burial Office was said by the rector of the parish, the Rev. W. M. Shaw.

DEATH OF A MISSIONARY

MISS CLEMENTINE ROWE, for nineteen years a missionary, died at Grace Hospital, Morganton, N. C., on March 18th. Miss Rowe had been a teacher and general worker among the mountaineers, part of the time in Tennessee, later in North Carolina. Several of her interesting articles have appeared in *The Spirit of Missions* from time to time.

NEWS IN BRIEF

CENTRAL NEW YORK—From the estate of the late Sylvester Deering, of Utica, Grace Church and the House of the Good Shepherd in Utica will receive \$5,000 each.—On his ninety-fourth birthday, the Rev. Wm. M. Beauchamp, D.D., senior priest of the Diocese, preached to a congregation of 500 in St. Paul's Church, Syracuse.—Mrs. Esther Beebe, a ninety-two year old communicant of St. John's Church, Oneida, died recently in the Oneida Old Ladies' Home.

DALLAS—On account of continued ill health, the Rev. John Wallis Ohl has resigned the rectorship of Christ Church, Dallas, and upon the advice of his physician, will take a year's rest before attempting to resume work. The vestry, at a recent meeting, elected him rector emeritus.

GEORGIA—Plans for a summer camp for Young People's Service League members on St. Simon's Island, Ga., are being discussed by the Department of Religious Education of the Diocese of Georgia. Endorsement was given to the project by the Bishop and Executive Council at the last meeting and an appropriation was made towards the expenses. The Department is taking up the matter of leaders, and if all details work out the camp is assured.—Eight inter-parochial groups from the four parishes in Savannah are studying a course on *The Rehabilitation of the Church's Work in Japan*, repeating a plan successfully carried out last year, and two groups are studying *The County Jail*, in response to a request of the Diocesan and National Departments of Christian Social Service. In Augusta, in the Church of the Good Shepherd, the Rev. H. Hobart Barber, rector, one branch of the Woman's Auxiliary is studying *Creative Forces in Japan* and the other *Stewardship*, by the Rev. Mr. Kemerer. The rector of this parish is leading a night group in the study of *Jails*. While in Augusta, Mrs. D. D. Taber, temporary field worker for the Diocese, held five discussion group meetings on *Creative Forces in Japan*, and had an attendance each day of between forty-five and fifty women. In St. Paul's Church, Albany, the rector, the Rev. John Moore Walker, is leading weekly, a night group in the study of *Jails*.—The members of the parish of the Church of the Atonement, the Rev. J. H. Harris, rector, are rejoicing in the completion of their parish house, which is already in use and will be dedicated shortly. This is the beginning of new building enterprises, for the contract has been let for restuccoing the church, and work was started the first week in April.

KENTUCKY—The Rev. Franklin Cole Sherman, President of the American Guild of Health, has been conducting an eight day Teaching Mission at Calvary Church, Louisville, the Rev. Harris Mallinckrodt, rector, from March 23d to the 30th, preaching at the Sunday morning services and each evening, on the general topic of God and Spiritual Healing.—A special service was held in the chapel of the Church Home on Thursday afternoon, March 20th, when the Rev. George Craig Stewart, D.D., delivered an address. Dr. Stewart's visit was much enjoyed and appreciated by those who, by reason of age or infirmity, were unable to hear him at the theater or Church services. The Church Home

Guild is endeavoring to arrange a service each week for shut-ins at that institution, with an address by the speaker at the noonday services for that week.—During the past week, the Rev. Frederick G. Budlong, D.D., was the special preacher at the noonday services at Macauley's Theater. The attendance continues to be gratifyingly large, many standing throughout the entire time. Dr. Budlong was also the special preacher at the united service on Friday afternoon, March 28th, at Calvary Church. Immediately preceding this meeting was held the fourth of the special united meetings of the Woman's Auxiliary when an address, *The Debt Eternal*, was delivered on Religious Education by Miss Mary L. Cook, Diocesan Superintendent, and an offering taken for religious education.—The Rev. Charles Ewell Craik, D.D., Dean emeritus of Christ Church Cathedral, recently underwent a serious operation at the Norton Infirmary. His many friends, both within and without the Diocese are rejoicing to learn that he is said to be resting comfortably, and that his progress is favorable.

KANSAS—The Rev. A. H. Brook, rector of the Church of the Covenant, Junction City, has enlisted the services of thirty boys and girls, most of whom are not members of the parish, and has formed them into a vested choir, which is to make its first appearance at the evening service on April 6th. On April 13th the entire evening service will be broadcast by wireless. The young people of this parish have formed a Young People's Social Club, and are of great value to the Church.

