

# † The Living Church †

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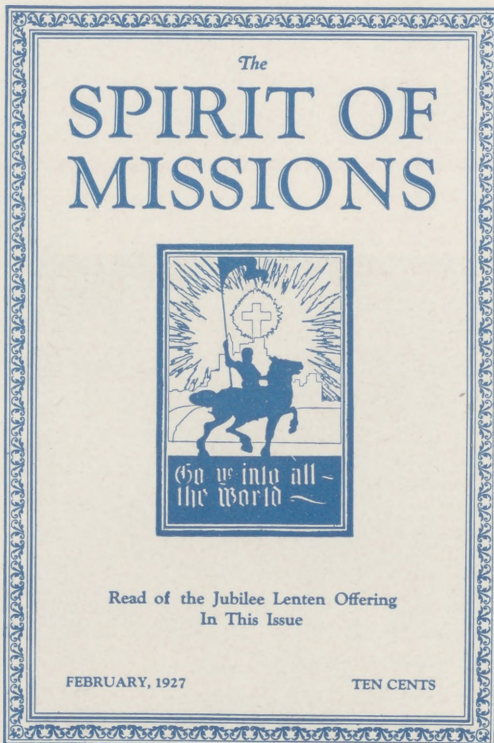
No. 24

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## EDITORIALS & COMMENTS

### Easter

IF Good Friday preachers sometimes treat of the Crucifixion almost mythically, it is no wonder that the Resurrection is likewise sublimated. We are told that Easter means that truth crushed to earth will rise again; that we may rise on stepping-stones of our dead selves to higher things; that while it often seems as if our ideals are destined to die on a cross, they rise again with renewed vigor. And so on. A fact with a meaning is so often moralized away into a meaning which mildly tries to make itself into a fact. Perhaps we may be pardoned if we say of Easter what we said of Good Friday, that the event is sacramental: that the actual, factual event is the outward and visible sign of an inward, spiritual grace; the historical reveals the eternal; the narrative gives the moral; the thing that Jesus did at Jerusalem once is the sacrament of what God does and is for all time and above all time. But we shall not pursue that analysis any further.

The Christian Easter stands out upon a glorious cosmic background. A democratic Christian will look leniently upon the triumph of the egg, the chocolate rabbit that lays it, the stuffed chick and duckling that hardly suggest immortality: for these are petty symbols of spring, and spring is the glorious cosmic background of our Easter. St. Paul does not deal in rabbits and eggs, but he does place his Easter gospel on the background of nature and its renewals of life—"that which thou sowest is not quickened except it die." The Resurrection and Nature, Easter and Spring, belong together. There would be no miracle—no sense in such a word—if nature were not law-abiding. But the Resurrection would not be true to nature if it were not a novelty: you cannot observe the laws of nature unless you do something new every moment, for that is one of nature's ways; laws for everything, but no duplicates, no repetitions, everything unique.

But nature with its spring-time revival is not all of the background of Easter. Easter is also *Pascha*, Christ is our Passover, and this again has been recognized in the background ever since St. Paul. This solemn, ancient Hebrew spring-time feast gave its color to Christ's resurrection, obviously. But more than that, and without being particularly keen about the exact meaning of the Passover, we can see in the background the whole Jewish religion, the religion of the Bible. It was all "according to the Scriptures." It was all in

line with God's working in bringing His people out of captivity time and again; it was in line with the revelation of God as the Ruler of the universe on the basis of personal and social righteousness.

On that background of nature and the revelation of personal God, the resurrection of Christ occurred. The background belongs to the event. Spring, Passover, Resurrection—all of them are included in the Christian festival of Easter.

And almost at once the resurrection of Christ was taken as the standard for our own resurrection. Christ is the first-fruits of the new season of life triumphing over death. The old Jewish hope of resurrection is now colored by the memory of how Christ appeared as risen. Those who accepted St. Paul's teaching would now look for something far less crassly material than the Apocalypses had pictured: The body, yes; but spiritual body.

The Apostles apparently never thought it possible, even after the Resurrection, that the Lord would go on with His earthly life again as He was before He died. Certainly the appearances were not of a sort that would lead them to expect that. The old life was over. The new life was very strange, very different—at least so it appeared. He was alive again, and it was still He, still human. But the conditions were much changed, certainly. So His resurrection gives us no warrant for supposing that after our resurrection we shall go on living again much as before. Death really is something. The burial of the dead is sometimes conducted as if the one purpose of it were to conceal the fact that anybody has died. But it is a fact. And it is hard to see why anybody should want to prolong his life, just as it is, to eternity. "There is no death" is an exceedingly dubious proposition. No, our belief is certainly not in mere survival, but in resurrection, which is quite different. Not simple continuance, but a great step on toward a richer kind of experience, is the Christian hope.

Yet we do hope for continuity through the changes. We hope and believe that our whole life before and after death will be a moral unity, in which what we do now will really count in the final resultant character. We should take scant interest in our heavenly selves if these were ourselves totally recreated, regardless of what we had been on earth, unrecognizable even to ourselves as the same persons.

WE drift easily from a momentary thought of what happened, into a long look into what we hope will happen. Instead of being content to rejoice with Christ in His victory over death, we are prone to slip away from that into questions of heavenly recognition, the saints and the Beatific Vision, and other such. For there is a moral to the history of the Resurrection, or rather a large complex of consequences. Just as the event cannot be rightly viewed away from its background in nature and religion, so we simply cannot help looking indefinitely far afield, in the light of Easter morning.

Invincible hope, no doubt, is the most direct product of the Easter message. Our Lord after His death made His followers understand that He was justified, that He had succeeded, that His view of life was vindicated, and that now there was surety of the future, that it will come to pass as He had promised them. Faith in the "conservation of values," which has been suggested as the essence of religion, gets great strength from Easter.

And as the event was in the sphere of our human nature, it shows us something of the incalculable possibilities of this human nature. Again, as it included the body, and not the spirit only, in its mighty working, it gives us one more great confirmation of the sacramental or incarnational principle, that the body has its due share in the scheme of things, being not merely a "cumbering frame of clay," of which we should aspire to rid ourselves as soon as we can, but the outward, determinate vehicle of all spiritual and social working, potentially adequate to this purpose.

Further, the Resurrection so glorified the Lord's human nature as to make it the ever-accessible means of grace to His members. His body has become communicable, and its communication to us means the building up of our nature into His likeness, into something of His stature. And that is the working-out of our salvation.

IN ONE of the great galleries of New York was once a collection of early Renaissance paintings of Christ's resurrection. One or two would have been quite enough; there were too many of them together. For the total cumulative effect was almost ghastly. And yet there was a suggestion of tense energy in them, energy just beginning to prove itself irresistible, somehow comparable to the mysterious energy of young green plants pushing out of the earth in the cold days of early spring.

There is an Easter introtit, beginning "I am risen, and am still with thee, alleluia." The simon-pure, authentic, liturgical plainchant melody for this is seldom sung among us, and when it is, there is at first a sort of amazement and distress, because to our modern ears it is dark, gloomy, weird, like the weather on many of our northern Easter days. Well, no doubt to the Apostles Easter was a weird experience in the extreme. And this very "blue" music, far less sweet and cheerful than even most plainsong, poignantly expresses our awe in the presence of the mystery; but along with that, there is in the rapid tempo, the urgent stress of it, something like a secret exaltation of spirit, a first spring-time pressure of irresistible energy.

The village choir will try to do something grandiose; it always does. The little reed organ will try to blare like trumpets and trombones, and the faithful few will sing their lustiest. The effect will not be gorgeous; the "special Easter music" may be more pathetic than majestic. But within it is the true Paschal spirit; for "these are they which came out of great tribula-

tion," and they know more about crucifixion, and therefore (it would seem) can see farther on into resurrection of life, than most prosperous persons; and though they sound dismal, they have that inward energy of all the gentle, irresistible things that come to life in the spring-time.

We do not mean to urge the rich churches to dismiss the augmented choir and all accessories which are brought into the Lord's service to make Easter splendid and glorious. But we mean to suggest that to find your true Easter you must get through the grandiose into secret places of the spirit where, without noise, perhaps without obvious cheerfulness, the human life of God Incarnate is beginning to grow again.

SIR THOMAS BROWNE, in the time of King Charles I, reflects quaintly and elaborately on the desires and beliefs which men have had in respect to life after death, as symbolized in "Urn Burial" and other funeral customs. Small comfort he finds in any age-long preservation of our bones, our ashes, or our monuments: small chance of any preservation of our name and fame. But he is one of us who "look for the resurrection of the dead, and the life of the world to come":

"It is the heaviest stone that melancholy can throw at a man, to tell him he is at the end of his nature; or that there is no further state to come, unto which this seems progressional, and otherwise made in vain. Without this accomplishment, the natural expectation and desire of such a state were but a fallacy in nature; . . . but the superior ingredient and obscured part of ourselves, whereto all present felicities afford no resting contentment, will be able at last to tell us, we are more than our present selves, and evacuate such hopes in the fruition of their own accomplishments.

"To subsist in lasting monuments, to live in their productions, to exist in their names and predicament of chimaeras, was large satisfaction unto old expectations, and made one part of their Elysiums. But all this is nothing in the metaphysics of true belief. To live indeed is to be again ourselves, which being not only an hope, but an evidence in noble believers, 'tis all one to lie in St. Innocents' church-yard, as in the sands of Egypt."

WE DESIRE to direct attention to the letter of Charles E. Hughes printed in the Correspondence columns asking for contributions toward the expenses of the World Conference on Faith and Order to be held in Lausanne next summer. The need is very urgent, since the expense of such a conference is very considerable, and the figure suggested by Mr. Hughes, \$200,000, would seem to us a moderate estimate indeed.

To avoid misunderstanding we ought to explain that Mr. Hughes' appeal is on behalf of the general committee. But that committee's appeal comes with particular force to members of our own Church. Not only are we chiefly responsible for planning the conference, and thus under special obligation to see it properly financed, but we are also recognized as nearest friends to the various oriental communions, whose delegates must, for the most part, be financed from the general fund. The due representation of the historic oriental Churches is essential to the purpose of the conference. Without that representation the danger of its degenerating into mere Pan-Protestantism in its outlook would be almost overwhelming. But most of these oriental delegates can attend only if their expenses are paid, and those expenses are assumed by the committee on whose behalf Mr. Hughes makes his appeal.

We earnestly hope that there may be a very liberal response.

OUR deep sympathy goes out to the bereaved Bishop of Rhode Island, news of whose father's death reaches us just as this issue is going to press. A distinguished and successful ministry of more than three-quarters of a century was the privilege of the late Dr. Perry, and very many indeed, especially of his former parishioners and associates in Philadelphia, will mourn his passing as that of a dear friend and counsellor. To them and to Dr. Perry's family we extend our sympathy, rejoicing with them, however, that the late priest was enabled to exercise his sacred ministry for so many years and until within a month of his entry into life eternal.

The Late  
Dr. Perry

ACKNOWLEDGMENTS

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"SO DIED A TRUE CHRISTIAN"

(The Rev. J. E. Williams, killed in China by looting soldiers)

HE waited for their coming with a smile;  
Their torture too he answered smilingly;  
And with a smile he met their final thrusts.

What secret did he carry in his heart  
That kept his lips curved through death's cruelties?

Was it that down the centuries he gazed,  
Past the mob's fury and its stupid greed,  
To where a radiant Face smiled out at fear?  
And did he see beyond the hate the Love—  
Beyond the Crucifix the opening skies?

KATHERINE BURTON.

IDEALIST

YOU still the strident market-place  
With words like stones in Mammon's face,  
And scourge him from his lordly space.  
Your voice is music to the throng,  
A challenge and a triumph song;  
But Mammon subtle is and strong.  
You speak of shining Cherubim,  
And summon dazzling Seraphim,  
While Mammon waits, speechless and grim.  
His cohorts leer and kneel them down  
To proffer You a golden crown;  
His laughter greets Your sudden frown.  
Comes one to kiss with smiling lips  
Whose kiss is as the bite of whips;  
And silver through his fingers drips.  
They loose old Mammon's steely bands  
While Pilate troubled, dumbly stands  
Aside—and slowly cleans his hands. E. D. TODD.

A WILLOW TREE IN SPRING

HELD in stern Winter's leash—to passers-by,  
It stretched despairing arms, discomforted,  
And drooped morose, beneath a sullen sky,  
To drop pale tears into the river-bed;  
Disconsolate, it stood, a mournful thing,  
Until the coming of the vibrant Spring  
Brought loveliness—its long jade fingers twined  
About bright roofs—the sobbing of the wind,  
In eerie music through its branches crept,  
Life's pulsing flow of grief and laughter swept  
Beneath its boughs—along dim, peaceful ways,  
Where lovers laughed and happy children trod,  
It bloomed serenely through long, quiet days,  
A wistful tribute to a mighty God.

CLARE MACDERMOTT.

THE THREE MARYS

EVERY year the Church spiritually "lives over again" the story of the gospels. In the Middle Ages, and indeed long before, she very often portrayed its scenes actually, with the sanctuary itself as a stage and the clergy and their assistants as the *dramatis personae*. It is a truism to say that the Catholic Church is the mother of the drama; yet it is from an Easter *trope*, composed by an Irish monk named Tutilo of St. Gall's Abbey in Switzerland in the ninth century, that there sprang the idea of the Easter play, the Christmas play, miracle plays, moralities, and all the forerunners of the modern drama. These *tropes* were bits of dramatic dialogues, a minor drama within the drama of the Mass. One feels how impressive they must have been amid the living silence of the worshippers who heard them.

An old chronicler tells of the beauty and fervor with which the wondrous events of Easter were enacted in the age of faith in the Cathedral of St. Etienne at Chalons-sur-Marne.

"At the end of the night . . . before the dawn, two white-robed children whose faces are covered with amices come into the choir and sit down near the high altar, the one on the right and the other on the left." They are the angels who, according to the Scriptures, stood on Easter morning near the tomb of the Saviour. "Three deacons, adorned with white dalmatics, and carrying palms and incense burners in their hands, now appear from the sacristy and are preceded by boys carrying the cross and candles . . ." They are the holy women come to embalm the Body of Jesus. "The Marys enter the choir, and walking near the stalls . . . slowly approach the altar."

"Whom do ye seek in the sepulchre, O servants of Christ?" the angels cry out as they catch sight of the newcomers.

"Jesus of Nazareth, ye inhabitants of heaven," reply the deacons.

At these words the choir boys uncover the altar which has been concealed by a shroud-like cloth, and they say:

"He is not here, He is risen as He foretold. Go—announce that He is resurrected from the dead."

"Alleluia! Alleluia!" cry the disguised deacons joyfully, "The Saviour is risen today! The courageous Lion, the Son of God, is risen! Tell it abroad and give thanks to God!"

In the meantime the canons are assembling; and turning to them each of the Marys sings in turn:

"To the Paschal Victim, Christians offer a sacrifice of praise. The Lamb has redeemed the sheep. The innocent Christ has reconciled sinners with His Father. Death and Life have met in a wondrous fight. The King of Life was dead, and now He reigns and lives."

The sun, beginning to shine through the eastern windows, the sanctuary no longer draped in the purple of Passion-tide, but ready for the celebration of the feast, the solemn chant, and the beautiful decoration of the high altar bring joy after the long vigils of Lent; and as the precentor advances toward the holy women he is seized with emotion. Finally he stops near them and asks:

"Tell us, Mary, whom sawest thou on the way?" And each Mary replies:

"I have seen the tomb of the Living Christ. I have seen the glory of the Risen One. I have seen the angels who witnessed the marvel. I have seen the winding sheet and the napkin. He is risen! Christ, my hope! He will precede His disciples into Galilee."

And the canons cry with one voice:

"We know that He is risen! O King! O Conqueror! have mercy upon us!"

Thus Easter was announced in old Chalons; and from the romanesque towers of the Abbey of Our Lady nearby and from St. Alpin's and all the city churches every bell peals forth the joyful tidings which the Marys have brought from the tomb. The faithful, clothed for the feast, give each other the kiss of peace; and meeting in their homes or in the streets, greet one another with the salutation of the day, a thousand times repeated, "The Lord is risen indeed. Alleluia!"—*S.S.J.E. Messenger*.

THOU art not the more holy for being praised, nor the more worthless for being dispraised. What thou art, that thou art; neither by words canst thou be made greater than what thou art in the sight of God.—*Thomas à Kempis*.

# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"CHRIST IS RISEN! HE IS RISEN INDEED.  
ALLELUIA!"

*April 17: Easter Day*

READ St. Matt. 28:1-10.

NATURE and grace rejoice together on this glad Easter Day which brings us the truth of life and peace. Birds and flowers seem to have a new beauty and to sing a new melody, which is all the more wonderful because it is the echo of so many human hearts, hearts beating with a new hope as they hear the Gospel message and know that death is mastered by life. Still we greet one another with the age-long cry: "Christ is risen! He is risen indeed!" And the blessed Master seems still to stand before us as He stood before the wondering disciples long ago, and we hear His voice saying "Peace be unto you!" We are glad today with a gladness which has an eternal inspiration. The Christ and the open tomb are joined in a mystic union which shall never be broken, for even in heaven they will tell the old, old story of Jesus and His love.

*Monday, April 18*

READ St. Mark 16:1-8.

THE Bible story of the resurrection of Jesus Christ is so wonderful that we love to read each of the accounts and meditate upon them. The great confession of Peter, "Thou art the Christ, the Son of the living God," gives us a fitting text for Easter Day, for upon that truth Christ has built His Church and the gates of hell shall not prevail against it. And that confession becomes greater because it was revealed not only by flesh and blood, but by the eternal Father, who thus spoke through human lips the message which has never grown old and which will never be forgotten. It probably surprised Peter himself, as he heard his own words; for though he was perfectly sincere and spoke with a splendid impulse, his declaration came, not from reasoning, but from an adoring heart, which for the moment ruled both head and body and made him the human and humble mouthpiece of God.

*Tuesday, April 19*

READ St. Luke 24:1-12.

FAITH in Jesus Christ is not an acceptance of the expression of a fact, but an acceptance of the fact itself. I speak of "the love of God," but I almost tremble as I utter the words, for no human heart, much less a human mind, can comprehend the love of God. In all our worship and faith we are but touching the hem of the infinite garment of God's holiness and love. How wonderful it is that we men and women, as we speak and sing about God, are speaking and singing of truths which are so great that eternity itself will be occupied in finding out their mysterious greatness! And that is why faith calls for reverence; and with our joy on Easter Day comes a reverence which bids our hearts and minds and bodies bow when we express the divine truth and know that we are touching an infinite and glorious blessing.

*Wednesday, April 20*

READ St. Luke 24:13-32.

THE word "living" in Peter's confession suggests our Easter message of life. St. John writes: "In Him was life, and the life was the light of men"; and Christ Himself said: "I am come that they might have life and that they might have it more abundantly." And again He said to the sorrowing Martha: "I am the Resurrection and the Life." What a mysterious thing life is! Wherever there is life, there is God. Man cannot create life. To think, then, of eternal life, a life that has no ending, a life free from all the sorrows and

pain and tears of earth, is a wonderful revelation. If God is a living God and we are His children, redeemed by Jesus Christ, then we shall partake of His life; we shall live forever, and what we call death is "but the gate of life immortal."

*Thursday, April 21*

READ St. John 20:1-10.

BE IT remembered that this promised life has to do, not with the body only, but with the mind and the heart and the soul, and with all that relates to joy and talent and skill and happiness. Kipling's dream of painting on "a ten-league canvas with a brush of comet's hair" is only a suggestion, cheerily worded, of the great joy of eternity with its enlarged powers and perfected talents which will be a part of the more abundant life, with the love of the Master and the joy of His presence as crowning and blessing all. Do we not well, O fellow believer, to greet one another on this day with the old greeting, and to sing our *Alleluia*?

*Friday, April 22*

READ St. John 20:11-18.

THE positive character of Peter's great confession attracts us. He might have answered Christ's question, "Whom say ye that I am?" in a less positive manner if he had simply quoted a consensus of opinion as the apostolic spokesman, or as "the Corypheus of the Apostolic Choir," as he is called by Chrysostom, a writer of the fourth century. He might have said, "We say," or even "We believe"; but God, when He speaks through man never weakens the truth. This divine truth of the Resurrection is a wonderful declaration of a fact. On this Easter Day, we do not trust, or hope, or hunger for a certain revelation. *We know!* One grows weary of uncertainty in the common life. But like the blind man whom Jesus healed, we can say, "One thing I know: Christ rose from the dead, and in and through and with Him we too shall rise."

*Saturday, April 23*

READ Col. 3:1-4.

BLESSED art thou," said the Master to Peter, and that blessing has descended, and will descend, upon all who make a like confession. The little child in the Sunday school, singing with sparkling eyes and smiling lips, "Christ the Lord is risen today"; the man in the full press of life's toil, finding new enthusiasm as he declares, "The third day He rose from the dead"; the happy maiden, upon whom the Christ-purity has fallen, seeming to see the heavens opened as she chants, "Now is Christ risen from the dead"; the lonely soul whose treasures are all in heaven, listening while the angels sing:

"The powers of death have done their worst,  
But Christ their legions hath dispersed."

And the aged, whose eyes are fixed on the pearly gates and who already sees the triumphant Christ standing to welcome the pilgrims of the night and saying: "I am He that liveth, and was dead; and behold, I am alive forevermore. Amen! And I have the keys of hell and of death!" Have not all these the Easter blessing from the Master, Christ, since they too have made the great confession and have given their hearts and lives to Him without fear or reserve? This Prince of Festivals calls us, one and all, to make this confession of faith, as we assemble in our flower-decked churches and sing our Easter carols.

My Lord and my God, I worship Thee, I believe in Thee, I love Thee! Lift Thou me up in a spiritual resurrection, that I may even now live a life of trust and confidence, knowing that Thou hast granted me a more abundant life. Yea, dear Christ, I would rise with Thee, even today, into newness of life. Amen.

# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

## AN EASTER MESSAGE

ONCE again Lent has flowered into Easter; and we give God thanks for His great glory, in that the earth is the Lord's and all that therein is—even the graves of the generations gone before.

There will never come a day on earth when the Easter message is not needed, not joyfully welcomed. From earliest ages, death has come to all living as a felt intruder, breaking in upon the course of orderly development, overturning all plans, making havoc of all attempts. *Mors communis omnibus*: "it is appointed unto all men once to die." What lay beyond death was a matter of guesswork, at most; nor does one wonder that so many saw in the end of physical consciousness the end of our very existence.

Then came our Lord and Saviour Jesus Christ, by His glorious Resurrection bringing life and immortality to light. Henceforth we *know*; there is no undiscovered country. One Traveler has returned.

He is unique in the splendor of His teachings and His example: He, the village Carpenter, the Galilean Rabbi, the peasant Preacher. Of Him Moses did write in the Law, and the Prophets. Yet, wonderfully heralded, and even more wonderfully attested, He died a shameful death upon the gibbet; and all the land was dark!

