

The Living Church

Easter - Dumber - 1926



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SUPPER AT EMMAUS

Rembrandt

"And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened and they knew Him." (St. Luke, 24: 30, 31).

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Rector of the Church of Our Saviour, Akron, Ohio

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EDITORIALS & COMMENTS

The Triumph of Patience

PATIENCE ends in triumph. Death is swallowed up in victory.

We have become accustomed, since the war, to view great horrors of wholesale death with a callousness that would once have shocked us. In the war, death came to millions. In the shocking tragedies to which the Armenians have been subjected, numbers ran again into millions. Earthquakes, famines, pestilences, kill their thousands; we glance over the newspaper columns relating the tragedies, and turn to the more interesting stories of a tennis match or the latest scandal. Accidents in which hundreds are killed scarcely secure our passing notice. They are forgotten in another day. We are almost immune to sensitiveness over deaths that occur wholesale, wherever they may be.

And then just one, but that one whom we love, sinks into rest; and it seems as though there had been a rupture of the heart of the universe. It seems as though the sun could no longer shine, the moon must be veiled in darkness, the stars must shed tears. Myriads of deaths have failed to touch us; one death has wrung our heart and has well-nigh broken it. Oh, the anguish of the first night by the side of her who was dearest to us! Oh, the torture of the sight of that motionless, white form that once responded to the calls of life! The blankness of all that the future has for us! That is what one death may mean to us, and myriads of deaths cannot.

"My God, my God, why hast Thou forsaken me?" is the cry of the soul. Can God be loving and good when He has torn mine own from me? The philosopher echoes it on a larger scale: can God be good when He allowed these scores, or these hundreds, or those thousands to die awful deaths, no two exactly alike, in that horrible catastrophe?

Why does God permit all this horror, this suffering, this violence of death, this mourning of the bereaved?

Has God forgotten to be gracious? Is there any Easter to follow this Passion-tide through which we are passing?

Now the mystery of death is not wholly unravelled, but yet it is far less dark than it was in those older days before the Incarnation. Today it has become fused with the mystery of life. They are one and indivisible.

The large catastrophe and the single death are really alike in this: God has translated many souls or one soul from one phase of life to another.

He has taken no one of them before He was ready. We speak of some as prepared for death and some as unprepared. But these are distinctions which are themselves misleading. God's true preparation for death, is life; but life viewed as a whole, and to which no fixed number of days is attached. The whole force of the gospel teaching is to impel us to be prepared for sudden death. There is an abundance of warning continually given to us. One might easily gather from our Lord's parables and from His more direct teaching, that sudden death is the normal end that we are to anticipate. One who does not prepare for death by living a Christ-life, is not very likely to do so by dying a Christ-death.

THE reconciliation of the love of God with these awful catastrophes, or with the death of that single one who was most dear to us, is simple. It involves only that we should obtain God's point of view with respect to death. And from that point of view, death is by no means an evil. Certainly it is never a catastrophe.

Life is to be viewed as one complete whole. It begins upon the earth in infancy; it develops into the life of preparation and trial here on earth; it passes with only a seeming wrench into the unseen life of purification and waiting beyond the veil; and it blossoms into surpassing loveliness when finally it becomes perfect



life, the spirit and the risen body again united, in the resurrection life of the future.

There is a time when infancy passes into childhood. We mourn the loss of the merry, innocent baby existence, but the loving, developing child life has succeeded to it. It is the same life. That child life ripens into manhood or womanhood. We mourn that we no longer have a child to give us a child's affection and to receive those momentous nothings which make up the delights of a child's existence, but the true love of the son or the daughter yet remains with us. It is the same life. The lesser has been merged into the larger life. And so, in the life process of the soul, the earthly life passes into the life beyond, and God is but leading the life into the next larger form of existence. The new life given through death is not more mysterious to us who are yet in the phase before it, than the life of adult functions, of manly and womanly loves and sensations and passions, is to the child who has not yet experienced it. There are undreamed of sensations and possibilities and unfolding of mysteries in each next phase of life beyond that in which, at the moment, we are living. And the next phase, to the adult of to-day, is the life beyond the grave, as the next phase to the child of to-day is the life of the man or the woman. The decay of old age—not the passage through death into a more abundant life—is the abnormality that should cause us wonder. God seems to anticipate that the normal life will pass hurriedly, before old age comes, into life's next phase. His point of view does not find death to be an abnormality, much less an evil. "Four score years" are exceptional, abnormal, and filled with "labor and sorrow."

And if He does not find death to be an evil, neither is suffering. *He* suffered. He never intimates that suffering is an evil. There seems to be some reason for it. It is the lot of the beast and the bird, as well as of the child of man. It ushers us into life, it follows us more or less through life, it accompanies us to the very portal of life's next phase. Are scores, hundreds, thousands hurled into eternity through some sudden sufferings and death? Let no man pronounce their lot to be abnormal. These are but the birth throes that signify an entrance into higher life. We cannot penetrate why men should suffer, but we know that our Blessed Lord drank the dregs of the cup of suffering for us and with us. Perhaps the office of suffering is to enlarge us in sympathy each with the other; for if we never beheld suffering in another, how could we be knitted close to him? Suffering preaches to us of the brotherhood of man.

AND yet with it all, though the Christian religion has convinced the human intellect by such reasoning and such truths that death is not to be dreaded, not to be esteemed an evil, the fact yet remains that death of those who are dear to us brings, even to the Christian, a deep, an unfathomable sorrow. Does that mother, grieving for the babe that has been torn from her breast, feel today that death has lost its sting? Does he who is laying into the grave that one dear personality who has been nearest and truest to him that one mortal can be to another, realize yet that the grave has been robbed of its victory? St. Paul, indeed, with his keen, spiritual eye upon those many mansions in his Father's house, could rise to the heights of appreciation of this truth. Few of us only are able, from our hearts, to join him here. But the triumph over the death and the grave is to be manifest only when all has been fulfilled: "*when* this corruptible shall have put on incorruption, . . . *then* shall come to pass the saying which is written, Death is swallowed up in vic-

tory." It is promised, foreshadowed, in the resurrection of our Lord; yet this was a past event when St. Paul wrote of that realization as still future. It is *our* corruptible body that must first put on incorruption, before we shall fully realize what is "the Power of His Resurrection." Only in the anticipation of this coming triumph is even St. Paul able to cry with a victor's voice: "O death, where is thy sting? O grave, where is thy victory?"

But though the clear appreciation by men of this victory in such wise as actually to rob us of the dread of death is still future, the victory itself is present—even past. "This corruptible" did truly "put on incorruption" when He, whose body, though dead, tasted of no corruption, did indeed, in His resurrection, "put on incorruption." Men ask, eagerly, what is the resurrection body? what relation does it sustain to the body that was sown? There be those whose faith is unequal to the contemplation of *this* body—not another—putting on incorruption and rising from the grave. No doubt it is true that in our poor human ignorance we cannot say just what are the constituent parts of these bodies that shall rise again. Since we do not know of what our bodies are made, how can we analyze what parts are eternal and what parts temporal only? But this we know. Resurrection cannot imply merely a continuous, unbroken life of the spirit; else how did our Lord's life during His body's sojourn in the tomb differ from His life on the Resurrection morning? And if "this corruptible"—which cannot mean the spirit—does not itself "put on incorruption," how can we look for the fulfillment of that which is conditional on that "change"; "*then* shall be brought to pass the saying which is written, Death is swallowed up in victory"?

But the triumph of our Lord's victory over the grave does by and in itself swallow up death in victory, and presages a like victory for us, though for us that victory be yet a future event.

AND it is this victory that is sufficient to lead the Christian calmly and with faith through the gates of death. It is this paramount triumph over death that enables him to look at the spectacle of wholesale death and mangled bodies and tortured spirits, in earthquake, fire, or storm, and still sing of the love of God. It enables him to lay his own dearest loved one into the ground, and still look up to the blue sky through which the fingers of the same loved one seem to beckon, and cry, He hath done all things well!

For the resurrection of our Blessed Lord is not only the Christian's patent of hope for his own resurrection and of trust in the anticipation of seeing again those whom he has "loved long since and lost awhile"; it is also the revelation of God's eternal point of view with respect to human death and suffering, in the mass or one by one.

It is that which enables the Christian to look fearlessly into the future, never knowing what is to confront him, sure of nothing but the constant, unailing guidance of a loving Father. In His arms we are safe; in His protection nothing that can befall us can be evil.

It is that which but strengthens his faith and quickens his trust when the earth shakes and is rent apart, when fire shuts off all avenues of escape, when waves roll heavily and the sea yawns that it may swallow another victim. Then it is, albeit yet in future tense, that the triumphant conviction comes over him: WHEN this corruptible shall have put on incorruption, THEN shall be brought to pass the saying which is written:

DEATH IS SWALLOWED UP IN VICTORY.

SOME will recall the editorial entitled Meet our Genial Friend the Turk, which was printed in THE LIVING CHURCH of January 30th. Our Easter, when the triumph of the Cross on Calvary gives promise of the ultimate triumph of the Cross in the world, is an appropriate time to speak again of those regions in which allegiance to the Cross is still the ground of martyrdom.

The Turkish
Treaty

An official report of the Kemalistic atrocities, chiefly among Chaldeans, during the summer and autumn of 1925, together with a report to the Council of the League of Nations dated at Mosul, November 23, 1925, now lies before us. While the treaty negotiated between the United States and Turkey has been slumbering in the Senate because of the opposition of those unpleasant American Christians who put religion and morality ahead of politics and business, the Turks have been engaged in new atrocities.

And why shouldn't they? Did the Christian world show any real resentment against their atrocities during ten years or more among the Armenians? What has the Turk to fear today?

These more recent atrocities are on a scale so moderate as compared with those others of recent years that it may not be easy to arouse much resentment among Americans. The deportation of three thousand Chaldean Christians from Turkish territory to the kingdom of Iraq, the defilement of the Christian women among them together with, very often, the murder of their husbands, the burying alive of some of those who fell by the way, the tales of hunger and starvation and intense suffering, and massacre—can these arouse the American people to anything approaching indignation? Will it mean anything to United States senators, some of whom are splendidly upholding the protest of Christianity as against the greater number who are awaiting a favorable time to secure the confirmation of the treaty already negotiated?

Without touching on details of horror, we quote the following summary from the report to the Council of the League of Nations—and remember that when it was written, a little more than four months ago, the horrors were still continuing:

"All the refugees' statements are in absolute agreement and may be summarized as follows: (1) Turkish soldiers, under the command of officers, occupied the villages, and in the first place obtained delivery of all the arms; they then imposed very heavy fines and demanded women; they then pillaged the houses and subjected the inhabitants to atrocious acts of violence, going as far as massacre; (2) the deportations were deportations *en masse*, and, according to the statements made, the refugees were conducted to a district further removed from the provisional line. During the deportations several persons fell ill on the way and were abandoned; others died of starvation and cold, for, when leaving their homes, they had to abandon everything and were unable to carry with them either food or clothing. During the inquiry several cases were discovered in which members of families who have taken refuge in Iraq are now in Turkish concentration camps. This is the general account given by the depositions. We have, moreover, seen ourselves that all those who have arrived are in an absolutely pitiable state."

It is a pleasure to be able to add to this statement of horror that the spokesmen of our American Church are doing what they can to secure an effective protest from the United States government. A protest signed by 113 of our bishops, with the Bishop of New York at the head, was this week sent to the Senate, with papers attached showing the facts as to these most recent atrocities—though the protest is based upon the earlier atrocities against Armenians together with the continued holding of Christian women in Turkish harems.

THE Passion Play in Milwaukee, presented during Holy Week this season for its fourth consecutive year, has passed the experimental stage and is accepted locally as an anticipated memorial of the Passion. And it is such a memorial as speaks pictorially with an eloquence which none can miss. Neither Milwaukee nor any other American community can ever be an Ober-Ammergau; but the fact that the Person of our Lord is never brought on to the stage during the performance, being always depicted as just beyond, relieves the play of the jarring note that would otherwise be anticipated. One's reverence is fostered; not shocked.

The Milwaukee
Passion Play

The play is necessarily much abbreviated as compared with old world presentations, but the story is adequately portrayed, and the characters have learned to play their parts remarkably well. Written by the Rev. M. H. Gorman, S.J., formerly of Marquette University, Milwaukee, it is to the Rev. A. J. Tallmadge, S.J., of the faculty of the same institution, that we are chiefly indebted for the annual event; the Holy Name Society, of which Father Tallmadge is spiritual director, assuming the responsibility for placing the sacred drama on the stage. The culminating scene is a tableau, in which a huge Crucifix has the central place, with the appropriate characters gathered about it.

We could wish that in coming years devout people might more and more make a practice of coming to Milwaukee to witness the drama during Holy Week.

OUR contemporary, the *Canadian Churchman*, is bereaved in the death of its editor, the Rev. E. A. McIntyre, D.D., whose ill health had withdrawn him from active service some three months before. Dr. McIntyre has given good and faithful service as editor during a number of years, with much success. Our sincere sympathy is extended to the members of his staff and to the readers of the *Canadian Churchman*, and we pray for increasing light and rest for his own freed spirit.

Death of
Dr. McIntyre

THE FIRST EASTER MORNING

I think the grass was springing new
On the hills of Palestine;
I think the larks were singing, too,
Through air as clear as wine;

I think the buds were swelling
On the river-fringing trees,
I think each hill-side was starred bright
With gay anemones.

I know that grief was dwelling
Among those simple folk—
Sorrow that ached through sleep and night,
And tore them when they woke.

But then the one came running
With the joyful Easter words—
And then the sunshine glowed for them,
And then they heard the birds

That carolled, "Since He lives again,
Rejoice for life new springing,
Rejoice for sunshine after rain,
Rejoice! the day is bringing

A gift of gladness for the years,
He lives, death's prison scorning!
Ye sad of heart, forget your fears!
Rejoice this Easter morning!"

JESSIE VAUGHN HARRIER.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

JESUS CHRIST: THE RESURRECTION

April 4: Easter Day

THE POWER OF THE RESURRECTION

READ St. Mark 16:1-8.

I FIND in the Resurrection of my Lord the quintessence of all that makes life supremely well worth living. It is very difficult to probe and analyze this experience either in oneself or as it appears in the Christians of all time, but it certainly means more than just the conviction that the soul survives death could possibly bring. Easter Day means more to me, and always has meant to Christians more, than just the certainty that death is not the end of life. It does not merely bring to me the message of a longer life, it brings the message of a new kind of life altogether; it is not merely that it opens the gates of death and lets me into a new world after this; it is that it abolishes death altogether and opens out a new world which includes this—a world in which the sunshine is more golden and the fields more vivid green, and in which the flowers of God's beauty never really fade away. That is how it is with me, and in that I seem to stand with other Christians. The risen Christ has always brought to us not merely release from the death of the body as a thing to fear and dread, but release from the death of the soul, a conviction of at any rate potential freedom from the slavery of sin.—*Studentert Kennedy.*

April 5: Monday in Easter-week

IF THE RESURRECTION WERE NOT

READ St. Luke's 24:13-35.

WE trusted that it had been He who should have redeemed Israel." Let us suppose that the disciples' experience of Jesus had ended with His crucifixion. They thought that it had. Already they are speaking of Him as a closed experience. "We trusted." The trust is shattered by grim facts, the relentless logic of which cannot be escaped. "Today is the third day." There is a note of finality in that mention of time. It marks a stage in the acceptance of what has taken place; it suggests the inevitability of a readjustment of outlook. Disillusionment is complete. If the Resurrection did not take place, it is out of that temper of acquiescence in loss that Christianity was born. It is hard to believe that. Despair is not, in our experience, the occasion of a world-conquering hopelessness. It has been well said that, if the Resurrection did not happen, we must still posit some remarkable happening to account for Christianity.

April 6: Tuesday in Easter-week

THE WITNESS OF THE RESURRECTION

READ Acts 1:15-26.

THE Apostles were well aware of the difficulties for belief in their message of the Resurrection. Their own belief that Jesus had risen had not come to them easily, and they perceived that it would be still harder for those who had not shared their own experience. It was a matter which must be substantiated by evidence. Therefore they collated the evidence carefully. That the force of original testimony might be unbroken they elected Matthias to apostleship. The ground of choice was that he had been witness to the risen Jesus. St. Paul based the validity of his own apostleship upon his vision of Christ upon the Damascus Road, and claims for James of Jerusalem, who also held the apostolic office, that he had been an eye-witness of the Resurrection. We are not dependent upon the Resurrection passages of the Gospels alone for our evidence that Jesus rose from the dead; we find that the Church was organized to bear witness to and to substantiate the truth which they embody. The effective, and to this day, the living witness to the risen Christ is the apostolic Church.

April 7

THE TESTIMONY OF ST. PAUL

READ 1 Corinthians 15:1-11

THE Resurrection is a fact of history, and it must therefore be subjected to the same critical scrutiny with which we look at any other historical fact. We must weigh evidence. Here is St. Paul, in a letter which no candid scholarship can refuse to be his, written probably within the third decade after the Crucifixion, recounting the testimony. Some of the witnesses he mentions by name, many he asserts to be still alive. Now all this could have been challenged, and if it were untrue, easily discredited. Apparently he has no fear that even a critical and somewhat antagonistic Church, such as that at Corinth, will prove his statement untrue. He speaks with certainty because he feels himself upon assured ground. What is still more impressive in this passage is that he appeals to the belief in the Resurrection as having for some time been held by the Corinthian Church. It is hard to see, with these facts before us, where lay the time for the transmutation of certainty that Christ was dead into the conviction that He was alive. It is obvious, at least, that from the first, and the records take us back very nearly to the event, the Church believed in the Resurrection.

April 8

BY THE POWER OF GOD

READ Acts 2:22-28.

ONE thing of which the early Church was convinced was that there was no mistake about the Resurrection. It took place. It is the central theme of apostolic preaching. Notice here, as always in the New Testament presentation of Christ, how it is God's part in what took place that receives the emphasis. The Resurrection is God's authentication of Jesus; by it God sets forth Jesus as the eternal Christ. The Resurrection is not an isolated event, a human happening to be appraised by ordinary canons of judgment. It is the culminating moment of God's eternally conceived plan of redemption.

April 9

GOD HATH RAISED HIM

READ Acts 17:22-34.

THE Resurrection, then, must be taken as an integral part of a divine scheme of redemption. Our human experience offers no real analogy to it. We have no assurance that the power to rise from the dead is implicit in our human nature. The Resurrection, as we approach it, therefore, from the standpoint of human experience, may seem a thing incredible, but we have no right to approach it only from this standpoint. That is to assert, or at least to assume, that there is only one possible order of life and experience. In the New Testament the whole life of Jesus Christ is presented as divinely controlled, and exhibiting a new range of powers and potentialities of living. He offers the assurance that there are other factors at work than those which we assume to be normal and natural. These factors are the will and working of God. God hath raised Jesus from the dead.

April 10

THE GLAD TIDINGS OF THE RESURRECTION

READ Acts 13:26-37.

IF A man die, shall he rise again?" We have tried to elicit a positive, assured answer from an examination of the implications of human living. No certain answer is forthcoming. Death remains a mystery. Our logic fails us. We cannot prove that we have a claim upon immortality. What man cannot know, Christ reveals. His Resurrection is the declaration that man can live again by the power of God. He shows us that there is a law of life, stronger than the forces of death.

The Risen Saviour in Art

By Louise Crenshaw Ray

EVERY noble picture teaches great lessons, reveals lofty truths, and awakens ennobling emotions. By means of pictures, our imagination has been stirred to a richer conception of Christ's sinless life than we could otherwise have obtained.

Of particular interest at this blessed Eastertide, are those paintings which depict our risen Saviour.

These may be divided into five representative classes, according to the events which they illustrate, namely: The Resurrection, The Appearance to Mary Magdalene (*Noli Me Tangere*), The Incredulity of St. Thomas, The Supper at Emmaus, and The Ascension.

The fact that the Gospels do not dwell

upon the physical aspects of Christ's resurrection, and that it was apparently not witnessed by human eyes, did not prevent ancient masters from depicting the event. As a whole, however, the paintings of the Resurrection are unsatisfying and lack deep religious significance.

Paintings of this scene are quite similar as to important details, Christ is almost invariably conceived as bearing His Resurrection flag, with the red cross upon a white ground.

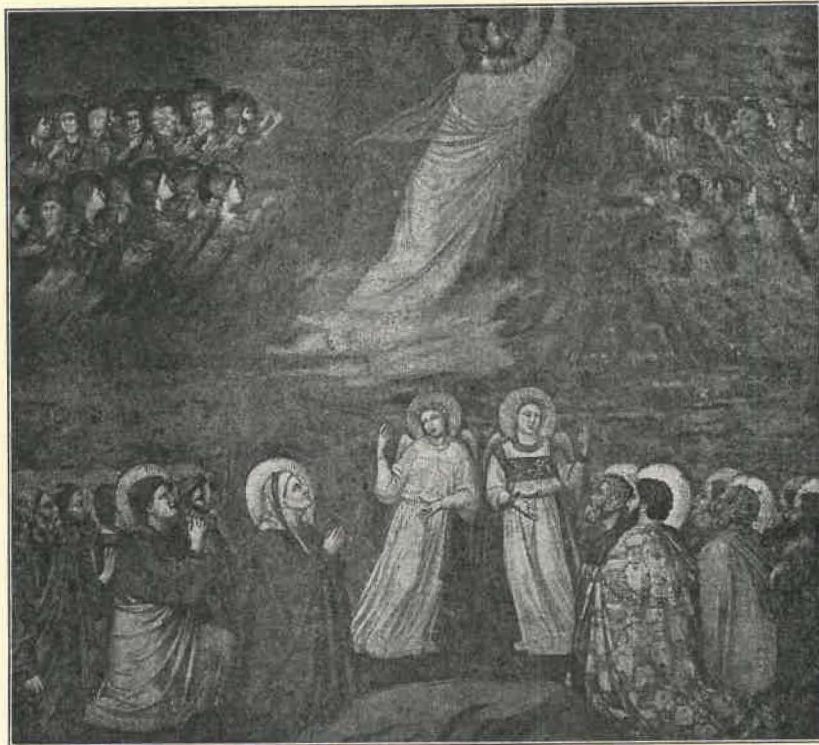
Francesco Mantegna represents Him thus in a small painting which hangs in the London National Gallery. The risen Saviour, partially clad in a red mantle, stands upon a marble sarcophagus, behind which rises a mass of hollow rock. In His left hand is a tall rod surmounted by a cross composed of golden balls, with a red cross banner attached; while His right hand is raised in benediction. Below, upon the rocky ledge lie four sleeping soldiers, while the position of the fifth indicates that he is keeping watch. An exquisitely proportioned tree closes the picture to the right, and the serene sky indicates late dawn.

