

The Living Church

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MILWAUKEE, WISCONSIN, MARCH 2, 1929

No. 18

“Thy Will Be Done”

EDITORIAL

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REV. GEORGE GARDNER MONKS

Modern Witchcraft and Church Responsibility

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EDITORIALS & COMMENTS

“Thy Will Be Done”

THEN we can safely start with this assurance: His will *is* done in heaven; perfectly, completely.

And it seems also reasonably to follow: His will is *not* certainly done on earth. He would scarcely have taught us to pray that it might be done, with the reference to its perfect accomplishment in heaven, unless, first, a good deal is done on earth that is not His will, and, second, it is to some degree possible to transform earth into heaven by the simple doing of His will.

Herein seems to lie the explanation of some of the unfathomable problems of life. “Whereas, in the inscrutable wisdom of Almighty God, it has pleased Him to take from us . . .”—it is the customary way to begin a resolution of condolence.

A young mother, beautiful, efficient, a perfect guide to her children, passes suddenly to her rest leaving one, two, three, perhaps more, motherless children, with no one to take her place. A little child is taken in infancy, and a mother heart is wrung as though a devil delighted in torturing her. A child is born deformed, or through an accident or illness becomes so in later life. Illness befalls some one. Insanity, most inscrutable of all maladies, overtakes one. No matter what the details, a thorn in the flesh pricks sometime into every life. Sometimes the prick is almost unto death. Sometimes it is a psychological prick, the awful suffering that comes from helplessly beholding the suffering of loved ones. Be the symptoms what they may, few, if any, are free from the sufferings of life.

There are times when the bravest soul cries out in the anguish of his heart: What have I done to deserve this suffering? Why must I be punished so? Why does God deal thus hardly with me? Why is God so cruel? Is there a God at all? Especially, if He exists, is He a good God?

Well, the problem of suffering and of evil has perplexed the saints in all ages, and it is not solved today. Still, we are not so helpless intellectually that we cannot see a little way into the problem. Or, seeing as through a glass darkly, the impression is so blurred that it cannot satisfy, but it is real sight nevertheless. The holiest saint on earth does not yet see face to face.

WHEN we try to analyze and to account for these amazing phenomena that a good God permits to exist in His world, there are some traces of explanation, of which we do not always think.

Who says that the death of the mother, or of the child, the deformity, the illness, the insanity, is “the will of God”? He never did. These occur in a world in which His will is not perfectly done. No trace of any one of them is to be discovered in His heaven. There only His will is fully, truly done.

But the world that He has made for our life of trial is one that is to be judged from the standpoint of eternity. We are placed here in order that we may prepare ourselves and be prepared for the larger life that is the most real part of life. What happens in this vestibule to life is incidental. Its importance is that which has to do with its influence on human character.

Character is not developed merely by having everything. At a recent murder trial in a southern city, where the pampered son of a wealthy family had committed murder simply for the thrill of it, a sister testified that he was supplied with practically unlimited money, and would have been given more if only he had asked for it. Why, then, should he commit the robbery that was the precursor of the murder? The question answers itself. Unlimited money not only did not produce, but it stood in the way of producing, a developed character. It is not want that leads primarily to sin; it is not the maximum of having that keeps from sin. The development of character is much more likely to result from discipline, from having unsatisfied wants, even from suffering, than from having unlimited money and all that money can buy. So, from the eternal perspective, the excess of having was the evil that stood in the way of the development of his character. That which seems superficially to be evil, as pain, suffering, want, is actually good if it perfects character. And money, ease, comfort, are the real evils if they stand in the way of the development of character. So, also, the frightful specter of sudden death, sudden accident, sudden suffering, are to be tested, not by their immediate and physical effect upon the comfort of the moment, but by their effect on the character, which is of permanent value. So these various ills that we have recited do not seem to be ills at all if they are properly interpreted.

BUT is God, then, one who delights in human suffering, or who loves to torture His children? Far from it.

For His part in all this phenomena is that of turning the evil of the moment into a permanent good.

Does a drunken driver run over a helpless, innocent victim and kill him? God's part is to send His angel to meet that soul as it is hastily torn from the body, to protect it from harm, and to bring it into eternal life. Does some physical maladjustment cause the young mother, or the infant child, to die? God's purpose is not thwarted. The soul was made for eternal life. The sooner the earthly life passes into the truer life of eternity, the surer is it that nothing will happen to retard or to prevent that life. And the suffering that is caused to the loved ones who are left in this "vale of tears" derives its importance from the way in which it is used. Is it allowed to create despair, bitterness toward God, or the darkness of unbelief? Then it has failed of its chiefest purpose. It might have developed saintliness; the saintliness of him who does not serve God for the ease that it may bring him, but because God is the life of his soul. And the character that is purged through suffering becomes one of the most beautiful of the eternal flowers in God's spiritual garden. Who says that the suffering was an evil? The will of God is done on earth when what is superficially evil is used to develop a saint.

AND it is the gravest sort of mistake to use "Thy will be done" chiefly as an act of resignation. Rather is it a joyful battle cry. It might well be made the motto for philanthropic and civic organizations. To promote the coming of the kingdom is the surest way of doing the will of our Lord. God is not made happy by the suffering of some child of His. Rather is His will that the suffering should be seized upon as a means of grace to the sufferer.

"Thy will be done"? It is His will that ultimate happiness should come to each one of us, and His will will be done if all of evil is so used as to promote that happiness that is eternal. God is never satisfied with anything less than the best—even in human happiness. He does not send suffering; He sends the power and the grace to make the right use of suffering.

And the result of all this is that the inevitable cruelties of nature are neither to be viewed as "acts of God" nor as excuses for complaining or for rebellion against God.

His will is for the beautiful, perfect happiness that is the life of heaven. That happiness is approached when even that which seems evil on earth is so used as to promote the sort of character that will produce eternal happiness in heaven.

God does not send pain nor anguish, whether physical or mental. For reasons that do not wholly appear now, though they shall hereafter, He has placed us for our life of learning, of trial, of development in a world in which suffering is a real factor. But the Son of God has consecrated that suffering as a sacrament to us by Himself enduring it, through all the ordinary pains and disappointments of life, even to the intensity of suffering on the Cross, through the valley of the shadow of death, and through the tomb. He shows us how to use suffering to promote the doing of the will of God. There is nothing in life that needs to lead to aught but the fulfilment of that will.

And we need not write of sudden death or suffering as the "inscrutable wisdom of God." They are nothing of the kind.

But they are phenomena that are consecrated by

Him as means of grace, as milestones toward the perfect happiness of heaven, as steps in the making of saints.

To obey the will of God in all things is to secure real and lasting happiness in the life of eternity.

AN interesting sidelight on the new accord between the Vatican and the Quirinal is the astonishing fact that the Pope, who is also of course Bishop of Rome, no longer has his residence and cathedral in the city from which his see takes its name—a condition unknown since medieval times when successive popes exercised their prerogatives from Avignon, on French soil. For since the concordat, the papal territory is no longer a part of Rome, but a separate city and state under the name of "Vatican City." The various press agencies have already begun to use this designation to indicate the place of origin for news stories concerning papal activities, and this, according to the *Catholic Citizen*, is correct, for "it is held in Rome to be just as logical to use that appellation as to post a letter or date a telegram from San Marino, Monaco, or Andorra, none of which diminutive states can properly be regarded as part and parcel of the larger countries surrounding them."

Hail then to Pope Pius XI, the first non-resident Bishop of Rome of modern times!

Perhaps it may be left to Anglicans to reestablish a bishopric in Rome, according to ancient precedent.

ANSWERS TO CORRESPONDENTS

R. C. S.—According to the *Encyclopædia Britannica*, 1911 edition, the inhabitants of the island of Tristan da Cunha are of mixed blood, but the British strain greatly predominates. In 1827 five colored women were induced to migrate from St. Helena and married five bachelors on the island. Later some colored women from Cape Colony were married to residents. Other settlers are of Dutch, Italian, and Asiatic origin. See also p. 23 of *The Lonely Island* by Mrs. Annie Rogers.

R.—The statement in Art. Rel. XXVIII that certain practices in connection with the Holy Communion (Reservation, etc.) are not "by Christ's ordinance" is in no sense a condemnation of them. There are almost no details connected with the use of the sacrament that can be said to have the authority of Christ's ordinance. It is not "by Christ's ordinance" that communicants advance to the altar rail in order to receive, nor that they kneel for the purpose, nor that they make the sign of the cross with their hands in receiving, nor that they bow or genuflect. All such details, whether enumerated in the article or not, rest simply on the devotional experience of Christians, and are subject to change or modification from land to land and from age to age.

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SONNETS OF THE SAINTS

II. SAINT BERNARD

BLUE gonfalons with silver lilies toss
 As court and camp surround his purple hill,
 Then all the glittering chivalry is still
 To hear him mourn the Holy City's loss;
 And when he tells them gold and gear are dross,
 That slain crusaders through God's Wounds shall fill
 Ranks left by fallen angels—"Tis His Will,"
 They cry with quivering throats, "The Cross! The Cross!"

He waits with cowl thrown backward to the sun
 While shouting liegemen, sworn to serve his Lord,
 In helm and gilded hauberk round him stir,
 Yet knows that far Jerusalem is won
 By him who slays the self with ghostly sword,
 Who holds within his heart Christ's Sepulchre.

THOMAS S. JONES, JR.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

AT LAST the long contention has ceased, and there is no more any "Roman Question" to vex Italy! This is a good result, surely, from the point of view of immediate practical interests; and it will be well to have the forces of order and law on one side. But what an awkward position for the ultra-papal people, who have contended for nearly sixty years for the restoration of the Papal States, and have doomed the Pope to a quasi-imprisonment on account of their extravagance! Now they must be content with this concession, which is infinitely below their demands: meanwhile, Rome stands as the capital of a united Italy, and the old bad days of the papal despotism—repudiated overwhelmingly by the voice of the people it had crushed so long, as well as by the arms of the forces of Victor Emmanuel—are gone forever.

But one is forced to ask whether, if the territorial sovereignty over a few acres of ground is so important as to be worth fighting over, even with diplomatic weapons, what about the unchanging nature of the Papacy itself? Surely, the first Bishops of Rome had no such lordship, nor did they find it needful to their dignity. The dates can be given of every territorial accession to the papal domain; and they are all comparatively modern, as such things go. The so-called Donation of Constantine is no longer held as historical by any scholars. And our Lord's positive command as to rendering unto Caesar Caesar's own continues to imply that in things secular all spiritual people, even the very highest, must be subordinate. The argument for the Pope's independence of secular authority falls when one considers how his spiritual authority has been enhanced; and if you urge that now he must be careful because of his having authority over many nations, that implies that such jurisdiction is a recent thing. I can't help wondering what equivalent Mussolini has found in this bargain; and whether any power can guarantee against repudiation, once the Fascist dictatorship is ended. We shall see if we live.

I PERCEIVE from the Associated Press news that our brethren the "Liberals" have been meeting again in Philadelphia, and that Professor Sperry of Syracuse University has again denounced the Anglo-Catholics as requiring to be curbed! How strange nomenclature is! To demand that one particular group should be tied and bound is "liberal," forsooth! And the reason given is ingenuous, too: "If ever an effective union is to be had between the P. E. Church and other Protestant denominations."

If the result of such a union is merely to be another Protestant super-denomination, *cui bono?* And what would hinder those participating in it from splitting again and again, if the only basis is a kind of debased Erastianism which traces its establishment not to Pentecost but to the Constitutional Convention of these States? Comment is superfluous, I think; but instead of shivering at the picture of fetters for Catholics, which Prof. Sperry paints to make our blood run cold, we may perhaps be pardoned for smiling good-naturedly at the bugaboo, and refusing to take the learned speaker seriously, however so much the logic of apparent events may justify to him his own terror at the march of the ancient truths toward eventual triumph.

