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The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, MAY 8, 1926

No. 2

Wanted—Saint Francises

EDITORIAL

The Orthodox and Unity

BY ARCHBISHOP ALEXANDER

Reports of

Dr. Dallas' Consecration

and

The Church Congress

A BOOK OF SUGGESTION AND STIMULATION

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THE LIVING CHURCH*A Weekly Record of the News, the Work, and the Thought of the Church*

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WE LOOK FORWARD into the opening months, and, if we have no religion (or do not use the religion which we have, as many religious men do not) we think of what will happen as the falling of accidents or as the maturing of self-ripening processes. If we think of it at all religiously, we talk about God sending messages to us. If our religion is a real live thing, we feel God actually coming to us Himself, in all unknown things which are to happen. Ah, after all, that is everything. To know that there is no accident. To know that He is always coming to us, to know that there is nothing happening to us which is not His coming. To know all that, is to find the most trivial life made solemn, the most cruel life made kind, the most sad and gloomy life made rich and beautiful.

—Phillips Brooks.

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VOL. LXXV

MILWAUKEE, WISCONSIN, MAY 8, 1926

No. 2

EDITORIALS & COMMENTS

Wanted—Saint Francises

THE American Church is seeking to find the way for the evangelization of America. A good deal was said on the subject of Evangelism at the late General Convention, and a good deal has been printed concerning it in *THE LIVING CHURCH*. The Bishop of East Carolina, chairman of the Commission appointed to deal with the subject, has started out on a cross-continent tour to arouse Churchmen. The "Bishops' Crusade" is appointed for next Epiphany-tide. A real effort is being made to put the Church unitedly to work.

It is easy to say that there is nothing new in this—and there is not. But there can be a new enthusiasm aroused on behalf of an attack all along the line on the forces of irreligion in our own communities. We must balance foreign efforts in Christian evangelization with home efforts. We must recognize our own cities and villages and farmsteads, our own state and nation, as incomplete in their expression of Christianity.

To some extent this was the attempt of the nation-wide preaching missions that were attempted a few years ago. The plans for missions of evangelism are not greatly different from the plans that were carried out, to some extent, then. But trained missionaries are scarce. They cannot be produced quickly. They cannot be even a considerable factor in any nation-wide movement.

Missions themselves are of two wholly distinct characters. They may be directed toward outsiders; they may be calculated, as teaching missions, to illuminate our own people. Both are good; and we must probably convert our own people before we can convert others. But formal missions cannot be made extensive enough to carry out the plans for a crusade of evangelism.

WE must be dependent in large part, then, upon our ordinary parochial machinery for whatever we can attempt in response to this call. It may be that the one hundred leaders can be secured to present the necessity for the crusade, as was suggested by "a member of the Committee on Preparation for the Crusade" in *THE LIVING CHURCH* last week. But the hundred can only seek to arouse the rest of us. It is the everyday men, priests and laymen, neither great in ability nor outstanding in influence, upon whom we must

rely if the Church is to make a forward movement such as is contemplated.

And that means that the work will be limited by what *we* do. We cannot stand aside and wait for a great man to invade our community and do something for us while we sit idly by. Our understanding of the Crusade is that the great men—the hundred selected men—are intended rather to arouse *us* to do the work than to do it for us.

That means, too, that clergy and laity, within each parish, must begin to determine their own parochial and community problems. The old-fashioned idea of souls to be saved, lives to be enlarged, the graces of Christianity to be cultivated, must be revived. Lines of approach to individuals have been suggested by other writers: the uninterested husband or wife of a parishioner; parents of Sunday school children; unattached people such as can be discovered. But to combat community problems is even more difficult than this.

Can we apply our religion to particular problems in community or state or nation, without forcing the Church into party politics? Bishop Fiske, in an illuminating paper in the May *Harper's*, seeks to distinguish between what the Church can do or ought to do concerning specific measures of legislation and what the Church cannot or ought not to do. The difficulty is in drawing a hard and fast line. There are religious bodies which operate extensively in the field of politics, making support of particular measures almost tests of membership in their own bodies and threatening a "big stick" against legislators who disagree with them. Few Churchmen support this position. And there are men connected perhaps with most of the branches of organized Christianity that would have "the Church" confine its interests into purely individualistic lines, silent on every subject that has to do with social measures. This latter attitude has been the refuge of employers who did not wish the Church to admonish them as to their duty toward employees, of manufacturers who wished to exploit child labor without having an unpleasant gospel of personal responsibility toward children exploited being dinned in their ears. The moral questions that arise out of our present-day relationships between capital and labor, between employer and employed, between organized and unorganized labor, as well as the class of questions that grow out of legal

restrictions upon the liberty of the individual for the greater good or protection of the mass, these are new questions, such as could not arise until the era of machinery, the prevalence of great corporations and trusts, the massing of great numbers of people into cities, had created, almost in one generation, a new phase of civilization. The moral theology that deals with these questions cannot be solved by reference to St. Thomas Aquinas or the schoolmen of other days; and a new moral theology, dealing adequately with them, has not yet arisen. The Church cannot admit that moral questions of this sort are outside her province. Out of the disagreements and uncertainties as to how far the Church can go, we believe this fundamental principle ought to be accepted: *Wherever a moral question can arise, it is the function of the Church to establish the principles upon which the question shall be determined.* Beyond establishing the principles, generally the Church ought not to go. But because of this limitation, it is altogether too easy to acquiesce in a failure to express right principles in legislation. The Church cannot hold that right principles are important but that the expression of those principles in statutory or constitutional law is wholly outside her province. Otherwise principles are reduced to words only, whereas they are of importance as the impelling power of life. The exact line between too much and too little stress upon measures designed to carry moral principles into effect cannot be exactly fixed.

THE writer on The Bishops' Crusade in last week's issue speaks of the "call" from the bishops to the Church as "a venture of faith—faith in the gospel and its power to meet every human need and to solve every human problem." It can be no less than that. And yet the call becomes very vague indeed if it is not further interpreted.

The gospel does not "solve every human problem" by vesting in the Church the right to determine every such problem. Its good news deals not with intellectual illumination but with spiritual power. Whatever be the exceptional occasions upon which it may become the duty of the Church to suggest the particular solution of a moral or social problem, the call of the bishops must be to the altar.

Christianity differs from other religions, not in its precepts, nor, chiefly, in its doctrines, but in supplying actual power. Prayer is answered by the power given at the altar. Life is made larger and more beautiful by that power. The chief limitation of our Twentieth Century religion is that we do not apply that power to the newer phases of moral questions. If the bishops will show us how best to apply sacramental power to the social problems of today, their leadership in evangelism will come with the striking challenge of a fresh application of Christianity. The bishops have heartened us by assuming a leadership; and the Church welcomes their doing so.

But in the last resort, the crusade of evangelism will depend upon our own little selves in every parish. Here is where the Saint Francis are wanted. We ask not for one Saint Francis; one great, outstanding figure, leading the Church in those effective qualities of leadership which left an imperishable mark upon the Church. We suggest the establishment of no new order.

Rather do we present the ideal of developing a Saint Francis in each man, be he priest or layman, who is to have part in this work of evangelism. This ideal may give the element of novelty to a crusade in which it is difficult to arouse men out of their apathy. A Saint Francis at the head of every parish; a Saint

Francis functioning among its laymen—this may be the new thing that the bishops may create in developing the leaders.

After all, the results of a crusade of evangelism must rest with Almighty God. To what extent He will send out His Spirit of power, to spiritualize and invigorate the Church where today it is cold and forbidding, only He can say.

What we can do is to go to the altar for power; and in the strength of that power to enter upon a work of evangelism such as is worthy of the impulse which He has given to those who have uttered the call to the Church.

SOME months ago an editorial leader treated of the subject of The Layman's Right to the Holy Communion; and referring to a recent pronouncement of the Bishop of Vermont reiterating his prohibition against the use of the reserved Sacrament for the Communion of the Sick in his diocese, we analyzed the number of instances of communions of the sick reported in his diocesan journal, and commented upon the breakdown of the system of private celebrations in the sick room as illustrated by those figures.

Vermont
Statistics

A good deal of correspondence grew out of that editorial. Many letters relating to the subject were printed in the Correspondence pages, many more were crowded out, and a number were distinctly personal. One thing, however, was gleaned from the correspondence that demands correction.

It appears that the official blanks used in Vermont do not call for reporting the number of private communions. These were voluntarily reported by some of the clergy, being, probably, those who were most scrupulous in such ministrations, and their reports were carried into the journal; but we were not justified in assuming therefrom that the reports were complete. The most that can be shown from them is that in seven parishes, numbering 1,448 communicants, there was a total of sixty-one private communions in a year—a fraction over one a week. Obviously, not many devout communicants were receiving their communion at frequent intervals during their illness; but perhaps not many of them wanted it. In any event we regret our misunderstanding of the printed reports.

Of course the principle for which we were pleading is not altered by this correction. If three invalids out of those 1,448 communicants had desired and received semi-monthly communions during the year, it would have involved a greater total number than that.

What we were pleading for was unintelligible to most of those who wrote afterward on the subject, for most of them obviously could not conceive that there were, anywhere in this American Church, communicants, confined to their homes, who would appreciate perhaps two communions a month at the hands of their pastors; and obviously there were few, very few, of the clergy who wrote on the subject, who were prepared to admit that this was a reasonable expectation from any of their people, or who believed that there were laymen who cared for it.

But after all, it was exactly that that we wished to bring out. And those reverend fathers who wrote adversely to the editorial, as so many of them did, did but demonstrate conclusively what would be the sad estate of that hypothetical, unreasonable, and perhaps impossible communicant, who, being sick, might foolishly believe that he was entitled to receive his Lord in the Sacrament of His institution with a reasonable approach to the frequency with which he had been accustomed to receive when he was well.

WE are interested in the reports of the Richmond Church Congress. Once again we would point out how two reforms in the Congress, instituted not many years ago, have made all the difference between Congresses of questionable value and Congresses of undoubted value. Now-
The
Church Congress
 adays a question is so stated that speakers are not compelled to oppose each other, nor is one side forced to oppose a definite position of the Church. The result is that the discussions tend quite frequently to bring men together instead of forcing them apart. We have contributions toward a synthesis rather than exhibitions of divisiveness. And secondly, really representative men, rather than pure individualists or notoriety seekers, are the invited speakers today. It is an honor to be chosen; and the best men in the Church show their appreciation of the honor by accepting the invitations to speak. Neither does this in any way militate against the freest liberty in the general debate, following the set speeches, for the worst crank in the Church will then be patiently heard if he desires to speak. So he ought to be; for he speaks then purely as an individual and not by invitation from the organization, and the Congress rightly encourages freedom of debate. The difference is that between bad perspective and good perspective.

There was a time when the Church Congress was uninvited to many places. All that is past; and there is no diocese or city in the Church that need fear the results of the healthy discussions that will be staged should it act as host to the Congress. Sectional or group congresses of Churchmen have their value, where they are not permitted to crystallize into partisanship or to practise denunciation of others; but no group congress can have the value in affording a real synthesis on any question that pertains to the Church Congress.

OUR readers are good critics. In the editorial leader of April 17th, on *The Revised Prayer Book*, we ventured to suggest a sentence for delivery of the Blessed Sacrament by the method of intinction. An unhappy error in correcting left the first line, as printed, ungrammatical. The error was so obvious that it did not seem necessary to direct attention to it afterward, typographical errors being, unhappily, inevitable features of a modern weekly paper. Since, however, a number of correspondents have written to direct attention to the error, it may be useful to acknowledge it openly and to protest that it is no part of our purpose to introduce grammatical anarchy into the *Book of Common Prayer*.

The first line of the proposed sentence should read:

"The Body and Blood of our Lord Jesus Christ, which were broken and shed for thee," etc.

As printed in the editorial the italicized word was incorrectly printed *was*.

We thank our good friends who have written to point out the error, and we appreciate the kindly manner in which each of them has expressed himself.

ACKNOWLEDGMENTS

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ARMENIAN CHURCH BEGINS RELIGIOUS EDUCATION DRIVE

[SPECIAL CORRESPONDENCE]

New York, April 27, 1926.

AS a result of the nation-wide survey recently completed among the Armenians in the United States under the direction of Archbishop Tirayre, the Primate of the Armenian Church in America, and his Central Committee, the members of that Communion and their American friends have inaugurated a campaign for funds with which to rehabilitate the Church and undertake some very necessary Americanization work.

Leading Churchmen and laymen throughout the country are sponsoring the movement, and in nearly all the states where there are a great many Armenians, the governors, bishops, and other leaders in Christian and civic enterprises, are serving on the local committees. George Gordon Battle, of New York, is chairman of the national committee, and Capt. John D. Butt, of 522 Fifth Avenue, is treasurer. The headquarters of the campaign are at 246 Fifth Avenue, New York City.

As has been found to be the case with the younger generation of every class and group, the Armenian children are shown by the survey to be in urgent need of religious education and spiritual nurture. According to statistics, some eighty per cent of the more than 100,000 Armenians in this country are members of their national Church, which dates from 301 A. D., when Tirandates, King of Armenia, declared it the religion of the state. The younger generation, however, has grown away from its Old World ceremonials and somewhat lengthy services, mostly because they have had no training whatever to understand or appreciate them. To remedy this deplorable but nevertheless actual situation, the Archbishop believes it is necessary to make a most vigorous effort for the religious education of the growing boys and girls on the one hand, and on the other to have the Church, in a measure, re-adapt itself to the changed conditions of country and times.

"While the beauty of the ancient ritual and the colorful pageantry of ceremonials will be preserved," he explains, "the Sunday schools will be modelled after the American patterns, with unified text books, a corps of specially trained organizers, group leaders, and choir directors. We must invest the Church, in short, with the American spirit, enriching it with social and welfare activities similar to those found in the successful Churches of this splendid new country.

"Such practical aids to religious education as would be afforded by the re-awakening of interest among our young people in semi-religious, semi-social societies and clubs, must be established within the Church, in order that they may have the wholesome, inspirational contacts and recreation under the best possible influences. Among the older groups, Americanization methods must be introduced wherever their need is indicated. For such work, we must have recruits for our clergy—woefully decimated through massacres and other hardships—from the rising generation, educating them in American theological seminaries, and sending them forth to serve their people with breadth of vision and knowledge of all that is best in American life.

"Armenia's children in the past have been deeply devout. For sixteen hundred years they have laid down their lives and suffered untold torture in the name of Christ, their Lord, and for the faith once delivered to the saints. We cannot allow their descendants in happy, prosperous America to forget or neglect that which has cost so much in blood and sacrifice. The new generation must not be left spiritually bankrupt. In order that such a calamity may not overtake the oldest Christian nation on earth, the Armenian Church in America today solicits the prayers and the practical help of all who call themselves Christians."

MOTHER'S DAY

I wear two flowers,
 As is meet,
 Pure and lovely, fair and sweet,
 One, for mine—
 Dear Lord, the other,
 Is for Thy most blessed Mother.

LUCY A. K. ADEE.

WHEN ONE by force subdues men, they do not submit to him in heart. They submit, because their strength is not adequate to resist. When one subdues men by virtue, in their heart's core they are pleased, and sincerely submit.—*Mencius*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

JESUS CHRIST: THE ASCENSION

May 9: *The Fifth Sunday after Easter, Rogation Sunday*

HE WAS TAKEN UP

READ Acts 1:1-12.

THE language of the Ascension is felt by many devout people to be a difficulty, so much as to imperil the reality of the Ascension truth itself. What does it mean, this being taken up, this being received into the clouds? Are we committed to a ptolemaic view of the universe, with heaven situated above earth? Is the language literal, or metaphor, or does it conceivably mean nothing at all for the modern mind? In judging this language we must bear in mind the nature of the central fact of the Ascension itself. That is the passing of Jesus Christ from earthly conditions of living into other conditions which we call heavenly or spiritual. It is just the nature of those other conditions which we cannot know. So far as we attempt to express the truth of that other life, we are obliged to take up the inadequate language of present experience. The language is wholly unsatisfactory only when we fail to realize that it has a symbolic value.

May 10

HE WAS CARRIED UP

READ St. Luke 24:36-53.

IT was as inevitable that the Ascension should be drawn by the first disciples in terms of First Century understanding, as it is that we should attempt to express it again in the language and figures of the Twentieth Century. There is no guarantee that our language is more final than theirs. Our language must still be symbol. It may even lack the merit of being simple, imaginative, and beautiful. The Gospel story has all these qualities. We go back to it with a sense of relief. Without sophistication it tells its story. Jesus Christ was taken into the presence of God, and reigns as Lord of lords and King of kings. We cannot appraise Jesus Christ rightly by turning our eyes back to the days of His earthly ministry alone, we must look upwards to heaven and grasp Him in His eternal significance.

May 11

RAISED FROM THE DEAD AND EXALTED

READ Ephesians 1:15-23.

THEN, to leave perplexing questions aside and give ourselves to the verity of that which the Ascension embodies and proclaims—here indeed we have a matter vital to the reality of our faith in the incarnate Christ. Here indeed is no child picture, or fancy dream. Rather here is that which is absolutely necessary for the strenuous and deliberate and reasoned faith of our working manhood. For in and through the Ascension we have the assurance that all which He has pledged to us in the Incarnation continues to be the one ground of God's redemptive work here on earth. The Incarnation is not past, but present. So God concentrates all His purposes for man into the humanity of Christ. Still He holds to that as His organ, His vehicle, His instrument. He is the channel by which to reach and touch and heal and revive the struggling, suffering race of men. Still this is the way by which salvation is wrought; still there is no other name given by which men may be saved."—*H. Scott Holland.*

May 12

THE RISEN MANHOOD OF JESUS

READ Ephesians 2:1-10.

THE Ascension is not, we need not remind ourselves, the resumption by the Son of His pre-incarnate state—that state which was His with the Father before the world was. As Divine Son, as eternal and glorious Logos, He had never left that state. Rather, the Ascension means the entering into heavenly places of the Incarnate Son. The manhood assumed

by God is now eternally glorified and made the channel of permanent mediation between God and man. As God's approach to us for the purpose of redemption was through the assumed manhood, so our approach to Him for the purpose of sanctification is through the same manhood."—*J. G. H. Barry.*

May 13: *Ascension Day*

RISEN WITH CHRIST

READ Colossians 3:1-10.

WHAT is the hope of the Ascension? It is not only that Christ's Ascension carries with it the assurance of our ultimate ascension to the place and presence of God, but that it has effected a raising of our present living to a new level of dignity and significance. Our humanity is seen as touched with a new glory and a fresh meaning, for this very humanity, which, because of its limitations and its weakness, we have been sometimes tempted to despise, is the same which Christ bears into heaven. Jesus has revealed the true value of our humanity. He has disclosed us to ourselves. He has shown us that it is in our manhood that we shall stand before God. It is not something that we shall slough off. In the life that is to be we shall be related to our present selves. Live, then, in all the powers of your splendid humanity. Prize it, turn it to account. "If ye then be risen with Christ, seek those things which are above."

May 14

THE GIFTS OF THE ASCENDED CHRIST

READ Ephesians 4:1-13.

HE gave some, apostles; and some, prophets." In the days of His earthly ministry Jesus was always giving. He offered strength, healing, salvation. He gave men the power of ministry, enduing them with wisdom and ability. Always there is this note of beneficence. Now the Ascension sets forth beneficence as the eternal attitude of heaven. Christ ascended that He might give gifts unto men. Contrast this rich conception with our common, mean, and impoverished conception of living. We think that we must make the most of life, snatching eagerly and greedily at life's temporal goods, lest we lose all. It is an unconscious confession of our fear that God cannot satisfy. It is a virtual denial that God is like Jesus, the Gracious, the Bountiful. If the Ascension means anything, it means God is all that we knew Jesus to be. He is neither remote, nor indifferent. His relationship to us is as immediate, as personal as that of the Son of Man. It is a divine relationship, but it is a human relationship also, because Christ returned to God clothed in our humanity.

May 15

THE GREAT INTERCESSOR

READ Hebrews 9:23-28.

IN the opening verses of the Book of the Acts St. Luke speaks of what Jesus began both to do and to teach. He regards the subsequent history of the Christian Church as revealing that work in its continuance. We can speak of the Incarnation as completed only in the sense that the phase of it manifested in time and human history was complete, but in its larger meaning it is an eternal fact. He ever liveth to make intercession for us. To leave aside what is difficult to understand in this perpetual intercession it means this; that Christ is working as He always worked, not for humanity alone, but WITHIN humanity. "The redemptive process constantly realizes itself in the world by God, through the medium of the Incarnate Christ, entering into the souls of men and taking their manhood into God. There is a constant communication to men, not of some vague thing called grace, but of the Incarnate nature of Christ, to the end that redeemed man, so indwelt, may realize in his own life the fruits of his redemption."—*J. G. H. Barry.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

ONE matter for which we ought all to be grateful is the ever increasing observance of Holy Week and Easter, by Christians of every name and type. Many clippings have come to me this year illustrating that, some of which are pleasing, and some which, unhappily, show an ignorance of the proper mode of observance. One such of which I speak in passing is in a Michigan church of our own Communion, which advertises: "Maundy Thursday will be observed by a celebration of the Holy Communion at eight o'clock in the evening. This service will be a simple memorial service, held on the anniversary of the institution of the Last Supper." I am quite sure that the rector did not think what he was writing when he set that forth. And it is true that the Holy Communion is not an observance of its own institution, or a memorial of its own institution.

A Moravian congregation advertises: "The early Easter Sunday service will begin at five-forty-five A.M., at the church. A portion of the Easter litany will be prayers, after which all assembled will proceed to the Forest Hill Cemetery, and say the Resurrection Litany at the grave of the founder of the Church, Brother Ernst Menzel." A pious rite, surely, and one emphasizing the doctrine of the Resurrection of the Dead. I hope that in time they will come to the proper observance of All Souls' Day.

Our Lutheran friends in Milwaukee had a Three Hour Service, on Good Friday, for the first time; and many of the Protestant bodies are reported as having observed that occasion in that way. The popularity of the Three Hour Service is all the more significant when one remembers that (according to report) it was first instituted by Jesuits in South America in the middle of the Eighteenth Century.

I WISH some other phrase could be found by the writers of headlines to describe marital imbecilities, than "romance." Here, for example, is a dispatch from Kansas City, headed "Jail Romance Blossoms, Ex-Convict Marries Benefactor on Day of his Release."

"The romance had its beginning in the visitors' room at the Sedgwick County Jail in Wichita, two years ago, while Foor was being held for the shooting of a policeman, when he attempted to search him, as he was emerging from a dance-hall. Foor escaped, but was captured the next day after a gun-fight with officers on a Santa Fé train. One of the officers sent a bullet through the young man's breast; seeing escape was impossible, Foor then turned his own weapon on himself and inflicted dangerous wounds. Upon his recovery he was taken to Wichita, where he was given a two years' sentence in the state penitentiary. Miss Gay was one of the many women admirers of Foor who banked his cell in the jail with flowers, fruit, and candies, and other things to eat. Last September she visited him in his cell; three weeks ago he proposed marriage to her by letter and she accepted by telegraph."

I wonder whether the policeman whom he killed left a widow, and whether she has found any "romance" in life since her husband's death in execution of his duty!

