



# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIV

MILWAUKEE, WISCONSIN, APRIL 17, 1926

No. 24

## The Revised Prayer Book

EDITORIAL

### Is Jesus an Historical Person?

BY THE REV. ELWOOD WORCESTER, D.D.

### Parochial Evangelism, I.

BY THE REV. HARRY LEE SMITH

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## THE LIVING CHURCH

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HERE ARE the closing words of A. S. M. Hutchinson's new novel, *One Increasing Purpose*:

"Lardy," she said, "You are wearing one of Sim Paris' ribbons!"

"I am," said Lardy, "and shall. I went to hear him last night. He had got his caravan on Clapham Common. The man with the lamp, they call him; and talk about crowds! There must have been hundreds who couldn't have got near enough to hear. I heard. And he came at the end to handing out those ribbons. I took one and stuffed it right here. You know what it means—it means just, I went to church with my mother as a kid; I shall be buried by the Church; in between I am dashed if I scoff at the Church. I may not be this, that or the other thing; but I am dashed if I am ashamed to own up to the faith I was born in and look to die in. This shows I am not ashamed of doing that. Wherefore . . . ." and he waved his fingers at his ribbon.

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## EDITORIALS & COMMENTS

### The Revised Prayer Book

THE end of Prayer Book revision is now in sight. The publication of the volume, *The Revision of the Book of Common Prayer, 1925*,\* as directed by General Convention, enables us to visualize the changes completed and those still awaiting ratification. It is commonly accepted that the process of revision is to be completed at the General Convention of 1928. This is the time, therefore, to review the whole matter, and discover whether the revision, with or without the portions awaiting ratification, ought to be deemed acceptable to the Church. Are we ready, now, to close the revision?

On the whole, what has been adopted, almost without exception, is good. The addition of definite prayers for the departed is alone worth the long continued inconvenience of being without a standard text. The Burial office is very greatly improved and the office for Burial of a Child supplies what has proven a serious lack heretofore. The new Visitation of the Sick provides excellent material for use at the sick bed, much improved over what went before, though scarcely likely to be used often in full. Matrimony is improved by the removal of ambiguities. The Prayers and Thanksgivings are very greatly improved. The variations in the use of the psalms probably abolish the theoretical reading of the psalms continuously through the month, but undoubtedly lead to more appropriate selections. The daily offices are not greatly changed, but the few changes are improvements. The Holy Communion, excellent before, will be still better after the alterations awaiting ratification are adopted.

Of the material still awaiting final action, most of it is good. We are not enthusiastic over the combination of the three baptismal services into one, but the one is an improvement on what had gone before. The Offices of Instruction and the shorter form of Family Prayers are good. Most, but not all, of the proposed changes in Collects, Epistles, and Gospels are improvements; some few of the new collects show little co-ordination between the address and the petition, and the petition is sometimes weak.

A good many small changes yet remain to be made in the interest of literary beauty. It is probable that the commission will be given authority to make such

changes according to their discretion at the conclusion of revision. On page 110 substantially the same rubric is printed near the top and again at the bottom of the page. This is due to the fact that the first was adopted as new matter but the repeal of the second was overlooked. On page 226, in Communion of the Sick, the rubric at the top of the page enumerates portions of the service to be used, without changing to the revised order of the service. By a curious anomaly, the Gospel for the Fifteenth Sunday after Trinity (page 186) and that for Thanksgiving Day (page 194) are the same passages of Scripture, but one is taken from the American Revised and one from the Marginal Readings version. There is nothing to indicate where the special Collects (pp. 48, 49) are to be used.

There are some instances of atrocious English: "prosper the means made use of for their cure" (p. 43); "This collect" (of First Sunday in Advent) "is to be repeated every day, after the other Collects in Advent, until Christmas Day" (p. 179).

Whether the authority of a literary committee can extend to all these matters, or whether the anomalies must remain as blots upon the new Prayer Book if they be not lawfully changed by two successive Conventions, it is difficult to say. Probably the final literary committee must determine the matter for itself.

Then there are some disappointing failures to secure improvements that had been anticipated. The Confirmation service is practically unchanged; the misleading expression, "ratifying and *confirming* the same"—using the verb *confirm* in a sense that confuses the child, since its use here does not refer to the rite of Confirmation—is not altered. The unsatisfactory character of the Confirmation service was one of the reasons given, if we recall rightly, for entering into this extensive revision; its unsatisfactory character remains.

We do not refer to losses of what might have been, such as a table of "days of commemoration," or a specific recognition of the practice of reservation, because the failure to secure these indicates simply that the Church is not yet sufficiently unanimous to agree on particular language for these proposals. We doubt whether adverse votes on either of these measures de-

\* Morehouse Publishing Co., Milwaukee; paper, \$1.00, cloth, \$1.50.

noted anything more than disagreement in details; but such disagreements undoubtedly exist and cannot be reconciled in connection with the present revision.

**B**UT there are some blots in the revision that can scarcely be called literary and that, in our judgment, must positively be corrected, even if correction should delay the publication of the new standard Prayer Book.

I. We are not willing to acquiesce in the loss of the rubric providing for a Communion hymn; though whether the old rubric should be restored, or the proposed rubric introducing the *Agnus Dei*, with provision for an alternate hymn, should be adopted, would depend on the choice of the next Convention. The latter substitute for the old rubric was, it will be recalled, preferred by large majorities in both houses at the last Convention; but owing to causes that have been explained, whereby a quorum in the House of Bishops was all but broken, and the will of the great majority was defeated by six negative votes, the proposed rubric with the *Agnus* was defeated after the old rubric had been repealed. If this must stand permanently, it must be a permanent monument to unfaithfulness where the Church has a right most to expect faithfulness.

A Communion hymn in this place, be it the *Agnus Dei* or another, is a reminiscence of the hymn sung by our Lord and His disciples as they approached the Mount of Olives after the institution of the Holy Eucharist, the only specific instance of the singing of a hymn mentioned in the Gospels. Through the liturgies of the ages the *Agnus* in this place was invariable. Dropped from the English Prayer Book in 1552, it is one of the special glories of the American book that provision for singing a hymn, though without mention of the *Agnus*, was restored in our original Prayer Book.

The use of the Communion hymn was thus mandatory until the revision of 1892. Then, plain, early celebrations of Holy Communion without music having come into vogue, the rubric changed to a permissive form, but we doubt whether anywhere in the American Church, Holy Communion is ever celebrated with the assistance of a choir, be it ever so humble, without the singing of a Communion hymn. Whether it be the *Agnus Dei* or another is a matter of choice.

Tentative legislation in 1922 repealed the old rubric providing for a hymn and substituted the *Agnus Dei* preceded by the rubric: "In the Communion time may be sung the following, or some other Hymn or Hymns." How the repeal of the old rubric was ratified in 1925, but the *Agnus* with the rubric that was to accompany it failed, has already been told. Large majorities of those voting, in both houses, testified to the very general preference of the substitute for the old rubric; and nobody had proposed that provision for any sort of Communion hymn be eliminated.

Shall it be said that the use of a Communion hymn will continue as a matter of course? So it would in the vast majority of churches. But just enough people still hold that "omission is prohibition" to introduce here an element of confusion and, perhaps, of partisanship. One bishop, not even waiting for revision to be completed, has already charged his diocese that the use of the hymn must immediately be discontinued. We simply cannot acquiesce in closing the revision with no form of a Communion hymn retained.

II. We feel bound to ask for a less unwieldy provision for administration of Holy Communion by intinction. We do not here raise the question as to whether any such provision is wise; since it was so de-

termined in 1925, let us seek to have the necessary rubric more satisfactorily expressed. As now tentatively adopted, a rubric to appear at the end of the Communion service is to read:

"[Any Bishop may, under proper conditions, authorize the administration of the Holy Communion by intinction, in which case both sentences of administration shall be used" (*The Revision*, etc., p. 178).

Turning to the last page of the Holy Communion (p. 77), and seeking to frame a rubric concerning intinction in language harmonizing better with what goes before, we beg to submit the following, to be placed, not last, but after the third of the final series of rubrics:

"[If the Priest shall deem grave cause to exist whereby Holy Communion may more suitably be administered by the method of intinction, with the consent of the Ordinary he may so administer it in reverent manner, placing the consecrated Bread, dipped into the Cup, upon the tongue of the communicant, in which case he shall say:

"The Body and Blood of our Lord Jesus Christ, which was broken and shed for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving."

III. The substitute for the present rubric restricting the use of the Burial office seems to us not only unhappily expressed, but seriously objectionable. It reads:

[To be inserted first among the rubrics at the end of the Burial office in place of the present first rubric at the beginning:]

"[It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ. Provided, that in any other case, the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this book, as may be fitting" (*The Revision*, p. 227).

The first part of this rubric was intended to preclude the reference in the present rubric to those "who have laid violent hands upon themselves," recognizing the distinction between suicide sane and suicide insane, and that the office is entirely proper for the latter; and the second part to indicate that those for whom the office is inappropriate may still be buried by our clergy with the use of other forms. The intention is good.

But we submit that no minister is qualified to rule specifically who are of "the faithful departed in Christ" and who are not. We see here the opportunity for the gravest mischief. The separation of sheep from goats at death is not the function of the Church on earth. The burden may not lawfully be placed upon the clergy, and if one of them should determine, under the terms of the proposed rubric, that a particular person, for any reason whatsoever, were not of "the faithful departed in Christ," he would almost deserve deposition. ANOTHER than the parish priest conducts the necessary assize by which the question is determined.

The second part of the rubric would render unlawful the service provided for such cases in the *Book of Offices* and similar services that are occasionally used, because they are not taken wholly from the Prayer Book. Even selections from the Bible, not appearing also in the Prayer Book, would be made unlawful. The second part of the rubric therefore is scarcely less objectionable than the first.

This proposal could be defeated simply by failure to ratify, and that would, in our judgment, be the best thing to do. But if it were felt that the existing rubric carries with it too broad a restriction, we suggest that there be added to the language of the present rubric this qualification: ". . . or who, being of sane mind, have laid violent hands upon themselves." Certainly

this but expresses what is the invariable interpretation of the language.

Here, we submit, are three instances in which the need for further revision is so imperative that the Church cannot overlook it. It is proper to say that the Joint Commission was responsible for none of them, the second and third consisting of amendments hurriedly constructed and offered from the floor during debate—a most perilous way by which to revise the Prayer Book. Careful study may reveal other serious defects.

To make correction of any of them demands a tentative vote in 1928 and a final vote in 1931. Must we, then, choose between leaving everything concerning the Prayer Book still open until 1931, or closing revision with these defects, such as will be a permanent reproach upon the Church in our generation?

We believe a third alternative may be suggested.

After ratification of [most of] the proposals calling for final action in 1928, let General Convention provide for the Standard Prayer Book of that year, and for printing editions of the Prayer Book in accord with the new standard.

But let tentative action be taken also providing for a second Standard Prayer Book, to be completed in 1931, in order that these three defects, with any others of great moment that may be discovered, may be corrected.

Let the Joint Commission, and other Churchmen, very carefully scan the services as now printed, and see whether other really serious defects demand correction. We shall be glad to have any others pointed out.

It will, no doubt, be a disappointment to all Churchmen if the revision cannot be finally closed in 1928. But we doubt whether any single Churchman will be willing to carry any one of these defective provisions permanently into our revised book. The choice, then, must be between entire postponement of the permanent standard, or the makeshift of separate standards of 1928 and 1931.

Which shall it be?

We invite the Joint Commission and the people of the Church to give the matter their most careful thought.

### ACKNOWLEDGMENTS

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M. F. M., St. Paul's Church, Milwaukee, Wis. (for Armenian children) .....	10.00
In memory of M. D. G. ....	5.00
	\$20.00

#### ASSYRIAN RELIEF

A. T. and J. M. H. (for Assyrian children at Iraq) .....	\$ 8.00
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### THE PREACHING OF DOCTRINE

WE OFTEN hear people decry the preaching of doctrine. How different is St. Paul's attitude. With a world waiting for the Gospel, he was constantly insisting on the doctrinal basis of Christianity. But with him creed and character are brought together, dogma issues in life. Creed was important if it led to conduct.

Did he insist on the essential deity of Christ? Yes; but see how he gives it a practical bearing on life: "Let this mind be in you which was also in Christ Jesus, who being originally in the form of God thought it not a thing to be grasped to be equal with God, but emptied Himself and took upon Him the form of a servant and was made in the likeness of man." Did he preach Jesus and the Resurrection? Yes, but with the lesson: "If ye then be risen with Christ, seek those things which are above." If he is teaching the doctrine of the Holy Spirit, it is to urge that we are "the temples of the Holy Ghost," who makes our bodies His dwelling place—a spiritual home made pure by temperance and self-restraint.—*Bishop Fiske.*

### WORLD CONFERENCE DELEGATES ELECTED

Living Church News Bureau  
New York, April 9, 1926

BY authorization of General Convention, the Commission on the World Conference on Faith and Order at its meeting in New York City on April 8th, elected the representatives of the American Episcopal Church to attend the World Conference, to be held in Lausanne, Switzerland, July 31st to August 21st, 1927. There will be ten representatives in all, but three will serve *ex officio* because they are members of the Continuation Committee of the World Conference, leaving seven to be elected. The complete list is as follows:

#### Ex-officio:

- Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, and chairman of the Continuation Committee.
- Rt. Rev. William T. Manning, D.D., Bishop of New York.
- Mr. George Zabriskie, of New York, treasurer of the Continuation Committee.

#### Elected:

- Rt. Rev. Edward L. Parsons, D.D., Bishop of California.
- Rt. Rev. James DeWolf Perry, Jr., D.D., Bishop of Rhode Island.
- Rev. W. Cosby Bell, D.D., professor of the History of Religion and Systematic Theology at the Virginia Theological Seminary, Alexandria, Va.
- Very Rev. Hughell E. W. Fosbrooke, D.D., dean of the General Theological Seminary, New York, N. Y.
- Rev. B. Talbot Rogers, D.D., rector of St. Matthew's Church, Sunbury, Pa.
- Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, Milwaukee, Wis.
- Dr. William C. Sturgis, educational secretary of the Department of Missions of the National Council.

The Commission found itself embarrassed by the large number of possible representatives, all with distinguished qualifications, from which it had to make a selection. A special committee, appointed in 1926 to secure suggestions from all parts of the Church as to names that ought to be considered, brought in a list of seventy-nine names. These were carefully studied, and a list of nominations prepared by the Executive Committee a month prior to the election. The meeting at which the election took place was the regular Easter week meeting of the Commission, and was well attended. Bishop Lloyd presided in the absence of the President, Bishop Manning, who was confined to his house by illness.

The treasurer reported generous gifts towards the World Conference of \$1,000 from Mr. Robert C. Pruyn, of Albany, and \$3,000 from Mr. John Nicholas Brown, of Providence. He pointed out that the world-wide extent of the movement and the great expense involved in the holding of such a gathering would require the raising of a considerable sum to carry the project through.

The movement for a World Conference on Faith and Order was initiated by the General Convention of the Episcopal Church in 1910. Eighty-five other Christian Communions throughout the world have now given their official adherence, and last summer at a meeting of the Continuation Committee (which was appointed in 1920 at Geneva to represent these Churches jointly) it was decided to call the World Conference to meet in August, 1927. There will be about 500 representatives, allotted to the various Churches in proportion to their membership, in no case exceeding ten from any one Church. A draft agenda has been prepared, to serve as the basis for discussion in 1927. Copies of this and other literature about the movement can be had free from the Secretariat, P. O. Box 226, Boston, Mass.

### THE DIVINE HELPER

Father Omnipotent, who yearning seek'st  
Our earthly life with life divine to fill,  
Give us of Thy abounding power that we  
May in Thy strength be strong to do Thy will!

O Jesus, Saviour, Lover of mankind,  
Who, though we sin and wander, lov'st us still,  
Help us of Thee to learn compelling love  
And, loving Thee, to love to do Thy will!

O Holy Spirit, teaching us to know  
Both how to choose the good and shun the ill,  
Inspire us with wisdom from above,  
That guided by Thee we may do Thy will!

SUSANNE ALICE RANLETT.

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE RESURRECTION AND THE CHURCH'S MISSION

April 18: *The Second Sunday after Easter*

### THE MISSIONARY COMMAND

READ St. Matthew 28.

WITHIN a few decades after Jesus' death Christian communities had been established in almost all the larger cities of the Mediterranean world. No time of corresponding length has ever since witnessed a more zealous or more successful missionary endeavor. Half of the first century had scarcely passed before Christianity had become a force with which the world recognized that it had to reckon. Had we no records of the Resurrection of Jesus we should be at a loss to explain the origin of so dynamic a power as primitive Christianity. We should have agreed that its occasion must have been extraordinarily great, even though it were unknown. As it is we have the explanation of those who participated in the Christian movement. They said that Jesus had risen from the dead, and that He had personally laid upon them the task of evangelizing the world. That they set about the task, with an almost unvarying consequence in hardship and suffering, is eloquent testimony to the fact that they themselves believed what they reported.

April 19

### THE CHARGE TO ST. PETER

READ St. John 21:1-19.

ONE is struck with the transformation of St. Peter. We remember that it was he who denied Jesus. We remember, also, that it was he who stood a few months later before the same Sanhedrin which had condemned Jesus, and bore courageous testimony to Him. St. Paul shows St. Peter in an unfavorable mood of vacillation in his letter to the Galatians, but assured tradition has it that the apostle gave his life for the Lord in Rome. In the end his character is stabilized. He is "that stoutest of the twelve, St. Peter." St. John has given us the clue to that recovery, or it may be, that transformation. St. Peter was a man personally entrusted with a mission. In his hard battling for Christ, he remembered the risen Master who had greeted him upon the shore of Galilee, and had said to him, "Feed my sheep." He would have said with St. Paul, "Woe is me if I preach not the Gospel."

April 20

### THE CHARGE TO ST. PAUL

READ Acts 9:1-16.

IT was St. Paul's boast that he was the apostle to the Gentiles. That apostleship he made good through a life of extraordinary effectiveness and incredible suffering. That he should be leading such a life at all seemed to him amazing. He, the persecutor of Jesus Christ, was spending his life in preaching Christ. All he could say about it was that it was inevitable. It was none of his own planning or choosing. The risen Jesus had met him on the Damascus road, and had given him this special work. Notice how constant this analysis of the first missionary consciousness is. Look behind the missionary endeavor, examine its motives, and you get back to the Jesus of the Resurrection. It is well to remember this. That effective testimony to the Resurrection of Jesus is still being given. Every church that is planted upon a western plain, or in the forest of Africa, is part of the living witness to the power and the truth of the first Easter Day.

April 21

### THE LIVING CHRIST

READ Revelation 1:10-20.

HAD the apostles gone to the world with a message of a Jesus who had lived and passed, they would have found that many had been before with a similar message. The world

was full of the disciples of dead masters. The apostles' supreme message was that Jesus Christ was alive. The religion which they preached was not tinged with reminiscence. It was not a harking back to the past. It concerned a very vital present. It was this quality of immediacy which gave their Gospel power to attract. The living Christ gave men the assurance of coming into touch with God. The same character of preaching today will win men.

April 22

### THE APOSTOLIC ASSURANCE

READ I Timothy 1:1-12.

I KNOW Him whom I have believed." "It seems to follow, then, that the Resurrection experience, the enthusiasm and the fire that burned in the early Church, the sudden transformation of the scattered and bewildered little band whose hopes had been blasted by the cross into a united and serenely confident company of missionaries, prepared to face death for their living Lord, can be taken as some evidence for the truth of what they believed. It seems to me to be conclusive evidence that something astounding happened, and that they did see Christ, and did actually talk with Him, and did actually touch Him, and never forgot it. Unless I believe that, the story of the early Church, and indeed the whole subsequent history of Europe seems intolerably difficult to explain." —*Studdert Kennedy*. It was the glowing certainty in the fact that Jesus had triumphed over death which the first disciples communicated to others, and which was the secret of their missionary success.

April 23

### THE HOPE OF THE RESURRECTION

READ I St. Peter 1:1-9.

GIBBON remarked that Christianity won the world through its preaching of immortality. It probably did. What men want to be assured of is that life has a meaning and an ultimate purpose. They want to see a possible solution of its enigmas of pain and suffering. They actually want a reasonable basis for hope. It was just this which Christianity gave them. Men's thoughts were turning everywhere in the ancient world to immortality as a relief from the weariness that was settling down upon men's spirits, and the doubt that was clouding their minds. Speculation regarding immortality there was plenty, but it lacked conclusiveness. In Christian preaching they caught the ring of certainty. In it immortality was lifted out of the realm of dubious debate. It was presented as a fact assured by the experience of Christ, and confirmed again by the believer's personal experience of the risen Jesus. The world saw in Christianity a vigorous hopefulness. Men are almost pathetically eager to share in hopefulness. That is why every age of religious life which has affirmed the future life has been an age of missionary accomplishment.

April 24

### THE POWER OF THE RESURRECTION

READ Philippians 3:1-14.

IT may be taken for granted that no preaching is worth the while which does not make living a strenuous endeavor. Primitive Christianity in its insistence upon immortality made its moral demands severe. It challenged men to live life as if it were at every moment morally significant. The assurance of the future life gave men a power to respond to its demands. The effort of moral and spiritual living was felt to be justified. It was said recently by a large employer of men that those in his employ who were believers in the future life were noticeably more reliable than those who did not believe. Their conviction lent a power to their daily living. An age in which the future life has received emphasis in preaching has always been an age of moral vitality.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHAT an interesting example of brilliant thinker, technical expert, special pleader, stimulating controversialist, master of English, writer of amusing jingles, and theological and ecclesiastical amateur, is Hilaire Belloc! With much that he writes I find myself almost wholly in agreement, with much in violent disagreement, with some things in amused suspension of judgment. I can readily believe that it was his personal influence as a friend of Chesterton, that was responsible for Chesterton's submitting to the papal see. For if one is ready to grant the unbounded claims of the man, and the altogether authoritative nature of his reasonings and conclusions, such a consequence would be inevitable. Unfortunately, one must criticize; and criticism is fatal to Mr. Belloc's authoritative expositions. For example, I have just been reading with delight *The Cruise of the Nona*, in which the writer mingles alternate strata of topography and description with philosophical comments on men, manners, and things, all colored in rather curious fashion by the presence of something which he calls "Catholicism." With the book so far as it is a record of a real cruise in a real boat, I have nothing to do; it is interesting, though not especially informing to a man who is no seaman. But with his ecclesiastical philosophy I have a great deal to do; and the one point that I have to make against it is, that his "Catholicism," as he defines it, and as he applies it to every kind of problem, (sometimes where it fits, and sometimes where it does not fit) is a limited and mutilated concept. His "Catholicism" comes from Rome, it is inseparably wrapped up in the fabric of Roman domination. Mr. Belloc assumes that everything worth while in all the world, came from the Romans; all the civilization of the British Isles, for example, is a Roman inheritance. Now that is all very well as a fairy story; but the hard cold facts are quite otherwise. Undoubtedly we do owe a great deal to the Roman Empire. But that debt is mingled good and bad; and the survival of Roman imperialism in matters religious is by no means an unmixed good. Even if it were altogether true that imperialism, baptized, confirmed, and ordained, has a right to appear among Christian folk in the guise of the Roman Papacy, still there would remain the question about the eldest branch of the Holy Catholic and Apostolic Church; And there I quote Dr. Neal, I think, who says somewhere, "All the tide of Roman claims foams out in impotence against the rock of the Orthodox East."

But not the Orthodox East only; there are other Churches which have been separated from the main body of the Byzantine Church, and yet which preserve this witness. I went the other evening, for example, to a service of the Armenian Church. That claims, proudly and humbly, to be the oldest national Church in the world, and I think the claim is well founded. But there has never been a day when the authority of the Bishop of Rome was recognized by that Church; and because of its isolation among the mountains of Armenia, and the barrier of an unfamiliar tongue, it heard scarcely anything of the early controversies which the claims of the Roman Pontiff aroused. As the stately Armenian Bishop ceased from praising God in the sonorous and clanging accents of his own tongue, and turned toward the American congregation to bear witness of the primitive simplicity, which the Armenian Church has always preserved in worship and doctrine, I bethought me how never, in the whole history of the Universal Church, has there been a nation and Church so tried and sifted by martyrdom as theirs; and my eyes filled with tears when I remembered the magnificent stories of priests and laymen, and children, who have witnessed a good confession against the accused persecution of the murderous Turks. Belloc forgets that altogether. His "Universal" means only the territory adjoining the Mediterranean Sea, and a few outlying provinces.

When we come to other fields, though those are not entirely without a bias and coloring against which one has to be warned, and to beware, it is refreshing to see with what delight and intellectual agility Belloc makes havoc altogether of certain stupid, but almost universally accepted, delusions concerning science and history. For example. Speaking of the atomic theory, he says:

"Granted that hypothesis, we can give the measurement of the supposed atom and investigate its qualities. But, having begun with an hypothesis, each new stage of investigation depends on a further hypothesis; a second built on the first, the third on the second, and so on . . . till you get to the exceedingly hypothetical electron. Strictly speaking, pure science stops at the first phenomenon ascertainable by the senses, the change of two into a third, and of the third back into the two. All the rest is but a scaffolding of presumption built upon the supposed nature of that change. It has not attaching to it proof so conclusive that the possibility of an opposite cannot be imagined. It is not science. It is further true that with each stage in hypothesis the element of probability, however high, is less than it was in the last stage; the tenth of ten successive guesses, each reposing on the last, is less sure than the ninth; the ninth than the eighth. But the academies do not grasp this evident truth; they live by imaginaries which they affirm to be things. And that is why one of the wisest of the moderns launched that decisive phrase, 'the bankruptcy of science'; that is, the bankruptcy of promises advanced by false modern science. The great Ferrero quarrels with that famous phrase. Yet, he himself, has written one more damning; for he writes: 'the men of the Nineteenth Century thought they knew everything, and they knew nothing.'"