No; instead of accomplishing a reconciliation between Protestant denominations and Catholics, it is certain that this proposed merciless destruction of "Anglo-Catholics" would merely mean the starting afresh of the rebels against Catholic Order into a fire-new sect, while the "hierarchy and priestcraft (*sic*)" would continue in the work that God has given it to do. Some slight acquaintance with history is surely desirable, even for university professors, when they speak on questions involving an historical background.

LENT is doubtless a season for thinking about sin in general, and sins in particular. I have been wondering which sin of the whole evil galaxy is basest; and I have concluded that a right instinct has set the sin of Judas in that bad eminence. To betray a friend, and that for the sake of gain; what can be baser? Loyalty is elementary. I know an old family whose proud motto is "*En tout fidele*," and who have lived up to it for generations.

Once you start on the path of disloyalty, there is no stopping; and other sins find their place after that great sin, naturally, falling into line readily enough: slander, lying *per se*, hypocrisy, and many more. Self-righteousness bids you create an atmosphere of false holiness about yourself, which justifies you, so it seems, in every thing you feign; and you are perhaps able to make yourself believe that the abominable evil you do somehow becomes laudable for the sake of its purpose, *viz.*, your own aggrandizement.

The spirit reflects itself in the countenance, sometimes; and it grows ever stronger there, till at last he who runs may read the index of disloyalty imprinted plain to see. We of the clergy have to guard ourselves specially from being successors of Judas, who was called to be an apostle, at any rate. Do we always succeed?

TO BE HAPPY: that is a prescription easily given, though not so easily followed. I remember some verses out of a great American poet's writings:

There's a bird on the orchard bough
Singing evermore and now,
"Keep—young!" But who knows how?

Happiness is not something which comes by desiring it and that only. And so William Watson has well written in his quatrain on Byron the voluptuary:

Too avid of earth's bliss, he was of those
Whom Delight flies because they give her chase.
Only the odor of her wild hair blows
Back in their faces, hungering for her face.

Unconscious of causes which make one happy seems to be an element in the matter, though one may realize fully the fact—especially when it has become a memory! This at least is clear: that happiness does not come to us because we have striven deliberately for that object, but that it is a kind of by-product, rather than a primary matter. One thing is, not to think about one-self too much; that is always a fatal hindrance to true happiness.

Then I suppose that having a consciousness of the ultimate end is another reason; so that one is not lightly turned aside by trivial, temporary causes, which obscure the view of one's objective. *Respice finem* is a good maxim here, certainly.

And one must be prepared to endure hardness, as the price one has to pay for eventful happiness; not always exacted, it is true, but always due, at any rate, whether it be demanded or not.

So, Sydney Smith's rule for happiness does not contradict what is said above, since one has to learn to harmonize apparent contradictions: "Take short views of life." Of course one has to see the final goal; but it is not needful to calculate on all the possibilities and difficulties attendant upon reaching it.

Abdurrahman, who built the great palace of Cordoba, affirmed in his last will and testament that altogether he had known only fourteen happy days in all his life! We ought surely to reckon on more than that: yet if they come at the end, all will be well.

THOSE WHO LIVE within the heart of Jesus live, by that very fact, in the heart of all the world. The most active converting force is the man who rests most entirely in the heart of Christ.

—Fr. Vernon, S.D.C.

DAILY BIBLE STUDIES

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

SIN AND SALVATION

Sunday, March 3: Third Sunday in Lent

READ St. Luke 11:14-23.

SIN and salvation are the subjects we are called upon to consider in Lent. The two go together, for unless we realize our sinfulness we cannot grasp the blessed truth of salvation; and unless we accept the promise of salvation, the knowledge of our sinfulness will lead us to despair. Our Blessed Lord cured a dumb man and gave him the power of speech. In Bible times all sickness was counted as a possession of Satan. The teachers were not so far wrong as we sometimes think; they only erred in the application of a great fact, that suffering is the result of evil in the world. Against this evil we are to fight, and Christ fights for and with us. He who is as a Perfect Man with divine strength comes and casts out sin and drives away the tempter. We need a Saviour, for we are sinful. Christ longs for our salvation, for He loves us.

Hymn 127

Monday, March 4

READ St. Luke 11:24-26.

THIS latter part of Sunday's Gospel has a message peculiarly its own, and a very important message it is. The pardoned sinner must fill his life with loving service, otherwise the tempter will attack him with increased strength. Salvation is a continual process. We are "being saved" (Acts 2:47, revised translation), and Christ, in His infinite love and care for us, bids us fill our lives, which sin so easily fills, with service in His name, and then sin will find no place. "Overcome evil with good," cries St. Paul; and he does not thereby infer that good works can save us, but rather that they will help us in our contest with evil. Our old childhood motto, from Isaac Watts' Songs:

"Satan finds some mischief still
For idle hands to do,"

is profoundly true. And the joy of it is that, when in our gratitude we seek to help others, the dear Lord responds by filling us with His love, and the tempter has no opportunity.

Hymn 500

Tuesday, March 5

READ St. Mark 5:18-20.

SIN is contagious. "Evil company doth corrupt good manners" (I Corinthians 15:33). But so also is righteousness contagious (St. Matthew 5:16), and the mightier because it is of God. When we seek to tell others the story of Christ's salvation we are proving the reality of our faith and at the same time leading others to the Saviour. . . . In a true sense we are thus working out our own salvation (Philippians 2:12), that is, we are doing what the Master asks us to do and so proving at once our acceptance of His grace and our gratitude. Often there is a longing to be with the dear Lord in restful peace after we have confessed our sin and received His pardon. So St. Peter longed to rest upon the Mount of Transfiguration, but God ruled otherwise. The man unburdened by Christ is normally filled with new life and eager to lead in the world's evangelization. Christ bids him begin at home, not to confine his enthusiasm but to test his faith. It is a difficult task, but it is sure to deepen our love and devotion for the Master.

Hymn 502

Wednesday, March 6

READ St. John 10:11-18.

THE sufferings of Jesus Christ prove that to bring salvation was no easy thing. It is the mystery which we can never solve, why Christ had to endure the Cross. He Himself declares the necessity, and in His declaration we humbly and thank-

fully rest and cease our questioning (St. Luke 24:26 and 46). But this suffering of our Lord reveals the awful power of sin, and it should lead us, therefore, to hate sin with a bitter and lasting hatred, and here we often fail. "O ye that love the Lord, see that ye hate the thing which is evil," cries David (Psalm 97:10), yet such hatred is too often weakened by compromise and apology and excuse!

Hymn 234

Thursday, March 7

READ St. Mark 6:1-6.

THE greatest sin in the world is unbelief. It is a sin against God who in His great love for us planned for our salvation. It is a sin against Christ, the Son of God, who suffered and died that we might be saved. It is a sin against the Holy Spirit, who is striving with us to lead us to accept Christ. It is a sin against ourselves, since we reject Him in whom alone we can find life. It is a sin against the world, for the world needs salvation and we in our unbelief will not do our part to help satisfy that need. Doubt leads to unbelief since it questions Christ's love and power. A refusal to use the means of grace magnifies unbelief because we reject the blessings so freely and lovingly offered. We need to confess our doubts and fears, even though we are Christians, for nothing so grieves the Blessed Lord as our refusal to come, trustingly and lovingly, to accept His great gift of Himself.

Hymn 136

Friday, March 8

READ Hebrews 2:1-4.

SALVATION through Jesus Christ is a great salvation. It is great because it comes from God. It is great because it is freely offered. It is great because it was accomplished through the mysterious and awful suffering of mind and body of our Lord Jesus Christ. On our part it is great, first, because it re-creates us, giving us a new birth; second, because it rescues us from our lost condition and makes us children of God and heirs of the kingdom of heaven; third, because it is an ever-present salvation, cleansing us from all sin; fourth, because it not only saves us from sin, but saves us to righteousness; fifth, because it opens to us heaven and all its infinite joys and blessings; and, sixth, and perhaps dearest of all, it is great because it reveals to us the holy comfort of knowing that God loves us.

Hymn 158

Saturday, March 9

READ Revelation 1:4-6.

SOME day, we know not when, sin will die and salvation will be completed. Then we shall see the Saviour with our eyes, and worship Him, and declare our love and gratitude. St. John saw the vision, and it was given to him to write it for our comfort and assurance. How we long for that great Day! Even here in the midst of the struggle, as we know the bliss of sins forgiven and salvation granted, we may have a touch of peace and a word of cheer. "It is not in heaven that we find God, but it is in God that we find heaven," writes Godet. Into the little sanctuary where Christ dwells we may enter and find already somewhat of the bliss of heaven. For that is the precious privilege of those who believe and love and accept the Son of God as Saviour.

Hymn 263

Dear Lord, in my sin I need Thee, and, believing, I accept Thy salvation. For so great a blessing, I thank Thee, and I will praise Thee forever. Only, dear Master, help me to prove my loyalty and love by doing Thy will. Grant me the joy of causing my faith to lead others to Thee, and so Thou wilt see how I love Thee. Amen.

What of Religious Education?

By the Rev. George Gardner Monks

Headmaster, Lenox School

WHAT of religious education? Many serious thinkers consider that these very words constitute a contradiction in terms, for to them religion is something so personal and intimate, so unlike other subjects, that it cannot be taught. Can one feel the truth of this objection, and still hold an important place for religious education? I write in no mood of disillusionment, but rather of querying, of rebellious restlessness of spirit. When we have faced squarely the difficulties, dangers, and limitations of religious education, perhaps we shall be in a better position to outline, at least roughly, some of the more promising and hopeful lines of advance.

Three important methods entered conspicuously into the popular religious education of a generation ago, and still, taking the country as a whole, are those generally relied upon. First, there was attendance at the regular church service, often twice a Sunday. It was thought that in this way, a habit was formed in children, when habit formation was easy, which would continue in later life. By being with his parents when they worshipped, the child himself would, by a process of contagious imitation, gradually learn to worship, too; and by being exposed to the Scriptures and to sermons, there would come a growing familiarity with the language and ideas of things religious, and, with increasing age, an increased understanding as well.

The second method is that exemplified in the catechism, the question-answer method. The Christian truth was parcelled out into well rounded sentences which were learned by rote, being repeated time after time in response to a question from the catechist which gave the cue. When one had completed such a course, he would be able to give, usually in pretty stereotyped form, most of the various answers that had been studied, be they the nature of the sacraments, the kings of Judah and Israel, or the missionary journeys of St. Paul.

The third reliance centered around the Bible. The Bible was read in the homes as well as in the churches, and, for the benefit of the children, the stories of the Bible were told over and over again. The continued popularity of books of Bible stories, illustrated, elaborated, and told in somewhat simpler language, testifies how widely this method is still used. In such a fashion did a child become familiar with the Bible, or at least with such portions of it as lent themselves most readily to this method.

THOUGH there is something, and, in a modified form, much of real value in each of these three methods, yet alone, or even all together, they give a totally inadequate content to the term, "Religious Education." For instance, it was early observed that attendance at church did not result in the establishment of habits of regular attendance. This common observation was reinforced by studies of psychologists that any act which is constantly engaged in unwillingly, or which is accompanied by annoyance, moulds itself into a strong repulsion, and the formation of a habit exactly the opposite of that which was intended. It soon became obvious that if children were expected to come to church, something must be done to make it more interesting for them, in a word, they must be made to want to come. This endeavor has branched into many lines, the chief of which is the development of the separate Church school, often accompanied by a service of worship designed for children, and for children alone. Another is the junior sermon, or special week-day service, which are highly successful in skilled hands. Multitudes of other allurements flourish, both legitimate and illegitimate, varying from a fairly high-minded appeal to a thinly veiled bribe of the most objectionable sort. To form the habit of regular church attendance, by any method, is by no means as easy a thing to do as our fathers thought it was, and even granted—and it is a terrific assumption—that this habit can be formed through the use of some infallible formula, yet it becomes painfully apparent to anyone with eyes to see that

church-going, while of great use, is far from being a guarantee of education in real religion.