FROM A New York State parish of our own (which has known better days, surely!) there comes an atrocious example of what the lust for publicity can do nowadays. It is a letter addressed to the men of the parish, by a committee, and it calls on all men to respond to an invitation to observe Sunday, March 14th, as "Men's Day." Part of the letter is here reproduced:

"The Committee has heard the rector lecture for years in the Men's Bible Class, and expressed to him its doubt of his having left unsaid, during the many years, anything especially interesting to the men. The rector was vehement and positive that despite all his talks and lectures and sermons he still had a real message for us. On hearing this the Committee promised the rector a full church building March 14th, and asked his permission to promise the congregation the best sermon of his career. He authorized the Committee to make such a promise. The rector has many unique qualities; he is an accomplished orator, a Christian, a fine Churchman, an excellent rector, and wonderful family man; but more than any-

thing else, he is a real he-man; and when a real he-man has a real message for men, and that message he promises to be the best of his career, the Committee feels that the old church on March 14th, should be filled to its very doors.

"Incidentally, floral souvenirs will be distributed to the men."

That is on the whole, I think, the best illustration of bad taste I have ever known. I hope the rector has no responsibility for it; but he might very well use his authority to check such a committee from running wild.

FROM THE *American Missionary*, an organ of Congregational missionary activity, I take this suggestive article, whose conclusions may well apply to more than Congregationalism. At first, the result of "business methods," so-called, may be to stimulate giving; but after a little while "our souls loathe this light bread," and the reaction comes inevitably. Whether our own fellow Churchmen are not bewitched by "apportionments," percentages, and tabulations, may well be considered.

THE MAYOR'S DIAGNOSIS

"The financial showing of our Boards as tabulated below is far from satisfactory. These returns taken together with those of preceding months give evidence of no such steady increase in the volume of missionary money as might be expected from a healthy Christian community in prosperous times.

"In view of this grave situation, we have no duty more urgent than that of discovering the precise reason for the present downward tendency. In this high enterprise we may be helped by the observations of a certain distinguished Congregational layman, a member of the leading church in one of our smaller cities, of which he happens to be the mayor.

"Our Church," said the mayor, 'used to raise about four thousand dollars a year for the regular Congregational missionary causes. From that level it has been falling away until we now find it hard to raise a bare two thousand dollars, and yet,' said he, 'there is as much money in the Church as ever—more money—and as many people and as good people, too. We haven't the least trouble with the budget for home expenses or for local charities; but missions! That's a horse of another color. Lots of our folks seem to have lost all interest in missions.'

"How do you account for that? Isn't the subject as interesting as ever?"

"No doubt of it; but it is no longer presented in an interesting way—not at our church. The men who used to come there to speak for missions a few years ago would take us right into the field and show us the work. They would describe in vivid terms the sins, sorrows, and aching needs of the men, women, and little children with whom they were personally acquainted, and would tell just how our money was helping them. That sort of talk stirred the blood and opened the pocket-book, but what we are forever hearing nowadays is about the machinery of the thing—percentages, apportionments, every member canvasses, organization, and reorganization. Now all this may be important, but the average layman doesn't give a whoop for it. It has no power at all to move our hearts or loosen our purse strings; some of us are getting mighty sick of it."

"How far the mayor's diagnosis of that local situation was justified by the facts, we have no means of knowing; but we must all agree with his psychology. Gifts follow interest and interest is awakened not by the recital of methods, but by actual acquaintance with human needs. In these days of readjustment it is natural and right that the changes on foot have due consideration, but as motives for devoted service, as influences for consecrated giving they are but feeble folk. Surely nothing is farther from the wish of those most interested in the new order than that the sound of the Macedonian cry be drowned by the rumble of machinery."

THE DOLLAR IN THE UNITED STATES

ACCORDING TO the *American Education Digest*, here is the accounting of how the American dollar is spent:

	Cents
Living costs	24½
Luxuries	22
Waste	14
Miscellaneous	13½
Investment	11
Crime	8½
Government	4½
Schools	1½
Church	¾

I WONDER many times that ever a child of God should have a sad heart, considering what God is preparing for him.—*Rutherford.*

The Russian Orthodox and Christian Unity

By the Most Rev. Alexander

Russo-American Archbishop

THE Third Internationale proclaimed as its battle-cry, "Proletarians of all lands, unite!" Against this destructive slogan should not the Christian Churches proclaim, with all prayer, sincerity and force, "Christians of All Lands, Unite"?

The problem of assembling in one fold all the sheep of Christ's scattered flock throughout the world under one shepherd is one very near the heart of every Orthodox Christian. Probably the Orthodox Christian realizes more keenly the difficulties of the problem, for he stands in the middle of two conflicting theories as to how this may be accomplished. On the one hand is the Church of Rome, claiming authority over all Christians which no Council of the whole Church has ever given it; on the other hand there are the host of Protestant Churches, each seeking in diversity to find unity. Between these two stands the Orthodox Church, its patriarchs always contending with the Church of Rome for equality among equals, and with the Protestant Churches that it is necessary to accept the Faith delivered and defined by the Seven Holy and Ecumenical Councils. Today with enemies on every side, Roman Catholics, Protestants, and Orthodox Christians feel more than ever that if Christianity is to survive it must present a solid front against its enemies and fight as a unified whole.

The longing for unity is no new thing. For years all the three great divisions of Christianity have seen the need of it. There have been many attempts at finding some bases for unity; all too often, we fear, not soundly based on a yearning for the coming of the Kingdom of God.

The World War should have taught us all many lessons, and if we do not heed them then we all will have much to answer for before the dread judgment seat of Christ. Looking at the post-war world we see that many of us in all the divisions of Christianity yearn for unity. The religious conferences in Stockholm, the Nicean solemnities throughout the world, mark the beginnings of what we have faith will be a reunited Church. Workers for Christian unity from the most diverse fields of Christian endeavor have met each other face to face, and each has prayed in his own way and in his own language that the great end might be accomplished. Now that so much work has been done, we are confident that it will go on, slowly perhaps, but without haste and without rest.

And while this work of union, so well begun, goes on, let us not forget that the foe is at our gates, that in communist Russia the forces of Antichrist have declared war on Almighty God, and that they but wait opportunity to sweep over all Europe on their work of destruction.

IT seems unfortunate to us that the Church of Rome has held herself apart from the great movements and assemblies which have been and are considering Christian unity. Except for the Malines Conferences she has had nothing to do with any movement for unity except those of her own designing. We realize that any plan of reunion which does not include the Roman Church is no plan at all. The Roman Church is, of course, the most powerful, the richest, and the most strongly organized unit of Christianity. In the face of a common danger it would seem to many the wise thing to accept the Pope of Rome as a commander-in-chief, as the allied armies chose Marshal Foch during the World War. Unfortunately the difficulty here is that in the war the allies chose their commander-in-chief, he did not assume his office by seizing power. That is what the Pope of Rome has done. As one among equals he long since has taken a position and a power which the others of the circle of the Apostolic Equality have never given to him, and until he renounces the power and position so questionably obtained, or until a Council of the whole Church, led by the

Holy Spirit, sees fit to confer on some of the Apostolate exceptional powers to combat exceptional foes, until then the Church of Rome will be a stumbling block to Christian unity.

The Orthodox Church, and especially that part of it which is of Slavic blood, has found in the national Church of England, and its daughter, the Protestant Episcopal Church in the United States, a staunch friend in her day of tribulation and her hour of need. Out of her suffering, there has been born in the Russian Church a great love for these English-speaking Churches, and all Orthodox Christians rejoice greatly at the warm desire of these good Christian people that Christian unity may speedily come. Already a large portion of these Churches have given up the erroneous ideas of their Protestant brothers. Not long since the Anglo-Eastern Association presented Orthodox patriarchs with a statement of faith signed by a "majority of the priests of the Church of England," accepting all the Orthodox and Catholic doctrines and teachings of the undivided Church, covering the controverted points of the transmutation of the Elements in the Eucharist, the Seven Holy Sacraments, Prayers for the Blessed Dead, the honoring of Sacred Icons of the Saints and the Most Holy Mother of God. With such a basis nothing can stand in the way of a blessed union.

WHEN this day comes, so much desired, it will be due in large part to the unweary and untiring work of the "Commission of the Protestant Episcopal Church in the United States to deal with Eastern Orthodox and Old Catholic Churches," and to the Anglo-Eastern Association of the national Church of England. In America the chief inspiration of the movement has been the highly respected President of the Commission, Bishop James Henry Darlington of Harrisburg, who has labored with apostolic zeal in this great work. He was the first to realize that the work of union must be something more than occasional Church gatherings at which the clergy of both Churches took part. With splendid American energy and insight he soon went to the root of the matter and found that the beginning of union was in a sympathetic understanding which could only come from intimate personal contact. Consequently he sought to establish such contact and at great sacrifice of time, energy, and money he immediately, by the strength of his personality, made himself known, respected, and loved in all the great centers of Orthodoxy; Constantinople, Athens, and the Balkan capitals. He was also a trusted friend of the martyr-confessor, All Russian Patriarch Tikhon. It is the prayer of all those Orthodox who have been associated with Bishop Darlington that he may live to see his work crowned with success, the return of the national Church of England, and the Protestant Episcopal Church in the United States, into the bosom of Orthodoxy.

Before we leave our consideration of the English and Episcopalian Churches we feel bound to say that the Russian Church loves and respects these Churches and accepts them as brothers, as they have never sent missionaries into holy Russia to disrupt her Church and aid the powers of Antichrist, as have the Baptists, the Methodists, the Presbyterians, and the Latins.

It has been most difficult for the Russian Church to pray "for the union of all" when even at the moment of prayer there were hordes of Protestant and Latin missionaries, wishing to find opportunity to take the poor suffering body of the Russian Church and tear it to pieces. Despite all these terrible things, the Russian Church has kept her faith, she loves those who despitefully use her, and she still prays for that glorious day when the Christian household will stop fighting with each other, and put into action the Faith of their Master, and unite to fight for the Kingdom of Christ.

St. Andrew's Russian Monastery,
Stamboul (Constantinople).

The Church Congress

By Vera Palmer

ABOUT two hundred clergy gathered in Richmond last week for the annual Church Congress, held at the Jefferson Hotel, April 27th to 30th, the visitors representing almost in equal proportion the three Virginia dioceses and the country at large. But more impressive, however, than the mere number of men attending, was the spirit of fellowship evinced in a very apparent desire to be mutually helpful, and both the visiting clergymen and the home group seemed to be having a thoroughly good time.

The opening session took place Tuesday night, April 27th, at eight-fifteen o'clock, when, after the singing of Onward, Christian Soldiers, the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, welcomed the Congress to the capital of the Old Dominion and to the diocese. The meeting was then turned over to the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, general chairman, who presided. The subject for discussion was The Church and War, with Major General William M. Black, United States Army, retired, of Washington, D. C., as proponent, and the Rt. Rev. Paul Jones, D.D., secretary of the Fellowship of Reconciliation, of Orange, N. J., taking the opposite view, followed by the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany.

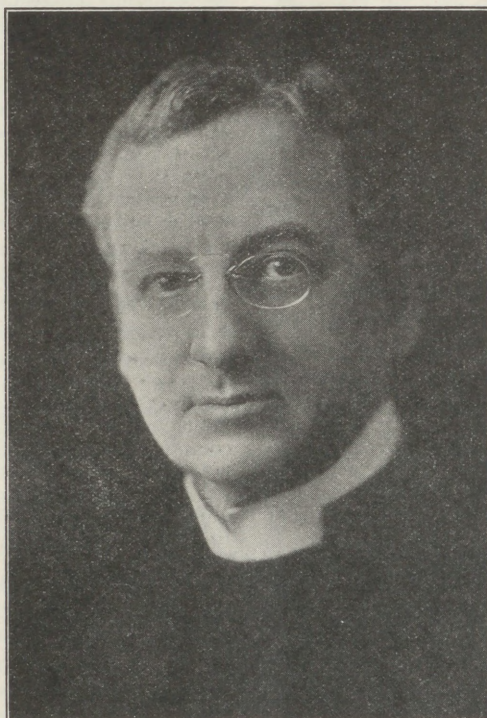
THE CHURCH AND WAR

"Peaceable enforcement of international order is at present impossible and there is doubt if a code adopted and approved by a World Court would prevent war, which appears always as an evil to be avoided if possible," declared General Black. After tracing the causes of the six wars in which the United States participated prior to the World War, he stated that "war has been a necessity at times and preparedness has been the best protector of peace," quoting Washington, Adams, and Jefferson to support his belief. "Conditions have not completely changed," he argued, "and love is not yet the universal standard for the individual or nation." Right must be defended by moral force whenever practicable, but by physical force if necessary, summarized the General.

"The reluctance of the Church to take a clean-cut stand is one of the significant notes of the times," in the mind of Bishop Jones, who presented a particularly logical case against war as being entirely incompatible with Christian principles. He regretted very much how the Churches had held during the last struggle that "war is not an unchristian thing." This conception becomes absurd, according to the former Bishop of Utah, "when you have people on opposite sides of the line praying to the same God for success in their efforts at mutual destruction, and an enterprise that you can't pray for is a rather poor business to be in. During war it is convenient to think of the enemy as the children of the devil, but inasmuch as most of the allied nations in the recent war had previously fought with each other, we'd all be together in that somewhat unpleasant boat." Bishop Jones declared finally that it is the method of war which particularly conflicts with the Christian life, not certain aims and purposes for which people may have at times engaged in it.

Bishop Oldham was convinced that no matter what causes are assigned for war, gain is the usual reason. He deplored the psychological effects of the War Department's program of military training in schools and colleges as leading youth to think of war as being perfectly normal and that they will fight in the next one, the very thing for which we blamed Germany.

"Even if we are not willing to run the risk of peace, we might give the younger generation a chance to see what it can do with it," said Bishop Oldham, who sees, also, in a current abridgment of the freedom of speech a certain menace. Those who disagree with officialdom are declared to be in league with the "reds." "Even my utterances have been said to emanate from Moscow."



THE RT. REV. CHARLES L. SLATTERY, D.D.,
Bishop Coadjutor of Massachusetts

THE FOUNDATION AND FAITH OF FELLOWSHIP

At the Corporate Communion service held Wednesday morning at eleven o'clock in All Saints' Church, the celebrant was Bishop Brown, of Virginia, assisted by Bishop Slattery, Coadjutor of Massachusetts, while the preacher was the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, whose subject was The Foundation and Faith of Fellowship. Bishop Reese pleaded for a closer realization of the meaning of the spirit of Christ, saying that many people think they have lost their religion because they cannot accept the historical accuracy of the entire Bible, cannot accept all the creeds, and no longer get the same satisfaction from church-going. These things, he contended, important as they are, are not in themselves religion, but are intended to develop the Christ spirit in man.

THE CHURCH AND MARRIAGE

THE Church and Marriage was the subject of the Wednesday afternoon session, the only closed meeting of the Congress, and the speakers were

Professor Hornell Hart, Carola Woerishoffer, graduate department of Social Economy and Social Research, Bryn Mawr College, and the Rev. Charles N. Lathrop, executive secretary of the Department of Social Service of the National Council, New York. Dr. Hart dwelt with frankness on bankrupt marriages and suggested as the chief causes for marital insolvency mismating, immature marriages, sexual conflict, and family finance, while Dean Lathrop went so far as to suggest that the Episcopal Church forbid its clergy to marry couples who are not Church members, but admitted that the suggestion "bristled with difficulties." Both speakers were in favor of the securing of authoritative books of instruction for engaged couples.

EVANGELICAL CHRISTIANITY

The Rev. W. Russell Bowie, D.D., rector of Grace Church, New York City, and the Rt. Rev. Beverly Dandridge Tucker, D.D., Bishop of Southern Virginia, were the speakers at the evening session, when the topic for discussion was What Message Has Evangelical Christianity for Our Day? Owing to the recent illness of Bishop Tucker, who is more than eighty years old, his paper was read by his son, the Rev. Beverly D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, who also happened to be chairman of the local committee of arrangements, although the author was on the platform. The huge audience stood to do him honor when Bishop Slattery, again presiding, spoke of the great Churchman as one who is as well known and beloved in Boston, Chicago, and San Francisco as he is in his own Virginia.

Dr. Bowie asserted that while the infallible Bible has gone, the unfailing revelation of an all-sufficient and all-loving Jesus remains. He pleaded for the abandonment of misguided literalism and for the catching of the flaming beauty of the deathless spirit of truth. "Among the great Christian souls religion has always been a mightier thing than its recital. Therefore when we speak today of evangelical spirit and the evangelical influence, it is not with doctrines and creeds and formulae that we are supremely concerned."

Expressing a liberal attitude toward the denominations, Bishop Tucker pointed out:

"If I, by the grace of God, am to meet my brethren of the Methodist, the Baptist, the Presbyterian, or the Lutheran Churches in heaven, I want to meet them here on earth. How-

ever different their individualities, however varied their interpretations of truth be, if they acknowledge Christ and love Him, they have their place in God's Church." The Bishop criticized the insertion in the new Prayer Book of prayers for the dead and also made gentle protest against the use of modern business methods in the work of the Church, adding: "You cannot wipe away tears with a typewriter, or move the souls of men by circulars." Bishop Tucker reviewed briefly the history of the Church from the Reformation and summed up the message of evangelical theology as "a call back to the Scriptures, back through the centuries of tradition to the simplicities of the Gospel; back from elaborate ecclesiasticism to the Church as the household of God; back to the Church as it was in the beginning."

The two remarkably able and interesting papers drew forth several speakers from the floor, among whom were the Rev. Loring W. Batten, D.D., of the faculty of the General Theological Seminary, New York; the Rev. Theodore R. Sedgwick, D.D., of the Diocese of New York; the Rev. A. J. Gayner Banks, director of the Society of the Nazarene, Mountain Lakes, N. J.; the Rev. Samuel McComb, D.D., of the Episcopal Theological Seminary, Cambridge, Mass.; the Rev. John Garlick Scott, of Richmond, and Mr. Rosewell Page, also of Richmond, and a leading layman in the national Church, who agreed with Bishop Tucker in believing that there are today too many organizations in the Church and too much of modern business methods.

"SEEING THE SIGHTS"

Wednesday afternoon, following the closed session, the visitors were taken for a tour of the city, including a visit to Old St. John's Church, where Patrick Henry declared that for him it was, "Give me liberty or give me death." The clergy have shown great interest in the rare collection of Prayer Books and Bibles owned by the Diocese of Virginia and placed on exhibition in the Church House, just across the street from the Jefferson Hotel. In this collection is a copy of the edition of the Prayer Book used for the celebration of the Holy Communion at Jamestown by the Rev. Robert Hunt, that Third Sunday after Trinity in 1607; the first Anglican Communion administered in the New World. There is also a Prayer Book of the reign of Charles II, for the Virginia colony was intensely loyal to the king and refused to acknowledge the Commonwealth until forced to do so, while close by rests a George II Prayer Book and Bible.

Of particular interest, too, is the Prayer Book of the time of George III, which was the property of Beckwith Parish, Va., of which the Rev. Peter Muhlenburg, known as "the fighting parson," was rector from 1772 to 1775, when he ripped off his vestments and stood in the chancel wearing the uniform of a colonel in the Virginia militia. He, of course, later became General Muhlenburg, one of the most gallantly romantic figures of the Revolution. One may see in this invaluable collection a Prayer Book of 1797, which does not contain the Ordinal. There are also a number of Confederate Prayer Books and Bibles, printed in England, and which were forced to run the blockade.

AT WILLIAMSBURG AND JAMESTOWN

NEARLY all of the 200 clergy, including many bishops, went to Jamestown on Thursday to see the place where the Church in America had its birth and to stand on the spot where the Rev. Robert Hunt administered the first Anglican Communion in the New World on the memorable Third Sunday after Trinity in 1607. Before going to the scene of the first permanent English settlement on this side of the Atlantic, the visitors stopped in Williamsburg, the colonial capital of Virginia and the seat of the ancient College of William and Mary—after Harvard, the oldest educational institution in this country—where the morning session of the Congress was held.

The large party left Richmond in buses at nine o'clock, accompanied by the local clergy, several laymen, and a group of women, and arrived at Williamsburg within two hours. The Congress met in the original building designed by Sir Christopher Wren, the oldest college building in America. The subject was The New Psychology and Christian Discipleship, divided into two sections with two speakers for each part. The first was Psychology and Belief, presented by the Rev. Leonard Hodgson and the Rev. Angus Dun. Papers on the second part, Psychology and Christian Living, were read by Dr. John R. Oliver, of Johns Hopkins University, Baltimore, Md., and by the Rev. Pryor McN. Grant, of the General Theological Seminary, New York City.

THE NEW PSYCHOLOGY

"Apart from religion, the highest achievement of the spirit of man is found in the fields of art, of learning, and of conduct," was the statement of Professor Hodgson. "These achievements imply that he cannot be accounted for merely as constructed to find perfect adjustment to the sphere in which he arises; he can only be true to the law of his past evolutionary heritage if he is striving onward and upward to adjust himself to a higher spiritual environment revealed to him in those fields. His past heritage explains the deep-rooted, primitive instincts discovered in him by the psychologist, but that discovery must not blind us to the fact that man is ever in touch with the higher environment. It is the truth in which he has put his trust," concluded the speaker, "and because he has put his trust in it he hopes not to be put to confusion. The truth is his stronghold whereunto he always resorts, and may we not hope that either in this world or the next he may have his eyes opened and come to see that the true interpretation of his own devotion to truth is his personal devotion to God?"

Mr. Dun set forth forcibly that the facts of religion do not support the view that religious belief is in the nature of dream fabrication.

"To the religious man God is emphatically reality and not make-believe," he declared. "Religion may be usefully defined as man's quest for abundant life, and God may be somewhat abstractly defined as that objective which yields man maximum security and life. But religion is as truly man's effort to come to terms practically with the ultimate power and ultimate reality in his world," continued the speaker, "and God is the ultimate power and ultimate reality for all truly religious men in all times and all religions. The great examples of religion are abundantly alive, in touch with the realities of nature and human life, and permanently effective in their power over history as no other men. They are not detached dreamers, but the mightiest doers."

Probably the outstanding thought left by Dr. Oliver following his high tribute paid to Generals Robert E. Lee and Stonewall Jackson, was his very forceful statement that Christianity is the only antidote for fear, which of all the emotions he declared to be the most serious and deadly. Dr. Grant called attention to the fact that notwithstanding the possible value of the new psychology, it has not yet received much support from organized religion. He pointed out, however, that the latch is always on the inside where God is concerned, and that the deaf, blind, or crippled who do not answer the knock should be studied, and this is what the new psychology is seeking to do.

Following the morning session the Congress was the guest of the College of William and Mary for luncheon, served in the college dining hall, at which Dr. J. A. C. Chandler, the president, welcomed the visitors to Williamsburg and to William and Mary. The Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts and general chairman of the Congress, made a brief reply in which he expressed his gratitude and that of his colleagues of the cloth for the generous and gracious hospitality of which they were the recipients.

When luncheon was over a brief service was conducted in Bruton Parish Church, Williamsburg, one of the most interesting churches in America. Then began the drive of six miles to Jamestown, where, standing within the Robert Hunt shrine, the Rt. Rev. Beverly Dandridge Tucker, D.D., Bishop of Southern Virginia, in whose diocese are both Williamsburg and Jamestown, reminded the Congress that the early settlers of this country could not conceive of a nation prosperous and happy without the Church. And as our forefathers linked religion with happiness, so the Bishop urged a deeper conception of the value of the religious life for the nation today. He made an earnest plea for the return of family prayers in every home as a means of bringing about that closer fellowship with God. Participating in the brief service were Bishop Tucker, Bishop Slattery, Bishop Brown of Virginia, and Bishop Thomson, Coadjutor of Southern Virginia.