So in his admirable comments upon the pseudo-history which begins before there are written records, and the construction of an imaginary order of society, based upon that pseudo-history, Belloc anticipates some of Chesterton's witticisms in *The Everlasting Man*.

Belloc is never afraid to express his prejudices and to draw all the consequences which come naturally from them—some which do not come naturally from them. For example, in speaking of the Dreyfus case, he lets it be seen, plainly, that he believes in the guilt of Dreyfus, and that in the face of all the evidence accumulated on the side of the innocence of the man. But he adds that the Great War would never have come if it had not been for the Dreyfus case, since that wrecked entirely the French system of military intelligence, and so enabled the Germans to make their advance by way of Belgium, against all the French anticipation. So, too, he shares the prevailing fear of that dreadful bugaboo, Free Masonry; he has no doubt, whatever, that Free Masonry is one with ancient Free Masonry; and he speaks of that most blessed act, the suppression of the Knights Templar, in terms of ardent admiration. It saved Europe, he says, though for a moment Free Masonry threatened all our lives. Which reminds me of an excellent Roman Catholic ecclesiastic, who assured me once that, in Masonic lodges, Satan was invoked and adored, and sometimes appeared. When I remarked that I had never seen that manifestation in any Masonic lodge where I had sat, he queried (with a certain embarrassment) how far I had advanced in the Masonic hierarchy. Learning that I had only gone through the Royal Arch, he sighed with relief, and said: "Ah, that's it; the devil only appears to the persons in the highest degrees of all." Which is to laugh!

Nevertheless, *The Cruise of the Nona* is a good book for taking up and putting down at pleasure. It is nothing like so interesting as *Four Men*, nor so profitable as *The Jew*; it is quite as disconnected as all of Mr. Belloc's novels are. But having said so much, I do not hesitate to recommend intelligent readers to read it, even though they must carry a rather large saltcellar to season some of his statements.

HOW UNSAFE it is to use terms with which one is not familiar, appears in the announcement from Vancouver, Washington, that in the Woodland Park M. E. Church Candlemas services will be held early Christmas morning.

# Near East Relief and Religious Education

By the Rev. H. H. Spoer, Ph.D.

Foreign-Born Americans Division, Diocese of Michigan

ON February 8th, in New York, a conference was held by "Near East Church Representatives and American Agencies working in the Near East" for the purpose of conference upon the Religious Education of the children under the charge of the N. E. R. The desirability was presented of the coöperation of the Eastern and Western Churches, and also of that of the various agencies, both native and foreign, already at work upon the field.

It was voted that the Rev. Dr. Emhardt, as representing the Protestant Episcopal Church, should serve in an advisory capacity to the several agencies interested, and in regard to the teaching to be given. As Dr. Emhardt represents the National Council of our Church, as Secretary for Europe and the Near East, we may venture to feel that we may now look forward, for the first time, to active participation in the Religious Education of the many thousands of children of the old Churches.

Upon my return to America from the Caucasus and Turkey, in the autumn of 1921, after two years of work in the N. E. R., I several times discussed with Mr. Voris, the Assistant General Secretary, the question of the Religious Education of the thousands of children who were passing through the various orphanages, and which, as a matter of principle, as well as of many years of experience in those countries, I felt convinced ought to be upon the lines of the faith of their forefathers. He fully agreed with me upon the point, but it was not, at that time, possible to carry it into practice for reasons which need not be discussed. Moreover, as he truly said, "You could not teach a dead child." It was obvious that the first necessity was the care of the body. Nevertheless, the words of the Armenian Patriarch in Constantinople still rang in my ears: *We are infinitely grateful to the people of the United States of America for the care of our children, but the Church has lost a generation.*

In a valuable article published in the *Churchman*, November 28, 1925, Mr. Voris has well shown the important influence which the children, brought up by the N. E. R., will inevitably exercise in the countries to which they belong—trained as they are in ideas, habits, and modes of thought which are far in advance of their future surroundings. To every department of life they will bring something which will make its mark for evil or for good. The Oriental temperament, speaking in general, is active, attracted by novelty as such, and, above all, inquiring.

Only those who have intimate knowledge of the Near East can realize the vast bearing of religion upon life. A man is Greek, or Russian, or Armenian, by religion rather than by race; the date on a tomb-stone is that of the Patriarch rather than of the Ruler; marriage, education, the administration of the law of the land, even daily matters such as food and diet, are under the control of the Church.

The children for whom we have made ourselves responsible in those distant lands will show the effects of their teaching and training through their *religion* to an extent we of the West can but faintly understand. One cannot but feel that a great responsibility would be incurred should we subtract from the possibilities of the future usefulness of these children, by training them upon lines which would separate them from their own Church instead of uniting the influence that is theirs to exercise, with that of an organization so wide in its reach.

That it should be by our disregard for the hereditary faith of the children to whom we have sent material relief, that "the Church has lost a generation," is a terrible reproach, which—God be thanked—it now may be possible, four years later, at least in some degree, to remove.

The N. E. R. has decided, with wisdom which our Church cannot fail to welcome, that the hour has struck for restoring the relation between the lambs of the fold of the Oriental Churches, and the shepherds whose right and whose duty it is to care for them.

On account not only of the natural conservatism, but also of the inexperience of the clergy of the older Churches in regard to modern methods of education, the work of the religious teaching of the children brought up by the N. E. R., under modern conditions must necessarily be carried out under the supervision of men who have a thorough knowledge of the history and theology, as well as of the mentality, of the peoples with whom they have to do. Such supervision, it seems to us, would have to be supplied in large measure by the clergy of the Episcopal Church, and this for many and obvious reasons.

It is our Church which has received, from the Oriental Churches, the torch which she has borne aloft for well-nigh fifteen hundred years. It is we who share with them the heritage of the liturgies, collects, and hymns, which are associated with names almost as familiar to us as to them, such as St. Chrysostom of Constantinople, St. John of Damascus, St. Sabas of the Jerusalem Patriarchate, St. Clement of Alexandria, and many others. It is we who are with them in the fullness of sacramental teaching; in the symbolism and mysticism, the appreciation of which is inherent in the Oriental temperament; it is we who, in our church buildings, in the details of worship, have the means of expressing thought and sentiment upon lines to which their own hearts and memories respond.

In order to be faithful to the spirit of the Eastern Churches, as well as our own, the essentials of an appeal to the temperament of those for whom this education is intended must, of necessity, take the form of the teaching of sacraments and of biblical dogma. This is a matter upon which one might greatly enlarge did space permit; one which to such of us as have had the privilege of many years contact with the Oriental Churches in their own surroundings, admits of no question. One cannot but feel that it is a valuable testimonial to the sympathy and vision manifested by the recent committee organized by the N. E. R., that they appear to have recognized this point of view.

The question naturally arises, what is likely to be the attitude of the Orthodox clergy themselves in this connection? how far will they be disposed to coöperate with us in this matter of Religious Education? I may perhaps be allowed to refer to my own experience. In 1910 the Orthodox Archbishop of Beirut expressed his earnest desire that I should superintend the education of the young in his diocese, but my work at that time lay in another direction. In 1922 the Ecumenical Patriarch assured me of a personal welcome if I would undertake educational work in connection with the Orthodox Church in Constantinople. He offered me the use of one of his churches, and expressed the hope that I would interest myself not only in schools, but also in the work of the colleges for the training of teachers and of priests. The general uncertainty of conditions in the Near East at that moment, however, made it impossible to carry the matter further.

As to the practical working of such coöperation I may instance that when I went to Erivan, the capital of the Republic of Armenia, in the Caucasus, as District Superintendent of the N. E. R., in 1919, almost my earliest thought was to place the six thousand Armenian children in my care under the teaching of their own Church. I found the Catholicus of Etchmiadzin somewhat wanting in sympathy as to the proposal of coöperation in the work of Religious Education, but after he came to understand the attitude of the Episcopal Church toward the Eastern Churches, I received his whole-hearted support and that of the Archbishop of Erivan. When I was in Baku, as District Commander under Colonel Haskell of the United States Army, the Allied High Commissioner, I was in intimate relations with, and had the friendly coöperation of, the Armenian Archbishop, who supported my work in regard to Religious Education in every possible way.

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TO PRODUCE CHARACTER, education must call to her assistance religion.—*Ex-President Hadley of Yale.*



# Is Jesus an Historical Person?

A Sermon Preached in Emmanuel Church, Boston

By the Rev. Elwood Worcester, D.D.,

on January 3, 1926

I INTEND to speak today for the first time in my life of our reasons for believing in Jesus as an historical person. This is a fact which we usually take for granted and which we have a right to take for granted. During the past few months, however, a Bishop of our Church (Bishop Brown) was deposed by the General Convention chiefly for the expression of his doubt that Jesus ever existed as an historical person. More recently one of the most eminent rabbis of American Judaism (Dr. Wise) has been roundly berated by his fellow rabbis and has been threatened with punishment for venturing to say in a sermon that he "no longer regards Jesus as a mythical person as he had been taught to do, but as an historical character whose moral teachings ought to be followed by Jews as well as by Christians." From the outcry that followed, one would suppose that Dr. Wise had betrayed a sacred duty and had wronged all Israel.

I have a profound respect for the feelings and the good qualities of the Jews, but when it comes to their challenge of the existence of Jesus Christ, they cannot wonder if Christians also are interested in their surmises.

From what source did they and Bishop Brown and others derive this singular and highly objectionable idea? From four or five books written by an American, an Englishman, Edward Carpenter, two Germans, and a Frenchman, who are all mythologists, whose pleasant fancies ought not to be applied to the persons and facts of history. I shall not try to make you acquainted with these works. They would only irritate you. They all develop the same theme—namely, that the Being we know as Jesus Christ never existed on earth in a human form nor led a human life, but that He is an ideal figure, according to some the creation of the spiritual longings and aspirations of His times, according to others a new embodiment of an old nature-myth in which a divine Hero suffers and is slain and rises again. The American mathematician, William Benjamin Smith, believes that a long series of such persons was worshipped in the East from time to time and that they all were called Jesus. Of course, he offers no evidence for this fancy.

Kalthoff conceives that the whole character and life of Jesus were created by the Church. This conception rests on a certain view of history, namely that great and sweeping moral and social changes do not proceed from individuals, but from masses of men, the view I believe to be the very reverse of the truth. It is easy to say the Church created Christ. It is less easy to answer the question—who or what, then, created the Church? And if the Church were able to create the marvelous figure we encounter in the Gospels, why, having brought forth the Gospels, did she lose her creative power so that in her whole vast literature there is no other writing which remotely resembles them?

If this were true we should expect the most ideal and the least human portraiture of Jesus to come first and the more human qualities to be added artistically afterward. On the contrary, it is our bold, human, harsh, realistic Gospel of Mark which comes first and the most ideal and philosophic Gospel of John which comes last.

Neither of these attempts sets forth the myth-making power of mankind on a grand scale. This was reserved for a real mythologist, the great Babylonian scholar, Jensen, who takes the old Babylonian nature myth of the adventures of Gilgamesh and Eabasi and the goddess Ishtar—thinly veiled personifications of the sun, the moon and the planet Venus, and tries to find counterparts to their exploits in the life of the Lord.

Mythologists are well known to be incorrigible in the application of their theories. They have no sense of reality. They live in a world of imagination. Give them a name which dimly

reminds them of some other name, an event like climbing a mountain or going to sea, or seeing the sun rise, which most men experience at some time of their lives, and with the help of parallel columns they will find the most marvelous resemblances between the most remote persons and things. By their arts almost any man who ever lived could be proved a symbol, an ideal, a myth.

Without consulting Archbishop Whately, I think I could construct a better argument than Jensen's to prove that Napoleon Bonaparte never lived.

Using the philological methods of the mythologists, it is easy to see that the name Napoleon is only a modification of Apollo. It is true it begins and ends with an N and contains an inconvenient E, but that ought not to disturb strong minds. So he may be regarded as an incarnation of Apollo, the sun god. Having been born on the island of Corsica he rose, like the sun, out of the sea, and having run his course his sun set on the opposite side of the heaven on another island, St. Helena. Napoleon had seven brothers and sisters who revolved about him, derived all their light and sustenance from him—the seven planets. Napoleon had twelve marshals corresponding doubtless to the twelve months of the year.

By such arts one can prove anything and I am surprised that our Hebrew brethren should surrender their reputation for sanity and sagacity by committing themselves to such aberrations. All honor to Rabbi Wise if he has seen the light.

NOW, without further prelude, let us pass on to our subject and ask what historical evidence we have for our Lord Jesus' existence and place in history. In making this inventory I must ask your indulgence. I do not wish to make this an unduly long sermon, and I shall therefore consider today only the witness of those who were not Christians and leave to another occasion the witness of our scriptures and the words and deeds of Christ. I cannot pretend to be able to exhaust this subject. I have prepared this statement as I could find the time as one of the duties of a busy week.

But I know enough to be aware that the doubts which deprived Bishop Brown of his orders and which appear to be obsessing the minds of many persons beside the Jews are not well founded and whatever my knowledge or my ignorance I do not intend to keep silent any longer when the question of the human existence of Jesus is raised every day in the papers.

In listening to the roll of witnesses outside of Christianity, that is to say the Jewish and Roman writers of the first century who unmistakably allude to Jesus as a person, you may be disappointed and even startled to find that the roll is so short and that the witness is not more full and explicit. Still, have we a right to expect more? Up to His thirtieth year, according to all our Christian accounts Jesus lived a life of the utmost obscurity in an utterly unimportant town of despised Galilee, known to His townsmen only as a young carpenter. His disciples were young, unknown men. His public ministry, according to the Synoptic Gospels, lasted one year, in the course of which He visited Jerusalem once only a few days before He was crucified as a malefactor. He wrote nothing. Under these circumstances is it probable that He would have received much attention from the world's historians of the next few decades while His cause was still in its infancy? Further, we should recognize that the authors on whom we have to depend were either proud, aristocratic, narrow-minded Romans who despised what they regarded as base Oriental superstitions, or jealous, hostile Jews. So that, if for the time being we exclude the testimony of friends and depend only on that of enemies, we have no right to expect much more than we have. The real proof of Jesus' existence is to be found in the Gospels, in St. Paul, and in the Church.

One man indeed we might look to for a clear unshakable statement in regard to Jesus, especially as he has given us a splendid and perfectly authentic picture of John the Baptist. I mean, of course, the Jewish historian Josephus who was born only about thirty-seven years after Jesus and who wrote freely of his times. If Josephus had written about Jesus as he wrote about John the Baptist, the question we are discussing this morning could have never arisen. It is hard to believe that the historian who wrote so graphically of the movement of John the Baptist wrote nothing about the movement of Jesus which at the time he wrote was so much more important. Very likely responsibility for this loss, which all educated Christians deplore, rests with a Christian, not with Josephus. Probably Josephus did write something in regard to Jesus, but some later Christian scholar, not satisfied with what Josephus had written about his Lord and thinking to honor Jesus by a forgery, struck out the passage and added one of his own which Josephus could not have written, unless he himself were a Christian, not a Pharisee.

The famous passage occurs in the 18th Book of Josephus' *Antiquities*, the third chapter, the third section. The words are these:

"At this time lived Jesus, a man full of wisdom, if one may call him a man. He performed unbelievable deeds, and was the teacher of those men who are willing to accept the truth. He drew to Himself many Jews and many of the heathen world. He was the Christ. Through the accusations of our leaders Pilate condemned Him to the death of the Cross. Yet those who had loved Him even now were not unfaithful. On the third day He appeared to them again alive, as divinely-sent prophets had foretold, along with thousands of other wonderful things. To this day the people called Christians, who derive their name from him, have not ceased."

Although this passage is contained in every manuscript of Josephus' works which has come down to us, no reputable scholar known to me believes it genuine. It is possible that it contains a few words written by Josephus, but its priceless evidential value is lost. So by trying to do good by crooked ways we do evil.

Did Josephus, then, bear no witness to the fact that Jesus lived?

There is another brief passage in the *Antiquities*, which is open to no such objection as the first, in which Josephus casually alludes to the Lord, cites Jesus by name as an historical person, and gives an account of the death of the Apostle James.

"He (the chief priest Ananus) called the Council together for judgment and brought before them the brother of Jesus who was called the Christ, James by name, along with several others, and condemned them to be stoned."

This evidence is the more valuable because of its casual character and because it contains nothing which Josephus might not have written. Here Josephus, far from regarding Jesus as a mythical person, speaks plainly of His family relations. This is the James whom Paul in Galatians calls a pillar of the Church and to whom, in First Corinthians, he says Jesus appeared, after his resurrection. His death occurred A. D. 63 and is fully described by the old Church writer Hegesippus. We have, however, another independent Jewish witness to the existence of Jesus, of which I should like to remind our Jewish friends, in that strange conglomeration of Jewish wisdom and folly known as the Talmud, which Renan calls "a bad book."

The earliest parts of the Talmud are believed to date from the first Christian centuries and in them the name of Jesus is mentioned not infrequently.

Laible in his great work, *Jesus Christ in the Talmud*, has brought to light forty-one such passages. Most of these allusions are, of course, derogatory. They exhibit both ignorance and malice, but no doubt is ever expressed in the Talmud as to the fact of Jesus' human existence. His mother and His birth are frequently alluded to in objectionable terms. Joseph and Mary Magdalene and the Lord's disciples are mentioned again and again. His miracles are discussed and not denied, though they are ascribed to magic. His death is recounted and also His claim to be the Son of God.

The earliest of these references appear to date from a time when Christianity and Judaism were not entirely separated, as in the later portions of the Talmud whenever Jesus' name is mentioned, the malediction follows: "May his name and his memory be blotted out." One does not feel such hatred for a myth.

I SHALL conclude this study by citing the few brief passages in classical Roman writers of the first century in which the name of Jesus is mentioned.

In the year 64, about thirty years after Jesus' death, the Emperor Nero is believed to have taken it into his head to set fire to Rome. The people were deeply incensed and Nero began to look around to see if there were not other persons more hated in Rome than he was. He thought of the innocent Christians and, collecting all of them he could find, possibly St. Paul among the number, he put them to death with hideous tortures for the amusement of the people.

Commenting on this vile act, the great historian Tacitus remarks in his *Annals* (XV. 44.)

"In order to suppress this superstition Nero exposed and visited with the most exquisite punishments those whom the people call Christians who, on account of their misdeeds were hated. The founder of this name is Christ, who, in the reign of Tiberius, was put to death by the Procurator Pontius Pilate. This corrupting superstition suppressed for a moment, broke out again, not merely in Judea, the home of the evil; but also in Rome whither all horrible and shameful things flow together from all parts of the world and find acceptance."

Certainly no Christian wrote these words, nor apparently did Tacitus get this information from Christians, but from Roman sources. These words bear witness to the name of Christ, if not of Jesus, as the founder of Christianity, to the time and place of His death and to the fact that Jesus suffered under Pontius Pilate in the reign of Tiberius. He also informs us that at this time, only about thirty years after Jesus' death, great numbers of His followers were to be found in Rome.

Suetonius, a younger contemporary of Tacitus, in his famous *Lives of the Caesars*, in describing the reign of the Emperor Claudius, says, "Claudius expelled the Jews from Rome because, at the instigation of one Chrestus, incessant tumults occurred." Chrestus is not a Jewish name and no such person is known. Most probably Chrestus is a misspelling of Christus. The incessant tumults he alludes to are probably the attacks of Jews on their fellow-countrymen in Rome who acknowledged Christ.

In his life of Nero Suetonius alludes to Christians again as a race of men addicted to "a new and vile superstition."

In the year 103 Pliny the Younger, a younger contemporary of Tacitus and one of the most lovable of men, had been sent by the Emperor Trajan to be Governor of Pontus and Bithynia in Asia Minor. There he found himself confronted with the difficult problem of what to do with the Christians who refused to offer sacrifices and to pay the usual divine honors to the Emperor.

Among his delightful letters the most interesting is one in which he asks his royal master for instructions on this subject. In the course of this letter he says that when he had summoned certain men and women, accused of the crime of being Christians, "They affirmed that their whole guilt and error lay in the fact that on a stated day they assembled before dawn and addressed a prayer to Christ as to a divinity, binding themselves with a solemn oath, not for the purpose of any wicked design, but that they should never commit any fraud, theft, or adultery, nor to falsify their word, nor to deny a pledge when called upon to deliver it up. After which it was their custom to separate and then reassemble to eat a common harmless meal."

This is probably the first time that a Roman of good birth and breeding thought it worth while to inquire into the crime of being a Christian, and this is what he found. I am sorry to add that Pliny, wishing to satisfy his curiosity further, put two young Christian slave girls to the torture. From them he learned nothing but their heroic faith.

Such, as far as my knowledge extends (and I imagine you wish it had not extended so far) is the whole evidence of Christ's century outside our canonical New Testament and the writings of early Christians of the human existence of Jesus—Josephus, the Talmud, Tacitus, Suetonius, Pliny. If there are other witnesses, I should be glad to be reminded of them. They are few and their witness brief and scanty. Yet when we remember the obscurity and the brevity of Jesus' earthly life, we have no reason to wonder, except in the case of Josephus, and perhaps his witness was destroyed by a Christian. Of course these scanty references are not our reasons for believing that Jesus lived. Proof for this He Himself rendered in words that could not be counterfeited, in deeds that changed the course of history, and the meaning of life. Yet these literal

allusions to Christ and His people, taken wholly from the lips of contemporary enemies and indifferent persons, are sufficient to prove that He lived a human life and died on the Cross under Pontius Pilate. At this date this question ought not to be raised. We can regard the vagaries of mythologists with indulgence. They can convince no one who does not wish to be convinced, but we should expect more common sense on the part of our realistic Jews.

A century ago a similar attempt was made to resolve Gotama Buddha into a mythical person, an attempt which utterly failed. How much more perverse and foolish it is to raise this question now after all the scientific work that has been done in the New Testament in regard to the Lord Jesus, about whom a hundred times as much is known as we know of Buddha.

To some of you such a careful, truthful statement as this may seem irrelevant and useless, but to me no work is irrelevant or useless which helps to establish the reality of the Lord.

Perhaps today, better than ever before, we can understand why in the Apostles' Creed we still say, "He suffered under Pontius Pilate, was crucified, dead, and buried." This is the Church's reply to every mythical theory, and her documentary evidence of the human life and death of her Lord.

## RECOMMENDATIONS

### FOR SUPPORT OF RELIGIOUS EDUCATION IN THE PROVINCE OF SEWANEE

Report of Committee appointed by meeting of Bishops and Deputies of the Province of Sewanee in the General Convention of 1925.

THE undersigned Committee, appointed by a meeting representing unofficially the whole Province of Sewanee, desire to make public its report on the matter committed to it, viz., the financial needs of the provincial Department of Religious Education. The last General Convention discontinued the appropriation of \$5,000 per annum to the Department. This for a time threatened to break up the Province's educational program, since the above appropriation constituted over half of the Department's total budget of \$8,000.

A meeting of all bishops and deputies of the province to the General Convention was held in New Orleans, during the Convention. This meeting decided that the work of the Provincial Department of Religious Education is of so great value both to the Province and to the whole Church that it ought to be carried on without impairment of its efficiency. The undersigned Committee was appointed by this meeting to devise ways and means.

Since the General Convention there have been the following developments in the situation.

1. The National Council has passed a resolution "approving and endorsing the work on behalf of religious education conducted by the Province of Sewanee and asking the Executive Council of said province (under the provision of Canon 54) to carry on its task of promoting religious education within the Province of Sewanee."

2. By a rearrangement of the provincial budget, agreed to most generously by the other provincial departments, the Department of Religious Education will receive a larger proportion of the provincial revenue in 1926 than in the previous year, and has an expected income of \$5,500 to meet a budget of \$8,000. This budget is exactly equal to that of 1925 and provides for the work of the Educational Department on a scale of about half of its present needs.

This Committee will make efforts to secure personal contributions toward the \$2500 needed to meet the Educational Department's budget. One member of this Committee has already pledged a substantial contribution. . . .

This Committee suggests to the provincial Department of Religious Education that it might with propriety ask for special offerings and gifts in support of its work from the parishes and Church schools of the province, the Young People's Service Leagues, the Woman's Auxiliary, the Church Clubs, and other organizations, and this Committee believes that such an appeal would meet with a hearty and generous response . . . . .

WILLIAM MERCER GREEN  
WILLIAM H. MILTON  
GARDINER L. TUCKER  
Z. C. PATEN  
CARROLL JONES.

## CLEVELAND SOCIAL SERVICE CONFERENCE

PLANS are now practically completed for the sixth National Conference on Social Service of the Episcopal Church. The meeting this year will be held at Cleveland, Ohio, immediately preceding the National Conference of Social Work, and will begin on the afternoon of Saturday, May 22d, and run through Wednesday afternoon, May 26th.

The Department of Christian Social Service has taken over New Amsterdam Hotel as its center, which is just across the street from Trinity Cathedral. Room and board will cost from four dollars per day, up. Reservations should be made directly with the hotel. The meetings will be in the parish hall of the Cathedral.

Special excursion rates can be obtained from the railroads for the period of the conference.

Two important subjects are to be taken up for discussion: The Problems of the Modern Home, and The Local Jail.