Or take the method of the catechism. The first changes were, very properly, directed toward improving the material, in an endeavor to couch the various answers in language that would be comprehensible to the youthful mind, and not a mere jargon of sounds. There was further considerable progress in determining what should thus be memorized. The Kings of Judah, the details of the furnishings of the Temple, selections from some of the less edifying psalms, and such like were rightly banished into outer darkness. Much still remains to be done in cutting up and codifying the various bits of information which, it is assumed, comprise religious education, and which, it is considered, are worth while remembering.

Let us imagine for a moment the system working at its highest efficiency; let us grant that the child is able to answer perfectly any proper question that might be asked him, still we are apt to be without that elusive something which is the essence of religion. There is an abundance of abysmal ignorance as to details with which every well educated person should be familiar, but this is something which can be more or less overcome. My experience has been, I imagine, common, in finding that children are apt to know pretty well, in at least a rough general sort of way, what God wants them to do in any given situation. The heart of the trouble is far less ignorance than it is unwillingness. Faced with this difficulty, any mere increase in knowledge is pathetically ineffective.

This question-answer method, in some form or other, is probably far in a way the chief reliance of our present-day Church schools. As long as the method and material and technique are capable of improvement, as they most conspicuously are, then blame for its ineffectiveness is laid to inadequacies of detail, and all efforts are bent toward their improvement. But this restless activity blinds most people to the inevitable conclusion that even when this method is carried to its highest possible development, still the will to follow the knowledge has been left relatively untouched.

The third method, that of "Bible Stories," is faced with even greater limitations. An interestingly close similarity exists between strict Calvinistic Puritanism and ancient Judaism. As the Puritan held the entire Bible to be infallible, and as the Old Testament occupies more than three-quarters of the total space, it was not surprising that the emphasis on things Jewish usually equalled, if not exceeded, that on things distinctively Christian. In our Bible stories, too, the Old Testament is far overstressed. Of course there are many tellable stories in the Gospels, and in Acts, but with the exception of a bit of Revelation, that is the limit of the New Testament. The stories of the Old Testament are interesting, familiar, in general easier to tell, and, in addition, more numerous. The whole of Genesis, a large part of Exodus, most of Joshua and Judges, Ruth, Samuel, Kings, and Esther, are largely available. Except for certain parts of Daniel, it is notable that the prophets, representing the religious high water mark of Judaism, are largely untouched, and known, if at all, only as the name of one of the books of the Bible. In any indiscriminate selection of Bible stories, the majority seem always taken from the more primitive and less edifying stages of early Judaism.

I HAVE no hesitation in saying that there is far more real religion in such a poem as *Horatius at the Bridge*, admittedly pagan, than there is in most of the familiar Old Testament stories. Their popularity continues in part as a Puritan heritage, in part because they are easily told, and largely because it has been tacitly assumed that they are more religiously edifying than other stories not contained in the Sacred Book.

While the patriarchs and heroes were usually ahead of their age, and showed many universally admirable qualities, yet the childish mind usually misses the subtleties of development, and

is fed on a morality that is more than doubtful, and often in direct opposition to that of Christ. Of course, we all recognize that the teaching of young children must be very largely through stories, but for myself it seems a sacrilege to present these tales as on a par with events from the life of Christ.

And even in the New Testament stories, which in a Christian home or church should furnish the backbone of our teaching to the young, there is apt to be, for the sake of a vivid story, a tremendous overemphasis on the miraculous. Thus are sown many dragons' teeth that rise as grave intellectual doubts to trouble later years. Thus is created an early impression of Jesus as the most remarkable wonder worker who ever lived, resulting in surrounding Him with the same halo of fancy and unreality which makes Cinderella and Aladdin fascinating, but hardly compels personal allegiance. If religion is to be made real and vivid for a person, there must usually first be cleared away these surviving impressions and misconceptions, hanging over from little understood Bible stories, unintelligently told, whose continuance short-circuit religion from being a force in real life.

IN RECENT years, we have cause to be grateful for a more scientific approach to the whole subject which will sooner or later remove a considerable part of the guess-work which has thus far largely prevailed. Most religious education in the past and much in the present could only be characterized as a supreme venture of unintelligent faith. The production of the Christian Nurture Series was a great step in this advance. In spite of its many recognized inadequacies, the series does give us clearly five important emphases: (1) Instruction. (2) Memory work. (3) Personal devotional life. (4) Church loyalty. (5) Christian service. I presume that in all our Church schools these elements, consciously or unconsciously, enter in to some degree. But so far as progress in the direction of attaining these worthy objectives is concerned, the picture of the average school is a dark one. But let us face it fairly, even though we judge harshly, and seem oblivious of much good work that is being done.

In general, our Church school teachers have had little or no training for their work; they are young men and young women who have been "through the mill," and are inspired by the laudable ideal to "do something for the Church," or are impelled to take a class because the rector presents it as a duty. They are assigned a class, and a textbook is placed in their hands. The usual teacher sees her work largely in terms of the successive weekly assignments; at first she teaches by the simple method of keeping a chapter ahead of the class. After a few years on the same course, she will attain considerable familiarity with its content, and, if intelligent, will, by rule of thumb, largely improve her technique, yet, except in the rarest cases, she has not that scope of background which is necessary to make teaching vivid, vital, or compelling. Her preparation and her vision are, of necessity, limited; her methods are probably crude, nor is there commonly any systematic opportunity or provision for their improvement.

Poor as is much of the instruction in our public schools, it is, on the average, distinctly higher than that in our Church schools. It is a complete but not uncommon confession of failure for the teacher to offer, as a bribe for keeping reasonably quiet, to spend a considerable part of the lesson period in reading such a book as *Mrs. Wiggs of the Cabbage Patch*. Though the child may be teased or coaxed into coming to Church school, and though he may learn something, yet unconsciously he can hardly help rating religious education on a lower plane than the weekday subjects, because of the indifferent way in which it is presented. The practical difficulties of securing adequate teachers are overwhelmingly obvious, but is it not possible that a substantial part of the teaching that is being done is not only useless, but actually doing more harm than good. I earnestly believe that some of our Church schools are actually helping to erect barriers against the speedy coming of the Kingdom by keeping their doors open.

Concerning memory work, if the selections are well chosen, and are distinctly worth learning and remembering, they are of considerable value, especially with younger children. But actually much of our memory work is the essence of mechanical artificiality. One of the chief preparations for Confirmation is apt to be having to learn the catechism by heart. To make this easy, a "step catechism" is provided; each week a candidate

can recite off one or more steps, and if it is done perfectly, he can get a signature to that effect, and immediately banish that from his mind with a sigh of relief. If a thing is worth memorizing at all, and a great many things are not, then it is worth memorizing well enough to last over a span of days, weeks, or even years. Too much effort is spent in getting to the worthless half-way stage where a thing is memorized well enough to be recited perfectly once and that is all.

AS TO the devotional life, in the average Church school, the instruction is commonly general and haphazard. It is possible, though difficult, through a judicious use of prayers in public worship to present a model which the children can and will follow in their own devotions. While any group instruction at its best can do much that is worth while, it is exceedingly difficult, and is sure to miss many individuals.

In a recent essay, one of our boys wrote, in reference to prayer, "I believe in a plain, blunt prayer like: 'O God our Father in heaven, forgive us for our sins, and help us to drive sins away. Amen.' This is better than 'O Jesus Christ, our blessed Father in Heaven [Oh, the anathemas for confusing the persons of the Trinity!], forgive us all our sins; take away all our temptations. Deliver us from our enemies. In the name . . . Amen.' The trouble with most prayers is that they go in for too much fancy stuff, and don't come down to facts." I believe that he is right. Most worship for children, and most instruction in worship, never gets to the place where they are living, and does not talk the language of their lives.

In addition to all a clergyman should do, there is much that must come from the individual teacher. The very fact that one who is not an ordained minister talks about prayer and the devotional life gives it a greatly added interest and impressiveness in the children's eyes. A mere handful of our teachers could qualify as instructors in the life of devotion, and painfully many are not even themselves making a very serious effort at living what they are probably talking about.

The fourth aim, of loyalty to the Church, is rather vague when one starts to pin it down. Usually it comes to mean being regular in attendance at the Church services, saying the Creed and the Amens heartily, and contributing to the support of the Church. Some Church schools succeed admirably in keeping their younger children close to the Church, only to have their older classes, if existent at all, the merest skeletons, so far as active Church membership goes.

Whatever loyalty can be inculcated is all to the good, but it must reach beyond the local parish to include the Church Universal. It is only half the battle when parochial or diocesan selfishness has been substituted for individual selfishness.

As a matter of fact, loyalty is probably best secured indirectly, through the final emphasis of the Christian Nurture Series, that of service, self-giving. We point with justifiable pride to loyal Church members who came up through the Church school, became teachers, and later took other positions of leadership in the Church. Has not the sequence of cause and effect usually been that these people achieved a loyalty to the Church because they were working for it, rather than that they worked for it, because they were loyal? I know a great many with whom this has been the case. Does not, in all seriousness, a Church school often do more good in affording an opportunity for service for its teachers, than in any religious education which the pupils get from it?

Church schools are increasingly stressing service in one form or another, and this is as it should be, but seldom does this service really come from the children. Far too frequently the gifts are in no real sense the children's gifts. The following is not an unfair caricature of the general procedure: The teacher or the superintendent decides it would be a nice thing to have a class give a Thanksgiving basket to a poor family; so a needy family is picked out. The teacher tells her class about it, and probably announces from a previously prepared list which is altered but little by any suggestions from the children, what things should be procured. These articles are allocated to the children, using volunteers so far as possible, but conscripting for what is not otherwise cared for. If the children remember it, they ask their mother for the article when they go home. If it is something already in the family stores, it is given to them; otherwise the mother goes out and buys it, or substitutes some equivalent. The gifts are brought to church the next Sunday. Some are probably forgotten, but seldom is the pupil put to

any great inconvenience by his forgetfulness. After all is collected, the superintendent or teacher packs the basket, and either has it sent, or takes it herself to the needy family, usually unaccompanied by any member of the class. It was doubtless a welcome and a useful gift, a genuine piece of Christian service, but as an act of service on the part of the pupils of that Church school class it was little less than a farce.

AS WE turn toward hopeful lines of approach to our problem, most of the illustrations will be drawn from the life of the Church boarding school. Of course, conditions differ in many ways from those of churches, and yet human nature is one and the same. The writer makes no apology for thus limiting what he has to offer. It will, at least, be tried and concrete, and is the only field in which he has had sufficient experience to speak with any authority. Too much talk on religious education suffers from superficial platitudes and generalities. If there is any virtue in what is suggested, there are others better qualified to make the necessary adaptations.