LOYAL CHURCHMANSHIP

AFTER viewing the restored church, the tower of which is part of the original building, studying the monuments, and enjoying the broad expanse of the James River, the visitors returned to Richmond in time for the evening session, which was one of the most spirited of the entire congress. The topic for discussion was What Is Loyal Churchmanship? with papers by the Rev. Granville M. Williams, S.S.J.E., of Boston, Mass., and the Rev. Frank H. Nelson, D.D., rector of Christ Church, Cincinnati, O.

"Loyal Churchmanship is the sort of Churchmanship," in the mind of Fr. Williams, "that so loves the Church that it clings to the Church in spite of her faults, her defects, her

shortcomings. But loyal Churchmanship is not tied and bound by what is, at the time, the most common or popular interpretation of doctrine or worship," he continued. The speaker said he was convinced that the constitution, the canons, and the General Convention are not infallible, and that it is the duty of loyal Churchmen to interpret the underlying purpose of the creeds in accordance with modern modes of thought, so that men and women may be drawn to Christ. "The loyal Churchman," Fr. Williams concluded, "will welcome every success in making the Christian message more intelligible and more appealing to the men and women of our modern age who need the Saviour Christ and His Church."

Then came Dr. Nelson, altogether modern and, to some people, decidedly radical, for he stated emphatically, "I do not consider that it is necessary to believe in the virgin birth to remain a loyal Churchman. The human soul is more sacred than creeds, canons, and forms—they are to illuminate and guide, not to dominate and compel. We don't have to believe in the virgin birth, but in Christ. The Church has changed its interpretation of certain matters when older views were found inadequate, and we are free to change others to show Christ to men." Dr. Nelson further emphasized with considerable force that if he found it in his conscience that people who had been divorced deserved to remarry, he would remarry them. This illuminating speaker gloried in the liberty of thought and the freedom of speech in the Episcopal Church, saying that he strove to see the point of view of the Evangelical and the Catholic, the conservative and the liberal. His paper drew a number of voluntary speakers from the floor, some of whom expressed themselves most pithily, among these being the Rev. J. G. H. Barry, D.D., of the Church of St. Mary the Virgin, New York City, who, as a Catholic Churchman, declared he was like a merchant who gave very good measure, for he stood for most of what had been said, but added to it until the measure ran over. The Rev. R. Cary Montague, executive secretary of the Commission on Social Service of the Diocese of Virginia, spoke earnestly for a less exclusive Church. He pointed out that all too often the laity of the Episcopal Church, and the clergy, too, sometimes, were so self-satisfied that they forgot there were other bodies about them.

METHODS OF ADMINISTRATION

Great interest was shown in the session Friday morning when the questions asked were: Do Our Present Methods of Administration Endanger Spiritual Values? and What Constitutes Ministerial and Parochial Success? as part of the general subject, Standards of Success in the Church. The first paper was read by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, who the night before had said from the floor that he would never attend a meeting of Churchmen where only one side of a question was discussed, and he rejoiced in the amicable freedom of speech in evidence throughout the Congress.

Bishop Cook warned America to meet the tremendous responsibility now resting on her as the richest nation in the world, and referred to the statement of the late William Jennings Bryan concerning the crucifixion of humanity on a cross of gold. He thinks it is in more immediate danger of being crushed under the weight of that golden cross, and that the country is in desperate need of spiritual leadership in a world economically distracted and much of it poverty stricken. It is this possession of vast wealth which builds up in community and nation, according to Bishop Cook, an attitude of mind and heart which suppresses the religious spirit. He stressed the fact that an enormous proportion of the wealth of the United States went to the purchase of cosmetics, amusements, and other luxuries, and that a distressingly small amount, when the figures were set against each other, was used to foster spiritual, rather than material things.

The Rev. William Way, D.D., rector of Grace Church, Charleston, S. C., gave a paper on the same subject as Bishop Cook, and his views coincided thoroughly with those of the distinguished prelate from Delaware, for Dr. Way pointed out what, in his mind, are the two outstanding faults of the Church: That we do not produce adequate results and that we fail to consecrate material means to spiritual ends. He said, too, that he considered the great weakness of the clergy to be that they have not inspired full confidence in the members of the Church and that they are not thoroughly understood. "The Church today is suffering from a serious lack of leadership, and I suggest that the seminaries offer courses in busi-

ness methods and world problems, as well as in spiritual leadership."

Then came the Rev. Elmore M. McKee, of St. Paul's Church, New Haven, Conn., whose paper dealt with the question of ministerial and parochial success, which, he asserted, could be measured by four standards: Is Christ made vividly real? Has the individual developed a sense of missions, and has the parish? Does the individual and does the parish greet life with a truly catholic vision and accept the responsibilities involved in it? Does the spirit of sacrifice dominate the individual and the parish.

"Money and organizations and numbers are only indices of success and can be valued only when they represent the consecrated lives that go forth from the congregation into the world's work. Where Christ is truly upheld the congregations will come; where the soul is surrendered and wishes to do Christ's work, care will be taken to mend the nets, the organizations of the parish, in which the fish are to be caught, and there never has been a soul on fire with Christ who did not give generously of his substance."

The final speaker of the morning session was the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, whose views were similar to those of the other men appearing during the morning.

The Place of Mysticism in Religion was presented in the afternoon by the Rev. J. G. H. Barry, D.D., rector of St. Mary the Virgin, New York, and by the Rev. Robert W. Norwood, D.D., of St. Bartholomew's, also of New York City. At the conclusion of the reading of these papers, which were much appreciated by the Congress, Bishop Slattery thanked the local committee and the Diocese of Virginia for their hospitality and expressed his firm belief that there had seldom been a more helpful Congress, and never one in which the various opinions set forth in the papers, representing all parties in the Church, had been received in a more brotherly spirit. Bishop Brown of Virginia then gave the benediction, and the fifty-second Congress had passed into history.

SPRING

SPRING HAS ARRIVED. Let it be said with no affected ingenuities, no rococo ornamentations, no cuttlefish tricks of style. Such a lot

Of quaint things
To the world
Spring brings.
Snowdrops
With green tops,
Tadpoles
With tails,
Small mice,
Birds with wings,
Such a lot
Of queer things!
Springtime
Brings!

—Gems.

THE LAUSANNE TREATY

And shall we join with Turkey,
We of the Christian creed,
However great our lust for power,
However deep our greed?
Make now a treaty with the foes
Of Christian life?—Armenia knows.

The wide waste places of the East,
Where erstwhile children played,
Where now are all the little ones,
The matron, and the maid?
Condemned as Turkish slaves to lie,
While Christian nations pass them by?

By all the blood the Turk has shed,
In days not long gone by,
By homes destroyed that cry aloud
Unto the shaming sky,
Can we as Christians place our name,
Today, to our undying shame?

MARIE BATTERHAM LINDSAY.

NEVER put thyself in the way of temptation; even David could not resist it.—*Talmud*.

The Consecration of Bishop Dallas

By the Rev. William Porter Niles

Concord, N. H., May 4, 1926.

TODAY, Tuesday, May 4th, was a great day in the life of the Diocese of New Hampshire, when the Rev. John Thomson Dallas, D.D., was consecrated Bishop of New Hampshire, fifth in the succession, if Bishop Griswold, Bishop of the Eastern Diocese, which included New Hampshire, be counted. The diocese was organized in 1802 but had no resident bishop until Carlton Chase became bishop in 1844.

Throngs of people from New England and beyond, with delegations from the parishes and missions of New Hampshire, flocked to the beautiful capital of the state for the ceremony. Few cities have as pleasing a civic center as Concord with its public buildings and several churches grouped around the State House, whose grounds are beautified with many noble elm trees. Favorable weather drew many people from the outlying sections of the state.

Large numbers gathered at the early service, where the officiating clergy were men who have been long in the diocese, the Rev. Richard W. Dow as celebrant and the Rev. William Porter Niles, the Rev. Victor M. Haughton, and the Rev. John A. Chapin assisting.

The procession for the Consecration service was formed at the memorial parish house and proceeded about two hundred yards to the church, giving opportunity for the line to be seen as a whole as it moved beneath the arching elms.

Preceded by a crucifer, the combined choirs of St. Paul's Church and St. Paul's School, Concord, and Grace Church, Manchester, led the way, singing *The Church's One Foundation* and *He Who Would Valiant Be 'Gainst All Disaster*.

Following the choir came the master of ceremonies, the Rev. John N. Lewis, rector of St. John's Church, Waterbury, Conn., under whom the Bishop-elect began his ministry. He was followed in order by representatives of the Cathedral Church of St. Paul, Boston, St. Thomas' Church, Hanover, N. H., St. John's Church, Waterbury, Conn., and the Taft School, Watertown, Conn., where Dr. Dallas served several years as chaplain and associate headmaster before going to Hanover as rector and student pastor.

Next came the wardens and vestrymen of St. Paul's Church, Concord, lay members of the diocesan Convention, lay members of the diocesan Council, lay members of the Standing Committee, the Mayor of Concord, the Governor of New Hampshire.

The second section, preceded by a crucifer, was composed of the ministers of Concord, clergy of other Communions, clergy of the diocese, the archdeacon, and the secretary of the Convention, visiting bishops, who were Bishops Davies of Western Massachusetts, Hulse of Cuba, and Joachim Alexopoulos, Greek Orthodox Bishop of Boston.

Following another crucifer was the last section, clerical members of the Standing Committee, the Rev. Charles L. Pardee, D.D., registrar of the General Convention, Bishop Perry of Rhode Island, who was to read the Litany, the Rev. Herman R. Page and the Rev. Charles R. Peck of St. Paul's Cathedral, Boston, attending presbyters, the Bishop-elect, the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, and the Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont, as presenting bishops, the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, who was to preach the sermon, the Rt. Rev. William Lawrence, D.D., and the Rt. Rev. Arthur C. A. Hall, D.D., the co-consecrators, and the Most Rev. John Gardner Murray, D.D., Presiding Bishop.

Entering the church, the long procession proceeded slowly down the aisle, flanked on either side by the crowds of curious but reverent men, women, and children, who had gathered to witness the impressive ceremony of the consecration of a bishop in the Church of God. Outside the church, another throng of people, unable to gain admittance, craned their necks and strained their ears to catch such parts of the service as they might. This city, an ancient and historic one for America, has

witnessed many a history-making event, but the interest of the local population has been none the less intense.

When the last strains of the opening hymn, *Jesus Calls Us, O'er the Tumult*, had subsided, and the visiting bishops and clergy had proceeded to their several places, the Communion and Consecration service was begun.

The Rev. Samuel S. Drury, D.D., president of the Standing Committee, read the Certificate of Election.

The Rev. Godfrey M. Brinley, of St. Paul's School, read the Canonical Testimonial.

The Rev. Harry P. Nichols, D.D., of New York, read the Certificate of Ordinations.

Mr. Edward K. Woodsworth, chancellor of the diocese, read the Consents of the Standing Committees.

The Rt. Rev. Herman Page, D.D., Bishop of Michigan, read the Consents of the Bishops, in Bishop Talbot's absence.

Bishop Lloyd, who preached the sermon, took as his text: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His Resurrection" (Acts 1:21-22). Speaking of the value of the bishop's office in the Church, he said in part:

"How can the Church, cleansed by the suffering and humiliation it bore because it exalted itself, use its cleansing and renewed vision to restore that which has been marred? The Church must be one, that it may have witness in itself that the message of life and freedom and joy which it brings to mankind is of God. How can the Church so present to mankind that winsome token which our Lord gave to His Church in the bishop's office, that all those who love our Lord Jesus Christ in sincerity may find their rallying point in that office and grow jealous to preserve it as the living witness of the faith which makes reasonable their hope of life and liberty?"

"Of course this can be done, since the King's business requires it, but it will happen only after the Church has learned to value the bishop's office not because it exalts a man, but because to succeeding generations it is ever the living witness of the revelation that was showed in the Incarnate Word of God. The bishop's office must become the ever present reminder that the life the Church lives is the life that came down from heaven; that the strength of the Church is the Spirit of God; that the life of the Church is sustained by that food He supplies which is Himself."

The hymns had been rehearsed by the congregation of St. Paul's Church and were sung with much heartiness. They were, in addition to the opening hymns, *Dear Lord and Father of Mankind*, the *Veni Creator*, and as a Communion hymn, the very effective words from the well-known Christmas carol of Phillips Brooks, *How Silently, How Silently, the Wondrous Gift is Given*. The service closed with the recessional hymns, *O God Our Help in Ages Past*, and *O Sion, Haste, Thy Mission High Fulfilling*.

The offering was devoted to the discretionary use of the Bishop of New Hampshire and as an offertory anthem the combined choirs sang from Mendelssohn's *St. Paul*, *Now We are Ambassadors in the Name of Christ*.

The Bishop started immediately on his duties by opening the sessions of the annual Convention of the diocese.

New Hampshire, under the leadership of Bishop Niles and Bishop Parker, has been blessed for more than fifty years with a singular warmth of relationship between bishop, clergy, and people, and it is particularly fortunate that the work is to be carried on by one who possesses in full measure those qualities of heart and personal sympathy which have long made work and life in the Church in New Hampshire strong in the appeal to loyalty of clergy and people alike. The Bishop was the recipient of many gifts, among them a ring designed and executed by Mr. Ralph Adams Cram and Mr. Arthur Kennard from some of the staff of St. Paul's Cathedral, Boston; a pectoral cross, Celtic in design, of silver, with an amethyst which was brought from Scotland, set in it, the gift of a friend; his episcopal vestments, the gift of members of St. John's Church, Waterbury; a fur coat, the gift of the Council of the Cathedral, Boston.

THE QUEEN OF MAY

When Faith is weak and pallid,
And Hope almost deceit,
And Charity a beggar girl
With lagging feet,
Who shall welcome in the May,
The brave sun, the glad day?
Who shall dance upon the green
(The green's a city square)?
And who shall wear a rosy wreath
To bind her golden hair?

Oh, some have set upon a throne
A straw-crowned queen,
And called her Social Justice,
The fairest ever seen,
And plucked the flowers of the soul,
Root and branch, a deadly dole,
To toss them where she passes—
(Oh, sad May Day!)

The queen shall trample on them
As she goes upon her way.

Who shall be a kind queen,
And wear upon her head
The souls of men, a coronet
Of blossoms white and red?
(But when she treads the city street
Stony hearts shall hurt her feet.)
Who shall turn the prison walls
To branching oak and elm,
And make of e'en the market place
A May Queen's realm?

Charity, bind up your hair,
Lead the merry measure!
Come greet the Spring, and dance and sing,
May's the time for pleasure!
Doff your rags of hodden gray,
Twine the cherry-bloom and may,
Join our revelling today
(Pavement for a sod)—
Come, we'll crown you Queen of May,
Beggard child of God!

HARRIET STORER FISK.

SECLUSION

'Tis joy to leave the busy world
For one brief space of time,
To enter, through the Convent gates,
A Peace and Love sublime!
Communing there, in faith and hope,
My joy is all-complete,
With Him who knows and understands
To bless my glad retreat.

'Tis joy to find in Nature's realm
Some lovely quiet place,
Where I may go to talk with God,
To ask His saving grace!
There's something in the sunlit fields,
And in the forests dim,
That makes my soul crave for its own
A lasting faith in Him

A. B. G.

A CAROL

Come no songs in time of gladness,
When the heart, up-sprung from sadness,
Knows that God will give the boon?
Is my song-time only night?
Where the notes to bless the light?
Here's a strain: *My Joy comes soon!*

'Tis a carol blithe resounding,
Hope of heart, the leaping, bounding
Trust in God to make life gay!
I have asked and God will give,
Asked the blessing, and I live
Waiting for God's Giving Day.

FLORENCE MARY BENNETT.

AROUND THE CLOCK

By Evelyn A. Cummins

M^{R.} BERTRAND RUSSELL has published a book called *The A. B. C. of Relativity*. Some critics say it is easy to understand, and some say not, which, at best, is rather bewildering and confusing to the ordinary person. Says *The Spectator*: "The man who is neither philosopher nor physicist can get little fun out of Einstein. He is told merely that the Snark is a Boojum after all." Which, perhaps, expresses it rather neatly. And, if you can't believe it, just try reading about relativity: that is, if you are an "ordinary person."

T^{HE} *London Star* recently carried an article by Phillip Gerarde on Mosul. In it he gave an explanation of the story of Jonah and the whale, as it is told by the people of Mosul today. He said that cities all over the world, and especially in the East, derive their names from certain characteristics or peculiarities attached to the spot, and that Nineveh (Semitic *Nunu*) was the selling place of large numbers of fish caught in the Tigris. Hence, the people say, the big fish which swallowed Jonah for three days was the city of Nineveh. Three days was the time it took for him to travel through the city to the place where, swallowed up in the crowded markets, he found refuge from his foes. Nineveh lay across the river from Mosul.

T^{HE} theatrical profession is as a rule very generous and kind hearted. In New York the company of *By The Way*, an English revue, gave on February 19th a special benefit performance for the officers and crew of the *Roosevelt*. Captain Fried, his officers, and some of the crew were there, and also a number of well known people. Jack Buchanan of *Charlot's Revue* took part, and Dennis King of *The Vagabond King*, and several others.

Several hundred artists gave a huge benefit that night for the same men, at the Hippodrome. It was, of course, a midnight performance. So many volunteered to appear that in some cases they were simply introduced to the audience, as there was not time enough for them to take part in the show. The performance was not over until 4 A.M.

These benefits are run off with a good deal of ceremony of various sorts and are most effective. These particular two cleared \$20,000 for the families of the men on the *Roosevelt*. A fine spirit all around!

T^{HE} *Journal of the American Medical Association* says that a class of students in medical history was recently asked to name the five greatest contributors to medical progress. Their choice showed Hippocrates, Claudius Galen, Harvey, Laënnec, Pasteur, Lister, Koch, and Osler to be the leaders. Then the editor of the English publication, the *Medical Press and Circular*, made his selection. His choice includes Hippocrates, Harvey, Sydenham, John Hunter, and Pasteur; and, as a second group, Jenner, Laënnec, Simpson or Morton, Lister, and Roentgen.

Now of course you all know who they were and what they did for us, but in case you might not happen to remember at the moment—Hippocrates is called "the Father of Medicine;" Galen was a great exponent of experimental research; Harvey discovered the circulation of the blood; Laënnec discovered auscultation and invented the stethoscope; Koch was a famous bacteriologist. Pasteur, Lister, and Osler every one knows. Sydenham urged observation of the patient; Hunter was a great anatomist; Simpson was a champion of anesthesia; Morton discovered the values of ether. Jenner and Roentgen likewise every one knows.

And here endeth the lesson.

I^N Japan, when asked what three men have exerted the greatest influence in the world, 400 out of 600 boys put Christ's name first; Buddha was next with 249 boys naming him, and Confucius was third with a count of 185.

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.

THE PROHIBITION CONTROVERSY

To the Editor of *The Living Church*:

I AM CURIOUS as to whether any of your readers can enlighten me as to two phases of the prohibition controversy. Recently I received the following:

"The Rt. Rev. C. Fiske:

"After reading your Harpers Magazine Article—I secured a petition of over 50 names (voters) And sent it to the Assemblyman—urging him to OPPOSE the 'Karl-Phelps beer referendum bill.'
"A priest of the Epis. Ch."

The questions I would like to ask are: (1) Why do nine out of ten correspondents of the violent Anti-Saloon League type write anonymously? I have had about 250 letters of appreciation and commendation of my article in *Harper's Magazine*, all from thoughtful persons and most of them from persons of position and influence, all signed. But whenever I receive letters of the other sort, they are almost always anonymous, usually scurrilous, in most cases illiterate. Why? I am sending this to you in the hope that my anonymous correspondent may be a subscriber to THE LIVING CHURCH and answer the question.

(2) Why do the violent prohibitionists oppose a bill designed to record the sentiment of a state on the present law? They give only two reasons—that such a referendum law is unconstitutional and that a vote under it is ineffective.

But—the New York law has the approval of so able a constitutional lawyer as Mr. Elihu Root. And, if the present federal law is ever to be modified by legal means, why should not the sentiment of the people of various sections be registered as to such a question of methods and morals? Are such men as my anonymous friend fearful that the vote would show a large majority in New York opposed to the present law? Let him take heart. In my own section the bootleggers are all prepared to throw in their support and their money to aid the Anti-Saloon League in registering a defeat for any change.

(Rt. Rev.) CHARLES FISKE,
Bishop of Central New York.

CEREMONIES OF THE MASS

To the Editor of *The Living Church*:

THE TONE of Fr. Pierce's letter, in your issue of the 24th instant, is very different from that of the article on which he comments; so different as almost to make it improper to take any notice thereof. His strictures are not diverse in kind. *Ab uno, disce omnes*.

Fr. Pierce declares it to be "quite wrong" to say that "the rubric requires both priest and people to say the Lord's Prayer" as it is now placed immediately after the Prayer of Consecration; and that the said prayer "is printed as if to be said by the celebrant alone." Nevertheless, the rubric still stands (Edition A, p. 6) which requires a common utterance of the Lord's Prayer "wheresoever it is used in Divine Service"; the mode of printing the prayer is the same in both Offices and Mass-rite; and the preamble to the said prayer in the Mass, viz., "And now, as our Saviour Christ hath taught us, let us say," stresses the common rule. The rhetorical flourish with which Dr. Adrian Fortescue saw fit to gloss over the incongruity of the position of the *Gloria in excelsis* in the Latin Mass-rite, does not invalidate Dom Cabrol's judgment concerning the liturgical propriety of so placing the said hymn.

Anent the "taking of the ablutions," let me quote a paragraph from a review that appeared in the *Church Times* (London), October 15, 1920:

"The taking of the ablutions by the celebrant immediately after Communion is a custom that grew up in the West during the Middle Ages. It is therefore emphatically not a custom of the whole Church, but only of a part. For the Prayer Book to go behind it is not only not *ultra vires*, but is rather to order something that has a stricter claim to be called Catholic."

Commenting on Provost Ball's declaration that "liturgical precedent, Eastern and Western, unanimously assigns the conclusion of the act of Communion, before the Post-Communion thanksgiving begins, as normally the proper point in the ser-

vice for the consumption of whatever remains of the Sacrament and for the consequent ablutions," Mr. Wm. J. Birkbeck (than whom no English scholar was more competent to bear witness of Oriental usage) declared:

"So far the Orthodox Eastern Church is concerned, neither of these statements will bear investigation. As a matter of fact what really takes place in the Eastern Liturgy is precisely the opposite. After the communion of the people the priest places the chalice (now containing the whole of what is left of both species of the Holy Sacrament) on the altar; and the deacon, after removing with the sponge the uespides (or unconsecrated particles of bread place on the paten at the beginning of the service in memory of the Mother of God and the various saints and members of the Church living and departed, on behalf of whom the Liturgy is offered) from the paten into the chalice, covers it with the veil. The priest then says the Post-Communion prayer of thanksgiving at the altar. He then goes to the Royal Doors and blesses the people, saying, 'O God save thy people, and bless thine inheritance,' and the choir sings the anthem, 'We Have Seen the True Light,' etc., during which the priest returns to the altar and after censuring the altar with three swings of the censer, gives the paten to the deacon to take to the Prothesis-table, and, after adoring, takes the chalice in his hands, and showing it to the people, says 'Blessed is our God, always, now, and ever, world without end,' and then, while the choir sing another Troparion, he takes the chalice to the Prothesis-table, and puts it down. Then follow some more prayers, occupying three whole pages of the Russian Service Book, consisting chiefly of a short Litany said by the deacon, the 'Let us go forth in peace' which corresponds with the Western *Ite missa est*; and the long 'Prayer behind the Ambo,' which the priest comes out into the nave to read. It is only after this that the deacon, if he has already communicated, returns to the Prothesis and consumes what remains of the Holy Sacrament, and takes the ablutions, the priest meanwhile distributing the Antidoron, or bringing the cross into the nave for the people to kiss. But supposing, as is most frequently the case on ordinary days, that the deacon has not made his communion, then the priest himself returns to the Prothesis and takes the ablutions, but not until after the whole service is over and the people gone.