Perugino's painting in the Vatican depicts the ascending figure of Christ as surrounded with a glory of light, and two angels are advancing to adore Him. One soldier, said to be a portrait of Perugino himself, is fleeing beside the altar-shaped tomb; one clutched his sword in terror, while another, said to represent Raphael, is a sleeping youth.

The Resurrection has also been painted by Del Garbo, Orcagna, Rembrandt, Sodoma, and several times, although unsatisfactorily, by Tintoretto.

Albrecht Dürer's powerful Resurrection in his series of wood-engravings known as the "Greater Passion," represents Christ with a brilliant halo and surrounded by trailing clouds, rising majestically above the sleeping soldiers. Around Him are heads of cherubim and He bears the usual Resurrection flag. Dürer's treatment is striking, original, and expressive of intense feeling. The reverence and sincerity of his paintings is but a reflection of his own pure and strong character; and he may well be regarded as preëminently the foremost German artist.

The Vulgate rendering of Christ's words to Mary Mag-



THE ASCENSION—Giotto

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dalene upon appearing to her in the garden—"Touch Me not," caused painters to overlook the fact that a more literal translation of the original Greek words is "Cling not to me," or, "Be not grasping hold of me," so their representations of the scene are rather meaningless. Mary was longing for the human Saviour; He pointed her to the divine Christ, thus warning His Church not to confound His bodily form with His real presence.

A quaint old painting by Jacob Cornelisz, Amsterdam, dated 1507, portrays Magdalene as richly dressed in semi-royal costume; her traditional blonde hair falling loose from an elaborate head-dress, indicative of high station. Beside

her, upon the ground, is her pyx, an ornate vase. Christ—erroneously—holds a spade in His left hand as Mary at first supposed Him to be the gardener. The fact that His right hand is placed upon Magdalene's head in benediction renders this conception entirely at variance with St. John's version of the occurrence: "Touch Me not, for I am not yet ascended to My father."

Titian's beautiful *Noli Me Tangere*, in the London National Gallery, displays great technical excellence, but is somewhat lacking in that reverence evinced by many of the early painters. Christ, in white raiment, stands before the kneeling penitent, and a hoe is placed in His hand, as in many conceptions of this scene. In the center of the picture is a single tree; in the background buildings and a landscape. The solemnity of this picture is largely obtained from the exquisite tints and shadows of evening which suffuse the scene. Its deep emotional tone emphasizes the feeling of the weeping Magdalene who stretches out her hand to touch her Master.

A *Noli Me Tangere* by Francesco Mantegna is replete with incidental symbolism. Over the figure of Christ hangs a vine, laden with purple clusters, which is supported upon a dead tree. The vine is indicative of the Saviour's words, "I am the true Vine," and the dead tree represents the dry and withered stock of Judaism. Upon one side of the picture is a bee hive; on the other a bird defends its nest against a serpent.

No Gospel record of the risen Christ is more popular in art than His supper at Emmaus with two disciples. Among the painters who have immortalized this scene, Moretto, Romanino, Bellini, and Rembrandt have achieved results of great distinction.

Moretto's Supper hangs near that of Romanino at Brescia. Of these two glorious painters, Moretto possessed greater depths of feeling, but Romanino had more superficial cleverness. His Supper at Emmaus displays a touch of this fantastic cleverness, in the delineation of the serving boy, who turns around to steal a look at Christ out of the corner of his eye. The picture shows an humble room, with simple articles upon the table; in one corner, a swallow is sitting upon her nest.

The grandeur given the head of Christ distinguishes Bellini's masterly Supper at Emmaus, which hangs in the Church of San Salvador, Venice. The Venetian school, including the immortal Titian, were wont to depict this scene amid commonplace, earthly surroundings; and some artists treated it with offensive realism. In Caravaggio's extremely realistic conception there is no trace of sacredness or devotion—the roast chicken upon the table is made the chief focus of interest.

Rembrandt translates all the poetry of the touching Gospel story into his divine Supper at Emmaus.* One disciple has recognized Jesus, and clasps his hands in adoration. The other, still unconvinced, leans upon the arms of his chair and gazes questioningly into his Master's face. Most remarkable indeed, is Rembrandt's concept of the risen Saviour—the radiance upon His pallid face, the parted lips, the mournful eyes that have looked upon death, hold the attention indefinitely. That this picture, insignificant in appearance, painstaking in treatment, subdued in color, without beauty of background or accessories, should convey to the beholder all the divine essence of the sacred page, is truly a miracle of art. Divine inspiration must indeed, have prompted such a reverent conception.

In the Church of San Michele, Florence, is a superb group in bronze by Andrea Verrocchio which represents the Incredulity of St. Thomas. The Risen Saviour draws aside His robe with His left hand, while His right is raised in appeal. St. Thomas gazes with deep reverence at the wound in His Master's side, and holds back the robe that he may see the sacred wound more clearly.

Duccio's marvelous painting of this scene expresses the hesitation of the apostle in an astonishing manner. The wavering action, the timidity of St. Thomas as he places his finger in the Saviour's wound are deeply impressive. The figure of the risen Christ, with uplifted arm and gently reproving manner, is majestic and godlike, but His expression is kind and compassionate. Duccio illuminates the folds of Christ's raiment in the Byzantine manner, to indicate His glorified body after the Resurrection.

None of the apostles dwell upon the physical details of the Ascension, and it is doubtful whether Gospel records warrant material delineation of the occurrence, except in a purely symbolical manner, such as the early Christians used in the Catacombs. At any rate, it is not one of the more frequent subjects with painters. Even the irreverent artists of the Seventeenth and Eighteenth Centuries were awed by this sublime mystery which afforded them no opportunity for their crude realism.

The chief feature of interest in Perugino's famous Ascension at Lyons, is that the ascending Saviour is encircled with heads of cherubim. It is quite natural for painters to surround the Ascension with the forms and ministrations of angels, since the Biblical reference to the celestial hosts which sang at His birth establishes the idea from the beginning of Christ's life.

The Ascension has also been depicted, more or less successfully, by Giotto, Correggio, and Tintoret. The last named artist seems to lose sight of the truths which he meant to convey in his concern over technical details.

"The main thought involved for Christians in the Ascension," said the late Archdeacon Farrar, "is that Christ has forever taken into the Godhead the form of manhood, there to remain in the heavens through all eternity, to make intercession for us."

Also His own words as recorded in the beautiful Gospel of St. John: "I go to prepare a place for you . . . that where I am, there you may be also."

* This is the picture reproduced on the cover of THE LIVING CHURCH.

A PRAYER FOR KNOWLEDGE

O God, Inspirer and Teacher of men, who art the truth Thou lovest; Send out Thy light and illumine us, give us a deep and clear knowledge of ourselves, help us to a growing knowledge of our world, confirm in us the holiness of true reason, strengthen us in the aspiration towards noble and gracious thinking, and in Thy good time bring us unto Thy holy hill and to Thy dwelling; through Jesus Christ our Saviour.—*H. S. Nash.*

THE GLORY OF THE SPRING

In youth, to me
The coming of the Springtime
Brought bacchanalian joys.

I danced with satyrs in my blood,
I conjured in my mind
With nymphs, so gay and fair;
Finding a jollity
In catching them asleep
Under the greenwood tree.

Dreaming of love,
Dreaming of bliss,
Throbbing with Nature's
Gentle kiss,
That touched the lips
Of youth,
And gave an impulse new,
As rose in June is
Kissed by dew
And sparkles with fresh life.

Today the Springtime
Brings to me—
To me now full of years—
Another, holier joy.
Bacchus, with Satyr, nymph,
And Nature's kiss
No more to me can
Bring a bliss.

Today the Springtime beauty bright
Is born of Pentecostal life,
A miracle from out the Great Invisible,
From out the heart of Mystery,
Pervading fallow field,
The hillside slope,
And creeping to the very
Center of the dogwood tree,
Hidden in swamp.

Nature is priestess!
And at the Altar High
In woods and fields,
Decked with glad flowers
And hung with tapestries of green,
She lifts the consecrated cup
Blessed in the World Invisible.
A Eucharist of bread and wine—
Symbols of Christ's own consecration.
Earth's gift to men
From time immortal.

To me, now full of years,
The Promise of the Springtime
Gives glorious assurance
Of life eternal
Within the heart of mystery,
Within the World Invisible.

MABEL HILL.

THE BEST RELIGIOUS NEWS

THE INCIDENTS, events, and comments arising out of some theological or ecclesiastical controversy always occupy a large space in the columns of the daily newspaper. Though the "story" may be exaggerated and distorted in the extreme, it must be acknowledged that for the time being it thrusts to one side the daily depiction of degradation and crime, and is religious news. A Church gathering, like the General Convention recently held, is usually given adequate attention, and the well-written and interesting account of the proceedings is good religious news. What well-known and gifted preachers have to say generally attracts and is given due notice, and the reports of their sermons and addresses is even better religious news.

But there is other religious news which sometimes does, but more often does not, appear in the newspapers. It is such news as the shepherds "made known abroad" on the first Christmas morning. By word and deed it is still being widely published today. It brings encouragement, inspiration, and joy to all who hear. It is the best religious news.—*Ascension Herald.*

The Resurrection and Washington Cathedral

By the Rev. Henry Wilmer Ticknor

WASHINGTON Cathedral is careful to present the teaching of the Church to the eye as well as to the ear. It is the purpose of the Cathedral builders to make the sacred edifice an exponent of Jesus Christ, a creed in stone, a monument of the Christian religion in the American nation; "to express the nation's religious faith in the most artistic manner possible in accordance with the ideals of spiritual beauty." And in these early days of the Cathedral's building, as this great monument of the Christian faith is taking form, the Cathedral authorities have taken pains to provide those things that will declare the faith to the eyes of the ever increasing number of pilgrims, and through them to the American people.

The note of Easter and of the Resurrection of our Lord is strikingly set forth by one of the panels of the Jordan Font that portrays, in glistening white Carrara marble, the annunciation by the angel of our Lord's resurrection from the dead. The beautiful figure of the heavenly messenger stands in the doorway with hands upthrown, in the act of making the wonderful declaration, "He is not here: for He is risen, as He said." On either side of the doorway are the faithful women, one plainly bewildered, another in the attitude of grateful thanksgiving and joy. St. John, "who came first to the sepulchre," is standing by the door of the tomb, and St. Peter is just descending the steps at the right. There are two other figures in the group, St. Joseph of Arimathea, who owned the tomb, and Nicodemus, the two secret disciples who took our Lord's burial in charge. The whole makes an impressive and instructing picture.

The Jordan Font is, itself, an important testimony to the Resurrection, typifying, through baptismal symbolism, participation in the Death, the Burial, and the Resurrection of our Lord. The font, which is the gift of those who were baptized or confirmed by Bishop Satterlee, is, both in sculpture and design, the work of William Ordway Partridge, the well-known New York artist. On its eight sides are bas-reliefs of the principal events in our Lord's life, the Nativity, the Baptism, the Calling of the Apostles, the Crucifixion, the Resurrection, the Ascension, the Day of Pentecost, and the Coming of Christ to Ransom His Own. At the corners of the octagon, between the panels, are statues of apostolic men: the figure of St. Joseph of Arimathea stands between the panels that depict the crucifixion and the Resurrection and indicates, in a way, the burial of our Lord.

The Jerusalem Font has been placed for the present in a temporary structure not far from the site of the permanent baptistery, which will be a little to the east of the great western entrance. Here it "will stand as a witness of primitive Christianity, linking our history with that of the primitive Church, and will stand as a work of art that expresses both the culture and the religious feeling of the present." It is unique in that it is one of the few fonts built, since the rise of Christian art, large enough to permit baptism by immersion. And it is lined with stones from the River Jordan at the traditional place of our Lord's baptism.



THE RESURRECTION

A Panel of the Jordan Font, Washington Cathedral

As the Font at the entrance of the Cathedral bears its witness to the Resurrection, so does the Jerusalem Altar, the high altar of the Cathedral, likewise bear its testimony. Had He who was offered on the altar of the Cross not arisen, the memorial of it would never have been offered; and it is the purpose of the Cathedral to offer daily "the memorial Thy Son hath commanded us to make;

having in remembrance . . . His mighty Resurrection." Cut across the front of the altar are words of our Lord and of His Apostles that give assurance of this blessed teaching of the Church. A brass tablet, that is to be placed near the altar, gives the following information:

"This altar, hewn from the rocks outside the walls of Jerusalem, from which the stones of the Temple were quarried, not far from the place called Calvary without the gate high unto the city, where Christ was crucified and buried—for, in the place where He was crucified, there was a garden and in the garden a new sepulchre, and the sepulchre was high at hand, from which also He rose again from the dead—has been given to the Cathedral of SS. Peter and Paul in Washington by the following Dioceses, Missionary Jurisdictions, and Parishes:" (to which seventy names are appended).

Surely this altar, made of stones so closely associated with so many important events in divine religion, the Temple, or God's earnest of His abiding presence among His people, the mount of supreme Sacrifice, the garden in which mankind again began a life of righteousness, all should cause those who look upon it to think upon our Lord's Resurrection from the dead.

Structurally Washington Cathedral will bear a very interesting symbolic witness to the Resurrection. In the crypt, under the crossing, will be the mortuary chapel of St. Joseph of Arimathea. It is at once seen how appropriate it is that he, who gave sepulture to our Lord, should have the dedication of that part of the Cathedral in which the faithful departed can receive the last offices of the Church, and in which prayers for their remembrance may be made.

But more striking than this is the fact that from this chapel, which symbolizes the rock-hewn tomb, there springs aloft towards heaven the great central tower of the Cathedral, with its aspiring lines and pointed pinnacles, a constant witness to the Resurrection of our Lord from the dead and the constitution of our heavenly life.

This chapel is in the massive Norman style; not for any pedantic reasons, Mr. Frohman, the architect, says, but because the great stresses that are placed upon it would have developed just such massive piers and burden-bearing round arches. In this chapel will be the four great crossing piers built of solid masonry. They are twenty-four feet in diameter—or thirty-two, if the lesser pillars, built to carry the thrust of the vaulting, be taken into account—and are the largest Norman pillars in the world. They emphasize the solidity of the formation of the Cathedral—and of the Church. The Jerusalem Altar and the Glastonbury Cathedra are to be deposited in this chapel, when it is finished, until such a time as the Sanctuary in the apse is ready to receive them.

To the south of this chapel, and in the crypt under the south aisle of the Cathedral, is the Chapel of the Resurrection,

a memorial to the Rt. Rev. Dr. Alfred Harding, second Bishop of Washington, and the site of his tomb, as the Bethlehem Chapel is a memorial to Dr. Satterlee, the first Bishop, and the place of his tomb. This chapel, which is completed and awaiting the installation of its furniture, is to be decorated with mural paintings illustrating the teachings and symbolism of the Resurrection—but this cannot be done for several years yet, until the walls become sufficiently dry to take the colors. The sister chapel of St. Joseph of Arimathea will likewise be decorated from the story of St. Joseph's foundation of the Church in Britain.

There are many connections with St. Joseph of Arimathea at Washington Cathedral. One is the Glastonbury Thorn, growing near the Little Sanctuary, and that is said to have been derived from St. Joseph's staff which he thrust in the ground as a token that he would remain there and begin his work of evangelization. And like the thorn in England, from which it comes, the Washington thorn has been in blossom on Christmas Day.

And the Glastonbury Cathedra, the Bishop's throne, directs attention to this same saint. It is built of stones from Glastonbury Abbey, the gift of its former owner, Mr. Stanley Austin. According to Varonius, St. Joseph founded this church in the year of our Lord 43. The stones have the characteristic carving of Glastonbury, and have been taken from the ruins of the first stone church, which was erected about the Sixth Century. They form the lower part of the chair, the seat, or cathedra proper, and the two pillars that rise from the arms on either side. An inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral as a basis of Christian Unity.

The Cathedra bears the following inscription:

"This Glastonbury Cathedra is raised as a witness to the continuity of the Anglican Church, and presented on Ascension Day, 1901. These stones, from the ancient British abbey of SS. Peter and Paul, are given by the Churchmen of Glastonbury to the Churchmen of America for the Cathedral of SS. Peter and Paul, Washington, D. C."

By such means Washington Cathedral is endeavoring to show forth the Resurrection and the other articles of the Christian Faith. Bishop Harding, in an appeal for Master Builders, said:

"The Cathedral itself will speak to all who see it of our belief in Jesus Christ as King of kings and Lord of lords, to whom alone we can look for power to protect the happiness of our homes, secure the welfare of our children, and safeguard our liberties and the liberties of the world. . . .

"In our present day there is urgent need for the sake of the nation, as well as for the sake of the Church, of an outward and visible sign of our faith in Christ such as this Cathedral is designed to afford in the Capital City. Washington should no longer remain the only National Capital in the civilized world without a great temple of worship. The public buildings of the city bear witness to ever increasing material splendor. The Cathedral will stand as a witness to the Presence of God in the life of the Nation."

FLOWERS AT FUNERALS

A FEW DAYS AGO there occurred a funeral in St. Peter's Church. The Burial of the Dead is a common service in a large city parish. This one was different. The relatives of the departed made it known to their friends that, if any flowers were sent to the church, those flowers were not to be made up into the usual set and formal pieces. They were to be sent loose so that they might be used on the altar and in the sanctuary, and after the service they were to be distributed among the sick of the parish and sent to the near hospitals. My heart was warmed with the thoughtfulness and kindness of these bereaved people. They determined that their sorrow should bring to others joy. The hospitals refuse to receive formal floral pieces. The reasons are obvious. To use flowers so arranged in the sick room is, of course, impossible, and no nurse has the time pick to pieces such flowers, most of which are ruined for ordinary use in the process of formal arrangement. Consequently they are taken to the cemeteries—generally crumpled and crushed in transit—and the only beneficiary is the florist. Is not such a practice worth remembering? When the sorrow of bereavement comes to us can we not in this way lovingly remember those who are experiencing the sorrow of physical pain and suffering? In what better way could we pay honor to the memory of our dear departed? I do hope the custom is one that will grow amongst us.—*The Net*, St. Peter's Church, Chicago, Ill.

AROUND THE CLOCK

By Evelyn A. Cummins

A "SQUARE MEAL" has been defined and now we know what we know about it. Dr. Plimmer, professor of chemistry at the University of London, has said, "A square meal should be geometrically square. It should embrace the four cardinal points of good diet, Vitamins A, B, and C, and good protein."

In Germany a professional faster named Jolly passed some twenty or thirty foodless days in a glass cage and the gate receipts were very large, which led many other world's workers to order glass cases, so that they could likewise earn some money by sitting in glass cages and fasting. The police have lately been forced to put a ban on this form of indoor sport.

Last fall one Wolly (I'm not making up the names) fasted eleven days in a glass case in Paris. Part of the test of his ability was that everyone going by to look at him was allowed to eat something particularly appetizing. He resisted it all with stony glances for eleven days. But—on the twelfth day, in came a girl eating a chocolate éclair. That was too much. With a horrid yell, Wolly took up his chair, smashed the glass case, and went violently insane.

It is not only food that seems to have that effect. Out in Billings, Mont., the other day, a prisoner became violently insane when the municipal band, practising in the Court House, played *How Dry I Am*.

IT is customary in Chamonix, during the winter sport season, for visitors to go to church in their sports clothes—sweaters, caps, knickers, etc., and often wearing hob-nailed shoes. They leave their skis, snowshoes, or whatever equipment they happen to have that is too large to take inside with them, outside the door of the church, and take up the various sports again when the service is over.

Those desiring sports windows in cathedrals take notice!

LONDON *Opinion* says a house hunter recently returned the keys of a certain home to the real estate agent, saying that the house was so small that there wasn't even enough room for the children to have the mumps. The same delightful journal pictures the wrath of a convict serving a long term in prison, when someone sends him a motto for his cell, which reads, "We are here today and gone tomorrow." It also says that a motor collision was narrowly averted recently at Loch Lomond, supposedly because the drivers could not agree who should take the high road and who should take the low road. Also this, "A skeleton in a sitting posture, possibly of a Roman, was unearthed near London. The barber had probably told him that he'd only have to wait a moment or two."

JUSTICE OLIVER WENDELL HOLMES says in *The Common Law*, "The life of the law has not been logic; it has been experience. The felt necessities of the time, the prevalent moral and political theories, institutions of public policy, even the prejudices which judges share with their fellow men, have had a good deal more to do than the syllogism in determining the rule by which men should be governed."