Perhaps our nearest approach to success in religious education at Lenox has been on the informational side, which, essential as it doubtless is, certainly is not of supreme importance. Our five year college preparatory course has classes in Sacred Studies meeting twice a week throughout; there are regular texts, assignments, and marks, and, so far as possible, it is given the same dignity as any other academic subject. We start from the concrete and work toward the abstract. During the first year, there is a study of the Episcopal Church as the boys see it: its furnishings, ornaments, and customs, a survey of the Prayer Book, the ways in which the Episcopal Church differs from other bodies, its organization and its mission. In the second year, there is presented a history of the Christian Church from apostolic times down to the present day, with special reference to the lives of certain conspicuous saints and heroes, especially those connected with great religious movements. The third year is given over to a rapid survey of the Bible, taught in part as literature, in part as history, and in part as showing the religious development of the Jewish race from the beginnings till its consummation in Christ. Most of the time is spent on the Old Testament, of which substantial selections are read. The New Testament is stressed somewhat lightly this year because the apostolic age was thoroughly treated the year before, and the Gospels will be carefully studied the following year in a thorough study of the life of Christ. The final year is devoted to a discussion of the application of the teachings of Christ to the individual, and to the problems of society.

Even if this information were taught perfectly, it would not be so much religious education in itself, however, as it would be grist for the mill. The use of the time is not hard to justify from the standpoint of history, literature, philosophy, or general information. But if it is entitled to be considered religious education, it must justify itself from a religious point of view. Even though, through such methods, we might approach an adequate understanding, I feel sure that St. Paul would still say to us, "Though you have all knowledge, and have not love, it profiteth you nothing."

In the collect for the Fourth Sunday after Easter, God is addressed as He "who alone can order the unruly wills and affections of sinful men." There is the crux of the difficulty. It is a hard enough task in all conscience, to train and guide the minds of boys and girls, but that is as nothing apart from the training of their wills and affections. (Such terms as "will" and "affection," though discredited by the collapse of the old faculty psychology, are none the less still useful in popular conversation.) Religious education consists not only in presenting the eternal truth about God and His Church, but in so presenting this truth that its strength and beauty will appeal, that our students will not only know about it, not only be able to discuss it with a reasonable degree of intelligence, but will incorporate it into their living.

There have been a few, as Augustine and Justin, who were won to Christianity along purely intellectual lines, seeing in it the perfect philosophy, yet today it is exceedingly difficult, along lines of forceful logic or argumentation alone, to carry to people a conviction of truth sufficiently vital to compel them to submit it to the text of being lived. Classes are important, indeed essential; their technique can and must be improved along the lines that modern pedagogy, in spite of many fruit-

less expeditions into culs-de-sac, is laying out. The class room can supply information and create intellectual assent, but real religious education can never be merely a class room subject, however perfectly it may be taught, for it involves a conviction not only of the mind, but of the will and the feelings as well.

THE second hopeful medium of religious education is the worship service, be it the regular Sunday morning service at the parish church, the short daily prayers at the school, the voluntary early Sunday communion service, the informal Sunday evening vespers, or the spontaneous prayers of small groups. In a parish church which is a parish for the community, there is great possibility of really common worship, in that there is a common life, common problems, common pains and pleasures. In such a soil, worship can flourish readily. Collective worship, as opposed to individual devotions, must be the outgrowth of a common life. These desirable prerequisites are at least approached in a school, so there is usually the possibility, widely unrealized, of true common worship. But even this at its best will do little more than contribute toward the nurture of those who are already committed to the cause of Christ.

Churches and schools err grievously in assuming that just because a child comes from a so-called Christian home, he is therefore himself really a Christian. As a matter of fact, conversion is generally a greater need than nurture. Church services and worship, especially for small groups with a common purpose, if they are improved as to content and presentation, contain great possibilities of growth along the lines of genuine religious education, but seldom can they alone strike the spark which will make the flame of loyalty burn intensely.

We must go as far as we can along the lines of instruction and worship, and yet, if we go no further, we shall still probably fail in the task of religious education. That which is still lacking, whatever you may call it, must be caught, cannot be taught. The breath of God is needed to make these dry bones live; and it has been only the Spirit of God, working through the lives of devoted teachers, who from time to time has brought life through the even drier bones of ages past. As in the Greek relays, flaming torch can only be lighted from flaming torch.

THE only approach that seems to me to go directly at the heart of the problem is the line of fellowship between teacher and taught, between minister and people. By divine providence it is ordained that sometimes, in the spiritual realm, water does rise above its own level, the taught reaches a higher plane than the teacher has attained. Of course, the religious teacher should always be pointing beyond himself toward Christ, but still, in actual practice, it is unhappily the rare exception for the pupil greatly to exceed the spiritual plane of him from whom he learns. Such a thought should make us more than careful of those to whom we entrust the religious education of our youth, and certainly places a heavy responsibility on those who undertake to teach of religion.

The spark of religion, and the enthusiasm which controls the desire and the will, is best caught through coming to know intimately a person in whose life the things of the spirit are supreme. It is impossible for the teacher of religious education to hide behind pulpits or lesson books; he must be seen in all his faults, but also in his aspiration toward better things. The Christian teacher, by deed and word, by courage and self-giving, must be a constant challenge to higher living to everyone whose life's circle crosses his own.

No method can be effective without the person; the person can be effective with almost any method, but concrete suggestions may not be altogether devoid of value. A development of the discussion method is promising so long as it is sharing rather than mere arguing, and so long as it keeps its feet on the ground of solid reality, and avoids metaphysical abstractions. The hope is greater if this is paralleled by a small group for meditation and prayer, if only artificiality can be avoided, and prayers kept concrete and personal, rather than abstract and impersonal. But even greater are the possibilities before a group of fellow seekers, definitely and honestly trying to find and apply God's will in the various relations of their daily lives; in such a group, any distinction between teacher and taught tends to disappear.

It is easy to see that if this analysis is at all correct, it

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GOOD SPORTS OR QUEENS.

BY ARNOLD N. HOATH

HARRY'S mother, a delightfully old-fashioned lady who could not become accustomed to the way in which her son's girl friends would call him on the telephone and practically ask him to take them out, asked him one day what he actually thought of this behavior. Harry laughed good humoredly. "That's all right, mother," he said, affectionately patting her cheek. "The girls are good sports; that's all."

His mother remarked that Gertrude, a young lady of special attraction to Harry, would not dream of doing such a thing.

"Of course she wouldn't," said Harry, serious in a moment, "but then Gertrude's not a sport; she's a queen."

It is possible that in these few words Harry had struck the root of the matter. These girls who thought nothing of asking him to take them out were exceedingly fine girls. They were full of buoyant energy, and could do things: skate, ski, swim, dance, hike, or drive a car. With their perfect health is there any wonder that they wanted to be actively engaged? Intelligent and vivacious girls are always good company, so Harry enjoyed being with them. They never allowed a boy to get rough; the kissing and petting were strictly limited, just enough to make them popular, no more. Wholesome girls they were, eager for any lark or fun, and when Harry called them good sports he was paying them a compliment.

But Gertrude—well! Gertrude was different. She was just as fond of activity as the other girls, just as intelligent and vivacious, just as pleased at being popular, although she would never pursue popularity. But there was something which Gertrude had which the other girls lacked, something which made Harry admire her, respect her, even reverence her. Call it manners, refinement, modesty, reserve, or poise, it was something that made "good sport" seem a vulgar term to apply to her, and made "queen" alone adequate. It was something that made Harry treat her differently to the other girls; queens you know are always treated differently.

It was quite evident that Gertrude welcomed as heartily as did the other girls the new freedom that has been the gift of the twentieth century to womankind. But there was no inclination on *her* part to stretch this freedom to outlandish limits. She knew that when a bridge is thrown over a chasm the purpose of the railings on the bridge is not to cut off liberty but to preserve it. So she recognized intuitively that there are standards and conventions imposed by society not for the limitation of activity but for the promotion of safety. If Gertrude were to think out her attitude to the discipline and customs through which the "good sports" of today are breaking so hilariously and thoughtlessly, she would declare in favor of freedom controlled by self-regulated restraint. This was one of the things which made her a "queen."

Another difference between Gertrude and the other girls was in her attitude to her studies. She knew that one, perhaps the chief purpose, of education was to draw out from the inner self all the best qualities of mind and heart. So her studies were approached not with the thought of being able to pass her examinations but with the aim of developing her personality. She knew that knowledge is one of the foundations of character and that an understanding of life and its problems and of the fundamental principles underlying our civilization is necessary if life is to yield all that it ought to yield. Not only history and literature but all her studies were seen to contribute to an appreciation and interpretation of life. She did not jump hastily from subject and from book to book. Thinking things out for herself she was gradually building up an assured system of definite convictions and beliefs.

It is only too evident that most of the difficulties in which young people often find themselves are due to a failure to think, and to a too ready acceptance of half considered opinions. Like hungry dyspeptics who eat hurriedly of everything placed before them without thoroughly digesting anything, some young people read rapidly a variety of subjects but never spend time considering their own beliefs and principles. All around are young people who are loosening anchor, the thoughtless to drift with the tide and the ones who have positive ideals to sail on an adventurous but purposive journey. Gertrude knew whither she was sailing. Her education was training her to

think, to understand life, and to understand herself. That was one of the things that made her a queen.

But the principal explanation of Gertrude's queenliness lay in her devotion to her Lord. Her devotion to Jesus was a living and intense experience as much a part of her as the beating of her heart. And in loving Jesus for His tenderness and His courage, Gertrude was learning to combine these two Christian characteristics in her own character. It was this gentleness united with strength which more than everything else made her a queen.

Ah! The queens of life, God bless them! Without them life would tend to become tawdry and cheap. Joyousness and goodness teach us all in Stevenson's phrase "What a beautiful thing it is to work and to live and be happy."

WHAT OF RELIGIOUS EDUCATION?

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would call, in most places, for an entire rethinking of the program of religious education. There should be a stirring of the waters, a dissatisfaction with present superficiality, a launching forth into the deeper places of life. It has been too long tacitly assumed by the Christian Church and school that the magic of a name, the proximity of some of the appurtenances and paraphernalia of religion, and hushed and awesome talk about religious education, will actually, automatically, produce religious growth. It will not. In things religious, we suffer from an unhappy vagueness as to just what we want to get, but that is as nothing when compared to our vagueness as to how we hope to get it.

THE LATEST

DEAN SCARLETT'S LETTER
OF DECLINATION

St. Louis, Mo., February 25, 1929.

IN announcing his declination of election to be Bishop Coadjutor of Pennsylvania, Dean Scarlett today made public the following letter to the Rev. Dr. Edward M. Jefferys, chairman of the notification committee:

"Dear Dr. Jefferys:

"It is with profound regret that after long consideration I have been unable to see my way clear to accept the invitation with which the diocese has honored me.

"I realize keenly the seriousness to the diocese of another declination, and this has weighed heavily in my decision. I am further embarrassed by the current misapprehension that I had agreed in advance to regard the election as a 'draft.' I did intimate in a private letter that there was in my mind at the time the probability of acceptance, but with a reservation which it is now for me to exercise in the light of the situation as it presents itself, always with every desire in any event to subordinate myself to the service of the Cause and to be governed by a fair and intelligent consideration of the interests of the diocese as I read them.

"When I came to face frankly and fully the whole problem, as one can only after election, to analyze and understand the many factors involved, and to balance the absorbing, highly important and exacting duties of the office over against my own qualifications for that particular task, I was gradually and reluctantly forced to the conclusion that I personally could best serve the Kingdom of God in some other way. I would be eager to make any personal sacrifice provided I were convinced it would work out in the long run for the good of the diocese. But that it would so result in this instance I am not persuaded. Having arrived at this conclusion there is but one thing to do. It would not be fair therefore to hesitate longer in giving my decision.

"I am distressed to find myself compelled to make this decision, and I do so only after being certain in my own mind that duty points this way. And especially am I grieved that I must disappoint Bishop Garland who has been throughout so very considerate and cordial to me.