"From this it will be clear that nothing is further from the 'liturgical instincts' of Orthodox Easterns than any theory that there is a violation of liturgical propriety in deferring the ablutions until after the blessing."

The Rev. F. E. Brightman, at the close of his English translation of the Liturgy of St. John Chrysostom, notes that "the rest of the particles remaining on the paten till after the communion, when they also are put into the chalice, and with the rest of the contents of the chalice, are consumed by the deacon after the Dismissal" (Italics mine).

Not easily got rid of is the evidence (concerning our usage in this matter) contained in the rubric, "When all have communicated, the priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth."

Finally, in reply to Fr. Pierce's question about the propriety of a Mass on Holy Saturday, perhaps I may be allowed to refer him to an article on that subject in your issue of January 24, 1925.

(Rev.) C. P. A. BURNETT.

New York, April 24th.

THE LORD'S PRAYER

To the Editor of *The Living Church*:

IN HIS LETTER printed in your issue of April 24th, the Rev. H. K. Pierce, commenting upon Fr. Burnett's article in THE LIVING CHURCH, of April 10th, says:

"Fr. Burnett is quite wrong in saying that 'in our recently revised Prayer Book the rubric requires both priest and people to say that Lord's Prayer.' There is no such rubric, and the Lord's Prayer is printed as if to be said by the celebrant alone."

It is true that the first rubric on page 61 of *The Revision of the Book of Common Prayer* does not explicitly require the people to say the Lord's Prayer with the priest; but the printing of the prayer is exactly the same, save for the omission of the Doxology, as on page 74, where the people are invited by the priest to say the Lord's Prayer with him.

And the omission of the Doxology is no indication that the prayer is intended for the priest alone; for in other places in the Prayer Book (e.g., in the Litany, page 31, not affected by the revision) the people are directed to say the shorter form of the Lord's Prayer with the minister.

But in settling a mooted question of usage like this, all that is pertinent should be considered; and there is another rubric, generally overlooked, that seems to me much to the point in this connection. In Morning Prayer, at page 5, both of the Prayer Book and of *The Revision*, occurs this rubric:

"¶ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service."

"Divine Service" is defined in the Century Dictionary, under the word "divine, a. and n." as: "the public worship of God; especially the stated or ordinary daily and Sunday worship; in the Roman Catholic and Anglican Churches, the hours, or the daily Morning and Evening Prayer, and the celebration of the Eucharist."

There is a somewhat similar term, the "Divine office," which properly designates (*ibid.*) "the stated service of daily prayer; the canonical hours." This should not be confused with "Divine Service," which, as shown above, is a general term for all public worship, including the Holy Communion.

The Lord's Prayer was, it is true, by old custom, said immediately before the Communion service by the priest alone, as a part of his preparation for the service. But it is, I believe, an accepted legal principle that a definite enactment by authority supersedes custom; and the rubrics in the Prayer Book, ordered by General Convention, are of the nature of legislative enactments. The rubric in Morning Prayer quoted above, therefore, by its language, plainly extends, in its force, beyond the service of Morning Prayer itself, and has the effect of making the Lord's Prayer at the beginning of the Communion service a part of that service, to be said by all the people. It seems to me, therefore, that Fr. Burnett is quite right in his main contention. (Rev.) T. W. HARRIS.

Tilton, N. H., April 27th.

THE CHURCH ARMY

To the Editor of *The Living Church*:

I AM GREATLY INTERESTED in the articles on Parochial Evangelism, by the Rev. Harry Lee Smith, in your issues of April 17th and 24th. I am a representative of the English Church Army, looking on and learning.

That there is a great urge towards sane evangelism in the Episcopal Church of America is evident on all sides. The formation at New Orleans last October of the Commission on Evangelism; the establishing of Schools of the Prophets at Bethlehem, Pa., and at Albany, N. Y.; the coming conferences of clergy in connection with the College of Preachers at Washington, D. C., where the subjects at the evening sessions include Evangelism in the Church; smaller conferences on similar lines being arranged at Fitchburg, Mass., and other centers; classes on Personal Evangelism held at Calvary Church, New York—are all healthy indications of a widespread movement to reach out to the non-worshipping folk.

The Rev. H. Lee Smith deploras, as all keen Churchmen do, the loss sustained by the Church when the Methodist Society was driven out. In England, that loss has been softened somewhat, by the raising up of that great body of full-time witnessing laymen and mission sisters known as the Church Army. The Church Army stands for all that the original Methodist Society stood for. We are convinced Churchmen, and are not in the Church because it is the best boat to preach from. The Church Army has for nearly half a century been growing up within the Church of England, and today we have nearly a thousand evangelists and mission sisters, serving the Church and specializing in evangelistic work; supplementing but never superseding the work of the priestly ministry.

Mr. Lee Smith recognizes the difficulty of combining in one individual the office of priest and prophet. Why should not the Protestant Episcopal Church of America have its own Church Army; its own trained, commissioned body of consecrated lay-evangelists, giving full-time service to the work of the Church? There are many laymen who, like myself, have not felt the call to Holy Orders, but who crave to be allowed to carry the Church's message to the outsider, to the non-worshipping folk. The Church Army gave me my chance, and for twenty-three years I have been happy in my vocation.

You will have, Sir, in this country for a brief visit this month, the veteran founder of the Church Army, Prebendary Wilson Carlile—a man in whom the fires of evangelism burn so unmistakably—a man whom our King George was pleased to honor in January last, investing him with the insignia of a Companion of Honor. He comes over, at the invitation of

Bishop Manning and others, hoping to arouse the Church laity to become yet more worthy witness-bearers, and also to enthrone priests to become themselves creators of an American Church Army.

We greatly hope that young priests, men of vision and passion and drive—priests who have the prophetic and evangelistic gift—will come and hear Dr. Carlile, and pick his brains and learn of his methods.

When the Protestant Episcopal Church puts evangelism in its proper place, she will then cease to be only sixth or seventh in strength amongst the Christian Churches of this great land.

(Capt.) B. FRANK MOUNTFORD,

Diocesan House, New York,
St. Mark's Day, 1926. Church Army.

"LOW SUNDAY"

To the Editor of *The Living Church*:

THE ORIGIN of the popular name for the First Sunday after Easter seems to have puzzled many. Fr. Burge, in his letter in *THE LIVING CHURCH* of April 24th, gives a quite common explanation—that it is called "Low Sunday" because it is "low in comparison with Easter Day, though really a very high day." I recall a reference to the name some years ago in one of the New York papers, in which it was explained that the Sunday was so called because *the music of Easter Day services was sung an octave lower than on the preceding Sunday!*

A more reasonable explanation of the name would seem to be found in the name *Clausum Paschae* or *Pascha Clausum*, i.e., the close of the Easter Octave. This being translated into English was rendered "Close Sunday," and later became corrupted to "Low Sunday." It seems to have no parallel in other languages, and to be peculiar to English liturgical language. In the Latin rite the name of the Sunday is *Dominica in Albis*, from the white garments formerly worn until that day by those baptized on Easter even. This custom is referred to in the Vesper Hymn *Ad caenam Agni providi* (English Hymnal 125):

"The Lamb's high banquet we await
In snow-white robes of royal state."

There would seem to be little to recommend the inclusion of the name "Low Sunday" in the Prayer Book. Possibly an attempt might be made to introduce a new term, "High Sunday," as Fr. Burge suggests, but such attempts are seldom successful. The liturgical terminology of the Church is a gradual growth in most cases. And, moreover, we should then be forced to explain how *high* the Sunday ranks in comparison with Easter.

(Rev.) ARTHUR A. BESSEY.

Richford, Vt., April 27th.

"EVERMORE"

To the Editor of *The Living Church*:

THE READING of the Rev. H. D. Bull's most interesting letter in your issue of the 24th was like sounding the knell to all hope of ever having an intelligent name for the Church. The same views, expressions, arguments, feelings of the dear departed of 1861 ring familiar and are still with us in 1926, and doubtless will be in 1996. Our fathers ate wild grapes and the teeth of the children are set on edge. We may cry, "How long, O Lord, how long," and unlike the raven the response will be, "Evermore."

CLEMENT J. STOTT.

Chicago, Ill., April 27th.

RUSSIAN BIBLE TRACTS

To the Editor of *The Living Church*:

IT MAY INTEREST some of the clergy who have contacts with the Slavs in America to know that the Pastor Russell, now the Judge Rutherford, group are circulating their literature widely in Russian tracts. Another name used is the International Bible Students Association. Where there is solid Biblical knowledge the results are trifling, but quite a number in this section are demoralized by the material circulated in their own tongue.

(Rev.) E. D. KIZER.

Church of the Atonement, Carnegie, Pa.

FIGHT like a good soldier; and if sometimes thou fallest through frailty, rise up again with greater strength than before, trusting in my fuller grace, and guard thee much beforehand against vain complacency and pride.—*Thomas à Kempis.*

WE MAY walk in the midst of this world of His, not thereby shut out from Him, but seeing Him on all sides. Yet beauty is not religion, but it tells of religion. It speaks of God.

—Rawlinson.

LITERARY

ST. BASIL'S WORKS

THE ASCETIC WORKS OF SAINT BASIL. Translated into English with Introduction and Notes by W. K. L. Clarke, D.D. (Translations of Christian Literature, Series I, Greek Texts). S. P. C. K., London.

This work of Dr. Clarke is valuable not only for the excellent translation of the text, which he now puts at the disposal of English readers, but also for the extremely good notes which his work includes. The personality of Saint Basil, as shown by his ascetical treatises, is one of tremendous charm despite the rigor of the ideal he practiced. As is often the case with those whose religious vocation designates for them an ideal of great difficulty, his experience brought about a sympathetic and penetrating insight into the problems which afflict the ordinary man. The Introduction (pp. 1-53) is of supreme value. The painstaking care with which Doctor Clarke has examined every matter pertinent to Saint Basil's authorship, style, use of Biblical quotations, and the like, is here evidenced in the brief compass of his findings. There is much of real novelty that he has presented in Section VIII, among which might be mentioned particularly the pages on Confession of Sin (pp. 46-52). One of the problems which confronted the students of early Church polity—the relation between the "charismatic" and ordained ministry—receives much illumination from Doctor Clarke's investigations in these pages.

It would be highly interesting to compare Saint Basil with Aphraates, whose evidence on Mesopotamian monasticism in the middle of the Fourth Century has never received adequate study. The content and style of the latter's homilies might well be compared with these treatises of Saint Basil, for they are so much alike in subject matter and aim, it may yet be shown that Saint Basil drew much from Mesopotamian monasticism as well as from the Egyptian type. Doctor Clarke's book is to be of solid and permanent value for all students of Christianity. Religious houses preëminently will find it a useful volume, for public as well as private reading.

SERMONS AND ADDRESSES

BRITISH PREACHERS: The Men and their Message. 1926 Series. Edited by Sir James Marchant, K.B.E., LL.D. New York: Revell. \$1.75.

The first volume of selected sermons of British preachers was, to us, a disappointing book. The preachers selected were almost wholly Non-conformists and their sermons were for the most part in the language of a past generation and expressing an evangelistic fervor which seemed utterly oblivious of any of the modern difficulties of belief. The present volume is much better. The clergy of the Church of England have a larger representation in its pages and the book is better balanced.

If one were to criticize the sermons (and that is an ungracious task, since it is hard to judge of their effectiveness by the printed page), the criticism of the sermons by our clergy would be that they are largely concerned with instruction and are too little touched with emotion. The sermons of the Non-conformist preachers, on the other hand, have abundance of unction, but comparatively little thought.

There are exceptions, of course. A sermon by Dr. J. Estlin Carpenter and another by the Rev. Arthur J. Gossip are thoughtful and appealing. The two best sermons in the book are by Churchmen, one by the Rev. H. R. L. Sheppard on The Test of Faith, and one by the Rev. G. A. Studdert Kennedy on Reaction and Revolt. They are models of what modern preaching ought to be, frank, free, bold, straight-forward, natural, and simple, earnest speaking by an earnest man for earnest people.

THE CHURCH AND THE NEW AGE: *Official Report of the Ninth Australian Church Congress*: Held at Melbourne, May 3 to 13, 1925. Published by the Congress Committee, Diocesan Registry, Melbourne.

The reviewer confesses himself most agreeably surprised at the high general value of the addresses contained in this volume. They show that the Australian Churchmen are keeping in effective touch with the progress of modern thought, and with current problems, while retaining a deep loyalty to the Church and growing appreciation of those things for which the Anglo-Catholic movement stands.

The addresses cover a wide field—Religious Education, The Bible and Modern Scholarship; Public Worship; New Science and the Old Religion; The Unity of Christendom (a bit mixed); Ministries of the Church; Christianity and Public Life; Operations of Grace; etc., concluding with three on Prayer; and several on The Call to Service.

The addresses must have made a great impression, and make for aggressive Christianity controlled by firm allegiance to the Church's faith and order.

F. J. H.

APOLOGETICS

THE AIM OF JESUS CHRIST. *A Critical Inquiry for the General Reader*. By William Forbes Cooley, Ph.D., Instructor in Philosophy in Columbia University. New York: The Macmillan Co. \$2.00.

The only believers in historical Christianity to whom this book can appeal or have value, are those whose apologetical work requires them to study first-hand the "Liberalism" of which Adolf Harnack is the chief protagonist.

The Christ whose aim is considered is a modern creation, developed partly by dismissing all New Testament data except those contained in the synoptic Gospels, and partly by eliminating from these Gospels their supernatural elements by naturalistic interpretation. The result is a body of conclusions from which the more determinative and essential truths of historical Christianity are largely excluded.

F. J. H.

THE KEY TO FAITH. By M. O. Gershenson. Authorized translation from the Russian by Herman Frank. New York: The Macmillan Co. \$1.50.

This writer is a Russian Jew, profoundly at issue with modern culture and alive to the limitations of scientific truth-seeking. He regards the people of Israel as chosen and put to school for the subsequent teaching of mankind in religious faith. The key to faith lies in conformity of the will of the individual, and of society, to the will that declares itself in the Cosmos at large—of God. But it is not wholly clear whether he regards God as more than a personification of the control that manifests itself in the Cosmos. Science loses itself in particular specialties. Religion alone makes the human consciousness cosmically open. Human sufferings and struggles are due to collision with the Cosmic will, and the goal towards which man should advance is conformity and consequent peace.

F. J. H.

THE INESCAPABLE CHRIST. By Walter Russell Bowie, rector of Grace Church, New York City. New York: Charles Scribner's Sons. \$1.50.

Within its rather extreme limits, and in its positive aspects, so far as they go, this book contains many helpful arguments and considerations, well expressed.

Its limitations, due no doubt to the constituency which it is designed to help, seriously reduce its value as a satisfactory answer to the question involved in its title—the question as to why Christ is "inescapable." Dr. Bowie describes various lines along which He is practically perceived to be so, but by confining his attention to the human, ethical, and social aspects of Christ, and to what He calls the religion of Christ in His own relation as man to His heavenly Father, he leaves the wonder of His abiding inescapability unexplained.

What he describes are indeed manifestations of Christ's continued influence. But, of course, it is the divine in Christ—the fact that He is God incarnate, and the supernatural aspects in general of His Person—that alone explain the perpetual absoluteness of the pressure that the Lord continues to bring upon the souls of men. Dr. Bowie's reserve in this direction is liable to give serious negative impressions. And these impressions are liable to be intensified by occasional ill-considered antitheses in which creed and sacrament appear to be very lightly regarded.

F. J. H.

TO LOVE ABUNDANTLY is to live abundantly, and to love forever is to live forever. You will find as you look back upon your life that the moments that stand out, the moments when you really lived, are the moments when you have done things in a spirit of love.—Henry Drummond.

Church Calendar



MAY

IF WE WANT to be real in our prayers we must practise. Prayer, like everything else, must be polished with elbow-grease.—*Walter F. Carey.*

9. Fifth (Rogation) Sunday after Easter.
- 10, 11, 12. Rogation Days.
13. Thursday. Ascension Day.
16. Sunday after Ascension Day.
23. Whitsunday.
24. Monday. Whitsun Monday.
25. Tuesday. Whitsun Tuesday.
- 26, 28, 29. Ember Days.
30. Trinity Sunday.
31. Monday.

KALENDAR OF COMING EVENTS

MAY

9. Conventions of Atlanta and Montana.
10. Convention of Harrisburg.
11. Conventions of Delaware and New York.
12. Conventions of Western North Carolina, and Springfield.
13. Meeting of departments of National Council, Racine, Wis.
14. Meeting of National Council, Racine, Wis.
- 14-16. Episcopal Young People's Association, Province of Midwest, Milwaukee, Wis.
16. Convocation of North Dakota.
18. Conventions of Bethlehem, Central New York, Connecticut (election of Bishop Coadjutor), Long Island, Maine, Newark, New Hampshire, Ohio, Rhode Island, Southwestern Virginia, Western New York.
19. Conventions of Michigan, Vermont, Virginia, Western Massachusetts.
- 22-26. National Conference on Social Service, Cleveland, Ohio.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SUNDAY AFTER ASCENSION

Calvary Church, Golden, Colo.
Christ Church, Elizabeth, N. J.
St. Luke's Church, Forest Hills, N. Y.
St. Mary's Convent, Peekskill, N. Y.

APPOINTMENTS ACCEPTED

BENTLEY, Rev. CYRIL E., executive secretary of the Diocese of Atlanta; to be rector of Christ Church, Macon, Ga., June 1st.

DORRANCE, Rev. SAMUEL M., vicar of the Church of the Holy Trinity, St. James' Parish, New York City; to be rector of St. Ann's Church, Brooklyn, N. Y., September 1st.

MCKIM, Rev. JOHN COLE, of Koriyama, Japan; priest-in-charge of the Hirosaki field, including Hirosaki, all of the Aomori prefecture except Hachinohe, with Odate and Noshiro in Akita prefecture, Missionary District of Tohoku, Japan.

PARDUE, Rev. AUSTIN E., formerly of the Chicago City Mission, 211 South Ashland Blvd., Chicago, Ill.; rector of Lawrence Hall for Boys, 4833 North Francisco Ave., Chicago, Ill.

POST, Ven. HARRY A., archdeacon of Coudersport, Pa.; to be rector of Emmanuel Church, Corry, and missions at Union City and Waterford (Diocese of Erie), Pa.

RAWSON, Rev. SPENCER, assistant at St. Stephen's Church, St. Louis, Mo.; to be rector.

STARK, Rev. DUDLEY S., rector of St. Mark's Church, Mauch Chunk, Pa.; to be vicar of the Church of the Holy Trinity, St. James' Parish, New York City, September 1st.

VAN ELDEN, Rev. ANTHONY G., formerly rector of St. Philip's Church, Joplin, Mo.; rector of Trinity Church, El Dorado, Kans.

WILLIAMS, Rev. THOMAS J., curate of St. Luke's Chapel, Trinity Parish, New York City, until June 1st; rector of All Saints' Church, Sterling, Colo., September.

RESIGNATIONS

MIZNER, Rev. HENRY WATSON, as rector of St. Stephen's Church, St. Louis, Mo., June 1st.

SKINNER, Rev. F. N., as priest-in-charge of St. John's, John's Island, and Trinity, Edisto Island, S. C., July 1st.

CORRECT ADDRESS

HAYDEN, Rev. CHARLES A., 620 South Second St., Springfield, Ill.

DEGREES CONFERRED

JOHNS HOPKINS UNIVERSITY—Doctor of Philosophy upon the Rev. ROBERT W. ANDREWS, of Tochigi, Japan.

ORDINATIONS

DEACON

ARKANSAS—Mr. DAVID JONES was ordained to the diaconate on April 28th at St. Luke's Church, Hot Springs, Ark., by the Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese. The Rev. Louis Tucker, D.D., preached the sermon and the Rev. John T. Foster presented the candidate.

The Rev. Mr. Jones was educated at the DuBose Training School, Sewanee, during the past three years, after service in the Navy for some years. He has been placed by the Bishop in charge of the missions at Mena and Foreman. Mr. and Mrs. Jones have their home at Mena, though the congregation are taking steps at Foreman to build a rectory.

DIED

ALLEN—Entered into rest eternal, at her home, 224 Lorraine Ave., Upper Montclair, N. J., on Thursday, April 22, 1926, LOUISA BENEDICT, daughter of the late Theodore and Catherine Reed ALLEN, and sister of the Rev. Sturges Allen, O.H.C. Interment was at Hyde Park, N. Y.

GUION—Entered into rest at her late residence, 14 Fifth Avenue, New York, April 18, 1926, ELIZABETH, daughter of the late Covington and Elizabeth Braine GUION. Funeral services were held at the Church of St. Mary the Virgin, West 46th Street. Interment was at St. John's Churchyard, Stockport, N. Y.

"But when the morning was now come Jesus stood on the shore."

MEMORIAL

Elizabeth Stewart Smith

AN APPRECIATION

On Wednesday, April 7th of the present year of Grace, Miss ELIZABETH STEWART SMITH, one of the charter members of St. Mary's Parish, Ardmore, Pa., entered into Life Eternal. She was full of years, and every year was rich in fruitful works, until the arrival of the period of her complete disability during the last five years of her earthly life. For the space of fifty years she was a Sunday school teacher, first in the parish of the

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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.

Church of the Redeemer, Bryn Mawr, Pa., and later in that of St. Mary's, Ardmore. Prior to the introduction of boy choirs in these two parishes, she sang in their mixed choirs. She was an active member for many years of the principal woman's organizations of St. Mary's parish, and of its mission to the people living along Mill Creek, besides being always profoundly interested in all the greater general work of the Church at large.

Gradually failing in health she finally became an invalid about five years ago, from which illness she never recovered, and during all these years of steady continual physical failure her interest in all good works never diminished. She was a devoted sister, a person of rare good sense, and of great moral character, ever amiable and gracious, and of a serene and tranquil temper; and even through the five long years of her inactivity her faith never failed, nor did her sunny cheerfulness ever diminish.

Grant her, O Lord, eternal rest,
And may light perpetual shine upon her!

POSITIONS OFFERED

CLERICAL

CATHOLIC CLERGYMAN FOR JULY, August, and September, at St. Stephen's, Coconut Grove, Miami, Florida. Rooms at rectory. Car fare to and from destination, also stipend. REV. BENJ. SOBER, Rector.

FOR GRACE CHURCH, OAK PARK, ILL. Wanted: An experienced assistant between thirty and forty-five years of age. Familiar with the Christian Nurture Course. Stipend \$3500. Apply with references to REV. F. R. GODOLPHIN, 924 Lake Street, Oak Park, Ill.

PRIEST WANTED—FOR JULY AND August to supply in a city Catholic parish. Must be able to sing Mass and familiar with the Western Use. Duties light. \$100 per month and room. Address: PASTOR, Box 590, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—A GENTLEWOMAN TO CARE for the boys' department in an orphanage. Apply CHURCH HOME, Memphis, Tenn.

POSITIONS WANTED

CLERICAL

CATHOLIC, PRIESTED FOURTEEN YEARS, ninth year present parish, desires change. House and reasonable stipend. Address Box 587, THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST IN HEALTH, available for duty, four to six weeks—summer. Address SUMMER SUPPLY-575, LIVING CHURCH, Milwaukee, Wis.