Among the leaders who appear on the program, Miss Gordon Hamilton is a trained case worker of many years' experience and is on the faculty of the New York School of Social Work; Miss Sarah Ivins, a graduate of the New York School of Social Work and also a member of its faculty, covering the subject of mental hygiene, is the director of social service for the Bureau of Children's Guidance; Mr. Walter W. Pettit is the assistant director of the New York School of Social Work. The Rev. John W. Suter, Jr., is executive secretary of the Department of Religious Education.

Mrs. Kate Burr Johnston, the outstanding woman in the struggle toward better jail conditions, is the commissioner of the State Board of Charities and Public Welfare of North Carolina, and is doing a difficult and remarkable work throughout that state in compelling better conditions in the county institutions. Five prisoners in the last six months have been killed in convict camps. A superintendent of the chain gang has been charged with the death of two prisoners under his charge. Mrs. Johnston is leading in the movement to correct these and many other iniquities in prison conditions.

Mr. E. R. Cass, general secretary of the Prison Association of New York, is a leader in efforts to make the county jail a better institution.

Mr. John A. Fitch, who will lead the round-table discussion on the general subject of Industrial Relations and the Church, was for nine years a member of the staff of the *Survey*, editor of the Industrial Department. In 1924-25 he was lecturer in economics at Columbia University. He has written a book, *The Causes of Industrial Unrest*, one of the best published statements of the problem of industry.

The Rev. J. O. S. Huntington, D.D., superior of the Order of the Holy Cross, all his life has been a pioneer in standing for the social responsibilities of the Church. He was one of the organizers of the Church Association for the Improvement of Labor, the earliest organization of its kind.

### TENTATIVE PROGRAM

#### Saturday, May 22

- 3:30 P.M. Business meeting  
a) election of officers.  
b) appointment of committees.  
c) presentation of credentials.  
4:00 P.M. Reception.  
8:00 P.M. Service of Preparation at Trinity Cathedral.

#### Sunday, May 23

- 8:00 A.M. Corporate Communion at Trinity Cathedral.  
2:30 P.M. Social Service Mass Meeting. Sermon by Bishop Rogers.

#### Monday, May 24

- 9:30 A.M. Social Service Devotions. Rev. J. O. S. Huntington, D.D., O.H.C. Trends in Social Work. Mrs. Bertha F. Hooper. Problems of the Family: What We Learn From Its Financial Problems. Miss Gordon Hamilton. What We Learn From Its Mental Hygiene Problems. Miss Sarah Ivins.  
8:00 P.M. In Its Relation to the Rest of Society. Prof. Walter W. Pettit. What We Learn From Its Religious Problems. Rev. J. W. Suter, Jr.

#### Tuesday, May 25

- 9:30 A.M. Conference of the Executive Body. Social Service in the Diocese and Parish. Suggestions from interesting projects; discussion.  
2:30 P.M. The Local Jail. Mrs. Kate Burr Johnston. Mr. E. R. Cass.  
8:00 P.M. Round Table Discussion on Problems of Industry in Relation to the Church. Led by Prof. J. A. Fitch.

#### Wednesday, May 26

- 9:30 A.M. Rural Work. Reports from the various group meetings: Girls' Friendly Society, Church Mission of Help.  
2:30 P.M. Work in Church Institutions. Possible Provisions for Those in the Evening of Live. Miss Dorothea P. Coe.  
City Missions: Seamen's Church Institute.

# Parochial Evangelism

By the Rev. Harry Lee Smith

## I.

THE American Church has never been characterized by a zealous program of evangelism. In this respect it has been unlike both the denominations on one side and the Roman Catholics on the other. Its ritualistic and conservative aspect precludes the adoption of an emotional program of evangelism; and the lack of a strong, centralized organization reaching into the family and educational life of its adherents, has prevented that method of growth.

The Church has no great societies or orders for specializing in evangelism, and the average priest feels he has neither the time nor the aptitude for advancing this particular side of the Church regime, except as he finds it possible in carrying on his manifold duties as a parish priest. Many priests have allowed it to become neglected because they believe it calls for a peculiar equipment, which is only partially true in that it lies within the power of anyone to acquire that equipment.

Should each parish priest only shepherd and hold Church families, it must necessarily follow that with losses by death and falling away, the Church must eventually fail. The urge then for carrying on this side of the priestly calling cannot be over estimated. It is not only necessary for the life of the Church but also fulfills the supreme command of our Lord.

### FAILURE OF THE AMERICAN CHURCH

Bishop Gailor, in a recent address, characterized the American Church, and indeed the whole Anglican Communion, as being too conservative and self-satisfied. He did this in his own inimitable way, but of course it is not a new arraignment. We have been accused of that before, indeed we have admitted it. In spite of our frankness and more or less indifference, since the fault remains, it has hurt the Anglican Communion.

It is difficult to over-estimate the value which might have accrued had John Wesley's Methodist movement been incorporated into the Church. It was a great evangelistic as well as spiritual awakening. Though he was not lost to the Church, his Methodist society was, and instead of this enthusiasm becoming absorbed into the life of the Church, it was driven out and thrown into the arms of Calvinistic theology to become a series of denominations.

The new American Church formed after the Revolution had added handicaps. The first of these was its heritage. There remained after the separation the whirlwind of hatred for England and things English. There was likewise the detestation of everything Roman, and so Catholic, because of earlier persecutions. Another burden was that of the name which the founders saw fit to attach. Imagine overwhelming the infant Church with the appellation "The Protestant Episcopal Church in the United States of America"! The founders, no doubt, felt justified in using the word "Protestant" to disarm suspicion of Romanism, and of using the word "Episcopal" to characterize the Church, and perhaps in a burst of unnecessary patriotism appended the "United States of America." How much could have been avoided had they simply and rightfully named it "The American Church!"

The greatest mistake of the American Church was the lack of missionary zeal. Through the period when denominations were being formed and established in America and spreading like wildfire, the Church retained its conservatism. From being, by far, the strongest religious body in America at the time of the Revolution, it had so far lost ground by 1830 that but one American citizen in 416 adhered to the Church.\* At that time the tide slowly began to turn, and the Church to take advantage of missionary opportunities, until by 1920 the proportion of Church people in America was 1 in 93.\*

The advantages of the early American Church were not sufficiently realized. At that time the Colonies were overwhelmingly English. What more reasonable than, while English Colonists were establishing an American nation, they also

establish a great American Church. The leadership of the young nation was then in the Church; and had the wisdom and foresight of that leadership, so ably manifest in establishing the nation, been used in the Church, it could have been firmly planted from coast to coast as the nation expanded. Part of these opportunities may still be realized.

In practically all governmental organizations there is a peculiar sympathy with the Church and a trust in her representatives; and perhaps the same might be said of the denominations, but we have a long way to go to regain the ground and the prestige lost from 1789 to 1830, and even down to our own time. The Church happily is awakening to the need for evangelism, a want so great that every effort should be made to bring the Church once more to the front, not only that it may be called the wealthiest and best established, but also that it may be characterized as the largest Church in our nation.

### THE PRIEST'S PERSPECTIVE

"For which of you desiring to build a tower, doth not first sit down and count the cost, whether he hath wherewith to complete it?"

So everyone who decides for the priesthood ought to examine himself, as happily the Church teaches us to do, in our devotional life, to see what the needs of the calling might be, and to prepare himself to meet those needs. So too, the older and more experienced priest ought constantly to examine himself lest he lose sight of the goal of Christianity, that is, of conquering the World and bringing people into Christ's Kingdom.

There are various motives that inspire individuals as they enter the priesthood, and who are in the priesthood. There are those who enjoy the services, who like the ritual and take a sincere delight in officiating in the services but have little interest, and, as they think, no talent for the pastoral side of the priestly calling. Of course, in a large parish where there are several workers, there is room for such a priest, but in the main, one must look forward to the prospect of being the only worker in some small parish. He must be both priest and prophet. He must be both shepherd and evangelist. In fact, as St. Paul says, "he must be all things to all men." He must do this for the future of the Church, but most of all because it was Christ's supreme command to all his followers. "Go ye" may mean *Stand ye*, but it certainly means more.

To convince oneself of this, he need only return to the ideals of the early Church. It was the province of the Apostles to do the evangelizing. They soon, however, appointed and ordained the presbyters and the deacons, but these also immediately showed an aptitude for the same work, and St. Stephen especially is mentioned as one full of the Holy Ghost, who did many signs and wonders in spreading the boundaries of the Church. The ordained members went far and wide in their evangelistic efforts, and they left to the lay members the task of shepherding the flocks, which practice was carried on for some time; but most of all the early Church felt the call of preaching Christ to the world, for the conviction of sinners, their repentance, conversion, and baptism.

Whatever the priest's particular tastes and desires may be, he must plan on extending the Kingdom if he is to become an efficient part of the great effort. To do this he must have a sincere desire for convincing others of the truth. He must have, as we say, "a thirst for souls." Greater than this, however, is a supreme desire to do God's will first, last, and always, a complete surrender to God, which means "Not my will but thine be done," "Wherever I am to go, or whatever I am to do, I am willing."

How can this be done? How may one, to the fullest of his powers, carry on the work of Christ? Simply by neglecting no department of the Kingdom. If he is priest of a small parish, with all responsibility, he will find that his activities lie not alone in reading the services, but also in spreading the per-

\**Living Church Annual.*

sonal net, in establishing contacts with a definite purpose both with adults and with children, and this purpose will be to bring lost sheep into the fold.

Unless he have this great purpose, even his priestly ministrations will be less efficient, for his personality will lack the complete power which Christ means to give His ministers on earth.

#### THE PART OF PREPARATION

It is obvious that no one can save others who himself is not saved. The first preparation for parochial evangelism must be within the heart of the worker himself. He must not only feel the need of salvation in himself and in others, he must have experienced the true repentance. He must be thoroughly converted. Not only is it necessary to be converted himself before he will have the enthusiasm and the desire to convert others, but also he must be able to speak from experience.

To continue the preparation, he must live a life of consecration. This means that he must be devoted in his zeal and the surrender of his life to the cause. He must, perhaps, not only be ready to make sacrifices for Christ's sake, almost always he must actually have made, not one, but many. He must have fought the fight with himself, and have gained the victory, before he can carry the conquest beyond. The means of this are the will, Christian Practices and Sacraments, and a *life of Prayer*.

#### THE POWER. WHENCE COMETH IT?

"Every good gift and every perfect gift is from above, coming down from the Father." "I can of myself do nothing."

How little we realize our own weakness when it comes to transforming a sinner into a useful Christian, is manifested by how little even the best of us use the powers we have at our command. Our own work without God's help lacks both sincerity and the Christ-given power which crowns it with victory.

A striking example of this was a person who had set out sincerely to do Christian work. He was eager to be a successful personal evangelist. His life was not without effort, but it was certainly without favorable result. After years of concentrated effort in calling and speaking to individuals, he determined to throw himself entirely on the strength of God and to resolve firmly on getting results. This he did. Many hours were spent in prayer; not only prayer for purity and strength, but positive prayer for named individuals. Presently his efforts began to bear fruit, and finally, the year following the adoption of this new method, a method of continual prayer and consecration, the results obtained were astonishing, both to his colleagues and to himself.

It is apparent, then, that the evangelistic priest must carry the Christ spirit. If he is talking of himself and of his own power, there will be no interest shown by his hearers; but, if after calling on the Spirit and attaining that power, he then proceed to win others, the results will be astounding.

It is needless to say that the chief desire of a consecrated priest will be to see new souls added to the Kingdom of Heaven, and the joy that power brings will be inexpressible. There is a peculiar and genuine satisfaction over winning a single individual through personal effort, that is never apprehended by the addition of communicants through the machinery of the parish. This power and joy not only will not come except through long consecration and effort, but also is not retained except by the same directed effort. Strangely, but perhaps wisely, God does not give one sufficient power at any one time successfully to carry on a life's work. He must continue to ask and receive that power, and as he gain each new addition of strength, followed by successful effort, there will be recurring joy at seeing his efforts bear fruit.

Not long ago a parish priest was thoroughly discouraged. There was a profound lack of interest among his communicants. His church was almost empty. His Confirmation classes consisted of ten or a dozen members; children sent by faithful parents, a wife or husband persuaded by the other member of the family. Eventually he decided to adopt a plan of parochial evangelization. He resolved to prepare himself, and never to enter a home and carry on a conversation without a definite effort at evangelism. His Confirmation classes immediately jumped to forty and fifty members, and the church attendance has grown accordingly.

[Concluded next week]

## AROUND THE CLOCK

By Evelyn A. Cummins

ONE Professor Behterev, of Leningrad, has announced great progress in the study of "electro-magnetic waves" thrown off by human beings and in the use of these waves for thought transmission. He believes the experiments may lead to automatic thought transmission. It is claimed that seventy per cent of his experiments in thought transmission have been successful.

The A. P. quotes a certain Dr. Chakhovsky, of Moscow, as saying that he had found Professor Behterev's claims to be true and this particular scientist said, "The more accomplished a man is, the better he transmits and the worse he receives." It looks as though the world might be an awkward place to live in after a while, if this is true.

Think what would happen whenever one was bored, or thought the sermon too long, or wondered in Guild meeting how Mrs. Parker happened to pick out such a homely and unbecoming hat, for instance. (Parker is more of an adjective than a name in some cases, and the Parkers are not by any means confined only to churches.) It will be especially bad if it is true that the intelligent person is a good transmitter and a poor receiver. No one except a moron will know whether he is boring the other fellow, and who cares what morons think, anyway? No, I can't see any advantage in it. And it certainly will be, as an officer on a transport during the war said to a friend of mine, when he saw a submarine chasing them, "Deucedly awkward!"

THE N. E. A. has recently conducted through various newspapers in the country a poll on prohibition. The results are surprising. In New York state in polls taken in twelve cities the votes for modification greatly exceeded those for repeal or for enforcement. In all cities but one, votes for repeal of the dry law came second to modification. That one city was Lockport, where enforcement came second. Votes for enforcement of the law were way in the rear in the rest of the cities in which the poll was taken. A great many people rather expected that the dries would turn out all their forces and were somewhat amazed at the results of this vote.

THIS statement in *The Medical Follies* by Dr. Morris Fishbein, the editor of the *Journal of the American Medical Association*, is certainly food for thought:

"Unmindful of the history of quackery, many physicians have expressed surprise that men who have made superlative successes in business, in the arts, and in the learned professions, become the victims of New Thought, Christian Science, Abramsism, and what-not. Credulity, unfortunately, is not limited to any single class. There is a pride of learning and accomplishment that is more dangerous than the most abject ignorance."

It explains some things, doesn't it?

AGAIN Gilbert Keith Chesterton—this time in the *London News*:

"Nearly all newspaper correspondences now revolves around religion, which we were told about fifty years ago had finally disappeared. I was asked to contribute an article under the general title of *Have We Lost Faith?* I answered the question, as it seemed to me quite seriously, by saying that we have lost faith in the Darwinian theory, in the Higher Criticism, in the cruder conception of progress, and so on. Nearly all the correspondents flew into a passion against my flippancy. They had expected me to say, as they all said, that we were gradually losing faith in various parts of Christianity, and liked describing the sensation. Apparently it is not cheek to say you have lost faith in Deity or Immortality, but it is cheek to say you have lost faith in Darwin. If you assert that you have outgrown St. John the Evangelist, you are not only a reverent person, but a person to be revered. But if you say you do not agree with a German professor named Harnack, you must be joking. It is impudent to question Progress, but not impudent to question Providence."

A RULE provides that in certain circumstances a member of Parliament must wear a hat while addressing the Chair. Recently a member from Glasgow needed a hat to make his speech and he did not have any with him. Forthwith he borrowed a velvet one from a Miss Wilkinson, and wore that to make the speech in, much to the amusement of the other members.

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## WHY BISHOP FISKE DID NOT SIGN THE PROTEST

To the Editor of *The Living Church*:

SOME 110 of our bishops, enamored of one of America's ministerial virtues, recently formed themselves into another Society for Petitioning Congress, and like THE LIVING CHURCH, addressed to the Senate a protest against the Lausanne Treaty.

I was one of the few who declined to sign the protest. There were, apart from a fixed determination to discourage the petitionary habit, many reasons for this refusal—the language of the petition, the assumptions made, etc.; but my chief reason is given herewith:

The American people strongly sympathized with the Armenian desire for independence and reprobated the Armenian massacres. The natural way in which to have made our voice potent in the peace settlement with Turkey was to declare war on the Ottoman Empire after we had declared war on Turkey's allies—Germany and Austria-Hungary. President Wilson opposed that step. In spite of the massacres and outrages we remained at peace with Turkey and were thus entitled to exercise influence on the treaty only as an outsider.

The United States did what it could in the face of these self-imposed handicaps to punish the Sultanate and to rescue Armenia. Mr. Wilson accepted from the Allies the responsibility of drawing the boundaries of an Armenian state. His recommendations were never carried out. He favored taking a mandate for Armenia. But the break-down of the Sèvres Treaty and the expulsion of the Greek armies from Asia Minor ended that phase of readjustment. The Allies made at Lausanne a treaty with the Angora Republic which ignored Armenian claims and hopes. It then ceased to be practicable to think of segregating Armenia from the Anatolian state by virtue of any American effort. We who declined to go to war with the Ottoman Empire in 1917 had to adapt ourselves to the policy of our Allies who did go to war with it. That is all the pending treaty does, treating the past as irrevocable and looking to the future.

CHARLES FISKE,

Bishop of Central New York.

## RESERVATION AND THE LAITY

To the Editor of *The Living Church*:

MAY I TRY to add a thought to the discussion as to the right of the sick to opportunity to receive the Holy Communion? I am venturing to submit this because no one, so far as I have seen, has touched upon a phase of the matter that has occurred to me.

Your question, "Is a layman, when ill, entitled to receive the Holy Communion with approximately the frequency with which he is accustomed to receive it when well?" is not likely to be answered seriously in the negative, I think. After all, there can be no question of the layman's right. Your principle as stated is absolutely sound. And not only is that principle sound as to his right to the Holy Communion, but also as to his right to any other valuable thing in life. And in this as in the other cases the practical question of how to approximate most nearly under the circumstances must arise.

I cannot help thinking that the practical question here should be, "Is reservation the method which would give the ill layman the opportunity to receive the Holy Communion with the nearest approach to the frequency with which he is accustomed to receive it when well?"

Doubtless reservation gives the best opportunity for the actual reception of the consecrated Elements. But Holy Communion is more than that. The prayer and praise and thanksgiving, the confession and absolution, all of the service leading up to the actual reception, are integral parts of the Sacrament, unquestionably so recognized by the Church.

If reservation were legal and generally practiced, the opportunity of the sick layman to receive the complete Sacrament undoubtedly would be lessened, although doubtless he would receive the consecrated Bread and Wine more frequently.

So we seem to reach this dilemma: Whether 'twere better for the sick layman to receive the consecrated Elements oftener, without participation in all of the Sacrament; or for him to receive the whole Sacrament (or the most essential parts as now provided in the Communion of the Sick) with less frequency.

Historically the Church seems to have taken the latter alternative. And in shortening the service of the Communion of the Sick to the utmost, the Church appears to have answered the question of how to approximate most nearly, under the circumstances of the sick, the reception of the Sacrament by the well.

(Rev.) SANFORD L. ROTTER.

The Plains, Va., April 7, 1926.

To the Editor of *The Living Church*:

WHEN CHRIST, at His Ascension, removed His bodily presence from the earth and sent His Holy Spirit to guide the world, did He not set an example for us to follow? He did not set up His bodily presence in some churches to be worshipped in costly ciboriums such as has just been provided by the Church of the Transfiguration and described in your valued paper. You stimulate a fine rivalry among the few wealthy parishes, but what is the average parish church or small mission to do to prepare a worthy place?

If reservation is only for such emergency cases as are mentioned by some priests, why not have a short form for the consecration of the elements that would only take a couple of moments? We do not read that at the institution of this wonderful Sacrament any elaborate ritual was used. Why not get back to the original form where Christ Himself said, "Drink ye all of This"?

FRANCIS H. HOLMES.

Garden City, N. Y., April 6, 1926.

To the Editor of *The Living Church*:

THE LETTERS you have received and published up to date in answer to your question to the laity regarding sick communions show such indifference on the part of the clergy to the needs of their sick parishioners that I feel I must tell you that in the two parishes to which I belong, St. Luke's, Lebanon, Pa., and St. Mark's, Philadelphia, the laity receive their communions when sick approximately as frequently as when well. Every weekly communicant continues one during illness, and among the aged and infirm some who have been for many years monthly communicants, have learned the joy of weekly communions since they have been shut in and unable to get to church. At St. Mark's there were 346 sick communions during the year 1925. All the sick and the "shut-ins" receive weekly. Almost every weekday morning during the winter months the rector carries the Blessed Sacrament to one or two and sometimes to three people. If the distance is great, perhaps in the suburbs, the head of the motor corps of the parish provides the rector with an automobile. Most of the parishioners having motors belong to this corps and give their cars for this use when called upon. As a result of this work, the coming of the parish priest is no longer regarded a Viaticum if he brings the Blessed Sacrament. We got this notion from Rome. Our people do not hesitate when ill to send for the rector, and family and physicians do not fear to alarm or excite the patient by his coming, which is a great gain. Receiving the Blessed Sacrament regularly when housed for two or three weeks and not very ill prevents its being a disturbing experience in serious illness.

One of your correspondents calls attention to lack of desire, especially among country people, to receiving the Sacrament when well, which is, alas, only too true, but sickness gives the priest an opportunity for creating a desire for the heavenly Food. This means careful teaching and real pastoral visiting. The priest who makes his people realize through his friendship the friendship and fatherhood of God in eight cases out of ten will have little difficulty in persuading them to allow him to bring them their communions when ill. It has been my great privilege to have known several priests who were real priests and real pastors; whose visits were not given to gossiping or to preaching, but to lifting up the hearts and minds of their people to higher views of every-day things and thus sweeten-

ing and uplifting their lives. It is said that St. Francis of Assisi did not see God in people and things, but saw people and things through God, as God sees them, and so ordinary life and ordinary things became sacramental. The tedious days of convalescence and the long winter months in the house for the aged and infirm furnish wonderful opportunities for making saints. Dr. Barry calls attention to this in his new book on *The Parish Priest*. Then, too, there are the saints to be ministered to, a rare privilege and bringing a peculiar blessing to a priest.

The morning walks and drives of a priest carrying the Blessed Sacrament close to his heart to minister to his sick and lonely people must bring to him a new experience of nearness to them and to God. What a wonderful thing it would be if in all our parishes communicants not only made their communions when sick approximately as frequently as when well, but if those who had been infrequent communicants learned during their illness the joy and power of the heavenly food and increased their communions, sick and well. D. BROCK.

Philadelphia, Maundy Thursday, 1926.

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of March 13th, you call on the laity to come to your rescue in the discussion of the Layman's Right to the Holy Communion. If the testimony of a lay woman will help rescue you from the weight of specious arguments put forth by those who clearly have no experience of reservation, for Communion of the Sick or for any other purpose, let me tell two instances in my own experience. Both of these cases occurred in my own parish in New York, where reservation has been the practice for over fifty years.

Five years ago, my mother had a serious attack of pleurisy, and though it was Lent and he was very busy, our rector saw to it that she had her Communion as often as possible—always once and sometimes twice a week. He came between an early celebration and a nine-thirty matins, sometimes telling me that after matins he must start out again and go an hour's journey to take the Sacrament to an old lady who lay dying in a home for incurables. There was no time in either case for a private celebration. I always made my Communion at the same time, for as I was nursing my mother, it was impossible for me to get to church. Though I was not one of the sick, my right to my Communion was just as great, and I was able to have it thanks to the reserved Sacrament. When Easter came, I was able to get to church, and my mother's Communion was brought to her the next day.

In contrast to this is the story of a friend of mine, belonging to the same parish. She became tubercular, but at first, when she remained in New York, she had her Communion regularly—again the reserved Sacrament made this possible. Later she went to live in a small town, where, after a little time she became house bound. There there was no reserved Sacrament and though the local rector was very kind to her, her Communion became more and more rare—and that sweet soul suffered much at being cut off from her Lord at a time when she was suffering so much in other ways. Toward the end of January of this year, she wrote me that she had not yet had her Christmas Communion and that she didn't know when the local rector would have time to come to her for the private celebration that he held necessary.

It is for such cases that we Catholic laity demand reservation, and shall go on demanding it until it is legalized by our bishops and deputies. And if from time to time some loving soul kneels in the Presence to say a prayer or two, what harm is done? Even the most opposed to reservation must admit that the Sacrament is a holy thing, and that those who honor it are trying to honor our Lord. Such devotions may be unnecessary, there may be higher and more intellectual forms of worship, but who will deny the value of worship, even of the most simple kind? Give us our God upon our altars, or our holy tables, or call them what you will, but let us have access to Him in health and in sickness. He may reign just as truly in empty churches, as Dr. Suter maintains. I once found His Presence very real and very near in a Mohammedan mosque, but there is no doubt that in general, people gather to pray in churches where there is reservation, and not in the others. There are some notable exceptions—Trinity, New York, for instance, draws many people outside of service time, but these exceptions are only too rare. HELENA PAUL JONES.

Rome, March 27, 1926.

### "I WILL EAT NO MEAT"

To the Editor of *The Living Church*:

WHEN I ASKED YOU, some time since, to cite a passage from the New Testament inculcating prohibition, you replied: "Certainly, First Corinthians, 8:13."

It is incomprehensible to me how you, and others, can use St. Paul's words: "I will eat no meat," etc., as justifying pro-

hibition. Prohibition says: "No man hereafter shall eat." A very different thing from "I will not," as you must admit.