"I offer my apologies for the delay, and ask you to ascribe it to the doubt and struggle that have attended me in making up my mind.

"With the expression of my deepest appreciation of your confidence, and my great regret that I could not come to a different conclusion, I am

"Faithfully yours,

"WILLIAM SCARLETT."

Modern Witchcraft and Church Responsibility

By the Rev. John Raymond Crosby, D.D., D.C.L., Ph.D.

DURING the past few weeks public attention has been largely concentrated on a trial for murder committed under extraordinary circumstances near a populous, modern, and up-to-date city in eastern Pennsylvania. A man of old American stock, whose ancestors have been citizens of this country for five generations, deliberately murders in cold blood another American citizen, for the reason that he believes himself to have been bewitched by his victim, whom he was compelled to slay in order that the spell might be removed. The evidence clearly brought out that murderer and victim were rival practitioners in the art of magic, and that almost every member of the racial group to which they belonged was a sincere believer in demonology, witchcraft, and enchantment as entering into practically every department of life in the community.

It is true that outraged society has dealt summary punishment to the offender, but that does not touch the question as to whether the ultimate responsibility for a crime of this nature does not lie on the Churches and on the State that have failed during five generations to inculcate into an alien racial group the ideals and standards of civilized, Christian society.

The purpose of the following article is to endeavor to bring home to the consciences of individual Churchmen their responsibility toward these foreign-born children of a larger growth; to show by a concrete instance that the state of mind of the community at York is not an isolated phenomenon; and to discuss briefly how far our attitude to the foreigner is caused by ignorance, prejudice, or plain disregard of the instructions of our Lord to "teach all nations." In other words, are we or are we not evading the mission laid upon us to minister to the stranger within our gates?

BEFORE proceeding to generalities, let us consider a parallel case of superstition among a primitive group of immigrants, selected at random from a dozen such communities. I have selected the Thondraketzi of Pennsylvania, as a racial, religious group, who have already been dealt with from a scientific point of view by various students of folklore and religious history, and whose presence in our midst we have no possible excuse for ignoring. Their religion and literature has been exhaustively dealt with by F. C. Conybeare in his monumental *Key of Truth*, which is, or ought to be, in the library of every theological seminary giving a rudimentary course in primitive Church history; Professor Newman, the eminent historian, has dealt with them exhaustively from the point of view of the student of esoteric religious movements; their statistics are available at the Census Bureau in Washington; and in a humbler way I have myself dealt with the superstitions and theology of the American sect in various theological and scientific quarterlies and magazines. There is therefore no excuse for the research department—and I am assuming that in a denomination spending millions on missions such a thing exists—ignoring the presence of the thousands of these people dwelling in our midst.

Pennsylvania is the home of immigrants from many lands and possesses the distinction of being the abiding place of the Russian sect of Thondraketzi or Paulicians, an evangelical Armenian sect which has for centuries maintained a religion compounded of Oriental mysticism, medieval superstition, and primitive Christianity. At one time it threatened to be the dominant power in Western Christendom. It was the direct ancestor of the Bulgars, Albigenses, Waldenses, and Anabaptists, and of the numerous non-Catholic sects that at one time threatened to overrun Europe. Crushed by the Waldensian persecution and relentlessly exterminated both in the East and the West, it maintained for centuries a precarious existence in Russia and Armenia until a final blast of Orthodox persecution drove it to seek refuge in the religious freedom of the New World.

Economic conditions have prevented its being touched by American influences and its distrust of all forms of Orthodox or Roman Christianity has held it aloof from the generality of its own countrymen, but it has been my privilege in the course of my foreign missionary work to win as much of its confidence and friendship as perhaps can be won by an individual of an alien race.

I AM fortunate in being admitted to the friendship of one of the few surviving witches in the state of Pennsylvania, assuming the York practitioners to be merely gifted amateurs. She lives alone, with the traditional black cat, in a small house filled with herbs, charms, and the implements of her profession. In appearance she belies her reputation, being a comfortable looking woman, of decidedly good looks and a pleasing manner. Her compatriots have a firm conviction that she, together with her ancestors for untold generations, entered into a definite compact with the Devil, who in his proper person is the father of all the children of the family; this idea being, in the interests of spiritual discipline, heartily encouraged by the lady herself.

It is interesting to note that certain other members of the sect, the Elect Ones, are permeated with the Spirit of Good, and are regarded as incarnations of the Divine Essence. These superstitions are interesting as developments of the dualistic beliefs arising from the Manichaeism of the early centuries.

It is the general belief that the witches hold regular gatherings for the practice of magical rites and the worship of the Evil Principle. They are reported to assume the form of animals, generally black, and to be restored to their original shapes at the rising of the sun. These meetings are illuminated by candles made from human fat, which renders the celebration invisible to all except the initiated.

I have collected numerous instances of the power of these "Black Witches," but only one case has come under my personal observation. In the course of my work, my attention was called to a seven year old child of Thondrakian parentage. It was about half normal weight, mentally defective, and a case of generally retarded mental development. The story given me by the parents was as follows:

At the ceremony of "Naming," on the seventh day after birth, a formal invitation was not sent to the local sorceress. At the height of the festivities she appeared, accompanied in due form by her black cat and other familiars. Removing one of the child's garments, she informed the horrified company that the child would wither away, but not until they had had the trouble of rearing it. The parents very naturally considered that no attention or care could prevail against supernatural authority, and allowed the child to grow up in a room that was practically sealed to prevent the entrance of wandering spirits.

Fortunately, I was able to convince the parents that I possessed even greater magical powers than the original practitioner. By insisting on the free admission of the Spirit of Fresh Air, the drinking of milk from a blessed cow, and the child sleeping in the open air under the protection of a blessed amulet, she improved daily. I had to use pressure in the form of a threatened visit to the penitentiary to induce the old lady to come with me and remove the spell. At my suggestion she burnt the cap that she had taken from the child, and I compelled her to drink the ashes in a strong cup of blest salt and water. The ensuing unheaval greatly impressed the community and had the effect of not only establishing my position as a master of magic, but of considerably modifying the power of the local witches.

The practice of sympathetic magic enters into the lives of these people to an extent that is, to our ideas, almost inconceivable. There is no department of ordinary life that has not its corresponding spell or charm. The amazing thing is that

it is absolutely distinct from their religious practices, which are a simple form of primitive Christianity. The sect was undoubtedly of mixed Christian, Gnostic, and Manichæan origin, and the practice of the Black Art has developed from a philosophical and religious aspect into a definite cult of the malignant physical attributes of Nature.

The belief in demoniac possession is well marked and general. All epileptics are possessed by the Devil and both during and after their seizures are credited with supernatural powers. Women are possessed by both good and evil spirits at the time of childbirth, and on the result of the combat between them depends her easy or difficult delivery. The disposition of the child also depends upon this issue.

This is necessarily a brief description of the beliefs and practices of this most interesting sect. The curious may seek elsewhere for information concerning their theology and history. The point that I want to make is this:

HERE we have one of many foreign sects that have for years been living in our midst, concerning whose existence we cannot possibly plead ignorance. Some of them are living under the very shadow of an Episcopal church justly noted for its activity in the cause of foreign missions. They maintain the beliefs, habits, and religious beliefs that they held a thousand years ago. What have we done to seek out these people and bring them to a knowledge of Christ and His Church? What are we doing now? What do we intend to do? Do we intend to make a serious, determined, consecrated effort to save these souls for whom Christ died, or are we going to carry on the principle of *laissez faire*, talk glibly of "treating them exactly as anybody else," or "No longer foreigners but friends," and feel that we have done our duty in placidly passing our responsibility to the National Council and ignoring our own diocesan, parish, and individual responsibility?

Setting on one side the unfortunate incident at York, what are we as a Church doing toward carrying out our duty to these peoples? We have, thank heaven, begun to realize that we have a definite task as the only non-Roman, indigenous Catholic body in this country, able to give these Eastern and Oriental brethren the sacramental system, ritual surroundings, and form of Church government suited to their needs. We have established a central committee at National Headquarters that, so far as their limited resources allow, is doing everything humanly possible to arouse interest and to cope with the magnitude of the task that the Church realizes it is its duty to perform. There is a large amount of genuine sympathy on the part of individual bishops and parish priests which is in some—too few—cases shared by their people. In a few instances systematic work has been started among certain nationalities; but of a coördinated, scientific attempt to deal with the problem of the foreign born and of any universal, apostolic missionary spirit, there appears at present to be no trace.

I was told quite seriously the other day by a prominent clergyman that there was no foreign problem in the diocese of Washington, and by another that New Jersey was wholly American except for a few Italians. Is it to be wondered at that we have trials for witchcraft in the year 1928? We have such a peculiar denominational mind that the very idea of suggesting that all is not well in the best of all possible Churches is considered as savoring of actual disloyalty. However much we may attempt to evade the issue, until we realize that every diocese and every parish in this country has a real and definite mission, and proceed to carry out our duty toward the stranger within our gates, there will continue to be witchcraft or its equivalent in every state in the Union.

At present we have the excuse of ignorance; we do not know. I trust that the few of us who are called to this form of service will by tongue and pen arouse such a pentecostal movement that this reproach may be removed from our Church, and that she may indeed become the spiritual mother of the hundreds of strange peoples clamoring at her doors.

A LIFE of faith produces two things. First it enables us to see God in everything. Secondly it holds the mind in a state of readiness for whatever may be His will. We shall sooner see the manna fall from heaven in the desert, than the children of God shall want support. Peace is the divine order in whatever state we may be.

—Fénelon.

LENT AS A PERIOD OF READJUSTMENT

BY THE VERY REV. JOHN WARREN DAY
DEAN OF GRACE CATHEDRAL, TOPEKA, KAN.

WE were talking with a Churchman recently about the meaning of Lent, and were suggesting more informality and less introspection. This person said, "Oh, give the people what they want in Lent. You know that most Church folks who pay any attention to Lent at all think of it as a period of religious debauch—a season in which they can indulge their emotions and have a good time going to services in which the total emphasis is upon the salvation of their own miserable souls." We wondered if that is truly a picture of Lent to the mind of Mr. and Mrs. Average Churchgoer. Frankly, we don't believe it is, and if it is we feel it our bounden duty to change that view and do it right away.

Lent is a period, provided by the Church every year, for the enrichment of the soul. It should not be a time of religious debauch. It should be a period of joy, but not the joy that comes from self-indulgence; quite the contrary, the joy that comes from self-mastery and control.

Psychiatry tells us that the chief problem of man is adjustment; that one can estimate one's success or failure in life on the basis of one's capacity to adjust oneself to every conceivable kind of circumstance. For example, some persons "have a time of it adjusting themselves to Kansas weather," and no wonder. Others have difficulty adapting themselves to their job, whether it be in an office, a shop, or even in the home, and some make a situation out of accommodating themselves to their husbands or wives and children. On such a basis the whole of life might be reduced to one grand problem of adjustment—and we don't think Psychiatry is very far off the track.

Failures of all kinds seem to follow maladjustments. A man reconciles himself to his job or he breaks himself or his job; he adapts himself to home conditions or else he smashes up his home or himself; he accommodates himself to his general environment or else he becomes entirely at odds with it and degenerates into an unhappy and often broken human being.

Speaking before the Topeka Ministerial Association recently, the Rev. Burriss Jenkins, of Kansas City, Mo., asserted that the vast majority of divorces was caused by biological or sexual maladjustments and that such maladjustments are, for the most part, due to ignorance or lack of proper instruction in regard to sex matters before marriage. Our "Comstockian" federal and state statutes are the outgrowths of our Puritanical teaching in regard to sex, and some of the fruits are the almost innumerable cases of marital unhappiness.