MEXICAN PRIEST, NOW ABROAD wishes position as teacher in an Episcopal school. Prefers southern town where he can supply in both languages. Address Box 592, LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE DURING JULY AND August; thirty-seven, university doctorate, reputed good preacher, desires Sunday supply near New York. Would consider summer duty near coast or mountains. Address E-579, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED. NO SLACKER. Graduate preacher. Wants parish—also open to vacation duty, June 1st. Box-578, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, DESIRES DUTY DURING month of July or August. House and remuneration. Box 594, THE LIVING CHURCH, Milwaukee, Wis.

SUMMER DUTY, FIVE TO TEN WEEKS. East, near water and Catholic, preferred. House and remuneration. Address Box 586, THE LIVING CHURCH, Milwaukee, Wis.

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

WANTED—BY PRIEST, PERMANENT work, or summer duty, or both. Neighborhood of New York City. Best references, exceptional preacher. Address Box 591, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

NURSERY GOVERNESS FOR SUMMER months in Wisconsin or Michigan. Churchwoman highly recommends young woman. Kindergartner. Swimming instructor. Extensive references given and required. Address Box-582, LIVING CHURCH, Milwaukee, Wis.

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

POSITION WANTED—BY WOMAN OF culture as companion for children in their home while parents travel, or will take such children into my home. Would accept position as hostess in boarding school or club. Mrs. W. H. HUNN, 1638 Wisconsin St., Racine, Wis.

WANTED—FOR JULY AND AUGUST—east or middle-west. Linen room work in institution, experienced. Address Box-588, care of THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

VESTMENTS

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address Miss M. C. ANDOLIN (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

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.

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.

SISTERS OF THE HOLY NATIVITY

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

RELIGIOUS

THE SISTERS OF THE TABERNACLE would welcome as visitors women who are interested in the Religious Life and are desirous of learning more of it, or who wish to test their vocation. Address THE REV. MOTHER, St. Saviour's Convent, Carson St. and Sylvan Ave., Bridgeport, Conn.; or THE SISTER-IN-CHARGE, St. Gabriel's Convent, 636 McCallie Ave., Chattanooga, Tenn.

TRAVEL

S. T. GEORGE'S EXCURSION TO EUROPE, sailing July 9th. Low round trip rates. THOMPSON TRAVEL BUREAU, Saginaw, Mich.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOS-pital, 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.

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

Cragsmoor, New York

SMALL BOARDING HOUSE OPEN FROM June 15th. Table board. Near Episcopal church. For particulars apply "THE PINES," Box 125, Cragsmoor, Ulster Co., New York.

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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. Five sitting rooms and roof. Terms \$6 per week including meals. Apply to the Sisters IN CHARGE.

APPEALS

EVERY CONTRIBUTOR TO THE JUBILEE Fund will be remembered in the requiem prayers for "brethren, kinsfolk, and benefactors of our diocese." Even a small gift will be a memorial for your own faithful departed. Will you help us raise this fund? THE JUBILEE FUND COMMITTEE, 917 Church Street, Marinette, Wis.

PLEASE HELP ME BUILD SECOND BED-room, enlarge tiny kitchen in small rectory of mission parish. No local help possible. A friend promises \$400 when needed balance \$350 is raised. Don't let me lose this. Rev. H. C. BOISSIER, St. Luke's Church, Cedar Falls, Iowa.

RELIGIOUS CONFERENCES

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

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. Frizell, 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
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CRAGSMOOR, SHWAGUNK MOUNTAINS, N. Y. Altitude 1,800 ft. Furnished cottage, all conveniences. Seven bed rooms, open fire places, three acres of land. Near P. E. Church, daily celebration. \$500 per season. For further information apply Mrs. E. C. CLAY, Maple Lawn Inn, Chestnut Hill, Philadelphia, Pa.

LAKE CHAMPLAIN—HOUSEKEEPING camps for rent, furnished, in restricted colony of congenial families; rentals \$220 to \$425. Sand beach, spring water, beautiful views and perfect seclusion. A-1 references required. Address, C. H. EASTON, Box 1, Scarborough, New York.

UPPER NEMAUBIN—EIGHT ROOM COT-tage, two acres, garage, garden; modern conveniences. MISS HAZELTON, Route 2, Nashotah, Wis.

FOR SALE

A SET OF ANTE NICENE LIBRARY, published by T. & T. Clarke, Edinburgh, 1872. 24 vols., cloth. Address Box 589, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE AT A BARGAIN, MASON AND Hamlin reed and pedal organ, electric blower, six stops on great organ, six stops on swell organ, two pedal stops, four couplers, good condition. Trenton, N. J. Address Box 593, THE LIVING CHURCH, Milwaukee, Wis.

LOG CABIN IN THE ADIRONDACKS, three miles from Elizabethtown; suitable for a camp as well as private family. For particulars address MISS FLORENCE E. STEWARD, 628 Greenwood Ave., Trenton, N. J.

FOR SALE OR RENT

CASTINE, MAINE. TEN ROOMS, FUR-nished, bath, electricity, open fire, furnace, garage. Sale price \$4,000; rent \$350. Miss HUNT, Castine, Maine.

CHURCH SERVICES

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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.

New York

Cathedral of All Saints, Albany

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

New York City

Cathedral of St. John the Divine,
New York

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

Church of the Incarnation, New York

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

RADIO BROADCASTS

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

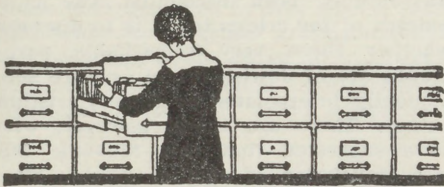
WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

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

WTAQ, Eau Claire, Wis., 254 meters. Ser-vices from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. time.

THE BISHOP of London, who is coming to see us in the autumn, has a new motor car, a present from his diocese, replacing a car that had been in use for sixteen years. Rocky Mountain Fords take note. The new car's first trip was to Buckingham Palace, where the Bishop of London preached to the King and Queen, and their Majesties saw and admired the new car. Granted all this is not news, but isn't it pleasant!

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. 1140 Columbus Ave., Boston, Mass.

A New Theory of Creation. By William Newton Benson. Price \$1.50 net.

Poems for Children. By George Corbin Perine. Price \$1.00.

A Sympathetic Medium: A Family Chronicle. By Robina Sharpe Tucker. Price \$2.00 net.

The Seminole's Swan Song. By J. Stokes Salley. Price \$1.50 net.

Evangelical Publishing House. 1903-1923 Woodland Ave., Cleveland, Ohio.

A Pioneer Family of the West. By Asa Appleton Abbott, senior canon of Trinity Cathedral, Cleveland, Ohio.

The Four Seas Company. 454 Stuart St., Boston, Mass.

What Laymen Want. By Edward Tenney Brewster. Price \$1.25.

Funk & Wagnalls Co. 354 Fourth Ave., New York, City.

The Yarn of a Yankee Privateer. Edited by Nathaniel Hawthorne. Introduction by Clifford Smyth. Price \$2.00 net.

Grace Dieu Press. Merrill, Wis.

Princess, Pauper, and Penitent. The Dear Saint of Holy Church, Elizabeth of Hungary (1207-1231). Price \$2.00.

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

National Resurrection. A Plea for Disillusionment. By Eustace Dudley, B.A., Oxon. Preface by Arthur Hungerford Pollen. Price \$1.40.

A Guide to the Epistles of Saint Paul. By Herbert Newell Bates, M.A., canon of Carlisle and formerly fellow of St. Mary Magdalen College, Oxford. Price \$1.75.

The Platonic Tradition in English Religious Thought. The Hulsean Lectures at Cambridge 1925-1926. By William Ralph Inge, C.V.O., D.D., dean of St. Paul's; Hon. D.D. Aberdeen; Hon. D. Litt. Durham and Sheffield; Hon. LL.D. Edinburgh, fellow of the British Academy, Hon. fellow of King's and Jesus Colleges, Cambridge, and Hertford College, Oxford. Price \$1.40.

The Macmillan Co. 60 Fifth Ave., New York City.

The Child on His Knees. By Mary Dixon Thayer. Price \$1.25.

Meditations on Various Aspects of the Spiritual Life. By Sadhu Sundar Singh, author of *At the Master's Feet, Reality and Religion, The Search after Reality*, etc.

The Self and Its World. By George Arthur Wilson, professor of Philosophy, Syracuse University. Price \$2.20.

Five Minutes Daily with Luther. Daily Lessons from the Writings of Martin Luther. By John Theodore Mueller, professor of Systematic Theology, Concordia Theological Seminary, St. Louis, Mo. Price \$2.50.

University of North Carolina Press. Chapel Hill, N. C.

Some Cycles of Cathay. By William Allen White. Price \$1.50.

L. C. Page & Co. Boston, Mass.

Penelope in California. By Dorothea Castelhun, author of *Penelope's Problems*, etc. Illustrated by Elizabeth R. Withington. Price \$1.90.

Princeton University. Princeton, N. J.

Man and His Fellows. By Ernest M. Hopkins. Lectures on the Henry Le Barre Jayne Foundation. Price \$1.50.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York City. American Agents.

Faith and Truth. A Short Study of Some Problems in Philosophy and Theology. By F. H. Brabant, M.A., fellow and chaplain of Wadham College, Oxford; examining chaplain to the Bishop of Lichfield, and Percy Hartill, M.A., vice-principal of Lichfield Theological College, Fereday fellow of St. John's College, Oxford.

PAPER-COVERED BOOKS

Columbia University.

Longmans, Green & Co. 55 Fifth Ave., New York City. Agents.

Joseph Chamberlain and English Social Politics. By E. E. Gulley, Ph.D., Columbia University. Studies in History, Economics and Public Law.

From Captain Mountford, Church Army. Diocesan House, 416 Lafayette St., New York City.

The Church Army Blue Book. A Record of Work for God and His Poor from July 1, 1924, to June 30, 1925, being the forty-third Annual Report.

ALMANACS

The Catholic Telegraph. P. O. Box 420, Cincinnati, Ohio.

The Catholic Telegraph Almanac and Directory, 1926.

BULLETINS

Carnegie Endowment for International Peace. Division of Intercourse and Education. 405 West 117th St., New York, N. Y.

Annual Report of the Director for the Year 1925.

St. Mary's Home for Children. 2822 Jackson Blvd., Chicago, Ill.

Report of St. Mary's Home for Children, 1925.

PAMPHLETS

Longmans, Green & Co. 55 Fifth Ave., New York City.

My Prayer Book for Women and Girls. With an Introduction by the Archbishop of Canterbury. Price 20 cts.

YEAR BOOKS

St. John's Parish. Knoxville, Tenn.

Year Book of St. John's Parish, Knoxville, Tennessee, for 1925.

PLANS FOR GAMBIER CONFERENCE

GAMBIER, OHIO—The Gambier Summer Conference for Church Workers will open its fifth year, June 28th to July 10th. Through the kindness and courtesy of the president and trustees of Kenyon College, the buildings and beautiful campus are turned over to the members of the Conference.

The Rev. John R. Stalker, dean of the Conference, offers a program that promises to be equal to the high standard of the previous years. Dr. J. S. Moore of Western Reserve University, whose courses have been so popular in the past will again appear on the faculty. Courses for Church school workers will be in the able hands of Miss Florence Powell, the Rev. Charles C. Jatho, the Rev. Canon Mallet, Deaconess D. J. King, and Miss Virginia Zimmerman.

Those who are interested in social ser-

vice will be glad to hear that the Rev. W. B. Spofford, managing editor of the *Witness*, has consented to give two weeks at Gambier. Miss Boynton will also give courses in Social Service.

At the last Conference there were a number of requests for a course in Church Music. The dean of the faculty feels he is indeed fortunate in securing for this important course the Rev. Louis E. Daniels. Mr. Daniels has been deeply interested in Church music and has made a careful study of it for many years.

The Rev. Wm. F. Peirce, president of Kenyon College, will speak on Religious Conditions in Spain and France. The Bible Class lectures will be given by the Rev. K. B. O'Farrell, of Emmanuel Church, Cleveland, and the Rev. Stephen Keeler of St. Paul's Church, Akron. The Rev. Charles B. Hedrick of the Berkeley Divinity School will give a course for the clergy, the subject to be announced later. The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, will give a course on Evangelism, and Mr. Lewis B. Franklin, vice-president of the National Council, will give a course for clergy, the subject to be announced later. The Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of Southern Ohio, chaplain of the Conference, will give a course on Personal Religion.

The courses in Pageantry offered from year to year have always been well attended. There has been an ever increasing interest throughout the whole Church in the subject of religious drama and pageantry, and the executive committee of the Conference have sought to meet this interest, and fill a long felt want by establishing, in conjunction with the Conference, a pageantry school. This school will be under the supervision of the Rev. Morton Stone, who is already well known to many in the Church for his ability in the field of pageantry and religious drama. Mr. Stone is not yet ready to announce his faculty, but he gives the following outline of the courses:

(1) Liturgical Pageantry. The principles and practice of dramatic services, and mystery plays, to be held in church. The church as a stage. Vestments as costumes. As a public demonstration the service of Evening Prayer will be dramatized in the chapel, as a liturgical pageant of the Mystic Way.

(2) Educational Dramatics. This course deals with the work possible in the Church school, not only in dramatizing the stories from Christian Nurture, but treating of the dramatic method as a means of education.

(3) Acting and Dramatic Technique. A laboratory course, in which students, under competent direction will rehearse the ceremonial acting of the liturgical pageant to be presented, the mystery play, and out-of-door pageant. Walking, gesture, pantomime, and the use of the voice will receive attention.

It is hoped that parishes all over the country will see the importance of this new venture, and will send delegates to the school who will give most of their time to the work. A person who enrolls in this department of the Conference will be permitted to take one course in the general Conference. Members of the general Conference are permitted to take one course in the Pageantry School.

It has been found necessary to limit the number of enrolments in the girls' section of the Young People's Conference. The registration fee (\$5.00) may be sent to the Rev. Harold F. Hohly, 277 E. Long Street, Columbus, Ohio.

THE CHURCH in Brazil recently organized a Brazilian Missionary Society whose first work will be among the Indians of the interior.

England Enthusiastic Over "World Call to the Church"

Prominent Catholic Layman Dies— Festival of St. Magnus the Martyr —A Josephus Manuscript

The Living Church News Bureau
London, April 16, 1926

ENTHUSIASM IS NOT TO BE ALLOWED to wane in the matter of the World Call to the Church. The good "send-off" in London at St. Paul's tide is being followed up in practically every diocese of England and Wales. Diocesan missionary councils have met, very often with the diocesan bishop in the chair, to take counsel together with the delegates how best to make known the "call." Delegates are joining the panels of speakers who will visit the rural deaneries and the parishes, and are preparing themselves by group study, or schools, or retreats, for the presentation of the four Reports. In not a few dioceses such trained speakers will be solemnly commissioned by the diocesan in the Cathedral to go forth as bishop's messengers. The Reports are reaching a wide public. Already over twelve thousand sets have been ordered, and the demand continues. There is a sense everywhere that Church-people must read, study, and ponder the message that the Church gives, when for the first time it speaks with authority about its work overseas. The authority of the Church is certainly behind the Reports. The Church Assembly and the Lower Houses of Canterbury and York have all endorsed the World Call in emphatic terms, while the diocesan bishops are in a large number of cases calling the clergy to sacred synods at which the World Call will be presented. Such synods have already been held in Sheffield, Birmingham, Chichester, and Salisbury, and will shortly be held in Ely, Rochester, Canterbury, Lincoln, St. Albans, Llandaff, Wakefield, Manchester, Peterborough, and in others. In other dioceses the archdeacons are delivering the World Call in their charges, or, where representative gatherings are being held on the model of Westminster, the bishops are writing to their clergy expressing a strong wish that each one should be present.

CATHOLIC LAYMAN DIES

The death, last Sunday, of Henry William Hill, at the age of seventy-five, removes an outstanding personality from our midst. He was, indeed, one of the most notable laymen of the Catholic revival in this country for almost fifty years, and it will be hard to find one who will worthily fill the place that he occupied with such courage, devotion, and enthusiasm.

Mr. Hill's connection with the English Church Union is well-known, and dates from its very early days. It was not until 1899, however, that he relinquished a business career in order to devote himself unreservedly to the service of the Church. His work for the E.C.U. will not soon be forgotten—no man could have more thoroughly identified himself with the Society which he served than did he. All members of the Council of the E.C.U., will testify to the debt of gratitude which the Union and its branches owe to its late General Secretary.

It may be remembered that Mr. Hill retired from the E.C.U. secretaryship some

four or five years ago, and was succeeded in that office by the Rev. Arnold Pinchard. He still retained, however, an active interest in all that concerned the Union, being elected a vice-president. His advice and counsel were ever at the disposal of the Council, and up to within six weeks of his death he was consulted on an important matter. May he rest in peace!

A PATRONAL FESTIVAL

This morning (Friday) will be celebrated, probably for the first time since the Reformation, a patronal festival at the Church of St. Magnus the Martyr, London Bridge. Solemn Eucharist will be sung, at which Prebendary H. F. B. Mackay will preach. Tomorrow (Saturday), after solemn vespers of St. Magnus, the rector, the Rev. H. J. Fynes-Clinton, will give an account of the life of the saint.

The holding of this festival has been made possible because of a decision of the Bishop of London that, in view of the uncertainty as to the identity of the St. Magnus to whom the church was originally dedicated, henceforth the principal patron shall be held to be the Martyr Magnus, Earl of Orkney. This decision is in accordance with the strong tradition that St. Magnus of Orkney is the patron, although the first mention of the church in 1067, before his martyrdom, shows that it was originally dedicated to another Magnus, hitherto undiscovered.

It must be considered probable from the facts that in 1067 the church is distinguished as a "stone church," and thus one of eminence among others; that it stood in the important position near the head of the Roman bridge, just below the Forum, and in a densely populated part of the city; and, from its dedication to an early Roman martyr, that the church was founded by St. Augustine or St. Mellitus, or even in Romano-British times. It stands on a site held sacred probably for at least a thousand years, once guardian of the bridge and gate of London, and thus witness of so large a part of English history—facts which may seem to be of weight against the threat of demolition, for St. Magnus' is among the number of city churches considered by some to be "unwanted."

A NEW JOSEPHUS MANUSCRIPT

Great interest has been aroused by the publication of the first number of the *Diocese of Liverpool Review*, owing to the printing in its pages of Dr. Vacher Burch's disclosure of the contents of the new Josephus Manuscript, and of its surpassing significance. The extent of the interest aroused by the article is quite amazing, and the interest is by no means confined to this country.

Dr. Burch is the lay lecturer in Theology at the Liverpool Cathedral, and is engaged there, partly in lecturing, but mainly in research work. A Doctor of Theology in the University of Paris, and a well-known contributor to modern expository work, he has already proved himself to be a sound scholar, and a person by no means given to hasty or ill-considered conclusions.

The Slavonic text of Josephus has, of course, been known to scholars for some time, but its references to St. John the Baptist, and the still more striking references to our Lord, have hitherto—and it

would now appear, quite hastily and unwarrantably—been discounted. The main concern of the critics today is to discover whether these very remarkable paragraphs are of Jewish origin or were subsequently interpolated by some Christian author. There are those, however, who have suggested that this Slavonic MS is a translation of another version altogether, written presumably in Aramaic and written by Josephus himself.

Dr. Burch has now convinced himself that these persons are right, and that the new Josephus is the true, unexpurgated, original version in Aramaic. In future issues of the *Liverpool Review* he proposes to give the text, and also the reasons for his conclusions. These will be awaited with interest.

DIocese OF ZANZIBAR DIVIDED

The division of the Diocese of Zanzibar, which has been discussed for some time past, has at last been arranged. This has been made possible largely through the liberal response to the memorial fund of the late Bishop Weston, whose great hope it was to live to see the division accomplished. That part of the existing diocese which lies south of the Rufiji River is to be constituted a separate bishopric, with its Cathedral church at Masasi, from which place the Bishop will take his title. The Archbishop of Canterbury has nominated the Rev. W. V. Lucas, Canon of Zanzibar, as the first Bishop of the new Diocese, and Canon Lucas has accepted the Archbishop's nomination.

The Rev. W. V. Lucas joined the U.M.C.A. in 1909, and was made chaplain of the teachers' training college at Kiungani, Zanzibar, where he worked for three years. In 1912, after the death of Archdeacon Carnon, Bishop Weston put Mr. Lucas in charge of the district of Masasi, the principal station of the mission in the south of the country, which was then German East Africa. When war broke out Mr. Lucas was on furlough in England, but returned to Zanzibar in September, 1917, in the hope that a way might be found for the resumption of work in his district. Towards the end of the year a chance of getting into the war area presented itself with the offer of a chaplaincy to the East African Force, and for two years Mr. Lucas served first at the port of Lindi and then in his own district. In 1922 Bishop Weston constituted the church at Masasi a collegiate church as the first step toward the division of the diocese, and made Mr. Lucas provost and sub-dean, assigning him a seat in the Zanzibar Chapter.

Canon Lucas' nomination to the new bishopric has been received with unanimous approval by the priests of the proposed diocese, both European and African.

DEATH OF BISHOP INGHAM

At Southsea, last Friday, there passed to his eternal rest Bishop Ernest Graham Ingham, who had been since 1912 the vicar of St. Jude's, Southsea. As recently as Easter Sunday Dr. Ingham announced by letter to his parishioners his intention to resign the living owing to ill-health.

Born in 1851, Dr. Ingham was educated at Bishops' College School, Lennoxville, Canada, and Oriel College, Oxford. Ordained at Chester in 1874, he was curate of Holy Trinity, Toxteth Park, Liverpool, from 1873 to 1875, and of St. Matthew's, Rugby, from 1876 to 1878. From 1878 to 1883 he was organizing secretary of the Church Missionary Society for the West Riding of Yorkshire, and from 1880 until 1883 was vicar of St. Matthew's, Leeds. On February 24, 1883, in his thirty-second

year, he was consecrated Bishop of Sierra Leone, and remained in that diocese until 1897 when he returned to England and was presented to the living of Stoke-next-Guildford and appointed rural dean of Guildford. A man of broad sympathies,

Bishop Ingham from the time he became vicar of St. Jude's until his death played a prominent part in the religious life of Southsea and Portsmouth, being equally popular with Churchmen and Nonconformists.
GEORGE PARSONS.

The service begins at four o'clock, Eastern daylight-saving time.

PERSONALS

The Rev. McVeigh Harrison, O.H.C., who has been stationed at Holy Cross Mission Station in Liberia, has returned to America, arriving in New York on Monday last. The effect of the tropical climate upon his health made this change necessary. It is likely that he will be able to resume work in this country at once.

Visiting preachers in New York pulpits tomorrow include the Rev. Fr. Seyzinger, C.R., at the Cathedral at eleven; and the Rev. Dr. Joseph Fort Newton of Philadelphia, at St. Thomas' Church.

HARRISON ROCKWELL.

Trinity Parish Offers Chapel to Evicted Russian Metropolitan

Platon and Loyal Followers Use Part of St. Augustine's—Other Communion Active

The Living Church News Bureau
New York, May 1, 1926

THROUGH THE GENEROSITY OF THE Rev. Caleb R. Stetson, D.D., rector of Trinity Parish, His Holiness, Metropolitan Platon, primate of the Russian Orthodox Church in North America, who has been evicted from his Cathedral of St. Nicholas by court order, has been provided with a chapel in which to hold his services.