Was that all? Did death, vanquisher of mankind, have dominion over Him, too? The Christian Church, with all her train of saints in glory, answers, No! He was dead, truly; but, thank God, it is in the past tense that we write it. For He is alive again, blessed forevermore, and hath the keys of death and hell.

Since the first Easter morning, the good news of His return, in the holy Body born of Mary, has spread throughout the world, and still is spreading. The holy women, the apostles, doubting Thomas, the great company of disciples, Saul the persecutor, all avow with many infallible proofs that they saw Him, in His habit as He lived, albeit wonderfully glorified, talked with Him, ate and drank with Him, handled Him, knew Him; and we, long afterwards, have the blessing pronounced by Him on those who, having not seen, have yet believed in Him and in His Church testifying, "The third day He rose again."

So, by God's mercy, we have a new light on our road; we know that the way we travel leads through the valley of the shadow out into the sunlight of His presence. Nor need we fear that it is too good to be true, since He Himself, the Very Truth, gives us assurance. Death was only an incident in the course of the earthly existence of the Lord of life, albeit by that death He saves us from the fear of death. We know whom we have believed; and we sing Alleluia to Him, the Risen Lord, the Man that is Jehovah's Fellow.

I NOTICE that the father of a young college student who killed himself the other day has announced his purpose to give up much of his life to the end of abolishing suicides among young people. He says, frankly, that older people are too settled in their habits of thought to bring that about, but that possibly something can be done for the young. What that something is to be, however, is not quite clear; for he states his purpose as "the establishment of faith without religion!" Faith in what, I wonder! Not in things material, I am sure, since there must be something spiritual about faith. Not in human nature, for it is the endeavor to establish faith without any ground of faith which brings the collapse of human intelligence, once people begin to think deeply along that line. He says explicitly: "We are almost unfitted for religion in the old sense of the word; we are scientific." The scientific interpretation of the world comes to us with our

mother's milk and cannot be avoided. What we want now, in place of religious faith, is a faith in life itself."

The spectacle of a child drawing in the scientific spirit with his mother's milk is startling, and is not altogether edifying. Science is supposed to rest on demonstrated facts; and demonstrated facts in themselves offer no ground of faith. It is the old question of desiring an end without desiring the means to the end. We have not yet begun the necessity of having roots first, before we can have fruits: and if the anti-suicide movement is to be anything but sterile, it must have some sort of deep-rooted faith in the "Something not ourselves which makes for righteousness." But that something, if human intelligence is to get in touch with it, must be personal. It is only a clumsy way of expressing God. Poor Mr. Edison, who has grown amazingly since twenty years ago, still says that the word God means nothing to him; but he confesses a belief in a kind of synonym for God, which is encouraging.

All the attempts to prove God are fantastically absurd, of course; and the old saying of Cardinal Newman is still profoundly true, that "in all the universe there are only two luminously self-evident facts, myself and my Creator." Once that certainty is grasped, men will go on to work out some approach to Him through religion; and I am sure that many of them will find that the only religion that serves is the religion of the Holy Catholic Church.

THIS PARAGRAPH from an English paper published in Paris, is not without interest:

"That famous French logic, which insists on the translation of all foreign words or phrases—thus giving us *lord-maire*, *cabinet d'Empire*, *Comte* for Earl, and *Crépuscule des Dieux* for *Goetterdaemmerung*—has manifested itself with unusual rigidity in the case of Sir Rowland Blades, the Lord Mayor of London. In fact, one of the French newspapers this morning, speaking of the Lord Mayor, remarks: 'He attended the Protestant temple in the Rue d'Aguesseau, where he heard Mass.'

"In this case not only words have been translated, but ideas."

MANY a "ritualistic abomination" creeps into the hearts of good Protestants through the side entrance of "pageantry"—though it is the sort of thing to make John Knox shudder in his resting place! Here, e.g., is an account from the *Brick Church Record* of New York, of a Christian show put on by the children of that excellent Presbyterian body. It reminds me of a cheerful Royal Arch brother who, being warden of his parish, sent over to borrow a pot of incense for Masonic use from a Catholic church, and urged, when advised to get some from his own rector, "It means something in Masonry!"

"An altar with lighted candles stood at the end of the chapel, all dressed with Christmas greens. Then, after the primary department had sung some carols very sweetly, and the prologue had been read with admirable feeling by one of the girls, the sound of *Adeste fideles* was heard, sung by a procession of the children as they descended from the upper floors. Gradually the procession drew near and then entered the chapel, all dressed in medieval costumes. The candle and incense bearers, the choir, then the bishop in his robes and mitre, passed down the aisle followed by all sorts of people, the king, the queen, the knight, the merchant, the artist, etc., etc."

I DON'T WONDER Europeans are disposed to think that Americans reckon everything in dollars, when I see regularly recurring in the magazine section of a great New England daily, this caption: "By Fannie Hurst, the world's highest paid short-story writer."

What has that to do with Fannie Hurst's charm as a storyteller? I have not yet been able to find out any reason for blazoning abroad that fact, or any proof that her rate of pay is deserved.

## CHARLES PERRY SCOTT, BISHOP: AN APPRECIATION

BY THE REV. M. H. THROOP

Dean of St. John's University, Shanghai, China

**B**ISHOP CHARLES PERRY SCOTT came of a stock which for four generations had given men to the ministry of the Church. He was son, grandson, and great-grandson of priests of the Church of England; and of six brothers he was the fourth to be ordained. His great-grandfather was a noted Evangelical writer and preacher of 100 years ago, and took a prominent part in the founding of the Church Missionary Society.

Bishop Scott was ordained deacon nearly sixty years ago, and served his only curacy under Bishop George Howard Wilkinson, then vicar of a famous London church, who worked a spiritual revolution among his people by a unique combination of the truest evangelical zeal and the fullest sacramental teaching. Wilkinson was also a leader, in those days, of a revival in the Church's interest in missionary work. It was he who organized the first day of intercession for missions in 1872. It was one of his parishioners who, as a result, offered money for a new mission in China. And it was his young curate who at once offered for this work. Among his papers found at his death were manuscript notes of the sermon preached at his service of dismissal, by his beloved vicar, whom he looked on all his life as his spiritual father.

From 1874 till his death Charles Scott was in China, except for periodical visits home on furlough. These fifty-two years fall into well marked visions.

The first six years were used for learning the language and feeling the way. He was under the episcopal jurisdiction of Bishop Russell of Mid-China, who made him Canon of his Cathedral, 1,000 miles away from where his work lay in the north of China.

In 1880 he was consecrated first bishop of the Church of England in North China, with a diocese including the six northern provinces. For twenty years he was laying slowly and carefully the foundations of the Chinese Church in Chihli and Shantung, while not neglecting ministrations to English-speaking Church people in the North China ports and in Peking. Then came the Boxer outbreak in 1900, the martyrdom of three of his clergy, the loss of all he possessed, the death of his wife, and the seeming end of all his work.

But he began again, and for twelve more years held to his post, and saw not only the revival and development of the work in the north, and reinforcements to his staff, and the building of his Cathedral, which he designed with his own hands, but also a greater growth connected with the whole of our Church in China. New dioceses were carved out of his original diocese—first Shantung and then Honan. And the General Synod of the *Chung Hua Sheng Kung Hui* came into being by slow and careful steps, owing much to his vision and inspiration and patience.

In 1913 Bishop Scott laid down the burden of his office, but continued to live in Peking till his death. It was felt by many throughout that time of retirement what a help it was, in the strenuous life of the mission field, to have one among them who was never in a hurry, who had time to read and pray, and time to give of his ripe experience in counsel to those who sought it: his own successor in the bishopric and many others.

It was not a time of inactivity, nor happily of increasing physical weakness. He gave much time to the translation of an English book on the Apocalypse; and to the designing and building of two beautiful chapels, one of them almost on the site of his first home and church in Peking destroyed by the Boxers and given by many friends in memory of his episcopate. With great care, too, he put his temporal affairs in order.

Then came the last few days of his life. He had determined to leave Peking and go home, and, if he returned, to end his days in Shantung where he began his work. He said his goodbyes in Peking and then in Tientsin, celebrating the Holy Communion for the last time in the chapel of All Saints' Church there—a memorial to his wife.

And so he came to Shanghai, to the compound of the American Church Mission, and in St. John's Pro-Cathedral received his last Communion, and came to his last Evensong, passing away as the service ended. He must have remembered

many acts of worship in that church, especially those connected with meetings of the General Synod; he died in the presence of two bishops of the *Chung Hua Sheng Kung Hui*, and his body was carried at his burial by English, American, and Chinese priests: a fighting witness to the share he had taken in welding together all the Church missions, from America and England to China, into one Chinese Church.

Bishop Scott lived through, and died in, days of critical danger for China and the Chinese Church. But those who knew him best know that he never despaired for either. In his last talk with Bishop Graves, a few hours before his death, he was full of hopefulness for the future. Those who are left to bear the burden of these anxious times may surely gather inspiration from his faith and patience.

## LAUSANNE PREPARES TO WELCOME WORLD CONFERENCE

**P**REPARATIONS for the World Conference on Faith and Order to be held at Lausanne, Switzerland, August 3d to 21st, have begun at Lausanne by the formation of a local reception committee headed by Professor Fornerod of Lausanne University, according to a letter received by the secretariat of the conference. This committee includes M. Rosset, syndic of the city of Lausanne, M. Chablot-Comte, head of the Department of Education, M. Gustave Fleury, member of the synodal commission of the English National Church, Pastors Laufer and Schnetzler, members of the synodal commission of the English Free Church, the Rev. G. A. Bienemann of the Anglican church in Lausanne, Pastor Gsell of the German Church, Archimandrite Valiadis of the Greek Church, the Rev. M. Nicholson, pastor of the Presbyterian Church of Scotland, Mr. Francis Guisan, director of the Bureau of the Society of Development, Pastor Bornand, editor of the *Semour Vaudois*, Pastor Gustave Secretan, and M. Rochat, director of Posts.

It has been decided that all sessions of the Lausanne Conference shall be open unless the representatives should decide at any time to go into executive session. Unless the cost proves to be prohibitive, the proceedings of the conference from day to day will be recorded in English, French, and German, and these reports will be distributed to all members at the opening of the following day's session.

Arrangements have been made to hold the opening service on August 3d in the Cathedral of Lausanne and the program provides also for services in the Cathedral on Sundays and on Thursday evenings. The reception committee writes that if other churches are desired for meetings in connection with the conference, they will be at the disposal of the conference. A post office with telephone and telegraph facilities will be opened in the Palais de Rumine, the university building where the conference will hold its sessions. Space has been provided in the rooms of the university for meetings of the various committees and sections.

The secretariat announces that the Rt. Rev. K. Balakian, D.D., of Paris, apostolic delegate from the Armenian Catholics of Ethmiadzin to the Armenians of Europe, was elected a member of the Continuation Committee in place of Dr. Nazarian. Bishop Dr. Nicolea Balan was appointed a member of the Continuation Committee in place of the late Dr. Dragomir Demetrescu. The Rev. William P. Merrill, chairman of the World Alliance for International Friendship Through the Churches, Dr. W. J. Aalders, professor of Theology of the University of Groningen and a member of the executive committee of the General Synod of the Reformed Church of the Netherlands, and Herr Dr. Kapler of Berlin and D. Wilhelm Frhr. von Pechmann of Munich were coöpted as members of the Lausanne Conference.

The Continuation Committee, which is in general charge of arrangements for the conference, will meet at Lausanne beginning July 30th. The Program Committee, under the chairmanship of the Rev. Alfred E. Garvie, D.D., of New College, London, has been requested to prepare the agenda for this meeting.

Joy is not found in the objects which surround us; it resides in the depths of the soul; one can possess it as well in the depths of an obscure prison as in a royal palace.—*Intermountain Catholic*.



# Virginia's Historic Convention of 1775

## Reproduced in Richmond

By Harold Carlson Ingraham

**L**INEAL descendants of members of the Virginia convention of 1775, regardless of where they are living, went to Richmond, Va., to interpret the roles of their ancestors at the celebration of the 152d anniversary of the historic stormy meeting in St. John's Episcopal Church, which took place there March 22d.

The stirring scenes of that convention when Patrick Henry took his stand for "liberty or death" were reproduced with utmost care, the descendants in costumes of the day answering to the roll calls and voting on the various motions.

This rule was not followed, however, in the cases of Patrick Henry, Richmond Henry Lee, and at least one other member, as it was necessary for their parts to be taken by experienced speakers in order to make the scene effective. The principal debate was on Henry's resolution to defend the colonies.

Looking back to those momentous times when the little wooden edifice was the largest structure in the infant town, and for that reason chosen to shelter the convention, one cannot but meditate on the lives of the people who assembled within it. Most of the congregation of that distant period repose in the surrounding graveyard, where old-fashioned epitaphs carved on ancient stone describe their qualities of mind and character, usually endowing them with all the virtues.

The little building stands in the center of an acre of ground given to the vestry by the second William Byrd, great landowner, founder of Richmond and ancestor of Commander Richard Byrd of Polar fame, and it looks much as it did in the days before the Revolution. The honor of having designed and constructed this first house of God in the new town, destined to become one of the most hallowed shrines of the Western World, fell, so the records declare, to Richard Randolph, gentleman, and he completed the work in 1741.

In those early days the church was only sixty feet long and twenty feet wide, and the pulpit was in the east end, where a door has been cut since in what is now the east transept. This was done when the building was enlarged and the pulpit moved to the south end, for the young town on the banks of the James River proved to be more of a church-going community than the vestry had anticipated. Soon it was found to be far too small for the needs of Henrico parish, as the city of Richmond is called to this day in Church parlance.

It was not an expensive structure, this tiny church, where some of the greatest patriots of the age gathered, the original building having cost 317 pounds. This amount was paid to Richard Randolph through the sale of twenty thousand pounds of tobacco, to be levied on the parish yearly and sold, until the whole payment was complete. One is not told how long Richard had to wait for his money, gentleman though he was.

John Enders, a leading citizen and patriot, whose mortal remains now rest only a few feet from the main door, is known to have put up most of the money for the addition of a gallery and forty feet to the north side of the edifice. The first service in the enlarged building was on Christmas day, 1772.

**A**BOUT that time lightning rods came into vogue in Virginia, and a traveling salesman, prototype of his kind today, visited the vestry in an effort to sell it the new device, which he guaranteed to safeguard the church against fire from the elements. With the exception of John Enders, the vestry was eager for the rods, but he was bitterly opposed to the innovation. The reason given for his aversion was that the church had been built for the worship of God and duly consecrated to Him. Therefore, if God wanted to destroy His church with His own fire, man had no right to interfere. As he was both a rich man and senior warden, his opinion carried.

Not long after the incident in which the powerful senior

warden figured, came the epoch-making Boston massacre, which so stirred the colonies toward concerted action against George III. One convention to consider the matter had been already held in Williamsburg, the colonial capital of Virginia, and now that another was to take place it was considered desirable to hold it in Richmond as being at a safe distance from interruption by Lord Dunmore, the hostile royal governor.

Because Virginia at that time extended from the Atlantic to the Mississippi River, delegates from distant frontiers came on horseback bringing their belongings in saddlebags and were well armed against marauding Indians.

After allowing a few days' grace for stragglers to arrive, the old bell—now in care of the Virginia Historical Society—which had pealed for weddings, tolled for funerals, and calmly called the reverent to service, rang out its challenging notes calling together the convention, and not even the wisest could know that it was announcing the birth of a nation.

Already Dabney Carr, eminent Virginian, had offered a series of resolutions for a system of intercolonial committees or correspondence which was to prove the first step toward the founding of the union. At that time, however, there had been some opposition; but among the supporters of Carr were Patrick Henry and Richard Henry Lee, the latter soon to be one of the signers of the Declaration of Independence.

In addition to Henry, Lee, and Carr, there were in that group of liberty-loving Americans: George Washington and Thomas Jefferson, Richard Bland Lee, and Edmund Pendleton, Benjamin Harrison, and Carter Braxton.

It will be recalled that one of the first acts of the convention was to offer a resolution declaring that "it was the most ardent wish of the colony and of the whole continent of North America to see a speedy return to those hallowed days when we lived a free and happy people." Patrick Henry promptly opposed the resolution on the ground that it would lull the public mind into confidence just when its liberties were endangered. He offered a counter-resolution calling for the arming of the colonies and, in turn, was immediately opposed by many of the leaders.

An eyewitness in describing the scene, according to Mary Newton Stanard, distinguished Virginian historian, said:

"Henry arose with unearthly fire burning in his eye. He commenced somewhat calmly, but the smothered excitement began more and more to play upon his features and thrill in the tones of his voice.

"The tendons of his neck stood out, white and rigid, like whipcords. His voice rose louder and louder while the wall of the building and all within seemed to shake and rock in its tremendous vibrations.

"Finally, his pale face and glaring eye became terrible to look upon. Men leaned forward in their seats, their heads strained forward, their faces pale and their eyes glaring, like the speaker's."

It is the climax of this very speech that every school boy and girl in the land can recite:

"Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death."

According to the same eyewitnesses:

"When Mr. Henry sat down every eye yet gazed entranced. Men looked beside themselves. . . . I felt sick with excitement."

But it is recorded that a Tory present received a very different impression, for he wrote to a friend, saying:

"You never heard anything more infamously insolent than P. Henry's speech."

The resolution was adopted immediately and the name of Patrick Henry—the Tongue of Virginia—was enrolled with the immortals, and the little church became a shrine in the hearts of a great people.

## ENGLISH CHURCHES AND CATHEDRALS. I.

BY CLINTON ROGERS WOODRUFF.

"PAX VOBISCU"

"Friends, you have come to this Cathedral: leave it not without a prayer. No man entering a house ignores him who dwells in it. This is the House of God and He is here.

"Pray then to Him who loves you and bids you welcome and awaits your greeting.

"Give thanks for those who in past ages built the place to His glory; and for those who, dying that we might live, have preserved for us our heritage.

"Praise God for His gifts of beauty in painting and architecture, handicraft and music.

"Ask that we who now live may build the spiritual fabric of the nation in Truth, Beauty, and Goodness; and that as we draw near to One Father through our Lord and Saviour Jesus Christ we may draw nearer to one another in perfect brotherhood."

THUS is the visitor to Canterbury greeted in these days as he enters that great Mother Cathedral of the English Church. And the same atmosphere encircles one at every step as he wanders from one point to another in this marvelous structure so redolent of the history of the mother country. It has not always been thus at Canterbury and in other English churches and cathedrals. In days gone by, when the itching palms of the verger and the sacristan were rampant, one had to think twice and twice very hard to realize that he was really in the House of God. Now not only Canterbury, but the majority of the English cathedrals, with, of course, some notable exceptions, are generally characterized by the religious note running through their life and surroundings, their services and their notices.

Many of them no longer levy toll through their snobbish vergers. There is abundant opportunity to express one's appreciation through a suitable contribution, but one is not generally pestered by some attendant, more interested in a tip than in rendering service. This policy pays in more ways than one. Financially it actually yields more than the old methods. One dean, whose cathedral I recently visited, told me he had just gathered £60 from the mite boxes, representing the contributions of the preceding week. It pays spiritually in that one leaves these noble edifices feeling the better for the experience.

In the words which greet one at Worcester:

"Friend, this Cathedral open stands for thee,  
That thou mayest enter, rest, think, kneel, and pray.  
Remember whence thou art and what must be  
Thine end. Remember us. Then go thy way."

One of the outstanding features of every cathedral, and for that matter of every parish church, is the memorial that has been erected to those who fell during the Great War. In some places a cenotaph, in others a window, in still others, as at Canterbury, in a more elaborate way. There the Kent Memorial has been made an integral part of the Cathedral, in that it is fitted into the old walls of the Augustinian monastery at the back of the close. The Dean and Chapter yielded a part of their prerogatives in the close that a fitting temple of remembrance might be erected. It is lovely and uplifting, beyond words of mine to describe. In the center of the memorial is the tomb in front of which is a stone prie-dieu and on the wall are uplifting, commemorative sentences, and on the tomb itself is one that ends thus:

"And see you to it that they died not in vain."

One instinctively kneels and says a prayer as he enters into this memorial so redolent of the finest of England's spiritual life.

How inspiring it is to read this injunction as one enters Canterbury:

"To the Pilgrim:

"Friend, as you enter this House of God, remember that you are one of a great company of pilgrims, who for thirteen centuries have come to Canterbury from all lands and have worshipped God in this Holy Place.

"I was glad when they said unto me: We will go into the house of the Lord."

"Remember the saints and archbishops of old, Augustine, Dunstan, Alphege, Anselm, Thomas, and all the holy men and women who have here served God in their generation.

"O God, our fathers have told us: What thou hast done in their time of old."

"Remember the master builders, and priors, and remember also the nameless and forgotten craftsmen who raised this house to the glory of God.

"Except the Lord build the house: Their labor is but lost that build it."

One of the notable exceptions to the rule is Westminster Abbey. Great as a storehouse of incongruous memorials, one has constantly to remind oneself that he actually is in a House

of God. Visitors troop through with less reverence than they manifest in the National Gallery, and this is as true on Sunday as on any other day of the week. Imagine, if you can, a woman removing her hat and performing those acts of toilet which now are done so commonly and freely in public, with her lunch spread out beside her, and all in front of the High Altar! And yet that is not an infrequent sight.

How much better the Dean of Chester has managed at the glorious old Cathedral in historic Chester. He has made the Cathedral a true community center, but one where reverence is the dominating note. While visiting him this summer, I watched him with keen admiration as he personally conducted a very considerable group (and he is just as apt to do this service himself as leave it to a verger) and lovingly told of the various points of interest. When he had concluded, he asked them to join in an appropriate hymn. Later they were all to take tea with him in the ages old refectory, which he had restored at a cost of £10,000. What a striking contrast these modern pilgrims, sipping tea in the old dining hall of the old monks, presided over by a white-haired, surpliced Dean, who combined in his person and practices all that was finest and best in the traditions of the ancient structure and the demands of the twentieth century! In Chester, and to an increasing degree in other cathedral towns, the Cathedral is becoming the center of the life and aspirations and communal activities of the town.

(To be concluded)

## VISIT TO THE SACRAMENT

Pass from the press of life,  
Under the rood,  
Hearts needing solace  
And heavenly food.

Softly the doors swing shut,  
Close out the street,  
Close out the noises and  
Hurrying feet.

Distant the altar's gleam  
Through the aisles dim.  
Follow the Lamp's red glow,  
Seeking for Him.

Quiet—all quiet here—  
Dusky forms kneel.  
In His sweet Presence, hearts  
Speak their appeal.

Draw near the beckoning Light,  
Kneel in repose,  
Gaze where the ruddy torch  
Fitfully glows.

Groping for light within,  
Whisper the Name—  
"Jesu—dispel the dark  
With Thy Love's flame."

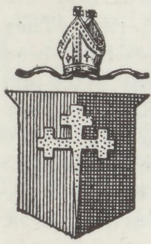
Slowly the Peace of God  
Quiets the soul.  
Slowly the prayer is formed,  
"Lord, make me whole."