The senior Associate Justice of the Supreme Court is the son of the famous poet and author of that name. His father, with James Russell Lowell, also founded the *Atlantic Monthly* in 1857. Justice Holmes recently celebrated his eighty-fifth birthday. He served in the Civil War, edited for some years the *American Law Review*, was professor of law at Harvard, and has written a number of books on law. He was appointed to the Supreme Court by President Roosevelt.

MUSICAL gowns are the latest in London, according to the fashion notes. The dresses are embroidered with sharps and flats, and all kinds of musical notation. Now what do you think of that?

The writer has been told, believe it or not, that some of the clergy who intone their services are considering adaptations of the mode for their own convenience. Also that there is some talk of having certain tunes on the gowns for women.



DAWN

That blackest night which just precedes the dawn
 Cloaked her as in a sable mourning-robe.
 The garden's dark, drear cedars sighed and moaned
 As heavy breezes passed and brought to her
 The bitter fragrance of those spicy herbs
 That lay close by within the gaping tomb.
 Before that rock-hewn sepulchre she stood,
 Stooped low with mighty grief, and doubted there
 If God were good, since He let come to pass
 The shameful deeds that now were three days old
 Her love and faith in Him, her hope for men,
 Lay dying in her breast, while she endured
 Soul-racking pangs of her own Golgotha.
 When at her side a Figure, radiant
 In loosely-flowing garments, glistening white,
 Uttered one tender, soothing word—"Mary"—
 And as she raised her weary, tear-brimmed eyes,
 And swept the deep, soft hair back from her face,
 "Master!" she cried, and knelt before her Lord.
 And through the somber cedars shone the stars
 More sweetly on the peaceful calm below.

As homeward to the upper room she sped
 With flooded heart and lightly flying feet,
 From Kidron's valley rose the morning mist
 That shrouded Pilate's palace from her sight,
 And all the walls of grey Jerusalem;
 But in the east broke forth a golden dawn
 Behind the green slopes of Mount Olivet.

PARKER CROSSBY WEBB.

EASTER BELLS

Rejoice, O chimes, on Easter Morn,
 On Resurrection Day;
 The shadows of the tomb are gone,
 Its stone is rolled away.

Ring out, O bells, for Him that bled
 On Cross of Calvary,
 Our Saviour risen from the dead,
 Redeeming you and me.

Proclaim that Lent's long, lonely night
 Its shroud, is now no more,
 That lilies white are blooming bright
 Inside the church's door.

Ring out to angels and to men,
 With sweet and blithesome voice,
 That Christ our Saviour lives again—
 Rejoice, O bells, rejoice!

CHARLES NEVERS HOLMES.

RISEN INDEED

"Now is Christ risen"—evermore to be
 The life that giveth love the victory.

Now is He risen—whom love mourned as dead
 That grief no longer weep uncomforted.

Now is He risen from earth's clinging touch
 That service, only, henceforth hallow such.

Now is He risen—Who so loved all men
 He draws them also back to God again.

"Now is Christ risen"—yet today He stands
 Within the welcome of our outstretched hands!

Easter, 1926.

LILLA VASS SHEPHERD.

RESURRECTION

Since Love must lie in his grave,
 I said I will give them all;
 He shall lie in state like a king,
 With vassal and prince and thrall.

Let the lesser lie with the great
 The many the one enfold:
 I marvelled to see how much
 So narrow a grave may hold;

The gladness that turned to grief,
 The rapture that tears denied,
 My comrades of early years,
 Hope, Laughter, and Happy Pride.

I was free as the dead are free,
 I could look the world in the face,
 And since my heart was of stone
 With a stone I marked the place.

I walked with my fellow men
 And I earned my daily bread,
 They praised me as never before,
 As we always praise the dead.

The year is turning to spring
 As many a year before;
 Like a star in the gloom I saw
 A crocus beside my door.

There came a dream in my sleep—
 To the dead no dreams should come—
 It was more like a homing bird
 That thought it had found its home:

I dreamed of a hill-side tomb
 At dawn of a Syrian day,
 Of an angel that stood beside
 And a stone that was rolled away.

ADELE MARIE BATRÉ.

BEHOLD THE DAWN!

Behold the dawn! When Jesus rose
 Triumphant o'er that last of foes,
 When angels rolled away the stone,
 The living Lord came to His own.

Behold the dawn! Among the flowers
 The Master walked those morning hours;
 With His disciples kept His tryst,
 Revealed to them the living Christ.

Behold the dawn! With morning's breath
 He rose victorious over death;
 From fear He set His people free,
 And brought them Immortality.

Awake, and give Him worthy praise
 As ever down the ageless ways
 Rings out a song to greet the sun—
 A Song of Life forever won!

EVANGELINE CLOSE.

THE MIRACLE

O'er barren wastes of frozen sod,
 Where pools of straightened water cling,
 Sweet April, with her budding rod,
 Leads to the Promised Land of Spring.

CHARLES RUDD BURKE.

THE EASTER MESSAGE*

BY THE RT. REV. WILLIAM T. MANNING, D.D.,
BISHOP OF NEW YORK

"Alleluia: for the Lord God omnipotent reigneth."—Revelation xix: 6.

WE are celebrating today the greatest event in the world's history. Easter brings us a message which our hearts need and which we can all understand. Easter is not a day for argument. For Christians this is a day for thanksgiving and joy and worship. On Easter Day we see the full glory of the Gospel.

Jesus stands before us, as He came forth from the grave, risen, alive, triumphant. Easter brings us the message of a faith which nothing can shake, of a hope which nothing can overcome, of a courage and strength which nothing in this world can take away.

The grave is open—Christ is risen. Alleluia: for the Lord God omnipotent reigneth.

There are three glorious messages which Easter brings to us.

First. It is Easter which justifies our faith in Jesus Christ. It is His Resurrection which declares Him to be the One whom He claimed to be. Since the day when He came forth from the grave Jesus Christ has stood before the world declared to be the Son of God with power. But for the fact of His Resurrection He would have been forgotten centuries ago.

There are some today who tell us that we need the religion of Jesus and not the religion about Jesus. We need both, and the New Testament gives us both. Our faith as Christians is not only in the abstract teachings of Jesus, but in Jesus Himself, which is an infinitely greater thing.

And Easter tells us that we may so trust in Him. Jesus is risen. Therefore we can believe in His teachings, and in the revelation that He brings us. Jesus is risen. Therefore we can believe what the New Testament tells us about Him. Jesus is risen. Therefore we can believe in Him and trust Him forever.

Alleluia: for the Lord God omnipotent reigneth.

Second. It is Easter that gives us the faith that we need to meet the hard trials, the bitter sorrows of our lives. Our life in this world is ever on the brink of tragedy. Sooner or later grief and sorrow come to all. It is Christ alone who gives us power to meet it. It is Christ alone who speaks the word of life and hope to men. His Name is the hope of millions. His words bring strength and peace when no earthly power is able to help. "Let not your heart be troubled, ye believe in God, believe also in Me." "He that followeth Me shall not walk in darkness but shall have the light of life." Who but Jesus Christ dares to say this to us? Trial will come. Suffering and sorrow will lay its cold hand upon us. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." This is the message that Easter brings to us.

Third. It is Easter which makes us sure of the life beyond this one. Men have always longed for immortality. God Himself put the longing for eternal life into our hearts. But it is the risen Christ alone who makes this sure. We know that those who have gone on into the other life are safe. We know that we shall be with them again, that in the blessed life beyond we shall see and be seen, we shall know and be known, we shall speak and be spoken to. We know this because on the third day Jesus Christ rose from the dead.

It is the Easter Faith which gives us strength for this life and hope for that which is to come. And so we hold fast to the great historic facts of the Gospel. We want no explaining away of the glorious fact of the Resurrection. We want a more living personal faith in Jesus Christ who came forth out of that grave and who now reigns at the right hand of God. We want more of that radiant, triumphant faith which rings through every page of the New Testament.

And with this faith in our hearts this Easter day we join the triumph song of earth and heaven, "Thanks be to God which giveth us the victory through our Lord Jesus Christ"—"Alleluia: for the Lord God omnipotent reigneth."

*Sermon preached in the Cathedral of St. John the Divine, New York City, on Easter Day, 1925.

LET OUR PRAYERS, like the ancient sacrifices, ascend morning and evening; let our days begin and end with God.—*Channing.*

EASTER BRINGS CHRISTMAS GREETING
FROM JERUSALEM

A LITTLE BELATED BUT VERY WELCOME TO ALL OF US;
"SAME TO YOU," MR. BRIDGEMAN

Dear Living Church:

THE Church in Jerusalem sends you greetings for the blessed Christmastide and through you to your readers. The people of the American Church would have great joy if they knew how much they, as a body, were in the minds of us here in the Holy City on such festivals.

Last night, as is the custom, the members of the English and American communities went to Bethlehem under the leadership of Bishop MacInnes, and sang the old familiar carols in the courtyard of the Greek Convent adjacent to the Church of the Nativity. At the conclusion of the carol service under the star-strewn sky, we were given the blessing by the Greek Metropolitan in charge of Bethlehem, and went to the Grotto of the Nativity for a few moments of prayer and meditation in a place sacred to the whole Christian world. It was a touching sight to see people of every kind kneeling there—nuns, monks, soldiers, native Arabs in their picturesque dress, travellers from many countries united by a common devotion—Greek, Latin, Anglican, and Protestant: here their differences forgotten.

On Christmas morning in the Cathedral of St. George in Jerusalem the Bishop invited the Rev. Richard S. Read, of Holy Trinity Church, Minneapolis, who is a visitor in the city, to celebrate the Holy Communion at the seven o'clock service. The Bishop, who assisted him, emphasized the significance of the coöperation of the English and American Churches which this symbolized. At nine o'clock I had another celebration of the Holy Communion according to the American rite (a regular custom on the major festivals) when I especially remembered the retiring and succeeding Presiding Bishops and the work of the Church at home and abroad.

Jerusalem, Palestine, (Rev.) CHARLES T. BRIDGEMAN.
December 25, 1925.

WHAT HAS HAPPENED AND WHAT
IS HAPPENING

THE RESURRECTION was an event of the greatest importance. It had immediate consequences and far-reaching effects. Before its occurrence, those who had been associated with Jesus of Nazareth were overwhelmed with discouragement and sunk in despair. As they saw their Lord and Master lifted up upon the Cross, they were sure that the bright hopes which had centered in Him were utterly destroyed. After its occurrence, and only a short time after, their discouragement disappeared and their hopes were revived. They proclaimed and kept proclaiming through years of toil, hardship, and suffering a message which they declared they had received from their risen Lord. Something happened in the world nineteen centuries ago.

The same message is still being proclaimed. The strength of its appeal has not diminished through the ages. Men and women not only have beheld the spectacle, but also have known the fellowship of the sufferings of a Christ crucified afresh. They have been overwhelmed with discouragement and sunk in despair, but only temporarily. Their hopes which seemed destroyed are reviving. The Christ is living—living in their hearts and souls. They are experiencing the power of His resurrection. Something is happening in the world today.—*Rev. Edmund J. Cleveland.*

RESURRECTION

Pausing a moment, ere the day was done,
While yet the earth was scintillant with light,
I backward glanced, from valley, plain, and height,
At intervals where my life path had run,
Rose cross on cross; and nailed upon each one
Was my dead self; And yet that gruesome sight
Lent sudden splendor to the falling night,
Showing the conquests that my soul had won.
Up to the rising stars, I looked and cried;
"There is no death; for, each new day reborn,
I wake to larger life; to joy more great;
So many times have I been crucified,
So often seen the resurrection morn,
I go triumphant, though new Calvaries wait.

MINNIE L. UNDERWOOD.

LITERARY

TWO ENGLISH CHURCHMEN SEVEN CENTURIES APART

JOHANNES SCOTUS ERIGENA: *A Study in Mediaeval Philosophy.*
By Henry Bett, M.A., Cambridge University Press.

STEPHEN GARDINER AND THE TUDOR REACTION. By James
Arthur Muller, Ph.D., Professor of Church History, Episco-
pal Theological School of Cambridge, Mass., New York:
The Macmillan Company. \$4.00.

Reading these two books will dispose of the notion that what is known as the "Anglican temper" is a product of Post Reformation times. There has been such a thing as a characteristic Anglican Churchmanship, not living in the insularity in which its lives have been cast since 1600, but part and parcel of the whole life of Western Christendom. We hear so much nowadays of our Anglican tradition as being primarily—if not solely—the result of the Reformation, and the assertion is so truculently made (where it is not casually insinuated in an aside), that it would be well to examine it with some care. Is there a Catholic temper, which has been part and parcel of the English tradition since the Sixteenth Century, which is part of a longer sequence than the last four hundred years? Is there anything *characteristic* about it, that belongs to a greater perspective than that of modern Europe? As one reflects upon the subjects of these two excellent biographies, he feels more and more strongly that we of the present-day Anglican tradition are part of a vaster sweep than we normally realize.

Erigena was born about seven centuries before Gardiner. The lives of the two men were as unlike as their respective environments. Erigena was a speculative thinker; the "busy Gardiner," a man of action—diplomat, lawyer, apologist, and statesman. But the outlook of the two men, separated by seven hundred years, is not at all dissimilar. It has been said that Erigena belonged properly to the age of the humanists. In fact the two men might have been contemporaries, as Erigena was as ardently post-mediaeval in the years when the Middle Ages were just beginning, as Gardiner was emphatically of the age which was just about to close.

Certain characteristics may be said to mark the Anglican temper or type of mind. While in no sense can it be held that dogged outspokenness of conviction is the monopoly of this temper, it is certainly so dominant a note of it as to be characteristic. Erigena, like Gardiner, could have served his own best interests by capitulating to the fashion and trend of thought of his day. Neither man succumbed—Erigena in his theological controversies, nor Gardiner, oppressed and beggared by the Edwardian despoilers of the Church. Both men inconveniently spoke the truth as they saw it. Their convictions were their own, obtained as well as justified by their own mental processes. These convictions had to be spoken, and no consideration of private advantage or personal advancement could stop their mouths.

Neither Erigena or Gardiner felt himself at home in that mediaeval intellectual tradition which was beginning with the one and ending with the other. Just as Erigena felt no claim of subservience to the incipient system of a purely Latin Christianity, so Gardiner quite as conscientiously followed his King in throwing off the Pope as he did his Queen in reinstating him. Both men were ardent students of the Greek tradition. It was no advantage to Erigena to have a larger intellectual and spiritual horizon than his contemporaries possessed: he could always so clearly see that "much was to be said on both sides" as to incline him rather to the Greeks than to the Latins in the Ninth Century dispute. Gardiner could see a larger Catholicism than that which focused itself in the Papacy: so clearly could he see it, that he could even accept the Pope. I mean, inasmuch as he did not see the Papacy distorted out of proportion—either as the heart of the Church and the divinely appointed vicar of Christ, or as the devil's own and anti-Christ—it was equally consistent so far as he was concerned, to regard allegiance to him as secondary, at one time to repudiate the Papacy for the sake of Catholicism and at another, to feel compelled to acknowledge the Papacy in the interests of the same Catholicism.

To neither man was religion or its intellectual expression in theology, either a brittle or a rigid thing. Erigena was the

intellectual pioneer of his generation, so far ahead of his time that it took centuries to catch up to where he had gone. But he was never self-conscious in his intellectual adventuring; each step was to him an obvious necessity of thinking, taken as naturally and inevitably, in the intellectual uncharted wilderness, as his own walks along the well-known paths of his countryside. Gardiner was at no point a systematic thinker or a constructive builder; consistently as he thought, his ideas—even in the stress of bitter strife—issued calmly and inevitably from his reflection. His *Oration on True Obedience* is an astonishing production for the Sixteenth Century, which, like others of his works, was tossed off in the midst of a life of action.

There is a certain imperturbability which makes these two men interesting. While neither man possessed the slightest sense of self-consciousness, each was as sure-footed as if the novel adventures in an entirely new territory were part and parcel of his every day experience. Neither man possessed any sense of either hysteria or "histrionics." Both lives were packed and jammed with adventure. Both men touched almost the height and depth of prosperity and popularity. Each man, by the very terms of his life, thought, and work, claims a deeper appreciation and understanding than he has as yet received.

Hence the importance of these two volumes. It is curious that in the preface to each of them there is noted the same fact. Mr. Bett writes: "It is rather a reproach to English philosophical literature that there has not existed in our language hitherto anything like a complete treatise on Erigena." Dr. Muller writes: "That the biography of Gardiner has not before been written is the excuse for this volume." The subjects of these two biographies have been well served by the two men who have interpreted them to the Twentieth Century. Mr. Bett's work is a model of succinctness, care, and exhaustive investigation. With all the restraint that his admiration can attain to, he concludes in the words: "There can at least be no doubt that (Erigena) had the rare distinction of being the precursor, by several centuries, of the most profound mysticism of the later Middle Ages, and of the most daring philosophies of modern times" (p. 196).

Just a word in conclusion about Dr. Muller's book. It is this kind of work which will go far to justify American intellectual life to the world at large. Accurate, illuminating, and interesting at the same time, this biography has the unique distinction which attaches not only to these characteristics but to the fact that, for the most part, the gathering of the material is the result of immense labor and original research. No one could hope to understand Gardiner who cannot sympathize with him to greater or less degree; yet no one can entirely sympathize with his subject and still write dispassionately and objectively. The professor of Church History at the Episcopal Theological School seems to the reviewer to have acquitted himself remarkably in both respects. It is perhaps the best picture of the Reformation in England that has appeared in recent years. His work is one of re-creation as well as of creation, for it has demanded not only the skill of the archaeologist but the sympathetic artistry of an understanding personality. Churchmen who would value the English Church tradition must above all things know it: nothing is so necessary to the world of values as the world of facts!

These two books, particularly Dr. Muller's, mark a departure of great importance not only to scholarship but to the present living tradition of Anglicanism. F. G.

THE S.P.C.K., will publish in the spring an important volume entitled *Essays Catholic and Critical*, edited by the Rev. E. G. Selwyn. The contributors belong to the Catholic school of thought in the Church of England, and include such representative writers as Prof. A. E. Taylor, Dr. A. E. J. Rawlinson, the Rev. J. K. Mozley, and the Rev. W. L. Knox. Believing that Catholicism and criticism represent two necessary and markedly complementary activities of religious thought, they aim at a fresh exposition and defense of the Christian Faith on this basis. Most of them are still in the forties; and for this reason the book assumes a special importance as illustrating tendencies likely to be of great influence in the future of the Church.

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.

RESERVATION AND THE REAL PRESENCE

To the Editor of the Living Church:

AS I READ the Rev. John W. Suter's discussion of the practice of reservation I paradoxically am led to wonder what real objection the opponents have to this opportunity. Your editorial has answered at least one of his arguments by pointing to the fact that the Prayer Book recommends frequent Communion. At any rate it is unsound to maintain that "it is not frequency of communing which is of supreme consequence, but receiving rightly." Obviously it is of supreme importance to "receive rightly" with as much frequency as possible, if we receive our Lord in this way. A similar fallacy holds in the objection to the Viaticum when reference is made to the "mere receiving of the sacred Elements," as if in the Eucharist that were possible; or as if it were unimportant that the sick should "merely" receive our Lord. Nor is it justifiable on any grounds known to Christian doctrine to maintain that "no reception of the intincted wafer with a prayer or blessing can be wholly satisfying,"—as if it would not be enough to receive our Lord without a special ceremony intended to ask His blessed Presence.

One could go on with similar questions about the letter. But I am more and more inclined to believe that difficulties like these go back to a deeper and much graver difficulty—the problem whether those who object to reservation have ever really grasped the doctrine of the Real Presence. It rests partly, of course, on the unwavering testimony of the Church, but partly on a vision vouchsafed to us to discern the Body and Blood of our Lord on His altar. No objection, it appears to me, raised against reserving these can be valid which is not also valid against the Eucharist and against the Incarnation. Did the physical presence of Christ in the Holy Land tend to despiritualize the sense of God's presence elsewhere? Do worship and the Eucharist degrade our common acts? Too often we forget that for human psychology it is necessary to realize that God is not only present everywhere in general but also somewhere in particular. Few people worry about reservation and adoration when once it comes into their vision, with a joy like that which we feel concerning the Nativity itself, that here in the Eucharist is not only bread but the Bread of Life that came down from heaven.

As to history, few specialists in the field will agree, I think, that evidence of the harm of this view is forthcoming. The question of "magic" and of "mechanical theory" has, of course, nothing more to do with the case than with the miracle at Cana or with that of the loaves and the fishes. Many studies, however, have settled such difficulties long ago for those who accept the doctrine of the Real Presence itself, and fasting, in preparation, seems not only important but necessary as a natural disciplinary act of the Church. HOWARD R. PATCH.

Northampton, Mass., March 18, 1926.

FEEDING THE HUNGRY

To the Editor of The Living Church:

ALLOW ME to express my approval of your paper in general, and in particular on the subject of reservation of the Blessed Sacrament. For fifteen years (nearly) I have been forced, to a large extent, to give the sick their communions in private celebrations. This method is a burden to both priest and people. Its cumbersomeness even in smaller places discourages regular and frequent receiving of this Holy Sacrament.

About three years ago, after being called out at 3:30 A.M., I had a busy day until 3 P.M., at which hour I celebrated and gave the Viaticum to a gentleman in the last stages of tuberculosis. Of course, I was fasting, and waited to break my fast till four o'clock. On another occasion more recent I waited to celebrate till two P.M., after a drive of fifteen miles over a country road. I arrived home at six. To be sure, no sacrifice or hardship is too great for one when immortal souls are in the balance. But these and many other inconveniences attend the present unwieldy system. The practical effect is to make the average communicant feel that frequent communions at home are frills and an imposition on hard working priests.