I heartily agree with temperance, St. Paul, self-control, "I will not." It is a Christian principle. But prohibition, if it ever becomes effective, will do away with it altogether. Which God forbid. (Rev.) STANLEY C. HUGHES.

Newport, R. I., April 6th.

### OMISSION AND PROHIBITION

To the Editor of *The Living Church*:

BECAUSE THE rubric permitting a Communion hymn has been dropped in the revised Prayer Book, a recent letter to THE LIVING CHURCH asks: "Doubtless many of us will sing a 'Communion hymn,' but strictly, should we?" Another article on the recent revision holds that the "last collect" is now unauthorized. While the alleged reason, the removal of the collects following the Eucharistic office, is quite beside the point, since these were "offertory collects" and not "last collects" (see the English Prayer Book of any date), both of these clerical writers seem to believe that "omission means prohibition," and that during the Holy Eucharist it is not permissible to say any prayers or sing any hymns which are not specifically permitted or ordered by rubric. The writer does not believe that this deduction is logically sound.

A. A last collect is legal for,

1. Although there is no provision for a variable "last collect" immediately before the blessing in any post-Reformation Anglican Mass,

(In the Mass of 1549 immediately after the post-communion prayer of thanksgiving is the rubric: "Then the Priest . . . shall let them depart with this blessing." In the office of 1552 the *Gloria* was inserted immediately after this thanksgiving, and the rubric immediately follows the *Gloria*. This is true of all subsequent English and American Books.)

2. The Church does not consider that the omission of rubrical direction means that such a collect is prohibited,

(A "last collect" is specifically provided in all of the offices in all Anglican ordinals to be used immediately before the benediction, although on the "omission means prohibition" theory no Prayer Book Mass allows such a collect.)

3. But rather implies that such a "last collect" will always be said, in spite of the failure to provide specific rubrical permission.

(The rubric for the consecration service of a bishop has read since 1662 "For the last collect and immediately before the benediction shall be said this prayer." In the Prayer Book rubrics "for" in any comparable position seems to mean either "in place of" or "to serve as," as in the expression "for the epistle.")

B. Omission does not mean prohibition, for

1. Ceremonial acts are implied in the Prayer Book where no permission to perform them is given in the rubrics,

(In the Mass of 1549 immediately before the post-communion thanksgiving is a rubric "Then the Priest shall give thanks . . . turning him first to the people" and immediately after it, a rubric "Then the Priest turning him to the people . . ." It is obvious that the Priest must have faced the Altar for the prayer, although given no rubrical direction.)

2. Ritual is prescribed which does not occur in any Book of Common Prayer,

(In the Mass of 1549 the proper preface for Trinity Sunday concludes with the words "Whom the Angels," etc. Since no other conclusion than "Therefore with Angels" is supplied in that Mass, the supplementary use of the Sarum (or some other Latin) missal was not only implied but required, although no special permission was given.)

3. And we are dependent upon the Book of 1549 for so many precedents that the points noted above are still valid.

(For example, no one could tell, simply from the present English Book or the standard of 1892, that the postcommunion thanksgiving was said by the priest alone, while the *Gloria* was said by both priest and people. To know the use of the Church, it is necessary to refer to the Book of 1549 which gives in each case specific rubrical directions omitted since 1552.)

Therefore since the proper performance of the Prayer Book services requires ceremonial acts not provided for in the rubrics, and has necessitated the use of the Sarum or some other supplementary rite, it seems fallacious to hold that "omission means prohibition"; and we conclude: in general, that, event in the absence of particular rubrical provision, in conformity with Sarum or earlier Prayer Book usage, hymns, collects, and ritual acts are allowable, unless they have been expressly forbidden; and in particular, that the use of a Communion hymn and of a "last collect" is permitted by the revised Prayer Book, even though the latter has not been specifically provided for since the Sarum Mass.

St. Andrew's Rectory, (Rev.) WILLIAM COLCORD WOODS.  
Kent, Conn.

WHEN MAN is proud, it is a great misery; but when God is humble, it is a greater mercy.—*Thomas Dekker*.

# LITERARY

## GOD AND CONSCIENCE

GOD, CONSCIENCE, AND THE BIBLE. By Dr. J. Paterson Smyth. New York: James Pott & Co.

Every man knows a fundamental difference between right and wrong and this fundamental moral law within, the voice of conscience, is the axiom from which the author reasons to God. He defines it as that part of our human nature which is in tune with God, responsive to the Holy Spirit. This has been the instrument of the Holy Spirit in the production of certain great religious books which are now collected in our Bible. Conscience, however, not only was the means of the production but also served, through its group action in the Church, to preserve and canonize these great religious works, for men recognized through their consciences the great value of the books. It is, then, the "voice of the Holy Spirit" which has produced and preserved the canon of Holy Scripture and therefore we must interpret Holy Scripture through our sense of right and wrong. The author guards but slightly against individual interpretation here, and by that much treads on dangerous ground.

This is a rather new approach to the subject of interpreting the Bible and aims to satisfy the minds of those troubled by higher criticism. The book has all of the inimitable values of simplicity and clarity characteristic of Dr. Smyth's little manuals and can be recommended to clergy and laity alike.

J. W. S.

## A RATIONALISTIC STUDY

THE HISTORICAL JESUS. By Dr. C. Piepenbring. New York: The Macmillan Co.

This résumé of the results of the work of the rationalistic school of commentators is typical and an excellent example of its approach and biases. It is fair to say that a clear picture of the results is drawn, although they are scarcely compatible with the results of more modern research. When the author has finished stripping our Lord of most of His teaching about Himself, the comparison of this teaching with that of Laotze and that of the Stoics naturally leaves but a questionable margin in our Lord's favor.

Three statements of the book, which are very reserved for the author's usual conclusions, are crucial to the argument. In the first place Piepenbring says (p. 126), "One of the most undeniable facts of the Gospel story is that Jesus did not openly assert His Messiahship until the time when the failure attendant upon His preparatory work had become evident and He would have been obliged to disavow the consciousness of Messiahship, had it reached Him from without." Then he says (p. 117), "He (Jesus) expected the full and complete manifestation of the Kingdom of God in the future, and in the very near future." Finally, at the climax of the exposition, he says (p. 134), "But did He also foresee His death and regard it as a part of the plan provided by God for the salvation of the world? This is one of the most difficult questions to answer, and one of the most keenly debated. *In any case, Jesus had no idea that He would have to offer Himself as a sacrifice to God to secure this salvation.*" (Italics mine). But if Jesus knew that He was, or was very soon to be, the Messiah and also foresaw His death (which the author deems possible), how could He have avoided trying to reconcile these two diametrically opposite facts under some truth such as, perhaps, the Suffering Servant passages of the prophet Isaiah, a well-known book (Luke 4: 16 ff). This is aside from the fact that there is no reason to reject Mark 10: 45, "For the Son of Man also came . . . and to give his life a ransom for many." Unless indeed there was some evidence that our Lord thought otherwise. But there is no such evidence and, as we have pointed out, every reason why He should have had some answer to the problem raised by His coming death, so easily foreseeable.

The eclecticism of the author in choosing what is "authentic" and his apparent ignorance of the Jewish background (the things that our Lord did not attack and would therefore seem to have accepted) puts him a bit behind the modern critics. *Tempus fugit*. But criticism moves slowly in some circles.

J. W. S.

## THE RACE PROBLEM

CHRISTIANITY AND THE RACE PROBLEM. By J. H. Oldham, M.A., Secretary of the International Missionary Council, Editor of the *International Review of Missions*. New York: George H. Doran Company. \$2.25 net.

The many favorable notices that this remarkable book has received on all sides are most justly deserved. The claim put forward by its publishers that this is "the most important and authoritative book available on the exceedingly difficult question of race relationships," cannot be successfully challenged. The point of view is modern, scientific, discriminating, but above all, *Christian*. The same may be said of the solution proposed for the general problem. The first chapter is a most interesting and informing historical review of the problem, treated as the legacy of the past, presenting a challenge to the present age. The second chapter treats briefly but effectively of the Christian view and its relation to facts. The next four chapters deal respectively with the causes of racial antagonism, the significance of peace, the fact of inequality, the truth of equality. The ethics of empire is discussed in the light of modern Darwinian theory, with reference to such issues as the League of Nations, and the Kenya White paper. As a specific instance of problems of empire, the author devotes a chapter to India and the British Commonwealth. One chapter each is devoted to such burning and closely related questions as Immigration, Intermarriage, Social Equality, Political Equality, and Population. In the last named chapter, the author takes an impartial attitude toward birth control as one of the solutions of the problem of population, to which Catholics (and, we believe, many Protestants) must strongly demur. The three final chapters, dealing with Guiding Principles, Practical Steps, and The Universal Community of the Loyal, are the best in this altogether excellent book. Although evidently a Protestant, the author shows a sympathetic appreciation of the Catholic ideal, even when he does not seemingly realize that ideal by name. And he contrasts favorably the Roman Catholic super-racial attitude towards the members of the Church with the un-Christlike race discriminations of Protestantism. Of course, the ultimate solution of the race problem, as of all problems, Dr. Oldham recognizes and states to be the application in earnest of Christian principles—in this case, the spirit of brotherhood and service, the spirit of Him who being in the form of God took upon Him the form of a servant, who came not to be ministered to, but to minister. And all Catholics, at least, ought to know that we can have this spirit in its fulness only as we realize our own oneness with God-made man in the fellowship of redeemed humanity, "the Holy Catholic Church, the Communion of Saints." The writer of this book senses this need. Every reader of the book ought to pray that its author (and with him, all Christians) may come to know and to love this fellowship in the fulness of sacramental union with Christ. There lies the solution of the race problem.

T. J. W.

## CRIMINAL INSANITY

INSANITY IS ONE of the big problems in criminal law, as in social work, and it is most encouraging that both lawyers and scientists are devoting their attention to its thoughtful, scientific study. In *Mental Disorder and the Criminal Law* (Boston: Little, Brown & Co.) we have a modern consideration of the statutory enactments in the various states, as well as foreign legislation, and such material (including reports of trials and of cases appealed to higher courts) as is available in the records of well-known psychiatrists, probation officers, and others active in this field, and, finally, the records of several important state boards of mental disease. This author is Dr. Sheldon Glueck, a member of the New York Bar and an instructor in the Harvard Department of Social Ethics. After indicating existing conditions and the needs they suggest, he analyzes some of the more important recommendations which have been made for improving the medico-legal machinery concerned with the problem of the mentally-disordered offender against the law. This last step involves the weaving together of a consistent and workable program covering the socio-legal treatment of the mentally-disordered offender from the time of his arrest to his final disposition.



## Church Kalendar



APRIL

THANK GOD for sleep;  
And when you cannot sleep  
Still thank Him for the grace  
That lets you live  
To feel the comfort of His soft embrace.  
—John Oxenham.

18. Second Sunday after Easter.  
25. Third Sunday after Easter.  
30. Friday.

### KALENDAR OF COMING EVENTS

- 12-19. International Conference on Religious Education, Birmingham, Ala.  
16-21. National Y. W. C. A. Conference, Racine, Wis.  
20. Convention of Georgia, Brunswick, Ga.  
21. Convention of Massachusetts, Boston.  
23-25. Convention of Y. P. S. L., of Province of Washington, Philadelphia, Pa.  
27-30. Church Congress, Richmond, Va.

### CATHOLIC CONGRESS CYCLE OF PRAYER

THIRD WEEK AFTER EASTER

Holy Cross Church, Kingston, N. Y.  
St. James' Church, Brooklyn, N. Y.  
St. John the Evangelist, Boston, Mass.  
St. Paul's Cathedral, Fond du Lac, Wis.  
Kent School, Kent, Conn.  
St. Mary's Church, Lawrence Park, Erie, Pa.

### APPOINTMENTS ACCEPTED

BISHOP, Rev. GEORGE R., formerly rector of St. Luke's Church, Altoona, Pa.; priest-in-charge of the Church of the Redeemer, Springfield, Pa.

GUENTHER, Rev. J. JARDIN, formerly curate at the Church of the Saviour, Philadelphia; curate at St. Paul's Church, Overbrook, Philadelphia, Pa.

HOLCOMBE, Rev. GEORGE N., formerly rector of St. Mark's Church, Honeybrook, Pa.; diocesan missionary for rural and suburban work, Diocese of Rhode Island.

KILLPATRICK, Rev. A. J., assistant at Old Christ Church, Philadelphia; to be rector of St. John's Church, Bellefonte, (Diocese of Harrisburg,) Pa., May 1st.

LYONS, Rev. SAMUEL F., formerly curate of St. Luke's Church, Lebanon, Pa.; assistant at St. Luke's Church, Germantown, Philadelphia, Pa.

MONTIZAMBERT, Rev. ERIC, rector of St. John's Church, Port Arthur (Diocese of Algoma) Canada; to be rector of St. John's Church, Oklahoma City, Okla., May 1st.

WHITE, Rev. FRANCIS S., D.D., formerly dean of Trinity Cathedral, Cleveland, Ohio; rector of St. Thomas' Memorial Church, Oakmont, Pa.

WILLIAMSON, Rev. THOM, JR., formerly rector Church of the Ascension, Middletown, Ohio; to be rector of Trinity Church, Pawtucket, R. I., May 1st. Address, 50 Main St.

### NEW ADDRESSES

CREIGHTON, Rt. Rev. FRANK W., Missionary Bishop of Mexico, formerly Brooklyn, N. Y.; Calle Zacatecas No. 229, Mexico City, D. F., Mexico.

MAXON, Rt. Rev. JAMES M., D.D., Bishop Coadjutor of Tennessee, formerly Nashville, Tenn.; 905 Oak St., Chattanooga, Tenn.

ABBOTT, Rev. Canon A. A., formerly Trinity Cathedral, Cleveland, Ohio; Rosscraggon, Skyland, N. C.

SCHNORRENBURG, Rev. RUDOLPH H., The Rectory, 339 Charlotte St., Asheville, N. C.

WIELAND, Rev. GEORGE A., 1805 Thirty-eighth Ave., Seattle, Wash.

## ORDINATIONS

### DEACONS

ALABAMA—On March 7th at the Church of the Advent, Birmingham, the Rt. Rev. William G. McDowell, D.D., Bishop of the Diocese, ordained Mr. EDGAR RALPH NEFF to the diaconate. Mr. Neff was presented by the Rev. Charles Clingman, whose assistant he is to be.

On March 21st, at the Church of the Good Shepherd, Mobile, HENRY THREET, a colored lay reader, was ordained to the diaconate by Bishop McDowell. The Rev. G. C. Tucker presented the candidate, and the Rev. C. W. Brooks was the preacher.

ANKING—On February 28th, in the Cathedral of the Holy Saviour, Anking, China, Mr. A. W. S. LEE was ordained deacon by the Rt. Rev. Daniel T. Huntington, D.D., Bishop of the District. The candidate was presented by the Rev. J. K. Shryock, the Bishop preaching the sermon. The service was in Chinese.

The Rev. Mr. Lee was born in Croydon, England, September 1, 1887. His life from the age of two to twelve was equally divided between America and England. He began school in Colorado Springs and after finishing his course at Eastbourne college he spent two years in Germany studying at the University of Hanover. Another year was spent in France studying French and Art. He then returned to America and devoted three years to banking. At the same time he did some work with the Rev. H. H. Gowen, D.D., in Hindu Literature and Chinese History. Through Dr. Gowen he became interested in China and came out in 1913. He spent eleven years in educational work in the Diocese of Anking and was for a number of years the Headmaster of St. James' School, Wuhu. Meanwhile he had become very much interested in the religious work of the Diocese and decided to study for orders. In 1924 he went to England for a year's study at Bishop's College, Cheshunt, returning to China in the autumn of 1925.

Mr. Lee is now teaching in St. Paul's School, Anking, and will act as headmaster in the absence of the Rev. J. K. Shryock, who leaves on regular furlough in June.

CHICAGO—On Tuesday morning, April 6th, Bishop Griswold ordained to the diaconate Mr. HARRY JOHN SCAMBLER, at the Church of the Atonement, Chicago. Mr. Scambler was presented by the Rev. E. J. Randall, executive secretary of the Diocese, and the rector, the Rev. F. S. Fleming, was the preacher. The ordination was of particular interest to the congregation and members of the Atonement, for Mr. Scambler comes from this parish, having been a member of the Sunday school and having served as an acolyte and lay reader there. He is a graduate of the General Theological Seminary, and is the son of Mr. and Mrs. H. M. Scambler, both active in the work of the Church of the Atonement.

### PRIESTS

INDIANAPOLIS—In All Saints' Cathedral, Indianapolis, Ind., on the Fifth Sunday in Lent, March 21st, the Rev. HENRY ARTHUR HANSON was advanced to the priesthood by the Bishop of the Diocese. The sermon was preached by the Ven. William Burrows, Archdeacon of Indianapolis, and the candidate was presented by the Rev. Cleon E. Bigler, rector of St. Andrew's Church, Kokomo, Ind., both of whom joined in the laying on of hands. Mr. Hanson is attached to the Cathedral staff.

MASSACHUSETTS—In the Cathedral Church of St. Paul, Boston, on Friday, April 9th, at 9:30 A.M., the Bishop Coadjutor of the Diocese, the Rt. Rev. Charles Lewis Slattery, D.D., ordained to the priesthood the Rev. WALTER MUIR WHITEHILL, who has been a student at the Episcopal Theological Seminary and attached to the Church of the Advent. Mr. Whitehill was presented to the Bishop by the Rev. Dr. van Allen, rector of the Church of the Advent, the sermon being preached by the Rev. Spence Burton, S.S.J.E. The Rev. J. H. Cabot, Ph.D., read the Litany and the Rev. Herman R. Page the Epistle. These all assisted the Bishop in the laying on of hands, being also joined by the Rev. Drs. Eaton and Cooke, both of the Advent staff, and by the Rev. Frs. Evans, also of the Advent, and Marcus Carroll, of Hanover, Mass. There was a large congregation present which included a plentiful number of parishioners of the Advent as well as a good number of the diocesan clergy.

Fr. Whitehill left with his family to take up duties at the Church of the Holy Trinity, Marlborough, where he is supplying for three months in the absence in Europe of the rector, the Rev. Brian C. Roberts. On the latter's return, Fr. Whitehill expects to take up work in the Diocese of Rhode Island.

SOUTH DAKOTA—At Calvary Cathedral, Sioux Falls, S. D., on the morning of Palm Sunday, March 28, 1926, the Rev. VALENTINE JUNKER, deacon, was advanced to the order of the priesthood by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota. The candidate was presented by the Rev. C. A. Weed, of Mitchell. The sermon was preached by Dean Woodruff of the Cathedral, who also read the Litany. Both priests united in the imposition of hands. Mr. Junker continues his work at Madison and Howard.

SOUTHERN OHIO—On March 22d, the Rev. WARREN CROCKER HERRICK was advanced to the priesthood in Christ Church, Cincinnati, by the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio. The candidate was presented by the Rev. Frank Nelson, D.D., rector of the parish, and the sermon was preached by the Rev. Charles M. Herrick, father of the candidate, a Presbyterian minister from New York, the Gospel was read by the Rev. B. H. Reinheimer, and the Rev. Benjamin De Camp read the Epistle. The Litany was read by the Rev. A. N. Slayton. The Rev. Messrs. George C. Dunlop, E. F. Chauncey, and Charles G. Reade assisted in the service.

Mr. Herrick will continue as assistant to the rector of Christ Church, Cincinnati.

### DIED

BEAN—Died, suddenly at Rockford, Ill., on the 21st of March, WILFRED B. BEAN, son of the Rev. and Mrs. Benjamin Bean, of McKinney, Texas.

BOYDEN—Entered into the rest of Paradise, at the home of her daughter, Mrs. Sidney S. Clary, in Richmond, Va., on March 30, 1926, ELLA W. BOYDEN, widow of the late Rev. P. M. Boyden, of New Market, Md.

"Her children arise up and call her blessed!"  
"Numbered with Thy saints in glory everlasting."

CHEWOOD—On Easter Even, April 3d, at Elizabeth, N. J., KATHERINE CALDWELL CHEWOOD, aged forty-six years; a life-long and devoted Churchwoman, and for the past three years the parish secretary of Trinity Church, Elizabeth.

"We asked of Thee life, and Thou gavest her a long life, even forever and ever."

LEVERETT—Entered into life eternal, on Palm Sunday, MARY E. LEVERETT, in the eighty-third year of her age, at Newburyport, Mass.

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

WEIR—Entered into life eternal, April 4, 1926, at Philadelphia, Pa., MARY, daughter of the late William and Phoebe W. WEIR.

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CHIEF JANITOR AND DINING ROOM Matron wanted by Church Institution—man and wife. Apply Box-571, LIVING CHURCH, Milwaukee, Wis.

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PRIEST, UNIVERSITY AND SEMINARY graduate. Young, married, no family, not extreme, Prayer Book Churchman. Strong teacher, modern outlook, varied experience, loyal, seeks curacy; town or suburban parish. Eastern diocese preferred. Also "temporary duty" wanted for July and August. Excellent testimonials. Address Box-557, LIVING CHURCH, Milwaukee, Wis.

PRIEST, NOW GETTING GOOD SALARY—university and seminary graduate—of considerable pulpit ability, in the prime of life—experienced, seeks parish where spiritual ideas prevail—where the lodges do not take first place—where laymen want to see men saved. Bible, Prayer Book, apostolic, evangelical preaching. No card parties, shows, etc., to raise money. Wanted a people willing, at least, to learn to pray for and work for the salvation of souls. Address CONSECRATION-523, care LIVING CHURCH, Milwaukee, Wis.

RECTOR; PRIEST, NOW CURATE, WANTS parish of his own; thirty-four, unmarried. Wide experience. Salary not less than \$2,400 and rectory. Address Box-568, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, UNIVERSITY AND SEMINARY (Sarum, England) graduate; late Superintendent of Schools; seeks holiday engagement this summer; might consider permanency in parish work, or as school chaplain, good organizer and disciplinarian. Address Box-573, LIVING CHURCH, Milwaukee, Wis.

WANTED—PRIEST, MARRIED, ONE month or July and August. Summer supply work, mountains or shore, New England, New York, New Jersey. Address, SUMMER-572, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, EASTERN DIOCESE, established parish, desires parish or mission with a future. Willing to go into suburb and build from ground up. Address R-560, LIVING CHURCH, Milwaukee, Wis.

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ORGANIST-CHOIRMASTER—EXPERT DESIRES change. Credentials excellent. Address M. O. C-549, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change. Young Churchman, Cathedral trained, experienced with boy and mixed choirs. Recitals and instruction given. Notable references. Pacific Coast preferred. Address Box-559, LIVING CHURCH, Milwaukee, Wis.

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PURE IRISH LINEN, WHOLESALE PRICES to Altar Guilds, Rectors and Makers of Vestments. Lengths cut to order. Special 305 extra fine and durable for Fair linen—36 in. \$1.50; 54 in. \$2.15 yard. Request samples of importer. MARY FAWCETT, 115 Franklin Street, New York.

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## SISTERS OF THE HOLY NATIVITY

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

## TRAVEL

ST. GEORGE'S EXCURSION TO EUROPE, sailing July 9th. Low round trip rates. THOMPSON TRAVEL BUREAU, Saginaw, Mich.

THE VERY REV. H. ST CLAIR HATHAWAY, dean of St. Mary's, Philadelphia, 616 So. Broad Street, is organizing and will accompany a select small group to cruise the Western Mediterranean and to Sweden, Norway, Scotland, and Germany. Sail June 30th, back August 21st. The cost of the cruise ranges from \$550 to \$1,250, covering every expense including land excursion, guides, fees, hotels, drives, etc. Write DEAN HATHAWAY for literature.

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## RELIGIOUS CONFERENCE

CONFERENCE FOR LEADERS IN GIRLS' Work. Under the direction of the National Department of Religious Education. Taylor Hall, Racine, Wisconsin, July 7-11, 1926. Subjects for Discussion: Educational Process in Working with Girls, Symbolism in Worship, Activities, Program, The Juvenile Court Girl, The Church Mission of Help and Non-Church Organizations for Girls. Girls in the Young People's Movement. For further information write to Mrs. GEORGE BILLER, Taylor Hall, Racine, Wisconsin.

LEADERSHIP TRAINING CONFERENCES for Older Boys. Conducted by The Brotherhood of St. Andrew, Bonsall, Kelton, Pa., June 29-July 10. Director: The Rev. E. L. Gettier. Carleton, Red House, N. Y., June 29-July 10. Director: Francis A. Williams. Finney, Little Switzerland, N. C., June 11-23. Director: John H. Frizzell. Gardiner, Fitzwilliam, N. H., June 29-July 10. Director: C. W. Brickman. Houghteling, Twin Lake, Mich., June 29-July 10. Director: J. B. Eppes. Kirk, Southern California, July 6-17. Director: Walter Macpherson. Morrison (Diocesan) Iowa, July 6-17. Director: C. Lawson Willard. Nichols (Diocesan) Northern California, June 22-July 3. Director: Walter Macpherson. Tuttle, Strafford, Mo., June 22-July 3. Director: C. Lawson Willard. Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams. Woodcock (Diocesan) Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

THE BROTHERHOOD OF ST. ANDREW 202 South Nineteenth Street, Philadelphia, Pa.

## APPEAL

THE DIOCESE OF FOND DU LAC IS fifty-one years old. Our Bishop has been twenty-six years in the episcopate. We are trying to raise a Jubilee Fund to build him a new home. Will you help us? THE JUBILEE FUND COMMITTEE, 917 Church Street, Marinette, Wis.