The Russians are now using one of the buildings which forms a part of St. Augustine's Chapel, on Houston Street, which has been assigned to them for their exclusive use. The Holy Week and Easter (May 2d) services, owing to the large crowds which attended them, were held in St. Augustine's itself, but the Russian congregation will henceforth have their own services in the other building.

Dr. Stetson, commenting upon his action, said:

"The Russian congregation which acknowledges Platon as Metropolitan and pastor found themselves without a Church home and in their distress turned to the Episcopal Church for help. Naturally Trinity Parish was appealed to because of the sympathy and good feeling which has existed between Trinity Parish and the Metropolitan and his people, and also because of the keen interest members of the parish have taken in this congregation and in the Russian refugees in this city.

"I have been trying to provide suitable and permanent accommodations for Metropolitan Platon and his people. It was impossible to turn over to them one of the chapels of the parish as each chapel has its own congregation, and furthermore the Russian congregation desired to have a place set apart for their exclusive use which they could call their own. They felt it would be unwise to meet in a church which was being used by another congregation.

"It has been found possible to provide commodious and attractive space for the Russians in one of the buildings which forms a part of St. Augustine's Chapel on Houston Street. This space has been assigned to them for their exclusive use."

OTHER COMMUNIONS ACTIVE

The past week in and about New York has been a quite uneventful one so far as are concerned the affairs of our own Communion. Among others, it has, apparently, been different. The Roman Catholics have been occupied with their annual charity drive; the Jewish people are pushing ahead persistently and very successfully toward the goal of \$6,000,000 for the relief of their brethren overseas; the Presbyterians have filled two local vacancies: the presidency of Union Seminary, to which Dr. Henry Sloane Coffin, the well-known pastor of the Madison Avenue Presbyterian Church, will go, and the long-vacant pastorate at the Fifth Avenue Presbyterian Church, the most important

parish of that Communion in New York. The Rev. Dr. Henry Howard, formerly of London and Australia, is to fill the pulpit made famous by such preachers as Dr. Kelman and Dr. Jowett. Calvary Baptist Church on West 57th Street, widely known by reason of the sensational utterances of its pastor, Dr. John Roach Straton, is to be torn down and in its place will be erected another of those modern architectural horrors, a combination church and apartment hotel.

CATHEDRAL SERVICES

Bishop Manning is the preacher tomorrow afternoon at the Cathedral at a special service for the Girls' Friendly Society.

On the afternoon of Sunday, May 9th, a service will be held for nurses, under the auspices of St. Barnabas' Guild. Addresses will be made by Bishop Manning, Bishop Stearly of Newark, and Mr. Haley Fiske, President of the Metropolitan Insurance Company.

APPEAL FOR SEWING CLASS WORKERS

Every Wednesday, from ten to twelve and from one to four, a sewing class is held in Old Synod Hall on the Cathedral grounds. This is under the auspices of the Churchwomen's League for Patriotic Service. Their work in these classes consists in the making of garments and surgical dressings for the city hospitals. An appeal is made for more workers that the considerable demand for their articles may be adequately met. A cordial welcome will be given all women who can come to these meetings.

TRINITY CHURCH WEEKDAY PREACHERS

Noonday preaching services are held in Trinity Church daily, except on Saturdays. The names of the preachers for the month of May are as follows: Week of May 3d, the Rev. W. T. Renison, rector of Trinity Church, Saugerties; week of the 10th, the Rev. J. T. Ward, rector of St. Mary's Church, Burlington, N. J. The Rev. Dr. McComas, vicar of St. Paul's Chapel, New York, will be the preacher from May 17th to 21st, and the Rev. Dr. Cline, rector of St. Peter's Church, during the final week of the month.

NEW YORK UNIVERSITY HONORS
BISHOP STIRES

On Thursday evening, April 29th, New York University conferred the degree of Doctor of Laws on the Rt. Rev. Ernest Milmore Stires, D.D., Bishop of Long Island. He was cited as a Churchman, citizen, and man of affairs; a man of this world and a prophet of the world to come, one making better this world by the extent of his beneficent activities.

"LITTLE CHURCH" SERVICES
TO BE BROADCASTED

Beginning on Sunday, May 2d, the service of Choral Evensong at the Church of the Transfiguration (The Little Church Around the Corner) will be broadcast through Gimbel Brothers, Station WGBS.

NEW VICAR FOR HOLY TRINITY, NEW YORK

NEW YORK, N. Y.—The Rev. Dudley S. Stark, rector of St. Mark's Church, Mauch Chunk, Pa., will succeed the Rev. Samuel M. Dorrance as vicar of the Church of the Holy Trinity in St. James' Parish, which is on East 88th Street between First and Second Avenues. Mr. Dorrance having accepted a call to be rector of St. Ann's Church, Brooklyn. Mr. Stark will begin work in September.

Mr. Stark is a graduate of Trinity College, Hartford, and of the Episcopal Theological School in Cambridge, Mass. He has been rector of his present church for five years and has had there a record of fine success.

The Church of the Holy Trinity, which is part of the Parish of St. James', is one of the most important churches in the city and the position of vicar is one of unusual influence. It is housed in the Rhinelander Memorial, a magnificent group of French Gothic buildings which were given more than twenty-five years ago by Miss Serena Rhinelander in memory of her father and grandfather. They stand on the ancestral Rhinelander estate. Holy Trinity Church does a large religious and social service work in one of the most populous districts of the city.

AN EVENTFUL DAY

MANILA, P. I.—At the Cathedral of St. Mary and St. John, in Manila, at seven o'clock in the morning of March 27th, there began a most eventful day in the life of a fifteen-year-old Chinese girl, Tiu Cheng Kiam. A member of the Sunday school of St. Stephen's Mission to the Chinese, she had been prepared for Confirmation this summer, by the Rev. Hobart E. Studley, by whom she had been baptized a few months previous, and who is in charge of St. Stephen's Church, Manila. A special Confirmation had been arranged by Mr. Studley for two members of his mission, one of whom was about to sail for further study in Cornell University, and this young girl was included in the class. The morning chapel of the Cathedral was opened for the occasion and filled by friends and members of the mission. After the rite of Confirmation had been administered by Bishop Mosher, the Holy Communion was celebrated and little Tiu Cheng Kiam received her first Communion. That afternoon she delivered the valedictory to her class at the graduation exercises of the Philippine-Chinese Girls' School, of St. Stephen's Mission, and addressed an audience that crowded the Asia Theater, speaking entirely without notes in the Amoy dialect, later receiving her diploma at the hands of the supervisor of the Chinese Department of the school, Mr. Ong.

Bishop Lawrence Visits Lynn for Tenth Anniversary of Rector

A Neighborhood Institute—Bishop Hulse in New England—Russian Music

The Living Church News Bureau }
Boston, May 4, 1926 }

THE REV. W. A. LAWRENCE IS TO BE congratulated on the completion of ten years as rector of St. Stephen's Church in Lynn. The occasion is being observed in an appropriate manner. On Sunday, May 2d, he celebrated the Holy Communion in his parish church assisted by his brother, the Rev. Frederic C. Lawrence, chaplain to Harvard University. The special preacher at the eleven o'clock service was the Rt. Rev. William Lawrence, D.D., Bishop of the Diocese and the rector's father, the rector being also assisted in this service by the Ven. Archdeacon Dennen, who was his predecessor at St. Stephen's Church. On Monday evening there was an informal reception to Mr. and Mrs. Lawrence in the parish house by the members of the congregation.

NEIGHBORHOOD INSTITUTE AT ST. CHRYSOSTOM'S CHURCH, WOLLASTON

A very interesting Neighborhood Institute for Church Workers took place at St. Chrysostom's Church in Wollaston from 11:00 A.M. to 4:00 P.M., on Wednesday, April 28th, under the auspices of the diocesan Church Service League. The general chairman for the day was Miss Eva D. Corey, president of the League, but the different conferences were directed by their several leaders as follows:

Altar Guild Work, Miss Rosamond Bigelow; United Thank Offering, Mrs. Thayer Addison; Supply Work, Miss Laura Revere Little; Round Table on Social Service, Mrs. Ralph Lewis; The Religious Life of the Family, Mrs. A. H. Brown; Adult Education in the Parish, Miss Margaret I. Marston; The Church's Work with Girls, Miss Anna Fry; The Message, Miss Corey.

The day's program was brought to a close by an address from the Rev. William E. Gardner, D.D., student pastor and rector of the Church of the Messiah, Boston.

BISHOP HULSE VISITING IN NEW ENGLAND

On the same day Bishop Hulse of Cuba, who is, at present spending some time in New England in the interest of the missionary enterprises of the Church, delivered two addresses at a Missionary Chautauqua in Tilton, N. H., and on Thursday, April 29th, he addressed a meeting in St. Stephen's Church, Cohasset, to which Church people from all the neighboring parishes were invited. On Sunday, May 2d, he preached in Grace Church, Salem, in the morning and in Trinity Church, Boston, in the evening, going on the following evening to address a meeting in St. John's Church, Jamaica Plain.

BISHOP SLATTERY OUT OF BOSTON FOR A FEW DAYS

During the last week of April, Bishop Slattery has been out of the diocese to attend the annual meeting of the Church Congress in Richmond, Virginia, and on Tuesday, May 4th, together with Bishop Lawrence, he was in Concord, N. H., assisting at the consecration of Bishop Dallas. On Sunday he held confirmations at Chestnut Hill in the morning and in Hamilton in the evening.

REV. CHARLES R. PECK IN TEMPORARY CHARGE OF CATHEDRAL

As yet the date has not been definitely settled for the Rev. Dr. Sturges to take up his duties as vicar of the Cathedral, and, in the interim, the Rev. Charles R. Peck, of the Cathedral staff, will have charge. During May and June, the Sunday preaching is to be shared by the members of the staff and several others of the diocesan clergy, whose names we have already recorded in this column, together with the Rev. Dr. Drown and the Rev. Messrs. Angus Dun and Norman B. Nash, all of whom are on the faculty of the Cambridge Theological School. In the meanwhile, preparations have been made for the Rev. Dr. E. T. Sullivan to preach during the summer in accordance with the Cathedral calendar for so many years past. The Cathedral authorities have been so well pleased by the response to their Musical Services held during Lent that they have decided to continue them by way of organ recitals every weekday except Saturday after the regular noonday services. On Mondays, Wednesdays, and Fridays, Mr. Phelps plays the organ with Miss Serra playing the violin, and on Tuesdays and Thursdays a half-hour's organ recital is given by Mr. Paul Frank, a great-nephew of the famous Cesar Frank.

CLERICAL ASSOCIATION MEETS IN ASHMONT

The Clerical Association of Massachusetts, of which the Rev. T. C. Campbell is president, held its May meeting on Monday, May 3d, in the parish house of All Saints' Church in Ashmont, the Rev. Simon Blinn Blunt, D.D., rector. The address on this occasion was delivered by the Rev. William Pitt McCune, rector of St. Ignatius' Church, New York, who spoke on *The Catholic Ideal* before a large gathering of the diocesan clergy.

RUSSIAN MUSIC IN ST. JAMES' CHURCH, ROXBURY

In reminding his congregation that the last evening service of this season will take place on the evening of Whitsunday, May 23d, the Rev. Kenneth Ripley Forbes, rector of St. James' Church in Roxbury, announces that immediately after this service the Grigorieff Chorus—of whom very many are members of his congregation and which holds its rehearsals weekly in St. James' Parish Hall—will sing a program of Russian religious music. This chorus made a similar visit to St. James' a year ago and all who heard them were so well pleased that there can be no doubt that the chorus will be eagerly welcomed on this future visit.

EXTENSION OF THE EDUCATIONAL FACILITIES OF THE DIOCESE

So well have the efforts of those interested in the inauguration of the new boys' boarding school at Lenox been rewarded that plans have been carried out for the opening of this school without delay next September. It is expected that the opening enrolment will number some forty boys in the first two forms of a five-year course, and that with further enrolments each year the school will very soon number one hundred, which will be the capacity of the school, as at present equipped. The tuition for the first year has been set at \$700 and efforts are being made for the raising of funds to grant a few scholarships of \$200 apiece. It is

planned to conduct the school on the "self-help" plan, the boys doing the bulk of the work connected with the institution with the exception of the laundry and the kitchen arrangements.

In wishing this school every success, we are not unmindful of the fact that Groton School is making efforts to extend its usefulness. Having outgrown, however, its present site and buildings and having no more adjacent lands available, this school has had to turn its eyes further afield, and, if its present project is carried out, a new school will be built at North Andover.

REGINALD H. H. BULTEEL.

"SANGREAL" PRESENTED

BROOKLYN, N. Y.—Under the auspices of the Board of Religious Education—a performance of "Sangreal" was given in the Brooklyn Academy of Music on April 28th.

"Sangreal" is an adaptation from Tennyson's idyll *The Holy Grail*, and was written by Parker Crossby Webb, older son of the Rev. and Mrs. Charles Henry Webb and a nephew of Miss Mildred Brown, a well-known specialist in pageantry and Church drama. Mr. Webb is a candidate for Holy Orders in the Diocese of Long Island and a Junior at the General Theological Seminary.

The music was largely from *Parsifal* and was rendered by an orchestra selected from students of several high schools by the organist of St. James', Brooklyn, William C. Bridgewater, who presided at the organ during the performance. The Rev. Frank Damrosch Jr., rector of St. James', conducted. The audience, really almost a congregation as there was no applause, was tremendous and justified the Board in attempting the performance in so large a place.

Bishop Stires left his box and came up on the stage to give the Foreword in which he commended highly the "gifted son of this diocese" who had adapted the drama and all those who had given unsparingly of their time to make a successful performance. It was a happy prelude to the beautiful scenes and words which followed. The various characters were recruited as far as possible from the members of the various Young People's Fellowships. All was done with exquisite reverence and grace. Miss Brown directed the performance and achieved a success not only from the standpoint of aesthetic charm but from that of increased spiritual values and intensified understanding and appreciation of Holy Church.

The proceeds of the performance are to be used for the work of the Board of Religious Education.

PARTICIPATES IN GREEK SERVICE

MILWAUKEE, WIS.—At the cordial invitation of the Rev. Benjamin Kolias, pastor of the Greek Orthodox Church, Broadway and Knapp Streets, Milwaukee, the Very Rev. Charles S. Hutchinson, D.D., dean of All Saints' Cathedral, took part in the Easter Midnight Mass at the Greek church, on Saturday night, May 1st. Dean Hutchinson was vested in a white cope, and attended by three of the Cathedral acolytes, Messrs. Harold Barlow, Linden H. Morehouse, and Clifford P. Morehouse.

Relations between the Cathedral and the Greek church have always been friendly in Milwaukee. For a number of years the Greek clergy and acolytes have been present at the annual acolytes' festival service in the Cathedral.

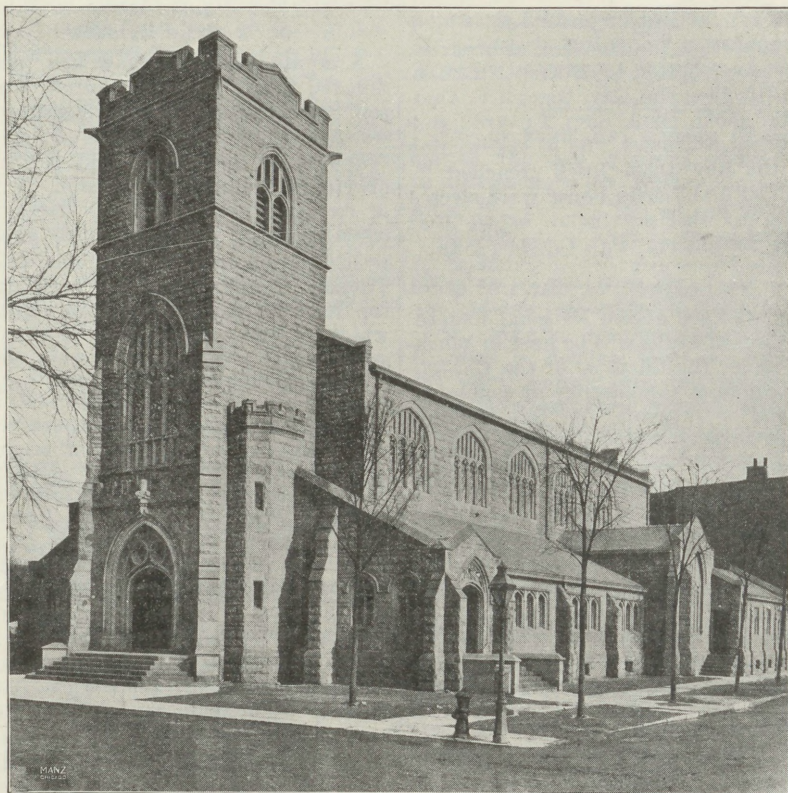
Chicago Orthodox Cathedral Burns; Greeks Use St. Paul's, Kenwood

B. S. A. Spring Assembly—Dr. Drury Addresses Sunday Evening Club—News Notes

The Living Church News Bureau
Chicago, May 1, 1926

EARLY ON MONDAY MORNING OF THIS week the large and beautiful Greek Orthodox Cathedral of St. Constantine, at East Sixty-first Street and So. Michigan Avenue, was almost totally destroyed by fire. The priest, Fr. M. Petrakis, entered the burning church and saved some of the valuable vestments, but many

Thomas, chaplain of the order, with the Rev. Dr. Hopkins at the organ preceded the meeting. Bishop Griswold attended, spoke briefly, and pronounced the blessing. Personal evangelism was the keynote of the addresses, and Mr. Duncan-Clark congratulated the Brotherhood on accepting Personal Evangelism as their theme for the year's work because, as he said, "God has no other plan for the spreading of the good news. He sent Christ into the world to tell John and Peter and Andrew and others and they to tell others and others. God counted on these men and He is counting on you."



USED AS ORTHODOX PRO-CATHEDRAL
St. Paul's Church, Kenwood, Chicago

of these, and some beautiful paintings which had been imported from Greece, were destroyed. Among the valuables burned was a mahogany coffin which was to have been used on Friday in an elaborate procession depicting the carrying of the Saviour's body. For this week is Holy Week in the Orthodox Church, when many daily services are held, with the climax of the Four Hour Service on Saturday night. On hearing of the calamity which had befallen our fellow Christians, Bishop Anderson and the Rev. George H. Thomas, rector of St. Paul's Church, Kenwood, offered the use of St. Paul's to the Greek Bishop, the Rt. Rev. M. Filaretos, and the offer was gratefully accepted. St. Paul's has therefore been transformed for the present into the Pro-Cathedral of the Greek Orthodox Church in Chicago.

B.S.A. SPRING ASSEMBLY

The Rev. John Henry Hopkins, the Rev. David Gibson, and Mr. J. C. Duncan Clark, editorial writer of the *Chicago Evening Post*, were the principal speakers at the spring assembly meeting of the Brotherhood of St. Andrew held in the new parish house of the Church of the Redeemer, Chicago. A short service of prayer conducted by the Rev. George H.

The officers recently elected by the diocesan council were installed. They are: president, Alfred S. Hope; vice-president, William S. Bishop; treasurer, James Biggers; incumbents; and Aicon S. Aitken, secretary, succeeding Roy S. Jarrett, who has held the office for three years. The Rev. George H. Thomas of St. Paul's Church, Kenwood, has succeeded the Rev. Herbert W. Prince as chaplain.

DR. DRURY SPEAKS IN CHICAGO

The Rev. Samuel S. Drury, L.H.D., headmaster of the St. Paul's School, Concord, N. H., is another of the leading clergymen of our Church who have spoken at the Chicago Sunday Evening Club at Orchestra Hall this year. Dr. Drury spoke on last Sunday evening, April 25th, and laid stress upon the value and importance of the family and home unit in our national life. In the course of his talk Dr. Drury recommended a "family confessional" at least twice a year, as a cure for family discords. He said:

"It is a good deal easier to bear with another person's sins than with his peculiarities. Therefore I think it would be a good idea to have twice a year, say on January 1st, the day of good resolutions, and on July 4th, the day of Independence,

a sort of 'family confessional,' for father, mother, Mary, Dick, grandfather, and Aunt Hattie, where each would agree to sit tight and to smile while being told of his or her particularly irritating mannerisms."

Dr. Drury preached at St. Chrysostom's Church in the morning, when many of the alumni of St. Paul's School were present.

THE ROUND TABLE

In a helpful address at the Round Table on Monday, April 26th, that was marked by a strong tone of devotion, Bishop Griswold spoke of The Priest and Himself—first in his relation to God, and personal devotion to Jesus Christ; second, in relation to the people he serves, following the example of our Lord, who said, "For their sakes I sanctify Myself"; and third, as a fit instrument in God's hand for the service of God's people, the forgetfulness of himself in the bearing of the Cross.

In an excellent paper on The Priest and His Brethren, the Rev. George H. Thomas said, "Clergymen are not an entirely different order of human beings from laymen. It is essential that the clergy cultivate an acquaintanceship with the world, but the man who takes Holy Orders and goes on living the life of a layman, is playing with the fires of hell." Mr. Thomas startled his brethren by the statement that forty-five ministers were arrested in Chicago last year—fortunately not all of the Episcopal Church.

CHURCH CLUB MEETING

At the recent annual meeting of the Chicago Church Club, President Mason said:

"The struggle for truth through research work of science is rapidly squaring the former differences between science and religion. We need have no fear of the truths which will be discovered in the next few decades—they will surely tend to show the underlying unity of the universe and of existence." Dr. Mason described the present tendencies among young people to question the long accepted beliefs as 'back eddies' in the stream of progress. "There is no reason for us to hold anything but optimism towards such currents of progress. They are merely indications of the rapidity with which humanity is going forward. Science is productive of the greatest support of the spiritual in life. It is commonly said that we are living today in a scientific temper. This means little to the average man. It should mean simply that man is constantly seeking for truth. Thus interpreted, there can be no harm in the so-called scientific temper. There is a unit of measurement, in all fields of endeavor. The unit of measurement, which it seems to me, predominates all living is human happiness. This is the ultimate aim of all scientific research carried on by universities. Thus viewed, such research can bring but ultimate good."

The officers of the Church Club elected for the year are:

President, Walter B. Patterson.
Vice-president, Charles D. Dallas.
Secretary, Jewell F. Stevens.
Treasurer, Edward S. Swigert.

NEWS NOTES

A quiet, intensive campaign for funds for St. Alban's School and for the new chapel at the University of Illinois, is well under way. A large committee, headed by the Bishops, and with Mr. Elmer C. Jensen as chairman, are working hard with good prospects of success. Appeal is being made to individuals, and not to parishes as such, but the clergy are asked to help by advertising the campaign.

At a service held at the chapel of the

Church of the Epiphany on Saturday morning, May 1st, the Bishop of Chicago admitted to the order of deaconesses Miss Edna Mitchell Sargent. Diplomas were presented to Miss Frances M. Chester and to Miss Sargent, both graduates of the Chicago Church Training School of the class of 1926.

Students of nine colleges and universities are meeting in Chicago from Friday to Sunday of this week, under the auspices of the National Episcopal Student Council of the Mid-West Province. Sessions are being held at the Church of the Redeemer and St. Paul's Church, on the south side.

H. B. GWYN.

Bishop of Edinburgh's Mission Continues to Draw Large Crowds

Washington Daughters of the King Elect—Mgr. Gennadios Pays Visit to Bishop Freeman

The Living Church News Bureau
Washington, April 30, 1926

THE MISSION THAT IS BEING CONDUCTED at Christ Church, Georgetown, by the Bishop of Edinburgh, is proving to be unexpectedly successful. It has gained in spiritual momentum from the first and is making a deep impression not only upon the members of the parish, but on the visitors as well, of whom there has been a liberal number. The Bishop has had a large and deeply interested auditory at every service, and Bishop Rhineland, acting head of the College of Preachers of Washington Cathedral, that was instrumental in bringing Bishop Walpole here, expresses himself as highly satisfied.