Silence—a still, small Voice—  
"Come ye apart  
Into a quiet place,  
Rest in My Heart."

Into the Sacred Heart  
Gathered at last—  
"Jesu—my Lord—my God!"  
All fears are past.

Time and eternity  
Mingle and meet,  
Lost in adoring love  
Here at His Feet.

LOUISA BOYD GRAHAM.



# The Church in Labuan and Sarawak

By the Rt. Rev. Logie Danson, D.D.

Bishop of Labuan and Sarawak

LABUAN  
AND SARAWAK

This is the seventeenth article in the series on The Anglican Communion Throughout the World, written exclusively for THE LIVING CHURCH

I KNOW from my own experience that there are many well informed people to whom the above title conveys nothing. But when I tell you that it really means Borneo, it will not sound so remote; for our nearest ecclesiastical neighbor on the eastern side is the American diocese of the Philippine Islands, which is a household word among missionary-hearted Americans.

The Anglican Church was planted in Borneo in 1848 at the direct request of the first Rajah of Sarawak, Sir James Brooke, and the mission became a diocese in 1855, when the first missionary, Dr. F. T. McDougall, was consecrated Bishop of Labuan and Sarawak. The island of Borneo is the third largest in the world, and contains within its borders no less than five governments: two-thirds of the island belongs to the Dutch, and in this large area the Anglican Church has no work at all. The remaining third of the island is divided into the territory of Sarawak, which is ruled by the only white rajah in the world—Rajah Brooke; the state of North Borneo, which is owned by a chartered company; the state of Brunei, which is governed by a Mohammedan sultan; and the island of Labuan off the coast, which is a British colony, being administered from Singapore. Sarawak, North Borneo, and Brunei are all British protectorates.

The name of "Labuan" comes into the title of the diocese, simply because when the diocese was formed the Church of England was very Erastian in its ideas, and no Anglican bishop could have a title from a country outside the King's dominions. But from the first, the headquarters of the diocese has been Kuching, the capital of Sarawak. This is a town of about 45,000 inhabitants, and is two days' journey by sea from Singapore. There stands today the little wooden Cathedral of St. Thomas, the first church ever built in Borneo;

it can seat about 350 people, and is a fine instance of the durability of the iron wood of Borneo, called *bilian*, for the church was built in 1851. There are also two large mission schools in Kuching, one for boys and one for girls; in fact,

almost the whole of the education of the town is in the hands of the Roman Catholic mission and ourselves, though there are some private Chinese schools, and a few Malay schools run by the government.

One of the chief features of the island of Borneo is the variety of races (each with its own language) that exists within its borders. The real natives of Sarawak are the Dyaks, of whom there are many tribes, and it was to them that the mission first came. They, however, do not inhabit the towns to any great extent, but live in the interior, and it very soon became evident to the first missionaries that they could not confine their efforts to these people. The towns swarm with those ubiquitous and excellent colonists, the Chinese, and at first sight a stranger could easily mistake a town in Borneo for a Chinese town. The shops are in their hands, and they control a great deal of the trade. Others are market gardeners in the outskirts, and many penetrate into the upper reaches of the rivers to barter their goods to the Dyaks in exchange for jungle produce. Many of the Chinese have been in Borneo for generations, and hence there has grown up a new race of Chinese who have never seen their own country, and who have grown up under British influence. They share the desire for education which is

common to all Chinese, and it is they who, in the towns of the diocese, fill the benches of the schools and who form the backbone of the Christian congregations.

Then again, there are the Malays, who owned the country of Sarawak before the white rajah came into power. These



RT. REV. LOGIE DANSON, D.D.  
Bishop of Labuan and Sarawak



ST. THOMAS' CATHEDRAL, KUCHING

Interior, looking East. The congregation consists of Chinese, Dyaks, Indians, and Europeans. Services are held in four different languages every Sunday. The church is built of "bilian" (Borneo iron wood), and was erected in 1851.



ST. THOMAS' BOYS' SCHOOL, KUCHING

This school has about 470 pupils, mostly Chinese, but there are also Dyaks and Malays in its classes. It is the largest school in Borneo.

people are Mohammedans, and so far no definite mission work has been undertaken among them, for the various governments do not encourage it. But several of them attend our mission schools, and hear the teaching of the Gospel, and one hopes that in time the seed may bear fruit.

Indians and Japanese are also to be found in Borneo, though not in large numbers, and space will not allow me to enumerate the many tribes that are to be found in the in-



terior of North Borneo. The babel of tongues that exists in the country presents a difficult problem to all who have to work here, not least the missionaries, and it has been found that the best medium of education is English; hence in all our schools English is taught, and in all the town churches English services are in vogue. But there are many Asiatics who cannot speak English, and they have to be provided for. To take an illustration from the Cathedral in Kuching, there is a succession of services every Sunday, each being in a different language. The day begins with sung Mass in English at 7; next, Mass or Matins alternately in the Amoy dialect of Chinese at 9; then, Mass in the Malay tongue at 10—this is for all who have no service in their own language, for Malay is the *lingua franca* of Borneo; then Mass or Matins alternately in the Hakka dialect of Chinese, at 11; and Evensong in English at 5:30. In the jungle churches, the services are conducted in land Dyak or sea Dyak.

All these languages demand an increased staff, for it is quite impossible for one man to speak them all. In Kuching, the English vicar is assisted by a Chinese priest and an Indian priest, and by two catechists, one Dyak, and one Chinese. But the best attended service is the English Mass at 7 A.M., and it is rather a striking sight to see an English priest at the altar, assisted by an Indian deacon and a Chinese subdeacon, ministering to a congregation composed of Chinese, Europeans, Dyaks, Indians, and occasionally a Japanese or two. The organist is a Chinese; the choir is composed of Chinese and Dyaks; the churchwardens are one Dyak, the other Chinese. It helps one to realize something of the real catholicity of the Church.

Other towns in the diocese are Sandakan, Jesselton, and



CONGREGATION LEAVING CHURCH AFTER SUNDAY SERVICE  
This is a Dyak church in the middle of the jungle in Sarawak. Its name is St. James', Quop.

Kudat in North Borneo, and Miri, the oilfield of Sarawak. What has been said of Kuching is true in greater or less degree of all of them. But there is another side of the work, namely the Dyak missions in the jungle. The Dyaks are the former headhunters of Sarawak, who in the middle of the last century caused the first and second rajahs of Sarawak much trouble before they were subdued. In religion they are ani-

mists, believing in a host of spirits, mostly evil, who inhabit the jungle, and cause worry to the natives unless they are constantly propitiated by sacrifices and heathen rites. They are today, now that their headhunting propensities have been successfully discouraged, a pleasant people to deal with, and entirely unspoiled by contact with Western civilization. They live by growing their own rice, and by catching fish in the rivers, and deer and pig in the jungle. They are friendly to the white man, but then the only white men that they have met are the government officers or the missionaries, all of whom are there for their benefit. These people, when they have been converted to Christianity and have been taught to abandon their foolish fear of omens and evil spirits, make very good Christians, and there are several flourishing congregations of them scattered throughout Sarawak. At each mission center there is a small school where they are taught simple English and also their own tongue, and three of them have been ordained in the last few years, and are doing good pastoral work among their own people.

One of the many difficulties of a diocese like Labuan and Sarawak is the lack of communications: there are only two railways in the whole see, and one of them is only twelve miles long. Outside the towns there are few roads, so that all the traveling has to be done by river or sea, or by walking along jungle paths. This all takes time, and as a rule



PENTIK AND HEATHEN CHILDREN  
AWIK KRIAN, SARAWAK  
Pentik is a Heathen Image

the Bishop has to travel for six months of every year if he wants to get around every station in his jurisdiction.

The mission staff of the diocese consists of about one hundred workers, of whom twenty are Europeans, and eight are ordained Asiatics. Perhaps the greatest need of the diocese at present is the development of the native ministry, through whom alone we can hope to reach the hearts of the people. This need we are doing our best to satisfy as funds allow. Another necessity is the mission launch, by which alone the Bishop can keep in touch with some of his remote stations. To endow this launch is one of our aims, for the upkeep of a ship is no small anxiety when funds are needed for living agents and buildings.

#### UNDERMINING MORALITY

EXPERIENCE has taught me many things, but this certainly and that is that you cannot weaken religious safeguards and sanctions without weakening and undermining the very foundation stones of morality. In fact there is no such thing as a basis for morality apart from religious sanctions. If you do not believe it, then go back to the days of the Hebrew prophets and read once again the tremendous and profoundly serious lessons they have to teach us. The Hebrew prophet was the first inspired teacher in the religious history of the world to weld together in one indissoluble union religion and morality. What therefore God hath joined together let no man put asunder, and let all who read these words and are disposed to treat lightly the observance of God's holy day, beware how they seek to undermine and break down the religious barriers which now stand between us and devastating flood which threatens to sweep across the land.—*Bishop Guerry.*

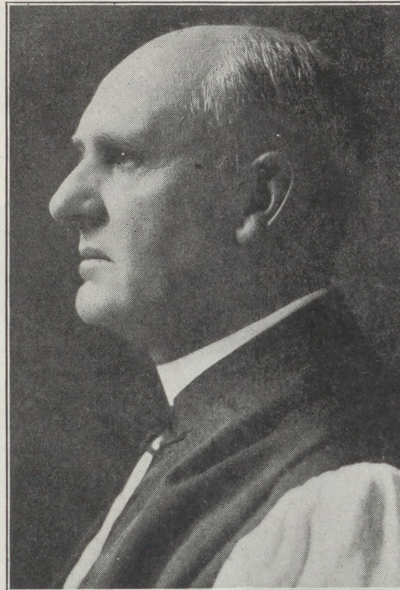
“ASK ME ANOTHER”

CROSSWORD puzzles, we are told, have been supplanted by the game of “Ask Me Another.” For the amusement of our readers, we present herewith twenty-five questions which, we venture to predict, will tax considerably their general Church information. Each question counts four points; questions with two or four parts may be divided accordingly. The perfect score is thus 100; excellent, above 90; good, 75 to 90; fair 60 to 75. How much can you score?

Answers will appear next week.

QUESTIONS

1. Who is the clergyman pictured on this page?
2. (a) What Anglican diocese claims to include the North Pole in its territory?  
(b) Who is its bishop?
3. What Anglican bishop was martyred in the South Sea islands?
4. What was the first Anglican see to have jurisdiction in America?
5. (a) What Sunday was formerly known as *Dominica in Albis*?  
(b) Why?
6. (a) Who was the first foreign missionary bishop of the American Church?  
(b) What was his see?
7. (a) When and where will the next meeting of the House of Bishops be held?  
(b) For what purpose is it summoned?
8. Where are the following dioceses and missionary districts located and what are their see cities: (a) Lagos, (b) San Joaquin, (c) Victoria, (d) Riverina?
9. Who is the youngest bishop of the American Church (a) in point of consecration?  
(b) In years?
10. By what dioceses is the diocese of Bethlehem bounded?
11. Who was the first Presiding Bishop of the American Church?
12. What bishop was killed in action during the Civil War?
13. (a) Where and when was the first American Catholic Congress held?  
(b) Who preached the Congress sermon?
14. (a) Where and when was the Book of Common Prayer first used in America?  
(b) What monument commemorates this event?
15. What prelate is at the head of (a) the Church of England, (b) the American Episcopal Church, (c) the Church of England in Canada, (d) the *Nippon Sei Kokwai*?
16. In what diocese is the island of Tristan da Cunha?
17. Who is the bishop of (a) Alaska, (b) the Philippine Islands, (c) Southern Brazil, (d) Liberia?
18. What American cathedral is a memorial to a living bishop?
19. What two men are to be sent to China by the Department of Missions to study the missionary situation?
20. (a) How many native Japanese bishops are there?  
(b) Who are they?
21. (a) Who is the Anglican Bishop in Jerusalem?  
(b) What American priest is attached to his staff?
22. Who was Edward Bass?
23. What is the last service in the Book of Common Prayer?
24. What famous religious book was first published just 100 years ago?
25. Who was the first bishop of your own diocese or missionary district?



WHO IS HE?

EASTER IN LIBERIA

From the *Liberian Churchman*

BISHOPS CAMPBELL and Gardiner spent their Easter [1926] at St. John's Church, Lower Buchanan. The people of the parish had decorated the church with unusual beauty and good taste. Incidentally, it attracts favorable comment from outsiders when members of a church take a real interest and make some effort to adorn their place of worship.

Services began with Morning Prayer at 3:30, with quite a number of baptisms after the second lesson, where they should always be, if we follow the rubric. Then followed the rite of Confirmation, administered by Bishop Campbell, who proceeded at once to the celebration of the Holy Communion. At this service a large number of people received. By this time it was dawn, with all the magic that the opening hours of day bring, the roar of the surf, the carol of the pepper birds and the jays, the rustling palms, and all in the misty grey light, until the sun burst resplendent through the eastern sky.

At a later hour the Holy Eucharist was again offered, and Bishop Campbell preached. . . .

Altogether it was a most inspiring service. Many of the members of the parish testified that they never before remembered such a soul-stirring occasion. To all this, of course, the choir made its tuneful contribution, leading heartily in the singing, and rendering at appropriate times several beautiful anthems.

“CHURCH CONNECTIONS”

WE FREQUENTLY hear folks talking about their “Church connections.” It might be profitable for us to think a little bit on that subject. There are all sorts of “Church connections,” and some of them are pretty loose connections, too. It has always been more or less interesting and at times amusing to me, when I meet people who seem terribly

anxious to establish in some way or another a “Church connection.” There are a lot of folk who do this, not because they are interested in the Church; not because they are interested in the work of the Church; not because they feel life would be enriched by this connection with the Church, but they just want to be linked up with the Church so that in cases of baptism or of death or possibly of matrimony, they have a place where they can “hang their hat” as it were, and where they feel they can go for these ministrations. That is one sort of a Church connection, and you will agree with me that it is a pretty poor affair.

Then there are others who maintain a very hazy, indefinite sort of Church connection, by name only. You never see them at church except on very, very rare occasions, nevertheless they want to be enrolled as members; they want to be on record as being connected with that particular church. We do not wish to ascribe to these good folks—and most of them are good—any ulterior motive, and yet we cannot refrain from saying that it is very convenient and it does relieve them from embarrassing interviews with progressive Church workers, possibly of other faiths or of other churches, to be able to say “Oh! I belong to the Mediator. My name has been on their records for so many years.” Such a statement absolutely takes the wind out of any one who is prospecting for possible Church material. It affords a reasonable excuse or way out. You will agree with me again, I know, when I say that this sort of Church connection is not very profitable either to the Church or the individual. . . .

Well! We might go on drawing parallels and playing upon words, but surely enough has been said to bring home to us all the fact that the only worthwhile relationship between the individual and the Church, or shall we say, the individual and the Kingdom, is that in which the connections are firm and clean and lasting. Why anyone should want to maintain any relationship with the Church of God other than in this sense, it is hard to understand. If it is worth while being connected with a Church at all, surely it should be a good connection.—*Rev. Granville Taylor.*

PRIDE BETRAYS itself in disobedience, haughty independence, contradiction, boastfulness, and contempt for others, and makes its victims hateful both to God and to man.—*Intermountain Catholic.*

## CHURCH WORK IN ALASKA SUBJECT OF RELIGIOUS PAINTING

BY AARON E. RUCKER,

Layreader in Charge of St. Peter's Mission, Seward, Alaska

**M**ANY, many years ago, so the story goes, on a certain beautiful Easter morning Russian explorers sailed into a land-locked harbor on the southern coast of Alaska. The water lay smooth and blue, reflecting the surrounding lofty mountains and primeval forests. These hardy sailors were impressed with the scene and bestowed the name of Resurrection Bay on that body of water. Thereafter Resurrection Bay was frequently a stopping point for the Russian vessels traveling to and from Russian America and the old country. In later years the little city of Seward, the ocean terminus of the Alaska railroad, has grown upon the shores of this bay.

Even as these explorers and traders were impressed with the beauties of Resurrection Bay, others following them have been so impressed. On the occasion of the visit of President Harding he was heard to remark, "This little city of Seward is a gem in the most beautiful setting in the world."

In the course of time an artist located in Seward and began to paint the scenes around Resurrection Bay. This was the opportunity for which Bishop Rowe had waited. When St. Peter's mission church was built it was designed to have a large stained glass window behind the altar. But the window was never installed. The space provided an ideal place for a reredos painting. One evening I was visiting this artist in his cabin studio in Seward. The conversation drifted to the subject of religious paintings. I told him of the desire of Bishop Rowe for a painting to form the reredos in St. Peter's Church. Jan Van Emple, the artist, stated he had never tried such a subject but we talked of

the matter for a time and I left. The next night at a very late hour Mr. Van Emple came to my residence with a sketch of an idea for a painting. He was enthusiastic over the idea and I believe that from the time I had left him the night before he had worked on it without sleeping or eating.

Then came the matter of financing the proposition, and this was accomplished by public subscription. The picture was painted and installed in the church. That was a little over a year ago. Since that time hundreds of tourists and visitors have visited St. Peter's Mission to see this painting.

The artist, Jan Van Emple, has done many fine paintings. He may not yet be famous but he has painted a masterpiece in *The Resurrection*. The painting must be seen to be appreciated but some idea can be obtained from its reproduction.

The mountains and Resurrection Bay form the background. In the sky above the open tomb is the risen figure of the Christ with two ministering angels. This group with the open tomb in the foreground represents the idea of the Risen Christ, a reality two thousand years ago, a living and vital idea in the hearts of Christians today. In the foreground arranged on each side of the tomb are representatives of the people of Alaska among whom the Church is at work. On one side is the native population and on the other the white population. The groups in the foreground are prominent because the artist was trying to express the religious experience of these people. Beginning at the right of the picture you see an Indian youth, his attitude and expression denotes wonder and amazement at the brilliance of the idea of the Risen Christ. The light hardly shines in the heart of the Esquimau mother and daughter. Yet in the boy, the younger generation, there is a comprehension. Across the tomb, the first figure is an aged prospector, kneeling in worship with faith in his Christ. Then the family group, knowing their personal Saviour, they have

faith and hope in His redeeming Grace. Then the ascetic, with full, true, and complete religious understanding, ecstasy, and enthusiasm. This is the completed picture, the ideal and the realistic blended in perfect balance.

It is truly, in the words of Bishop Edward L. Parsons, of California, "both unique and beautiful, suggestive of the character and the comprehensiveness of the work which the Church is doing in Alaska."

### SURSUM CORDA

Tune: *St. Serf.*

**F**ROM windward hills and watered plains,  
From tossing rushes drenched with rains,  
Upwells a song of dauntless mirth,  
The joy of an awakening earth.  
From waving frond and dancing bend  
And hidden thrush, that hides to sing,  
Insistent voices merge and blend  
In clamorous welcome to the Spring.

Go forth! my soul! and learn the strain  
To which creation sings refrain.  
Go forth! and greet with anthems brave  
The Victor, risen from the grave.  
His are the praises of the earth;  
His the strong triumph of the sky;  
In Him hath every gladness birth:  
Let hearts exultant make reply!  
HOWARD CHANDLER ROBBINS.

### THE FIRST EASTER

**B**UT Mary came while yet the night shades clung  
About the sepulchre where Jesus slept;  
The guards in fright had fled, their watch unkept,  
And all about the tomb a radiance hung  
As of some budding glory yet unsung;  
So Mary softly to the opening crept

And seeing but two shining forms, she wept.  
"Why weepest thou?" So spake the angel tongue.

"Because," she sobbed, "they've borne my Lord away."

She turned and spied the gard'ner on the green  
And hastening to him cried, "Good sir, I pray,  
"Was't thou hast stol'n Him?" Then heard His serene  
Voice answer'ing "Mary!" On that Easter Day  
So came and spake the Christ to Magdalene.

FLORENCE ESTELLA TAFT.

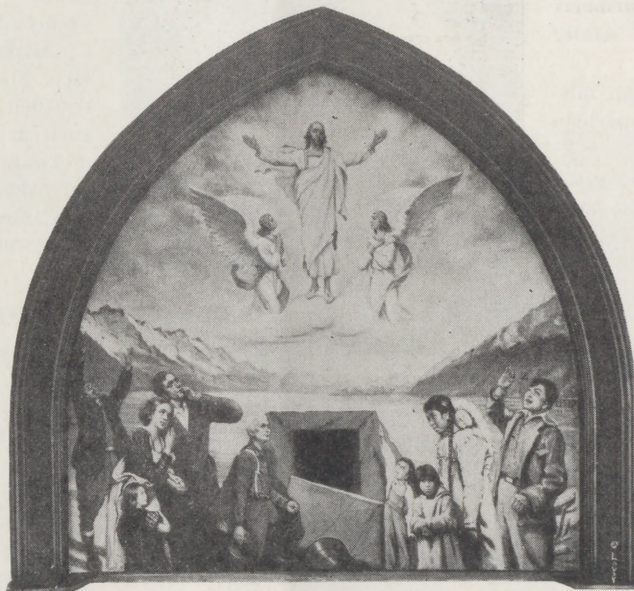
### AN EASTER CAROL

**W**E bring a flowering spray,  
From out the greening wood,  
And bid you praise the Lord,  
Who on this earth has stood.

We bring forget-me-nots,  
Blue as the sky above.  
And beg you not forget,  
That God Himself is Love.

We bring arbutus sweet  
As the Blessed Mary's eyes,  
Oh, pray that you may see,  
Her Son in Paradise.

We bring wild violets touched  
By the rising sun's first ray—  
Come sing ye all to Jesus Christ,  
Who rose for us today. LUCY A. K. ADEE.



THE RESURRECTION  
A painting by Jan Van Emple for the reredos of St. Peter's Church, Seward, Alaska.

# 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.

## FINANCING THE LAUSANNE CONFERENCE

To the Editor of *The Living Church*:

SEVERAL MONTHS AGO a group of men organized a committee of laymen to help raise the funds required for the World Conference on Faith and Order, to be held at Lausanne, Switzerland, next August. Since no religious movement of our time has a wider appeal, we hope that financial support may come from a very large number of persons and may include contributions from the members of Churches in every part of the United States.

Five hundred representatives of more than one hundred nation-wide, self-governing Churches will assemble at Lausanne. The American representatives, either personally or through the Churches which send them, are taking care of their own expenses, but it will be necessary to defray the expenses of many of the foreign representatives, especially those from the Orient. Clerical work, printing, interpreters, and other routine of the conference, covering a period of nineteen days, and the world-wide circulation of reports of the meetings, will represent a considerable cost if adequately done.

Careful estimates show the effectiveness of the conference will be hampered unless the sum raised for these expenses reaches \$200,000. At present less than two-thirds of this amount is in sight. Between now and the assembling of the conference we must raise at least \$75,000 more.