## MISCELLANEOUS

DOLLARS FOR OLD U. S. STAMPS! (Before 1890—the older the better!) and Confederates. Search the attic, old trunk or desk and send me the old envelopes with stamps on them. You will promptly receive P. O. Money Order for their full value. Satisfaction, or stamps returned. I pay well for valuable finds. You may have some!—A real way for Church Guilds to add to funds by collecting from friends or old business houses. Send me all you find! Many or few, I want them. R. L. HUSTIS, 757 Marshall St., Milwaukee, Wis.

## APARTMENT WANTED

DIOCESAN OFFICER, SOUTHWEST PROVINCE, will take care and pay small rental for use during July and August of small Chicago apartment located near lake. References given and required. Address D-574, care LIVING CHURCH, Milwaukee, Wis.

St. Andrew's Hospital, Wushih, China, began a score of years ago as a dispensary conducted on a small boat on a canal. It is now the only modern hospital in a city of 400,000 population, and can accommodate ninety patients.

**CHURCH SERVICES****District of Columbia**

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions  
11:00 A.M., Sung Mass and Sermon.  
8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday  
at 9:30.  
Friday: Evensong and Intercessions at  
8:00.

**Minnesota**

**Gethsemane Church, Minneapolis**

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

**New York**

**Cathedral of All Saints, Albany**

CHAS. C. W. CARVER, B.D., Dean  
Sundays 7:30. Sung Eucharist 11:00, 4:00  
P.M.  
Week-days 7:30, 9:00, and 5:30 P.M.

**New York City**

**Cathedral of St. John the Divine,  
New York**

Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 10:00, and 11:00  
A.M., 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00  
P.M.  
(Choral except Mondays and Saturdays)

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00  
P.M.  
Noonday Services Daily 12:20

**RADIO BROADCASTS**

**KFBU, ST. MATTHEW'S CATHEDRAL,  
Laramie, Wyo., 270 meters.** Religious programs  
Sundays and Wednesdays, 9 P.M. Sermon,  
question box, with answers by the Ven.  
Royal H. Balcom, archdeacon of Wyoming.

**WHAS, COURIER-JOURNAL, LOUISVILLE,  
Ky., 399.8 meters.** Choral Evensong from  
Louisville Cathedral, every Sunday, 4:30 P.M.,  
E. S. time.

**WRR, DALLAS, TEX., 246 METERS.** Services  
from St. Matthew's Cathedral, Dallas,  
second and fourth Sundays in the month,  
10:45 A.M., and 7:45 P.M., C. S. time.

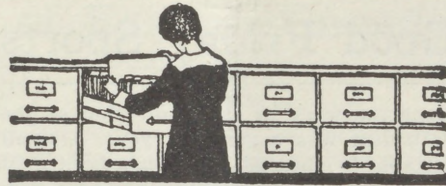
**RETREATS**

**BOSTON, MASS.—A RETREAT FOR ASSOCIATES**  
and friends will be held at St. Margaret's  
Convent, 17 Louisburg Square, Boston,  
Mass., from April 13th to the 16th, 1926.  
Conductor: the Rev. HIRAM K. DOUGLASS,  
rector of the Church of the Messiah, Detroit,  
Michigan.

**ORANGE, N. J. A DAY'S RETREAT FOR**  
women, will be given by the Rev. Father  
Bull, of the Community of the Resurrection,  
England, at All Saints' Church, Orange, N. J.,  
on Thursday, April 22d. Those who plan to  
avail themselves of it, are requested to notify  
the Rev. C. M. DUNHAM, 438 Valley Street,  
Orange, N. J.

**WEST PARK, N. Y.—THE ANNUAL RETREAT**  
for priests at Holy Cross, West Park,  
New York, will begin Monday evening,  
September 13th, and close Friday morning,  
September 17th. The retreat will be conducted  
by the Rev. M. Bowyer Stewart, D.D. Semina-  
rians will be welcome. This notice will ap-  
pear every third week. Address GUESTMAS-  
TER.

A STONE from Malines Cathedral, in  
recognition of Cardinal Mercier's visit to  
Pittsburgh and to General Convention in  
1919, and a block of Aberdeen granite in  
memory of Bishop Seabury's consecration  
in Aberdeen, have been placed in the wall  
of Calvary Church, Pittsburgh.

**THE LIVING CHURCH****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. Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants, and we will transmit your request to such manufacturers or dealers, writing the letters for you, thus saving you time and money. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested and we will see that you are supplied. In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.*

**BOOKS RECEIVED**

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

Thomas Y. Crowell Co. New York, N. Y.

*Can You Solve It?* A Book of Puzzles and Problems. By Arthur Hirschberg. Price \$2 net. Postage extra.

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

*As at the First.* By John A. Hutton, D.D. Price \$1.25 net.

*The Truth and the Life: and Other Sermons.* By Joseph Fort Newton, D.D., LL.D.; author of *Preaching in London, The Sword of the Spirit, The Builders*, etc. Price \$2 net.

Harper & Brothers. Franklin Square, New York, New York, N. Y.

*The Ethics of Business.* By Edgar L. Heermance.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

*Conway Morgan, 1885-1915.* A Memoir. By his Mother, C. Linda Morgan, With Portraits. Price \$2.75.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

*New Realism in the Light of Scholasticism.* By Sister Mary Verda, Ph.D., of the Sisters of the Holy Cross, St. Mary's College, Notre Dame, Indiana. Price \$1.75.

*Progressive Christianity.* A Study of the Old Faith and the New Reformation. By William A. Vrooman. Price \$2.50.

*The Worship of Nature.* By Sir James George Frazer, O.M., F.R.S., F.B.A., Fellow of Trinity College, Cambridge. Volume I. Price \$4.

*The Holy Spirit in the Gospels.* By J. Ritchie Smith, D.D., professor of Homiletics in Princeton Theological Seminary; author of *The Teaching of the Gospel of John, The Wall and the Gates*. Price \$2.50.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

*Putting on Immortality.* Reflections on the Life Beyond. By Clarence Edward Macartney, minister of Arch Street Presbyterian Church, Philadelphia. Price \$1.50.

The Stratford Co. 234-240 Boylston St., New York, N. Y.

*Adam and Eve.* By Oscar T. Crosby, F.R.G.S., LL.D.; author of *Tibet and Turkestan, International War, When to Strike*, etc. Price \$1.25.

**PAPER-COVERED BOOKS**

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*All Shall Be Well.* Selections from the Writings of the Lady Julian, of Norwich, A.D., 1373. Price 60 cts.

*Conflicting Tendencies in the Church of England.* By H. L. Goudge, D.D., Canon of Christ Church and Regius Professor of Divinity at Oxford. Price 40 cts.

**PAMPHLETS**

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

*The Children's Crusade.* A Play for Easter-tide. In Two Acts. By Juliana Conover. The Church in Story and Pageant. Publication No. 140. Quarterly 30 cts. March, 1926.

Office of the Chief of Chaplains. War Department. Washington, D. C.

*The Chaplain: His Place and Duties.* Prepared under Direction of the Chief of Chaplains. 1926. Training Manual, United States Army. War Department Document No. 5a.

**YEAR BOOKS**

St. Bartholomew's Church. 107 East 50th St., New York, N. Y.

*Year Book of St. Bartholomew's Parish, New York City, 1926.*

**WHOLE CITY OBSERVES GOOD FRIDAY**

MARQUETTE, MICH.—At the community Good Friday service at Marquette, the Rt. Rev. Robert L. Harris, D.D., Bishop of Marquette, addressed 1,600 people at the Delft Theater. The theater, which holds nearly 1,300 people, was packed to the doors, with people standing when the service began at 1:30 P.M. The management estimated that between 300 and 400 people stood throughout the entire service, which lasted from 1:30 to 3 P.M. This is the first community Good Friday service ever attempted in the city. The municipal offices, all the stores, and banks, were closed during the service. Even Jewish houses of business closed out of courtesy and the attention of the whole city was called to the significance of Good Friday. All the Protestant ministers of the city joined in the civic Good Friday service and there was a fine spirit of coöperation among the various religious bodies.

At St. Paul's Cathedral, where Dean Southworth held the Three Hour Service, there was present the largest congregation ever assembled on Good Friday at this service. The Roman Catholic churches were likewise crowded with worshippers. It is safe to say that never before in the history of Marquette have so many people observed Good Friday. The community Good Friday service proved such a complete success that it will hereafter become a regular civic observance.

The Delft Theater, owned by Mr. Morgan Jopling, of New York City, a loyal Churchman, placed all its facilities, theater, picture machine, advertising staff, ushers, and music, at the disposal of the committee, as its contribution towards the success of the undertaking, omitting the regular afternoon program in order to do so. The hymns, illustrated in color, were projected on the screen so all could join heartily in the singing, which was led by the church soloists of the city.

**A RADIO CONGREGATION**

LARAMIE, WYO.—KFBU, the Cathedral broadcasting station at Laramie, is developing a radio congregation under charge of the Ven. Royal H. Balcom, who broadcasts a service on Sunday nights, and the Rev. F. G. Harkness, who has charge of the Wednesday night service, with the coöperation of ministers of other bodies in Laramie. A lonely aged woman in California, who is slowly losing the use of her eyes, is an appreciative listener-in, as also a Presbyterian missionary to the Spokane Indians in Washington.

## Bishop of Swansea and Brecon Decries Good Friday Sports

Prebendary Carlile Resigns—St. Paul's Cathedral Organ Rebuilt—Pilgrimages on Increase

The Living Church News Bureau  
London, March 26, 1926

THE BISHOP OF SWANSEA AND BRECON, chairman of the Church of England Men's Society, has once more issued an appeal concerning the observance of Good Friday. He says:

"May I, in the name of the Church of England Men's Society, again appeal to the men of the Church and nation to lend their aid in rescuing Good Friday from the ignominy with which that most sacred day in the whole year has, by some strange perversity, come to be treated? The response made to the Society's appeal last year, by sportsmen and others, gives full warrant for the belief that the conscience of the nation and its innate sense of the decency of things is about to assert itself in this matter. The striking revolt which took place last autumn against the degradation of Armistice Day has its significance. If the better feeling of the nation declared it to be intolerable that the commemoration of our loved ones should be made the occasion of mere revellings, how much more may we anticipate that the deliverance of the day of our Redeemer's dying from the contempt with which it is so commonly treated is now at hand? Organized football matches, the opening of cinemas, the advertisement of golf competitions on this solemn day, are an affront, not only to Churchpeople, but to all who recognize the inconsistency and discordancy of this modern method of 'keeping Good Friday.'"

### PREBENDARY CARLILE RESIGNS

Prebendary Carlile has resigned the City rectory of St. Mary-at-Hill, near the Monument, a benefice which he has held since 1891. In point of length of service he is the senior incumbent of the city of London. The veteran priest, who is in his eightieth year, feels that his action in resigning the living will allow him to give more of his remaining time and strength to the work of the Church Army.

Ordained in 1880, Prebendary Carlile founded the Church Army in the slums of Westminster in 1882, and the extent to which the organization grew may be judged from the fact that two years ago the actual amount of money handled exceeded £387,000.

St. Mary-at-Hill Church has always been packed on Sunday evenings. The Prebendary preaches only on topical subjects, and has a women's brass band in the chancel. He has given film shows to the congregation, and encourages them to clap, laugh, or stamp, if they feel like it.

The Prebendary suffered a grievous loss in January last year in the death of his wife, formerly Miss Flora Vickers, whom he first met at the wedding of the late General Booth. They were married in 1870. Carlile in those days was a City man in his father's counting-house.

### CATHEDRAL ORGAN REBUILT

On the evening of Tuesday in Holy Week (March 30th), when Bach's Passion Music (St. Matthew) will be given in St. Paul's Cathedral, it is hoped to use the greater part of the old organ, which has been removed from the choir and reërected in the north aisle of the nave.

Since the work of the renovation of the Cathedral was begun last year, a small portable two-manual organ has been used at the daily services. While the new situation allotted to the choir in the nave has enhanced the effects of the singing, the selection of musical settings for the services has been restricted owing to the limited capacity of the temporary instrument. The portable organ has also been inadequate for congregational singing such as occurs at Sunday evening services, and for the playing of voluntaries.

In making the present change a number of improvements have been made to the old organ. To have allowed the instrument to remain idle would, it is stated, have led to its deterioration. The reërection of the greater part of it in the nave will, therefore, not only add to the musical grandeur of the services, but will help to maintain the instrument in a state of efficiency until the work of renovating the Cathedral is completed and it is restored to its former position at the entrance to the choir.

### PILGRIMAGES

The custom of going on pilgrimage is being increasingly revived among English Churchpeople. At least two organized pilgrimages are going to the Holy Land this year, and at home various ancient shrines, such as Glastonbury and Walsingham, are once more becoming objects of pilgrimage. An interesting example of such a pilgrimage is that to be made to St. David's on June 10th next. Not since the Middle Ages has there been an organized pilgrimage to the shrine of the patron saint of the Church in Wales, and that to be made in June is under the auspices of the Bishop of St. David's, with the object of deepening the spiritual life of the Church in Wales. It is hoped that many members of the Church in Wales and of other bodies in communion with her will take part in this act of devotion. Pilgrims from all parts will assemble at Haverfordwest on the afternoon of June 8th, whence, after a service in St. Martin's Church, they will proceed to St. David's by charabanc. Various services will be held in the Cathedral on Tuesday evening, Wednesday, and Thursday morning, and short excursions will be made to the various holy places in the neighborhood. During the pilgrimage addresses will be given by the Bishop of St. David's, the Bishop of Monmouth, the Dean of St. David's, and Prebendary H. F. B. Mackay.

### CENTENARY OF FAMOUS CHURCH

The centenary of the consecration of Holy Trinity Church, Brighton, falls on April 21st, and the celebrations will continue for one week. Holy Trinity Church, as is well known, was the scene of the ministry of Frederick Robertson, perhaps the greatest preacher produced by the Church of England in modern times. Robertson's sermons have profoundly influenced Christian thought and life in every part of the world, but no permanent memorial to his work exists in the town whose most distinguished citizen he was. Dr. R. J. Campbell, the present incumbent, feels, therefore, that the present is a suitable time at which to make an effort to erect such a memorial and ensure the permanency of the building in which Robertson preached. Holy Trin-

ity has no endowment of any kind and no parish hall or other institutional premises. A site has now been purchased immediately adjoining the main front of the church, and it is proposed to erect thereon a hall, to be called Robertson Hall.

### A MUSICAL FESTIVAL

The program of the Three Choirs Festival at Worcester in September has been decided during the past week at a meeting of the committee. Besides *Elijah* and *The Messiah* for the opening and closing of the festival, *The Kingdom* (Elgar) and *Mass in D* (Beethoven) on Wednesday, September 8th, and Thursday, September 9th, there are several new works—*Hymn to God the Father* (Bainton), a choral work by Walford Davies, a work by Brent Smith, and a work for small orchestra by W. H. Reed. On Thursday the Cathedral will be utilized, and Elgar's *For the Fallen* included in the program. Other music will be—*Motet Gloria in Excelsis* (Weelkes), *Cantata* (Bach), *Short Te Deum* (Holst), *Symphony in C Minor* (Brahms), *Motet O Bone Jesu* (Palestrina), *Peace from War and Peace* (Parry), *Variations for Orchestra* (Elgar), *Te Deum* (Berlioz), *Prelude to Parsifal* (Wagner), a short work by Ethel Smyth, and a *Dirge for Two Veterans* (Charles Wood).

In submitting the program, Sir Ivor Atkins, the organist of Worcester Cathedral, said that it contained most that was best of old and new.

### S.P.G. ANNIVERSARY

The anniversary meetings of the Society for the Propagation of the Gospel will be held at Westminster and at the Albert Hall on April 21st, 22d, and 23d. The preacher at the service in Westminster Abbey will be the Bishop of Western New York. The British Broadcasting Company will transmit by wireless the address of the Archbishop of Canterbury on April 22d. The Prince of Wales will speak at the Albert Hall on April 23d.

The new S.P.G. film, *Canada Calls*, will be shown in Central Hall, Westminster, on Friday, April 30th. The film illustrates the work of the Church among the cowboys and other pioneer settlers in Western Canada.

Dr. Fry, the eighty-year-old Dean of Lincoln, states that he intends to resign from Convocation and the Church Assembly and their committees in order that he may devote more time to the raising of money for repairs to Lincoln Cathedral. This he proposes to do by speaking in Lincolnshire towns and villages. Your readers will doubtless recall that the Dean, sometime ago, visited the United States with the same object, and succeeded in raising a great deal of money for the Cathedral restoration.

A preliminary announcement states that the Anglo-Catholic Congress anniversary meeting on July 1st at the Albert Hall will be devoted to the subjects of Housing, Unemployment, and the Living Wage. In the summer of 1927 it is intended to hold a third full Congress in London.

GEORGE PARSONS.

### NEW DEAN FOR PORTLAND

PORTLAND, ME.—The Rev. J. Arthur Glasier, of White Haven, Pa., has been called as Dean of St. Luke's Cathedral, Bishop Brewster has announced. He is forty-four years old, and a graduate of Lehigh University, from which he received a Master of Arts degree. He also is a graduate of the General Theological Seminary in New York.

## Church Army Crusaders to Make Thorough Tour of Eastern Canada

**Bishop of London's Canadian Addresses—Gift to Ridley College—Havergal's New Building**

The Living Church News Bureau  
Toronto, April 9, 1926

MUCH INTEREST IS BEING TAKEN IN the visit of the Church Army Crusaders to the Dioceses of Montreal, Ottawa, Ontario, Toronto, and Niagara during the months of May, June, July, and August. The party, for which arrangements have been made by Captain Arthur Casey, will consist of eleven lay evangelists and six Church Army sisters. In each diocese they will be welcomed publicly by the Bishop and blessed for their work.

The Crusaders will arrive at Montreal on May 16th, and will spend from then till June 25th in the Diocese of Montreal, working in every church in the city and many in the Diocese under the direction of the Bishop and a strong committee appointed by him. From there they will work in Ottawa diocese till July 17th, eight days being spent in the city and the remainder in parishes in the Diocese. Following this there will be a week spent in the Ontario diocese, visiting Kingston, Napanee, Deseronto, and Belleville. The next diocese to be worked will be that of Toronto, which they will enter at Peterborough, one group then visiting Port Hope, Newcastle, Bomanville, Oshawa, and Whitby, another Lindsay, Uxbridge, Newmarket, Markham, Scarboro. Both groups will work in Toronto for eight days, the first division then visiting Weston, New Toronto, Long Branch, Port Credit, Brampton, Aurora, Thornhill, the second Barrie, Orillia, Midland, Camp Borden, Collingwood, Wasaga Beach, and Beeton. The Crusaders will then visit Hamilton and a number of points in the Diocese of Niagara. The men carry their own blankets and sleep on the floors of parochial halls. For the sisters beds are found and hospitality for all is usually generously given by parishioners.

### ADDRESSES BY THE BISHOP OF LONDON

The Bishop of London, who will be in Canada during August and September, has generously promised the Council for Social Service to give addresses under its auspices at Toronto and Regina on Empire Settlement and to speak in Winnipeg on September 28th at the mass meeting held under the joint auspices of the General Board of Religious Education and the Council for Social Service at the time of the annual meeting of the boards.

### SPLENDID GIFT FOR RIDLEY COLLEGE FOR BOYS

The Board of Ridley College, St. Catharines, Ont., were notified on April 3d, that a gift of \$200,000 was being made to the college by Lieut.-Colonel R. W. Leonard, of St. Catharines, in order to complete the expansion program that the Board has been contemplating. While plans for a lower intermediate school have been prepared for some time, the money from Col. Leonard came as an Easter surprise and will permit a start to be made on construction almost immediately. It is expected that the new building will be ready within a year.

### HAVERGAL'S NEW BUILDING

Construction is going on apace on the first wing of the new building for Havergal College, which is being erected in Lawrence Park West, North Toronto. It will be a very beautiful building of grey stone, the architecture Collegiate Gothic. The Board of Governors announces that the first unit, to accommodate some two hundred girls, is to be ready for September. This unit includes the Ellen M. Knox Memorial Library, a beautiful panelled room, the gift of the Old Girls, the present girls, and the staff, in remembrance of their first head mistress.

### SOME EASTER GIFTS TO CHURCHES

On Easter Day, at St. Chad's, Toronto, in the absence of the rector, the Rev. A. J. Reid, who is slowly recovering from a severe attack of heart trouble, a magnificent brass processional cross was dedicated by the Rev. Dr. Seager, provost of Trinity College, at the high celebration of the Holy Eucharist. The cross is studded with Lake Superior amethysts bearing the emblems of the four evangelists. It was designed by Victor Childs, late of the Air Force and superintendent of St. Chad's Sunday school, and Major W. Stevens, of the Fourth Canadian Mounted Rifles and the Governor-General's Body Guard.

At St. Clement's, North Toronto, at the 6:30 celebration, a gift of eucharistic vessels was dedicated. This included a chalice, paten, and ciborium from the Chancel Guild "to the glory of God and to commemorate the devotion and life work" of the president of the Guild, Mrs. Constance Waugh. Three communion cruets and a set of handsome white markers beautifully embroidered were also presented to the church.

The dedication of a stained glass window was made at the eleven o'clock service. The window was erected "to the glory of God and in loving memory of William Harvard Widger, killed in action at Vimy, October, 1917." It was the gift of the deceased soldier's mother.

In Palm Sunday, at the Church of the Holy Trinity, Toronto, Mrs. John Bruce and Mrs. Caston, representing the Holy Trinity Branch of the Woman's Auxiliary, presented to the rector, the Rev. W. M. Loucks, a handsomely bound office book for the altar.

### MISCELLANEOUS NEWS

The Rev. Canon Gould, general secretary of the Missionary Society, leaves for England this week with the Archbishop of New Westminster to present the appeal for the endowment fund of the Diocese of Caledonia. Till the death of Archbishop Duvernet, the bishop's salary was paid by the Church Missionary Society, the bishop being the last of their surviving missionaries in British Columbia.

Dr. W. E. Taylor, of Wycliffe College, has been recently elected chairman of the Board of Governors of Havergal College, taking the place of Dr. N. W. Hoyles, K.C., who for nineteen years has filled that post, and who now becomes the honorary chairman. Dr. Hoyles has been a member of the Board itself from the foundation of the school in 1894, and was one of the little group of men through whose efforts Havergal first came into existence.

The Rev. Fr. Seyzinger, C.R., preached

at the Lenten noon-day services for a week at Holy Trinity, Toronto, conducted a quiet day for men at St. Thomas', where he conducted a Holy Week mission, and conducted a quiet day on April 9th for clergy at Holy Trinity.

On the Feast of the Annunciation, at the Pro-Cathedral Church of the Redeemer, Calgary, the Bishop ordained to the priesthood the Rev. Charles Norman Bateman, assistant curate of the Epiphany Mission, Hartshorn. The preacher was the Rev. H. E. Scallon, M.A., rural dean of Drumheller.

The new Church of the Comforter, now completed at a cost of \$6,000, on Cosburn Avenue, East York, Toronto, was opened for divine service on Easter morning, with the rector, the Rev. S. B. G. Wright, in charge.

The Rev. F. J. Moore severed his official connection with St. James' Cathedral, Toronto, on Easter Day. He is now in charge of the Student Christian Association in the University of Toronto with an office in Hart House.

At the morning service in Trinity Church, Galt, March 28th, the Rev. Canon Snelgrove made the interesting announcement that the church was now free of any mortgage indebtedness. A mortgage of \$10,000 had been cleared off during the past few months by some twenty generous contributions. There was no campaign or general canvass of the congregations, the mortgage being cleared by a voluntary effort on the part of a few interested donors. The congregation joined heartily in singing the *Te Deum*.

In the presence of a large congregation the Bishop of Toronto conducted a service on Easter evening in St. Philip's Church, Toronto, which recognized three outstanding events—the reopening of the church following redecoration, the unveiling of the church war memorial, and the confirmation of a class of twenty-five candidates from St. Philip's parish. "To the glory of God and in appreciation of the services of those who went in jeopardy of their lives to fight for better days," reads the inscription of the exquisitely beautiful mural painting that adorns the rear wall of the Church of St. Philip in recognition of the eighty men of the parish who saw service overseas. The central section of the mural decoration depicts an incident in the life of David, while the symbolic figures of Mercy, Peace, Righteousness, and Truth contribute to the artistic design.

### DR. BOWIE TO VISIT BRITISH CHURCHES

NEW YORK, N. Y.—The Rev. W. Russell Bowie, D.D., rector of Grace Church, New York, will be the first American clergyman to be sent abroad this year by the Committee on Interchange of Preachers and Speakers Between the Churches of America, Great Britain, and France. He will sail from New York on May 22d, and will spend a month preaching in the British cathedrals and in some of the larger Non-conformist churches.

The committee under whose auspices Dr. Bowie will make this trip is a joint organization representing the World Alliance for International Friendship Through the Churches, The Church Peace Union, and the Federal Council of the Churches of Christ in America. The Rev. Dr. S. Parkes Cadman is chairman of the committee, which functions in coöperation with similar committees in Great Britain and France.

## Easter Attendance in Boston Good Despite Prevalence of Sickness

**Bishop Babcock Continues to Improve—Dr. Dallas to Leave Cathedral This Month**

The Living Church News Bureau  
Boston, April 11, 1926

ON ALL HANDS, THE REPORTS CONCERNING this year's Easter services are eminently pleasing. In at least one parish which boasts of five hundred communicants, we hear of as many as four hundred and fifty communions on Easter Day, and in many others the percentage appears to have been equally good. This seems, off hand, to be a wonderful ratio, and makes one wonder if it does not really indicate a banner year—and this in spite of the fact that severe colds and pneumonia are reported on every hand, one Boston evening paper recording on one evening lately as many as one hundred and fifty deaths.