Bishop Walpole appears to be preaching to the intellectual classes rather than to the general run of American citizens—to the so-called *intelligentsia*—and is apparently obtaining a favorable reaction from them. There has been much comment on the simplicity and spirituality of the Bishop's viewpoint and of his expression of the truths of the Gospel. He treats them as the ordinary facts of a higher life, but in a manner in which they have not been brought to the recognition of his auditors before. This reality and directness with which he treats the spiritual life is having a profound influence.

It is noticed that the same people are coming to service after service, and that the body of the congregation is fairly constant night after night. It is easy to see, too, that their attention is absorbed by the message, as Bishop Walpole does not speak loudly, but has a sweet and pleasing voice. The mission is felt to be a unique contribution to American Church life.

The last service of the Mission is to be on the night of May 2d. Bishop Walpole is to have a quiet day for the clergy and a quiet day for the women of the diocese during the week following.

DAUGHTERS OF THE KING

After having served eight years as diocesan president of the Daughters of the King, Miss Ada B. Vouté declined re-nomination at the thirtieth annual council of the order, held at St. Alban's Church, Washington, Thursday, April 29th, and Miss Lillian Soper was elected to head the Daughters for the ensuing year. Mrs. R. K. Selden was elected recording secretary, and other officers were mainly re-elected.

The Daughters of the King are strong in Washington, the twenty-seven chapters and the approximately 550 members, making them one of the strongest diocesan bodies of the order in the American Church. The meeting Tuesday was at-

tended by more than 250 of the members. Among the guests were Mrs. A. A. Birney, national president and president of St. Alban's Chapter, and Mrs. Cabell Trueman, of Richmond, Va., provincial president.

The Rev. C. S. Abbott gave a quiet hour as a preparation for the Holy Eucharist, which was celebrated by Bishop Freeman. In the afternoon the Rev. George F. Dudley, D.D., spoke on A Step Towards Better Diocesan Efficiency, and at the evening service the Rev. C. E. Buck preached.

Miss Vouté and Miss Soper were elected delegates to the provincial synod that meets in Bethlehem, Pa., October 26th.

NATIONAL FEDERATION OF CHURCH CLUBS

The conference of the National Federation of Church Clubs will be held in Washington, under the auspices of the Churchman's League of the District of Columbia. Plans and a program for this meeting were discussed at the annual meeting of the League that was held in the Diocesan House Tuesday evening, April 27th. At this meeting George A. King was elected president, William H. Church, vice president, and Dr. A. F. Gregory, secretary.

The tentative program for the conference includes a smoker at the Bishop's residence, a celebration of the Holy Eucharist at the Cathedral, a lunch on the Cathedral grounds, and a dinner at the New Willard Hotel.

MGR. GENNADIOS

His Holiness, Mgr. Gennadios, Metropolitan of Thessalonica, who is in Washington studying the Y. M. C. A., with the hopes of providing an association for his city of Saloniki, paid a formal call on the Bishop of Washington at his residence Tuesday, April 27th, at which mutual greetings were exchanged. The Metropolitan and his party were taken to the Cathedral, which they inspected thoroughly. The Metropolitan paused and said a prayer at the grave of President Wilson, in the Bethlehem Chapel.

Mgr. Gennadios was greatly impressed with the Cathedral as it is under construction, and gave his good wishes that it might soon be completed.

FR. CLARK'S FUNERAL

The funeral of the Rev. J. W. Clark, rector emeritus of St. James' Church, Washington, of whose death THE LIVING CHURCH told last week, was at his church Saturday morning, April 24th. Bishop Freeman said the Burial Office, and a Mass of Requiem was said by the Rev. John R. Joyner, of Baltimore, assisted by the Rev. Fr. Cogswell, deacon, and Lawrence Gavitt, of the General Theological Seminary, sub-deacon.

Three requiem Masses had already been said on the morning of the funeral, as had been said on each morning since Fr. Clark's death. The Office for the Dead and the Litany for the Dead were said

in the church the night before the funeral.

Practically every clergyman in the city was present, the greater number of them vested and in the choir. Fr. Clark was universally beloved and respected.

CATHEDRAL VISITORS

More than 25,000 persons have visited Washington Cathedral during the month of April, coming from all sections of the United States and from many foreign countries. During the month the curator's office has reported gifts of a number of stones for the future construction of the Cathedral, as well as the addition of a number of members to the National Cathedral Association.

By the will of Emma G. Selfridge, the building fund of the Cathedral is to receive \$10,000. The sum of \$5,000 was left to the Episcopal City Mission of Boston, by the same will.

A JESSE WINDOW

A notable Jesse window has just been finished in St. Thomas' Church, Washington. It is the gift of Mr. Melville Clark, warden, senior vestryman, and one of the founders of the parish, and is the work of Henry Holiday, of London. It is one of twenty-five by this same artist in the church. Three other windows have also recently been erected in the chancel of St. Thomas' Church. Two have been given by the Rector's Aid Society, the subjects of which are the Annunciation, and the Archangel, St. Gabriel; and the third, St. John the Divine, was given by Mrs. Robert J. Holmes.

NEWS NOTES

Dewey Day, May 1st, the anniversary of the Battle of Manila, and of Admiral Dewey's great victory, was observed at the Cathedral this year with a special service at 4:30 p.m., at which Bishop Freeman preached. Admiral Dewey's body lies in a vault in the Bethlehem Chapel opposite President Wilson's tomb.

The Church Periodical Club is instituting a new departure for the clergy of the Diocese of Washington. They have collected a number of books of all kinds, and are asking for more, to distribute them among the clergy at the rate of two a month. The books will be put on a special shelf in the Diocesan House library, and the clergymen are to be free to help themselves, under the rules.

FOND DU LAC F. C. P. MEET

GREEN BAY, WIS.—The Fellowship of Catholic Priests of the Diocese of Fond du Lac held a business meeting and retreat at the Church of the Blessed Sacrament in this city, the Rev. C. A. Avelhe, rector, on Thursday and Friday, May 6th and 7th. The Rev. Fr. Joseph, O.S.F., conducted the retreat.

The preachers at the May devotions, Rosary and Benediction, on Friday nights at the Church of the Blessed Sacrament are the Rev. Frs. W. T. Reynolds, Manitowoc; A. P. Curtiss, Sheboygan; F. G. Deis, Oconto; and C. W. Bothe, Stevens Point. Fr. Avelhe reports that at Easter time every communicant in the parish except two made their confession and communion. Although the communicant list is only 118, over three hundred persons were present at the Easter Day services, which consisted of three Masses, Vespers, and Benediction. The children of the parish had the largest Lenten offering of the district, if not of the diocese, with a per capita offering of \$2.34. The Easter offering, which was \$40 last year, was increased this year to \$205.

Bishop Murray Attends G. F. S. Service of Diocese of Maryland

Ascension, Baltimore, Wins Banner
—New Assistant at Grace and St.
Peter's Church

The Living Church News Bureau
Baltimore, May 1, 1926

THE GIRLS' FRIENDLY SOCIETY OF THE Diocese of Maryland held its annual service on Sunday, April 25th, at the Pro-Cathedral, Baltimore.

The Most Rev. John G. Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church, was present, and the sermon was preached by the Rev. Edmund H. Gibson, rector of Trinity Church, Ten Hills. Canon Harold N. Arrowsmith read the report of the work for the current season and announced the awards as follows:

The banner branch for the season was that of the Church of the Ascension, Baltimore. A scholarship to one of the summer conferences and a week at the Holiday House in Harford County will be given to two members of the branch.

Special mention was given St. Timothy's Chapel, of All Saints' Parish, Frederick, for 100 per cent increase in membership. One of its members will be given a week at the Holiday House.

Honorable mention was awarded St. Mary's Branch, Hampden, and St. Bartholomew's branch, Baltimore.

Other branches received congratulations for special features of their work.

Following the service a supper was served. Several hundred members of the society were present from branches throughout the diocese.

The diocesan president of the G. F. S. is Miss Julia J. Cunningham, Baltimore.

ACCEPTS CALL

The Rev. Warner Lewis Forsyth, rector of Trinity Church, Alpena, Mich., has accepted a call to Grace and St. Peter's Church, Park Avenue and Monument Street, as assistant to the Rev. H. P. Almon Abbott, D.D., the rector.

Mr. Forsyth formerly was acting dean of Christ Church Cathedral, New Orleans. He declined a permanent appointment as dean because he considered himself too young for such a responsible position, having been but twenty-six years old at the time. He left the Cathedral to become rector of Trinity Church, Clarksville, Tenn., where he remained until 1922, when he went to Alpena.

CHURCH OF THE MESSIAH

A Men's Club for the community of Hamilton has recently been organized in the Church of the Messiah, the Rev. Peregrine Wroth, D.D., rector. The speakers to date have been Mr. A. S. Goldsborough of the Baltimore Chamber of Commerce, and Richard F. Cleveland, Esq., a son of former President Cleveland.

The Church of the Messiah endeavors to make its commodious parish house of service to the community. There are three basketball and baseball teams, scout patrol for boys and girls, and a social guild which includes in its membership representatives of all the denominations. At a recent Girl Scout demonstration, some 200 members of the community showed their interest by attending.

During the autumn and winter the associate minister, the Rev. James A. Mitchell, has delivered several series of ser-

A RECORD OFFERING

BALTIMORE, MD.—A record Sunday offering in the history of the Diocese of Maryland was established by Grace and St. Peter's Church, Baltimore, the Rev. H. P. Almon Abbott, D.D., rector, on Sunday, May 2d. Eighty-two thousand dollars was contributed as the result of a special appeal without preparation. There were over six hundred contributors. The money is to be used for the construction of a new parish house.

mons on Sunday evenings, such as: Studies in the Biographies of Jesus, Modern Lives of Jesus by Laymen. During May, Mr. Mitchell will give a series on The Episcopal Church.

HOLY TRINITY CHURCH

The work at Holy Trinity Church, Baltimore, the Rev. Weir W. Gilliss, rector, is prospering. On Easter Monday evening, the Men's Club of the parish held their annual dinner. One hundred men were present. Mr. N. Carter Hammond acted as toastmaster. Mr. Richard O'Connor, state's attorney, delivered the address of the evening, advocating less leniency in dealing with the inmates of our penal institutions. Following the address, the members present were entertained by Mr. Heil, one of Baltimore's best known magicians. Election of vestrymen followed the evening's entertainment.

On the first Sunday in May, the choir of the church will render a musical service. Mr. Roy Houtson, organist, will deliver an organ recital. The senior branch of the Daughters of the King have presented two brass altar vases as a memorial to Miss Hazel Moore, a former president of the organization. A rather novel idea is being executed in this parish, namely, the planting of memorial trees on the grounds of the church property.

CHURCH OF THE PRINCE OF PEACE

The Church of the Prince of Peace, the Rev. Christopher P. Sparling, rector, is fast becoming The Church of Walbrook. The activities of the church are unceasing, and community as well as parochial needs are being met. On Thursday, April 15th, a recital was given in the church by Mrs. Matie Leitch-Jones, soprano. The accompanist was Mr. A. Lee Jones, assisted by Mr. Frederick H. Gottlieb, flutist.

A mass meeting in the interests of religious education was held in the Great Hall on Wednesday, April 28th. The speakers included: Bishop Strider, of West Virginia, The Task of Religious Education; Canon DeVries, of Washington, The Church and the Ministry; and the Rev. Edward R. Carter, D.D., of Petersburg, Va.

H. P. ALMON ABBOTT.

DEAN MASSIE SPEAKS AT HEBREW TEMPLE

LEXINGTON, KY.—On Friday, April 16th, the Very Rev. R. K. Massie, D.D., dean of Christ Church Cathedral, Lexington, Ky., delivered an address on The Permanence of Faith in God, at the dedication of the new Hebrew temple of the Adath Israel Congregation of Lexington.

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Diocesan and District Conventions

ARKANSAS

HOT SPRINGS, ARK.—The fifty-fourth annual Convention of the Diocese of Arkansas met in Hot Springs on April 28th, and 29th. The attendance of clergy and laymen, as also the Woman's Auxiliary, was the best we have had. The sessions were held in the parish house, and the Auxiliary had their gatherings in the under-croft of the new building, now nearing completion.

The services opened with Morning Prayer, followed by the ordination of Mr. David Jones to the diaconate. The Rev. Dr. Louis Tucker preached the sermon and the Rev. John T. Foster presented the candidate, who was ordained by Bishop Winchester.

The outstanding features of the Convention were the appointment of a committee to devise ways and means to liquidate the debt to Sewanee, to reorganize the fiscal affairs of the diocese, a subsidy for the *Arkansas Churchman*, and the consideration of the Permanent Episcopate Fund.

The Rev. A. E. Lyman-Wheaton was elected secretary of the Convention. The Bishop's address emphasized the three branches of the Church's work, namely, Religious Education, Social Service, and Evangelism. He then gave a panorama picture of the diocese, dwelling upon the great work of the Young Peoples' Service League and the Woman's Auxiliary.

He stated that the outlook for The Church's Program is brighter this year than at any time. The deliberations of the Convention were given to the obligations upon the diocese of meeting its responsibilities in the five fields of service. The interest of the women was enthusiastically expressed in behalf of these five fields of service.

Bishop Gailor was the special guest of the Convention and delivered one of his masterly addresses, which touched the heart of every one present. The entire evening of the 28th was given up to the Bishop of Tennessee and was called by Bishop Winchester An Evening with Bishop Gailor—an evening never to be forgotten.

On the morning of the second day Bishop Saphoré, Suffragan Bishop, made an address upon The Missions of Arkansas. Bishop Demby spoke of his work and gave a cheerful outlook regarding the Church among his people.

The members of the Standing Committee elected are the following:

The Rev. Messrs. C. C. Burke, H. A. Stowell, Charles F. Collins and George L. Barnes; Messrs. Robert E. Lee, James E. Roseborough; and Theodore C. Treadway.

The luncheons were served in the dining room of the Hotel Arlington, conveniently located near St. Luke's Church.

The fifty-fifth Convention will meet in St. Paul's Church, Fayetteville, in 1927.

MEXICO

MEXICO CITY, MEXICO—Present conditions in Mexico made it necessary to hold the Convocation called by Bishop Creighton for April 7th in a somewhat unusual form. In similar gatherings of other Com-munions the American head of the mission has not thought it wise to preside. Bishop Creighton experienced no embarrassment in this particular though he

wore academic rather than ecclesiastical vestments.

The Bishop's primary purpose in holding a Convocation so soon after his arrival was "to start machinery in operation, to appoint committees and commissions and district officers."

The Bishop's charge reviewed the situation of the Church in Mexico as he has come to know it in the two months of his residence. The Convocation was unanimously of the opinion that it would be desirable to publish the charge in pamphlet form and to place a copy of it in the hands of the President. Bishop Creighton fears that lack of funds will prevent this.

"We believe with all our hearts," said the Bishop, "in the destiny of this great nation." Declaring the Church's respect for law and its intention to comply with its provisions, the Bishop said: "We believe we adequately express the ideas of those responsible for our being here when we say that Mexico knows what is best for the Mexicans."

The Bishop expressed the message of this Church to Mexico in these words:

"God's estimate of human capacity as revealed by Jesus Christ is the inspiring fact of the Universe. When men and nations fully grasp it and live in its knowledge they live abundantly and with their heads erect. They joyously arise to the destiny which is a fitting triumphant assurance of increasing and ultimate surpassing worth."

Bishop Creighton paid a tribute to the work he had observed at the Church school of San José in Mexico City, at St. George's Church, Pachuca, and at Hooker School. Of the last he said:

"The curriculum includes all the government requirements and is of the highest standard. Frequent governmental inspections have elicited nothing but praise. Every effort has been made to conform to the merest suggestion of government officials interested in the welfare of our students, and we feel sure that our pride in Hooker School which is under the direction of Deaconess Newell is shared by all who are interested in the great cause of education."

The Rev. Efrain Salinas was elected secretary, and appointed the Rev. William Watson as assistant.

When the Bishop told the Convocation of the deficit in the Church's funds, it immediately, by unanimous vote, increased the assigned budget quota for 1926 from \$540 to \$600. "To some," says the Bishop, "this may not seem much, but remembering the poverty of many of our people it was a matter of great delight to me and showed a spirit of which I am proud."

Summing up the results of the Convocation, the Bishop says:

"Convocation, in the opinion of those present, both native and foreign, was a huge success. We all feel that we received a distinct spiritual stimulus and furthered the fraternal relations between our people in various parts of the district. Every clergyman was present. I have absolute faith in this situation and feel confident of such success as God may see fit to grant. How can it be otherwise when literally thousands in the United States are praying for us?"

ONLY in the resistance of what seeks to draw us away from God, can our love for God exhibit its invincible power.—*Abraham Kuyper.*

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VOL. VIII

No. 4

The Ministry of Women George L. Richardson
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Paul and Thecla	David F. Davies
The Nicene Theology and the Social Gospel Gilbert Lee Pennock
Notes, Comments, and Problems Burton S. Easton
The Five Best Books of 1925 (in different departments of theology).	Various Writers
Signed Reviews	
Brief Notes on Books Received.	

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GAMB'ER, OHIO

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SELDEN PEABODY DELANY, D.D., Editor

May, 1926

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EDITORIAL COMMENT:

The Catholic Congress in Milwaukee—The Need of Retreats—Worship on Shipboard—The Feast of Christ as King—Luther and Good Works—Protestantism and Simplicity—The Complexity of Reality—Religion and Modern Art—Our Intellectual Backwardness—Obedience to Husbands—Degrading Exhibitions.

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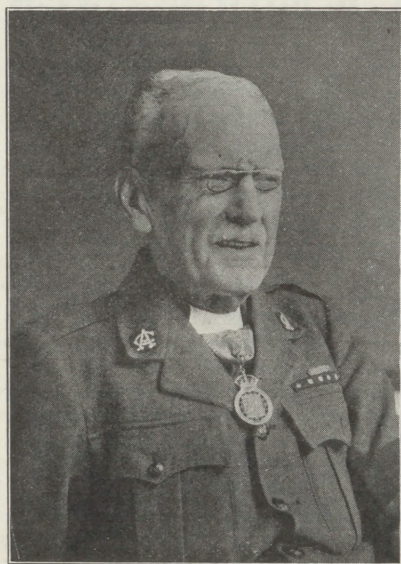
**DEFICIT FUND
PROGRESSES SLOWLY**

NEW YORK, N. Y.—For the deficit there is \$1,028,854.30 in hand in cash at the Church Missions House. The total of cash, pledges and definite assurances is \$1,229,334 as of April 27th.

Fifty-four dioceses and districts have reached 100 per cent of the amount pledged.

**PREBENDARY CARLILE'S
ITINERARY**

NEW YORK, N. Y.—The Rev. Prebendary Wilson Carlile, D.D., C.A., founder of the English Church Army, will arrive here the latter part of May, and is expected to preach in the Cathedral of St. John the Divine at the eleven o'clock service on Whitsunday, May 23d. He will also



PREBENDARY WILSON CARLILE, D.D.
Founder of the Church Army

preach at four o'clock the same afternoon at St. Thomas' Church, Fifth Avenue.

Other engagements of the veteran evangelist so far scheduled are as follows:

Monday, May 24th, 1 P.M.: Guest of New York Church Club. Address to members and clergy of New York.

Trinity Sunday, May 30th, 11 A.M.: Preach at the Cathedral, Philadelphia.

Monday, May 31st.: Conference with clergy and laity of Philadelphia on Lay Evangelism.

Saturday, June 5th, 4 P.M.: Garden meeting in grounds of Langley Park, Hyattsville, Md., by courtesy of Mrs. McCormick Goodhart. Addresses by Dr. Carlile, Miss M. Carlile (Director of Church Army Mission Sisters Work in England), and Captain Mountford. Tea will be served.

Sunday, June 6th, 11 A.M.: Preach at the Cathedral, Washington.

Tuesday, June 8th, 7:30 P.M.: Address the College of Preachers, Washington.

**BLESS SITE FOR
STATEN ISLAND CHURCH**

GREAT KILLS, N. Y.—Great Kills, on the south shore of Staten Island, is the heart and center of a notable real estate development, which is rapidly transforming that last stronghold of ancient Dutch conservatism into a commuters' paradise; and St. Anne's Church is the concrete embodiment, upon the spiritual side, of the same transforming movement. Though but an infant of a year old, its vigorous and substantial growth has in it the promise of future greatness. The Rev. Lefferd M.A. Haughwout, formerly of Porto Rico, came to it as the first resident priest-in-charge last October. Since then, a valu-

able site has been acquired on one of the principal avenues, and on Sunday afternoon, St. Mark's Day, a large concourse of clergy and Churchpeople assembled to participate in a service for blessing the site and for breaking ground for the new building.

It is expected that the new building, a combination chapel and parish house, will be ready for occupancy by the first of June. A handsome stone church will be erected later upon the opposite side of the plot, and in the rear, facing another street, the rectory. A valuable pipe organ has been donated by Miss Jessie S. Robertson of New York City, and the chancel furniture, specially designed, is now under construction.

**LAUSANNE UNIVERSITY OFFERS
BUILDINGS FOR CONFERENCE**

BOSTON, MASS.—The Department of Public Instruction and Worship, Lausanne, Switzerland, has offered free use of Lausanne University and other buildings, including the historic Cathedral of Notre Dame, for the World Conference on Faith and Order to be held in that city during August, 1927, according to an announcement by the Secretariat of the Conference. Between 500 and 600 representatives of Churches, appointed by nearly 100 different denominations throughout the Christian world, will attend the Lausanne sessions.

The most important preliminary conference will be a meeting of the Continuation Committee at Berne, Switzerland, beginning on August 23, 1926. One of the questions to be decided at this meeting will be the principle of representation of the various Churches at Lausanne next year, and the powers of the representatives chosen by the cooperating Churches to attend the Conference. At a meeting held in New York, on April 23d, the Business Committee requested the Continuation Committee to preface its findings at Berne on these subjects with a preamble reasserting that no Church is to be committed by anything which its representatives, or the Conference as a whole, may say or do.

**MEETING OF NEW YORK
CATHOLIC CLUB**

NEW YORK, N. Y.—The April meeting of the New York Catholic Club was held at the Church of the Transfiguration with a luncheon at the Manhattan Club, after which the Rev. E. Edward Seyzinger, C.R., gave charming recollections of two priests prominent in the later phase of the Oxford Movement, Fr. Stanton and Fr. Russell. The Rev. Arthur L. Charles gave the Meditation—a vigorous plea for a more intensive spiritual life for the priest. The club voted to join in the Eucharistic Congress to be held at Grace Church, White Plains, N. Y., on Whit-Monday, and to combine the May meeting therewith. Six priests were elected as members. The roster now contains 276 names.

FOR ROTARY DELEGATES

DENVER, COLO.—Bishop Ingley desires to have the names of all Church clergy who expect to attend the International Rotary Convention, to be held in Denver, June 14th to 18th. The office of the Diocese of Colorado (605 Insurance Bldg.) is located directly opposite the municipal auditorium, where the sessions of the convention will be held.