There is a danger that the host will be adored as the Body

of Christ. But it would seem ungracious in a Church which professes to acknowledge the Christ as God incarnate, and herself His mystical body, to deny her children the right to offer Him their love and devotion. To a sane mind it must appear the veriest quibbling, that those who insist that God is everywhere, in all things, insist also that He is absent in the only place He guaranteed His presence. The effort to delete the personal local presence of Christ in the Sacrament of the Altar, or to diminish our reverence to Him therein, is the most direct form of attack on Christ. Centuries ago the Pharisees gladly acknowledged the older prophets. But they rejected Christ. Even so today, amid the much talk of finding God and vital religion, men discuss the synoptic problem, but openly dishonor Him in the form He promised, in His living Church. It is a question as to whether we believe, or disbelieve. Open confession of Christ's presence ought to be the mark of a true Christian.

I believe that if our good Church people would just sit down, and honestly think the matter out, they would authorize reservation, and encourage the faith of the faithful. The hungry now look up and are not fed.

Many thanks again we give THE LIVING CHURCH.

(Rev.) BERNARD CAMPBELL.

Franklin, Tenn., March 15, 1926.

THE LORD'S PRAYER IN THE REVISED PRAYER BOOK

To the Editor of The Living Church:

PEOPLE ARE SOMEWHAT exercised, and no wonder, about the failure on the part of the General Convention to provide a rubric authorizing a hymn after the Consecration Prayer. But, as it has truly been said in your paper, there is no real need for such a rubric, for no one could ever object to a hymn at this point.

The hot weather has been blamed for many things that happened or failed to happen at New Orleans, and I certainly hope that one blunder, which I have just come across, was due to the hot weather.

I suppose it is a well-understood liturgical principle that the Lord's Prayer has always been used in the Church in two distinct ways, as a prayer, and as a thanksgiving.

When it is used as a prayer it often has the lesser litany before it and always ends with "but deliver us from evil."

When it ends with the doxology it is always used as a thanksgiving. For instance in the Communion service the first Lord's Prayer is used as a prayer, and the second as a thanksgiving.

And so it is in every case. There are no blunders in this matter in the present Prayer Book. So in the Catechism when the Lord's Prayer is taught it is because the child is told that he cannot serve God without God's special grace which he must learn to call for at all times by diligent prayer. And the Lord's Prayer follows without the doxology.

But in the new Office of Instruction the Lord's Prayer has the doxology. This is a double blunder, for not only is the thanksgiving form used as a prayer, and the distinction therefore in the two ways of using the prayer obliterated, but the statement is made that the Lord taught us to pray this prayer. But the prayer the Lord taught us ends with, "but deliver us from evil," as anyone may learn from the American Standard version of the Bible.

Now I am sure that the General Convention must be aware of the points I have mentioned, and I wonder if anything can be done before the revised Prayer Book is authorized and printed.

Of course it may be the fault of the printer that the doxology is printed in this place. I sincerely hope it is.

But the revised Canadian Prayer Book makes a far worse blunder for in their Burial service they now have the Lord's Prayer with the doxology and with the lesser litany before it.

Some will say "why make a fuss about such a small matter?" But not to make a fuss is to submit to the abandonment of methods of using the Lord's Prayer which are as old as the use of the prayer itself. (Rev.) EDWARD G. MAXTED.

Indianola, Miss., March 22, 1926.

NATIONAL DEFENSE

To the Editor of *The Living Church*:

YOUR EDITORIAL on Peace and National Defense, in issue of March 20th, exposing the folly of the well-meaning but illogical pacifists, who fail to see the absolute necessity of preparedness for war, even on the part of the most peacefully inclined nation, is so convincing and unanswerable as to cause me to wish it might be put in pamphlet form and widely circulated. It sure is a model of *In modo suāviter, in re fortiter.*

(Rev.) PHILIP W. FAUNTLEROY.

Lake Mahopac, N. Y., March 23, 1926

To the Editor of *The Living Church*:

I HAVE TO CONFESS to one of the great surprises of my life; that is, the content of your editorial of March 20th, Peace and National Defense. I find reference in this article to "Churches," "organized Christianity," "religious forces," and one reference to "Our Lord's prophecy of peace on earth, good will toward men." I also find the petition "Good Lord deliver us," but this applies not to the evils from sin within to which our Lord made reference in His teaching but to the evils from without, "threatening dangers, menace of Bolshevism, menace of Fascism, menace of sheer greed." I find not a word from our Lord's own teaching nor any reference to His call that we should be in this world as He was to endure and turn the other cheek and die if need be rather than soil our souls by pursuing the "eye for an eye" policy taught by those whose teaching He but rebuked.

I certainly expected in a voice of THE LIVING CHURCH some word respecting the call to Eternal Life which He made so vivid as unrelated to the presence of material wealth when in answer to the young man's question, "What shall I do to inherit Eternal Life," our Lord replied, "Go and sell all that thou hast and give," making it clear that the idol of material possessions had to be cast out before the Eternal Life which He manifested could be shown forth.

May I submit that I do not believe Fascism, Bolshevism, or sheer greed in its unnumbered manifestations in our country have any true force of menace for those who share with Jesus Christ the power of an endless life.

GEORGE FOSTER PEABODY.

Saratoga Springs, N. Y. March 23, 1926.

THE MIRACLE OF UNITY

To the Editor of *The Living Church*:

WE THANK GOD for the strong address on Christian Unity by the Bishop of Western New York, who is now the Bishop in charge of the American Churches in Europe.

On a Sunday in March, 1919, Father Nicolai was preaching in St. George's Church, Paris, France. The subject was Unity. He concluded his sermon by stating what he considered the next step in the union of Anglican and Eastern Orthodox Churches; that each should declare the other's ministry and sacraments valid and should authorize intercommunion. When he repeated that opinion the next day to a group of Americans, a bishop replied, "That would be a miracle." To which Father Nicolai answered: "You are doing God's work, and when you are doing God's work you ought to expect Him to perform miracles." In three years that "miracle" was performed.

The good Bishop of Western New York may caution us against expecting too much from conferences, but miracles are being performed, and as Father Nicolai said, we should expect them, if we are doing God's work.

Sunbury, Pa., March 14th. (Rev.) B. TALBOT ROGERS.

THE CHURCH IN THE VIRGIN ISLANDS

To the Editor of *The Living Church*:

IN THE INTEREST of accuracy, I beg leave to make a correction in the article in the issue of February 27th, entitled An Apostolate of the West Indies.

Not to be meticulous but to be accurate, may I state that All Saints' Church, St. Thomas, V. I., seats 525—not 1,200. The number of communicants last reported was 1,458—not 1,584, perhaps a printer's inversion of figures! The statement about the Sisters of St. Anne, who are working in this parish, that "through a timely legacy they now own their building" is only partially correct, as the "timely legacy" was \$2,000 short of the purchase price, and it is still our hope and prayer that God may put it into the heart of someone to liquidate this balance, so that the convent may be free of incumbrance.

All honor to Fr. Griffiths for his splendid work in this parish, and he is greatly honored and loved here and always will be, but I am sure that had he been consulted he would never

have allowed the statement to be made—"Had assistance been given him, he might still be at the head of this great work." Those who are in the field *know* that assistance *was* given him. Unfortunately, one priest was taken ill immediately on arrival and had to return on the next boat. Another was a most unfortunate misfit and did not remain long. The Bishop did his utmost and at one time sent one of the clergy from Porto Rico (whose work was done by the Bishop and other clergy in San Juan) to take duty in St. Thomas to give the rector a ten days' holiday. The *real difficulty* is to get devoted and consecrated priests to leave home in the U. S. A. for this comparatively unknown, but beautiful island. To the Bishop's appeals they "all with one consent begin to make excuse." Hence it was not within the Bishop's power to do more than he did. If the fault is to be laid at the door of anybody, it is the fault of the priests at home who show so little zeal for missionary work and love for souls as to be unwilling to volunteer for missionary service and respond to the repeated appeals of our good Bishop.

Of course, one who has but passed through St. Thomas could hardly be expected to know the inside workings of the parish, and ordinarily one is tempted to "forget it," but when partial statements of facts are presented in the Church papers, which may work a hardship to the work here, or reflect on the devotion and zeal of our good Bishop, I feel it my duty to send this correction.

Now as of old "the harvest is white but the laborers are few." There is still a vacant assistantship here for a consecrated priest where he will find not only a devoted people, but a wonderful opportunity to serve God such as he would not find in any parish in the U. S. A. if he lived to be as old as Methuselah!

(Rev.) CHARLES THATCHER PFEIFFER.

Rector, All Saints' Church, St. Thomas, V. I.

March 17, 1926.

RHODES SCHOLARS

To the Editor of *The Living Church*:

IF THIS commendable interest continues, in the question of how many Rhodes Scholars are Churchmen, it is entirely possible that fifty or a hundred will be found Churchmen "among the thirty-two" originally referred to.

Perhaps it is worth while to say again that those thirty-two were the men *elected in December, 1925*, when two-thirds of the states were awarded their scholars. Of these thirty-two, according to information most kindly supplied by the Oxford office, seven and no more were members of the American Episcopal Church.

There must surely be a great number among all the Rhodes men of previous years. It would be interesting to know how many, but it does not seem fair to trouble the Oxford office for the information. Perhaps Father Howard's son, now in residence there, would be willing to do a little research in work in the matter.

GLADYS W. BARNES.

New York City, March 19th.

APPRECIATION FROM TASMANIA

To the Editor of *The Living Church*:

I WANT to express through your columns my appreciation and gratitude to some of your good people for their kindness in sending me books, magazines, pamphlets, papers, etc. I feel that the senders do not fully realize how these things are appreciated, and bring added joys in this small down-under country village, hence my desire to assure them that, although, through loss of senders' addresses, I am not able to acknowledge them personally, they are valued and sincerely appreciated.

I shall be grateful for continuance of this blessing and for any works of fiction that are of no further use to your readers.

In addition I shall also be happy for correspondence with members of the Episcopal Church. Thanking you again for your kindness.

ARTHUR J. PULLEN.

"Croydon," Telham St., Sorell, Tasmania, Australia,
February 23, 1926.

A CORRESPONDENT of THE LIVING CHURCH says, in a recent letter:

"The mother of one of the children in my parish told me what her little girl, eight years old, added to her prayer on Christmas Day, and it was so entirely unique and touching that I am passing it on to your readers.

"The child ended her usual prayer with this sentence: 'And I hope, dear Jesus, that you will have a happy Birthday.'

"She said to her mother afterwards that, as she always wanted a happy birthday, and wished others the same, she didn't see why she shouldn't wish our dear Lord a happy Birthday."

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 Owenham.

3. Easter Even.
4. Easter Day.
5. Easter Monday.
6. Easter Tuesday.
11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter.
30. Friday.

CALENDAR OF COMING EVENTS

APRIL

- 12-19. International Conference on Religious Education, Birmingham, Ala.
13. Consecration of the Rev. Shirley Hall Nichols as Missionary Bishop of Kyoto, Kyoto, Japan.
Convocation of Arizona, Prescott, Ariz.
14. Synod of Province of the Midwest, Racine, Wis.
15. Convocation of Southern Brazil, Santa Maria, Brazil.
- 16-21. National Y. W. C. A. Conference, Racine, Wis.
20. Convention of Georgia, Brunswick, Ga.
21. Convention of Massachusetts, Boston.
- 27-30. Church Congress, Richmond, Va.

CATHOLIC CONGRESS CYCLE OF PRAYER

FIRST WEEK AFTER EASTER

Trinity Church, Redbank, N. J.
Christ School, Arden, N. C.
Trinity Church, Everett, Wash.
Chapel of St. Michael and All Angels, Philadelphia, Pa.
Church of the Holy Communion, St. Louis, Mo.

APPOINTMENTS ACCEPTED

BAIRD, Rev. R. LEE, formerly rector of St. Philip's Church, Circleville, Ohio; general missionary, Diocese of Marquette.

CLARKSON, Rev. CHARLES E., formerly of Front Royal, Vt.; priest-in-charge of St. Mark's Church, Chester (Diocese of Springfield), Ill.

COX, Rev. RICHARD, rector of Trinity Church, Mattoon, Ill.; to be priest-in-charge of St. Paul's Church, Savanna (Diocese of Chicago), Ill., April 8th.

FISHER, Rev. FREDERICK, rector of Trinity Church, London, Ohio; to be rector of the Church of the Heavenly Rest, Springfield, Ohio, First Sunday after Easter.

GILLESPIE, Rev. JOHN S., formerly rector of St. Thomas' Church, Falls City, Nebr.; priest-in-charge of St. Clement's Church, Greenville (Diocese of Erie), Pa. Address, 289 Main St., Greenville, Pa.

GRANNISS, Rev. FREDERICK O., retired; temporarily in charge of the Church of the Good Shepherd, Columbus, Ohio.

HODGKINS, Rev. FREDERIC B., formerly rector of St. Margaret's Church, The Bronx, New York City; superintendent, Protestant Episcopal Orphans' Home, 168 Convent Ave., New York City.

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

KELLER, Rev. GEORGE S., rector of St. Paul's Church, Winona, Minn.; to be rector of Trinity Church, Highland Park, Ill., April 11th. Address, 340 Prospect Ave.

MURPHY, Rev. ROBERT JAMES, formerly in charge of All Saints' Church, Sterling, Colo.; associate priest, Dallas Cathedral, Dallas, Tex.

NEAL, Rev. GEORGE DECATUR, deacon; minister-in-charge of St. Anne's Church, North Billerica, and St. Alban's Church, North Chelmsford, Mass.

SATTERLEE, Rev. C. CAPERS, priest-in-charge of St. Paul's Church, Meggetts, and Christ Church, Adams Run, S. C.; to be rector of Holy Trinity Church and chaplain to Clem-

son College, Clemson College (Diocese of Upper South Carolina), S. C.

WILLSON, Rev. WILLIAM J., temporarily in charge of St. Michael's Church, Oakfield, N. Y.

RESIGNATIONS

BATES, Rev. CARROLL M., as priest-in-charge of Sodus Point, Sodus Center, and the Wayne County associate missions, Diocese of Western New York, to take effect after Easter. He plans to visit his parents in Florida, and expects to resume work next fall.

WOOD, Rev. HORACE W., as chaplain to Kenyon College and Harcourt Parish, Gambier, Ohio. He will join his family in California.

NEW ADDRESSES

LAINE, Rev. EDMUND RANDOLPH, JR., Stockbridge, Mass.

SINCLAIR, Rev. T. L., formerly Anking, China; Kiukiang, China.

ORDINATIONS

PRIESTS

INDIANAPOLIS—On the Fifth Sunday in Lent, March 21st, the Rev. HENRY ARTHUR HANSON was advanced to the priesthood by the Bishop of the Diocese in All Saints' Cathedral, Indianapolis. 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.

MINNESOTA—The Rev. WILLIAM F. BASSILL was advanced to the priesthood at St. Paul's Church, Owatonna, Minn., by the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese. The Rev. F. H. Hallock, D.D., professor of Old Testament at Seabury Divinity School, Faribault, was the preacher, and the Rev. F. F. Kramer, D.D., warden of Seabury Divinity School, was the presenter.

The Rev. HUBERT G. WRINCH was ordained priest on Saturday, March 6th, at Grace Memorial Church, Wabasha, Minn., by the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota. The ordination sermon was preached by the Rev. Francis L. Palmer, D.D., of Seabury Divinity School, Faribault, Minn. The candidate was presented by the Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, Minn. The Rev. Mr. Wrinch is a member of the senior class of Seabury Divinity School, and for the past year has been deacon-in-charge of the Church at Wabasha, Minn. He will continue there as rector of the parish.

SOUTH DAKOTA—The Rev. SAMUEL HUNTING SAYRE was advanced to the priesthood in St. John's Church, Hampton, Va., by the Rt. Rev. Arthur C. Thompson, D.D., Bishop Coadjutor of Southern Virginia, March 18th. Mr. Sayre's ordination was erroneously chronicled in THE LIVING CHURCH last week under the heading Southern Virginia. He continues in charge of St. James' Mission, Moberg, S. D.

SOUTHERN OHIO—The Rev. WARREN CROCKER HERRICK was advanced to the priesthood in Christ Church, Cincinnati, on March 22d 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 Rev. B. H. Reinheimer was Gospeller, and the Rev. Benjamin De Camp, Epistoler. 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.

BORN

MORRISON—Thursday, March 18, 1926, at Penobscot General Hospital, a daughter, GERTRUDE LOUISE, eight pounds, to Rev. and Mrs. Lewis Chester MORRISON. Mother and child doing well.

DIED

AVERY—F. WHITING AVERY, died suddenly at Avery Inn, Wauson, Ohio, March 3d. He was the elder son of the Rev. Frederick B. and Mrs. Avery, of Painesville, Ohio.

BLANCHARD—Entered into eternal life at Melrose, Mass., March 18, 1926, SARAH MORRISON BLANCHARD, widow of Andrew D. Blanchard, in her ninety-second year. She was a communicant of Trinity Church, Melrose.

"May perpetual light shine upon her."

JONES—At Columbia Hospital, Milwaukee, Wis., on Tuesday evening, March 23d, MARGARET VARICK JONES, daughter of the late Charles P. Jones. She was the last survivor of a family that had been prominent in founding and maintaining All Saints' Cathedral, her father having been its first choirmaster. The burial service was conducted on Thursday, at the Cathedral, by the Bishop of Milwaukee and the Very Rev. Dean Hutchinson.

May she rest in peace!

REMINGTON—Mr. BENJAMIN REMINGTON, for over twenty-five years senior warden of Grace Church, Pomeroy, Ohio, died recently.

ROWE—In New York, March 19th, Mrs. ELIZABETH MURDOCK ROWE. Service and interment at Titusville, Pa., March 20th.

SASS—Entered into life eternal, on March 19, 1926, in Charleston, S. C., JANE DUBOSE SASS.

"Thou shalt see that Christ is all in all to thee."

STOW—Entered into rest at Chicago, Ill., March 16, 1926, ELLA BAILEY STOW, widow of Leonard J. Stow and daughter of the late Rev. A. H. Bailey, D.D., of Vermont.

"Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

TAYLOR—Entered into rest, March 1, 1926, at her residence, 73 East Division Street, Chicago, Ill., MARIAN JULIANA WINTHROP TAYLOR, widow of the late Samuel Gale Taylor.

WEBB—Entered into eternal rest, January 28, 1926, WILLIAM JOSEPH WEBB, of Bellows Falls, Vermont, aged eighty-two years.

MEMORIALS

Hibbert H. P. Roche

Tuesday, February 23d, the Rev. HIBBERT H. P. ROCHE entered into life eternal. Father Roche died of pneumonia at a hospital in Philadelphia. He left three sisters, Mrs. Frances Hincks, of Philadelphia, Mrs. Hunt-Smith, of Long Branch, N. J., Mrs. Dancy, of Houston, Texas, and a brother, Mr. Albert Roche, of Boston Mass. His father was, at one time, rector of old St. Paul's, Philadelphia. The family lived, at one time, in Prince Edwards Island.

Fr. Roche graduated from St. Stephen's College, class 1885, and the General Theological Seminary, N. Y. He was ordained priest at his first charge, Metuchen, New Jersey, in 1889. In 1896 he became rector of St. James, Long Branch. In 1902 he went to the Transfiguration in Philadelphia, where he was a faithful priest at a critical period in the history of this parish. Later he was rector of St. Barnabas' Church, DeLand, Florida, and in 1913 he entered the associate mission at Rutherfordton, N. C., in charge of St. Gabriel's, where he was much beloved.

The Rev. Fr. Joyner, of St. Clement's Church, Philadelphia, Pa., ministered to Fr. Roche in his last illness. While the body of this beloved priest lay in the mortuary chapel of St. Clement's Church, Requiem Masses were said by his many associates, both in New York and Philadelphia. St. Gabriel's and St. Luke's, Rutherfordton, where his associates and people gathered in large numbers.

Verily he rests from his labors and his works do follow him. He fought a good fight. He kept the Faith. There is laid up for him a crown of righteousness which fadeth not away. May he rest in peace.

These few words are written as a slight token of my love and appreciation for my dear brother departed, whom I have known for over thirty years, and for the help he so faithfully gave in our associate mission in Rutherfordton, North Carolina.

Mrs. Samuel Gale Taylor

Mrs. SAMUEL GALE TAYLOR (Marian Juliana Winthrop) the only child of the Rev. Edward Winthrop and Marian Penny, was born May 2, 1838, in the Theological Seminary in Lexington, Kentucky, where her father was Professor of Sacred Literature. She was a direct descendant in the ninth generation of John Winthrop, the first Governor of the Massachusetts Bay Company, who came to America in 1630.

During her childhood she lived in various cities in Ohio in which her father was rector. She was visiting relatives in Mississippi at the outbreak of the Civil War and being anxious to join her father in the North, came through the lines on the last train carrying civilians before hostilities commenced. Shortly after this she had a desire to enter the missionary field as a medical missionary and she attended a course of lectures in preparation for this work, but her health was not such that

she could be accepted and this wish had to be abandoned.

On July 11, 1866, at Owego, New York, she married Samuel Gale Taylor and came immediately to Chicago. She at once became identified with St. James' parish and continued her work among its poor and its various organizations for nearly sixty years and as long as her physical strength permitted. For many years she was Corresponding Secretary of Maurice Porter, now the Childrens' Memorial Hospital. She was also for many years past and at the time of her death an Associate Sister of the Sisters of St. Mary.