To many the ecclesiastical term "Massachusetts" implies a diocese of cities and towns, without any diocesan missionary efforts. To them the Easter program of at least one priest in this Diocese might serve the useful purpose of opening their eyes. The Rev. T. F. Marshall, rector of Stoughton, and in charge of other outlying parishes, reports for that one day four celebrations of the Holy Eucharist, two Church schools, the baptism of six infants and the burial of an adult.

#### BISHOP BABCOCK TO RETURN TO DUTY

The friends of Bishop Babcock are all rejoicing over the good reports which continue to come from his residence. The Bishop is now able to get around his house day by day and to take short walks outside on such occasions as are not marred by unfavorable weather, and his medical advisers are hopeful that, if everything continues as the present indications forecast, he may be able gradually to take up his duties after about the middle of the present month.

#### DEAN ROUSMANIERE RECOVERS FROM INFLUENZA

Without doubt, the thoughts of most of us went out towards Dean Rousmaniere at this wonderful season, and, it was with no little regret that we heard of his recovery being retarded somewhat by an attack of influenza. However, we are glad to report his recovery from this visitation, and to state once again that his general recovery—though very slow—does appear to be maintained.

#### DR. DALLAS TO LEAVE SOON

Final arrangements have been made for the consecration of the Rev. John Thompson Dallas, D.D., vicar of the Cathedral, as Bishop of New Hampshire. While the definite date for Dr. Dallas' departure from Boston has not yet been settled, it is understood that he is to sever his connections with the Cathedral late this month, and, in the meanwhile, arrangements have been completed for the following list of special preachers in the Cathedral during the month of May:

The Rev. Dr. Endicott Peabody, the Rev. Sherrard Billings, the Rev. Drs. Laurens MacLure, Elwood Worcester, and Edward T. Sullivan, and the Rev. Howard R. Weir.

#### WELLESLEY CONFERENCE INCORPORATED

The incorporation under Massachusetts statutes has recently been announced of

the Wellesley Summer Church Conference, and arrangements are under way for this season's session. Under the terms of incorporation the officers have been appointed as follows: President, the Rt. Rev. James DeWolf Perry, Jr., D.D., Bishop of Rhode Island; vice-president, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts; clerk, the Rev. Percy T. Edrop, D.D.; treasurer, Channing F. Savage. The executive secretary for this Province is Miss Josephine Bumstead, and the registrar is Mrs. G. H. Cadoo. This year's conference is to be under the direction of Bishop Slattery, with the Rev. George L. Richardson, D.D., of St. Paul's Church, Burlington, Vt., acting as chaplain.

#### REPORT OF EXAMINING CHAPLAINS

In presenting recently to Bishop Slattery the report of the Board of Examining Chaplains, the Rev. Ernest M. Paddock expressed the opinion that there was a marked improvement in the standard shown by the candidates, especially in view of the somewhat downward trend noticed during the war and after-war periods. The candidates recently examined came from Alexandria, the General Theological Seminary, and the Episcopal Theological School. The examiners noted a deeper sympathy and knowledge in the different points of view. In all there were four candidates examined at this time which is really preliminary to the regular spring examinations, this examination being held to fall in line with the spring holidays of the other seminaries. The ordination to the priesthood will take place at nine-thirty in the Cathedral on the Feast of the Ascension, and that to the diaconate on Trinity Sunday at eleven o'clock in Trinity Church.

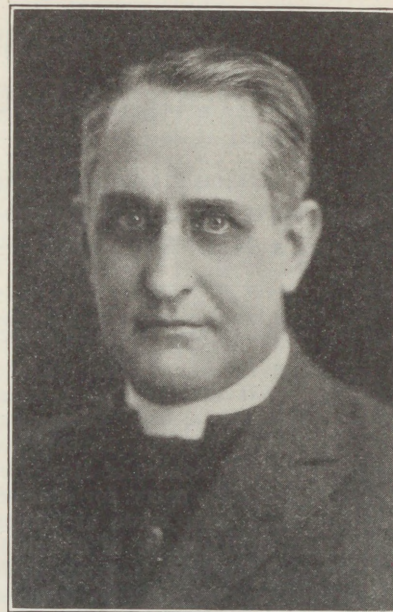
#### ACTIVITIES OF THE BISHOPS

Over and above the Preaching of the Cross in Trinity Church on Good Friday, Bishop Slattery conducted prayers and office hours at Harvard on the last three days of Holy Week, and on the first three days in Easter week. On the evening of Good Friday he also administered Confirmation in St. Michael's Church, Milton, and on Easter Day he preached in the morning at Harvard. He is still busy holding parochial visitations on almost every night of the week, and reports an apparent increase in the sizes of Confirmation classes, finding in many parishes twice or three times as many as he had anticipated.

Bishop Lawrence was the special preacher in the Cathedral on the morning of Easter Day.

#### OFFERINGS FOR CHURCH SCHOOLS

Saturday, April 17th, has been set apart as the day of offerings for the Church schools of the Diocese. The Rev. Allen Evans will conduct a conference of delegates in the crypt of the Cathedral from eleven to twelve noon. From noon to twelve-fifteen the Rev. Frederic W. Fitts will conduct a service of thanksgiving and intercession on behalf of those who have gone out from the Church schools to give their lives for service in the mission fields. This will be followed by an exhibition of posters and models and the awarding of honors from twelve-fifteen until one, at which hour luncheon will be served. The service for the presentation of the offer-



THE REV. GEORGE P. ATWATER, D.D.  
Rector-elect of Grace Church, Brooklyn, N. Y. [See THE LIVING CHURCH of April 10, 1926.]

ing will take place in the Cathedral at two o'clock and will be conducted by the Bishop Coadjutor, the sermon being preached by the Rev. Raymond A. Heron, rector of Grace Church, Lawrence.

#### RECTORY IN SWANSEA DAMAGED BY FIRE

The rectory in Swansea, the gift of Mrs. Frank H. Stevens, was recently damaged somewhat seriously by fire, the damage, however, being confined to the interior of the building. The rector and his family, fortunately, were enabled to move immediately into the rest house for a few days, after which, again through the generosity of Mrs. Stevens, another of her houses was put at their disposal until such time as the damage, which we believe to have been covered by insurance, has been restored.

REGINALD H. H. BULTEEL.

#### HOLY WEEK IN ALBANY

ALBANY, N. Y.—Two preaching missions were conducted during Holy Week in Albany and Schenectady. At St. Paul's Church, Albany, the parishes of the city united in a mission conducted by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. At St. George's Church, Schenectady, Bishop Oldham conducted a mission, beginning on the evening of Palm Sunday and continuing nightly throughout the week.

At the noonday Lenten services in St. Peter's Church, Albany, the preachers were the following rectors from places in the Diocese:

The Rev. Messrs. Harl E. Hood, Round Lake, John A. Howell, Ballston Spa, Leon C. Smith, Hoosick Falls, Joseph Burton, Greenwich, and Charles C. Harriman, Albany.

The Albany parishes united in the Three Hour Service on Good Friday at the Cathedral of All Saints'. The Very Rev. C. C. W. Carver, Dean of the Cathedral, preached the Passion. Bishop Nelson was the preacher at the Three Hour Service in St. John's Church, Ogdensburg, and Bishop Oldham in St. George's Church, Schenectady. On Easter Day Bishop Nelson preached in the Cathedral of All Saints', Albany, and Bishop Oldham celebrated at Christ Church, Hudson, at the early Eucharist, and at later Eucharists at St. Mark's Church, Philmont, and St. Luke's Church, Clermont.

# New York Churches Crowded for Easter; Bishop Manning Preaches

## Senator Borah Replies to Bishops' Protest Against Lausanne Treaty —Army and Navy Bay

The Living Church News Bureau  
New York, April 10, 1926

IT WAS A BIT UNUSUAL, THE MILD temperature and the brilliant sunshine with which we were favored on Good Friday and also on Easter Day. On both days churches were taxed to capacity and we had a suggestion of what conditions would be if Churchmen realized that every Sunday is a memorial of the Resurrection. Many parishes report that they were unable to seat all who came to them, especially at eleven o'clock on Easter, and that hundreds had to be turned away.

In almost every instance rectors of the city parishes preached the Easter sermons. Bishop Manning was sufficiently recovered from his illness to preach at the Cathedral, although he could not remain to the end of the service. The great edifice was filled and a large number were unable to gain admission. Bishop Stires, whose friends are legion in New York, preached on Easter in his Cathedral at Garden City

to one of the greatest throngs ever assembled there. At St. Thomas' Church and at the Transfiguration hundreds were turned away at the eleven o'clock services.

For those who do not know the satisfaction of sacramental religion, "Dawn Services" were held at seven o'clock on Easter morning on the grounds of Columbia University and also on the campus of New York University. At Columbia a throng of some 3,000 persons gathered. Music was furnished by a band and a chorus, and the Rev. Dr. Henry Howard, of London, acting pastor at the Fifth Avenue Presbyterian Church, spoke on the significance of the festival.

Still others there were who limited their observance of the day to joining the sidewalk parades, some on Fifth Avenue, some on Park Avenue, and some on Grand Street.

### SENATOR BORAH REPLIES TO BISHOP MANNING

The protest addressed to the United States Senate against ratification of the Lausanne Treaty signed by the Bishop of New York and 109 other bishops of the Church has brought forth a reply from Senator William E. Borah, Chairman of

the Senate Committee on Foreign Relations. The protest with the names of the signatories was printed in the April 10th issue of THE LIVING CHURCH. Mr. Borah addresses his reply to Bishop Manning, the first signer of the protest, and expresses his intention to press for ratification of the treaty. The Senator points out that Americans living in Turkey and those having interests there are all in favor of a speedy ratification. On the ground that the present treaty is unsatisfactory and should not be ratified, Mr. Borah replies that it is the best we can secure at the present time and that we shall sooner secure a better treaty by making this one and thereafter seeking to improve it than by refusing ratification and breaking off all treaty relations. He believes that to cut off all treaty relations and to sever all friendly connections would jeopardize our own people there, and he states, further, that our religious, educational, and business interests in Turkey combine in asking that the treaty be ratified.

Some Government officials at Washington verified the claim of Senator Borah that American religious and educational institutions in Turkey support the treaty. It was also made known that the administration is heartily in favor of it.

The *Times*, commenting editorially on the bishops' protest, says that the real question before the Senate is whether it is better to accept a half loaf from Turkey or to break with that country. No one defends the Turkish treaty except as a disagreeable necessity, says that journal, but charges that those who are opposed to it have not shown how to get it improved without a war. "The bishops contented themselves with a protest. They put forward no program. But the Government has to have a program if it is to act at all."

### CATHEDRAL BAY FOR ARMY AND NAVY

Colonel George W. Burleigh, chairman of the Military and Naval Division of the Committee for Completing the Cathedral, has announced that he expects the goal of his division, namely \$150,000, to be reached by April 25th. At that time it is planned to have in the Cathedral an elaborate military and naval service when the formal presentation of the memorial bay will be made to Bishop Manning and the Cathedral trustees.

### CHURCHWOMEN'S LEAGUE TO HONOR BISHOP MANNING

Bishop Manning will be the guest of honor at a spring breakfast to be given by the Churchwomen's League for Patriotic Service on Wednesday, April 21st, at 12:30 o'clock at the Hotel Roosevelt. Mrs. Henry Gansvoort Sanford, president of the organization will preside. Following Bishop Manning's address, according to the custom of the League, the program is given over to one of the committees. In this instance, it will be the Committee on Army Posts, the chairman of which, Mrs. William Codman Sturgis, will outline the plan for a proposed memorial chapel to be erected at Plattsburg, N. Y. There will be an address by Channing Pollock on The Value of Remembrance. Col. DeLancey Jay, Col. Theodore Roosevelt, and Col. Archibald Thacher will speak on Patriotism and the Plattsburg Idea.

### TRINITY NOONDAY PREACHING SERVICES

On Monday, April 12th, Trinity Church resumed its noonday preaching services. During Easter week none were held. The preacher for the week of April 12th is the Rev. Dr. Gavin, of the General Seminary; week of the 19th, the Rev. Profes-



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### PLEADS ASSYRIAN CAUSE

Lady Surma Khanim, accompanied by Sir Esmé Howard (left) and the Rev. W. C. Emhardt, D.D., photographed as they arrived at the White House for an audience with the President. (See THE LIVING CHURCH for April 10th.)

sor Hodgson, of the Seminary; and, for the week of April 26th, the Rev. Fr. Seyzinger, C.R., of Mirfield, England.

#### NEW YORK NEWS NOTES

The Church Club of New York will give a luncheon at the Yale Club on Monday the 19th, in honor of the Rev. Dr. Robert Norwood, rector of St. Bartholomew's Church.

The Clerical Union for the Maintenance and Defence of Catholic Principles (New York Branch), commonly known as the New York Catholic Club, has issued a booklet listing its present officers and the names of its membership, numbering 275 priests.

Archbishop Kedrovsky's first Sunday at the Russian Cathedral of St. Nicholas, 13

East 97th St., passed quietly, although the Cathedral was crowded. It was not Easter with them; that festival in the Eastern Church falls on May 2d this year. The Metropolitan Platon, deprived of his Cathedral, is now seeking elsewhere for a church for his followers.

The officials of the Church of the Heavenly Rest are planning to break ground this summer for their new church to be erected at Fifth Avenue and 90th Street.

The alumni of St. Paul's School, Concord, N. H., who live in and near New York, will meet at St. Bartholomew's Church at Evensong tomorrow afternoon. The preacher will be the Rev. Dr. S. S. Drury, rector of the school.

HARRISON ROCKWELL.

this winter that it would seem nothing in the way of news to state that the Rev. J. A. Goodfellow, rector of the Church of the Good Shepherd, Kensington, was among those so suffering. But it calls attention to a record which is probably almost unique. Mr. Goodfellow was unable to take his services on Easter Day. It was the first Easter service he had missed in the fifty-four years he has been the rector of that parish. Fifty-four years in one parish is record enough, but never to have missed an Easter in all those years is rather more than just a record. The Bishop of the Diocese took the services for Mr. Goodfellow. All his friends in the Diocese rejoice that the honored rector of that parish is on the way to recovery.

#### NEWS NOTES

An interesting appointment within the Diocese is that of the Rev. Frederick E. Seymour to be the secretary of the Department of Religious Education. Mr. Seymour is at present the rector of St. Philip's Church, West Philadelphia. He has presented his resignation as rector of that parish and will devote his whole time to the work of the Department of which he has been appointed secretary. Mr. Seymour brings to his new position not only accurate knowledge of it in theory and devoted interest to the cause of Religious Education, but also intimate acquaintance with the whole situation in the Diocese, as he has been an active member of the Department ever since it was established by the Executive Council, and has been especially interested in the Normal School for Teacher Training, very much of the success of which has been due to his care and leadership.

The Rev. Wood Stewart, rector of St. Martin's-in-the-Fields, Chestnut Hill, is recovering from an operation in one of the Philadelphia hospitals.

GILBERT PEMBER.

## Philadelphia Seamen's Church Institute Receives Memorials

### Mission Study Classes—A Notable Record—News Notes of Diocese of Pennsylvania

The Living Church News Bureau  
Philadelphia, April 11, 1926

ON TUESDAY IN EASTER WEEK, THE Bishop of the Diocese dedicated some interesting memorials in the chapel of the Seamen's Church Institute, the Rev. Percy R. Stockman, superintendent and chaplain. One was a baptismal bowl, the gift of relatives, as a memorial to Mr. Marion H. Cresswell, who served at the Red Cross Hut in Camp Dix during the war. The other memorial was a group of three beautiful stained glass windows, the gift of the Ven. R. Bowden Shepherd, Archdeacon of New Jersey, as a memorial to his father, Mr. Solomon Shepherd, who died in 1911 in his ninetieth year. Mr. Shepherd was one of the original members of the Board of Managers, serving in that capacity from 1849 to 1899, a period of fifty years. The central window of the group is a ship, representing the Church, on one side is a window representing the call of St. Peter from the fishing nets to become a fisher of men, and on the other side is St. Paul, the great missionary traveler. The Bishop was assisted at the services by Mr. Stockman and Archdeacon Shepherd.

#### MISSION STUDY CLASSES

The Mission Study classes of the Diocese closed their season of the study of the Church's work in Latin America with a combined meeting of all the classes in the parish house of the Church of the Holy Trinity last Monday night. The business meeting was preceded by a devotional service conducted by the Rev. N. B. Groton, rector of St. Thomas' Church, White-marsh. The meeting was addressed by Mr. Victor Holly, grandson of the first Bishop of Haiti. It is interesting to note that Mr. Holly and his brother Paul Holly are students at the Philadelphia Divinity School, where they are preparing themselves for the Church's service among the people whom their grandfather served so long. The offerings of the classes this year go to the erection of a church building at Arcahaie, Haiti.

While we are speaking of Mission Study classes, some of you will recall the ambitious mission study program adopted by the Church of the Advocate, of which men-

tion was made in this letter early in Lent. They had a number of classes embracing almost every age and condition and both sexes. They all had a sort of "closing exercises" the other evening. Three short plays, a pageant, all illustrating the Church's work, were given. Exhibition of the hand work done for missions by the children elicited much commendation from the elders and earned prizes for the workers. In one corner of the room a reproduction of a church in Haiti had been erected, inviting and receiving many contributions for the erection of a real church in that country.

#### A NOTABLE RECORD

To be laid low with influenza has been such a common experience in Philadelphia

## New Emmanuel Church, La Grange, Ill., Opened with Easter Services

### Snow Storm Subsides Before Easter —Organ at St. Mark's, Evanston, to be Rebuilt

The Living Church News Bureau  
Chicago, April 12, 1926

ONLY A LITTLE MORE THAN A YEAR AGO, Emmanuel Church, La Grange, one of the largest and most substantial churches of the Diocese, was totally destroyed by fire. On Easter Day, the new Emmanuel Church, built on the site of the old, was opened with fitting services, the rector, the Rev. Irvine Goddard, officiating, with unusually large congregations. The architect is Mr. John H. Tilton, a lifelong member of the parish. The new church, costing approximately a quarter of a million of dollars, is the result of the work and sacrifice of the parishioners who have subscribed the total amount of the cost, and have already paid most of their subscriptions.

The building is of Thirteenth Century English Gothic, cruciform style. The full height of the church, fifty feet from the floor to the underside of the ridge beam, is carried throughout the length of the nave, crossing, choir, and sanctuary. The exterior is of Bedford limestone in random ashlar blocks, varying from buff to

blue-gray and giving the walls a pleasing play of soft color. The interior is finished in rough plaster with stone trimmings round the openings and stone piers and arches. There is a large stone tracery window at the west end, and in the north, transept and lancet windows in the clerestory and aisles, with small cruciform windows high up in the south transept, and three large lancet windows above the altar.

The interior is beautifully adorned and decorated in stone, wood, and glass, for example, a narthex screen of oak and leaded glass just inside the west door. The stone pulpit is the gift of St. Mary's Guild and is dedicated "to the glory of God and in faithful recognition of the sacrificial services of the priests of this parish." The lectern, also of stone, is in memory of Harley B. Mitchell. The oak rood beam is also the gift of St. Mary's Guild. The Litany desk is given by Mrs. Scadding in memory of Bishop Scadding, for ten years rector of the parish. The altar is in memory of David B. Lyman, senior warden of the parish from its organization in 1874 until his death in 1914, and Sarah Joiner Lyman, his wife. A large organ is being built by the Kimball Company on the south side of the choir. There are many other exquisite gifts and



memorials, making Emmanuel one of the most beautiful churches in the country.

#### EASTER SERVICES

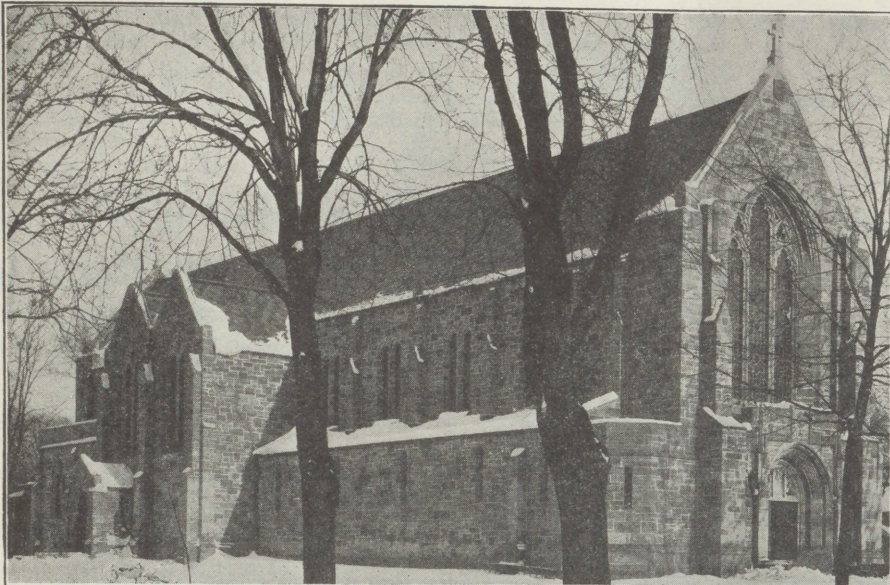
All the reports to hand indicate an unusually satisfactory Easter throughout the Diocese. The severe snow storm which began on Palm Sunday and continued at intervals throughout Holy Week, interfered considerably with the attendances

week of October 4th to 10th. On the morning of October 10th, he will preach at St. Luke's, Evanston, and that evening at Orchestra Hall, Chicago.

Several of our clergy attended exercises and the luncheon given by the president and faculty of the Divinity School of the University of Chicago, on the occasion of the dedication of the beautiful new buildings of the school on April 5th. Among the

and has served in the public health department of the state.

All Saints' Church school, Chicago, is offering an extension course to the parents of the school children and their friends, in Pedagogy and Modern Methods of Education. The course consists of a series of lectures given by Miss Bertha Rhodes, of Rogers Park, on Thursday afternoons from two to four. H. B. GWYN.



EMMANUEL CHURCH, LA GRANGE, ILL.  
Exterior

at the services during the week, but not on Easter Day, which was fine and cold. The Bishop, as is his custom, preached at the Church of the Epiphany at eleven o'clock. Bishop Griswold preached at the choral Eucharist at the Cathedral Shelter at the same hour. Many of the churches, including The Epiphany and St. Chrysostom's, had pageants of the Resurrection in the afternoon or evening. Services for the children in the afternoon, when the Lenten offerings were presented, were general. Dr. James S. Stone, rector emeritus of St. James' Church, preached the annual sermon of the St. Bernard Commandery of the Knights Templar at St. James'. Dr. Stone has preached the sermon on this occasion for many years. The morning service of St. Luke's Church, Evanston, was broadcast over WIBO, as was the morning service on Low Sunday.

#### ORGAN AT ST. MARK'S, EVANSTON

Fifty years ago an excellent organ was transferred from Steinway Hall, Chicago, to St. Mark's, Evanston. It has been a very satisfactory instrument and is to be rebuilt and improved at a cost of \$25,000, making it one of the very best and most modern of organs.

In June, Mr. Victor Kennan, a senior at The General Theological Seminary, will begin his work as curate at St. Mark's. He is to be ordained to the diaconate by the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, at the Church of the Incarnation, New York City, on the morning of April 17th.

The growth of Evanston to the west has greatly increased the field of St. Mark's and its demands upon the clergy.

#### NEWS NOTES

The rector of St. Luke's, Evanston, the Rev. George Craig Stewart, D.D., is arranging the itinerary of the Lord Bishop of London during his visit to Chicago and the vicinity in the Fall. The Bishop will speak at the Universities of Northwestern, Chicago, Illinois, and Wisconsin, during the

the Church of the Atonement, Chicago, sailed from Seattle on March 6th, to take up her duties as a nurse in the hospital at Wrangell, Alaska, where Bishop Rowe has long needed help. Miss Wilson is the first member of the Atonement to go out into the mission field. She has been attached to the parish for many years, is a graduate of St. Luke's Hospital, Chicago,

parish house costing about \$150,000.

This parish has a beautiful church costing about \$200,000 and designed by Henry Vaughan, who also prepared plans for the parish house. These splendid results have been realized by the congregation during the rectorship of Dr. Beach, who will shortly celebrate his twentieth anniversary in this parish.

#### CELEBRATES TWENTY-FIVE YEARS AS RECTOR

BUFFALO, N. Y.—On Easter Day the Rev. Cameron J. Davis, D.D., rector of Trinity Church, Buffalo, celebrated his twenty-fifth anniversary as rector of that parish. The communicants of the parish who have been with Dr. Davis during these twenty-five years and the people whom he has presented for Confirmation were all present in the church at the 10:30 service on Easter morning. Dr. Davis will give an account of his stewardship at a later service to be held in the parish marking this special event.

*The Crucifixion*, by Sir John Stainer, was sung by the choir of Trinity Church on the evening of Palm Sunday. The choir and organ were under the direction of Mr. Seth Clark, organist.