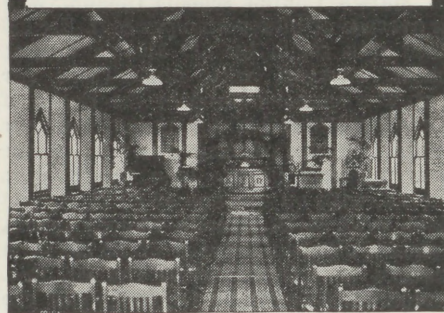
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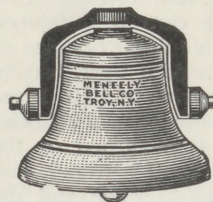
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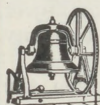


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LOS ANGELES CHURCH SCHOOL RALLY

LOS ANGELES, CALIF.—Despite the threat of rain, a congregation of 1200 children and adults assembled in St. Paul's Cathedral, Los Angeles, on the afternoon of Sunday, April 18th, for the annual Church School Rally of the Diocese of Los Angeles, and the presentation of the Lenten offering for missions. There were about 200 in the choir procession, headed by the brass band of Harvard Military School, the diocesan school for boys, and the boy choir of the Cathedral. The address was made by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor.

The Bishop's banner for Church school attendance during the year was given to St. Mark's Church school, Upland, with an average of ninety-nine per cent. Second place was taken by St. Mark's Church school, Downey, with ninety-three per cent. The banner offered by the Board of Christian Education for the highest per capita mite-box offering was won by the Church school of St. John the Baptist, Corona, with an average of \$3.53. Second place went to St. Mark's Church school, Upland, with an average of \$3.13. Both banners were presented by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the diocese.

The total offering from the Church schools of the diocese amounted to \$8,172.85, a substantial increase over 1925.

PROMINENT ST. LOUIS RECTOR RESIGNS

ST. LOUIS, Mo.—The resignation of the Rev. Henry Watson Mizner, rector of St. Stephen's Church, St. Louis, caused city-wide regret last week as in giving up his parish work, he is also to leave St. Louis, where, for over thirty years, he has been an outstanding figure in Church and civic life. He will spend the summer in Europe with his family, and in the fall go to Florida, where a brother, Addison Mizner, a prominent architect, is to erect a memorial church to their mother.

Fr. Mizner was educated at West Point, following family tradition, but early felt the call of the Church, and entered the General Theological Seminary. After his ordination he came to St. Louis as a member of the staff of Christ Church Cathedral. In 1901 he took charge of what was then St. Stephen's Mission, in the heart of a thickly congested downtown district, and under his loving care it developed into one of the most notable examples of Church work in the middle west, becoming a self-supporting parish in 1921. Lives strengthened and remade, the thoughts of a number of young men turned to the priesthood, a neighborhood bettered, and countless deeds of self-sacrifice and devotion woven into the life of St. Stephen's parish, all combined to make it the object of deep affection and admiration to many St. Louisans.

A beautiful bond existed between the late Bishop Daniel Sylvester Tuttle and Fr. Mizner, and the latter was unflinching in his aid to the venerable Bishop, serving as master of ceremonies at great services, gladly supplying without compensation for poor parishes without rectors, and acting on many important committees and commissions at the request of Bishop Tuttle.

The Rev. Roy Spencer Rawson, who for the past few years has been assistant at St. Stephen's Church, will become rector on June 1st, at which time the resignation of Fr. Mizner takes effect.

LIGHTNING STRIKES MEMPHIS CATHEDRAL

MEMPHIS, TENN.—St. Mary's (Gailor Memorial) Cathedral and the home of the Very Rev. Israel H. Noe, dean, were both struck by lightning in a severe electrical storm Friday night, April 23d. Considerable damage was done, but Dean Noe's family escaped without injury.

Two holes were torn in the roof over the nursery, where Ellen, four, and Margaret, two, the dean's children, were asleep. The rain probably prevented the house from catching fire.

A circular glass window, ten feet in diameter, with its copper frame work, was torn from the Cathedral by a bolt of lightning. The heavy glass was scattered all over the church interior, while the copper framework was twisted into ribbons.

Within ten minutes after lightning struck the dean's home, the home was flooded. The rain poured through the roof. The dean's children were removed to warm beds in other parts of the house.

THREE SONS OF A PRIEST FOR MINISTRY

KEY WEST, FLA.—The death of the Rev. C. R. D. Crittenton, rector of St. Paul's Church, Key West, occurred in January and was noted at the time. Of three sons surviving Fr. Crittenton, one, the Rev. Lawrence A. Crittenton, is in Holy Orders and is rector of the Church of the Redeemer, Cairo, Ill. The two remaining sons, led by their father's example, who, "being dead yet speaketh," have both decided to enter a theological seminary and study for orders. Mr. George D. Crittenton is a business man and a vestryman at Key West. Mr. Charles Crittenton is assistant to the first vice-president of the Chicago Title and Trust Co., and a member of the Catholic Club of that city.

The late Fr. Crittenton, father of these three young men, was graduated at Nashotah in 1887, and in the same year was ordained deacon by Bishop J. H. H. Brown of Fond du Lac and was advanced to the priesthood by Bishop Edward R. Welles of Milwaukee in the year following.

MEMORIALS FOR MANILA CATHEDRAL

MANILA, P. I.—The Cathedral of St. Mary and St. John, Manila, is the richer for two handsome stained glass windows, dedicated on Sunday, March 21st, by the Rt. Rev. Gouverneur Frank Mosher, D.D., at high noon, in the presence of a large number of friends and relatives of those in whose memory these tributes of art and faith had been given. The Bishop conducted the services, which were most impressive, assisted by the Rev. William Reese Scott, chaplain in the United States Army, and the Rev. John Williamson, rector of the Cathedral parish.

One of the memorials, a tympanum over the door in the south transept, has for its subject the baptism of Christ by St. John, and is a work of art, both in coloring and composition. This window is dedicated to the memory of Mrs. Ida May Elser, well-known and well beloved for many years in Manila, who, for a long time, had been closely identified with the work of the Cathedral and was a devoted Churchwoman. She was the wife of Mr. E. E. Elser.

The second window is in memory of James Everett Ainsworth, a contractor and engineer, who lived for many years

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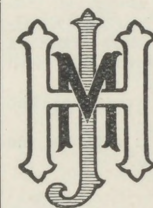
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in Cebu before coming to Manila. This window was ordered when the Rev. A. B. Parson, now assistant foreign secretary at the Church Missions House, was dean of the Manila Cathedral. It represents Christ as the Master Builder. The design, by Charles Rollinson Lamb, is of a full length figure in a robe of cardinal red. In the background are seen the roofs of buildings on the Palestinian hills.

GIVES LECTURES ON DRAMA

HUNTINGDON, PA.—The rector of St. John's Parish, Huntingdon, the Rev. Francis B. Creamer, is giving a course of six lectures on Sunday evenings on The Relation of Modern Drama to the Religious Life of Today. Though it is undoubtedly a debatable question, Mr. Creamer believes that the drama has a distinct cultural and religious contribution to make to society. "The stage, since the days of Seneca, has given to civilization an heritage which it cannot easily discount. Despite the almost bewildering varieties of plays, both good and bad, that are offered to us on the legitimate stage today, the individual may with the average display of taste and discrimination be helped immeasurably," says Mr. Creamer.

The plays of six modern dramatists will be discussed, and the points made clear wherein the author is advocating nothing but the simple principles of the Sermon on the Mount. It is Mr. Creamer's contention that the legitimate stage may, like the Church, become an active and effective agent for the conversion of souls.

The following plays will be used in explanation of the place that modern drama holds in the religious life of the individual:

- An Enemy of the People* - - - - - Henrik Ibsen
- St. Joan* - - - - - George Bernard Shaw
- Beyond the Horizon* - - - - - Eugene O'Neill
- The Enemy* - - - - - Channing Pollock
- Loyalties* - - - - - John Galsworthy
- R. U. R.* - - - - - Karel Capek

**CHURCH BUILDING
IN OKLAHOMA**

ARDMORE, OKLA.—The Rev. Joseph Carden, rector of St. Philip's Church, Ardmore, suggested to his people just before Easter that "the time has come for us to build a new and adequate church." A subscription list was put in circulation and has reached the gratifying total of \$20,000 with the probability that it will be increased to \$30,000, which is the sum desired, in the next two weeks. The new church will be of stone, of English Gothic architecture, with Norman tower, and it is hoped to complete it by the end of the year. The present insignificant structure, which the congregation has outgrown, was erected thirty-two years ago, when Ardmore was a frontier settlement, on the Choctaw and Chickasaw Reservation. It is located on the best church lot in the city—160 x 170 feet facing the city park, and one block from Main Street. A rectory was built three years ago.

A new stone church is under construction at McAlester of which the Rev. Simeon H. Williams is rector. It will be completed by fall. An addition to the parish house has just been completed at Shawnee where the Rev. C. L. Widney is priest-in-charge.

The splendid church which has been under construction at Tulsa for a long time, is now in use; the first service being held on Easter day.

Recently a new lot was secured at Stillwater, near the campus of the Oklahoma A. and M., and St. Andrew's Church moved, rebuilt, and greatly improved, and an adequate rectory and parish house, of pleasing design, constructed, largely through the generosity of Miss Sarah E. Olden, who has been interested in the work at Stillwater for some years.

At a recent service, the Ven. Franklin Davis, assisted by the priest-in-charge, the Rev. A. Scollay Hock, unveiled a memorial tablet to the late Rt. Rev. Francis Key Brooke, and a further gift was announced from Miss Olden, which reduces the indebtedness to \$3,000.

NASHOTAH ALUMNI MEET

NEW YORK, N. Y.—Thirty-five graduates of Nashotah House were present at a meeting of the Eastern Alumni Association of that seminary which was held at St. Ignatius' Church, New York, on Tuesday, April 20th.

The meeting opened with a Solemn High Mass sung by the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, assisted by the Rev. H. H. F. Morton, of Trinity Church, Princeton, N. J., as deacon and the Rev. B. Stewart Bert, O.H.C., West Park, N. Y., as sub-deacon. The master of ceremonies was the Rev. William P. McCune, D.D., rector of St. Ignatius'.

The business meeting was held in the guild room of the church with the Rev. William R. Cross, rector of Trinity Church, Elizabeth, N. J., presiding. At 1:00 p.m. a luncheon was served in the Yacht Room of the Hotel Astor. Fr. Cross presided as toastmaster and introduced as speakers the following:

The Rev. J. O. S. Huntington, superior of the Order of the Holy Cross, the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah, the Very Rev. Hughell Fosbrooke, D.D., dean of the General Seminary, the Rev. Paul Bull, Community of the Resurrection, England.

This was the second annual gathering of the Eastern Alumni. The Committee appointed for the 1927 meeting was named as follows:

The Rev. H. W. Perkins, '92, Plymouth, Conn., chairman, the Rev. H. H. F. Morton, '24, Princeton, N. J., the Rev. Frederick Reeve, 1900, Boston, Mass., the Rev. George T. Gruman, '16, Scotch Plains, N. J., secretary, the Rev. Charles Peabody, '08, New York City, the Rev. Thomas Mangan, '23, New York City.

VERMONT Y. P. F. CONVENTION

MANCHESTER, VT.—The second annual convention of the Young People's Fellowship in the Diocese of Vermont will be held on Saturday and Sunday, May 15th and 16th, at Zion Church, Manchester Center, the young people of that parish being hosts, with the assistance of the Y.P.F., of St. James', Arlington.

An exceedingly interesting program is being arranged, with excellent leaders of the group discussions, one of whom will be Bishop Booth. There will be informal talks by some of the foremost specialists in work among young people, a banquet on Saturday night, and plenty of time for social enjoyment and recreation.

The Corporate Communion will be held at eight o'clock on Sunday morning, with a service at 11 a.m., at which the visiting young people will be hosts to those who have entertained them over the previous night. Later notices will be sent to all the clergy of or working in the Diocese, but meanwhile information may be obtained from the Rev. W. J. Brown, Manchester Center.

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THE RACINE CONFERENCE

RACINE, WIS.—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, will be president and chaplain of the 1926 Racine Conference for Church Workers, which will be held at Taylor Hall, the National Center for Devotion and Conference, June 28th to July 9th. The preacher at the sunset services, a popular feature of former Racine Conferences, will be the Rt. Rev. Hugh L. Burlinson, D.D., Bishop of South Dakota.

A special week-end program is being arranged for social workers, teachers, and professional men and women, from Friday evening, July 2d, through Monday, July 5th. Details of this, and of the Fourth of July celebration, will be announced later.

The following courses will be given this year, those starred being accredited toward membership in the National Accredited Teachers' Association:

8:30-8:45 A.M.—Practice in Hymn Singing and Church Music: The Rev. M. Bowyer Stewart, D.D., professor of Dogmatic Theology, Nashotah House.

8:45-9:20 A.M.—Devotional Bible Class for the Whole Conference: The Rev. Harold Bowen, rector of St. Peter's Church, Chicago. A Spiritual Interpretation of Some of the Personal Psalms.

9:30-10:20 A.M.—1. Young People and the Church: The Rev. H. A. Pardue, Jr., rector of Lawrence Hall, Chicago. This course will stress not so much methods of conducting young people's meetings, as the aims and ideals of the Young People's Movement.

*2. Talks to Primary Teachers: Mrs. Lawrence Ferguson. This will be a course on Kindergarten and Primary Methods.

*3. Rural Work: The Rev. Paul H. Barbour, Springfield, S. D. This will be a normal course for those who are to teach the Woman's Auxiliary Study classes during the coming year.

*4. Problems in Human Relations: The Rev. Harold Holt, All Saints' Church, Portsmouth, Ohio. This is an advanced course in Social Service for the clergy and others interested. The text book will be *Social Pathology*, by Queen.

10:30-11:30 A.M.—*5. The New Testament as the Book of an International and Interracial Fellowship: The Rev. Arthur Haire Forster, Professor of New Testament, Western Theological Seminary, Chicago.

*6. The Message of the Prophets: The Rev. D. H. McGregor, St. Mark's Church, Glen Ellyn, Ill.

*7. Religious Pedagogy: Mrs. Lawrence Ferguson. This will be a course on the psychology of teaching and may be taken for credit as the course on The Teacher in the N. A. T. A. requirements.

*8. The Church's Program: The Rev. F. B. Bartlett, St. Philip's Church, St. Louis, Mo.

*9. Ideals of Christian Service: The Rev. Harold Holt, All Saints' Church, Portsmouth, Ohio.

10. Parish Organization: The Rev. Howard Brinker, rector of St. Bartholomew's Church, Chicago. This will be a round table conference on a series of parish problems.

11. Symbolism: The Ven. Milo B. Goodall, Grace Church, Rice Lake, Wis.

11:30-12:20—12. The Noon Lecture—First Week, Bishop Wise: Subject to be announced. Second week, the Rev. Frank E. Wilson, D.D., Christ Church, Eau Claire, Wis.: The Great Religions of the World.

13. Course for the Clergy—Some Current Questions: The Rev. F. J. Hall, D.D., professor of Dogmatic Theology, General Theological Seminary, New York City.

The registration fee of the Conference is \$5.00. Checks should be made payable to the Rev. Harwood Sturtevant, treasurer, and sent to Miss Marguerite Taylor, 706 Sheridan Road, Chicago, Ill., who is the registrar. Additional information may be obtained from Miss Taylor.

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† Necrology †

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light perpetual shine upon them."

GEORGE HENRY HARRIS, PRIEST

VERSAILLES, KY.—The Rev. George Henry Harris, rector emeritus of St. John's Church, Versailles, died on Monday, April 26th, in the fifty-fifth year of his age. Mr. Harris had been very ill for some months.

The burial took place from St. John's Church, the Bishop of the Diocese, the Rt. Rev. L. W. Burton, D.D., officiating. The interment was in the Versailles cemetery.

Mr. Harris was one of the oldest clergymen, in point of service, in the Diocese of Lexington. After graduation from the University of the South and the General Seminary, New York, his first parish was in Wyandotte, Mich. From there he came to the Diocese of Lexington, serving the Church in the following places: Maysville, Church of the Good Shepherd, Lexington, Paris, Nicholasville, Cynthiana, and Versailles. He was also for a time the president of Margaret Hall, the diocesan school for girls, Versailles, Ky., which position he resigned about two years ago.

For a number of years he was the president of the Standing Committee of the diocese; as also of the diocesan Pension Fund Committee; chairman of the board of examining chaplains; a member of the Cathedral and Minor Chapters; a member of the committees on canons, Church unity, and religious education of the diocese.

He is survived by his widow and six children.

GEORGE W. CHAUNCEY

BROOKLYN, N. Y.—Mr. George W. Chauncey, a distinguished layman of the Diocese of Long Island, a life long resident of Brooklyn, and senior warden of Grace Church-on-the-Heights, died after a brief illness of pneumonia in his seventy-ninth year.

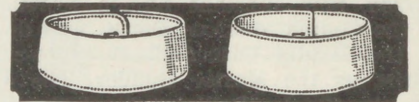
Bishop Stires officiated at the funeral in Grace Church on April 18th.

BIG ACTIVITIES IN SMALL PARISH

GOLDEN, COLO.—Calvary, Golden, is a small but significant college-town parish of 100 communicants, the Rev. G. A. C. Lehman, rector. Some of the items in its Lenten and Easter report are interesting. Good Friday observances included a twenty-four hour vigil of prayer, during which there was only one half hour watch in which no lay person was present. All but three of the enrolled communicants made their Easter Communion, every one at the seven o'clock service, although a second later opportunity was given. The church was packed on Easter Day; the principal service being a Solemn High Mass, in which the rector was assisted by the Rev. Hardy Hemkey, and Mr. Ralph Rohr, the latter two being students at St. John's Greeley. New vestments of white brocade and gold were made for this service, and Mozart's *Twelfth Mass* was sung.

Mr. Rohr is director of young people's work in the parish. He has trained eight boys, ranging in age from eight to sixteen years, in serving at the altar. The Easter High Mass was followed by Benediction, at which a borrowed monstrance was used.

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It was the first time the boys had served at Benediction, and they asked to have the service every Sunday. When it was explained that such a thing was impossible, for lack of a monstrance, they conferred together, and then came forward and pledged themselves to earn \$37 towards the price of one.

A girls' devotional guild has been formed, under the name of Daughters of St. Mary, and fifteen members were admitted at Easter. The boys and girls attend Stations of the Cross on Friday evenings, and a Mass on Saturdays. The acolytes served at the weekday Masses through the whole of Lent. The girls have special charge of the new Lady Altar.

NEWS IN BRIEF

ERIE—On April 25th, the Rt. Rev. John C. Ward, D.D., Bishop of Erie, consecrated the Sara Graham Israel Memorial Altar of St. John's Church, Erie, the Bishop Israel Memorial. The altar is the gift of the diocesan Woman's Auxiliary and is in American red oak, the work of The American Seating Company of Chicago, and designed in such perfect harmony with the furnishings of the chancel as to make it one of the most beautiful in the Diocese. A dossal curtain of red woolen stuff was given by the builder of the Church.

LOS ANGELES—The diocesan Lay Readers' League, endeavoring not to be too closely tied to Los Angeles, the center of diocesan population, held a meeting at St. Paul's Church, San Diego, on Sunday, April 11th. A dozen lay readers drove the 135 miles to meet with their brethren in the southern part of the diocese. George M. Wiley spoke at the regular evening service at St. Paul's.—The Easter offering of St. James' Church, Los Angeles, amounted to almost \$12,000 and will be applied to the cost of the magnificent church building now nearing completion.—On Easter Day the congregation of St. Luke's Church, Los Angeles, presented an offering of \$2,700, wiping out the last of an ancient parish debt. Bishop Johnson will accordingly visit the parish in June for the consecration of the church. The Rev. Robert L. Windsor has been rector of the parish since his ordination to the priesthood in 1904.—The most unique meeting in the history of the Los Angeles Clericus was held aboard the S.S. *City of Los Angeles* at her dock at Wilmington on April 19th. Following the Clericus "book-hour" the members were entertained at luncheon as guests of the officers of this 22,000 ton ship, which runs between Los Angeles and Honolulu. Afterward Robert J. Leebrick, credit manager of the George M. LaShell Co., of Long Beach, spoke on A Happy Experiment in Profit Sharing.—The spring meeting of the Convocation of Los Angeles was held at St. John's Church, Los Angeles, on April 21st. A lengthy program had been arranged by the Rev. J. Arthur Evans, rural dean, with Bishop Stevens and Bishop Graves, of Shanghai, as the principal speakers.—A teaching conference on The Religion of the Historic Church was held at St. Matthias' Church, Los Angeles, from April 25th to 29th, by the Rev. Roland F. Palmer, S.S.J.E., of San Francisco. In addition to the daily meetings for the laity there were three special afternoon clergy conferences led by Fr. Palmer.

MISSOURI—The Rev. Charles Rowland Tyner, rector of St. George's Church, Kansas City, blessed two beautiful brass gates, Easter morning. The gates, which are made of heavy brass material, form part of the new Communion rail and were given by Mrs. Faith Sharrat in memory of her father and mother.

MONTANA—The Rev. J. Philip Anshutz, having resigned as rector of Trinity Church, Tacoma, Wash., has taken temporary charge of the Whitefish mission field in the northwestern part of the Diocese of Montana. For the past two months Mr. Anshutz has been canvassing the diocese in the interest of the Episcopate Fund.—The Rev. Richard Whitehouse, of Hamilton, Mont., is in St. Luke's Hospital, Spokane, for a rather serious operation.

NORTH CAROLINA—The annual convention of the Woman's Auxiliary of the Diocese of North Carolina met in St. Philip's Church, Durham, April 20th, 21st, and 22d. It was the largest Auxiliary convention ever held in the diocese, some 275 women being present. The reports showed that excellent work is being done by the women in every parish. Several new projects were put forward, the most important being the erection of a church for the deaf mutes in Durham. Interesting addresses were made by Archdeacon Drane, of Alaska,

the Rev. Francis Cox, of Socoow, and Dr. E. C. Branson, of the State University.

TENNESSEE—Already great interest is being shown in the advance work projects which the diocesan Convention voted to undertake. Besides erecting a new building at one of the mission stations in east Tennessee and making repairs in other parts of the diocese the opportunity is given the Church in Tennessee to build a residence for the Archdeacon of Panama. The present Bishop of the Canal Zone was formerly the dean of St. Mary's (Gailor Memorial) Cathedral. Archdeacon Sykes will spend the month of May in Tennessee and adjacent dioceses.

UPPER SOUTH CAROLINA—The Woman's Auxiliary in Upper South Carolina is holding the spring meetings of the five districts during April. The first meeting was that of the Third District which was held in Winnsboro on Tuesday, April 13th. All the branches but one were represented. The reports of the work which had been done in the last half year showed the fine contribution which is being made by the women toward the advancement of the Church's work. In connection with this meeting the remarkable fact was pointed out that every congregation in the District has guaranteed one hundred per cent subscription to the *Piedmont Churchman*, the official organ of the Diocese.—The *Piedmont Churchman* has recently changed office and editorship. It is now published at Chester, S. C., the Rev. A. Rufus Morgan, editor.—The Rev. Alexander R. Mitchell recently received a Chevrolet coach, a present from a number of his friends. This machine will be a great help to Mr. Mitchell in ministering to his two parishes in Greenville, St. James' and St. Andrew's.—Miss Eleanor Thomas Mitchell, daughter of the Rev. and Mrs. Alexander R. Mitchell, was married to Mr. Frederic Latham Witsell on April 14th in St. James' Church, Greenville, S. C.

THE CHURCH PERIODICAL CLUB—an organization for mental famine relief, says one of its friends.

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