Her sympathies extended far beyond her church, throughout her neighborhood and among innumerable friends. Her human sympathies were extremely keen and her good works, always prompted by a warm heart and charitable spirit, were manifold.

For the duration of the World War, although then about eighty years of age, and after, she took a very active interest in the welfare of the 13th Engineers in the American Expeditionary Force, the regiment in which her youngest son was an officer. This regiment was mobilized in Chicago and sailed for overseas in July, 1917. Prior to its departure she helped in the work of preparation and in this way became personally acquainted with the men. A list of the names and addresses of the mothers and members of the immediate families of over three hundred men in the regiment, living in the Chicago district, was compiled by her son and sent to Mrs. Taylor by mail before Christmas. On Christmas Day she received a cablegram wishing the dear ones at home a Merry Christmas and assuring them of the good health and spirits of the senders, and this message was delivered on that day to the more than three hundred relatives whose names had been given to her. After the Armistice and while the regiment was still at Verdun, she was officially elected "The Mother of the 13th Engineers."

Some years ago, under the late Miss Smiley, Mrs. Taylor completed the four year course of the Society for the Home Study of the Sacred Scriptures. She graduated with honors and later took a four year post-graduate course, and became one of the foremost authorities on Bible History and the Prophecies.

About her was an atmosphere of gentle breeding and culture, a graciousness of manner, which coupled with a keen mind and a delightful sense of humor won for her a multitude of devoted, loyal friends during her whole life. Her smile and her laugh were contagious and a force in themselves, her consistent Christianity an inspiration. Kindly, gentle, and sympathetic, she was ever a loving wife and devoted mother. The sweetness of her spirit was written on her face and her ardent Christianity was buoyant and cheerful.

On the evening of March 1, 1926, she went peacefully to sleep in the full expectation of

meeting her Saviour and all the dear ones who had preceded her.

She is survived by her sons, Samuel Gale Taylor, Jr., and Francis W. Taylor, four grandchildren and one great grandchild to cherish the memory of such a sainted character.

POSITIONS OFFERED

MISCELLANEOUS

WANTED—NURSERY GOVERNESS OR mother's helper. Boys two and four. Seminary professor's family. Pleasant location. State age, qualifications, salary desired. Address F. G., 2 Chelsea Square, New York City.

POSITIONS WANTED

CLERICAL

CAPABLE RECTOR DESIRES DUTY, JULY- August. Near sea or lake, and Catholic preferred. House and remuneration. Might consider permanency. Address Box-564, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, WISHES CHANGE, parish or mission; good preacher, visitor, and organizer. Address Box-553, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, UNIVERSITY AND seminary graduate, desires change, exceptional reference. C-562, care of LIVING CHURCH, Milwaukee, Wis.

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.

UNIVERSITY STUDENT IN DEACON'S orders. Ex-service man, age thirty-seven, desires temporary clerical supply work for the experience that the work offers during the period of summer vacation. Can furnish references satisfactory, complying with canons. Reply Box-563, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, EASTERN DIOCESE, established parish, desires correspondence with bishop or vestry seeking rector. Mid-west, northwest or western diocese. Address R-560, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WORKER AND PARISH VISITOR desires position. English woman, fully trained and experienced in all branches of parish work. Bishop's license and good references. Miss Elsie Row, 29 Hammond Street, Cambridge, Mass.

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

ORGANIST-CHOIRMASTER, WELL trained, experienced, successful, wishes to hear from rector of worthy Catholic parish or mission in need of devoted help to build up successful, substantial choir. Not looking for mere job or salary but opportunity to serve effectively. Who wants real competent organist? Credentials right. Write CATHOLIC-544, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF EXCEP- tional ability and experience, desires correspondence with priests of Catholic parishes with view to ultimate engagement. Could accept temporary work in emergency. Best of clerical and professional references. Write full particulars. CANTOR-545, 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.

ORGANIST-CHOIRMASTER WANTS change. Churchman. Exceptional experience in choir training. Boy choir specialist. Thorough knowledge of Plainsong. Highest testimonials. Address Box-539, care LIVING CHURCH, Milwaukee, Wis.

TRAINED PARISH WORKER IN SOUTH- ern city would act as companion to a lady or take care of a child on a trip to Europe. References exchanged. Address Box-556, care LIVING CHURCH, Milwaukee, Wis.

TRAINED PARISH WORKER IN SOUTH- ern city desires position as Matron in Children's sea-side Home, or Institution work in coast town. Highest references. Address Box-555, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

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

VESTMENTS

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

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.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

CAUTION

ANDREWS—Caution is suggested in con- nection with a young man giving the name of BOYD ANDREWS, who is reported to have solicited money and credit in the South on the strength of a letter of commendation purporting to be written by the Rev. William Porter Niles, rector of the Church of the Good Shepherd, Nashua, N. H. Mr. Niles states that he has written no such letter and does not know the man.

APPEAL

THE DIOCESE OF FOND DU LAC IS TRY- ing to raise a Jubilee Fund to build, furnish, and endow a new home for the Bishop. Will you help us? We shall not despise any gift, no matter how trifling it may seem to you. THE JUBILEE FUND COMMITTEE, 917 Church Street, Marinette, Wisconsin.

NOTICE

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.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

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. HUSKIS, 757 Marshall St., Milwaukee, Wis.

FOR SALE

FOR SALE AT A BARGAIN, A TWO manual Austin organ now in use at Carnegie Hall, in Sandusky, Ohio. Apply to Mrs. CHARLES GRABBE, 631 Wayne Street, Sandusky, Ohio.

FOR RENT

LAKE CHAMPLAIN, COTTAGE FOR RENT, four rooms furnished, two miles south of Essex, N. Y. Large shore frontage, large acreage, shade trees. \$180 season. Address M. C. S. LYON, 39 Ten Broeck St., Albany, N. Y.

SUMMER RESORT

LOCH LOMOND, NEW BRUNSWICK. QUIET summer resort. Eleven miles from St. John. Grand scenery, ideal climate; boating and fishing, chain of lakes, hotels, stores, good roads, Catholic Church. For further information, apply to Rev. C. W. FOLLETT, Loch Lomond, St. John, Co., N. B., Canada.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms—\$10-\$20—Age limit 60.

THE RETREAT, 64 FOREST HILL ROAD, West Orange, N. J. For convalescents and chronic invalids. Nursing care. Special attention to diets. Miss MARTHA E. GALATIAN, R.N., and Miss CAROLINE E. SMEAD.

TRAVEL

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

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

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.

WJAX, JACKSONVILLE, F.L.A., 336.9 meters. Easter Day services from St. John's Church, Jacksonville, 11 A.M., and 8 P.M., E. S. time.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire: Easter Sunday, April 4, 11 A.M., and 4:30 P.M., Knights Templars service.

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

RETREATS

DETROIT, MICH.—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.

SISTERS OF THE HOLY NATIVITY

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

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 of the Morehouse Publishing Co., Milwaukee, Wis.]

Christopher Publishing House. Boston 20, Mass.
The Law of Life and Human Health. By G. R. Clements, LL.B., N.D. Price \$3 net.
An Economic Primer. By Joseph W. Hannan. Price \$1.50 net.
God's Cheer: and Other Poems. By Charles Wellington Goodin. Price \$1.50 net.

Thomas Y. Crowell Co. New York, N. Y.
My Key of Life (Optimism). By Helen Keller, author of *The Story of My Life.* Price \$1 net. Postage extra.

Mary Redding Takes Charge. By Linda Stevens Almond. Illustrated by Constance Whittemore. Price \$1.75 net. Postage extra.

Jack Sutherland. A Tale of Bloody Marsh. By Theodore E. Oertel. Illustrated by H. L. Hastings. Price \$2 net. Postage extra.

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

James Cooper. Presbyter in the Church of God, M.A., D.D. (Aberdeen & Oxford), Hon. Litt. D. (Dublin), D.C.L. (Durham), LL.D., Glasgow; regius professor of Ecclesiastical History in the University of Glasgow; moderator of the General Assembly of the Church of Scotland, A.D., 1917. A Memoir. By H. J. Wotherspoon, M.A., D.D. With illustrations. Price \$4.50.

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

Mysticism and Other Essays. By the Very Rev. J. P. D. Lwyd, D.C.L., Dean of Nova Scotia.

An Outline of the History of Christian Literature. By George Leopold Hurst, B.D. Price \$4.

Frederick Pustet Co., Inc. 52 Barclay St., New York, N. Y.

Scripture Readings for Times of Retreat. Selected, Arranged for Retreats of Thirty or Fewer Days, and Translated from the Vulgate and Original Texts. By the Rev. George O'Neill, S.J., M.A., professor in Corpus Christi College, Melbourne; emeritus professor of University College, Dublin.

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

Healing in the Churches. By Francis M. Wetherill, M.A., D.D., rector of the Church of St. John the Baptist, Germantown, Philadelphia, Pa. Introduction by Rt. Rev. Ethelbert Talbot, D.D., LL.D., Presiding Bishop of the Protestant Episcopal Church. Price \$1.25.

The Influence of Christianity on Fundamental Human Institutions. By Philo W. Sprague, rector emeritus, St. John's Church, Charlestown, Mass. Price \$1.50.

A TWENTY-FIFTH ANNIVERSARY

COLUMBIA, S. C.—St. John's Church, Columbia, was, on March 4th, the scene of a celebration honoring the rector, the Rev. G. Croft Williams, on the twenty-fifth anniversary of his ordination. At the service in the morning the Rev. T. T. Walsh, a close friend of Mr. Williams, was the preacher, and the Rev. Lewis N. Taylor assisted in the celebration of the Holy Communion. Later the men of the congregation presented to Mr. Williams a handsome silver platter. In the afternoon the women called on Mr. and Mrs. Williams and showered them with many home-made dainties.

Bishop Finlay laid the corner-stone for St. John's Church on the afternoon of March 4th. The parish house has been serving as a place of worship in the past because the congregation believed in meeting their obligations to the Diocese and the national Church as well as looking out for themselves. Now the church is a necessity. The stone walls are rising rapidly. The Rev. A. G. B. Bennett, the first rector of the parish, was the welcome guest at the laying of the corner-stone.

House of Lords Defeats Plan to Establish Shrewsbury Bishopric

S. P. C. K. Holds Annual Meeting
—To Observe Industrial Sunday
—Russian Honors Conferred

The Living Church News Bureau
London, March 12, 1926

BY A MAJORITY OF A SINGLE VOTE (61 to 60), the House of Lords decided last Friday against the measure promoted by the Church Assembly, and sanctioned by the House of Commons, for the establishment of a new bishopric of Shrewsbury. This is the first occasion since the Enabling Bill was passed in 1919 that any measure presented by the Church Assembly to Parliament has not been ratified by both Houses. If only because of the extreme narrowness of the majority, this is a thoroughly unsatisfactory check to a proposal upon which much time and pains have been spent. Whether there should be a bishopric of Shrewsbury or not is solely a question of convenience and of diocesan organization; it is essentially one of those matters which the Church of England can best debate and decide. The idea was to take from the dioceses of Hereford and Lichfield such portions as now belong to them in the county of Shropshire and to create from them a new see, which would have the advantage of coinciding practically with the county of Shropshire, and would relieve the Bishops of Hereford and Lichfield of outlying parts of their respective sees. The measure which reached Parliament was not the same as that which was originally proposed; but it was the outcome of long inquiry, and was finally passed as the best of several schemes which had been tentatively put forward. The opposition springs from two main causes. One is local—coming, however, not so much from the diocese of Hereford as from the county of Herefordshire—and sentimental. The other represents the views of those who hold that there are enough bishops already, and that the multiplication of bishoprics is on the whole derogatory to the dignity of the episcopal office.

General dissatisfaction is felt among Churchpeople in Shrewsbury at the rejection of the measure. The House of Lord's decision has also caused great surprise in face of the quite clear decision of the Church Assembly that the formation of a Shrewsbury bishopric would be for the welfare of the Church as a whole. "Matters cannot be allowed to remain where they are," stated one member of the Bishopric Committee. "Something will have to be done to relieve Lichfield. While the supporters of the measure in Shrewsbury and district anticipated that the measure would meet with formidable opposition, it was not expected by anyone to be rejected by the House of Lords."

S. P. C. K. MEETS

The 228th annual meeting of the Society for Promoting Christian Knowledge was held this week. Sir Charles Lucas, who presided, said that the society could be regarded as the "handyman" of the Church at large. It was an old society, but had the hopefulness and helpfulness of youth, tempered by long experience. It was also the knowledge society. Although the field of the S. P. C. K. covered all people, nations, and languages, its work with-

in the British Empire made its special appeal. The Empire was the outcome of diversity coupled with continuity; its strength consisted in unbroken tradition and evolution, combined with the freest possible development of all diverse parts. Where we were trustees of native races there was a growing conviction that they could better be led upward and forward by adapting, improving, and turning to higher uses what was natural to and indigenous among them, than by uprooting laws, customs, and native methods of administration and substituting alien British methods.

TO OBSERVE INDUSTRIAL SUNDAY

The Industrial Christian Fellowship, which for six years has organized an Industrial Sunday, on which the sermons and addresses delivered are directed to the consideration of the economic and social conditions of our time, is arranging for the observance of Industrial Sunday on April 25th. As before, appeals signed by prominent labor leaders will be sent to all local trade unions and brotherhoods, and leading employers and business men are asking those whom they represent to cooperate with the clergy and with labor organizations in any arrangements that may be made, and to endeavor to attend any special service in their district, so that all may worship and pray together. As the expense of organizing these services falls on the Industrial Christian Fellowship, it is suggested that the collections should be devoted, as far as possible, to the funds of the Fellowship.

In connection with the observance, the Archbishop of York has consented to broadcast to all stations on the evening of Sunday, April 25th, the meaning and purpose of the day, and the message of the Industrial Christian Fellowship.

CONSIDER AUTONOMY OF INDIAN CHURCH

The Provincial Council of the Church of England in India, at a sitting in Calcutta lasting six days, has given thorough consideration to the issues raised by the draft Indian Church measure, framed for submission to the Church Assembly in this country, and designed to give the Church in India an autonomous position similar to that of the Anglican Churches in the Dominions.

The Council consisted of fifty-five Europeans and thirty-two Indians, including twelve European bishops and one Indian bishop. With only two dissentients, it was agreed "that the Provincial Council desires that the legal union between the Church of England in India be dissolved," and the Council proceeded to the consideration of the draft measure and the draft constitution. It endorsed the principles which the Metropolitan stated had governed the Bishop of Bombay and himself in their conversations with the Government of India and the Secretary of State. These principles are in the main as follows: The liberty and self-government to be given is to be real and complete; and if it be necessary to impose any statutory restrictions thereon, these should not be permanent, nor likely to endure for an indefinitely long period. Such suggestions should be avoided as would imply that unless it were bound by statutory obligations, the Church would not give satisfaction to all communities within it.

The Church should cooperate with the Government in securing that, while the Government maintains chaplains in Churches, the purpose for which it maintains them should be accomplished.

On the issue of the claims of European congregations the principle laid down was that the new constitution should secure to congregations worshipping in maintained churches the fullest possible rights in relation to their retention of the forms of service of the Church of England; but that provisions designed to secure these rights to such congregations ought not to be included in a bill or measure, because those congregations are a permanent element in the Church in India, and, therefore, statutory provisions would constitute a limitation of the liberty of the Church. While the Council clearly held that the Constitution was the right place for such provision to be made, it expressed its desire that if any statutory obligations were required they should be in the form of an agreement between the Secretary of State and the Church to be scheduled to the bill, rather than in the bill itself. The Metropolitan and the Bishop of Bombay were empowered to carry on the discussions with the Government of India and the Secretary of State to a final agreement, conformably with the principles laid down.

The Metropolitan has reported to the Government of India the Provincial Council's opinion on the various safeguards for English-speaking congregations which had been suggested by the Secretary of State, and the Metropolitan and Bishop of Bombay may come to London if further discussion is necessary. It is hoped that the Metropolitan will be in a position to place full information before the diocesan councils by October next at the latest. It might then be possible for the draft measure to come before the Church Assembly next year.

HONORED BY RUSSIAN CHURCH

The Rev. Harold Buxton and the Rev. G. Napier Whittingham were presented on Wednesday last with Russian archpriests' crosses by Fr. Timotheiev and M. Ivanov on behalf of the Metropolitan Evlogie, Russian Bishop for Western Europe (who visited England last summer), at a luncheon at the National Liberal Club. Dr. Russell Wakefield, who presided, said that the cogency of the Russian Clergy Appeal had received new force from the reopening of a fresh persecution in Russia by the arrest of the Metropolitan Peter, the acting successor of that great witness for Christ, the Patriarch Tikhon. They needed £2,000 this year to carry out the minimum of that to which they had committed themselves. He was confident that the Christians of England would not be weary in well-doing; but they must press forward to raise that sum of money at once.

Canon Douglas said that the authorities of the Anglican Church wished it to be recognized that these crosses, of which six had now been conferred, with the Archbishop of Canterbury's approval, by the Greeks, Russians, and Serbs, were simple decorations, and did not imply the office or function of an Orthodox archpriest.

DIVORCE AND REMARRIAGE

The Bishop of Salisbury, writing in the current number of the *Salisbury Diocesan Gazette*, says:

"I have been asked to give directions on the subject of remarriage of divorced persons by the clergy. My strong hope is that in no case will clergy in the diocese of Salisbury consent to officiate at such marriages. The teaching of the Church is quite decided in the matter, and whatever allowances may be made in view of St. Matthew's apparent softening of our Lord's

prohibition of divorce in St. Mark 10:2-12. the Church cannot take the responsibility of receiving and blessing divorced persons as if the conditions were normal. With regard to the reception at Communion afterwards, the case is different. There I think some latitude

may be allowed in view of the uncertainty in the record of our Lord's teaching. Each case must be judged on its merits, and in each case I hope that the clergy will not act without consultation with myself."

GEORGE PARSONS.

Lady Surma, Aunt of Assyrian Patriarch, Sails for America

Germany and the League—Jubilee Year Extended—Fiery Cross in France

The European News Bureau
London, March 12, 1926

A COUPLE OF DAYS AGO THE LADY SURMA d'Bait Mar Shimum left for the United States on the *Aquitania*, and previous to her departure was entertained at a luncheon by the Assyrian Relief Committee. Bishop Gore took the chair and there was present, besides many distinguished English guests of all denominations, the youthful Patriarch of the Assyrians, Mar Shimum, who is being educated at St. Augustine's College, Canterbury.

Dr. Gore gave a most interesting account of the Assyrian Church, showing his deep grasp of the theological principles and historical basis of that most interesting body. He did not think that the Assyrians had ever been Nestorian at all in the heretical sense of the term. They had probably entered into schism for national and not theological reasons. They had done marvelous missionary work in Asia, and had even stretched into China, where they had all but been destroyed. But they had received no reward for their splendid services to the Allies in the Great War, and had all but been annihilated. But even now under the present Mar Shimum and his heroic aunt, they might be gathered together in their ancient homeland, and this ancient Church might one day take its place in a reunited Christendom.

In reply the venerable lady thanked the English people for the wonderful kindness they had bestowed upon her nation. Doubtless she will receive a right royal welcome in the American Church and experience the splendid hospitality and liberality for which Americans are justly famous.

It has been unfortunately fashionable among certain persons in Great Britain who ought to know better to whitewash the unspeakable Turk in connection with his persecutions of Christian minorities on Turkish territory. This is chiefly done by extreme Conservatives and extreme Socialists. It is all the more interesting and refreshing, therefore, to read in the *Daily Herald*, the working class organ of "advanced" views, which is generally pro-Turk, an article by a Mr. Nevinson, in which he describes the devilry of the Turk from first-hand knowledge and warns the Labor Party not to indulge in foolish dreams, but to face facts squarely. He says that if the British withdraw from Iraq, the Turks will only indulge in the most bestial atrocities. The idea that the Turk is a gentleman is a myth. The Turk may change his fez for a bowler hat, but a change of fez does not mean a change of heart. It is a waste of words to talk of a progressive Turkey.

THE LEAGUE OF NATIONS

A certain amount of difficulty has been experienced in the admission of Germany

into the League of Nations, and it looked at one time as if the splendid spirit of Locarno might not win through. Germany wished to enter the League without conditions that would allow Spain and Poland on an equality with her be permanently represented on the League Council. But there was opposition. At last Mr. Chamberlain had his way and now Germany is a permanent member of the League. Naturally, France has been active in trying to thwart Germany having an equal voice with her in the League deliberations, but France would be better occupied in putting her own house in order. The deputies still refuse to face the facts that the budget will not balance.

THE JUBILEE YEAR

The Roman Catholics are extending the "Jubilee Year" which closed on Christmas

Eve. The Pope has decreed that the Faithful can enjoy its benefits twice over, but it will be unnecessary to make the pilgrimage to Rome this year; in fact, this extension is for the sake of those who are unable to go to Rome.

THE FIERY CROSS IN FRANCE

For the first time in its history the "Fiery Cross" has crossed the English Channel, and at St. Paul's, Cannes, the station days were observed with due solemnity. This was excellent, and we can only hope that some of the local Roman Catholics were attracted to the ceremony, and were thus able to study at first hand what the Catholic Revival in the Church of England has accomplished.

THE LATE ARCHBISHOP OF MALINES

According to the Brussels correspondent of the *Times* an international Committee has been formed to edit a volume serving as a memorial to Cardinal Mercier. Lord Halifax and Mr. G. K. Chesterton (who joined the Roman Communion a few years ago) are representing Great Britain, while the United States will be most ably represented by Mr. Brand Whitlock and Dr. Shahan. This should prove a most interesting volume and free from that partisan spirit which the late Cardinal did so much to quench.