#### A NOTABLE OFFERING

SCRANTON, PA.—The magnificent amount of \$75,000 was received in cash and pledges at the Easter services of the Church of the Good Shepherd, Scranton, in response to the appeal for a parish house from the rector, the Rev. William Bartlett Beach, D.D. Twenty-five thousand dollars had previously been subscribed, so that \$100,000 is now available, and construction will be shortly commenced of a



EMMANUEL CHURCH, LA GRANGE, ILL.  
Interior

## Presiding Bishop Pays Brief Easter Visit to His See City

### Bishop Tucker Speaks on Church Unity—Easter in Baltimore—St. James' School Appeals

The Living Church News Bureau  
Baltimore, April 10, 1926

THE MOST REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland and Presiding Bishop of the Church, has spent the past week in Baltimore. He celebrated the early Eucharist on Easter Day in the Pro-Cathedral of the Incarnation. Bishop and Mrs. Murray have left for Atlantic City, where the Bishop hopes to recover his full health within a short time.

#### CHURCH OF THE RESURRECTION

The good work at the Church of the Resurrection, Baltimore, the Rev. Joseph Waterman, rector, continues apace. The Lenten mite box offering of the Church school amounted to \$230. This sum of money is sufficient to cover the entire missionary apportionment of the church for the year.

A pageant of the Resurrection, arranged by Rosamond Gimball, was presented on Easter evening. Seventeen characters participated. A beautiful new window was unveiled on Easter morning. The window is a study of the Resurrection, and has been presented by Mrs. James Stenger as a memorial to her daughter, Lillian Evelyn Stenger. It is the work of the George Hardy Payne Studios, Paterson, N. J.

#### ADDRESS BY BISHOP TUCKER

The Rt. Rev. Henry St. George Tucker, D.D., spoke before the parochial branch of the Woman's Auxiliary of Grace and St. Peter's Church, Baltimore, on Thursday, April 15th. His subject was Church Unity. Bishop Tucker is still confirming week by week in the Diocese of Maryland, in the absence of the Diocesan.

#### EASTER SERVICES

The Easter Services throughout the Diocese were well attended. In many of the churches there was no standing room, many people having to be turned away. The offerings were all that could be desired, and the number of communicants in excess of previous years. Lenten mite box offerings were taken up in all the churches; but the total givings of the children will not be announced before the service on Sunday, May 2d.

#### ST JAMES' SCHOOL

The following letter has been sent out by the Headmaster of St. James' School, Hagerstown. It is self-explanatory. It is hoped that the sum of money asked for by Dr. Onderdonk will be forthcoming.

"You, of course, know of the calamity which occurred the night of March 4th, when the old main building, Cleggett Hall, was burned to the ground. Every boy was out of the dormitory in less than a minute.

"We expect to reopen not later than April 1st, in temporary quarters. Two buildings are now nearing completion, one a dining room and kitchen, the other a Barracks for fifteen boys and a master. The gymnasium cage will be divided into sections to take care of the other boys. Fifty-five of the eighty-five boys will find their quarters in these improvised dormitories and be made very comfortable. Everything will go on as usual for the remainder of the year.

"Now comes the question: Can we rebuild? If the school is to continue without interruption, we must begin to rebuild at once. If we are not ready to reopen in September, the school will lose all its boys and faculty. The

loss of a year will mean starting all over again. In order to rebuild we must have at least \$60,000. We now have toward this amount the sum of \$30,000. The diocese cannot finance the rebuilding. It is therefore necessary to raise the amount by popular subscription.

"Please let me hear from you as soon as possible, for it is now a question of working against time, and of your help.

"Faithfully yours,  
"A. H. ONDERDONK,  
"Principal."

#### CHURCH OF ST MICHAEL AND ALL ANGELS

The organist of Trinity Church, New York, Dr. Channing LeFebre, played an organ recital at the Church of St. Michael and All Angels, Baltimore, the Rev. Wyatt Brown, D.D., rector, on Tuesday, April 13th. Dr. LeFebre is a Baltimorean by birth.

At the meeting of the Men's Club, on April 12th, the speaker was Mr. St. Clair Berkely, of England. Mr. Berkely was associated with General Allenby in the Palestine Campaign, and spoke upon his experiences in the World War. After the speech of the evening, there was a "movie" on Baltimore, the City of Firsts.

## Easter Crowds Throng Washington Churches; Cathedral Inadequate

### The Laymen's League—An Octogena- rian Priest—New Rector for Suburban Parish

The Living Church News Bureau  
Washington, April 8, 1926

THERE WERE MORE COMMUNIONS MADE in the city of Washington on Easter Day than ever before in the history of the Church in this city. The churches were entirely inadequate for the demands made upon them. The Church of the Epiphany was packed long before the hour of service, as was also St. John's; and this in spite of the fact that there had been other services at earlier hours. And this condition prevailed not only in the fashionable down-town churches, but in practically every other. St. Alban's, for instance, reports crowded pews and more communions than ever before. Suburban and country churches tell the same tale.

Conditions at the Cathedral show that

this church cannot by any means supply the demands made upon it. At every one of the numerous services of the day there were many more persons desirous of attending than could be packed into the limited accommodations of the Bethlehem Chapel.

#### THE LAYMEN'S SERVICE ASSOCIATION

This increase in the exercise of Churchmanship is in line with the general development of interest in Washington. Figures from the Laymen's Service Association, which was responsible for the mid-day services at Keith's Theater, show that the attendance for the twenty-eight services was 20,500, with tremendous increases for Holy Week. On Maundy Thursday the only seats vacant were a few in the top gallery.

The Laymen's Service Association is made up of laymen of twenty of the prominent city churches, and has for its object lay evangelism in coöperation with, and



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#### PATRIARCH VISITS PRESIDENT

(See Washington Letter of April 10th.) Left to right—Front row: Minister Simopoulos, His Holiness Gennadios, Metropolitan of Thessalonica, and Col. Kontekakis. Rear row: Commodore Melas, William Knowles Cooper, and Ulius I. Amoss.

under the direction of, the Bishop. There is a group of from twelve to fifteen men, who are at the Bishop's call, and who go out over the Diocese to various meetings and assemblies to speak on matters of religion.

A notable achievement of the Association was the assembling of 5,000 Churchmen at the auditorium just after the Epiphany to hear Bishop Kinsolving and to take the matter of the deficit under advisement. The Association is a very live factor in the life of the Church in Washington.

AN OCTOGENARIAN PRIEST

Recently his people gave the Rev. W. C. Shears, rector of Epiphany Parish, Forrestville, Prince George's County, a reception at which they presented him with a purse of \$86, one dollar for each year of his life.

The Rev. Mr. Shears was born in 1840. He was made a priest of the Church by the Bishop of Newfoundland in 1867, and came in 1904 to Epiphany Parish, where he has remained ever since. He is hale and hearty, in spite of his years, and walks the eight miles to Washington whenever he has business in the city.

ACCEPTS IMPORTANT PARISH

The Rev. H. L. Durrant, rector of Grace Church, Georgetown, has accepted the important suburban parish of St. Matthew, the District and Prince George Co., that includes the Pinkney Memorial Church, Hyattsville, St. Luke's Church, Bladensburg, and St. John's Church, Mt. Ranier. This parish erected in 1811, includes at the same time places older than Washington itself and some of the important suburban developments of greater Washington.

The Rev. Mr. Durrant came to Grace Church, Georgetown, in 1922, and has succeeded in building it up greatly. Previous to this he was chaplain of the 17th Infantry, U. S. A.

THE WOMAN'S AUXILIARY

The Woman's Auxiliary of the Diocese meets in Christ Church, Georgetown, Sunday, April 11th, for the semi-annual presentation of the United Thank Offering.

KENYON SCIENCE HALL TO BE DEDICATED

GAMBIER, OHIO—The formal opening and dedication of the new Samuel Mather Science Hall at Kenyon College has been set for Saturday, October 19th.

The building at this time will be completely finished with the entire equipment installed. Guests who will attend the ceremonies will be able to view the new science plant in operation, in view of the fact that students will have been at work for a number of weeks in the class rooms and laboratories at the time of the formal dedication.

Dr. C. K. Leith, of the University of Wisconsin, has been chosen to make the address on the occasion. He is the head of the department of geology at his university and has served as expert adviser in matters of mining and geology for the Pickands Mather Company from time to time.

The new building is a \$300,000 structure which has been described as "one of the finest scientific buildings in the country." It is the gift of H. G. Dalton, of Cleveland, and bears the name of the man with whom Mr. Dalton has been associated in business during a long and useful lifetime in Cleveland.

Kenyon has also received an appreciated

gift in the remodeling of the chapel basement into modernly equipped choir and vestment rooms. The new section has been taken possession of this past week and the improvement is made possible by the gift of Mrs. J. C. Morse, of Cleveland.

DR. DALLAS' CONSECRATION

NEW YORK, N. Y.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. John Thomson Dallas, D.D., as Bishop of the Diocese of New Hampshire, as follows:

Time and Place: Tuesday, May 4, 1926, St. Paul's Church, Concord, N. H.

Consecrator: The Most Rev. John Gardner Murray, D. D., Bishop of Maryland, and Presiding Bishop.

Co-Consecrators: The Rt. Rev. Arthur Crawshay Alliston Hall, D.D., Bishop of Vermont, the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts.

Presenters: The Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of



THE REV. JOHN T. DALLAS, D.D., Bishop-Elect of New Hampshire

Massachusetts, the Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri.

Preacher: The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York.

Attending Presbyters: The Rev. Herman R. Page, St. Paul's Cathedral, Boston, Mass., the Rev. Charles R. Peck, St. Paul's Cathedral, Boston, Mass.

Master of Ceremonies: The Rev. John N. Lewis, D.D., St. John's Church, Waterbury, Conn.

Registrar: The Rev. Charles L. Pardee, D.D., New York City.

EVALUATION COMMITTEE MEETS

NEW YORK—The Committee on Evaluation, appointed by the Presiding Bishop under a resolution of the General Convention, to consider the Church's missionary policy and administration and its social service and educational work, was in session in New York City for three days in Easter week under the chairmanship of the Bishop of Central New York, with the Rev. Cameron J. Davis, D.D., as secretary.

Much progress was made in the preliminary survey of the work and sub-committees are now ready to study various special problems. When this study has been completed, another general meeting will be held to correlate the results of the study and plan the subsequent work of the committees along tentative lines of approach. In the meanwhile the provincial synods

are to be asked to cooperate in the determination of the missionary policy of the Church and in presenting its problems. The Fifth Province is the first in which this request will be considered.

The members of the Evaluation Committee are:

The Bishop of Central New York, chairman; the Bishop Coadjutor of Iowa, the Bishop of Pittsburgh, the Rev. E. P. Dandridge, D.D., the Rev. Thomas Casady, and the Rev. F. H. Nelson, D.D., Messrs. F. C. Morehouse, Quincy Bent, and Warren Kearny, with the Rev. Cameron J. Davis, D.D., 317 Delaware Avenue, Buffalo, N. Y., as secretary.

Suggestions and inquiries may be addressed to the secretary.

SUMMER SCHOOL FOR RURAL WORKERS

MADISON, WIS.—The fifth rural Church school to be held at the University of Wisconsin will open its doors to rural clergymen and their wives, June 28th to July 10th.

According to Mr. J. H. Kolb, rural sociologist at the University of Wisconsin, and director of the course, those attending will have the privilege of using the university camp, situated on the shores of Lake Mendota, within walking distance of the Summer School sessions. No registration fees will be charged, and expenses will be limited to room and board.

Suggested courses for the entire program this year include: First Year—Sociology of Community Life, Community Surveys and Organization, Community and Religious Drama, and Agricultural Economics; Second and Third Years—Community Activities and Problems for Rural Youth, Tested Methods in Community Work, Coöperative Marketing Methods, and Social Work in Rural Communities.

At eleven o'clock each day, the various Church groups will have an opportunity to gather and talk over their special problems. Leaders of the various groups thus far assigned are: Home Missions Council group, Dr. E. C. Vermilya, New York City; Episcopalian group, the Rev. F. D. Goodwin, New York City; and the Roman Catholic group, Dr. F. J. Haas, Milwaukee.

CONFIRMATION CLASS READY; NO BISHOP

NEW YORK, N. Y.—A Confirmation class of forty men, women, and children was kept literally "waiting at the church" on Holy Saturday afternoon, when the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, failed to appear at Trinity Church for the scheduled Confirmation. The situation was saved, however, when the Rev. Caleb R. Stetson, D.D., rector of Trinity, commandeered all available motor cars and transferred his class to the Cathedral, where Bishop Lloyd was administering Confirmation.

Ordinarily the sacrament of Confirmation is administered at Trinity by Bishop Manning. This year, however, as the service conflicted with that at the Cathedral, Bishop Manning asked Bishop Hulse to officiate at the Wall Street church. When Bishop Manning became ill, Bishop Lloyd, senior Suffragan Bishop of New York, took his place at the Cathedral. Thus it was that when the Bishop of Cuba failed to keep appointment at Trinity, through a misunderstanding, Bishop Lloyd found himself with a Confirmation class of seventy-four, instead of the thirty-four he had expected.

### ORLANDO CATHEDRAL DEDICATED

ORLANDO, FLA.—Easter Even witnessed the partial fulfillment of a dream long cherished by the members of St. Luke's Parish, young and old alike. At 7:30 p.m. the beautiful Spanish Gothic Cathedral which has been building for the past fourteen months, was dedicated by the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida.

Long before the appointed hour entrance to the Cathedral was sought by those who lovingly and hopefully had watched this structure grow steadily until it reached its present wondrous beauty. It is easily the most lovely and dignified church in Florida. The stone entrance, not yet completed, will be given by Mr. and Mrs. L. L. Payne as a memorial to Ruth Isaacson, one of the younger members of the parish and daughter of Mrs. Payne. The organ, the second largest in Florida, is the gift of Messrs. A. D. Mallory and W. R. O'Neil in memory of Mrs. Annie Louise Mallory and Mrs. Jessie Mallory O'Neil, both devoted members of the parish.

The simple prayers of dedication were said by Bishop Mann. There followed brief addresses by the Very Rev. C. Stanley Long, D.D., Dean of St. Luke's Cathedral, and the Bishop. A class of over thirty-five was presented to the Bishop by the dean for Confirmation. As the Bishop so fittingly said, it was significant that this class was composed entirely of young people, as it is they who must have a very large share in completing the Cathedral.

Early Easter morning the Cathedral was crowded for the celebration of the Holy Communion, the dean being the celebrant. At ten-thirty, when Morning Prayer was said and the Holy Communion again celebrated with full choral service, many people were standing and over two hundred were turned away. Over five hundred people made their Easter communions.

The Cathedral was again crowded at 4 p.m., when the Olivet Commandery, Knights Templar, assembled in full regalia for their Easter service. The dean preached the sermon. The Easter festivities came to an end with the Children's service at 5 p.m.

The Easter Day offering was for the Cathedral Building Fund and amounted to over \$4,000.

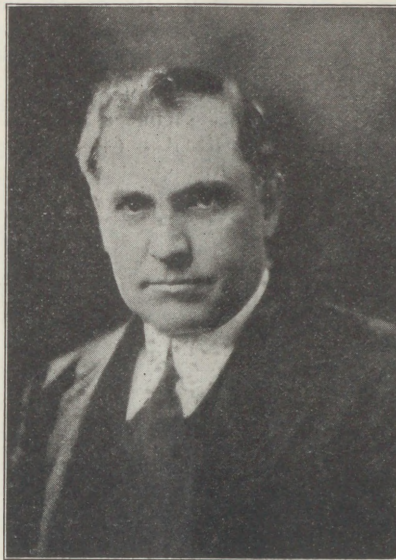
### EASTER OFFERING EXPRESSES CONFIDENCE

JACKSON, MISS.—The Easter services in St. Andrew's, Jackson, were in many respects the most beautiful and largely attended in the history of the parish. The rector, the Rev. Walter B. Capers, D.D., was assisted by the Rev. J. M. Walton, of Vicksburg. More than four hundred communicated at the early celebration, and standing room was in demand at the eleven o'clock service. The rector had requested the minimum of \$1,000 for the Church's work among the colored people in this city. On Palm Sunday he announced from the chancel that he would regard the congregation's response to his appeal for this offering as an expression of its confidence in his leadership. When the Easter offering was counted, it was found that that part given for the work at St. Mark's (colored) was something over \$1,500, or more than \$500 more than the amount requested. The church was filled again at the Church school celebration in the afternoon, and the children's offering for Missions was \$640.

The parish is anticipating with pleasure the visitation on next Sunday of its former rector, the Rt. Rev. William M. Green, D.D., who will at that time administer the rite of Confirmation to a large class presented by the rector.

### NEW BOOK BY DR. NEWTON

NEW YORK, N. Y.—Publication is announced of *The Truth and the Life*, the first book to be published by the Rev. Joseph Fort Newton, D.D., since his ordination to the diaconate, following his resignation as a minister of the Universalist Church. He is one of the best-known American preachers, and his new



THE REV. JOSEPH FORT NEWTON, D.D.

book contains many of his best sermons of recent years.

Dr. Newton is now in charge of the Memorial Church of St. Paul, Philadelphia. He is one of the editors of the *Christian Century*, and editor of the *Master Mason*. His new book is published by the George H. Doran Co.

### CONGREGATIONAL MINISTER CONFIRMED

DAVENPORT, IA.—The Rev. Wallace Essingham, formerly pastor of the Congregational church at Darlington, Wis., was confirmed in Trinity Cathedral, Davenport, by Bishop Morrison, February 9th, and later resigned his charge, and came to Davenport March 1st, in order both to attend and assist at the Cathedral services preparatory to taking Holy Orders. Mr. Essingham was born in England.

### DR. CLARK CONDUCTS MISSION IN UTAH

SALT LAKE CITY, UTAH.—The mission conducted by the Rev. W. J. Loaring Clark, D.D., in Salt Lake City from March 31st to April 2d, proved most helpful to all who took part, and attracted increasingly large congregations. The clergy of the city and the archdeacon took an active interest in the services, and were themselves greatly inspired by the able and devoutly helpful leadership of Dr. Clark. As a result of the services and of the conferences held, it is probable that missions will be conducted during the summer in the rural parts of the District of Utah, including open-air services; and during Advent and Lent in the larger towns and cities. The Rev. Dr. Clark conducted the Sacred Three Hours on Good Friday, and a final service that evening in the nature of a

preparation for the Easter Communion. By invitation of Dean Fleetwood and of the Rev. A. E. Butcher, he remained over Easter Day, preaching at the Cathedral in the forenoon and at St. Paul's in the evening.

### NEW CHICAGO CHURCH OPENED

CHICAGO, ILL.—First services were held in the new Church of St. Paul's-by-the-Lake, Rogers Park, on the festival of the Annunciation, March 25th. Bishop Griswold at that time preached and confirmed a class of forty. He blessed a new altar and dedicated the new chapel, which is a part of the church.

Many memorials are included in the furnishings of the new church. Twenty-six pews have been given as memorials. The altar candle sticks also are memorials.

The new church is of brick and stone and Gothic in style, with tower and high clerestory and open-timbered roof. The choir occupies the gallery in one of the transepts. The church seats 530. Mr. Fred V. Prather, Chicago, is the architect. The sanctuary arrangements were designed by Wilfrid E. Anthony, of New York, and supplied by St. Hilda's Guild of the parish. A new organ will be installed early in May.

A memorial window to the late Bishop Toll is planned as a later edition to the church.

### EASTER IN JERUSALEM

JERUSALEM, PALESTINE—Easter celebrations were carried out in Jerusalem with fitting solemnity. Two early morning services were held by Protestant denominations in the Garden of the Tomb below Gordon's Calvary. At an impressive service of Anglicans in St. George's Cathedral, Bishop Innes officiated. An interesting feature of this was the attendance of Father Cyril and young students of the Armenian School of Theology, marking a welcome extended by the Anglican to the Gregorian Eastern Church.

A spectacular solemn High Mass in the Church of the Holy Sepulchre was attended by a large number of worshippers, among them many foreign visitors. The service was conducted by the Franciscan Father Custodian of the Holy Land. The image of the Saviour, which on Good Friday was placed in the coffin, was removed Saturday at the holy fire ceremony.

The Rev. Harry E. Fosdick, of New York, addressed a large gathering of tourists and members of the American colony. He delivered an Easter message on the immortality of the soul.

### BETHLEHEM LENTEN OFFERING

READING, PA.—The meeting for the annual presentation of the Lenten offering of the Diocese of Bethlehem will take place in Christ Church, Reading, on Friday and Saturday, April 23d and 24th.

There will be three sessions. On Friday evening the Rev. Rowland F. Philbrook, of St. Luke's Church, Lebanon, will speak on *The Cultural Aspect of Religious Education*. Dean Diller, of Trinity Church, Pottsville, will conduct a conference on *The Most Vital Needs of the Church school*.

On Saturday morning there will be reports from the schools by the pupils as to the services they render in the Five Fields, and also as to how they raised their Lenten Offering. In the afternoon there will be several short pageants presented by the Reading Church schools and then the annual offering. It is hoped it will reach \$12,000 this year.

**SUMMER SCHOOLS IN SECOND PROVINCE**

NEW YORK, N. Y.—The final programs for the summer schools of Province II show faculties for the coming sessions which cannot fail to keep up the standard of teaching set and maintained by the Board of Governors during the past fourteen years.

At the fourteenth session of the Summer School for Church workers, held at Hobart College, Geneva, N. Y., the pastor will be the Rt. Rev. Philip Cook, D.D.; the Rt. Rev. Walter S. Overs, retired bishop of Liberia, will lead the class on Modern Christian Heroes and Heroines; Dr. John Wood, the General Missionary Situation at Home and Abroad; various phases of religious education will be taught by Mrs. J. W. Denness Cooper, the Rev. John S. Littell, D.D., Miss Emma Lodge, Miss Evelyn Withers, Miss Frances H. Withers, the Rev. William C. Compton; courses in Christian Social Service will be lead by Mrs. John S. Littell and the Rev. Hiram R. Bennett; Religious Drama and Pageantry by Mrs. Henry P. Veazie. The adult education book of the year on Rural Work will be taught by the Rev. J. W. Denness Cooper; Church Music by the Rev. Henry P. Veazie, and the young people's course in Present Day Problems in relation to the teachings of Jesus Christ will be conducted by the pastor. Miss Rosalie Osborn Mayer will be the hostess, Miss Marian Cathrena Latham, girls' leader; and the Rev. W. VanD. Voorhees, boys' leader.

At the seventh annual session of the school held at St. Mary's Hall, Burlington, N. J. (formerly at Princeton), the pastor will be the Rt. Rev. Charles B. Colmore, D.D.; the Rt. Rev. Paul Matthews, D.D., will hold the Bible Class; Christian Doctrine (the Creed) will be taught by the Rev. Canon Charles S. Lewis. Classes in Religious Education will be conducted by Mrs. Van Harlingen, the Rev. Frank Damrosch, Jr., who will also teach Church Music, Miss Sarah W. Ashurst, Miss Eveleen Harrison, the Rev. Edward Gabler, and Mrs. A. S. Phelps. Christian Social Service will be taught by the Rev. J. H. Earp. There will be a course on the Mission Fields, conducted by people who have actually worked in the various fields represented. The pastor will conduct the course in Personal Religion for Young People; and the young people's period will be under the direction of Miss Florence Newbold, girls' leader, and the Rev. William T. Sherwood, boys' leader. Religious Drama and Pageantry will be taught by Mrs. Germond. The Hostess at this school will be Miss Sarah Priest.

At the first session to be held at St. Stephen's College, Annandale-on-Hudson, N. Y., the Rt. Rev. G. Ashton Oldham, D.D., will be the pastor; the Rev. G. Warfield Hobbs will teach the General Missionary Situation at Home and Abroad. Training the Devotional Life will be led by the Rev. T. A. Conover; Mrs. Charles E. Hutchinson, Miss Louise Rich, the Rev. A. R. Cummings, Miss Clarice Lambright, and Mrs. Reginald Williams will conduct courses in various phases of religious education; the Rev. W. J. Brown will lead Christian Social Service classes, and Miss Mercedes Desmore will conduct the class in Religious Drama and Pageantry. The pastor will have the course in Personal Religion for Young People, and Miss Lambright and the Rev. Mr. Cummings will be the girls' and boys' leaders, respectively.

The total cost at each of these schools is \$30; the dates are June 28th to July

**The Magnificent Organ of St. Matthew's Cathedral Highly Praised by Noted Southern Organist**



**Mr. Carl Wiesemann**

This magnificent and beautifully-voiced organ, known as the Edwards Memorial Organ, recently installed in St. Matthew's Cathedral (Protestant Episcopal), Dallas, Tex., "has been the subject of much favorable comment because of its beautiful tonal qualities and mechanical precision," writes Mr. Carl Wiesemann, the noted Southern organist and choirmaster.

"It is an inspiration to everyone who has heard it," continues Mr. Wiesemann. "To my mind, it represents the ideal in the art of modern organ building. Its individual stops and wonderful ensemble are absolutely perfect."

Similar expressions regarding the superior tone qualities of the Pilcher organ come from noted organists from all over the country.

For more than a century the House of Pilcher has been continuously engaged in the business of designing and building church organs and possesses an enviable reputation for its achievements in the production of instruments of the beautiful cathedral tonal effects so desired by discriminating churches and organists.

Church officials will find it greatly to their advantage, in selecting a new organ, to address the House of Pilcher, owing to the fact that they have specialized in church organs for 106 years and supplied such prominent cathedrals and churches as the above and St. Paul's, Louisville, and St. Paul's, Evansville.