Through the industry and devotion of the men in active charge of arranging and conducting the Lausanne Conference, the work is being done efficiently and economically. It has involved an enormous amount of painstaking labor, world-wide correspondence, and the holding of preliminary meetings and conferences in almost every civilized country. But the fruits of many years of careful preparation will be lost if funds are not available to carry out the conference itself on a scale appropriate to the scope and importance of the ideals behind it.

May I ask you, therefore, to publish this letter so that your readers may know of our financial needs and participate in this great movement to bring the Christian Churches closer together in their work of advancing God's kingdom throughout the world?

Contributions may be sent to George Zabriskie, treasurer, World Conference on Faith and Order, 49 Wall Street, New York.

CHARLES E. HUGHES,  
Chairman, North American Committee.

## UNIAT CHURCHES

To the Editor of *The Living Church*:

I WONDER if your correspondent, "B. A. W.," has read the section of the article, Roman Catholic Church, in the eleventh edition of the *Encyclopedia Britannica*, entitled The Uniat or United Oriental Churches? Like yourself, I "know no single book describing the various Uniat Churches of the East," and from the fact that no such book is referred to in the above mentioned article, I infer that there is none in existence. For the author of the article, Walter Alison Phillips ("formerly exhibitor of Merton College and senior scholar of St. John's College, Oxford. Author of *Modern Europe*, etc."), states in a footnote, "This account of the Uniat Churches is largely condensed from the excellent article, *Unierte Orientalen*, by F. Kattenbusch in *Herzog-Hauck Realencyklopaedie* (3d ed., Leipzig, 1908), where numerous authorities are given." Mr. Phillips' article in the *Encyclopedia Britannica* is more than a page long and sufficiently full and detailed, I imagine, to satisfy your correspondent if he has not already seen it.

Fort Worth, Tex., (Rev.) EDWARD HENRY ECKEL.  
April 2d.

## THE CALL OF THE MINISTRY

To the Editor of *The Living Church*:

A PARISHIONER OF MINE has recently received a letter from her son in college in which he relates a visit to the college of a representative of a great national industrial concern for the purpose of recruiting young men for his business. The impression this youth got from the visitor's address

was, in his own words, "It doesn't seem to be the thing to consider anything in the way of vocation that is not remunerative to the *nth* degree."

Lately I received a communication from the Commission on the Ministry calling attention to certain pamphlets published in the interest of candidates for Orders, etc. But to what good unless I have boys with their minds already made up?

The boys for the ministry are in college. Who is presenting the cause to them? The Church is a great national industry too. When will she become as wise as the men of industry?

My memory may be at fault but I do not recollect a single presentation of the ministry as a vocation during all the years I was in school.

It is my belief that the general run of young Churchmen who could make a successful business career could also make a success in the ministry.

(Rev.) THOMAS JENKINS.  
McMinnville, Ore.

## PAROCHIAL VISITING

To the Editor of *The Living Church*:

I READ today your article on Religious Driftwood just after I finished Rev. Herbert Parrish's in the *March Atlantic Monthly* on The Break-Up of Protestantism. To my mind the "break-up" and the "driftwood" are one and the same problem. Your suggested cure of seeking the lost sheep is the *sine qua non* key to the situation, the manifest solution. It has fallen to my lot to do a great deal of parochial visiting. I paid over 300 visits in less than one year at St. Paul's, Chattanooga, 600 in less than a year at St. Paul's, Jackson, Mich., 1,500 at St. George's Church, N. Y., as assistant. Besides, my whole ministry has been one of active searching out the non-church going; and I have found they will go to church if you go out to look for them, e. g., at St. Paul's, Chattanooga, our summer attendance at church was about as good as the winter attendance; in Jackson, the confirmed in one group were sixty-three; at St. George's, N. Y., our night congregation often nearly filled the chapel. It was so also at the Church of the Holy Communion, New York, at night service when I served there. "A house-going parson makes a church-going people," said George Herbert; and no priest ever saw it fail absolutely who resolutely tried it. If men excuse themselves, saying they are busy with their reading or study, this is scarcely a water-tight claim. Some men who study hardest have visited most. I am absolutely certain that going to homes enlarges confirmation groups, brings people to the Holy Communion, reclaims the lapsed or lapsing, and restores faith to the vacillating, and prevents the Church from losing her communicants.

(Rev.) WYTHE LEIGH KINSOLVING.  
Gladstone, N. J., March 27th.

## APPRECIATES ARTICLES

To the Editor of *The Living Church*:

I WRITE to tell you that I am enjoying the Rev. T. G. A. Wright's writing on the Epistle and Gospel. I have written to the Rev. T. G. A. Wright. I wish to tell you he fills a need now that in my own church the Gospel and Epistle are not read. So I thought I would tell you that I am enjoying him very much.

FLORENCE T. BROWN.  
Rochester, N. Y.

## EASTER DAY AND EASTER SUNDAY

To the Editor of *The Living Church*:

IS IT POSSIBLE that the British Church preferred the title "Easter Day" because in its earliest calendar Easter did not always fall on Sunday? [Alluding to page 757 L. C.] Meadow, S. D., April 3d.

T. T. CHAVE.

SOME DAY the members of this Church will awaken to the sense of responsibility for her institutions which will compel them to withhold criticism until they have given material aid in support, and will cause them to feel a personal responsibility for the support of these institutions.—Bishop Johnson of Colorado.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

KNOWING THE BIBLE. By the Rev. Raymond C. Knox, D.D., Chaplain of Columbia University. New York: The Macmillan Company. \$2.50.

Reviewed by ELIZABETH B. BUSSING

ON THE title page of his stimulating book Chaplain Knox quotes St. Philip's "Understandest thou what thou readest?" reminding us of the famous answer: "How can I except some man guide me?" *Knowing the Bible* is nothing more nor less than an attempt to guide the reader to an understanding of this collection of books. It is not a book about the Bible: it is intended as an introduction to the literature itself, designed to meet the needs of intelligent laymen, college students, and Church school teachers. It is the result of years of successful teaching of the Bible in Columbia University, and preserves in written form that rare balance of scholarly attainment with intellectual and spiritual appreciation which has made Chaplain Knox a successful and inspiring teacher.

In the introduction Chaplain Knox presents his point of view, that the Bible was written as a guide for moral and religious conduct and that properly understood it has a high and permanent value. His intention, as stated in the introduction, is to explain difficult points of historical or literary questions, but not to waste time commenting on obvious parts or impressing the author's conclusions upon the reader. We are intensely grateful for a book of this type, which, having no axe to grind, allows the Bible to speak for itself.

The summary of the formation of the Canon and the development of the literature which was later collected and edited as the Hexateuch is done in a manner which not only clarifies many points of difficulty but heightens our appreciation of these early books. The chapter on the land of Palestine and its effect on the people's ethical and social progress is done with the literary excellence and psychological insight which makes the book delightful to read. The conclusion of the chapter: "To the extent that they saw in it (the land) His gift they realized that it was a possession entrusted to them in stewardship, to be used justly and for the welfare of all the inhabitants," marks a step in that growth of the spiritual ideal in Hebrew life which the author develops so well.

The short account of the work of the Judges does much to clarify this confusing period, while the paragraph on Religious Display points out the weakness of the religion of the eighth century which substituted elaborate ceremony for the simple life of the spirit.

A sentence taken at random from the splendid section on the Prophets will illustrate both the masterful style and the treatment of the subject matter. "The book of Amos is the substance of an address. In originality of content as well as in date of deliverance it marks the beginning of a new period of prophetic activity and inaugurates one of the great advances in the spiritual progress of mankind."

From a conception of a God of vengeance to an understanding of a God plenteous in mercy the Hebrew people were prepared for a God of love revealed in Jesus Christ. This development is well traced by Dr. Knox, difficult passages being explained by the light of scholarship and critical research, and the whole book is only an introduction to the pleasurable and profitable experience of reading the Bible itself. With this end in view the New Testament receives little comment outside of a clear and full account of the questions of the Canon, historical accuracy, authorship, and sources. The Epistles are introduced by summaries of the circumstances which caused each to be written, while an account of Revelation as an apocalypse necessitates the longer treatment given it.

Each chapter of the book is followed by numbers of ques-

tions for further study; these are the work of a master teacher. For advanced high school and college students, the book is the best text I know of, and if used in individual study will inevitably enlarge the student's information and appreciation of the Bible. The selected bibliography for further study is well chosen and the summary of the contents of each book suggested will save the student a great deal of time. Having been a former student of Chaplain Knox, I have had considerable experience in using, as a teacher, the material now incorporated in this book, and I recommend it without reservation.

OLD TESTAMENT HISTORY. By G. W. Wade, D.D., New York: E. P. Dutton and Co. \$2.50.

THERE are not many books on the Bible which reach a tenth edition. The fact that Dr. Wade's book has attained that distinction with only a minimum of revision, shows that the people like it. The book quite deserves its popularity, for its plan is admirable, its position sound, and its style makes it pleasant reading. The author first gives a brief account of the books of the Old Testament, showing their composition, and estimating their validity as historical sources. Dr. Wade's critical position is conservative, and serves as a wholesome antidote for much of the extreme radicalism which is so common today. A particularly valuable feature of the book is the treatment of the religion of each period. Thus after a chapter on the Patriarchal History there follows a chapter on Religion in the Patriarchal Age.

L. W. BATTEN.

A VERY clever bit of Roman Catholic propaganda is to be found in Owen Dudley's *The Shadow on the Earth* (Longmans. \$1.40). It is the second volume of the Problems of Human Happiness Series and deals with the question of pain and suffering primarily, but also portrays the attractiveness of the Roman Church. If all men were like Brother Anselm, all the issues as obvious or as easily passed over, and all the problems as simple in life as they are in the book, there might well never have been any Reformation in the first place. But then such faults only make propaganda more appealing.

IN HIGH CONTRAST to the last mentioned is the Rev. T. T. Walsh's *Church Facts and Principles* (Morehouse. Paper, \$1.25. Cloth, \$2.00). Here is an excellent discussion of some of the less understood aspects of the Episcopal Church which is obviously designed for educational use. The fundamental points of divergence between the Church and the various Protestant bodies are simply and clearly explained. There are few laymen so well informed that they would not benefit by reading it carefully, and the clergy should also find it excellent for use in instructing adults for Confirmation, the more so as it is exceptionally free from partisanship. There is but one difficulty, and that is in getting those who need it most to read it; and therein lies the great contrast between it and *The Shadow on the Earth*. The latter is superficially logical and very appealing, but evades practically all the real difficulties which separate the rest of the world from Rome. *Church Facts and Principles*, on the other hand, faces all the issues fairly and squarely with "facts" and "principles," and is thoroughly reasonable and clear; but it is instruction unvarnished, sixteen educational pills of great therapeutic value but without the coat of sugar so helpful in treating most people today. The addition of some of the persuasive appeal and power to interest is the one thing needful to make it a really splendid book. And the combination is found so seldom that one wonders if it is possible of attainment.

It may be added that seven of the chapters are reprinted separately for use as tracts, and an eighth reprint summarizes portions from various chapters.

W. F. L.



# Church Kalendar



APRIL

- 17. Easter Day.
- 18. Easter Monday.
- 19. Easter Tuesday.
- 24. First Sunday after Easter.
- 25. Monday, St. Mark.
- 30. Saturday.

## CALENDAR OF COMING EVENTS

APRIL

- 25. Convention of South Carolina.
- 26. President and Council meeting, province of Midwest, Mishawaka, Ind.
- 27. National Council meeting, New York City. Conventions of Arkansas and Georgia.
- Convocation of Honolulu.

## CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FIRST SUNDAY AFTER EASTER

- Kent School, Kent, Conn.
- Grace Church, Carthage, N. Y.
- St. John the Evangelist, Boston, Mass.
- Holy Communion, St. Louis, Mo.

## APPOINTMENTS ACCEPTED

BEACH, Rev. W. B., D.D., formerly rector of Church of the Good Shepherd, Scranton, Pa. (B.); to be rector of the Church of Our Saviour, Jenkintown, Pa. May 1st.

CHILDS, Rev. G. J., formerly rector of St. Peter's Church, St. Paul, Minn.; to be rector of St. Paul's Church, La Porte, Ind. (N. I.) New address, 1006 Michigan Ave. April 18th.

COBB, Rev. RODNEY F., formerly curate of Trinity Cathedral, Davenport, Iowa; to be curate of Old Trinity Church, New York City. New address, 61 Church St. May 1st.

DENNEN, Ven. E. J., to be rector of Christ Church, Boston, Mass., in addition to present duties as Archdeacon of Boston.

FLANAGIN, Rev. R. H., formerly rector of St. Paul's Church, Oaks, Pa.; to be rector of St. Luke's Church, Newtown, Pa. May 1st.

LEACHMAN, Rev. CHARLES T., formerly rector of Calvary Church, Santa Cruz, Cal.; to be priest-in-charge of mission of St. John the Baptist, Capitola, Calif.

MILLER, Rev. C. C., formerly rector of St. Peter's Church, Kans. (Sa.); to be rector of Trinity Church, Owensboro, Ky. April 20th.

PARSONS, Rev. W. F., formerly rector of St. Peter's Church, Weston, Mass.; to be priest-in-charge of missions at Lyme and Niantic, Conn. New address, Black Hall. May 2d.

PULVER, Rev. HENRY J., formerly deaf mute missionary of the diocese of Washington; to be missionary in charge of the work among the deaf mutes of the diocese of Harrisburg.

SAYRE, Rev. S. H., formerly priest-in-charge of St. James' Mission, Moberge, S. D.; to be assistant at St. Paul's Church, Kenwood, Chicago. New address, 4945 Dorchester Ave. May 1st.

SMIELAU, Rev. FRANKLIN C., formerly deaf-mute missionary of the diocese of Harrisburg, has accepted a similar position in the Fifth Province, with charges in Ohio, Southern Ohio, Indiana, and Michigan.

VAN VLIET, Rev. FRANK, formerly professor at Nashotah House, Nashotah, Wis. (Mil.); to be rector of St. Paul's Church, Fort Fairfield, Me.

WOESSNER, Rev. JOHN W., Rockville, Conn.; to be rector of Trinity Church, Camden, N. Y. (C.N.Y.)

## NEW ADDRESSES

ALEXANDER, Rev. D. N., formerly of 22 Northampton St., Worcester, Mass.; 20 Catharine St.

DUB, Rev. PAUL, formerly of 262 Mt. Airy Ave., Paris, Ky.; 225 Mt. Airy Ave.

PIPER, Rev. ARTHUR, D.D., rector emeritus of St. Luke's Church, Racine, Wis. (Mil.); and living at Alcazar Hotel, Cleveland, Ohio; 8220 Euclid Ave

SHEPHERD, Rev. R. B., formerly of 453 Greenwood Ave., Trenton, N. J.; 307 Hamilton Ave.

SKINNER, Rev. F. N. (retired), of 148 Rutledge Ave., Charleston, S. C.; Martin's Point, S. C. April 17th.

## SUMMER ADDRESSES

DODSHON, Ven. and Mrs. JOSEPH H., left for Europe April 2d to be gone until fall. Address, Ritz Hotel, Picadilly, London.

DOWDELL, Rev. C. A., chaplain of St. Luke's Home, Phoenix, Ariz.; St. Luke's in the Mountains, Prescott, Ariz.

## CORRECTION

TUTTON, Rev. WILLIAM, of Dickinson, N. D.; incorrectly mentioned in last week's issue of THE LIVING CHURCH as Rev. W. M. Tutton.

## ORDINATIONS

DEACONS

ALABAMA—On April 7th, the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, ordained to the diaconate SHIRLEY G. SANCHEZ, colored, in St. Mark's Church, Birmingham.

The candidate was presented by the Rev. C. W. Brooks, rector of St. Mark's Church, and the sermon was preached by the Rev. Charles Clingman, rector of the Church of the Advent, Birmingham.

This service was distinguished by the presence of the Rt. Rev. Alonzo Gilman, D.D., Suffragan Bishop of Hankow, who described conditions in war-torn China.

SALINA—On the feast of the Annunciation, in St. Chad's Chapel, St. John's College, Greeley, Colo., the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, ordained to the diaconate NORMAN RITNER ALTER. The candidate was presented by the Very Rev. Benjamin W. Bonell, dean of St. John's College, and Bishop Mize preached the sermon.

The Rev. Mr. Alter will complete his course at St. John's College.

PRIESTS

SOUTHERN VIRGINIA—In St. Andrew's Church, Lawrenceville, April 9th, the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, ordained to the priesthood the Rev. WILLIAM ROBERT MOODY, deacon. He was presented by the Rev. Norman F. Marshall, rector of Grace Church, Purdy, and the sermon was preached by the Rev. Calvert E. Buck, rector of Christ Church, Washington, D. C. The Rev. James S. Watt assisted in the laying on of hands. The Rev. Frederick A. Sapp, deacon, of Kenbridge, Va., was also present and took part in the service.

The Rev. W. R. Moody will continue his work as rector of St. Andrew's, Lawrenceville, Emmanuel, Callville, St. Mark's, Cochran, and Trinity Church, Brunswick County. He was ordained deacon at the Virginia Seminary by Bishop Tucker in June, 1926.

WESTERN NEW YORK—The Rev. JOHN W. MULDER was advanced to the priesthood by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the diocese, in Christ Church, Corning, on Saturday, April 2d.

He was presented by the rector of the parish, the Rev. George B. Kinkead. The litany was said by the Rev. G. Paul Musselman of St. Clement's Church, Buffalo, the Rev. Lewis E. Ward of St. Thomas' Church, Bath, acted as deacon, and the Rev. Edward B. Jermin of St. Peter's Church, Dansville, acted as sub-deacon. Bishop Ferris preached the sermon while the Rev. Edgar T. Pancoast of St. Mary's Church, Salamanca, was the Bishop's chaplain.

The Rev. Mr. Mulder, who was a former pastor of the First Congregational Church, Corning, has been placed in charge of Zion Church, Avon, where he has been serving his diaconate. He was graduated from the College of Worcester with the degree of Bachelor of Arts, and from Yale Divinity School with the degree of Bachelor of Sacred Theology.

## DIED

MUELLER—EMMA BEEBE, died at Christ's Hospital, Topeka, Kan., March 20th. Mrs. Mueller was the widow of the Rev. George H. Mueller, who died while rector of Grace Church, Chanute, Kans., in March, 1917. Funeral services were held in Grace Cathedral, Topeka. Interment in Topeka Cemetery.

NIES—Entered into rest, MARIE VAN RANKIN NIES, wife of Archdeacon William E. Nies, on Friday, March 25th, at her home in Munich. Funeral services were conducted by the Rev. Samuel McComb, D.D. Remains will be sent to the United States for interment.

SCHULTE—Entered into rest, Sunday, April 3d, at the home of his son in Omaha, Nebr., the Rev. BERNARD SCHULTE, D.D., in his seventy-ninth year.

"Requiescat in pace."

## MEMORIAL

Edwin Austin Abbey

In very dear memory of Lieut. EDWIN AUSTIN ABBEY, 2d, killed in action at Vimy Ridge, France, April 10th, Easter Tuesday, 1917. Alleluia! Alleluia! Alleluia!

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices not over 50 words inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and persons 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.

## POSITIONS OFFERED

CLERICAL

CURACY, TRINITY CATHEDRAL, DAVENPORT, Iowa. Single man preferred. Specialty, Organization and Church school. Communicate with DEAN HARE, Davenport, Iowa.

## POSITIONS WANTED

CLERICAL

PRIEST, ABLE SPEAKER, DESIRES WORK as supply or locum tenens in eastern diocese. Address W. F. BROWN, 342 West 85th St., New York City.

PRIEST DESIRES NEW WORK IN THE east. Highest references. Address S-867, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

COLLEGE JUNIOR, AGED TWENTY-TWO, desires position as tutor, chaperone, companion during summer, available June 1st. Qualifications: well educated, versatile conversationalist, fluent French speaker, good traveler. Qualified to coach in science, mathematics, languages, French, English, Latin. References. Address V. S.-860, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, M-826, care THE LIVING CHURCH, Milwaukee, Wis.

POSITION—DIETITIAN OR DOMESTIC Science Teacher in Church school in East. Ten years' experience. C-870, LIVING CHURCH, Milwaukee, Wis.

## PAROCHIAL MISSIONS

WOULD YOU LIKE A MISSION BY AN experienced missionary at practically no extra expense to your parish? Address Rev. WALTER E. BENTLEY, Port Washington, L. I., 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.

If you don't find just what you want listed in this department insert a Want Ad of your own—the cost is low.

### APPEALS

**ALL SAINTS' CHURCH, NEW YORK,** in its 103d year of service, appeals for financial aid. This is a Catholic-Evangelical parish on the far lower east side of the city, working especially among the children of the neighborhood. Necessary daily expenses are \$5.00. Who will give \$5.00 a year? **REV. HARRISON ROCKWELL**, vicar, 292 Henry Street. Contributions received cover 198 days.

**LONDON CALLING—THROW A BRICK** across the herring pond. There must be American ladies and gentlemen who sympathize with England in the throes of peace. You especially who welcomed our Bishop with your splendid warmhearted hospitality. Some of your noblest made a new relationship with us with their blood. After our anguish of the war we were left impoverished with a gigantic housing problem. The nation tackled that difficulty and in a night built thousands of houses by the national purse, but not churches. A new district of thousands, all with families, and no Church! In great America there must be generous hearts with imagination who will respond to an appeal from a priest faced with an impossible task. Right across the Atlantic comes a cry from one small part of God's battle line—help us to build a church in little old London. Your sister, England, may be older, but she is down and out. Successful, prosperous sister, help! In the King's name. **THE REV. E. A. SOMERSET ALLAN**, St. Hilda's Hall, White Hart Lane, London, N. 17.

### UNLEAVENED BREAD

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

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

### INCENSE

**SAINT VINCENT INCENSE—ADDRESS** **EVERETT R. BARKER**, Gen. Del., 316 Huntington Ave., Boston, Mass. \$2.00 per lb.

### STATIONS OF THE CROSS

**STATIONS OF THE CROSS: MODELED** and decorated by Robert Robbins. Set of fourteen, 20 x 20 inches, priced at \$300.00 for set. Address, **ROBERT ROBBINS**, 5 Grove Court, New York, N. Y.

### PARISH AND CHURCH

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

### VESTMENTS

**ALTAR LINENS: PLAIN OR HAND-** embroidered, Silk Altar Hangings, Stoles, Burses, Veils, Markers, Damasks, Fringes, Surplice linens. Materials stamped for embroidering. **MISS M. C. ANDOLIN** (formerly with Cox Sons & Vining), 45 West 39th Street, New York City. Interviews by appointment. Telephone, Penn. 6288.

**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.

**CATHEDRAL STUDIO, WASHINGTON AND** London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. **MISS L. V. MACKRILLE**, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

### CHURCH LINEN

**PURE IRISH LINEN, AT WHOLESALE** prices, for Church Guilds, rectors and others. Samples on request. **MARY FAWCETT**, 115 Franklin St., New York City.