C. H. PALMER.

No Immediate Prospect of Unity, Says Sir Henry Lunn in Toronto

Urges Canadians to Support Locarno Pact—Editor of Canadian Churchman Dies

The Living Church News Bureau
Toronto, March 26, 1926

THAT NO COMPREHENSIVE REUNION OF Christendom was in prospect was the message of Sir Henry Lunn, student of ecclesiastical affairs and editor of the *Review of the Churches*, to an audience which filled the hall of the Chapter House of St. Alban's Cathedral, Toronto. Reviewing the history of the advances which have been made since the middle of the last century, when authors wrote of "the dissidence of dissent and the Protestantism of the Protestant religion, he prophesied the necessity of years of educational endeavor before the accomplishment of any great *rapprochement* of divided communities, and urged upon each Church the cultivation in its members of a realization of the brotherhood of man and the universal fatherhood of God.

Speaking of international relations, he warned Canadians not to commit themselves to any policy that would hamper the Imperial Government in giving effect to the provisions of the Locarno treaty.

"I cannot tell you how anxious I am that the Government of this Dominion should do nothing at the present time," he said. "There will be an Imperial Conference in October, at which your Premier will have an opportunity of discussing the matter with ours, and until then I hope that nothing will be done to weaken the hand of the Imperial Government. Thousands and millions of people in Europe heaved a sigh of relief when the pact was signed, believing they were leaving war behind, and it would be nothing less than the greatest tragedy of history to upset it."

From the insistence of the saints who

led the Oxford movement, that there were certain truths of religion which were held by all men, at all times, the reunion movement had sprung, Sir Henry said. Overcoming narrow prejudices, it had brought forward, in 1892, concrete proposals from the Free Churches, and from the Church of England the famous Lambeth Quadrilateral, the former meeting with rejection from the hands of the Pope in an encyclical, which, as far as the Roman Catholic Church was concerned, also stultified the Anglican terms. In the insistence of the latter upon the historic episcopate, there had been presented an apparently insuperable bar to a return of Non-conformity to the parent body.

"In the Appeal to All Christian People, issued by the archbishops and bishops at the last Lambeth Conference," Sir Henry continued, "there was presented one of the noblest expressions of charity and love the world has ever known, and on June 19th last, just 1600 years after the promulgation of the Creed of Nicaea, the Continuing Committee of the Lambeth Conference recognized that a real ministry of Christ's word existed among the Free Churches. That recognition must be taken in a limited way, however. Owing to the position of the Free Churches themselves, some of whom deny that they have orders at all, it cannot be given any universal application."

Through the efforts of the Archbishop of Upsala, Primate of Sweden, whose Lutheran orders had been admitted as valid by the Church of England, Sir Henry went on, a conference had been held at Stockholm in which representatives of every religious denomination, with the exception of the Roman Catholic, had participated. While it was in progress, a service was held in the Cathedral, in which Orthodox and Lutheran priests had taken part, while the sermon was preached by the Anglican Bishop of Winchester.

Later, in a church erected to the memory of the great Protestant leader, Gustavus Adolphus, Russian priests had celebrated a requiem Mass for the murdered Patriarch Tikhon.

"In spite of these manifestations, however," he concluded, "any measure of reconciliation between the East and the West is at least in the distance. In my life and in the lives of most of us here, it is unlikely that there shall be any *rap-prochement*."

The Rt. Rev. James Fielding Sweeny, Bishop of Toronto, presided, and an address of welcome was read by His Worship, Mayor Foster. The Rev. Dr. Pidgeon, Moderator of the United Church of Canada, and the Rev. Canon Gould, General Secretary of the Missionary Society of the Church of England in Canada, moved a vote of thanks to the speaker.

PASSING OF THE EDITOR OF CANADIAN CHURCHMAN

In the death of the Rev. Edward Alexander McIntyre, D.D., who passed away yesterday at the Calydor Sanitarium at Gravenhurst, the Church in Canada experienced a loss which will be felt in almost every branch of her activities. As professor at Wycliffe College, editor of the *Canadian Churchman* and a preacher who was continually in demand and whose views were accepted as those proceeding from a broad, tolerant, and sane intellect, Dr. McIntyre held the esteem and affection of Churchmen throughout the Dominion.

Born in Woodstock, Ont., in 1880, Dr. McIntyre was for many years a member of old St. Paul's Church. While preparing for the University, he worked as a lay reader under the Rev. Cecil G. Owen, then rector of the Memorial Church, London. His career at the University of Toronto marked him at once as a brilliant scholar and a deep thinker. After taking an honor course in philosophy, in which department he won scholarships, he proceeded to his Bachelor's degree and later to his Master of Arts degree.

Upon leaving the University he entered Wycliffe College, from which he was graduated in 1906. During his college course he was one of the first editors of *Torontonensis*.

On May 27th, 1904, Dr. McIntyre was ordained by the Bishop of Toronto and appointed to the curacy of St. Paul's Church. In 1906 he became the first rector of St. Aidan's Church, Balmy Beach, and he returned to St. Paul's in 1918, acting as Canon H. J. Cody's assistant for another year. In 1919 he received the appointment of Professor of Systematic Theology and Apologetics at Wycliffe College, holding this position until the time of his death.

In his early ministry Dr. McIntyre was editor of the *Church Record*, and for a number of years edited also the Sunday school publications put forth by the owners of this paper. Later as editor of the *Canadian Churchman*, Dr. McIntyre became a power in the Church.

In 1912 he obtained the degree of Bachelor of Divinity under the board of examiners of the General Synod of Canada, and in 1923 qualified and received after a brilliant course the degree of Doctor of Divinity.

DEATH OF SENIOR MASTER

After an illness of short duration, Dr. Henry James Hamilton Petry, M.A., D.C.L., senior master of Trinity College School, Port Hope, died in the General Hospital, Toronto, early Sunday, following a serious operation. He was in his sixty-fifth year, and was the son of the

late Rev. Henry James Petry, of Quebec City.

Dr. Petry was born in Quebec in 1861. He was graduated from Bishop College, Lennoxville, in 1883, with honors. In 1891 he became headmaster at Bishop College School, Lennoxville. In 1902 he received the D.O.L. degree from Lennoxville University. Resigning his position at Lennoxville, after twelve years' service, he was appointed senior master of Trinity College School in 1903. He is survived by his widow, two daughters, and one son.

ORDINATION AT KINGSTON

In St. George's Cathedral, Kingston, in the presence of a very large congregation, the Bishop of Ontario ordained to the diaconate five young men, all from the Diocese of Ontario. They were: Arthur Smith, a son of Canon Austin Smith and Mrs. Smith, Cataragui; W. H. G. Swayne, son of the Rev. W. G. Swayne and Mrs. Swayne, Bath; Northcote R. Burke, son of Mr. and Mrs. Philip H. Burke, Kingston; John Brownlee, Kemptville; all of Trinity College, Toronto, and F. D. Douglas, L. S. D., Bishop's College, Lennoxville, a son of the late Mr. and Mrs. S. Douglas, Odessa. Archdeacon Dobbs presented the candidates for ordination, and the sermon, a most helpful and scholarly one, was preached by the father of one of the candidates, the Rev. Canon Smith, Cataragui.

DAME KATHERINE FURSE TO VISIT CANADA

It is expected that Dame Katherine Furse, Assistant Chief Commissioner of the Girl Guide Movement, will come from England to attend the annual meeting of the Canadian Girl Guide Council, being held in Toronto on April 29th. Dame Katherine is best known perhaps by her splendid war work. She was commander-in-chief of the V. A. D. work in England and spent a year in France organizing there. She also did important Red Cross work and received the Royal Red Cross. In 1917 she was decorated by the King, being made a Dame of the Grand Cross of the Order of the British Empire. She is also a Lady of Grace of St. John.

A CENTENARIAN CHURCHMAN

Mr. W. F. Stevenson, of Winnipeg, has just celebrated his 102d birthday. He was born at South Lambeth on Feb. 29, 1824, and came out to Canada in 1883. Among the many letters he has received lately is one, which is greatly treasured, from the Archbishop of Canterbury, conveying his blessing and benediction. Mr. Stevenson is a very loyal Churchman and was a lay reader for many years.

MISCELLANEOUS NEWS ITEMS

The Bishop of Toronto has appointed the Rev. F. H. Hartley, rector of St. Matthias' Church and President of The Toronto Downtown Churchworkers' Association, to a canonry in St. Alban's Cathedral. This recognition of one of the most faithful priests and social workers of the diocese is widely appreciated.

The Bishop of Ontario was the special preacher at the noonday daily Lenten Service at Trinity Church, New York, and at old St. Paul's Chapel, recently, besides filling several other preaching engagements.

The Rev. A. Briarley Browne, assistant to Archdeacon Scovil at St. George's, Guelph, has been appointed assistant at St. James' Cathedral, Toronto.

Canon Heeney, of St. Luke's, Winnipeg, has been giving a series of Lenten ad-

resses on Friday afternoons on St. Ignatius, Bishop and Martyr. Twilight recitals at 4:15 p. m. on Sunday afternoons is another special feature at St. Luke's.

Work has been commenced to tear down the old St. John's Cathedral, Winnipeg, preparatory to the erection of the new edifice. The contract, exclusive of plumbing and heating and furnishing, is \$100,000. It is intended to incorporate the stones of the old building in the new structure.

Archdeacon Warren, who has been critically ill with pneumonia in Toronto, is improving slowly.

At the service of Christ Church, Belleville, in the evening of March 28th, a memorial to the late Canon Forneri, former rector of Christ Church, will be dedicated by His Lordship the Bishop of Ontario. The marble memorial is the gift to the church by the Rev. A. L. Geen.

The Ven. Archdeacon Rix of Prince Rupert is at present in Eastern Canada for the purpose of collecting the necessary funds for the Bishopric Endowment Fund of Caledonia.

The bell tower of St. Paul's Cathedral, London, diocese of Huron, is to be rebuilt entirely on account of the fact that its present condition has been adjudged unsafe. The cost of rebuilding will be in the neighborhood of \$4,000, according to a statement issued by Dean Tucker, rector, and C. W. Nicholls and J. McClary Moore, church wardens. The tower has been unsafe since some time last fall, when it was discovered that one of the pinnacles was in a tottering condition. Since then the chimes have not been rung.

ALTAR DEDICATED IN CHAPEL FOR DEAF MUTES

DENVER, COLO.—On the Feast of the Annunciation a new altar was dedicated in the chapel of St. Mark's, Denver, by the Rt. Rev. Fred Ingley, S. T. D., Bishop Coadjutor of the Diocese and former rector of the parish, the Rev. Walter H. Stowe, present rector, and the Rev. Homer Earl Grace, priest-in-charge of the deaf mute congregation which holds its services in the chapel. The altar was given by St. Margaret's guild in memory of the late Rev. John Henry Houghton, D. D., rector of St. Mark's from 1892 to 1917. It was designed by Mr. Percy L. Fowler of Trenton, N. J., an intimate friend of the present rector, and it has been constructed under the supervision of Mr. J. B. Benedict, representative of the diocesan Art Commission.

CHURCH MOVES TO NEW SITE

CARBONDALE, ILL.—St. Andrew's Church, Carbondale, headquarters of the Southern Illinois Mission Field, has recently sold its property and has moved to a more advantageous location. The new site is within a block of the State Normal School. Archdeacon Weller proposes to move the old church building to the new property and to build a basement under it for parish house purposes, and to put up a new rectory. It is believed that this is a most important and valuable move upon the part of the Diocese of Springfield. It is going to put the church in a much better location in town, and one where it can administer not only to the residents but also do a very helpful work among the many students at the college.

Bishop Babcock Leaves Hospital; Three Hour Services on Increase

Bishops Lawrence and Slattery
Busy As Lent Ends—Young
People Confer at Cathedral

The Living Church News Bureau
Boston, April 1, 1926

WHAT A GREAT JOY IT IS TO BE ABLE to report so great an improvement in the health of Bishop Babcock that he was able to leave the hospital during Holy Week and return to the quiet of his own home. That all good Church people from one end of the diocese to the other will be glad to know of this goes without saying, and we congratulate the Bishop on being able to enjoy the Easter festival in his own home, but we trust it is not too much to hope that his many sincere friends will show their love for him during this period of convalescence by keeping away from him for some time yet and thus giving him still that rest which may be so easily destroyed by the constant entertainment of a long line of visitors.

ACTIVITIES OF THE BISHOPS

In the meantime the Bishop Coadjutor of the Diocese is still actively engaged in doing all possible to avoid the postponement of confirmations in this parish or that any longer than is an absolute necessity. To this end he is still carrying out visitations from one week end to the next with scarcely any intermission, with the single exception of the early days of Passion Week, during which he kept long-promised engagements in parishes in the city of New York. On Passion Sunday morning he confirmed a class of sixty-nine in the Cathedral in Boston, this being one of the largest classes ever presented at this church. On Palm Sunday he confirmed at Trinity Church in the morning and in Emmanuel Church in the afternoon, and, during Holy Week he visited the parishes of Christ Church, Hyde Park; Epiphany, Winchester; St. James', Cambridge; and St. Michael's, Milton, for the same purpose.

Bishop Lawrence on Palm Sunday kept an engagement made some time ago to preach for his son in St. Stephen's Church, Lynn, and was the noonday preacher at the Cathedral on Tuesday, Wednesday, and Thursday in Holy Week, the preacher on Monday being the Rev. H. K. Sherrill, rector of Trinity Church.

THREE HOUR SERVICE

The Preaching of the Cross from noon to three o'clock on Good Friday, which was not so very long ago a comparatively unknown devotion, is every year becoming a more and more popular service, if we can write thus of it without any danger of appearing to use a vulgarism. It is much to be hoped that with the increase in the number of churches where this devotion is to be found we may also find a corresponding increase in the number of the faithful who are willing to make the effort, at least of staying from the beginning to the end. As an act of devotion, a large proportion of its virtue can only be lost when encouragement is given to the practice of only coming for short periods, and, it is thus in danger of proving itself only to be a pious act on the part of the preacher, on whom the strain

is admittedly great; and for him this strain is made no less by seeing people constantly leaving the church. Among the, doubtless, larger number of churches in which this devotion will take place this year, some which have come to our attention are Trinity Church, Boston, where the preacher is Bishop Slattery; the Cathedral, where the vicar, the Rev. John T. Dallas, D.D., preaches; St. John's Church, Bowdoin St., conducted by the Rev. Oliver Dale, S. S. J. E.; Emmanuel, Somerville; St. Stephen's Cohasset; and All Saints', Ashmont, where the conductor this year is a true son of the parish, the Rev. Grieg Taber, chaplain of the Pawling School, Pawling, N. Y.

NOONDAY SERVICES

The special Lenten noonday services throughout the city seem to continue to gather vast crowds. The preacher in Trinity Church from Monday to Friday in Passion Week was the Rev. Percy G. Kammerer, Ph.D., rector of Trinity Church, Pittsburgh, who also preached at 4:30 on the Thursday afternoon in Emmanuel Church, on the staff of which he served before removing to Pittsburgh; and during Holy Week Bishop Slattery preached in Keith's Theatre on Wednesday, his subject being The Unrecorded Day, and on the following day in the same place the Rev. Edward T. Sullivan, D. D., rector of Trinity Church, Newton Centre, preached on Pilate Washing His Hands.

CANTATAS AND MISSIONARY ADDRESSES

While the season of Lent is thus being emphasized two other special Church activities are being indulged. On the one hand, some of our truly missionary minded ones are being told the story of some of our Church's practical efforts at evangelizing the world by a few—that silent few—of our missionaries or those most deeply interested in this work, mention of some of whom has already been made comparatively frequently in this column. Thus, Mrs. William M. Lawrence, of Taunton, diocesan chairman for the work among Negroes, spoke of this work in the South, in Trinity Church Workroom on March 18th; the Rev. Palmer Bowdish, M.D., of Cass Lake, Minn., at the Church of the Holy Spirit, Mattapan, on Passion Sunday; and Mr. Henry B. Duncan—the Jungle Boy—addressed the congregation of St. John's Church, Jamaica Plain, on the same afternoon on the subject From the Jungle of Liberia to Massachusetts Institute of Technology. On the other hand, this seems to be the season for cantatas or services of sacred music—Sir John Stainer's *Crucifixion* was sung at Christ Church, Hyde Park, on the evening of Passion Sunday, and at the Cathedral on the evening of Good Friday. Schnecher's *Story of Calvary* was sung on Palm Sunday evening in the Church of the Holy Spirit, Mattapan; and *From Olivet to Calvary* was sung in St. John's Church, Jamaica Plain, on the afternoon of the same day, at which time also the *Crucifixion* was sung at the Church of the Epiphany, Dorchester.

YOUNG PEOPLE'S CONFERENCE

Recently a three-evening conference for young people took place at the Cathedral from 5:10 to 8:00 P.M. on each day, un-

der the auspices of the Young People's Council. It was intended for the youth of all denominations. The subjects discussed were How to Pray, under the leadership of the Rev. F. C. Lawrence; How to Live, led by the Rev. C. R. Peck; How to Read the Bible, by the Rev. Arthur Phinney; and How to Bear Witness, by the Rev. H. R. Page. A half-hour devotional service opened each session, the preachers on the successive evenings being the Rev. Messrs. F. J. Walton, F. C. Lawrence, and Vincent Bennett. Then after a supper interval short sessions took place each evening at which the speakers were respectively, Miss Lucy Sturgis, the Rev. H. K. Sherrill, and the Rev. John T. Dallas, D.D. REGINALD H. H. BULTEEL.

COMPLETE BUILDING CAMPAIGN

SAN ANTONIO, TEX.—St. Mark's Church, San Antonio, the Rev. R. P. Crum, rector, has just completed a four-day building fund campaign that finished with flying colors.

For years the old parish house, once the rectory, had been totally inadequate; for the present Church school, numbering 679 active members, it had become impossible. The church also, built fifty years ago, was frequently overcrowded. Plans were prepared by Giles and Beckmann, San Antonio architects, providing a brick and stone parish house in Elizabethan Gothic, to comprise offices, choir and class rooms, social parlors, library, dining room, and kitchen, a combined banquet hall and auditorium with folding partitions for classes, and a gymnasium with lockers and showers. The plans also called for an extension of the church in stone by 30 ft., to form a chapel, gallery, tower for chimes, and a cloister. The estimated cost was \$156,184.

After careful preparation, organizing canvassing teams and districting the city, the actual campaign started on March 16th, conducted entirely by the members of the parish without any outside professional help. On March 19th a victory supper was given in the parish hall, at which the reports of the captains were entered on a huge bulletin board. When the reports were added up, the campaign showed gifts and pledges of \$153,929, some of this coming voluntarily from persons not members of the church. Erection of the parish house will be begun at once.

NEWARK G. F. S. TO BUILD HOLIDAY HOUSE

NEWARK, N. J.—The Girls' Friendly Society of the Diocese of Newark has been for some years working to obtain sufficient money to build a Holiday House. It has now been voted to proceed with the building at Eagle's Nest Farm on the Delaware River near the Water Gap. There are two farms with a river front and extending back a mile to the higher ground. The lower ground has been in use as a camp for choirs, the Brotherhood of St. Andrew, and companies of boys and girls for the past three years. The Girls' Friendly House will stand on the higher ground with a beautiful view of the river and in the midst of a fine rural section. The contracts call for \$50,000 without complete furnishing of the building, and \$42,000, is in hand with one or two thousand dollars more pledged. The building will provide for one hundred guests and it is hoped that it may be used for convalescents before or after the summer holidays.

Bishops Anderson and Sumner Praise Work of Chicago Cathedral Shelter

The Tribune's Religious Articles— Church People Urged to Vote— Dr. Osgood Preaches

The Living Church News Bureau
Chicago, March 27, 1926

FROM ALL OVER THE LAND HAVE COME letters to Fr. Gibson congratulating him on the excellent report of The Cathedral Shelter for the year 1925. The Bishop of the Diocese wrote:

"My Dear Father Gibson:

"I have read the 1925 Report of the Cathedral Shelter with sincere thankfulness. It must be gratifying to you that you are enabled to be so helpful to your fellow men."

Bishop Sumner, who has never lost his interest in the work that centered in the old Cathedral when he was Dean, telegraphed Fr. Gibson:

"Am delighted with your report, reading of which gave me great pleasure. We have no such work here on the Coast and you are deserving of every credit for building up such a splendid work on progressive lines, from remnants only.

"After reading this report, I can only say that I wish Oregon had such an institution and such work as you are doing for humanity and especially our penal institutions. May you and it be signally blessed for years to come. Affectionately,

"WALTER TAYLOR SUMNER,
Bishop of Oregon."

Mr. Joel D. Hunter, Superintendent of the United Charities of Chicago, said:

My Dear Father Gibson:

"Miss Allison has let me read the Annual Report of the Cathedral Shelter. I had no idea that you came in touch with so many individuals. I was very glad to see the report for I have always felt that you were doing as careful and worth while piece of work for the homeless men as is being done in Chicago."

The work at the Shelter is so gratifying because it centers in the religious life and services carried on there. According to their records there were, during 1925, 367 services, including 295 celebrations of the Holy Communion. The aggregate attendance at these services was 9,520; the number of communions made, 2,535, besides 131 in private.

The Shelter is a clearing house for the distribution of baskets at Thanksgiving and Christmas, and hundreds also were given dinners at the Shelter at these seasons. Most of the baskets came from parishes and missions in or near Chicago, and from some of the city high schools. The work in the prisons is another department of this diocesan institution. For example, 36 services were held at the county jail, and 53 at the house of correction. The attendances, of course, were very large. Fr. Gibson, and his associates, Fr. Cummings and Fr. Selcer, held more than 500 interviews with prisoners and inmates, wrote hundreds of letters for them, made more than 3,000 telephone calls, and collected for the prisoners, \$8,159, besides ministering in other ways.