Henri Louis Bergson is, perhaps, the greatest living philosopher. He tells us that nature's great secret is joy—the joy of creation or recreation. We see it in the artist, the literary man, the engineer, the real statesman, and even in such humble creatures as ourselves who may not be included in any one of these higher groups. But we still may take our place among those who have the experience of creative joy in realizing in our children a creative improvement and development on ourselves, but we cannot appreciate that joy unless we can first adjust ourselves to our wives, our husbands, and our children, and become skillful at the greatest art of all—the art of love.

And what, pray, has all this to do with Lent? Strange as it may seem, it is closely allied, because Lent is a time, set aside by the Church every year, in which Christian people are to train and prepare themselves for meeting life's great problems. Of course, nothing will be gained by having passed through Lent if it is only a period of religious debauch. On the other hand, if it is a time in which we examine ourselves, take stock, as it were, and find out just where our maladjustments are; we may find ourselves happier persons on Easter Day than we were on Ash Wednesday.

It is possible that we may be out of joint or out of adjustment with God, and as a result our lives may be largely occupied with unsuccessful endeavor to overcome internal friction, that discord which gets into our personalities and causes so much grief and pain.

"Religion," as Basil King has said, "is derived from the word *religare* and means to bind back." Religion is binding oneself back to God where one belongs. When one is bound back to God, one is in adjustment with the universe and all smaller relationships fall into their proper places. That is what Lent is for—readjustment with God and necessarily with man.

AROUND THE CLOCK

By Evelyn A. Cummins

THOUSANDS of ecstatic Italians standing in a pouring rain for the papal blessing signified the culmination of the outstanding religious event of recent years. The question of Vatican relations with the Italian government seems to be settled by the concordat and accompanying agreements signed recently by papal and Fascist representatives.

The secrecy surrounding the terms of the agreement is broken only by surmise and a bare official summary of its significance. Printed secretly in the Vatican's print shop, withheld till it is submitted in April to the Chamber of Deputies for ratification, its contents are still a matter of speculation. Apparently the Pope receives a *bona fide*, if negligibly minute, temporal domain, and indemnities amounting to almost two billion lire. Cardinals and papal diplomats are granted extra-territoriality; the papal nuncio to the Italian government will receive rank as dean of diplomats at Rome; and several Roman Catholic ecclesiastics are likely to be admitted to the senate. Meanwhile the "Catholic Action" party will receive governmental recognition, though active only on Church business. Roman Catholic instruction, as befits the accepted state religion, will be compulsory in elementary and secondary schools throughout Italy. And decrees of canonical courts governing nullity of marriages are to be enforced by the Italian civil courts.

In return, the Church forbids its clergy to belong to any political party, leaves questions of marital separation to civil courts, and acknowledges civil control of the government in what was once the Papal States. This last is the great papal concession in the agreement.

A GREAT name in American religious history has come before us again through the resignation of D. L. Moody's son as chairman of the board of trustees of the Northfield schools. Mr. Moody resigns from disagreement with the educational administration of President Elliott Speer (son of Robert E. Speer).

RELIGION has reached the top list of book output for non-fiction, according to a recent statement in the *Publishers' Weekly*. There were 929 titles classified as religious in 1928; and only 116 of these were pamphlets. It is an open question whether this is all clear gain!

THE troubles of Russian Jews have not ended with the Bolshevik victory, apparently. They are now blacklisted on the accusation of supporting the exiled communist, Trotsky.

ROMAN CATHOLICS in Ireland are this Lent celebrating the centenary of the "Catholic emancipation" which came in 1829 with the victory of Daniel O'Connell.

AT AN annual conference of Baptist ministers in Missouri, it was considered exigent to adopt a code of ethics, the idea being that clergymen should have a set of rules such as other professions have. Among sections of the code are found principles such as these:

"The minister worthy of his calling will recognize that he is the ambassador of Christ to his fellow-men; he therefore will evidence the spirit of Christ at all times to all people, whether they be his friends or his enemies.

"He will recognize that as a leader of his people it is his duty to reserve sufficient time for serious study in order to apprehend thoroughly his message, to keep abreast of current thought and to develop his intellectual and spiritual capacities.

"He will spend in service every waking hour, eschewing sloth and laziness as poison deadly to the soul, leaving the gains of the real estate market, life insurance, and the farm to those not called of God to preach, except when such side occupations are necessary to the fulfillment of his ministry."

We, in our Catholic and Episcopal innocence, had supposed that such ethical standards were ingrained before entering the ministry.

THE Church must declare against companionate marriage, present all divorces as tragic cases of humiliating failure, and acknowledge its own share in the unsettled condition of the American family, according to a recent statement of the Committee on Marriage and the Home of the Federal Council of Churches. The report further warns employers against paying such low wages as to force mothers to give up care of their children for factory work to augment the family income. Ministers must scrutinize past records of marriage applicants and refuse to give Church sanction to run-away marriages or to unions not approved by fellow-ministers. Among those signing the report are Dr. Howard Chandler Robbins, formerly Dean of the Cathedral of St. John the Divine, and the Rt. Rev. Henry St. George Tucker, Bishop Coadjutor of Virginia.

ANOTHER representative of the Federal Council has aroused a heated response by his attack on the practice current among preachers of reviewing books from the pulpit. Dr. C. L. Goodell, chairman of the Commission on Evangelization, is quoted as saying, "If there is not anything more important to preach to your people about than a new book, then you should not preach at all. The only real sermon is the one that begins, 'Thus saith the Lord.'" Is it possible that Dr. Goodell's idea of inspiration needs revision?

AT A recent meeting of artists and distinguished men in England, the speaker of the evening, in paying tribute to the guest of honor, concluded in this manner; and perhaps the ending is a work of art in itself:

"Am I painting too absolutely the portrait of an Admirable Crichton, and must I search for a touch of dark relief to make it human? Well, I will say this, that on numerous matters of taste and preference, Holmes and I would probably dispute till Doomsday, and Holmes, of course, would be wrong. Till Doomsday and beyond; for being of a rather despotic temper we should each attempt to sit down in the judgment seat, and be incontinently bundled into cold—or rather into warm—storage, there to continue the discussion. But I am anticipating again; Eternity must wait; at this happy point of Time you are met, a very pretty bunch of contemporaries, to drink health, prosperity, and happiness to a conspicuously and variously gifted man."

THE shrine of the Virgin Mary at Vailamkanni, a village situated in the presidency of Madras, says the *Washington Star*, is one of the most famous in India, but almost unknown to the rest of the world. More than 50,000 persons of all castes and creeds—Hindus, Moslems, Jains—and all communities assembled recently to worship at the old shrine of the Virgin.

The people come from long distances, from the East, from far off Fiji, Saigon, Ceylon, and other countries. The shrine dates from the sixteenth century, when the route to India was first discovered by the Portuguese.

ONE of the few good reasons we have seen for the use of the legal title of our Church is contained in the following shattering paragraphs from the *New York World*:

"Two Episcopal bishops will officiate at dedication services tomorrow: Bishop Ernest G. Richardson of the Philadelphia area, who in the evening will dedicate the new Crawford Memorial Methodist Episcopal Church, White Plains avenue and 218th street, Bronx, which he served as pastor at the beginning of the century, and the Rt. Rev. Charles Lewis Slattery, Bishop of Massachusetts, who will preach in the morning in St. James' Protestant Episcopal Church, Madison avenue and 71st street, where the 118th anniversary of the founding of the parish will be observed with the dedication of the new reredos and four memorial windows."

IS THE Rev. Dr. Brown a Protestant?"
"Protestant? I should say so! He's so Protestant that if he had any children he wouldn't let them call him Father or Papa, he'd make them call him Daddy or Doctor!"

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

PERSONAL EVANGELISM

To the Editor of *The Living Church*:

I WISH to express my admiration for your editorial last week on Evangelism. There was something of a thrill in it to me as I followed your thought and noted how you pushed aside things secondary and extraneous and recognized the good in any general approach to the subject of Evangelism, and saw how you faced the real problem and pushed it forward into view.

Our people are quite willing to talk and think of "Evangelism" in terms of "Preaching Missions" or in "Group Evangelism," but it disturbs them to be told that the faith that is in each of them must be propagated into the life of someone else. This is the thing that so many of our people and clergy feel that simply cannot be done. Your editorial drives that to the front and clinches it. It is one of the finest pieces of analysis and clearest pieces of thinking that I have seen in some time. I am ordering a large number of copies for distribution.

There are two reactions; one is that our Church people and clergy have tried to evade the grip and force of this question of making personal contact with some other life in behalf of God, and today the work of the clergy requires a searching of the heart and mind of every one. The other is, how can such Witness and Messengership be aroused and trained? Your own emphasis was here.

Each individual rector ought to do something toward the awakening of this sense of responsibility and the training of men and women to speak wisely for Christ. We believe that one of the best methods of awakening and preparing their minds is to keep it in view as an objective in every Preaching Mission that is held. Let the Missioner confer with the rector immediately on beginning His Mission and select a small group of five or six women and as many men and then begin meeting with them in separate groups and carefully awakening their sense of responsibility and giving them simple instructions as to witnessing for Christ.

There are a number of small pamphlets that can be used in this connection, but it is our opinion that instead of so much pamphlet literature, there should be the personal contact with such groups and the out-pouring upon them of the Holy Spirit. We know of such a Mission being conducted at the present time in a quiet, unostentatious way, and we also know of the positive results.

Please let me express again my enthusiasm for your editorial, with its fine instruction, its excellent emphasis, and for the great dignity and conclusiveness of its appeal.

St. Louis, Mo.

(Rev.) JOHN S. BUNTING.

THE HOLY CATHOLIC CHURCH

To the Editor of *The Living Church*:

IN YOUR issue of January 12th, while commenting on the article, *Why I am a Catholic*, by the Rev. A. Ritchie Low, you ask this, to me, very interesting question: What is implied in the capitalization of "Catholic" and not of "holy," as printed in the Book of Common Prayer of the Episcopal Church, being part of the creed of Christendom?

Capitalization does not seem to follow any very clearly defined rules in Church literature. There seems to be little or no difference in this regard between the King James Version of Holy Scripture and that of the Revised Version; but frequent and startling differences between the books of Holy Scripture and that of Common Prayer. Even where the Bible is directly quoted in the Prayer Book the capitalization is anything but the same. There seems to be no good explanation for this variableness except the fact of the great lapse of time separating the making of these books as we now have them, and also the inner and emotional promptings of those who made them. This individual opinion might be supported and even verified, perhaps, by lengthy citations, but that would be beside the question plainly asked.

In the term "holy Catholic Church" the word "holy" is an adjective, pure and simple, qualifying the Church as a divine organism in which each baptized person is united to the divine Head. It also is qualifying a human organization, the defend-

ants of those to whom the Lord entrusted the welfare and permanency of the Church for which He died; and which, whether we look to the czars of Russia, the bishops of Rome, or the monarchs of England, the heads of the three great branches of the Catholic Church, has not always been holy nor is it altogether holy now, and to be convinced of the latter I have but to turn my thoughts inward.

I am of the humble opinion that until the Church takes more truly and thoroughly within her sheltering arms all of God's children—"all sorts and conditions of men"—regardless of race or color, the abject poor and down-trodden, the sick and the dying, yes, the sinner and the outcast, even all for whom the divine Head of the Church gave up His life, it were better the adjective "holy" be dropped from "Catholic Church" in the Apostles' Creed as it has been dropped from the Creed of Nicaea.