### STAINED GLASS

**JAMES POWELL & SONS (WHITE FRIARS),** Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: **ADRIAN A. BUCK**, 665 Fifth Ave., New York City.

### LENDING LIBRARY

**THE MARGARET PEABODY LENDING** library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

### MISCELLANEOUS

**TO CLERICAL AND OTHER WRITERS—** Manuscripts neatly typed, ecclesiastical terms thoroughly understood; quotations from the Greek no hindrance. For terms apply to **MRS. D. M. PEART**, The Rectory, Groveton, New Hampshire.

### TRAVEL

**FOR CLERGY AND THEIR FRIENDS:** Month's Tour to British Isles, England, Scotland, Ireland, Wales, \$261.61. Sailing from Montreal July 1st and August 5th. **THOMPSON TRAVEL BUREAU**, Saginaw, Mich.

### FOR SALE

**HERRNHUT HOUSE, CRAGSMOOR, N. Y.** Shawangunk mountains, twelve acres, small hotel and cottage, adjoining Episcopal Church. During summer will be open to guests. **MISS S. SMEDLEY**, Frankford, Philadelphia, Pa.

**SUMMER HOME IN SOUTHERN PART OF** Vermont. Modern seven room frame house. Slate roof. Double garage. Fruit trees. Private bathing and fishing. Address: **L. E. LACKEY**, Winter Park, Florida.

### SUMMER CAMPS

**CAMP POTTAWATOMIE, PAW PAW LAKE,** June 27th to September 3d inclusive, for limited number well-recommended Church boys, any denomination, eleven to fourteen. Most beautiful inland lake of Michigan. Healthful recreation. Careful supervision Episcopal Church. Make early reservation. Address, **CAMP POTTAWATOMIE**, Coldwater, Mich., until June 15th.

### SUMMER RESORT

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

### BOARDING

#### Atlantic City

**SOUTHLAND**, 111 SOUTH BOSTON AVE. Lovely ocean view, special winter rates, table unique, managed by **SOUTHERN CHURCHWOMAN**.

#### Los Angeles

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

#### Montrose, Pa.

**ROSEMONT INN, MONTROSE, PA.** Elevation 2,000 feet. Home table. Opens June 1st. Leaflets.

#### New York

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms \$7.00 per week including meals. Apply to the **SISTER IN CHARGE**.

### HEALTH RESORTS

**ST. ANDREW'S CONVALESCENT HOSPI-** tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

**THE RETREAT, 64 FOREST HILL ROAD,** West Orange, N. J. A private sanitarium with refined home atmosphere for convalescent and chronic invalids. Special attention to diets. **MARTHA E. GALATIAN, R.N. CAROLINE E. SMEAD.**

### SISTERS OF THE HOLY NATIVITY

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

## CHURCH SERVICES

### District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communions  
" 11:00 A.M. Sung Mass and Sermon  
" 8:00 P.M. Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

### Minnesota

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

### New York

**Cathedral of St. John the Divine,**  
New York  
Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 8:45 (French), 9:30,  
11:00 A.M., and 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00  
P.M.  
(Choral except on Mondays and Saturdays)

**ALL SAINTS',** Henry and Scammell Streets.  
Chambers St. bus east to Scammell Street.  
Fr. Rockwell, Vicar. 8 and 10:30 A.M.  
8 P.M., Topic: Religion and Health.

**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.

**Church of St. Mary the Virgin, New York**  
139 West 46th Street  
**REV. J. G. H. BARRY, D.D., Litt.D.,** Rector  
Sundays: Low Masses, 7:30, 8:15  
Children's Mass and Address, 9:00.  
High Mass and Sermon, 10:45.  
Vespers, Benediction, and Sermon, 4:00;  
Week-day Masses, 7:00, 8:00, 9:30.

**Holy Cross Church, New York**  
Avenue C between 3d and 4th Streets  
Sunday Masses, 8:00 and 10:00 A.M.  
Confessions: Saturdays, 9:00 to 11:00 A.M.,  
and 7:00 to 8:30 P.M.

**St. Paul's Church, Brooklyn**  
(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.)  
**REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.**  
Rector  
**EASTER DAY**  
Low Masses, 7:00, 8:00, 9:00 A.M.  
High Mass and Sermon, 11:00 A.M.  
(Gounod's St. Cecilia Mass will be sung)  
Vespers, Address and Benediction, 4:00 P.M.

### RADIO BROADCASTS

**KFBU, LARAMIE, WYO.—ST. MATTHEW'S** Cathedral, 372 meters. Noonday service daily at 12:00 noon, and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and Institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

**K**GBU, KETCHIKAN, ALASKA—228 meters—St. John's Church Sunday, 11 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9 P.M.

**W**EBR, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong 8:00 P.M. E. S. Time. Sermon and question box by the Rev. James C. Crosson.

**W**HAS, LOUISVILLE, KY., COURIER-JOURNAL, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**W**IBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11 A.M., C. S. Time.

**W**NBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:45 P.M., C. S. Time. Bible class inaugurated by the Very Rev. I. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

**W**TAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

**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 their request to such manufacturers or dealers, writing the letter for them, thus saving them 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.*]

The Century Co. 353 Fourth Ave., New York City. *The Imitation of Christ.* Edited by Albert Hyma. From hitherto undiscovered sources. Price \$2.50.

*Youth and Truth.* By W. A. Harper, president of Elon College, Elon College, N. C. The practical Christianity Series.

*The Making of a Minister.* By Charles Reynolds Brown, dean of the Divinity School, Yale University. Price \$2.00.

George H. Doran Co. 244 Madison Ave., New York City.

*Protestant Europe: Its Crisis and Outlook.* By Adolf Keller, D.D., LL.D., European secretary of the Federal Council of Churches, author of *Eine Sinäifahrt, A Study On the Philosophy of Bergson, Dynamics, etc.*; and George Stewart, Ph.D., F.R.G.S., minister in the Madison Avenue Presbyterian Church, New York City, author of *The Crucifixion in Our Street, The Life of Henry B. Wright, Redemption: An Anthology of the Cross, etc.* Price \$3.50.

From the Author. *History of St. Luke's Church in the City of New York, 1820-1920.* By Mrs. H. Crowell Tuttle.

The Home Correspondence School. Springfield, Mass.

*Where and How to Sell Manuscripts.* A Directory for Writers. Written, Compiled and Arranged by William B. McCourtie. Fourth edition, revised to date. Price \$3.50.

Little, Brown & Co. Boston, Mass. *Children of Divorce.* By Owen Johnson. Price \$2.00.

Lothrop, Lee & Shepard Co. Boston, Mass.

*The Youngest Rider.* A Story of the Pony Express. By Louise Platt Hauck. Illustrated by Fred Harman and from Photographs. Price \$1.50.

*Poetry's Plea for Animals.* An anthology of justice and mercy for our kindred in fur and feathers. Collected and edited by Frances E. Clarke. With an Introduction by Edwin Markham, author of *The Man With the Hoe.* Illustrated by W. F. Stecher. Price \$3.00.

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

*The Idea of Social Justice.* By Charles W. Pipkin. Price \$3.50.

*A Short History of the British Working-Class Movement.* By G. D. H. Cole. Two volumes in one. Price \$4.50.

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

*Studies in Historical Christianity.* By A. E. J. Rawlinson, B.D., student and tutor of Christ Church, Oxford; examining chaplain to the Bishop of Lichfield. Price \$1.60.

Most Rev., the Archbishop of Thyateira. 20 Newton Road, Bayswater, W. 2, London, England.

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

*The Greek Orthodox Catechism.* A Manual of Instruction on Faith, Morals, and Worship. By the Rev. Constantine N. Calinicos, B.D., protopresbyter in Manchester. Price \$1.25.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

*A Life of Christ for Young People.* By Margaret E. Sangster, author of *Winsome Womanhood.* Price \$1.50.

*Beyond the Sunset: Forecasts of the Future Life.* By Herbert Booth Smith, D.D., pastor Immanuel Presbyterian Church, Los Angeles, Calif. Price \$1.50.

*The Twenty-third Psalm.* By Rev. John McNeill, the Church of the Open Door, Bible Institute, Los Angeles. Price \$1.00.

*The Fact of Prayer: Its Problems and Possibilities.* By John Elliott Wishart, D.D., LL.D., professor of Church History, San Francisco Theological Seminary. With Introduction by Melvin G. Kyle, D.D., LL.D., president and professor of Biblical Theology and Archeology, Xenia Theological Seminary. Price \$1.75.

Vanguard Press, Inc. 80 Fifth Ave., New York City.

*Negro Labor in the United States, 1850-1925.* A Study in American Economic History. By Charles H. Wesley, Ph.D., professor of History, Howard University. Price 50 cts.

**PAPER COVERED BOOKS**

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

*Vigil of the First Easter.* By Mrs. Harlan Cleveland. Price 50 cts.

**PAMPHLETS**

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

*A Week With Christ the King.* By Sister Mary Gertrude, A.M., Sisters of Charity, Convent, N. J. With a Foreword by Rev. Francis P. LeBuffe, S.J., managing editor of *Thought.*

**YEAR BOOK**

Grace House. 802 Broadway, New York City. *Parish Year Book of Grace Church, New York. 1927.*

**MISSIONARY FROM CHINA RETURNS HOME**

WINTERVILLE, N. C.—Miss Venetia Cox, who has been serving as missionary from East Carolina in Hankow, China, returned to her home in Winterville on March 24th. She sailed for Port Said, Egypt, January 1st, and spent two months visiting Palestine, Sicily, Italy, and other interesting points. Miss Cox has made a distinct contribution to the Church in China by translating Church music into the Chinese language.

**RURAL SUMMER SCHOOL AT UNIVERSITY OF WISCONSIN**

MADISON, WIS.—The sixth rural leadership summer school at the University of Wisconsin will be held June 27th to July 5th.

During the twelve-day period, the country pastors will discuss rural sociology, agricultural economics, rural health and sanitation, social work and standards of country living. The course is divided into three divisions, making it possible for the clergymen to select courses in which they are particularly interested. A certificate is granted by the state university after three sessions have been attended.

The meeting will be in charge of educators and specialists acquainted with rural life and its problems. Among these are R. J. Colbert, Theodore Macklin, and J. H. Kolb, all of the University of Wisconsin, H. Paul Douglass of the Institute of Social and Religious Research, and the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota.

Instruction in the course is non-sectarian, and in past years the sessions have been attended by clergy of ten different denominations. Each Church group has one hour a day to discuss its own problems under the direction of one of its members. In addition there is a special section for women workers under the leadership of the Rev. F. D. Goodwin, of Warsaw, Va., author of *Beyond City Limits.*

A camp site has been provided on the shores of Lake Mendota for members of the course who wish to camp while at Madison.

**LAYMAN OF BUFFALO RECEIVES CHANCELLOR'S AWARD**

BUFFALO, N. Y.—Through a bequest made by the late chancellor, Dr. Norton, the council of the University of Buffalo has established an award in the form of a handsome gold medal, known as the Chancellor's, to be bestowed annually upon the citizen of Buffalo who, during the preceding year, renders distinguished service to the community. It was first given in 1925 and the first person to be honored was the Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York. This year the award is made to one of the leading Churchmen of Buffalo, Frank B. Baird.

In the presence of a crowded audience, Dr. Capen, the chancellor of the university, stated that the medal was given to Mr. Baird not only for his service in connection with the erection of the Peace Bridge soon to be opened between Buffalo and Canada at Fort Erie, Ont., but also for generous gifts of money and time to the city and community in which he had proven himself the friend of everything tending to civic betterment.

**ANNUAL MEETING OF CHURCH SCHOOLS OF STEUBEN COUNTY**

HORNELL, N. Y.—The annual gathering of the Church school of Steuben County will be held this year in Christ Church, Hornell, on May 7th. The Lenten offerings will be presented at that time and banners awarded for the best offering per capita and the best attendance at the meeting. The preacher at the morning service will be the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the diocese, and at the children's meeting in the afternoon the speaker will be the Rev. Herbert Hawkins, O.H.C.

## Convocations of Canterbury and York Approve Prayer Book Measure

### Bill Next Goes to Church Assembly in July—Archbishop of York Addresses Parliament

The Living Church News Bureau  
London, April 1, 1927

THE CONVOCATIONS OF CANTERBURY and York met on Tuesday in the Church House, Westminster, to consider, in their final form, the bishops' proposals for the revision of the Book of Common Prayer, and subsequently to vote whether or not consent should be given to the Prayer Book measure going forward to the Church Assembly for final approval.

This, it is believed, is the first occasion upon which the four Houses composing the two convocations have met together in full synod for the joint discussion of any subject. The two convocations met in the same hall on February 7th for the formal presentation of the Composite Book, but there was no debate on that occasion.

The Archbishops of Canterbury and York occupied seats side by side on the dais, having on either side the two prolocutors. Both bishops and clergy wore their convocation robes. All the diocesan bishops were present except the Bishop of London, who is abroad, and the Bishop of Bath and Wells.

In his opening address, the Archbishop of Canterbury said he longed with his whole heart that, when the vote was taken, the corporate counsel given by the bishops of the Church that they should consent to the matter going forward might be endorsed with the decisive vote which he believed it deserved.

The Bishop of Norwich stated his reasoned objection to certain of the proposals, and suggested that the measure should be rejected on the definite understanding that with as little delay as might be a new measure or measures should be introduced. Objection to certain parts of the book was also taken by the Bishops of Exeter and Birmingham and by Dr. Darwell Stone. The Bishops of Durham, Oxford, and Truro supported the book, and among others who took part in the debate were Canon Long and Dr. Sparrow Simpson.

After the long debate (which extended to Wednesday) had been wound up by the Archbishop of York with an appeal for a decisive vote, the resolution that consent should be given to the Prayer Book measure being laid before the Church Assembly for final approval was submitted, and the convocations proceeded to vote. First the Upper House of Canterbury voted concurrence by 21 to 4, the minority being the Bishops of Norwich, Exeter, Birmingham, and Worcester. The Upper House of York voted next; they were unanimous in favor of the book—a result received with loud cheering. The voting of the Lower Houses took longer, and the Lower House of York went into the Hoare Memorial Hall and there voted by a scrutiny, each member answering "Yes" or "No" as his name was called. The Canterbury proctors voted by cards, which were handed out and then collected and counted. In the result in Canterbury there were 168 for and 22 against; in York, 68 for and 10 against. The minorities were composed in about equal shares of extreme Protestants and Anglo-

Catholics, a result which the speeches had shown to be probable.

The Archbishop of Canterbury added some words of deep thankfulness at the result, not because it was a triumph for the bishops, but because of the prospect it opened for the Church.

The merits of the measure and of the book will have to be discussed again in July by the same persons sitting as members of the Houses of Bishops and of Clergy, and after that it will come back to them once more as members of the convocations for final approval. But, though this tedious and cumbersome procedure is made necessary by the retention of medieval and outworn machinery, it was fully realized by those who voted on Wednesday that they were taking a decisive step which must inevitably determine their future course of action.

#### HOUSE OF COMMONS HEARS NORTHERN PRIMATE

A meeting of members of the House of Commons was called on Wednesday evening to hear an address by the Archbishop of York on the new Prayer Book. The meeting was attended by about two hundred members of all political parties. It was agreed that the meeting should be a private one in order that the Archbishop of York might answer with complete freedom the questions that were put to him from all sides during the hour and three-quarters that the proceedings lasted. His Grace's explanation of the new Prayer Book and the reasons which had led to the decision of the Convocations of Canterbury and York earlier in the day that the book should be sent forward to the Church Assembly created a marked impression among members. Dr. Lang indicated that it was hoped that the Assembly would come to a decision in July. In that event it is not expected that the question will come before Parliament until November.

Members are already receiving masses of correspondence from the constituencies on the subject, but a letter has been addressed to every member urging him not to give any promises concerning the way he will vote until the whole position has been thoroughly explained. Members were somewhat reassured on one point on which there had been a certain amount of anxiety. The Archbishop of York was asked what means would be devised to give effect to the wishes of parishioners as to which of the alternative forms of service should be used. He replied that if the incumbent desired to retain the old form of service he could not be challenged. But if he wished to use any of the alternatives he must confer with his church council. If there was a difference of opinion, the question must then be referred to the bishop, who would make an order after consultation with all the parties.

#### BISHOP GORE PLEADS FOR ACCEPTANCE

Bishop Gore, under date of March 26th, wrote as follows to the *Times* on the matter of the final draft of the new Prayer Book:

"It is plain that the acceptance of the Revised Prayer Book first by the Assembly and later by Parliament will depend in great measure on the majority by which it is sent forward by the convocations in the next few days. May I, then, be al-

lowed through your columns to urge every member of the convocations who is not satisfied in his own mind that the book has to be rejected to resist all temptations to neutrality and abstinence and to take an active part in forwarding it? I speak as one who is quite outside the official councils of the Church. But as I watch the conflict from outside it seems to me that the reasons alleged for rejecting the book, even if it is not to be wholeheartedly approved, are wholly inadequate; and that it is the urgent duty of everyone who is not convinced of their adequacy to give a positive vote in favor of the book. I say this—

"(1) Because a book which is presented to us after so many years' constant labor and prayer by the bishops, with such an urgent appeal for its loyal acceptance, can claim the support even of the half-hearted as an act of loyalty to authority.

"(2) Because, also, the ultimate rejection of a book so presented would strike despair into the hearts of men as to any present prospect of peace and progress in the Church of England.

"May I add, as one who has been identified through a long life with the Catholic revival in the Church of England, that it strikes me with amazement that anyone who sympathizes with that movement should hesitate on the whole to accept the new book with gratitude and thankfulness?"

#### F. C. P. OPPOSES BOOK

The Federal Council of the Federation of Catholic Priests, which met in Birmingham at the end of last week, resolved as follows:

"That the Federal Council of the Federation of Catholic Priests, after consideration of the final proposals of the bishops, expresses its opposition to the passage into law of the Prayer Book measure, on the following grounds:

"(1) That important legislative innovations, including actual alterations in the rubrics of the present Book of Common Prayer, are 'tacked' to the Prayer Book measure, instead of being submitted separately and by canon in accordance with constitutional method.

"(2) That the reservation of the Blessed Sacrament, inasmuch as the proposed rubrics make the legality of permanent reservation in any parish dependent on the decision of individual bishops, is made to rest ultimately on no point of general principle; and that the bishops' proposals further tend to deprive the faithful, whether sick or whole, of their right to receive Holy Communion.

"(3) That the proposed Alternative Order of the Communion is so framed as to reject long standing claims for the reform of the canon except at the price of accepting the method of consecration which has never before been employed in the English Church, and is, further, calculated to damage the legitimate teaching and ceremonial by which the faith of English Catholics has been built up since the beginning of the Oxford movement.

"(4) That the general effect of the book is to arrest development in worship and to block the road to legitimate liturgical experiment.

"(5) That the proposals of the bishops are evidently intended to prevent the corporate expression of Eucharistic Adoration when the Sacrament is reserved, which is a legitimate inference from the doctrine of the Real Presence.

"(6) That the bishops' proposals tend to set back the growing movement toward unity and peace and mutual understanding in the Church.

"(7) That greatly increased claims are

made for episcopal authority, unchecked by the necessity of consultation with the Lower Houses of Convocation."

## YORK CENTENNIAL PLANS

In connection with the forthcoming celebration of the thirteen-hundredth anniversary of the founding of York Minster, for which the eight days from June 28th to July 6th have been set apart, there will be an interesting epilogue. On July 21st a pilgrimage will be made to Goodmanham, which is the scene of the appeal by St. Paulinus to the wise men of Northumbria. St. Paulinus had the whole kingdom for his mission field, and it was at Goodmanham that the Northumbrian *witan* listened to his message and decided to accept Christianity. Edwin the king was baptized, together with many of his house and his nobles, on Easter Eve, April 11, 627, in a wooden church hastily erected at York and dedicated to St. Peter. At the instigation of St. Paulinus the king raised a stone church over the wooden building, and made York the see city. At this time, when the anniversary of the dedication of that wooden church is being commemorated in the glorious minster which stands on its site, it happens that the advowson of the parish of Goodmanham must be sold by the trustees of the estate of which it forms a part. It is considered most fitting that the patronage of such a benefice, with its moving historical associations, should be in the hands of the Archbishop of York, the successor of Paulinus, after all these centuries. A proposal has accordingly been made that the dioceses of the northern province should combine to present the advowson to the Archbishop on the occasion of the pilgrimage in July, and thus secure it to the metropolitan see of York.

On the feast of the Annunciation, the Ven. Claude Martin Blagden, lately Archdeacon of Coventry, was consecrated Bishop of Peterborough at Westminster Abbey. The service was preceded by a procession from the Jerusalem Chamber to the Sacarium. The Bishop of Winchester acted for the Archbishop of Canterbury, who was at the time indisposed, and the Bishops of St. Albans, Chelmsford, Oxford, Coventry, Leicester, St. Edmundsbury, and Ipswich, and Damara-land, and Bishop Bidwell took part in the ceremony. The presenting bishops were those of Oxford and Chelmsford. The sermon was preached by the Dean of Canterbury.

GEORGE PARSONS.

## NOT SO GOOD

**D**URING the first three months of this year the dioceses have paid to the National Council \$2,544.93 less than they did for the same period a year ago.

There are sixteen dioceses that have paid or overpaid the minimum amount due to April 1st as against ten dioceses in 1926.

At the present time we are focusing our thoughts for the next three months to come with the hope that with the Easter offerings and the children's Lenten offering that we may be able to go well on into the summer without loans from any source.

With greeting from the Church's Headquarters and in the name of the "Pay as you go" policy,

Faithfully yours,

CHARLES A. TOMPKINS,  
Assistant Treasurer.

## Canadian Churchmen Follow

## English Revision With Interest

### Missionaries Evacuate Honan— Canon Gould Goes to England— Other Dominion News

The Living Church News Bureau  
Toronto, April 7, 1927

**G**REAT INTEREST IS BEING MANIFESTED among Canadian Churchmen in the English Revised Book of Common Prayer and the question of its final adoption. Two bishops at least, those of Montreal and Ottawa, have already discussed it in letters to their dioceses, and clerical references, both for and against, have been many. The new book is bound to have a marked influence on the Canadian Church, alike on the ground of its merits and because of the large number of English clergy serving in the Canadian Church. While some would like to regard revision as a closed issue in Canada for many years to come, others feel that the fact that the Canadian Church definitely embarked on revision when the present Canadian book was considered and adopted by the General Synod means that the door is open in Canada, as it has been in the United States, for still further revision. Whenever such further revision is taken up, the English composite book, especially if it rapidly wins its way in the Mother Church, is bound to be an important factor in a future revision of the Book of Common Prayer according to the use of the Church of England in Canada, especially in any considered revision of the Canon of the Eucharist.

#### CANADIAN CHURCH MISSIONARIES LEAVE HONAN

Although there has been no trouble in Honan province, China, the office of the Missionary Society of the Church of England in Canada has received a cable from Bishop W. C. White in Kaifeng to the effect that, as a precautionary measure, all Anglican missionaries left Honan on April 5th or 6th.