LOS ANGELES—The new St. Paul's Cathedral, Los Angeles, is rapidly assuming a finished appearance. The solid brick walls, which were built around the steel frame, have just been covered with cement shot from a cement gun. The slow process of laying a beautiful tiled floor is now under way. The Cathedral House has already been occupied, but the Cathedral itself will not be ready for use until summer.—The March meeting of the Diocesan Men's Club was held at St. Paul's Cathedral House on the 20th. The Very Rev. William MacCormack, D.D., told the story of the new Cathedral, and its plans for effective work in down town Los Angeles.—On March 21st, a clergy conference on the general Church program was held at the Cathedral House, Los Angeles, with Bishop Sanford, of the National Council, and the Rev. B. H. Reinheimer, Executive Secretary of the Diocese of Southern Ohio, as the speakers. The same men addressed a missionary mass meeting held that evening.—The city of Pasadena now has a third church, due to the annexation by the municipality of the Annandale section, which includes the Church of the Angels. Since this attractive church was erected in 1889 it has stood just outside the Garvanza section of Los Angeles. The subdividing of this property gives this church a new opportunity for usefulness. The Rev. Hervey C. Parke, rector of Grace Church, Amherst, Mass., has accepted the appointment of Bishop Johnson to become vicar of the Church of the Angels on May 1st.

MARYLAND—On Sunday, March 30th, ground was broken for the new St. Thomas' Church, on a wide boulevard in Baltimore known as the Alameda Boulevard. The Rev. Charles E. Perkins, rector of the parish, and the Rev. E. T. Helfenstein, D.D., Archdeacon of Maryland, who represented Bishop Murray, were in charge of the special service in connection with the ceremony of breaking ground.

MILWAUKEE—The Cathedral Chapter of the Brotherhood of St. Andrew has placed a copy of the Bible in each cell of the County jail. The Bibles were furnished by the New York Bible and Common Prayer Book Society.

MISSISSIPPI—St. Andrew's Church, Jackson, the Rev. W. B. Capers, D.D., rector, threw

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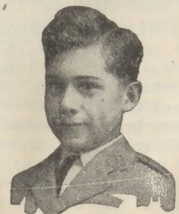
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open, for the first time, the newly completed parish house on March 27th at which time the Rt. Rev. T. DuB. Bratton, D.D., Bishop of the Diocese, said prayers of benediction. The parish house is well arranged for Sunday school and social activities, and for welfare work. It represents only a part of the extraordinary growth of this parish in the last four years.

NEW JERSEY—One hundred and twenty-four members of the Girls' Friendly Society from branches of the northern part of the Diocese attended a very interesting conference at St. Paul's parish house, Westfield, on Monday, March 24th. Mrs. Morton S. Lewis presented the plans for the management of the Holiday House at Island Heights, which were unanimously endorsed, together with the project for the G. F. S. National Center at Washington, D. C. Miss Martha Bullitt, Diocesan Head for Literature, opened the topic of Individual Responsibility, which was discussed by those present, with regard to a member's responsibility to the branch in maintaining its high standard, and the members responsibility in the world, her attitude both to the home and to civic duties, as determining her influence for good or ill. The whole conference proved most helpful to all present.—St. Mark's Church, Hammonton, moved some weeks ago into the building recently purchased, the last services in the old building being held on January 27th. The old church is to be demolished, its location between the two railroads leading from Philadelphia to Atlantic City making it almost useless for purpose of worship. The stones of the old building will be used in the erection of a chancel for the new. The latter was originally the home of the Universalist Church.—Mid-Lent Sunday was the day appointed for the annual examinations for the Bishop's Prizes, in the Church schools of the Diocese. These were in three grades: 1, the Catechism Examination, for those under 12, or up to Grade 6 in the schools; the examination being based on *A Guide to the Church Catechism*, prepared by Canon Lewis, with the approval of the Diocesan Board; 2, the examination on the Holy Scriptures, for the junior high grades (or those not over 14), based upon St. Luke's Gospel; and 3, the Prayer Book examination for seniors, based upon the Liturgy, the text-book for this year being, *Notes on the American Liturgy*, by the Rev. E. J. Perot. The Sunday school convention, at which the Lenten offerings will be presented, and the prizes awarded, will be held, for the northern end of the Diocese, in Elizabeth, on Saturday, April 26th, and for the southern part in St. Paul's Church, Camden, on Saturday, May 10th.—A reception tendered by the Parish of Our Merciful Saviour, at Carney's Point, on April 4th, to the Rev. Charles Bratten Dubell, under whom that work was started in 1915, took the form of a personal oration, to one whose ministrations left an ineffaceable impression upon all those associated with the development of the great powder plant. Those ministrations were interrupted for some two years by the rector's call to service overseas as chaplain during the war.

OKLAHOMA—A new rectory has recently been opened at Norman, where the State University is situated. The Church's work here is under the care of the Rev. B. N. Lovgren, and is very promising.—Another Sunday school has just been opened in the State, that at St. George's Mission, Bristow. The Executive Secretary of the District visited this mission recently and took up the matter of opening a Church school, with the above result. A new clergyman is now at work here, the Rev. C. B. Williams, Ph.D., who has been for some little time past in charge of Nowata and Claremore.—The Rev. Joseph Carden, rector of St. Philip's Church, Ardmore, is conducting a Mission in St. James' Church, Purcell, which for the time being is under his care.—The Presentation Service of the Children's Lenten Offering for Missions is to be held in the Cathedral on Sunday afternoon, May 4th. The Bishop will make the address and present the banners.—The Rev. John A. Gardner, of Christ Church, El Reno, has a branch of the Guild of St. Barnabas for Nurses in which over sixty members are enrolled. The Guild attended the evening service on the Third Sunday in Lent in a body, at which time a number of Associates were admitted.