The word "Catholic" as it appears in both creeds is much more than an adjective. It is the real union—perhaps the only union the Church will ever know on earth—knitting together in one body the proper names of each and every person baptized into "Christ's flock." This union not only embraces the present generation but the generations that have passed away and the generations yet to come, according to the foreknowledge of God.

The *Catholic* Church is capitalized because it is not only the vast army of the Living God but equally is it Mary's Church and John's Church, but awaiting the time when it shall be holy even as He is holy.

Birmingham, Ala.

J. JONES.

ARE ANGLO-CATHOLICS LAW BREAKERS?

To the Editor of *The Living Church*:

I BELIEVE Emerson said: "Consistency is the hobgoblin of little minds." Nevertheless I pay you no ill-meant compliment when I grant your paper, as representative of Anglo-Catholicism in general, the virtue of consistency. Combined with frankness, and an enviable energy, you have gained the respect due to every sincere and earnest propagandist.

This little letter is an appeal to you to hold steadfast to your principles—for I perceive your foot beginning to slip. Your editorial of February 9th entitled "New York Teapot," etc., is one case in point. In this editorial you declaim at length against the breaking of a law of the Church (*i.e.*, the Protestant Episcopal Church in the U. S. A.), and wind up your long and almost tearful argument with the startling climax: "Let it be agreed, at least, that Anglo-Catholics do uphold and obey the law of the Church."

My dear ecclesiastically-minded brother, in the name of all that is truthful and holy, must you not admit that if there is one practice on which Anglo-Catholics, however diverse in other practices, are at one, it is the consistent breaking of the laws of the Church (*i.e.*, the Protestant Episcopal Church in the U. S. A.)? Indeed, in connection with the very celebration of the Holy Communion, that most sacred of all our Offices, it is the consistent practice of parishes which consider themselves worthy of the title "Anglo-Catholic," to break such laws. It may be by the inclusion of the *Benedictus qui venit* (specifically excluded from the revised Prayer Book by the General Convention); it may be compulsory auricular confession; or the omission of the General Confession and Absolution; or the transposition of the *Gloria in Excelsis*; or it may be the inclusion of the service of Adoration, when the Reserved Sacrament is lifted up, carried about, and gazed upon. There are scores of ways it can be done, and customs vary in these particulars, but Anglo-Catholics are consistent in the main principle—they do flagrantly, frankly, deliberately break the laws of the Church (*i.e.*, the Protestant Episcopal Church in the U. S. A.) of which they are avowed members.

My dear LIVING CHURCH, as one friend to another, *be yourself*. Stick to your guns, and, in the interests of a "higher law"—or what you will—go ahead and break Church laws; but please, please be a good sport and let other people break one little law now and then without such self-righteous howling.

Baltimore, Md.

(Rev.) JAMES A. MITCHELL.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE MIDDLE WAY: SUGGESTIONS FOR A PRACTICABLE CEREMONIAL.
By the Rev. Latta Griswold, M.A. Morehouse Publishing
Co., Milwaukee, Wis. \$1.50.

THE writer of these lines believes that there is a Catholic and traditional liturgical and ceremonial consciousness inherent in the Church; that broad principles of ceremonial, many of them in detail, have come to constitute the characteristic mode of religious expression and reverent worship; that as a matter of history after the Reformation our ecclesiastical forebears neglected the performance of these ceremonies; also, that in taking up once more a practicable "use," the proper and natural way is to interpret our own formularies in terms of that from which they have descended. And this is the Western, not the Eastern, nor the obscure Sarum, "use." It is also assumed that in the presence of the Ornaments Rubric, and the absence of detailed direction in the Prayer Book, we may safely presume that no new and radically different "use" was contemplated.

The time is rapidly passing in which decided opposition is made to any considerable amount of "ritual," unless the unfortunate peculiarities or offensive mannerisms of an individual cleric or acolyte caricature or cheapen something fine and inspiring in itself; so that it is to be deplored when any book or system of ceremonial is proposed solely on the ground of individual opinion or compromise. Better do a few things right, or according to traditional manner, with proper reverence for the wisdom of the Church through many centuries, than to seek to change wise methods and to do anything merely for the sake of pretty or sentimental reasons.

It is felt that the writer of the book under consideration has taken a position sometimes arbitrary, sometimes offering two opposite and confusing details, sometimes giving distinctly unfortunate advice. He proposes to set down what "the Church is generally agreed upon." But the Church is agreed upon nothing, except in so far as her representatives have come to follow historic and liturgical and ceremonial precedent. We would like to illustrate the author's Middle Way at length, but space forbids, except a word or two, and some remarks upon his eucharistic suggestions. To him the formal use of the name "Mass," the term "acolyte" rather than "server," and "Father" for parish clergy, are undesirable words. An introit is unauthorized; but the last Gospel said aloud is "innocent" and "effective," and hardly requires the allowance of the bishop. It is more convenient for the celebrant to preach in his linen chasuble, and say the offertory sentence in the pulpit, and to wash his hands before the alms are received. The Benedictus is too beautiful to omit, if the bishop will authorize its use. The Host should be broken high in the air, so the people may see the fracture. In the cases of tuberculosis and in reserving for the sick, the bishop ought to be asked for intinction (though this has been denied by the Church, and the book was written with the action of the last Convention in mind).

It would be better always to say and not sing the Gloria in Excelsis. The Prayer of Thanksgiving is spoken of as "needlessly long and not too happily expressed." If not with "too much fuss and ceremony" the ablutions may be performed in the sanctuary; if the priest is to "cleanse the chalice by an elaborate use of his tongue," it should be deferred for the sacristy. The priest is said to have "quietly flushed" the chalice; this appears to be a peculiarly unfortunate combination of words.

In the case of burials, opening the casket in church, use of mortuary candles, the choice of Sunday or afternoons for the service, these are all to be left to the ideas of the family, evidently without tactful leading toward Catholic customs. In cases of reservation where there is no tabernacle or aumbry, the Blessed Sacrament would better be left veiled

on the altar than in the sacristy. The book is sometimes quite informal, as natural in a treatise giving a frankly personal interpretation of ceremonies. We are told how the congregation of the author tried out the matter of kneeling or standing from the Sursum Corda through the Benedictus; experimenting with both ways at first. And they have six o'clock summer Evensong in the parish out of doors; it only rains about three Sundays in the Berkshires each summer. Of the expeditious way in which some bishops confirm, we read this amazing statement—"confirming two persons at the same time, with a hand on both heads." We are not sure whether in some parishes they have people with two heads (though that is said to be better than one), or whether some bishops have an episcopal hand that can bless two individuals at one time. That would be episcopal breadth indeed!

P. R. F.

AN EXCELLENT contribution to American Church history is the *Historical Sketches of the Parishes and Missions of the Diocese of Washington* (privately printed, Washington, D. C.), compiled for the Woman's Auxiliary by its committee on the history of the diocese. The work has been well planned, and it is no small accomplishment to gather together, in one volume, brief but adequate histories of all the parishes and missions of the diocese. The stories of some of the older parishes—Durham parish, for instance—are well told, and show a discriminating use of historical material. The whole volume gives an intimate picture of the Church life of Washington, its beginnings, its struggles, its growth, and its present buoyant enthusiasm.

In a volume of so much value it is a pity a little more care was not taken. There is no index, and as the parishes do not seem to be arranged alphabetically, chronologically, or geographically, it is a serious lack. The book should also have had a firmer editorial hand, as some of the material included needs revision. There are also a few careless mistakes in proof-reading.

But in spite of these faults the book is a real addition to American Church history, and the example of the women in Washington, in compiling such a book, might well be followed in many more of our dioceses.

A. S. L.

IT IS ALWAYS interesting to read the views of notable men on important questions intelligently reported by a reliable interviewer, and this is just what we have in the Rev. F. A. Iremonger's *Men and Movements in the Church* (Longmans, \$1.75). Most of the interviews originally appeared in the *Guardian*, of which Fr. Iremonger was editor for a time, and those who read and appreciated them then will be glad to renew their acquaintance with them. There are two new interviews, those with the Bishop of Birmingham and the Bishop of Chelmsford. His analysis of the former, who was the first bishop to be appointed by a Labor Prime Minister and whom he regards as the Erasmus of his time, is most illuminating. Those who want first-hand information of such leading figures in English Church life as the Bishop of Manchester (now Archbishop of York), Dean Inge, the Dean of Canterbury, "Dick" Sheppard, Lord Hugh Cecil, will find this little book absorbingly interesting.

C. R. W.

A PRIEST once complained to the Curé d'Ars that although he had done all he could, he found very little response in his parish to all his efforts. "Are you sure?" was the reply. "Are you sure you have done all you could? Have you fasted? Have you given alms? Have you prayed?"

—By Way of Illustration.

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Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Kalendar



MARCH

3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth (Passion) Sunday in Lent.
24. Sunday (Palm) next before Easter.
25. Monday in Holy Week.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

APPOINTMENTS ACCEPTED

ANDRESS, Rev. HAROLD W., formerly priest-in-charge of St. Andrew's Church, Syracuse, N. Y. (C.N.Y.); to be curate at Grace Church, Utica, N. Y. (C.N.Y.)

CARPENTER, Rev. CHARLES C. J., rector of Grace Church, Waycross, Ga.; to be rector of St. John's Church, Savannah, Ga. Address, St. John's Church, Bull and Charlton Sts., Savannah. April 1st.

DODSHON, Rev. JOSEPH H., formerly Arch-deacon of Southern Ohio; to be assistant at Church of the Holy Communion, New York City. Address, 927 Fifth Ave., New York City.

ELLSWORTH, Rev. WOLCOTT W., formerly assistant at St. John's Church, Waterbury, Conn.; has become priest-in-charge of Sunnyside Mission, Long Island. (L.I.) Address, 143 East 39th St., New York City.

RUNNELLS, Rev. ERNEST POTTER, formerly vicar of St. George's Mission, Roseburg, Ore.; has become general missionary in the diocese of Oregon. Address, St. Barnabas' Vicarage, McMinnville, Ore.

HILL, Rev. CHARLES E., formerly rector of St. Andrew's Church, Buffalo (W.N.Y.); to be rector of Christ Church, Ballston Spa, N. Y. (A.)

ROGERS, Rev. B. TALBOT, D.D., formerly associate rector of Christ Church, Danville, Pa. (Har.); to be assistant at Trinity Church, New York City. Address, 72 Wall St.

RUTLEDGE, Rev. B. H. M., rector of St. Mark's Church, Erie, Pa. (Er.); to be rector of St. Clement's Church, Wilkes-Barre, Pa. (Be.) Address, 167 Hanover St., Wilkes-Barre, Pa. April 7th.

SHEARER, Rev. LEON A., formerly assistant at St. James' Church, 22d and Walnut Sts., Philadelphia; to be assistant at St. John's Church, Washington, D. C. Address, Lafayette Square, Washington.

SMITH, Rev. FRANKLIN C., formerly Arch-deacon of Wyoming; to be rector of Church of the Epiphany, South Haven, Mich. (W.M.)

THOMAS, Rev. DUNCAN, formerly deacon-in-charge of St. Paul's Church, Monroe, N. C.; has taken charge of St. Stephen's Church, Erwin, N. C.

RESIGNATION

REASONER, Rev. ARTHUR T., as warden of Leonard Hall, Bethlehem, Pa. (Be.), on account of ill health. Effective after Easter.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 Living Church Annual, pp. 238-240]

WYOMING—Omit, Rev. F. C. Smith, Laramie.

ORDINATION

DEACON

NEW HAMPSHIRE—The Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, ordained the Rev. HOOPER REYNOLDS GOODWIN to the diaconate in the Church of the Transfiguration, Derry, on Thursday, January 24th. The candidate was presented by the Rev. Jessie G. MacMurphy, retired, of Derry, and the sermon was preached by the Rev. William Porter Niles, rector of the Church of the Good Shepherd, Nashua.