Bishop White is in charge of the diocese in Honan, the center of the activities of the M.S.C.C. The cable from His Lordship was as follows: "Though the situation is quiet, and officials and the people friendly, on the advice of the British legation, the missionaries are leaving here on April 5th or 6th. Bishop White and the Rev. G. A. Andrew will remain there for the present. St. Mary's Hall in Kaifeng has been closed. Otherwise all is going well. Please notify relatives."

R. A. Williams of the head office of the Missionary Society explained that St. Mary's Hall was an Anglican girls' school. He said that there were at present twenty missionaries and eight children in Honan, and that a further cable was expected from Bishop White giving the destination of the missionaries. Mr. Williams intimated that they might either go to Korea or to Japan.

#### CANON GOULD GOES TO ENGLAND

Canon Gould, general secretary of the M.S.C.C., left for England, taking with him a portion of the original bell that hung in the tower of the Toronto University building and was melted down in the great fire that destroyed the structure

on the night of Friday, February 14, 1890. It is to be cast into one of the bells to form the carillon to be hung in the Soldiers' Memorial Tower in celebration of the centenary of the university this year.

Canon Gould will attend the Jewish missionary conferences at Budapest and Warsaw.

#### CANADIAN CLERGYMAN APPOINTED TO LONDON PARISH

Word has been received from England that the Rev. George Egerton Ryerson has been appointed to St. Stephen's Church, Shepherd's Bush, London, England. Mr. Ryerson, who graduated at Trinity College, Toronto, in 1898, was assistant missionary at Minden, Ont., in 1899-1900, was in Japan as a missionary from 1900 to 1917, returned to Canada in 1918, and in 1923 went to England as organizing secretary for the Society for the Propagation of the Gospel for the dioceses of Canterbury, Rochester, and Chichester. Since 1925 he has been curate at St. Saviour's, Paddington.

#### TO FURTHER EMPIRE SETTLEMENT

The Council for Social Service has sent the Rev. F. J. Stevens, rector of Vermilion, Alta., to England to work for two months under the direction of the Church of England Council of Empire Settlement, the president of which is the Archbishop of Canterbury, and the organizing director, Sir George MacMunn, in securing boys from fifteen to seventeen for placement on Canadian farms through the council's hostels for boys at Melfort, Sask., and Edmonton, Alta., and young men to fill nominations secured by the clergy.

#### GRADUATE OF TRINITY COLLEGE, DUBLIN, FOR WYCLIFFE

It is announced that the council of Wycliffe College has confirmed the appointment of the Rev. R. Mercer-Wilson, M.A., of Trinity College, Dublin, as an additional member of the teaching staff of the college.

In connection with the appointment it is interesting to note that Mr. Mercer-Wilson is an Irishman, who comes, on his father's side, from old Scotch Covenant stock in Ulster, and on his mother's side from Huguenots who left France and settled in southern Ireland after the revocation of the Edict of Nantes. Educated at St. Patrick's Cathedral School and at Trinity College, Dublin, he had a distinguished career as an undergraduate, his awards including honors in logics and ethics. He graduated, in 1908, with a gold medal in philosophy. At Trinity College Divinity School, Dublin, he won three special prizes, and also was awarded the silver medal for oratory by the College Theological Society.

Ordained to the curacy of Delgany, County Wicklow, in 1910, Mr. Mercer-Wilson in 1913 went to the curacy of the Mariner's Church, Kingston, where the father of the present Bishop of Ripon was at one time rector. In 1916 he was nominated to the incumbency of St. John's Church, Cork, and in 1922 was appointed chief secretary for England of the Irish Church Missions, whose headquarters are in London.

Mr. and Mrs. Mercer-Wilson will take up their residence in Toronto the latter

part of next August and Mr. Mercer-Wilson will begin his work in October.

#### CHANCELLOR WORRELL LEAVES BEQUEST TO TRINITY COLLEGE

A bequest to Trinity College ultimately worth over \$100,000 is included in the will of the late Dr. John Austin Worrell, K.C., formerly chancellor of Trinity College, Toronto, and chancellor of the diocese of Toronto.

By his will, made in February, 1927, he bequeaths legacies in varying amounts and totaling \$4,000, to several nieces and nephews, persons in his employ and employes of the law firm with which he was connected. The late Dr. Worrell gave to:

Trinity College, Toronto, \$6,000.  
Trinity College School, Port Hope, Ont., \$1,000.  
Missionary Society of the Church of England in Canada, \$1,000.  
The synod of the diocese of Toronto, \$1,000.

After making provision for certain annuities for the benefit of nephews, nieces, and their children during their lifetime, the testator bequeaths the residue of his estate to Trinity College, Toronto, for the purpose of establishing a chair or chairs in the department of classics. This means that ultimately Trinity College will benefit to the extent of over \$100,000.

#### ALTAR DEDICATED IN APPRECIATION OF RECTOR

On Refreshment Sunday a beautiful oak altar, given by the altar guild of St. Chad's Church, Toronto, was dedicated by the curate, the Rev. D. R. Dewdney, to the honor and glory of God as a recognition of the faithful services rendered by the rector, the Rev. A. J. Reid, during the thirteen years of his rectorship. At the conclusion of the dedicatory service the rector celebrated the first Eucharist on the new altar, 225 communicants, 105 of whom were confirmed recently, receiving the Blessed Sacrament.

#### MISCELLANEOUS NEWS

A Lenten ordination was held in St. George's Cathedral, Kingston, when in the presence of a large congregation, the Rev. Arthur Smith, the Rev. John Brownlie, and the Rev. Archibald George Wakelin were raised to the priesthood by the Rt. Rev. Charles Allen Seager, D.D., Bishop of Ontario.

Observing a threefold celebration, the congregation of St. Anne's Church, Toronto, held a memorable service, the parish hall being crowded to capacity. The twenty-fifth anniversary of the rector, the Rev. Canon Lawrence Skey, was celebrated, together with his return to the church after suffering from ill health for some months. The burning of a mortgage also took place, and farewell was said to the Rev. W. A. Filer, the curate, who will assume new duties at the Church of the Epiphany on Sunday, April 10th.

The advisory board of St. George's Cathedral, Kingston, announces that arrangements have been completed for the erection of a tablet in memory of the late dean and rector, the Rev. G. Lothrop Starr, D.D.

The Rev. Louis Lorey, O.H.C., has held missions this Lent at St. Matthias' and St. Bartholomew's, Toronto.

Refreshment Sunday will long be remembered in the annals of St. Margaret's parish, New Toronto, the Rev. S. A. Madill, rector. A children's service was held in the afternoon. In the evening twelve promising lads were admitted into the recently formed junior chapter of the Brotherhood of St. Andrew by the rector. Two lots adjoining the church have been

purchased, upon which will be erected in the near future a commodious parish hall. In the meantime, two frame houses which stood upon the lots are being remodeled

into a parish hall. A tennis court will also be laid out this spring. The outlook for St. Margaret's parish appears very encouraging.

## New York Prepares for Easter; New Tabernacle at Transfiguration

### Maundy Thursday Eucharists—New Windows for Mount Vernon Church—City News Notes

The Living Church News Bureau  
New York, April 9, 1927

NEWS ITEMS THAT WILL BE OF INTEREST when this issue is in the hands of its readers, that is on Easter Day or shortly thereafter, are, indeed, few in number. About all that is obtainable from our parishes at this writing are the long schedules of services for Holy Week. They are quite uniform in nature, a very few providing for celebrations of the Holy Communion on Maundy Thursday evening. In the Holy Week schedule for St. Bartholomew's Church appears the unusual provision for the Maundy Thursday Eucharist not in the morning nor at night but at 5 o'clock in the afternoon. At any rate, the entire city seems, in its varying ways, to be preparing for Easter. Even down in the Ghetto are to be seen signs in the shop windows stating that the stores will be open "on Easter."

#### NEW TABERNACLE TO BE BLESSED AT THE TRANSFIGURATION

The tabernacle on the high altar at the "Little Church Around the Corner," the Church of the Transfiguration, in which for some time the Blessed Sacrament has been perpetually reserved, has been replaced by a magnificent new one, which will be blessed on Easter Day. It is of Sienna marble. Above the door is a crown on which is carved the words *Ecce Agnus Dei*. The door of gilded bronze is decorated with antique green gold and set with jewels which come from the families of the donors. In the design of the door the symbols of the Eucharist, the grape and the wheat, have been introduced; by the use of amethysts the effect of the grapes has been greatly enhanced. The tabernacle bears the inscription:

A. M. D. G.  
In Memory of  
Mary C. Wallace  
and  
Margaret F. J. Wallace  
Given by  
Helen M. W. Swan  
and  
Elizabeth E. W. Adams  
Easter, 1927.

This sacred receptacle, which is one of the most beautiful tabernacles in New York, was designed and executed by Calvert, Herrick, and Riedinger of this city. The donors are Mrs. Charles F. Swan and Mrs. John L. Adams.

#### CHURCH OF THE ASCENSION, MOUNT VERNON, ADOPTS PLAN FOR NEW WINDOWS

At the Church of the Ascension, Mount Vernon, a harmonious plan has been adopted, looking forward to the installation of new church windows. The teachings of the Epistle and Gospel appointed for the feast of the Ascension suggest the various subjects. The apostolic ministry and its duties are stressed. One window, the first to be placed, perhaps in time for dedication next autumn, will have as

its subject Bishop Tuttle. Of the other windows the subjects will be St. Augustine, St. Francis, and St. George. Also, St. Peter and St. John healing the lame man, the conversion of St. Paul, St. Peter baptizing Cornelius, and St. Paul preaching on Mars Hill. The parish has retained the firm of James Powell and Sons of London to design, execute, and install this entire set of windows.

#### NEWS NOTES

The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, announces that the total raised thus far in the campaign of his parish totals \$590,-698.81. The goal was for a million dollars and the leaders of the campaign state that it still is for that amount, that the drive will not be over until the goal is reached. With the response thus far received they are confident of ultimate success.

In a day when much is being said about the lessened influence of the home, New York is witnessing the passing of several of the residences which have been notable in the social and home life of the city. The change that has come over us is shown in an item which states that the beautiful wainscoting formerly in the colonial room of the Vanderbilt residence at Fifth Avenue and Fifty-seventh Street has been purchased by a theater circuit for use in its new Kansas City house. There it will adorn the walls of the women's smoking room.

A different view of conditions is to be seen in the statement made this past week by the *New York Times*. That leading daily has just attained the highest point in its circulation output, having passed the 400,000 mark in its daily and Sunday issues. The point of interest to many will be the fact that the *Times* has made its greatest gain in circulation since the advent in New York of the tabloid newspapers.

HARRISON ROCKWELL.

#### CENTENNIAL OF NEW JERSEY CHURCH

WEST ORANGE, N. J.—The 100th anniversary celebration of St. Mark's Church, West Orange, the Rev. Harold G. Willis, rector, will be held Sunday, April 24th, and St. Mark's Day, April 25th. The guest of honor and special preacher at the service to be held on Sunday evening will be the Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church.

The first full-time rector of St. Mark's Church was the Rev. William Rollinson Whittingham, later Bishop of Maryland. When called to St. Mark's Church he was a deacon, but was advanced to the priesthood and instituted as first rector of the parish on December 18, 1829. Ten years later he was chosen to be the fourth Bishop of Maryland and was consecrated in 1840. It was from the same diocese that Bishop Murray was called to be the Presiding Bishop of the Church. He will be entertained during his visit in West Orange in the same house in which Bishop Whittingham stayed.

## Bishop Lawrence Closes the Series of Conference-Retreats Begun in October

### Annual Meeting of Young People's Fellowship—Hold First Service in Renovated Church

The Living Church News Bureau  
Boston, April 9, 1927

IN OCTOBER, BISHOP LAWRENCE OPENED the series of conference-retreats arranged for the students of the Back Bay district at the Church of the Messiah, under the supervision of the rector, the Rev. Dr. William E. Gardner. While he officially opened the series on that occasion, the special speaker for the day was the Bishop of London. This series was brought to a close on Saturday, April 2d, and again Bishop Lawrence was called upon to finish the work begun a few months before. This time the Bishop was the special speaker for the day, taking for his subject the title, Changes in Thinking About Religion. He gave a general outline of changes and progress in religious thought, and pointed out some of the possible directions to which these changes would point in the future. There have been, in all, seven of these conferences, and the gross attendance has numbered over 1,200 students, while the largest attendance at any one of these conferences was over 600.

#### THIRD ANNUAL CONFERENCE OF THE YOUNG PEOPLE'S FELLOWSHIP

The third annual conference of the Young People's Fellowship for the province of New England will be held in Christ Church, Springfield, on Saturday and Sunday, May 14th and 15th. The leading speakers will be the Bishop of Western Massachusetts, who is to deliver the address at the business meeting after the banquet on Saturday evening, the Rev. Charles E. McAllister, executive secretary of the diocese of Newark, who is to deliver an address on Crusaders for Christ at the Saturday afternoon session, the Rev. Arthur Lee Kinsolving, rector of Grace Church, Amherst, who is to preach at the fellowship service on Sunday morning, and the provincial president, Harold F. Wilson, of Vermont.

#### NOONDAY PREACHERS

The preachers at the noonday services in the Old South Meeting House were the Rev. Carroll Perry, rector of the Church of the Ascension, Ipswich, Friday, April 1st, and the Rev. Henry McFb. B. Ogilby, rector of the Church of Our Saviour, Brookline, Wednesday, April 6th. The preacher in Trinity Church from Monday, April 4th, up to and including Friday, April 8th, was the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York, who also spoke at Emmanuel Church on Thursday afternoon. The noonday preacher at the Cathedral during the same week was the Rev. Edwin J. van Etten, D.D., rector of Calvary Church, Pittsburgh. Dr. Van Etten was, at one time, assistant to the present Bishop of Pittsburgh when he was rector of Trinity Church in this city. He is, therefore, by no means unknown to Boston congregations. Owing to his inability to reach Boston before noon on Monday, the address on that day was delivered by the Dean. The preacher on Saturday was the Rev. Dr. Ashley Day Leavitt, minister of the Harvard Congregational Church of Brookline, while the

address at the service on Saturday was delivered by the Rev. William Cleveland Hicks, who is assisting the Rev. Frederic C. Lawrence as student pastor at Harvard, and also assisting the Rev. Wolcott Cutler at St. John's Church in Charlestown.

#### VISIT OF NATIVE JAPANESE PRIEST

The Rev. Paul Murakemi, a Buddhist by birth, visited Boston and the vicinity on Sunday, April 3d. Baptized before leaving Japan, he came to San Francisco for an advanced course in agriculture, later moving to the Church Divinity School of the Pacific. He was ordained to the priesthood in 1914 and had charge of the Japanese Mission in San Francisco until 1917, when he returned to Japan to take charge of the mission work in Merioka, 330 miles north of Tokyo. He has since returned to this country and at the present time is studying at the General Theological Seminary.

#### GREAT CHIEF SITTING BULL'S GRANDSON DOING HIS BIT

William Jacobs, a native Sioux and the grandson of Great Chief Sitting Bull, is engaged in educational advancement in

Boston. Recently he attended the spring meeting of the Church Periodical Club at the home of Mrs. J. Lewis Stackpole, and, wearing his native costume and headdress of eagle feathers, he gave a number of songs and dances.

#### MRS. ROOTS RETURNS TO CHINA

Mrs. Logan Roots, who has been spending the winter in Cambridge, sailed for China on April 2d, to rejoin her husband, Bishop Roots. Because of the unsettled affairs there, Mrs. Roots cabled the Bishop to know what would be the best thing to do, and, on April 1st, she received a reply from him telling her to abide by the original plans.

#### NEWS NOTES

The new St. Stephen's Church in Boston is fast nearing completion and it is expected that it will be consecrated on the feast of Pentecost at the first service to be held in the building.

St. Margaret's Church, Brighton, which was severely damaged by fire two days before Christmas, has been completely restored, with the exception of the organ which was ruined, and has been temporarily replaced, pending the raising of sufficient funds for the purchase of a new one. The first services in the renovated church were held on Palm Sunday, and the rector, the Rev. A. C. Larned, and his congregation are receiving the congratulations of their many friends on this happy event. REGINALD H. H. BULTEEL.

## "Tear-Bottle Christians" Scored by Dr. Osgood at Chicago Lent Service

### St. Mary's Home—The Church Training School—Chase House—St. Philip's Anniversary

The Living Church News Bureau  
Chicago, April 11, 1927

THOUSANDS OF "TEAR-BOTTLE" CHRISTIANS are daily stalking the streets of Chicago, the objects of self-pity, said Dr. Phillips E. Osgood of Minneapolis, in a severe arraignment of selfish religionists at the Garrick theater Lenten services of the Church club Wednesday, April 6th.

"Among all the resurrected and symbolic bits of wreckage unearthed in ancient Egypt, nothing more humorous and quaint has come to light than the tear-bottles of the fashionable Egyptians," said Dr. Osgood. "On gold chains about their necks they hung these iridescent glass bottles, with the mouths so shaped that they formed eyecups.

"The tear-bottle is the badge of self-pity. The habit of wearing such has far from disappeared. We daily see those with the tear-bottle dangling about their necks, ready to be unstopped and filled when the tears begin to flow. The tear-bottle is not the symbol of a worthy character in real agony. It stands only for the thought of self as to be pitied, and not challenged to spiritual victory. The tear-bottle of today is invisible, but none the less real. The primary evidence of self-pity is a misplaced emphasis upon hardship. The tear-bottle Christian is conscious only of his hardships, not his blessings. He takes his blessings for granted, but his stabs of fate, never. He never counts up his happiness with the vividness of thrill that equals the vividness of griefs."

The Church is suffering from a "deadly tameness," asserted Dr. Osgood. "The Christian Church needs a dignified sen-

sationalism to succeed," he continued. "The stereotyped forms of the Church which were once considered sensational are now taken for granted. We have too much of the 'dearly beloved brethren' type of Christianity."

Dr. Osgood termed the so-called "dance rituals" which Dr. William N. Guthrie stages at St. Mark's in the Bouwerie, New York, as "perfectly innocuous." "Dr. Guthrie is trying to make the church into a theater," he said. "I am a strong advocate of drama in the church, but it all depends upon the attitude in which you stage it. If it is staged in a worshipful attitude, very well. But when it is staged before a screened altar such as Dr. Guthrie has, I object to it seriously."

#### ST. MARY'S HOME

Ninety-nine girls were cared for by the Sisters at St. Mary's Home last year, of whom twenty-three were entirely free. The work has been greatly helped by St. Frances' Guild, an auxiliary of Churchwomen, and by many associates and friends. The Sisters speak gratefully of Doddridge Farm, which was opened last summer for the first time. The farm, it will be recalled, was given by B. I. Budd in loving memory of his wife, Katherine Doddridge Kreigh Budd, and is upon the Desplaines River, just two miles north of Libertyville. It is one of the most attractive and best equipped of summer homes, and the Sisters and their charges greatly enjoyed their outing there.

#### CHICAGO CHURCH TRAINING SCHOOL

Chase House is the clinic for the Chicago Church Training School. The course in the school provides standardized training according to the revised Canon of Deaconesses. Any young woman eligible

to take the course at the school may prepare here for parochial, social, missionary, or educational work in the Church. The expense of the course is \$1,000, covering a period of two years. The course is divided into thirteen months of practical work and nine months of academic work with two summer vacations of one month each. A diploma is given on completion of the prescribed work. Two of the graduates of 1926 are Miss Frances M. Chester, and Deaconess Edna M. Sargent. Miss Chester is now working in the mountains in the diocese of Southwestern Virginia, and Deaconess Sargent is assisting at St. Monica's Home for Girls at Des Moines, Iowa. Each year proves anew, according to Deaconess Fuller, that the Chicago School is singularly fortunate in its facilities for training, and the settlement and City Mission atmosphere of Chase House provide a setting into which the training course fits very naturally, the whole making a normal and happy family group.

#### CHASE HOUSE

Nearly 13,000 attended the clubs, day nurseries, and kindergartens at Chase House during 1926. These are some of the interesting facts set forth in the annual report of Chase House which has just been sent out. The head resident, Deaconess Helen M. Fuller, says that the year 1926 has been one of consolidation and up-building.

A social worker experienced in family and court work, has been added to the staff. A fully qualified and experienced kindergartner has succeeded the student-kindergartner. A physician pays regular visits to the children. A trained worker was added to the department of recreation during the summer months. The auxiliary to the board of trustees, representing many of the parishes in the diocese, has helped greatly in raising funds and getting supplies. The people of the diocese generally have been very generous in their support of this splendid Church Settlement House on the west side.

The need of the poor of the neighborhood, particularly the mothers and the children, for a home or camp in the country where they can spend weeks during the hot summer months, is earnestly set forth by Deaconess Fuller.

#### FORTIETH ANNIVERSARY OF ST. PHILIP'S CHURCH

St. Philip's Church celebrated its fortieth anniversary on Palm Sunday. It was begun as a Sunday school in 1885 by the rector of Grace Church, the Rev. Dr. Clinton Locke. The school served the English and Welsh employes of the Union Rolling Mills, afterwards the Illinois Steel Co. Mr. and Mrs. William Gold Hibbard were the great supporters of the work from the outset. When it was decided to build a church, the Hibbards, Dr. Locke, and W. R. Stirling, who had been one of the faithful workers in the Sunday school, raised the funds. The church was built at Hamilton Avenue and Thirty-fifth Street, an English village type in frame and stucco, and is still in good condition. Many of our Chicago clergy, some still alive and some who have passed away, attended or served St. Philip's from the time that it was opened on Palm Sunday, 1887. The Rev. Charles H. Young, rector of Howe School, and the Rev. N. B. Clinch, priest-in-charge of the Church of the Messiah, Chicago, were boys in the first Sunday school. The Rev. G. G. Moore, rector of the Church of the Advent, sang in the choir while his father, Canon Moore, was rector from 1889 to 1897. Mr.

Springer, Dr. Locke's curate, was the first to minister to the new congregation. The first priest-in-charge was the Rev. William Elmer. After him came C. F. Bowles, a student, afterwards priest at All Saints', Chicago. Others were the Rev. H. R. Neely, the Rev. John M. Chattin, the Rev. T. B. Braithwaite, who supplied while Canon Moore was in Ireland. The Rev. H. J. Browne, M.D., succeeded Canon Moore. The present incumbent is the Rev. N. E. Anable, who has also charge of Holy Trinity, "back of the Yards." The work has grown under him, and many improvements and additions have been made to the property. As a result of the Bishops' Crusade, the congregations have doubled.