The new work for colored people at the Church of the Resurrection is in charge of the Shelter priests. The largest attendances there were at the evening services. There is a vigorous Church school there and also in the Ghetto district.

THE TRIBUNE'S RELIGIOUS ARTICLES

On the first Sunday in March the Chicago *Tribune* began a new series of ar-

ticles on religious subjects on its editorial page, under the direction of its religious editor, the Rev. W. B. Norton. Three of these articles have appeared, and the latest, on March 21st, was written by Mr. William F. Pelham, a well-known business man and Churchman. Mr. Pelham has been very active in the Brotherhood of St. Andrew, and is a member of the National Council of the Brotherhood. He was deputy from the Diocese of Chicago

of interest and importance. Here are activities and experiences of the greatest import in the lives of most readers and no other great factor in life has so little real exposition in the newspapers."

One is impressed by this frank confession from "America's Leading Newspaper" of a careless, not to say indifferent, attitude towards religion by many newspapers. No single agency can better serve religion than the press, and this effort of the *Tribune* will, we hope, be of great service.

CHURCH PEOPLE URGED TO VOTE

At the diocesan convention in February a strong resolution, sponsored by the Rev.



NEW ALTAR AND PAINTING

Recently dedicated at the Church of Our Saviour, Chicago, by Bishop Anderson. (See Chicago letter in last week's *LIVING CHURCH*.)

at the last General Convention. His article, *The Place of Jesus Christ in the Life of the Business Man*—will be read with great interest and appreciation. The *Tribune* in announcing its series, regrets that the relation of journalism to religion has been unsatisfactory and of small effect. It seeks to give articles "which the people will want to read and which will be valuable to them when they read. The experiences and ideas of thoughtful men and women, presented so as to invite attention and command respect, are sought. The space given to religious topics in a newspaper should be, justified in the interest and space it has for its readers. Perhaps the greatest journalistic failure in the religious field has been the lack

E. J. Randall and others, was passed urging all Church people of voting age to get out at the April primaries and to cast their votes for honest, decent, and efficient candidates, for politics of all parties have fallen on a very bad state. The registration this week in Chicago was very large, well over 250,000, but much of the large increase, especially in "the wards," is discredited. Following up the resolution made at the convention, the Department of Social Service has just sent out a bulletin urging the clergy and the people of the Diocese to get out the largest vote possible at the primaries on April 13th. The clergy are asked to make announcements at their services.

The department is busy organizing

study classes on Social Service throughout the diocese.

A quiet hour for social workers under the auspices of the diocesan Guild of Social Workers and the Church Mission of Help, was held by Fr. Bull, C. R., at the Church of the Atonement on Saturday afternoon, March 20th. Fr. Bull has just finished his splendid mission at the Atonement begun two weeks ago.

DR. OSGOOD THE LENTEN PREACHER
THIS WEEK

The Rev. Dr. Philipps E. Osgood is again one of the preachers at the Lenten noonday services at the Garrick Theater, and has had large congregations. The Loop is well provided with noonday services during Passion and Holy Week. Besides our own at the Garrick Theater and Kimball Hall, and those at St. James' and the Cathedral Shelter on the outskirts of the Loop at the same hour, there are the services held at the Chicago Temple under the auspices of the Chicago Church Federation, and those by the Lutheran Synod. The list of preachers at the Temple contains noted men of many denominations. This is the seventh year that the Churches of the Federation have united in these services. Bishop Anderson, as is his custom, will be the preacher at the Garrick Theater in Holy Week, where he always attracts large crowds.

LENTEN MUSIC

The choirs in our large city and suburban churches have had very exacting programs during Lent. Well-known cantatas and oratorios, including some of the most popular of Passion music, have been sung. The list of the choir of the Church of the Redeemer is typical: *Olivet to Calvary* (Mauder); *Passion Music* (Gul); *The Seven Last Words* (Dubois); *Stabat Mater* (Rossini); and *The Crucifixion* (Stainer). The Redeemer choir has had large attendances of the public at their renditions on Sunday evenings; and the choir of St. Luke's, Evanston, has also had many when they sung on Sunday afternoons. This year, as last, St. Luke's choir, under the direction of Mr. H. E. Hyde, visited St. Lawrence's Church, Libertyville, on March 12th, and gave Stainer's *Crucifixion*. The church was filled, the services being especially for the community.

HEALTH AND RELIGION

Miss Bertha Condé has given a most successful series of lectures on Health and Personal Religion at the parish house of St. James' Church this Lent. The lectures were delivered under the auspices of the Girls' Friendly Society, both afternoon and evening. All were well attended the evening lectures making an especial appeal to all who heard them.

H. B. GWYN.

Cathedral Piping Planned to Last 20 Centuries; Anticipate Radio Heat

Changes in Sports Window— Trustees to Hold Dinner—New York News Notes

The Living Church News Bureau
New York, March 26, 1926

AN INTERESTING STATEMENT HAS BEEN ISSUED pointing out some of the extraordinary features in the construction of the Cathedral. The description has to do with the pipes and fittings which are unusual in size and substance. It is the ambition of the builders to have archaeologists two thousand years hence as much impressed by the ruins of the New York Cathedral as are students today by the creations of ancient Roman engineers. Experts say they have never seen such massive piping as that which has been built into the Cathedral.

In planning the heating system it was recognized that within fifty years electricity will, in all probability, supplant the present use of coal. How the current will be supplied cannot be foretold, but the engineers admit that perhaps it will be by radio. Hence, the electrical conduits have been made of extraordinary size. The main conduits are three inches in diameter. It is the first time, as far as the architects know, that ducts of this kind have been used in building construction. They have been in use for many years for underground work in cities, in places requiring special durability. The ducts are surrounded with concrete so that if the fiber deteriorates the channels left in the concrete will serve the same purpose.

Unlike old cathedrals with their dripping gargoyles, at St. John's the rain water will be brought down inside the heavy walls. A melting device, injecting steam, will be installed at the gutter openings.

The architects of New York Cathedral state that all details have been approached with a view to permanency beyond anything yet considered in similar construction lines.

SOME CHANGES IN SPORTS BAY WINDOW

Revised sketches of the Sports Bay to be a part of the nave of the Cathedral show that in the detail of the window entitled "Trap Shooting" an erasure has been made. Originally, there appeared the figure of a bird in flight above the two gunners but, as trap shooting with live birds is a crime in many states, the Cathedral authorities accepted the protest as well founded. The new sketch shows a blank space where formerly the live pigeon was. There has been also a modification in the detail of the wrestling scene which was considered a bit too realistic.

Bishop Manning has defended vigorously the Sports Bay plan, maintaining of sports and religion that it is highly desirable and important to keep these two sides of life in close touch and sympathy with each other.

CATHEDRAL TRUSTEES' DINNER

Invitations have been issued by the Bishop and the Board of Trustees of the Cathedral to a dinner to be given at the Hotel Astor on Monday, April 12th. It will inaugurate a series of special meetings, and also will provide an opportunity for Committee reports and announcements of plans having to do with the Cathedral construction.

BISHOP STRESSES SACRAMENTAL SIDE
OF RELIGION

In his final Lenten address at St. Thomas' Church, the Bishop dwelt upon the meaning of the Christian sacraments.

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"The sacraments make God a reality," he declared, and by way of proof pointed out that wherever men lose hold of the truth of the sacraments, there their faith in the supernatural, in the Christian revelation and in God as a personal Being tends to grow less clear and to move toward a vague rationalism and humanitarianism in place of the glory and power of the Gospel. Bishop Manning denied that the sacraments are a substitute for personal religion but claimed for them a central place because it is in them and through them we feel the touch of Christ.

DR. EMPRINGHAM TRAVELS INCOGNITO

The Rev. Dr. James Empringham, who created a national sensation a few weeks ago by announcing that the Church Temperance Society favors a modification of the Volstead Act, revealed in an address at St. Luke's Church, Convent Avenue, last Sunday evening, that he has been making a tour of investigation of prohibition enforcement. Disguised, without clerical attire, and armed with a story that excused him from drinking, the Secretary of the Church Temperance Society stated that his trip showed that prohibition is not succeeding, and that in certain cities which he named there are today more "speakeasies" than there were saloons in former days. He stated that his policy is for temperance, not for prohibition, and declared that recent questionnaires show the majority of our clergy and laity to be like-minded.

NEW YORK NEWS NOTES

The annual Berkeley Divinity School service was held last Sunday morning at St. George's Church, Stuyvesant Square. The rector, the Rev. Dr. Karl Reiland, is an alumnus of the seminary. The preacher was the Rev. A. S. Duncan Jones of St. Mary's Church, Primrose Hill, London, who is this year special lecturer at Berkeley.

The Church of the Transfiguration has a new gold-plated ciborium for the reserved Sacrament. The gift was made possible by the sale of jewels left to the church by the late Miss Jennie T. Draper. On the cover is inset a cross of diamonds which also formerly belonged to her. Miss Draper was for fifty-one years a teacher in the Church school, and her family was affiliated with the parish from the time of its founding. HARRISON ROCKWELL.

TWO ACCIDENTS IN ANKING

ANKING, CHINA.—A near tragedy was averted on January 15th at Grace School when the wall of the sixth grade classroom gave way and fell in, bringing the roof down with it. The teacher was a few minutes late and the boys were playing outside until he arrived. They saw him coming and the first boy had just stepped across the threshold when the crash came. He jumped back so that his nose was barely grazed by the falling tiles. Had the teacher been on time, the greater portion of the sixth grade would have been killed or injured. The last week of school was finished in the parish house.

On January 29th, a real tragedy occurred. Gunpowder was being carried along a crowded street outside the North Gate when an explosion took place, wrecking about ten houses and killing several and injuring more than thirty people. St. James' Hospital, as usual, was ready to take in the poor unfortunates who were rushed to her gates. Doctors and nurses worked day and night and their labors are being rewarded in saving the lives of most of the patients.

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BISHOP ANDERSON'S

Holy Week Addresses at the Garrick Theater, Chicago, on

THE KINGDOM OF GOD

Paper, 50 cts. Cloth, \$1.00
Postage about 10 cts.

Bishop Anderson's annually recurring Noonday Addresses delivered during Holy Week have become nation-wide events of interest. For a number of years he spoke from the theater platform to all Chicago, and the crowded condition of the theater, day by day, showed, each year, how representative a part of Chicago hung upon his words.

Today, from the same forum, he speaks to the nation, the printed book carrying the addresses far beyond the range of his local congregation.

It is anticipated that within ten days from the close of the addresses, the book will be ready for delivery.

Ready April 15

THE RURAL PARISH

By THEODORE ST. CLAIR WILL, A.B., B.D., rector of St. John's Parish, Kingsville, Md., and Trinity Church, Long Green, Md.

With foreword by JOHN G. MURRAY, Bishop of Maryland and Presiding Bishop.

Paper, 75 cts. Cloth, \$1.25.
Postage about 12 cts.

This book is one of the first fruits of the Madison Conferences of Rural Clergy and of the widespread movement to extend and improve our Rural Church Work. The author is himself a successful worker in a purely rural field, and the book is, in part, the result of his own experience. The book should be widely read and pondered.

Ready April 5

THE UNIVERSAL FAITH

Comparative Religion from the Christian Standpoint

By the REV. H. H. GOWEN, D.D., F.R.A.S.Soc.
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Dr. Gowen uses the teachings of Comparative Religion in a definitely Christian way for the establishing of the supremacy of Christianity as the necessary outcome of human evolution. Beginning with primitive naturism and spiritism, he brings out the emotional, rational, and ethical elements (not excluding that of the Cross) which cried out for their fulfillment in Christ. These Judaism received, together with the religious gains of Babylon, Egypt, Persia, Greece, and Rome, in order that she might lay them as gifts before the Christ Cradle.

Ready May 1

Fiction with a purpose
THE STORY OF

AN UNFAMED HERO

By N. ELEANOR DEMENT.
Price \$2.00 Postage about 15 cts.

This book is the story of a boy-prisoner, not innocent of the crime for which he finds himself in prison, but with great possibilities in his nature, which are developed better, perhaps, under adversity than they would have been by success. It takes time and experience and a good deal of suffering with them to give him a fellow-feeling for the other prisoners whom at first he despises. Faith in human nature, even in some of the poorest specimens of it, triumphs in the end.

The author obtained her first insight into the prison problem while her father was Warden of the Joliet (Ill.) Prison, where she saw not a little of the political life that she absorbed at every pore.

Educated at Smith College, the University of Chicago, and Oxford University, she received from the latter a certificate for "excellent work" and letters accrediting her with exceptional scholarship. She is a member of Phi Beta Kappa, an honorary member of the Society of Oxford Home Students, and a University Member of the London Lyceum Club.

Baltimore Church Begins Regular Broadcast; Diocese Prays for Bishop

Maundy Thursday is Day of Special Intercession—Bishop Paret Memorial Church

The Living Church News Bureau,
Baltimore, March 27, 1926

THE VISITING PREACHERS AT THE Church of Our Saviour, Baltimore, the Rev. R. J. Gunkel, rector, have been:

The Rev. S. Tagart Steele, the Rev. Hilton Orrick, the Rev. Archibald Mitchell, Archdeacon Humphries, and Archdeacon Helfenstein.

The Rt. Rev. Henry St. George Tucker, D.D., acting in the place of Bishop Murray, confirmed eight candidates on Wednesday evening, March 31st. On Maundy Thursday evening, the rector gave an address upon the Holy Communion, and at the Three Hours' Service on Good Friday he will speak upon the Sacramental Nature of the Church.

The first church in Baltimore to adopt broadcasting as a regular thing is Grace and St. Peter's Church. The services are broadcast on Sunday and Tuesday mornings; the latter service being a service for the sick and afflicted, which has been carried on for more than six years by the present rector. The broadcasting is proving to be a great boon to the invalid and shut-ins, the rector being literally deluged with appreciative letters week by week, and from people scattered over a large section of the country. The financial necessities being provided for, it is hoped that the broadcasting may be continued indefinitely.

PRAYERS FOR ELECTION OF COADJUTOR

At the last monthly meeting of the diocesan Woman's Auxiliary it was suggested that because of the uncertainty in the Diocese of Maryland at the present time engendered by the forthcoming election of a Bishop Coadjutor and by the failure of the last special Convention to elect, special prayers should be said by the women of the Church in Maryland for the blessing and guidance of the Holy Spirit. In pursuance of this decision, a package of leaflets with prayers arranged for devotional use at the Holy Communion service on Maundy Thursday was forwarded to the president of each parochial branch of the Woman's Auxiliary, to be distributed with the rector's aid and approval. Such corporate intercessions have been made, therefore, throughout the Diocese.

BISHOP PARET MEMORIAL CHURCH

The Rev. Louis H. Ewald is developing a great work at the Bishop Paret Memorial Church, one of the mission churches of Emmanuel Church, Baltimore. During the three years of his vicarship, the Rev. Mr. Ewald has been instrumental in increasing the membership of the Church School from 34 to 196. The mission is becoming more and more self supporting. Only the salary of the vicar is paid at the present time by the mother church. At the recent parish meeting, there were 350 persons present, and the speakers included: the Rev. Hugh Birkhead, D.D., rector; the Ven. Archdeacon Helfenstein, D.D.; Mr. Blanchard Randall, and Mr. Charles Parish.

The church has had the best financial

year in its history. The Lenten mite box offerings have increased in three years from \$64 to \$200.

H. P. ALMON ABBOTT.

BISHOPS PROTEST AGAINST LAUSANNE TREATY

NEW YORK, N.Y.—One hundred and thirteen bishops of the American Church, including the Presiding Bishop, have so far joined the Bishop of New York, the Rt. Rev. William T. Manning, D.D., in the following message to the United States Senate, presented April 1st, protesting against the ratification by that body of the Lausanne Treaty with Turkey:

"We believe the Christian sentiment of America is opposed to the ratification of the Lausanne Treaty in its present form.

"As Americans we should be as solicitous for the performance of our moral duty as for the protection of our material rights.

"We are asked to resume friendly relation with an avowedly unrepentant and anti-Christian government which destroyed a million inoffensive Christian men, women, and children, expelled from their ancestral homes over a million and a half, and is now holding in slavery in Turkish harems tens of thousands of Christian women and children.

"We cannot forget that over a million Armenian refugees and exiles are now a people without a country—while their own homeland lies deserted under Turkish domination, that thousands of Armenians fell on the field of battle in defense of our common cause, and that President Wilson and President Harding made solemn pledges to Armenia.

"We feel that failure on our part to fulfill our moral obligation to Armenia to the extent of our opportunity would be equivalent to a condonation of Turkish crimes and to a ratification of methods and acts which are abhorrent to all who love righteousness and justice."

THE BIRMINGHAM CONVENTION

BIRMINGHAM, ALA.—Bishop McDowell desires the names of all Churchmen attending the International Sunday School Convention, Birmingham, April 12th to 19th, in order that they may receive all attentions and courtesies planned for them by the parishes in Birmingham. There will be special conferences for Churchmen at the Church of the Advent, two blocks from the convention hall, where leaders of our educational program will discuss matters that relate specially to our Church.

The Rt. Rev. W. G. McDowell's address is 531 N. 20th St., Birmingham, Ala.



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Bishop Walpole's Books

will be read with especial interest by reason of his approaching visit to this country. Chief among them are:

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The Secret of the Sealed Book. \$1.60.

Life in the World to Come. \$1.15.

This Time and Its Interpretation; Or, The Coming of the Son of Man. \$1.00.

Witness: the Word of Disciples and Friends. \$1.00.

Described by the author as a "continuation" of This Time and Its Interpretation.

Daily Teachings for the Christian Year. \$1.50.

The Mission of the Holy Ghost. 60 cts.

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NEW YORK—Does the Church need more workers in the mission field? How can the Church afford to enlist new workers in the face of insufficient funds? The answer is that the Church needs workers in almost all its fields, not to open new work, but merely to carry on. For some years virtually no new fields have been entered and our missionaries have had to be content with maintaining present limited work. Some vacancies have existed so long that the bishops are almost in despair. One writes, "What is the matter with all our young people?"

A new leaflet lists specific needs in the mission work of the Episcopal Church, for the religious worker, the teacher, the nurse, secretarial, business, or social worker, layman, laboratory technician, doctor, and clergyman, and as these present needs are typical of constant and future needs, the leaflet is one that should be given not only to already qualified people, but to young men and women now preparing for their life work.

Correspondence and requests for the leaflet, 940-B, should be addressed to the Rev. Artley B. Parson, 281 Fourth Avenue, New York, N. Y.

DEAN JOHNSON INSTALLED

DETROIT, MICH.—On Sunday evening, March 14th, the Very Rev. Herbert L. Johnson, until recently Dean of Trinity Cathedral, Phoenix, Ariz., was installed as Dean of St. Paul's Cathedral, Detroit. The institutor and preacher was the Rt. Rev. Herman Page, D.D., Bishop of Michigan. Bishop Page gave an illuminating and instructive sermon on the application of the titles priest, rector, and dean, as they appeared in the services of institution. The occasion was a festal one for this great parish, which has been without a head since the consecration of Bishop Rogers as Coadjutor of Ohio last Spring. All four groups of Cathedral choristers took part in the service, and several hundred people of the congregation remained afterwards to greet the new dean.

NEW HAMPSHIRE CHURCH DEDICATED

ROCHESTER, N. H.—A new church for the Church of the Redeemer, Rochester, was dedicated by the Bishop of Maine, assisted by a number of the New Hampshire clergy, on Tuesday, March 16th. For years, in spite of faithful work, the mission has seen little growth owing to the inadequate building, a remodeled cottage. Archdeacon Dunstan, in whose care the work has been placed for several years, felt that a proper church building was essential to the growth of the mission. He aroused interest in the project and the result is a brick church of Norman-Gothic architecture, seating about 150, at a cost of about \$17,000 with but little indebtedness remaining. The church was crowded to the doors and many more failed to gain admission.

An interesting feature was the fact that the Rev. Dr. Brine of Christ Church, Portsmouth, who nearly thirty years ago made a canvass and survey of Rochester preached the sermon. The church will be a monument to the energy and determination of Archdeacon Dunstan.

DALLAS CATHEDRAL TO HOLD JUBILEE WEEK

DALLAS, TEX.—St. Matthew's Cathedral, Dallas, will celebrate its jubilee in the octave of Easter. On Easter Day there will be a Corporate Communion of the entire parish. On Monday, April 5th,



THE RT. REV. FREDERICK B. HOWDEN, D.D., Bishop of New Mexico

Who will preach the Jubilee Sermon at Dallas Cathedral, on Sunday, April 18th.

there will be a solemn requiem for departed members of the Cathedral. Tuesday will be observed as woman's day, with a Corporate Communion followed by a luncheon, at which the principal speaker will be the Rt. Rev. Sidney C. Partridge,

D. D. Wednesday will be the men's day, with a banquet at night, at which Bishop Partridge is expected to be the speaker. On Thursday, the past and present members of the choir, St. Vincent's Guild, and the Brotherhood of St. Andrew will unite in a festival Evensong, followed by a banquet. Friday will be Young People's night, with Bishop Quin of Texas as the special speaker, and Saturday the Church school will hold its day of rejoicing. Sunday, April 11th, will mark the climax of the week of rejoicing, when all the bishops resident in the state of Texas are expected to be present at the festival Eucharist, at which Bishop Moore will be the celebrant and Bishop Howden, of New Mexico, special preacher.