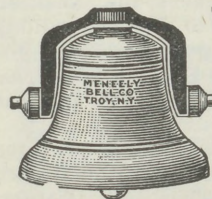
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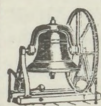
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9th at Hobart College, Geneva; and June 30th to July 10th at St. Mary's, Burlington, and St. Stephen's, Annandale. Full particulars, registration blanks, etc., may be obtained from the secretary, Mrs. Gerald H. Lewis, St. Andrew's Rectory, Beacon, N. Y.

#### FR. SEYZINGER, C.R., AT TORONTO

TORONTO, ONT.—The Rev. Fr. Seyzinger, of the Community of the Resurrection, has just concluded a very successful seven days' mission at the Church of St. Thomas, Toronto. The mission commenced on Palm Sunday evening and continued each day with Mass at seven and 9:30, Matins and Meditations at ten, and the mission service at eight P.M.

On Good Friday Fr. Seyzinger conducted the Three Hour Service. The Church was crowded to capacity, the congregation even filling the Lady Chapel, baptistry, and overflowing into the choir stalls.

During the first two weeks of Lent, Fr. Seyzinger also conducted daily a noon hour service from 12:20 to 12:40 at the Church of the Holy Trinity, in the downtown section of Toronto.

#### AN OREGON MISSION

LA GRANDE, ORE.—The Rev. Dr. W. J. Loaring Clark, general Church missionary, held a very successful preaching mission in St. Peter's Church, La Grande, the Rev. Oliver Riley, rector, March 19th to 28th. Large congregations gathered to hear Dr. Clark and a greater consecration of the faithful was very evident; over 700 pamphlets were taken from the table at the door and the missionary had to reply to some 70 questions.

During the mission a clinic for the clergy of the district was held at which the following resolutions were unanimously adopted:

"(1) That the members of the clergy of the Missionary District of Eastern Oregon, here assembled, do each pledge himself to give, during the next twelve months, two weeks of his time to the holding of a mission in some other part of the District, subject to the call of the Bishop.

"(2) That each member of the clergy do pledge himself to prepare for and hold a mission in his charge, during the next twelve months, as arranged by agreement with the Bishop."

#### A SOUTH AFRICAN CATHEDRAL

CAPETOWN, SOUTH AFRICA—The Church in South Africa is raising funds for the building of Capetown Cathedral, the headquarters of the Archbishop and Metropolitan, by a novel method. Every Churchman, especially, of course, in South Africa, but generally throughout the Anglican Communion, is asked to give one shilling a year for this purpose. By applying this method in Africa and England, the treasurer expects to secure an income of about £20,000 per year.

In style the new building follows the general lines of the best period of French Gothic, that of the Thirteenth Century, which had its influence on Westminster Abbey. It is curious that, like the Cathedral of Zanzibar, it stands on the site of the old slave lodge. It will be of noble dimensions, the full length being 262 feet and the height of the campanile more than 200 feet. The cost hitherto has been towards £65,000, and the work was stopped when funds were exhausted. No debt was incurred. It was originally estimated that £100,000 would be wanted

to complete the design, but with the changed circumstances of the present time, a much larger sum will be needed.

The treasurer is Mr. W. E. Ranby, English Church House, Burg Street, Box 1932, Capetown.

#### JAPANESE DIOCESE PROSPERS

NEW YORK, N. Y.—Bishop Motoda writes to the Department of Missions that during the year 1925 he confirmed 243 persons in the various congregations connected with the Diocese of Tokyo. This, too, in spite of the fact that he was absent from Japan for nearly six months attending the Conference on Christian Life and Work in Sweden, the Church Congress in England, the General Convention in the United States, and the World Alliance for Friendship through the Churches, also in the United States. The number of people confirmed in the Diocese of Tokyo is larger than the number confirmed in 1925 in each of twenty-four of our American dioceses and missionary districts. Bishop Motoda says:

"The financial condition was very much improved last year. I now feel confident that the financial help which the American Church promised to give with the annual decrease of one thousand yen will enable the churches which existed at the time when the promise was made to become self-supporting by the time the appropriation expires, with one exception. That is Christ Church, in Senju, of which the Rev. Mr. Yamaguchi is the pastor. He is doing a splendid work. But the church is situated in a poor district and its members are all of the poorer class; it will take a long time to become financially independent."

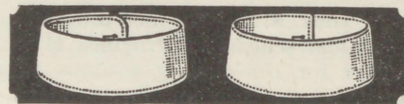
#### BETHLEHEM SUMMER SCHOOL

BETHLEHEM, PA.—The Bethlehem Summer School will be held at Bishopthorpe Manor, Bethlehem, from Monday, June 28th, to July 3rd. The Department of Religious Education feels that it has prepared the strongest program with the strongest faculty in years.

Bishop Johnson, of Colorado, will have two sessions daily, one for just the clergy, and one for the General Assembly on such topics as he may choose. The Rev. Mr. Scovil, student chaplain of the University of Minnesota, will conduct the young people's meetings and with Miss Merritt will supervise the recreational periods. Mr. Scovil is a master of both. The Rev. Mr. Schmuck is one of the field men of the National Council and will present the Church's Program to the school. Miss Merritt is a member of the Field Department of the Girls' Friendly Society. She will instruct in G. F. S. work and hold conferences. She was a member of the faculty last year.

Miss Cheston has charge of the Church School Service Program of the Diocese of Pennsylvania. She gave a conference at the Bethlehem Summer School last year, and so impressed those present with the worth-whileness of her program and her ability to present it, that she was made a member of the faculty this year and will have daily classes. Mrs. Van Horne, from the Diocese of Harrisburg, comes for the first time to this school to conduct classes and conferences on the Woman's Auxiliary. Miss Gordon is the supervisor of Religious Education of the Diocese. Her courses on her particular subject are always popular and helpful. Mr. William M. Danner is the general secretary of The American Mission to Lepers, and will give a number of illustrated lectures on the work being done among the lepers of the world. He has just completed a world tour, visiting the heads of the governments

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Serge Rabats, \$1.50; Silk Rabats, \$2.00;  
Rabat Vests, \$4.50 and up.

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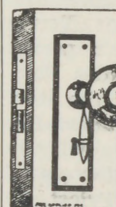
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The women will be lodged at Bishop-thorpe Manor School and the men at Leonard Hall. This year no doubt there will be an overflow. Rooms will be assigned in the order of registration. The Ven. Harvey P. Walter, Bethlehem, Pa., Route No. 3, is the registrar, and the fee \$2. Application for room should be sent to him at once.

**TABOR YOUNG PEOPLE'S CONFERENCE**

TABOR, IA.—Under the auspices of Tabor College, a Conference for Young People is being planned for June 21st to 27th. The idea back of the conference is that it shall be for the young people of both the Episcopal and the Congregational Churches, using leaders from each. Tabor College was formerly a Congregational institution, but now is under the control of the Episcopal Church, with Congregational coöperation. The president is the Rev. Frederick W. Clayton.

**BISHOP LEONARD HOME FOR EASTER**

CLEVELAND, OHIO—Bishop Leonard returned from California rather unexpectedly for a share in the activities of Holy Week and Easter Day at Trinity Cathedral.

The Cleveland Clericus were hosts to the Congregational ministers of the city at a meeting and luncheon at Cathedral House on Monday, April 5th. A lively presentation and discussion of the subject of Weekday Religious Education took place.

The Rev. Paul Bull, C.R., was greeted with large congregations at St. James' Church in the morning and at Trinity Cathedral in the afternoon of Easter Day.

From partial reports to hand it seems very likely that the Easter offerings in the churches have achieved a record and that the Lenten Mite Box gifts of the children will surpass all former efforts.

**AN ANNUNCIATION WINDOW**

EAST ORANGE, N. J.—At the Easter services of the Church of the Holy Communion a memorial window to the memory of Henry and Mary Tye Fenner was dedicated by the rector, the Rev. George A. Hanna. The window is of Gothic design and depicts the Annunciation of the birth of Christ.

It was designed and made at the Tiffany studios in New York, adapted from a painting by Miss Emily Fenner. The window is the gift of Miss Lucy T. Fenner.

**WORK IN DOMINICAN REPUBLIC**

NEW YORK, N. Y.—Archdeacon Wyllie, of the Dominican Republic, has been busy as usual endeavoring to establish and strengthen the Church's work. His latest enterprise is the erection of a simple building, especially for the English-speaking people employed upon the San Isidro sugar plantation. He writes the Department of Missions:

"The plan of the building has been drawn by Mr. John Adams of the public works of Santo Domingo, and the cost is \$1,800, more or less, and of course in this matter as in all others I am keeping my powder dry. That is to say that I have \$1,200 on hand. The remainder will come somehow.

"The building is not Gothic, nor early Spanish, and certainly not Victorian English. It is just a very plain wooden structure, 24 by 60—useful without ornament of any kind. 'A Little Sanctuary,' a bright spot, right in the place where it is needed."

The Department of Missions, 281 Fourth Avenue, New York, will take pleasure in giving further information about work in the Dominican Republic to any who may desire it.

**PLANS FOR CHURCH CONGRESS**

RICHMOND, VA.—Several hundred of the leading clergy and laymen of the country, especially from the states lying east of the Mississippi River, will attend the 1926 Church Congress to be held in Richmond, April 27th to the 30th. Among the visitors will be many of the best-known speakers in the Church.

This congress is held annually for the frank discussion of many important problems relating to the work of the Church. The most forceful speakers in the United States will be heard, and at least one speaker has been assigned to each side of controversial questions. The auditorium of the Jefferson Hotel has been engaged for all sessions which, with one exception, will be open to the public.

Special invitations have been issued to all the clergy within the three Virginia dioceses—Virginia, Southern Virginia, and Southwestern Virginia—by the committee of arrangements, of which the Rev. Beverley Dandridge Tucker, Jr., D.D., of Richmond, is chairman. The Congress has not met in Richmond since 1882. The complete program for the various sessions is as follows:

Tuesday evening—The Church and War. (1) Brigadier-General Harry A. Smith, assistant chief of staff, War Department, Washington, D. C. (2) Rt. Rev. Paul Jones, secretary of the Fellowship of Reconciliation. (3) Rt. Rev. G. Ashton Oldham, D.D., Bishop-Coadjutor of Albany, N. Y.

Wednesday evening—What Message Has Evangelical Theology for Our Day? (1) Rev. W. Russell Bowie, D.D., rector of Grace Church, New York City. (2) Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia.

Thursday evening—What Is Loyal Churchmanship? (1) Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill. (2) Rev. Frank Nelson, D.D., rector of Christ Church, Cincinnati, Ohio.

Friday afternoon—The Place of Mysticism in Religion. (1) Rev. J. G. H. Barry, D.D., rector of St. Mary the Virgin, New York City. (2) Rev. Robert W. Norwood, D.D., rector of St. Bartholomew's Church, New York City.

Thursday morning—The New Psychology and Christian Discipleship.

(1) Psychology and Belief—(a) Rev. Leonard Hodgson, professor of Christian apologetics, General Theological Seminary, New York City. (b) Rev. Angus Dun, assistant professor of systematic divinity, Episcopal Theological School, Cambridge, Mass.

(2) Psychology and Christian Living—(a) Dr. John R. Oliver, Johns Hopkins University, Baltimore, Md. (b) Rev. Pryor McN. Grant, padre of Toc H., and teaching fellow at the General Theological Seminary, New York City.

Friday morning—Standards of Success in the Church.

(1) Do Our Present Methods of Administration Endanger Spiritual Values? (a) Rt. Rev. Philip Cook, D.D., Bishop of Delaware. (b) Rev. William Way, D.D., rector of Grace Church, Charleston, S. C.

(2) What Constitutes Ministerial and Parochial Success? (a) Rev. Elmore McN. McKee, rector of St. Paul's Church, New Haven, Conn. (b) Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark.

The preacher at the corporate communion service Wednesday morning—Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio.

Wednesday afternoon—Conference limited to the clergy: The Church and Marriage. (1) Professor Hornell Hart, Carola Woerishoffer graduate department of social economy and social research, Bryn Mawr College. (2) Rev. Charles N. Lathrop, executive secretary of the Department of Social Service of the National Council.

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### THOMAS E. CALVERT, PRIEST

NEW YORK, N. Y.—The Rev. Thomas Elliott Calvert, retired, was found dead in his bed at nine o'clock, April 7th, at his residence, 191 Claremont Avenue. A physician said death had been due to heart disease. A few days before, Mr. Calvert suffered a stroke of apoplexy.

Mr. Calvert was formerly rector of St. James' Parish in this city. His last work here was performed as assistant rector and director of the Church Mission of the Healing Staff of the House of the Comforter.

Born at Annan, Scotland, in 1858, Mr. Calvert was a graduate of Edinburgh University and he received his theological training chiefly in Scotland before coming to the United States in the late eighties. He was ordained a deacon in 1893 and advanced to the priesthood in 1894. He had been rector of St. Mark's Church at Buffalo, Christ Church at Plymouth, Mass., Christ Church at Cherry Valley, N. Y., and assistant to Bishop Neeley at the Cathedral in Portland, Me. Besides his wife he leaves a daughter, Miss Anne Calvert, a teacher in a private school.

The funeral was held on Saturday afternoon, April 10th, at St. Michael's Church, its rector and the rector of the Church of the Holy Communion officiating.

### HARRY D. W. ENGLISH

PITTSBURGH, PA.—In the death of Mr. Harry D. W. English, which occurred at his home in Pittsburgh on the morning of Palm Sunday, not only has the Diocese suffered a great loss, but the whole city is deprived of the services of one who for a half century was a leading figure in civic life.

The story of Mr. English's life in the Church for the last fifty years would be the story of the great diocesan and national movements of progress that have been undertaken in that time. He was a deputy to the General Convention five times, president of the Brotherhood of St. Andrew, and a pioneer in the social service movement in the Church.

He was also long and intimately connected with the life of the city of Pittsburgh. It was he who originated the social survey of the city under the auspices of the Russell Sage Foundation, which resulted in the spending of millions for safety appliances, hospitals, and other humane agencies. Among the other civic, philanthropic, and religious associations with which he was connected are the Christian Social Service Union of Pittsburgh, the Joint Commission on Social Service, the diocesan Commission of Social Service, the Allegheny County Sabbath School Association, the National Housing Association, the Layman's Missionary Movement, the Men and Religion Movement, the Citizen's National Committee for the Third International Conference at the Hague, and trustee of the Western Penitentiary. He was a member of Calvary Church, for many years vestryman

and senior warden, and for more than twenty years taught a men's Bible class there.

The burial service was held in Calvary Church on Maundy Thursday afternoon, and was conducted by Bishop Mann, Bishop Ferris, of Western New York, and the Rev. Dr. Van Etten, rector of Calvary Church. Bishop Ferris pronounced the committal at the grave in Homewood cemetery.

### ALBERT DAVIS BOSSON

BOSTON, MASS.—On Easter Day, Judge Albert Davis Bosson, former mayor of Chelsea and for many years Presiding Justice of the Chelsea District Court, passed away in his apartments in the Sheraton, Bay State Road, being in his seventy-third year. His death was somewhat unexpected, though he had not been in good health for some time previously. He is survived by his widow, formerly Miss Alice Lavinia Campbell, of Chelsea, a son, Campbell Bosson, a Boston attorney, a daughter, Mrs. Pauline Seamans, of Reading, and two brothers, Frederick N., of Calumet, Mich., and George C., of Washington, D. C.

His funeral took place on Easter Tuesday at the Church of St. Luke, Chelsea, of which he was senior warden, and to which he had belonged for many years, and was

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attended by representatives of the city, state, and county organizations to which he had given faithful service, as also of the many financial, philanthropic, and social associations of which he had been a member. The Rev. Edward J. Hand, rector of St. Luke's, conducted the service, the interment being in Harmony Grove Cemetery, Salem.

**MRS. F. R. GRAVES**

LOS ANGELES, CALIF.—Josephine Roberts Graves, wife of the Bishop of Shanghai, died in Los Angeles on April 8th. Mrs. Graves had played an important part in the life of the Church in China for more than forty-five years. She was born in Brooklyn, N. Y., and went out to China in 1880. For a time she was in charge of the Jane Bohlen School for Girls (now St. Hilda's). Later she was married to the Rev. F. R. Graves, D.D., who became Bishop in 1893. Notwithstanding her family duties and her responsibility as a bishop's wife, she was always deeply interested in work for women and girls, first in Hankow and afterwards in Shanghai. She was for many years president of the Woman's Auxiliary in the District of Shanghai and thus was brought into close touch with women from all parts of the Diocese.

Her name has long been associated with rescue work and training of Chinese slave girls. She interested the women of the foreign community in Shanghai in founding a home for them. Always, the whole China Mission and its welfare had the warmest place in her heart. She was a woman of wide sympathies, of great gentleness, of remarkable single-mindedness; a charming host to members of the mission and their families, and to the many visitors she was called upon to entertain. For five years she had been struggling against ill health, and it was only with the greatest reluctance that she gave up some of her many activities.

Bishop Graves and her daughter Lucy were with her when the end came. Her strongest wish during the last days of her illness was that she might recover her strength enough to return to China and finish her days there. The members of the China Mission will feel the loss of one whom they greatly respected and loved.

**JOHN FERGUSON WEIR**

PROVIDENCE, R. I.—John Ferguson Weir, painter and sculptor, and first dean of the Yale School of Fine Arts, died at his home here on April 8th, in his eighty-fifth year. He had been ill for several weeks and pneumonia set in. He had lived here since his retirement from Yale in 1913, at the age of seventy-two.

He is survived by his wife and two daughters, Mrs. Joseph D. Sargent, of New Haven, and Mrs. James de Wolf Perry, Jr., wife of the Bishop of Rhode Island.

Funeral services and burial took place in New Haven on Monday, April 11th.

Professor Weir was born on August 28, 1841, in West Point, N. Y., the son of Robert W. Weir, professor of drawing. He spent his boyhood in his father's studio, receiving from him instructions in drawing and painting. Before he was twenty he had opened his own studio in New York, where he soon was taken into the group of the "Hudson River School."

Early in the Civil War he enlisted in the Seventh New York Regiment, serving at the defense of Washington.

In 1869 he was called to be dean of the Department of Fine Arts at Yale.

Three years earlier Dean Weir had married Miss Mary French, daughter of the Rev. Dr. J. W. French, chaplain at West Point. For forty years they made their home in New Haven, while Dean Weir worked successfully to place the Yale school in the front rank of American art schools. Through his interest several prizes and scholarships were given to the school. In his administration the chair of Architecture was established and at his solicitation the now famous Jarves collection of Italian primitives was purchased.

Throughout his life he was a prolific artist, painting notable portraits, landscapes, and flower studies. He modeled the statues of Professor Stillman and President Woolsey for the Yale University campus and in 1910 designed the fountain that was erected on New Haven Green.

He was a member of the Century Club of New York and of the National Academy of Design, where his picture, The Gun Foundry, which placed him among the foremost painters of his day first was exhibited. Another painting, The Forging of the Shaft, was bought in 1902 by the Metropolitan Museum of Art for its permanent collection.

His literary activity included three books on religious themes: *The Way, the Nature, and Means of Revelation, Human Destiny, and Revelation and the Life to Come.*

**CORPORATE GIFT NOT U. T. O.**

A St. Louis dispatch printed in last week's LIVING CHURCH, chronicling plans for the 1928 corporate gift of the Woman's Auxiliary, was erroneously captioned "Plan 1928 U. T. O." The corporate gift is not the United Thank Offering, but is a separate effort on the part of the women to aid in the advance work of the Church.

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EDITED BY  
FREDERICK C. GRANT AND  
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## NEWS IN BRIEF

**BETHLEHEM**—Bishop Talbot is spending the week beginning April 19th in the Diocese of Pittsburgh in the interest of the church and parish house to be built by the Churchmen of Pennsylvania at State College.

**IOWA**—Memorial candlesticks were recently blessed at Trinity Cathedral, Davenport, by Bishop Morrison—two new Eucharistic candlesticks and two three-branch vesper lights in memory of A. W. Vander Veer, a former vestryman of the Cathedral, and six office lights in memory of Madeline Ficke, given by the Junior Daughters of the King of the Cathedral, of which organization Mrs. Ficke had been the beloved directress. All the candlesticks are from a design by Ralph Adams Cram and were purchased from Spaulding, Chicago.

**LONG ISLAND**—The following gifts to the endowment fund of the Church Charity Foundation are announced: Estate of John Okkerse, \$100; Estate of Mary Taylor, \$2,484.38; Estate of Fannie V. Cole, \$1,000.—The preacher at the Holy Week services and on Good Friday which are held each year under the auspices of the clergy of Zone 2, in Grace Church, Jamaica, was Fr. Hawkins, O.H.C. These services—unfortunately the only noonday services under the Church in the Diocese of Long Island—were well attended and much appreciated.—The women of St. George's, Flushing, have undertaken to place a window in the church as a memorial to the late rector emeritus, the Rev. Henry Dasey Waller.—The Rev. William Francis Mayo, O.H.C., conducted a quiet day in the Church of the Resurrection, Richmond Hill, for the members of the parish just before Passion Sunday.—As a memorial to Bishop Burgess and to mark the second anniversary of the dedication by him of St. Luke's, Forest Hills, a sanctuary lamp was blessed on the Feast of the Annunciation by the rector, Fr. Lander.

**MILWAUKEE**—At St. Alban's, Sussex, on Easter Day, the rector announced the gift of \$5,000 to the parish from the senior warden, Mr. James A. Connell, in memory of his wife, Amelia Connell. The clerk of the parish, Mr. Emery Hardy, also gave a pair of candlesticks in memory of his wife, Mildred Hardy.—The Rev. Canon H. B. St. George, D.D., who recently underwent an operation at St. Mary's Hospital, Milwaukee, has returned to Nashville, and hopes soon to take up his duties in the Seminary.

**MICHIGAN**—The Church of the Messiah, Detroit, the Rev. Hiram K. Douglass, rector, has recently raised by subscription \$91,000. This will lift the debt of the parish, complete the furnishing of the four-year old parish house, build a chapel, provide a new lighting system for the church, new heating plant for the church, complete the panelling of the sanctuary and choir, with sedilia, new pulpit, and a narthex with balcony. The parish now lists 860 communicants.

**NEWARK**—On the promise made by representatives of the Diocese at New Orleans of \$80,000 to be paid within three years, about \$56,000 has been paid or pledged, and this amount will soon be increased.—The Rev. Charles E. McAllister, one of the field secretaries of the National Council, is spending a few weeks in the Diocese addressing congregations and holding conferences with vestries and the clergy. He is heartily welcomed everywhere.—The northern part of the Diocese along the Hudson River, Bergen County, is fast filling up with new communities, and the apparent certainty of the bridge across the Hudson at Fort Lee is having a very marked effect. The Rev. William J. White is a diocesan secretary for the establishment and fostering of new missionary work in several of the new places in this county, which has nearly doubled its population of 210,000 since 1920. Haworth, Harrington Park, Phelps Manor, Secaucus, Morsemere, Bogota, Cedar Park, and Dumont are among the new missions, besides St. Cyprian's and St. Anthony of Padua in Hackensack and St. Ciro and St. Rocco, Garfield. Portable churches costing about \$2,500 have been set up in several of the new missions.—The work among the colored people is one of the most helpful parts of the work of the Diocese. Twenty years ago there was one congregation, and now there are seven with four active colored clergymen in charge. No members of the Church in the Diocese show more devotion to it, or are more active and more generous than the colored people, and larger churches are called for.

**QUINCY**—The following memorials were presented to Christ Church, Moline, the Rev. A. Grant Musson, rector, and blessed by the Bishop on Palm Sunday: Brass missal stand and alms basin in memory of Mr. Sam Mul-

linix, late senior warden; a paschal light, and a censer and its accessories, both being thank offerings, one for a grandchild, and the other for spiritual benefits received in the Church. The latter indicates that the work of giving dignity and beauty to the services has not outrun the spiritual work of the parish, but is a direct outgrowth of it.—The Diocese of Quincy had a good Lent and Easter, despite the unfavorable roads, which inevitably affect the smaller and the rural parishes.

**SOUTHERN OHIO**—At the recent Convocational meetings, the sentiment was pretty general among the clergy that a limited degree of suffrage should be given to the women of the Diocese. This would take the form of admission to membership in the diocesan Convention, but not to the vestries of the parishes.—Under the will of the late Mrs. Cleona Platt Davidson, of Utica, N. Y., thirty shares of preferred stock in the American Can Company have been bequeathed to St. Andrew's parish for the Memorial Endowment Fund. The value of the stock is about thirty-five hundred dollars. The Rev. Philip Hull is rector of St. Andrew's.—To serve the national Church, Mrs. Allan McGregor is a member of the newly constituted Department of Missions of the National Council; and Dr. Frank H. Nelson is a member of the Department of Christian Social Service. Doctor Nelson has also been appointed a member of the Committee on the Re-evaluation of the Church's Program, called for by the General Convention. The Rev. B. H. Reinheimer is the clerical member of the General Convention Committee on the Reconsideration of the Quotas.—The children of the Church schools gave nearly \$1,400 of their Advent offerings to the Children's Hospital in Cincinnati. The new building is progressing rapidly and it is hoped that it will be ready for occupancy in October.—The recent centennial held in St. Luke's Church, Marietta, the Rev. E. L. Tiffany, rector, was noteworthy in the large number of memorial gifts. Among these was a complete communion service given by Mrs. William T. Schnauffer, in memory of her husband, former vestryman of this parish; the sum of \$1,000 toward the Endowment Fund by Mrs. Auntin Brown, of Chillicothe, Ohio, in memory of her sister, Miss Virginia Nye; the sum of \$1,156 toward the Centennial Fund, given by several members in memory of a number of former

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