## Bishop Freeman to Dedicate Lamp of Washington Toc H in Cathedral

### Radio Brings Canadian Visitor— Bishop of Washington to Take Training as Reserve Chaplain

The Living Church News Bureau  
Washington, April 9, 1927

THE REV. HUGH F. SAWBRIDGE, M.A., M.C., of the British organization of Toc H, is making a visitation to the branches of Toc H which have been established in this country and is a guest at the Washington Toc H club house which is located in the rectory of Trinity Diocesan Church. An impressive service is to be held at the Cathedral on the evening of April 20th when the lamp of the Washington Toc H will be dedicated. The full Cathedral choir will be present and special music will be rendered. Addresses will be made by the Bishop of Washington and the Rev. Mr. Sawbridge. Toc H is an organization which grew up in England after the war. Its plan is for a number of young men to live together pursuing their ordinary work in the day time, but pledged to give some definite portion of their free time to Christian and social welfare work. There are some fifteen men resident in the Toc H house at Washington at the present time.

#### CANADIAN VISITOR AT CATHEDRAL

A visitor at the curator's office at the Cathedral recently, announced that he was a resident of Preston, Ont. From that far away place he has been listening every Sunday to the services which are broadcast from the Bethlehem Chapel, and, as he expressed it, the chief object of his visit to Washington was to see the place where these sermons come from. This is only one among many striking evidences of the widespread influence of the National Cathedral by means of the radio.

#### BISHOP FREEMAN ARMY CHAPLAIN

The Bishop of Washington is a chaplain in the reserve corps of the army, with the rank of major. He has been called to active service this year from April 24th to 30th, and during that period will report to the chief of chaplains for such duties as may be assigned to him.

#### MEETING OF ASSOCIATION OF POLICEWOMEN

During the past week a meeting in the interest of the International Association of Policewomen was held at the residence of Mrs. J. H. Young. Lieut. Mina C. Van Winkle, head of the woman's bureau of the Washington Police Department, and president of the International Association, was the speaker, introduced by the Bishop

#### HERE AND THERE

Louise Eaton Delafield, widow of the late Rev. Walter Delafield, a former rector of the Church of the Transfiguration, Chicago, and founder of the Church Home for the Aged, died recently, and was buried from St. Peter's Church, where she had been a member for ten years.

A most interesting, scholarly paper was read by the Rev. Frank Myers at the meeting of the Round Table on Monday, April 4th, on The Importance of Apocalyptic Literature. The meeting was held on the eve of the election for mayor, and a straw ballot of the clergy taken from those present, showed all but three in favor of Mayor Dever. H. B. GWYN.

of Washington. Mrs. Van Winkle outlined the aims and objects of the Woman's Bureau, and received the hearty commendation of the meeting for her work in Washington.

#### OPENING OF NEW CHURCH BUILDING

On Palm Sunday, St. Columba's Church, Washington, will formally open its new building at the corner of 42d and Albermarle Streets. The parish, which began its existence as a chapel of St. Alban's parish, was made independent two years ago. Under the leadership of the Rev. William Shearer, the parish has made steady progress and the opening of the new church marks the culmination of several years' efforts. The church is a fine building costing \$150,000, and ranks as one of the finest properties in the diocese.

#### BISHOP TO CLOSE NOONDAY SERVICES

Bishop Freeman will close the series of noonday services at Keith's theater by giving the addresses on Wednesday and Thursday of Holy Week. The Bishop will conduct the three hour service of the Passion at Trinity Diocesan Church on Good Friday. He will also preach at Trinity on Easter at the morning service, and at the Cathedral in the afternoon.

RAYMOND L. WOLVEN.

### CONVOCATION OF YALE DIVINITY SCHOOL

NEW HAVEN, CONN.—The eighteenth annual convocation for ministers, conducted by the Yale Divinity School, will be held April 25th to 27th. The Lyman Beecher lectures will be delivered by the Rev. J. R. P. Sclater, D.D., of Toronto, Canada. The lectures in this series, which is entitled The Public Worship of God, are as follows: The Psychological Order of Worship; The People at Prayer; The Spoken Word; The Sermon Construction; The Methods of the Great Teacher; The Significance of the Lord's Supper; The Celebration of the Lord's Supper, and, The Guidance of the Wise.

The Nathaniel W. Taylor lecturer is the Rev. Prof. William Wallace Fenn, D.D., of the Harvard Divinity School. He has chosen as his theme The Theology of Nathaniel W. Taylor, which he will discuss in four lectures.

During other sessions there will be an address and sermon by the Rev. Robert Russell Wicks, D.D., of Holyoke, Mass., the alumni lecture by the Rev. Reinhold Niebuhr, of Detroit, and some brief studies of present world problems.



## Plan National Jubilee Celebration of Lenten Sunday School Offering

### Pennsylvania Dioceses Secure Change in Marriage Law—A Church Club Visitation Tour

The Living Church News Bureau  
Philadelphia, April 8, 1927

THE NATIONAL JUBILEE CELEBRATION OF fifty years of Lenten Sunday school offerings will be held on Whitsunday at 3:30 P.M. in Philadelphia, at the Academy of Music, the offering having originated at St. John's Church, Cynwyd, Pa. This will take the place of the annual diocesan presentation service. The offerings will be presented by dioceses, the roll of dioceses being called as the roll of parishes has usually been. The list of parish offerings will be printed and distributed. A circular issued yesterday asks for applications for seats, an overflow being expected, and for a chorus of 400 children's voices. The poster issued shows graphically the growth of the offering, and diocesan leaders past and present.

#### PENNSYLVANIA MARRIAGE AGE RAISED

The marriageable age has been raised to sixteen, instead of twelve for girls and fourteen for boys, by a bill just signed by Governor Fisher, and actively advocated and supported by the Central Committee on Christian Social Service of the five dioceses in the state of Pennsylvania. It is believed that poor parents evade compulsory education laws and other safeguards, and exploit their daughters' labor, by consenting to their early marriage. Hasty marriages are the next evil in this field to be combated by the Central Committee, on which the diocesan representatives are: Bethlehem, the Rev. Frederick A. MacMillen; Erie, the Rev. Mortimer S. Ashton; Harrisburg, the Rev. Paul S. Atkins, chairman; Pennsylvania, Clinton Rogers Woodruff, advisor; and Pittsburgh, the Rev. Julius C. H. Sauber. Dr. W. J. Middleton, Steelton, is the secretary.

#### CHURCH CLUB VISITATION

The Church Club laymen will make a visitation of three institutions, going by automobile and autobus after a luncheon at the City Club Saturday, April 9th, according to an annual custom. The Sheltering Arms, School House Lane, for babies and mothers; the House of the Holy Child, Ambler, for dependent colored girls; and the Home for Consumptives, Chestnut Hill, the oldest tuberculosis sanatorium in the United States, are the objectives this year.

#### NEWS NOTES

The Rt. Rev. Julius W. Atwood, D.D., retired Bishop of Arizona, will finish in Holy Week the tour of confirmations he began in January, assisting Bishop Garland, who has the help of some missionary bishop every year at this time. Bishop Atwood's service in New England, Ohio, and the southwest, and his travels in many parts of the world, have given him a broad experience which has enriched his utterances; and he has endeared himself to Pennsylvania. The schedule of visitations as published in advance last August called for the visiting bishop to take sixty-seven out of a total of 183. Of the total, seventy-two were from Ash Wednesday to Easter inclusive.

A parish building for St. Mary's, Ches-

ter, to develop its work among the growing colored population, is the object of the *April Call* of the Church Extension Fund just issued. In January, April, and October, such notices are sent the subscribers, and a substantial sum is always received. The letter that accompanies the Call is illustrated, and constitutes a summary of the history, status, and hopes of the beneficiary. In the present case, the new location is pictured, showing that it is opposite the new Booker T. Washington Junior High School for colored children. The missionary council of advice, the diocesan department of missions, and the executive council of the diocese unanimously endorse the Bishop's choice of a beneficiary.

The Easter bulletin of the department of religious education announces "Liberia Day," Saturday, May 21st, which will be the annual spring meeting and picnic of the Church schools. Exhibits, a tableau, Liberian stories by a returned missionary, and games are on the program. Gifts for 282 Liberian boys are wanted, horns and knives being most desired by the boys; and dolls and other gifts for twenty-two girls.

The Rev. John A. Goodfellow celebrated his fifty-fifth anniversary as rector of the Good Shepherd, Kensington, with the aid of the Bishop, Dean Levis, and many friends, clerical and lay. A dinner and a purse of money were among the day's events.

CHARLES JARVIS HARRIMAN.

#### NASHOTAH ALUMNI TO MEET

NEW YORK—The third annual meeting of the Nashotah Eastern Alumni Association will be held on Tuesday, April 26th, at 11 A.M., in the Church of St. Mary the Virgin. The Mass will be sung by the Very Rev. E. J. M. Nutter, D.D., Dean of Nashotah House. The business meeting of the association will follow immediately after the Mass in St. Joseph's hall. Dinner will be served in Gioloto's Cedar Gardens on West Forty-eighth Street.

Invitations to speak have been sent to Bishops Weller, Webb, and Ivins, and to Bishop Manning of New York. Other speakers will include the Rev. W. H. van Allen, of Boston, Fr. Huntington, O.H.C., the Rev. F. L. Vernon of St. Mark's Church, Philadelphia, and Haley Fiske, of New York.

#### THE CRUSADE IN MAMARONECK, N. Y.

MAMARONECK, N. Y.—St. Thomas' Church, Mamaroneck, N. Y., the Rev. Frank D. Gifford, rector, was one of the centers for the Bishops' Crusade. In order to continue the work of the Crusade, a mission was conducted the end of February by the Rev. Walter E. Bentley. The Rev. Mr. Gifford reports that as a result of these movements, a confirmation class of fifty-nine was presented to the Bishop on March 20th. The baptismal records show six Methodists, six Lutherans, and five Presbyterians, while one Roman Catholic was received. The rector reports that all the parish life has been strengthened, but that definite efforts are being made to continue the Crusade through personal evangelism by members.

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## Four Long Island Parishes Will Unite to Celebrate 225th Anniversary

Presiding Bishop to Be Present—  
Lenten Privileges for Children—  
Young People to Give Play

The Living Church News Bureau/  
Brooklyn, April 8, 1927)

PLANS FOR THE CELEBRATION OF THE 225th anniversary of the four colonial parishes of Jamaica, Flushing, Newtown, and Hempstead are maturing. Each parish will have its own local observances, and the diocesan committee appointed by Bishop Stires has prepared a program for a joint commemoration and thanksgiving. The date selected for this is Tuesday, May 3d, and the place Jamaica—the oldest of the four parishes.

There will be a dinner at 6:30 in Grace Church parish house, at which the Bishop of the diocese, the Rt. Rev. Ernest M. Stires, D.D., will preside. Guests of honor will be the Presiding Bishop, the Most Rev. John Gardner Murray, D.D., and a representative (not yet designated) of the Society for the Propagation of the Gospel in Foreign Parts, whose first effort was the founding of the parish in Jamaica. The senior churchwarden of each of the four parishes will speak. After dinner there will be a united service of thanksgiving in Grace Church. The rector of the parish, the Rev. Rockland T. Homans, will be assisted by the rectors of the other churches, the Rev. George F. Taylor of St. George's, Flushing, the Rev. Edward M. McGuffey of St. James', Newtown, and the Rev. John S. Haight of St. George's, Hempstead. The Presiding Bishop, Bishop Stires, and the representative of the S.P.G. will speak. The object of the service is twofold: first, a thanksgiving for the establishing of the Church in these counties; second, an emphasis on our missionary responsibility, as those who are themselves the beneficiaries of missionary effort.

### LENTEN PRIVILEGES FOR CHILDREN

Some interesting Church work for children has been done along unusual lines in this diocese during Lent. In St. Mary's Church, Brooklyn, the Rev. J. Clarence Jones, S.T.D., rector, a successful mission for children has just been concluded, under the direction of the Rev. Albert Aune, assisted by the rector. The Sulpician method was used, the questions and answers being adapted to the parish needs. The mission lasted eight days.

The sessions were forty-five minutes long. There were prayers, hymns, questions and answers, a five minute instruction, reviews, and a five minute story-sermon by the rector. An informal atmosphere was skilfully preserved by the leader through rapid questions and conversations with the children and adults. There was reverence, devotion, faith, earnestness, humor, and serious purpose, leading to a true climax at the closing session. The fundamentals of the faith of the Church were dwelt upon and learned by heart. There is so much enthusiasm that it is expected that the mission will become an annual event. An occasional flash of unconscious humor livened the proceedings, as when the children, being provided with a leaflet of prayers for various occasions, were asked when they would need to use the "Prayer in time of Danger" and one of the boys replied,

"When a fellow has to wash the dishes for his mother."

In St. George's, Flushing, the rector reports much larger attendance at children's services than heretofore, and attributes the increase to the fact that this year he has arranged separate services, one for boys and one for girls. The response of the boys to this plan has been very satisfactory.

In St. Paul's, Flatbush, where a children's Eucharist has been held every Sunday at 8:30 for more than two years, attendance has reached its highest point during this Lent. Last Sunday there were 149 communions at this service. A special choir of forty girls, under the direction of the parish organist, Ralph A. Harris, A.A.G.O., sings. The children of this school have adopted a single specific missionary object for their efforts—the support of a particular mission station in Liberia; they hope that their offerings during the year will be sufficient to maintain this mission wholly.

### "THE FOOL OF GOD"

A religious drama based on the life of St. Francis of Assisi will be presented by young people of the diocese, under the auspices of the diocesan board of religious education, in the Opera House of the Academy of Music, Brooklyn, on Monday evening, May 2d. The object is to project the truths and ideals of the Christian religion by striking dramatic representation, enlisting many young people in the actual work of the production, and the people of the diocese generally as supporters. Last year's first effort in this direction, a dramatization of Tennyson's *Idylls of the King*, called *Sangreal*, was very successful, nearly filling the Opera House. This year's drama, *The Fool of God*, was written by Parker C. Webb and Miriam D. Cooper, and will be produced under the direction of Miss Mildred H. Brown, who coached last year's play. Stage settings will be designed by the Hewlett Studios. Bishop Stires has taken a box and promised to speak a foreword.

It is interesting that the play is in every sense a diocesan production—the authors, the coach, the Messrs. Hewlett, and all the cast being members of the diocese. The production has the backing of the Young People's Fellowship as well as the D.B.R.E.

### COMING EVENTS

The Diocesan Church Normal School will hold its seventh annual commencement on Tuesday, April 26th, at 8:15 P.M. in St. Ann's, Brooklyn. The extension

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training classes will be included. Bishop Stires will present certificates and diplomas. The teachers' fellowship will meet after the service to elect officers and to hold a social hour.

The Long Island alumni of the summer schools of the province will hold their annual dinner conference on Thursday, April 28th, at St. Ann's, Brooklyn. The program of the summer schools for 1927 will be presented, and all interested, as well as alumni, are invited. C. H. W.

### MISSIONARIES AT SHANGHAI

#### Concentration Now Complete With Few Exceptions—Some Still at Hankow

NEW YORK—Cables from Shanghai received April 8th give the following information:

The following members of the Hankow staff have arrived in Shanghai safe and well:

Mr. Theodore Hobbie.  
Rev. T. P. Laslin and family.

The following missionaries, nurses at St. James' Hospital, Anking, sail from Shanghai April 9th on the *President Peirce*, due in Seattle April 25th:

Miss E. L. Cummings.  
Miss Meta Connell.

Bishop Huntington asks authorization to provide outfit allowances for fourteen single members and thirteen married members of the Anking staff now in Shanghai. They have sustained heavy personal losses, as all of Anking institutions and residences have been occupied by soldiers of the Southern army. About \$12,000 will be necessary to provide these outfits.

St. Paul's School, Anking, is still open under a Chinese headmaster.

Previous cables from Shanghai contain the following information:

Mr. and Mrs. W. A. Taylor.  
Miss Coral Clark.

sailed from Shanghai April 7th on the *Tenyo Maru*, due in San Francisco April 29th.

Miss Margaret Roberts is safe and well at Seoul, Korea, in care of the Presbyterian Missions. She was studying at the Peking Language School when it became necessary for women to leave. It was evidently impossible for her to get to Hankow or Shanghai. She therefore took the railroad from Peking via Mukden to Seoul.

The following missionaries from Anking have reached Shanghai safe and well:

Bishop Huntington and family.  
Miss Bertha M. Beard.  
Miss M. S. Capron.  
Miss Meta Connell.  
Mr. M. C. Fellows and family.  
Deaconess E. E. Fueller.  
Miss Irene Gehrling.  
Miss Alice H. Gregg.  
Miss Goldsborough.  
Mr. and Mrs. A. W. S. Lee.  
Rev. E. J. Lee and family.  
Dr. R. H. Meade and family.  
Miss B. M. Myers.  
Deaconess K. E. Phelps.  
Miss L. B. Pingree.  
Miss Lila Stroman.  
Dr. Harry Taylor and family.  
Mr. and Mrs. L. Tompkinson.  
Miss E. L. Cummings.

Miss Helen Ginrich, of the Kuling School, is now safe in Shanghai.

The Central Theological School of the Church in China, at Nanking, has not been damaged. The buildings are temporarily occupied by troops of the Southern government. The Rev. T. M. Tong remains in charge of the property.

Information received by the Department of Missions indicates that all Church mis-

sionaries are now in Shanghai with the following exceptions:

1. Those whose sailing to this country has been reported.
2. Those Hankow missionaries whose names were given in Bulletin No. 32 and last week's LIVING CHURCH as remaining in Hankow.
3. Those whose names have previously been given as having gone to Japan.
4. Miss Margaret Roberts, as above.

No decision has as yet been reached with regard to sending missionaries now in Shanghai to this country. The Department of Missions stands ready to take whatever action the bishops in China may find to be necessary. As they know the local situation at first hand, they are better able to judge what should be done. Meanwhile, officers of the Department of Missions regularly confer with officers of other mission boards with regard to any plans by which the welfare of the missionary staff of all communions and the welfare of the work of all communions in China may be furthered.

In accordance with a request received from the bishops in China on March 16th, Bishop Tucker, formerly of Kyoto, and Dr. John W. Wood planned to reach China by May 1st to confer with the bishops and missionaries with regard to problems now facing the Church in China. Immediately after this decision was reached, the violence at Nanking and other Yangtse River points occurred. The bishops, believing that satisfactory conference under existing conditions would be impossible, have therefore withdrawn their request for an immediate visit and have asked Bishop Tucker and Dr. Wood to hold themselves in readiness to come out during the summer if conditions permit.

#### PRIMATE ASKS PRAYER FOR NATIONAL COUNCIL

NEW YORK—The Presiding Bishop is sending a request to the clergy asking that in their services on Low Sunday they include prayers for the National Council and its departments, meeting in New York, April 26th to 28th.

### EASTER SALE

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SELDEN PEABODY DELANY, D.D., EDITOR

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A Campaign for Enthusiasm—The Open Pulpit—Confessions of Bankruptcy—The Catholic Doctrine of the Sacraments—Injustice to the Clergy—Contrasted Moral Ideals—The Compelling Quality of Joyfulness—Two Parishes—A Communication from Rome.

#### A ROMAN CATHOLIC AND THE PRESIDENCY

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Bishop Coadjutor of Vermont

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The Editor

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### LAST UNIT OF INDIANA CHURCH COMPLETED

GARY, IND.—Twenty years ago, when Gary, Ind., was in the founding, the Rev. L. W. Applegate gathered a small congregation in the town and established Christ Church. He was responsible for the building of the first house of worship in Gary.

Christ Church has completed the last unit of its stone church which he started in 1910, and will celebrate its twentieth anniversary soon in its new church. The parish, now in charge of the Rev. James E. Foster, has a property at the present time valued at \$225,000, including the new church, with a seating capacity of 400.

The congregation organized as a parish in 1908. The edifice just completed was made possible largely by a \$10,000 grant from the men's thank offering fund of 1907. Only a portion of the proposed church could be erected with the fund in hand.



CHRIST CHURCH, GARY, IND.

The cornerstone was laid on November 10, 1910, and the opening services were held on December 10, 1911.

The Rev. Fr. Applegate resigned in 1911 and was succeeded by the Rev. L. C. Marsh, who remained until April, 1912. Following him, came the Rev. W. N. Wyckoff in September, 1912. During his rectorship, additional ground adjoining the church property was purchased and a rectory built. Fr. Wyckoff was instrumental in getting the week-day work of the Church school started in Gary. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, became rector of the parish in February, 1915. During his incumbency, the department of religious education was interested in the week-day work and established an experimental school with Miss Vera L. Noyes, now director of religious education in Chicago, in charge.

The Rev. W. D. Elliott succeeded Bishop Ivins in the parish and remained until 1920, when the present rector took charge.

The completion of the new church was undertaken in 1925. The United States Steel Corporation generously gave \$40,000 toward the project and the parish raised \$60,000.

A GENEROUS ARMENIAN in New York, as a memorial to his son and his brother, is carrying the expenses of eleven boys for five years in the Armenian Seminary in Jerusalem, where the Rev. C. T. Bridgeman is teaching.

### BISHOP SHAYLER STOPS STAGE MARRIAGES

LINCOLN, NEB.—Quick and courageous action by the Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, forestalled the desecration of Holy Week at a local theater, which proposed during that week to present a series of stage marriages as its vaudeville feature.

A Sunday paper carried the following advertisement:

"WANTED: Twelve couples to be married upon the stage of the \_\_\_\_\_ Theater (two couples each night), for the week of April 11th."

The recompense offered was \$50, the cost of the license, the minister's fee, flowers, and bridesmaids. Bishop Shayler was in Lincoln on a visitation when the advertisement appeared. He immediately wrote a strong letter of protest to the public press, denouncing the affair as one tending to

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**CHURCH CONGRESS OF 1927**

SAN FRANCISCO, CALIF.—The Rev. Webster W. Jennings, rector of St. Luke's Church, San Francisco, and chairman of the 1927 Church Congress, announces that the arrangements for the congress are nearly completed and that the headquarters and meetings will be at the Fairmont Hotel, San Francisco.

The first session will be held Tuesday evening, June 14th, and the topic, Moral Standards in an Age of Change, will be discussed by the Rev. Robert G. Gooden, D.D., headmaster of the Harvard School at Los Angeles, and the Rev. Henry H. Lewis, rector of St. Andrew's Church, Ann Arbor, Mich. The celebrant at the corporate Communion on the following morning will be the Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church, while the preacher will be the Rt. Rev. William T. Capers, D.D., Bishop of West Texas.

A complete list of speakers will be announced shortly, and topics to be discussed are:

Wednesday afternoon: Do the New Thought and Health Cults Contribute Anything to Christianity?

Wednesday evening: How Can Christianity Satisfy the Religious Needs of All Races?

Thursday morning: In What Sense Our Church Should Be Catholic. In What Sense Our Church Should Be Protestant.

Thursday evening: The Relation of Christianity to Political and Industrial Democracy.

Friday morning: Evangelism—Its Aims and Methods.

Friday afternoon: Some Aids to Personal Religion.