BISHOP FISKE TO BE CONGRESS PREACHER

MILWAUKEE, WIS.—The work of organizing the Catholic Congress, which is to meet in Milwaukee October 12th, 13th, and 14th, is moving forward rapidly. The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, will be the preacher at the Congress Mass at All Saints' Cathedral on the 13th. The list of speakers and essayists is not yet complete, but the following have been secured so far: Mr. Haley Fiske, president of the Metropolitan Insurance Company, and Bishop Johnson of Colorado, will discuss the subject, The Christian Witness in a Work-a-day World. Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, and Professor Chauncey Brewster Tinker, professor of English at Yale University, will discuss The Catholic Revival in the American Church, the former giving a histor-

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ical account of events and influences, the latter to deal with the possibilities and opportunities which lie before the Church for the future. The subject of *The Limits of Religious Tolerance*, will be dealt with by the Rev. Professor M. Bowyer Stewart of Nashota'h House, and the Rev. Frederick S. Fleming of Chicago. Dr. Stewart will deal with the subject of the limits of tolerance in regard to pious opinion, while Fr. Fleming is to discuss the subject of tolerance as to the dogmatic Faith. The Rev. Alfred Newbery, with another speaker who is yet to be selected, will discuss Catholics and Foreign Missions, and Dean Chalmers of Dallas will be on the program for the discussion of *The Catholic Religion and the Family*.

Bishop Webb will give the opening address of welcome, and, as has already been announced, the Rev. Dr. George Craig Stewart of Evanston, Ill., will preside at the sessions of the Congress.

GIVES \$50,000 TO BEXLEY HALL

GAMBIER, OHIO—A recent gift of \$50,000 toward the \$300,000 endowment fund for Bexley Hall, Theological Seminary of Kenyon College, brings the total of gifts to date to \$283,745. The donor is Mrs. Mary M. Emery of Cincinnati. Her contribution leaves \$16,255 still to be raised for the completion of the fund which has been accumulated without a formal campaign during the past twelve months. It is hoped that the fund will be entirely secured by June of this year.

The endowment fund is to be used to increase existing salaries, to establish an additional professorship, and to develop the Bexley Library.

The endowment includes gifts from Samuel Mather, and William G. Mather, of \$50,000 each; from Mr. and Mrs. C. C. Bolton, \$10,000; and from Homer P. Knapp of Painesville, Miss Katherine Mather, Mrs. J. C. Morse, Frank H. Ginn, the Rt. Rev. William Andrew Leonard; the Rt. Rev. Warren Lincoln Rogers, and R. H. Clark of Cleveland.

The Church of Our Saviour at Akron has contributed \$1,000, and churches throughout the Diocese of Ohio through the nation wide campaign have contributed \$75,000.

NEW MISSION IN CUBA

HAVANA, CUBA—The Rev. Reese F. Thornton, our missionary priest at Holy Trinity Church, La Gloria, Province of Camaguey, Cuba, has recently inaugurated services in the neighboring town of Sola. He holds Sunday services in English for the British West Indian colored people in the Jamaican social hall, and the proprietor of the local movie theater has kindly lent him that building for a Sunday school and a service in Spanish for Cuban people. His work at La Gloria is flourishing.

Holy Trinity Cathedral, Havana, has ordered a pipe organ of the Skinner Organ Company in the United States. All the wood used in its construction will be of selected Cuban cedar and mahogany, in order to avoid the ravages of tropical wood-borers. It is planned to install with the organ a handsome case of Cuban mahogany and also wainscoting choir stalls made after the designs left by the architect, the late Bertram G. Goodhue. No large gifts have been received for the organ or the new furnishings, and the expense is being met by the efforts of the Cathedral congregation.

CLERGYMAN'S WIFE INJURED

WASHINGTON, D. C.—While on their way to church March 21st, the Rev. C. K. P. Cogswell, assistant at the Church of the Nativity, Washington, and Mrs. Cogswell, were thrown out of their automobile when it collided with another. Mrs. Cogswell was severely injured, although she was able to return to her home. Mr. Cogswell was bruised and slightly cut by the accident.

LAST CHARLESTON PARISH ADOPTS VESTED CHOIR

CHARLESTON, S. C.—An interesting event occurred in the old colonial church of St. Michael's, Charleston, on March 21st, when the newly installed vested choir made its first appearance. For as long as anyone can remember, the music in this church has been rendered by an unvested quartet, seated out of view of the congregation in

the west gallery—as was once the custom in most of the colonial churches in South Carolina. But there is a tradition that at one time in the early days of the parish there was a vested choir which included boys. There are no definite records in the vestry's minutes to that effect; but these records do contain references from time to time to "the boys of the choir," and there are entries made in the treasurer's reports of choir vestments and bills paid for laundering them, which would seem to be conclusive evidence. Apparently all remembrance of this vested choir in St. Michael's passed away, for old residents of Charleston still speak of the excitement in Church circles caused by the announcement that Dr. Porter had introduced the use of a vested choir of men and boys, led in procession by a crucifer, in the Church of the Holy Communion, Charleston, of which he was then the rector; and they tell of the immense congregations which were at that time attracted to that

The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XCI

APRIL, 1926

No. 4

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church by the novelty of this new form of music.

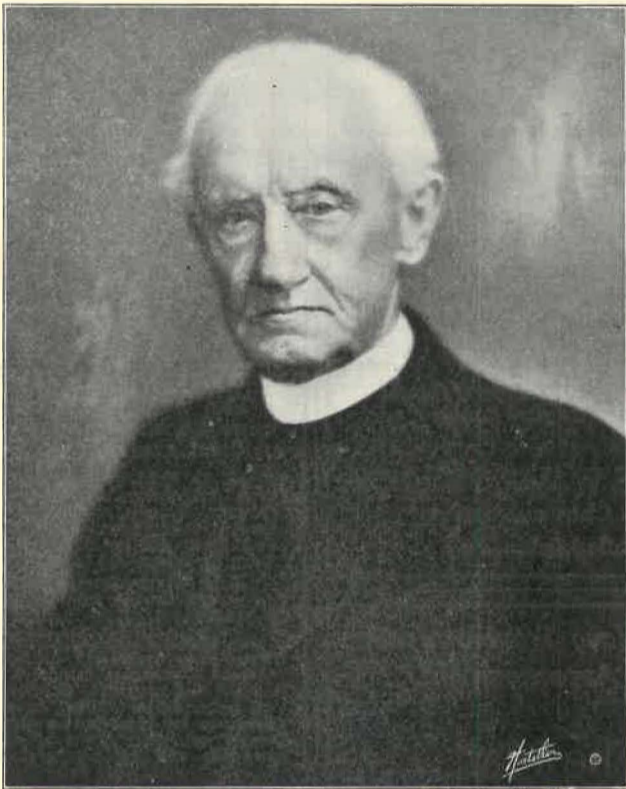
As the years have passed, that sense of novelty was outgrown, and one by one the same plan has been adopted by the other parishes, so that at the present time all of the eight parishes in Charleston have vested choirs, each led in procession by a crucifer.

BISHOP MORRISON CELEBRATES FIFTIETH ANNIVERSARY

DAVENPORT, IA.—Passion Sunday, March 21st, was an eventful day at Trinity Cathedral, Davenport, for on that day the Rt. Rev. Theodore Nevin Morrison, D.D., LL. D., Bishop of Iowa, preached a sermon in the Cathedral commemorative of

STUDENT CONFERENCE AT DENVER

DENVER, COLO.—A diocesan college students' conference was held during a recent week-end in Denver, under the leadership of the Rev. LeRoy S. Burroughs, student pastor at Ames, Ia. Bishop Ingley was chaplain, the Rev. Harry Watts of St. John's Cathedral was conference executive, and Laurence Stueland of St. John's Theological College, Greeley, was student president. The sessions began on Saturday morning and continued through the day, with lectures, round-table discussions, and other features. Bishop Johnson spoke at luncheon, at which Dean Dagwell was host. On Sunday morning there was a Corporate Communion in the Cathedral at



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THE RT. REV. THEODORE N. MORRISON, D.D.,
Bishop of Iowa

the fiftieth anniversary of his ordination to the priesthood. Fifty years ago March 19th, Bishop Morrison was advanced to the priesthood in St. Paul's Church, Pekin, Ill., by Bishop McLaren.

MISSION IN SANTA ROSA, CALIF.

SANTA ROSA, CALIF.—The Rev. W. L. Loaring Clark, D.D., has just concluded a mission in the parish of the Church of the Incarnation, Santa Rosa, in the Diocese of Sacramento. The mission lasted ten days, one day given to a "clinic" for the clergy of the Sonoma Convocation. The congregations were deeply interested from the first and grew each day until the church was packed the last day. The topics discussed and the questions in the question-box elicited close attention and satisfied many an earnest desire for information. It is not too much to say that Santa Rosa never had such a privilege in her history. Many expressions of commendation have been heard from people not members of the Church with the hope that Dr. Clark will come again. The mission was the very help and inspiration needed for a spiritual up-life for the Lenten season. Dr. Clark leaves us for the Missionary District of Eastern Oregon.

CAROLINA CHURCH TO OBSERVE ANNIVERSARY

GRANITEVILLE, S. C.—Easter Day will mark the completion of four years in the ministry of the Rev. Edgar V. W. Edwards at St. Paul's, Graniteville. The third anniversary of St. Paul's troop of Boy Scouts is to be observed at the same time.

The Scouts have been equipped with uniforms, duffle bags, and tents. Cellar space under the mission house has been rebuilt to provide a meeting place for them. They, in turn, worked with the minister-in-charge to build a shower bath and wash room.

During the four years of Mr. Edwards' ministry there a splendid record has been made. The following memorials have been given: Lectern Bible and oak hymn board in memory of Mr. Platt from his family, brass altar vases, altar cross, processional cross, and Communion rail in memory of members of the Cornish family

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who were formerly so intimately and actively associated with the work, brass altar book rest in memory of Mr. Devlin, and a pair of Eucharistic candles.

A Ford truck bus has been purchased for transporting workers and others to the missions included in this charge and to take them to camps, meetings, and conventions. The basement and attic of the mission house have been wired for lights. The chancel of St. Paul's has been carpeted and the pews revarnished and repaired. St. Barnabas' Church, Langley, has had an addition built on which gives 300 square feet of floor space more. A lot has been given for a church at Clearwater, said to be one of the oldest mission works in the Diocese.

The membership of the Church school has been doubled in the four years. A full delegation of young people has gone to Camp Capers each summer. St. Paul's seems to have the only Young People's Service League in the Fifth District. The full quota to the Church has been paid each year, in spite of the fact that the mills have shut down each summer.

GRACE CHURCH, MADISON, DEDICATED

MADISON, Wis.—Marking the culmination of several years of planning and effort, the reopening and dedication services of Grace Church, Madison, the Rev. Hope H. Lumpkin, rector, on Palm Sunday, came as a fitting climax to these months of effort.

It will be remembered that about three years ago, the congregation of Grace Church were offered \$350,000 for the present site of the church. It is the only church now left on the Capitol Square of the city, the others having sold and moved off a number of years ago. After serious debate, the congregation decided not to sell. They were then confronted with the problem of rebuilding the edifice, which they had outgrown. About \$130,000 have now been spent in rebuilding the whole plant, thus bringing it in line with modern requirements, and making of it a most beautiful and churchly structure, without losing the old lines of the former building, nor its atmosphere of reverence.

The plans as carried out involved a rebuilding of the guild hall, giving a most modern and commodious building with all of the necessities of the modern church hall.

In the church itself there have been added a beautiful chancel, sanctuary, and chapel. The chapel opens into the chancel, and seats about ninety, who may, if occasions require, be enabled to take part in the services in the church proper. This chapel also has a baptistry and has had several special gifts made for its beautification and usefulness. There has been added also a large choir room and vesting room, as well as a special room for boys' work, and a large Sunday school room, seating about four hundred, which may be subdivided into ten class rooms by means of specially constructed partitions. This will enable each class to have its own class cupboard, blackboard, and table for class use.

The Rt. Rev. William W. Webb, D.D., Bishop of the Diocese, was the celebrant at the 7:30 A.M. service, which was largely attended, and he also conducted the services of dedication and preached at the 11 A.M. service, at which the rector was the celebrant.

The Rt. Rev. Benjamin F. P. Ivins

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Two additional pamphlets have been published for the convenience of Churchmen:

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[Holy Communion in smaller type, for circulation in the pews is No. 31. Price 6 cents.]

No. 38. OFFICES OF INSTRUCTION. These were tentatively adopted by the last General Convention but have not yet been ratified and may not, therefore, be claimed as authoritative. Many have expressed a desire to try them out in practice, as they would use other forms of catechetical instruction, and they are therefore made available for the purpose. Price 6 cents.

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D.D., Bishop Coadjutor of the Diocese, was present in the chancel at the morning service, and in the evening preached a splendid sermon, and administered the rite of Confirmation to a class of fifty presented by the rector.

TO SPEND YEAR IN FAR EAST

NEW YORK.—The Rev. Prof. Charles H. Boynton, D.D., of the General Theological Seminary, who is canonically connected with the Diocese of Western New York,



REV. PROF. C. H. BOYNTON,
D.D., Ph.D.,

General Theological Seminary

Who will spend his sabbatical year in the Far East.

will spend the next year with his wife and daughter in the Far East. He has been granted a sabbatical year from the Seminary and expects to resume his work in September, 1927.

HOW JAPAN MET ITS PLEDGE

MIYO, JAPAN.—The amounts contributed toward the Bishop's pledge of \$1000 for the Church's deficit, made and paid by givers in the three missionary districts of our Church's jurisdiction, and the two Japanese dioceses of Tokyo and Osaka, up to March 1st, have been as follows:

Districts of North Tokyo and Tohoku, and Diocese of Tokyo	
By Japanese individuals, churches, and institutions	\$ 824.93
By foreigners, mostly missionaries, but including \$100 from Holy Trinity Church, Tokyo	7771.27
By Bishop and Mrs. McKim	250.00
District of Kyoto and Diocese of Osaka	
By Japanese individuals and churches	241.88
By the missionaries	322.50
Total	\$2,416.58

It will be seen from the above that the Bishop's own example was eagerly followed in the field, and nearly two and a half times the pledge was promptly collected. It is probable that even more will yet come in.

STOWE'S CLERICAL DIRECTORY TO BE CONTINUED

MINNEAPOLIS, MINN.—Information is given by Mrs. G. Stowe Fish, daughter of the late Rev. Dr. Andrew D. Stowe, that she will continue the publication of *Stowe's Clerical Directory* and is hoping that a volume for 1926-27 may be issued during the coming autumn. A letter with questionnaire was sent to all the clergy early in February, and Mrs. Fish states that to date replies have been received from about half of these. In order that accurate information regarding any clergyman may be

printed, it is essential that he personally fill out the questionnaire and return it, and this should be done within as short a time as possible. The names of those who do not respond, or concerning whom no information can be obtained, will be indicated by an asterisk in the forthcoming *Directory*. Mrs. Fish's address is 214 Oak Grove St., Minneapolis, Minn.

TO CONSECRATE AUSTRALIAN BISHOP

SYDNEY, AUSTRALIA — Archdeacon Thomas, of Herberton, North Queensland, Bishop-elect of Willochra, will be consecrated in St. Andrew's Cathedral, Sydney, on April 6th, by the Archbishop of Sydney, assisted by several other bishops.

VIRGINIA CHURCH BURNS

PEARISBURG, VA.—On Friday night, March 26th, Christ Church, Pearisburg, was destroyed by fire, which originated in an adjoining grocery store at about 8:45 P.M. The church, which was about ten years old, was built of concrete and rubble stone, but the fire ignited the wooden eaves and composition roof and then the interior. The church was valued at about \$5,000 and furniture and fixtures \$1,000, while insurance was carried to the amount of \$2,500.

This is one of the churches in the "Associate Missions" field, of which the Rev. Herbert H. Young, of Bluefield, is dean. For nearly a year, however, the Rev. Edward W. Hughes has been the resident minister at Pearisburg. Some furniture belonging to him had been stored in the church building and was lost in the fire.

This is the second church lost by fire in the Diocese of Southwestern Virginia in fifteen months; St. Thomas' at Abingdon having been burned on the night of December 27, 1924.

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(*Parish Priest*, page 123).

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(*Parish Priest*, page 204).

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CORRECTION OF ERROR

in printing

Offices of Instruction in

THE REVISION OF THE BOOK OF COMMON PRAYER, EDITION A.

Publicity has already been given to erroneous text of two answers at the bottom of page 218 in copies of the foregoing book sold prior to February 25, 1926.

The publishers have now printed on gummed paper the correct text of the last twelve lines of that page so that it may be neatly pasted over the text there printed. Every person having a copy of the book obtained prior to that date is requested to apply for a copy of this correction, which will be forwarded free of charge.

[In the correct text the last answer on page 218 begins "Our Lord provides." Look at your copy, and see whether it is so printed. If not, send for this correction printed on gummed paper.]

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Necrology

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THE LATE
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(See last week's LIVING CHURCH)

J. ATTWOOD STANSFIELD, PRIEST

LOS ANGELES, CALIF.—The burial of the Rev. J. Attwood Stansfield, of whom an appreciation was printed in last week's issue, included a Requiem Eucharist and was held at St. Paul's Cathedral, Los Angeles, three bishops being present: Bishop Johnson and Bishop Stevens of Los Angeles and Bishop Ingley of Colorado. Fr. Ruggles was celebrant. Twenty priests formed the choir with workers of the County and City Mission Society assisting. Members of the clergy kept watch all night at the Cathedral. Interment was in Hollywood Cemetery.

LIONEL C. DIFFORD, PRIEST

CLEVELAND, OHIO—The Rev. Lionel C. Difford, for six years rector of St. Stephen's Church, East Liverpool, Ohio, died on Tuesday, January 26, 1926.

For the better part of a year Mr. Difford had been indisposed, suffering from an aggravated form of neuritis. The vestry stood by him loyally, securing the payment of his stipend and arranging for visiting clergymen to conduct the regular services of the church. Interment took place in East Liverpool Cemetery on Friday, January 29th, following the burial service conducted in the church by Bishop Rogers, assisted by Archdeacon Patterson.

Attending clergymen were the Rev. Messrs. W. M. Sidener of St. Paul's, Francis M. Stent of St. Stephen's, Steubenville, C. A. Roth, Church of Our Saviour, Salem, and F. C. Roberts of the Church of the Ascension, Wellsville, Ohio.

Born in England, November 1, 1878, the son of Jesse Laver and Mary Jane (Laver) Difford, Lionel C. Difford came to this country, graduated from Seabury

Divinity School in 1911, being ordained priest in the same year by Bishop C. D. Williams. He was married September 15, 1915, to Pamela Loto Grice, who, with two children, survives him. Mr. Difford has been rector of St. Paul's Church, Lansing, Mich., 1907-09; St. John's Church, Durand, Mich., 1911-14; St. Andrew's Church, Algonac, and St. Mark's Church, Marine, Mich., 1914-16; and the Church of Our Saviour, Salem, Ohio, 1916-19; since which time he has been rector of St. Stephen's Church, East Liverpool.

NEWS IN BRIEF

DALLAS—Arrangements have been made with Station WRR to broadcast the Cathedral services, both morning and evening, on the second and fourth Sundays of each month.—During the Lenten season the Round Table Fellowship of the city parishes of Dallas held their weekly gatherings at the Cathedral, and attendance was even better than in previous years. The faculty consisted of the Rev. Dr. Witsell, of Waco, Rev. Messrs. C. E. Snowden and Goodrich R. Fenner, Miss Jeannette Ziegler, and Dean Chalmers.—Lenten noonday services in the Majestic Theater, which have been discontinued for some years, were resumed this year for the last three weeks of Lent, the speakers being the Rev. Robert Nelson Spencer, of Kansas City, and Dean Francis S. White, of Cleveland, Ohio, with local clergy during the first three days of Holy Week. The attendance was most gratifying, and it is planned to continue the services again next year.

MILWAUKEE—The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, was the noon-

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day preacher at the Pabst Theater, Milwaukee, during Passion Week, under the auspices of the Church Club of the Diocese. The Bishop took for his subject The Kingdom of God, dwelling each day on the characteristics of the kingdom, Righteousness, Peace, Joy, and Love. The services have been well attended. The preacher during Holy Week will be the Rev. Paul B. Bull, of the Community of the Resurrection, Mirfield, England.

NEWARK—The Rev. George D. Harris, missionary in charge of Belvidere, Delaware, and Hope, N. J., and Bangor, Pa., is in the Episcopal Hospital, Philadelphia, recovering from a severe operation. Mrs. Harris, who has been in the same hospital, returned to Belvidere last week.

SOUTH CAROLINA—Bishop Guerry has returned from the hospital in Columbia to his home in Charleston, and while not yet able to resume his duties, is making rapid progress in the recovery of his strength.

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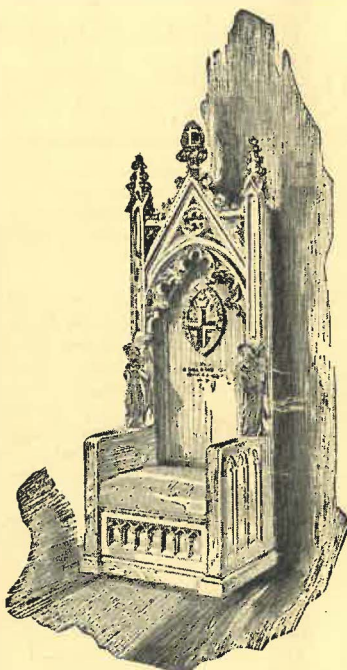
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