PITTSBURGH—Experiments will shortly be made at Calvary Church, Pittsburgh, in "musical light." By means of a new device, somewhat different from the clavilux, the musical tones of the organ are accompanied by various intensities and colors of light. If the experiments are successful the device will be made use of at Calvary's Easter services.—The regular monthly meeting of the Woman's Auxiliary of the Diocese of Pittsburgh was held on Thursday, April 3d, in Calvary Parish House, Pittsburgh. The guest of honor was Mrs. Charles R. Pancoast, of Philadelphia, who

has recently returned from a trip to the Orient. Mrs. Pancoast delivered an interesting lecture on Japanese conditions, using stereopticon slides which presented pictures of Japan both before and after the earthquake.—The new branch of the Girls' Friendly Society, started only a few weeks ago at St. Timothy's Church, McKees Rocks, with a membership of ten young women, now has a membership of more than forty. New branches have also been started at St. Mary's Church, Beaver Falls; All Saints', Woodlawn; St. Mark's, Johnston; and All Saints', North Side.

SOUTHWESTERN VIRGINIA—An interesting venture is to be tried by the several religious bodies at Graham, Va., this summer. Shortly after the close of the schools at the beginning of June a daily vacation Bible school will be inaugurated, in which all of the members of the local Ministers' Union will cooperate. While the plans have not yet been completed, it is probable that some teachers will be brought from outside of Graham.

MAGAZINES

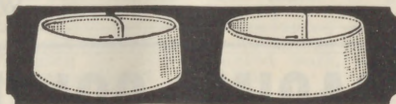
THE FEBRUARY NUMBER of *The Christian East* is full of interesting information with reference to affairs in the several Oriental Patriarchates. Bishop Bury writes an account of a recent trip to Moscow and of his visit to the Patriarch Tikhon, who is now living in confinement in the Donskoy Monastery, and of Tikhon's gratitude to the English for having, as he believes, saved his life. Another article translated from the official organ of the acting holy synod of Russia gives a further interesting account of Church life in Moscow. The Patriarch, although confined to a monastery, continues to exercise great influence among the people. He is outspoken in his denunciation of the "Living Church." He forbids the clergy to take any part whatever in the political life of the country. The people at large are plainly on the side of the old Church. Other interesting articles concern the Present Position of the Assyrian Church, Papal Rome and the Orthodox East, and The Syrian Church of Malabar. The editor speaks enthusiastically of Dr. Gavin's book, *Some Aspects of Contemporary Greek Orthodox Thought*. The Anglican and Eastern Churches Association is rendering the Church a valuable service in issuing a magazine so full of information not obtainable elsewhere.



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Meeting of the General Committee, Thursday, 2:30 p. m. at the Harvard Club, 374 Commonwealth Avenue.

The sessions of the Congress will be held in Ford Hall, Ashburton Place.

Tuesday evening, April 29th, 8:00 p. m.

Address of Welcome

Rt. Rev. William Lawrence, D.D., LL.D.

Fifty Years of the Church Congress

Rev. Roland Cotton Smith, D.D.

Wednesday, Thursday, and Friday mornings,
10-11:30 a. m. Round Table Discussion.

I The Person of Christ in the Thought of Today

1. What Do the Gospels Teach Us?
Rev. Burton S. Easton, D.D.
Rev. George A. Barton, Ph.D.
2. How Far Is the Language of the Conciliar Decrees Relevant to Modern Thought?
Rev. Frank Gavin, Th.D.
Rev. Kirsopp Lake
3. The Creeds
Rev. Angus Dun
Rev. M. Bowyer Stewart

Wednesday, Thursday, and Friday mornings,
11:30-1 p. m. Round Table Discussion.

II Christian Marriage

1. Divorce and Remarriage
Rev. Milo H. Gates, D.D.
Dr. Katharine B. Davis
2. Birth Control
Dr. Louis I. Dublin
Dr. Robert L. Dickinson
3. Eugenics
Rev. Robert P. Kreidler
Dr. Howard J. Banker.

POPULAR MEETINGS

Wednesday afternoon, April 30th, 3:00 p. m.

The Value of Auricular Confession

Rev. Selden P. Delany, D.D.
Rev. Percy G. Kammerer, Ph.D.

Thursday evening, May 1st, 8:00 p. m.

The Christian Approach to the Solution of Industrial Problems

Rev. John Howard Melish, D.D.
Mr. William H. Barr
Miss Mary VanKleeck

Wednesday evening, April 30th, 8:00 p. m.

Shall We Discontinue Making Creeds a Rquisite of Church Membership?

Rev. George C. Foley, D.D.
Rt. Rev. Arthur C. A. Hall, D.D.

Friday afternoon, May 2d, 2:00 p. m.

How Shall the Church Deal with Fundamentalism?

Judge Augustus N. Hand
Mr. Rosewell Page