1. Prayer.
2. The Sacraments.
3. The Bible.

**BISHOP INGLEY IN MILWAUKEE**

MILWAUKEE—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, was the noonday preacher at the Pabst theater, Milwaukee, during Passion Week. Bishop Ingley took for his general subject *Relating Our Lives*, based on the statement that "No man rises to the full measure of his manhood unless he relates his life to something outside of and greater than himself." On Monday he spoke on *Relating Our Lives to the Nation*; Tuesday, *Relating Our Lives to Our Day and Age*; Wednesday, *Relating Our Lives to God*; Thursday, *Relating Our Lives to Our Neighbor*; closing the series on Friday with *Relating Our Lives to the Invitation of Christ*.

**MINISTER TO MUTES LEAVES PITTSBURGH**

PITTSBURGH—After a ministry of twenty-five years to the deaf mutes of Pennsylvania, the Rev. F. C. Smeilau is leaving to accept a call to similar work in the dioceses of Ohio, Southern Ohio, Indiana, and Michigan.

The deaf mutes of Pittsburgh and vicinity gave a reception at Trinity Church on the evening of March 25th to express to Mr. Smeilau their appreciation of what he had done for them and to wish him godspeed in his new work. He was presented with a gold watch and chain from the deaf of Pittsburgh and a purple stole from the Ladies' Aid Society of the Deaf Mute Mission.

He is to be succeeded by the Rev. Henry J. Pulver, who comes from work in the diocese of Washington and throughout the state of Virginia. The Rev. Mr. Pulver is a graduate of the Gallaudet School in Washington and the Virginia Seminary,

and has been working among the deaf since his ordination in 1921.

The Deaf Mute Mission in Trinity Church, Pittsburgh, was established in 1878 and ministers to the deaf throughout the district, regardless of ecclesiastical affiliations. It is at present in charge of F. U. Leitner, layreader.

**CHAPLAIN NIVER RETIRES**

BALTIMORE—The Rev. Edwin B. Niver, chaplain U. S. N., was retired from active duty in the corps of naval chaplains, April 2d, with the rank of commander, after ten years of service. In view of his retirement he was the recipient of a number of gifts and tokens of respect and esteem from those with whom he had recently been associated at the Marine Base at Quantico, Va.

Commander Niver was for a number of years rector of Christ Church, Baltimore. While in this city, he became interested in the Maryland naval militia, of which he was made chaplain in 1901. An act of Congress transferred him to the regular forces of the United States, at which time he became rector emeritus of his parish.

**DEDICATE NEW ORGAN IN DENVER CHURCH**

DENVER, COLO.—On March 3d, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, assisted by the Rt. Rev. Fred Ingley, Bishop Coadjutor, dedicated the new organ in St. Thomas' Church, Denver. A recital by Orville Wasley of the Second Church of Christ, Scientist, preceded the dedicatory services. Music accompanying the services was provided by the quartet of the First Baptist Church.

The members of St. Thomas' Church and the rector, the Rev. Robert B. H. Bell, are justly proud of this new acquisition for their church, which they now plan to extend by an addition, and further to improve and add to their property by the erection of a parish house and guild hall of adequate proportions.

The Rev. Mr. Bell has recently accepted the appointment as chaplain on the staff of the Colorado General Hospital.

**UTAH PRIEST IN CHARGE OF RENO CATHEDRAL**

RENO, NEV.—The Rev. Allen Jacobs, vicar of St. John's Church, Logan, Utah, has been placed in charge of Trinity Memorial Cathedral, Reno, until a successor to the Very Rev. Edward T. Brown has been elected. Since the former Trinity Church became the Cathedral of the district, the Bishop nominates several men for the office of dean, and the vestry selects.

**TO LAY CORNERSTONE OF ARDMORE CHURCH**

ARDMORE, OKLA.—The cornerstone of the new St. Philip's Church, Ardmore, the Rev. Joseph Carden, rector, will be laid on Monday in Holy Week. The Rt. Rev. Eugene C. Seaman, D.D., Bishop of North Texas, will lay the stone and make the principal address. There will be five-minute addresses by Judge Pratt of Tulsa, representing the laymen of the district, by the mayor, representing the citizens of Ardmore, by the Rev. Dr. Weith, Presbyterian, representing the ministers of the city; by E. L. Gregory, representing the men of the parish, and by Mrs. Mabel Davis, representing the women. A choir of sixty voices will furnish the music.

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### AN EXAMPLE OF UNITED EFFORT AT LONG ISLAND CHURCH

GLENDALE, L. I.—The Church of the Annunciation, Glendale, the Rev. J. Hill Johnson, rector, is an example of what united effort can accomplish.

On September 1, 1925, the Rev. Mr. Johnson became priest-in-charge of the church and found the new church building almost completed, but the members despairing of ever being able to furnish it.

After a conference, a few men of the parish came each evening and an altar and rail were built and a crucifix carved. After the pews and organ were carried in from the old building the new church was opened on November 8th by Archdeacon Duffield.

Each organization has taken part in furnishing the church. The altar rail cushion was given by the woman's guild, choir vestments by the choir and altar guild, notice board and alms box by the 1926 confirmation class, altar cruets and font ewer by a young man of the parish, and four electric chandeliers presented by the oldest family of the parish. Kneeling hassocks have come from various sources, and 100 chairs for the parish house came from the Church school.

While this work was carried on the spiritual life has deepened, and interest in the church is shown by increased pledges, which for 1927 are one hundred per cent more than 1925, and the 1926 quota is paid in full.

### PRAYER FOR MEXICO

MEXICO CITY—"Dios todopoderoso, nuestro Padre celestial, que siempre estás pronto a oír las oraciones de aquellos que te invocan,"—so begins a prayer for Mexico recently set forth by the Bishop of Mexico. The translation follows:

"Almighty God, our heavenly Father, who art ever ready to hear the prayers of those who call on Thee, grant, we humbly beseech Thee, the abundance of Thy blessings, both temporal and spiritual, upon the United States of Mexico.

"Guide and guard its president, the members of his cabinet, the members of congress, the governors of the several states, and all others in authority.

"Put into their minds good desires, increase in them true religion, nourish them with all goodness; and grant that by the operation of Thy Holy Spirit they may ever be led to put forth such efforts on behalf of Thy people as will give them release from all that hinders and prevents a true knowledge of Thee and the value which Thou hast set upon the sons of men.

"Open the eyes of Thy children to the light of the everlasting Gospel, quicken their minds and make known to them the liberty which is in Thee. All of which we ask in His Name who came to set us free, Thy Son our Saviour Jesus Christ. Amen."

### MISSION IN NEW JERSEY CHURCH

NEW YORK—The Rev. Edward H. Schluter, vicar of St. Luke's Chapel, New York City, conducted a mission March 20th to 21st in Trinity Church, N. J., which was continued for six more days by the rector of the parish, the Rev. Richard P. Pressey.

A feature of the evening mission was the receiving of written questions and their verbal answering. A children's Eucharist on Saturday, March 26th, and a parish corporate Communion on mid-Lent Sunday marks the close of this successful mission.

### LEWIS B. FRANKLIN VISITS ROANOKE

ROANOKE, VA.—On Friday, April 1st, Lewis B. Franklin, vice-president and treasurer of the National Council, was a visitor in Roanoke en route to Memphis, where he was scheduled for a series of addresses the next week. He was the guest of the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, and of the Roanoke clergy, at a supper in the parish house of Christ Church.

After supper Mr. Franklin gave a talk on the history and accomplishments of the nation-wide campaign and the elimination of the general Church deficit. He then spoke of the situation in China, bringing the latest information from the New York office relative to the missions and missionaries there.

### ALBANY RECTOR CELEBRATES TWENTY-EIGHTH ANNIVERSARY

ALBANY, N. Y.—The Rev. Paul H. Birdsall, rector of Grace Church, Albany, on April 2d observed the twenty-eighth anniversary of his rectorship of that parish.

His anniversary was celebrated by an evening service in the church at which the Rev. Harry H. Bogert, of Calvary Church, Burnt Hills, was the preacher. Letters of felicitation from the Bishop and Bishop Coadjutor were read by the Rev. Walter F. Hayward, assistant priest of Grace Church, Albany. There was a procession of the Sacrament, in which Fr. Birdsall was attended by the Rev. Donald H. Morse, of Christ Church, Schenectady, and the Rev. Harl E. Hood, of Calvary Church, Cairo.

### MISSION SERVICE AT CANON CITY, COLO.

CANON CITY, COLO.—The Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver, conducted a preaching and healing mission from March 21st to 25th in Christ Church, Cañon City, the Rev. Lawrence A. Crittenton, rector.

This service was one of the most remarkable ever held in Christ Church, more than six hundred people being present at the closing service.

### BUILDING FUND PROGRESSES

NEW YORK—One of the encouragements of the March meeting of the trustees of the Church Building Fund was the announcement that the waiting list had been caught up. This was the result partly of the patience of applicants and partly of the increase of the fund in 1926, and places the work on its usual schedule with good prospect for an increase in the total business of the year.

VICE-PRESIDENT DAWES and General Pershing, on a hunting expedition in Western Nebraska last fall, "visited one of the missions" of that missionary district, but the Bishop's Journal, recording the fact, does not say which mission or whether they attended a service. General Pershing was confirmed many years ago by Bishop Brent in the Philippines.

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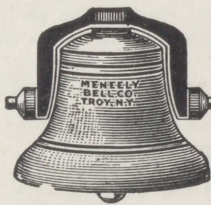


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## The Church in Foreign Lands

THE BISHOP OF FULHAM. Bishop Batty, in charge of English churches and chaplaincies in North and Central Europe (his title is Bishop of Fulham), writes of a day in Copenhagen: "I spent an amusing morning dodging such pressmen as I could and being interviewed or photographed by those I failed to elude. I always thought American and British reporters were the most pertinacious in the world, but henceforth I shall give the first place to the Danish confraternity. While writing letters, the door would open and a man appear with a camera. Words of protest were met with polite bows and a photo was taken before one could escape. He would be followed by another who in one breath asked my views on reunion, the coal strike, and the Church Congress views on hell. The next one wanted a few words on the revision of the Prayer Book, and so on. I managed to collect some of the papers next day and I am glad to say that what I said was accurately reported, which led me to feel forgiving." Later the Bishop confirmed fourteen candidates in St. Alban's Church, on which occasion "the press was again present in full force."

In Hamburg the Bishop, using the German language, confirmed sixteen candidates from the Church Mission to Jews. He says the Jewish converts with whom he talked appeared to be men and women who had made a great decision after seriously weighing the temporal consequences. In Berlin fourteen candidates from the British colony were confirmed in St. George's Church.

THE CALL OF THE EAST. The diocese of Singapore well deserves the prominence recently given to it by the Bishop of London. Dr. Ferguson-Davie, who went to Singapore as bishop in 1909 after ten years strenuous work as a missionary in India, has done much to strengthen Church life in a diocese where Malays, Tamils, and Chinese are all to be found in the Christian society. His work has been particularly happy because he has had an unusual power of winning the respect of the British community. An old Trinity Hall man, and at one time a well known figure at Bisley, the Bishop always retained his sympathy with the university and public school men, and made the Cathedral a center of beautiful and reverent worship much needed by those who were uprooted from home associations: in all this he was ably supported by the Archdeacon, who was chaplain of the Cathedral. Now both Bishop and Archdeacon have to return to England; and the Bishop of London appeals for a London priest to go out, so that a splendid work may not languish.—*Guardian*.

GHOSTS IN IRISH CHURCH? A correspondent writes as follows to the *Church of Ireland Gazette*: "Sir—I wish to correct a slip in the printing of the questions put to the churchwardens of St. Michan's by the Archbishop. No. XIX ought to run: Is your parish anyway disturbed by apparitors? Not, as printed, apparitions. The churchwardens had enough to answer without giving account of ghostly visitations!"

## † Necrology †

"May they rest in peace, and may light perpetual shine upon them."

### JAMES DE WOLFE PERRY, PRIEST [BY TELEGRAPH]

PHILADELPHIA—The Rev. James De Wolfe Perry, D.D., rector emeritus of Calvary Church, Germantown, Philadelphia, died here April 11th at the age of 88, following a brief illness. Dr. Perry was active in his public ministry and teaching until last month.

It was the privilege of the father of the present Bishop of Rhode Island to serve the Church in a long and distinguished ministry. Born in Bristol, R. I., December 22, 1839, the son of James DeWolfe and Julia Bourn (Jones) Perry, he received his A.M. degree from Brown University in 1860. He attended Berkeley Divinity School and the Protestant Episcopal Divinity School of Philadelphia, graduating from the latter in 1864. His doctorate in divinity was conferred by Jefferson Medical College, Philadelphia, in 1886. On November 2, 1866, he was married to Elizabeth Russell Tyson, of New Bedford, Mass.; after her death he married, October 29, 1914, Marian Frazer Harris.

Dr. Perry was ordained deacon in 1861 and priest in 1864 by the late Bishop Clark of Rhode Island. He began his ministry as assistant at Grace Church, Providence, in 1861 and 1862, coming thence to St. Luke's, Philadelphia, until 1864. He then returned to Rhode Island, where for two years he was associate rector of St. Paul's Church, Pawtucket. The greater part of Dr. Perry's ministry, however, has been spent here in Philadelphia, where he was rector of Calvary Church, Germantown, from 1866 to 1908, since when he has been rector emeritus. During his pastorate in this city he was dean of the convocation of Germantown, 1886 to 1902; warden and vice-president of the Church Training and Deaconess House since 1896; president of the standing committee of the diocese since 1900; vice-president of the board of city missions; a delegate to General Convention in 1892 and 1898; and a member of the national Board (now Department) of Missions, 1898 to 1910.

Dr. Perry was a member of Phi Beta Kappa and the Society of the War of 1812; vice-president of the Bishop White Prayer Book Society; a member of the Evangelical Education Society and the board of overseers of Philadelphia Divinity School. He was the author of *Studies in the Gospels* and various sermons.

The burial service was held at Calvary Church, Germantown, April 13th, with interment in the family lot at Bristol, R. I., his birthplace. Dr. Perry is survived by five children: Robert S., Julia Bourn, and the Rt. Rev. James DeWolfe Perry, Jr., D.D., Bishop of Rhode Island, Elizabeth Russell, and Emily Tyson Perry.

### SLATER CLAY BLACKISTON, PRIEST

PORTLAND, ORE.—The Rev. Slater Clay Blackiston, rector emeritus of St. John's Church, Butte, Mont., died at the Good Samaritan Hospital on March 21st.

The late Rev. Mr. Blackiston was born in Kent County, Md., January 13, 1846. He was graduated from Washington College, Maryland, attended Nashotah Semi-

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nary, Wisconsin, and was ordained deacon in 1872 and priest in 1873 by Bishop Robertson. His life work was done in Butte, Mont., where he labored for thirty years as rector of St. John's Church. He retired as rector in 1913, went to Spokane in 1916, and to Portland, Ore., in 1919. He is survived by his widow and two married daughters.

#### FRANK H. CHURCH, PRIEST

SAN FRANCISCO—The Rev. Frank H. Church, secretary of the diocese of California, died on the night of April 6th, at 11 o'clock.

Born in Toledo, Ohio, March 24, 1858, Mr. Church was ordained deacon in 1885 by Bishop Niles and priest in 1886 by Bishop John Williams. In 1889 he went to the Pacific coast to become assistant at Trinity Church, San Francisco. After two years he became assistant at St. Luke's in the same city, where he remained two years more. It was in 1911, however, that, after working in other places, he returned permanently to California, being assigned to a position on the Cathedral staff. He did good work at various parishes and missions, but was best known as the founder and for many years the manager of the Bureau of Information and Supply, which he built into a dignified Church book depository. He was for many years secretary of the diocese and was at one time also editor of the *Pacific Churchman*.

The late Rev. Mr. Church is survived by Mrs. Church, whom he married in 1924. The funeral service was held at the Cathedral on Saturday, April 9th.

#### WILLIAM JAMES HERRITAGE, PRIEST

EDENTON, N. C.—The Rev. William James Herritage, non-parochial colored priest of East Carolina, died at his home in Edenton, March 7th.

The late Rev. Mr. Herritage was ordained deacon in 1889 and priest in 1899 by Bishop Watson. He was formerly rector of St. John's Evangelist Church, Edenton, and rector of St. Philip's Church, Elizabeth City, which he built. He was the first colored priest ordained in East Carolina.

#### BERNARD SCHULTE, PRIEST

OMAHA, NEB.—The Rev. Bernard Schulte, D.D., non-parochial priest of the diocese of New York, died of pneumonia at the home of his son in Omaha on Sunday morning, April 3d, in his seventy-ninth year. Burial services with a requiem Eucharist were held at St. Barnabas' Church, Saturday morning, April 9th.

The late Dr. Schulte was born in Hanover, Germany, in 1848, and was ordained deacon in 1873 and priest in 1874 by Bishop John Williams. He received his S.T.D. degree in 1894 and was formerly vicar of St. Peter's House, Philadelphia. Later he became chaplain of St. Luke's Home for Aged Women and Home for Old Men and Aged Couples, and was rector emeritus at the time of his death.

#### JANE GELDARD

BEAUMONT, TEX.—Mrs. Jane Geldard, oldest communicant of St. Mark's Church, Beaumont, died on March 20th, three days before her 101st birthday.

The late Mrs. Geldard was born in London, England, and educated in a school endowed by Queen Elizabeth. Mrs. Geldard made her communions regularly up to the time of her death.

#### IRA REMSEN

BALTIMORE—Funeral services over the remains of the late Dr. Ira Remsen were said in Christ Church, Baltimore, April 6th, by the rector emeritus, the Rev. E. B. Niver, who was rector of the parish when Dr. Remsen was an active member of it. Dr. Remsen died at Carmel, Calif., March 4th, and the body was cremated, the ashes having been brought to his old home in Baltimore for their final resting place.

Dr. Remsen was one of the most notable scientists and chemists of his day. He was the last survivor of the original faculty of Johns Hopkins University gathered by the late president, Daniel Coit Gilman, a group that gave Johns Hopkins a world wide reputation for the teaching of science. Dr. Remsen himself was president of the university from 1901 to 1912.

#### EMMA SMYTHE

CLEVELAND—Emma Smythe, wife of the Rev. George Franklin Smythe, D.D., died of pneumonia on Tuesday, April 6th. Dr. Smythe was for many years chaplain, dean, and professor of Latin at Bexley Hall, Gambier, and is now historiographer of the diocese of Ohio. During the period spent in Gambier where Dr. Smythe was much revered by the boys, Mrs. Smythe won the regard of all by her loving interest in their work and welfare.

#### IDA MILLER WARREN

DENVER, COLO.—Ida Miller Warren, for ten years superintendent of the Church Home for Convalescents in Denver, died recently in St. Luke's Hospital, Denver.

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of double pneumonia. She was a parishioner of St. Peter's Church, and had also been active in a number of Denver clubs.

Mrs. Warren was perfectly fitted to the work she had been carrying out with notable success; combining executive ability, firmness, and dignity, with sympathy, tactfulness, and religious devotion. Her successor will not be easily found.

She is survived by two brothers, Will Seymour of Denver, and Charles F. Miller of Weiser, Idaho; and a sister, Mrs. George Weaver of San Diego.

**NEWS IN BRIEF**

**LOUISIANA**—The noonday Lenten services in St. Mark's Church, Shreveport, the Rev. J. M. Owens, D.D., rector, were opened by the Rt. Rev. James Wise, D.D., Bishop of Kansas.—In spite of the large noonday congregations, the attendance at the regular parish Lenten services was exceptionally good. Bishop Wise also preached at Marshall, Texas, and Mansfield, in addition to his work at Shreveport.

**MARYLAND**—Stainer's *Crucifixion* was sung by the combined choirs of St. Paul's Church and Grace and St. Peter's Church, Baltimore, in the latter church on the night of March 28th, at the public recital of the Chesapeake Chapter of the American Guild of Organists. Edmund S. Ender and John Denues directed the recital. A diocesan-wide effort is being made to interest the young people of the Church in the work of the Young People's Service League by the Rev. Douglas Hooff, chairman of the diocesan department of religious education, and by the Rev. Edmund L. Gettier, Jr., chairman of the commission on the league.—At his recent visitation, Bishop Helfenstein blessed a communion service in the newly organized chapel of St. Augustine of Canterbury, North Linthicum, Baltimore, the gift of Mrs. Charles Linthicum, who, with Congressman Linthicum, has been especially interested in the growth of the Church in this community. The work is under the care of the Rev. O. W. DeVenish, Mt. Calvary parish, Baltimore.

**MILWAUKEE**—St. Andrew's Church, Madison, the Rev. F. J. Bloodgood, rector, has purchased a lot for a new church, on the corner of Regent Street and Roby Road. Construction will begin this month. St. Luke's Church, Racine, the Rev. Harwood Sturtevant, rector, will celebrate its eighty-fifth anniversary this year. In preparation for the event it has been decided to redecorate the interior of the church and to complete the sanctuary. It has been suggested that the completion of the sanctuary be a memorial to the Rev. Arthur Piper, D.D., rector emeritus, who was rector of the parish for thirty-five years.

**MONTANA**—Bishop Faber recently held a mission for six days in St. James' Church, Dillon, following up the work of the Bishops' Crusade.

**NEBRASKA**—Noonday services have been held in Trinity Cathedral, Omaha, for the entire period of Lent for the first time in history. The Bishop of the diocese has preached at all the services. There have been gratifying congregations.—The Bishop has also conducted classes in Prayer Book study for the men of the city at St. Barnabas', Omaha, every Tuesday evening, and for the women of Omaha, every Friday afternoon.

**NORTH DAKOTA**—The Rev. Ernest A. Langfeldt, rector of the Church of the Advent, Devils Lake, announced to his parish that the late Mrs. A. B. Kerlin had left a legacy of \$10,000 to the church to be known as "the A. B. Kerlin Memorial."

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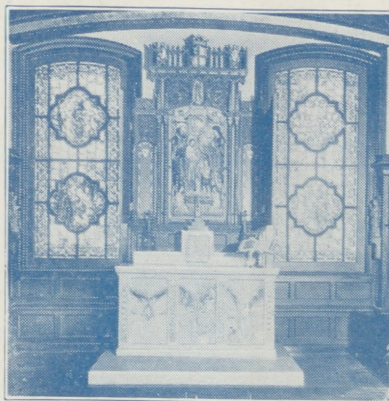
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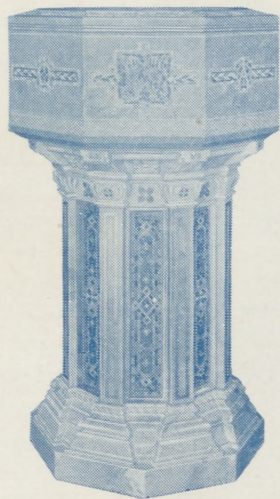
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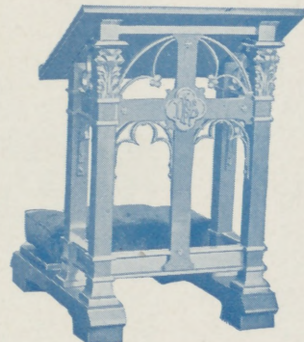
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