Mr. Goodwin was until recently a Methodist minister. He will serve as deacon-in-charge at Derry.

RESOLUTIONS

Laura Boyer

The Florida branch of the Woman's Auxiliary to the National Council, in convention assembled at Gainesville, Florida, on January 23, 1929, herewith offers the following preamble and resolution:

Learning with deep regret that Miss LAURA K. BOYER is no longer acting educational secretary of the National Woman's Auxiliary and with appreciation of her rare scholarship, faithful leadership and Christian spirit,

BE IT RESOLVED: that we, the women of the Florida branch of the Woman's Auxiliary to the National Council do express to Miss Boyer our sense of loss that she is no longer one of our national leaders, our sincere recognition of the earnest, faithful and able work which she has given to the women of the Church for many years past, and that we do assure her of our continued friendship and gratitude to her for the inspiration and help that she has been to us since first she came amongst us.

BE IT FURTHER RESOLVED: that a copy of these resolutions be spread upon the minutes of this meeting, be sent to Miss Laura Boyer for her perusal and to the national Church weeklies and the Spirit of Missions, with the request that these publications publish the same at their earliest convenience.

Signed:

LILLIAN E. RUSSELL,
EMILY D. HAUGHTON.

From the Diocese of South Florida

RESOLVED that the Convention of the Diocese of South Florida hereby express its grateful appreciation and extends its sincere thanks to all those who have contributed in any way toward the fund for repairing the damage caused to our Church property by the hurricane of last September. Especially would we place upon record our gratitude to the General Convention for appealing for an offering to be taken throughout the Church for our relief, and to the National Council and its officers for giving this appeal wide publicity. Also, to the Woman's Auxiliary for their gracious action in appropriating \$5,000 for the rebuilding of St. Paul's Church, Delray Beach; and to *The Living Church* for voicing our distress immediately after the storm, and for receiving and forwarding donations for relief.

DIED

ALLEN—Entered into rest, Mrs. CHARLES J. ALLEN, wife of the late Gen. Charles J. Allen, of the United States Army. Mrs. Allen passed quietly away after a short illness on February 18th. The interment was at Arlington National Cemetery.

"Rest eternal grant her, O Lord, and let perpetual light shine upon her."

CHEW—On Monday, February 18th, ELIZABETH CLAGGETT CHEW, daughter of the late Sophia Genevieve Claggett and the Rev. John H. Chew, died. Funeral services were at St. Mark's Church, Washington, D. C., on Wednesday, February 20th.

FARRAR—At her home in Nashville, Tenn., on Wednesday, February 20th, LILIAS (MORHOUSE) FARRAR, wife of Robert Lynn Farrar, daughter of Frederic Cook and Lillias B. Morehouse of Milwaukee, Wis., aged 35 years; together with her newly born infant son. Burial from the Church of the Advent, Nashville, February 22d.

"May light perpetual shine upon them."

LEWIS—MARY ELIZABETH LEWIS, beloved sister of Mrs. Henry W. Nelson, died in Winter Park, Fla., Saturday, February 16th.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, 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.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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 WANTED

CLERICAL

EXPERIENCED PRIEST, RECTOR OF IMPORTANT parish in mid-west desires to move further east. Perfect health, strong preacher and organizer. Delegate to four General Conventions. President of Standing Committee. Present salary \$3,000, and rectory. W-316, LIVING CHURCH, Milwaukee, Wis.

MISSIONARY PRIEST HOLDING RURAL executive position desires work in new field. Good references. Address G-314, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE TO Milder climate, either as rector or curate. References, D-311, LIVING CHURCH, Milwaukee, Wis.

PRIEST, RECTOR OF PRESENT PARISH ten years, desires change. Present salary and allowance \$3,800. Opportunity for real service primarily essential. Address, B-318, LIVING CHURCH, Milwaukee, Wis.

VIRGINIA SEMINARY AND UNIVERSITY graduate desires parish in South. References and testimonials. Minimum stipend \$2,500 and rectory. S-317, LIVING CHURCH, Milwaukee, Wis.

WANTED — DUTY DURING JULY OR August in southern or eastern diocese. Address, Archdeacon, B-309, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—OPPORTUNITY TO SERVE the scattered and isolated people of the Church. Priest with full equipment and on fire with this desire. Salary and expenses can be paid by vacant places that are being served. The Rev. J. J. CRAWFORD, Sidney, Neb.

MISCELLANEOUS

DIETICIAN OF WIDE EXPERIENCE desires position in Church school in September. Address C-807, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, ENGLISH, desires change, where fine choral work is essential. Lifetime experience among fine boy choirs and choral societies. Good voice teaching field desirable. H-303, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WITH excellent references, well qualified by training and experience, desires change. Recitalist and devout Churchman. Address, Box D-276, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES TO make change. Past six years devoted to boy choir in Catholic parish. Address HERBERT CHURCHILL, 101 Revere St., Boston, Mass.

WANTED—POSITION AS PRACTICAL nurse-companion to invalid lady. English-woman, Episcopalian. Country preferred. References given and requested. Address F. R., Box 75, Gettysburg, Pa.

UNLEAVENED BREAD

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

CHURCH LINEN

ALTAR AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

LINEN FOR ALTAR AND VESTMENTS— Special surplice widths. Linen stamped for embroidery. M. C. ANDOLIN, 45 West 39th St., New York. Hours 9 to 1.

VESTMENTS

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

ST. CHRISTOPHER GUILD, INEXPEN- sive Gothic Vestments, entirely hand-made, \$60 to \$150, five-piece set. Copes, from \$65. Samples and designs submitted. 25 CHRISTOPHER ST., New York.

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.

NOTICE

ANY OR ALL OF THE FOLLOWING ITEMS will be sent out post free without charge to any applicant as long as the supply on hand lasts. Address the Rev. FRANK T. HALLETT, 2 Bingley Terrace, Thornton, R. I. Cancer, J. Ellis Barker; The Lord's Plan for the Service of the Lord's Day, Lucius Waterman; Our Lord's Use of the Old Testament, Lucius Waterman; Wilson Carille and the Church Army; Jews and Christians, ed. B. A. M. Schapiro; Joseph Kershaw, A Yorkshire Mill-Worker and Missioner, Henry E. Kemp; The Case for Confession, Stated by A. Layman; The Anglican Church and Henry VIII, S. C. Hughson; Baptism and the Early Church, Clement F. Rogers; The Song of the Excellent Way, A Study of I Corinthians XIII, G. R. H. Shaffo; Our Daily Bread, Albert C. Larned; The Words of Jesus.

AN OPPORTUNITY FOR INTENSIVE study of the Bible and of Church History on the English tutorial plan. Library facilities. Residence. ELLEN S. OGDEN, Ph.D., Resthaven, Milford, Mass.

THE QUEST OF THE SANGREAL, CON- taining the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411, 6 N. Michigan Ave., Chicago, Ill.

MISCELLANEOUS

HAND-TINTED EASTER GREETING cards, \$1.00 to \$5.00 assortments, on approval. Proceeds for Lent box. EDNA PATTERSON, Malta, Mont.

I PAY 50 CTS. TO \$15.00 EACH FOR "patriotic envelopes" with mottoes (flags, soldiers, etc.) used during Civil War. Also buy stamps on envelopes before 1880. GEORGE HAKES, 290 Broadway, New York.

KNIGHTS OF SAINTS JOHN IS A NA- tional, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of Old KStJ. Address, NATIONAL COUNCIL OF KStJ, Box 327, Malone, N. Y.

TREE RIPENED SOUTH FLORIDA GRAPE Fruit picked to ship to you direct from the grower. Boxes \$4.00. Half boxes \$2.00 f.o.b. Homestead, Fla., while they last. Address F. F. WYMAN, Silver Palm Gardens, Homestead, Fla.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR- ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of, the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

TRAVEL

THE VERY REV. H. ST. CLAIR HATH- away is taking a party of friends on a Cunard Steamer cruising the Mediterranean and the North Sea, leaving New York June 29th, returning arriving at New York, August 19th. Visiting Spain, Morocco, Algeria, Italy, France, Sweden, Norway, Scotland, England, and Germany. He has a few vacancies in his party. Those interested will kindly address him for particulars at 2304 De Lancey St., Philadelphia, Pa.

WONDER PATH THROUGH EUROPE— 20th year. Private party sails June 29th. Particulars from REV. E. H. YOUNG, Coll. Sta., Durham, N. C., or 1836 13th St., Rock Island, Ill.

HEALTH RESORT

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

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE — Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

New York

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.

FOR RENT

HIGH CLASS ELEVATOR APARTMENT, just off Riverside Drive. Seven rooms furnished to rent for the summer months, rent moderate. For particulars apply SIDNEY SMITH, 320 West 83d St., New York City.

FOR SALE

FOR SALE—TWELVE HUNDRED ACRES of land on State highway, Edgefield, S. C. Make fine hunting preserve. Stocked with partridge and small game. Thirty minutes drive to Aiken, S. C., and Augusta, Ga. Address Mrs. K. D. BUTLER, "Hillcrest," Edgefield, S. C.

LARGE SOLID SILVER COMMUNION SER- vice, gold-lined, five pieces. Full Altar Linen set embroidered. (Fine Easter Memorial.) Address, C. S-319, care LIVING CHURCH, Milwaukee, Wis.

RETREATS

BOSTON, MASS.—A RETREAT FOR WO- men will be held at St. Margaret's Convent, 17 Louisburg Square, on the Fourth Sunday in Lent, March 10th. Conductor: the Rev. Walter Klein, S.S.J.E.

CHICAGO, ILL.—A QUIET DAY FOR WO- men will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, on Tuesday, March 5th, beginning with Mass at 10:00 A.M., and closing with Vespers at 3:00 P.M. Conductor: the Rev. W. B. Stoskopf. Those desiring to attend will kindly send their names to THE SISTER SUPERIOR.

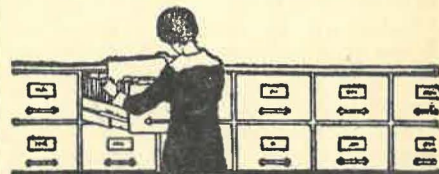
NEW YORK CITY—A DAY'S RETREAT FOR men and women, Saturday, March 9th, St. Paul's Chapel, Fulton St., New York City. Conductor, the Rev. J. P. McComas, D.D. Subject: "The Interior Life." Beginning with Eucharist at 8:00, ending 3:30. Those wishing breakfast and lunch kindly notify Mr. MEAD, verger.

NEW YORK CITY—A DAY'S RETREAT FOR women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 16th. Conductor, the Rev. McVeigh Harrison, O.H.C. Apply to the MOTHER SUPERIOR, Community St. John Baptist. Holy Cross House, 300 East Fourth St., New York City.

PHILADELPHIA, PA.—THERE WILL BE a day of retreat for the associates and friends of St. Margaret's Community, March 8th, at St. Margaret's Mission House, 1831 Pine St., Philadelphia. Conductor: the Rev. S. C. Hughson, O.H.C. Those desiring to attend will please write to the SISTER-IN-CHARGE.

PHILADELPHIA, PA.—A RETREAT FOR women will be held at S. Clement's Church, on Mid-Lent Sunday, March 10th, beginning with Mass at 8:00, and closing with Benediction at 4. Conductor, the rector. Notify the SISTER IN CHARGE at 110 N. Woodstock St.

INFORMATION BUREAU



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, church institutions, 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.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. 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.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

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. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursdays, 9:30.
Fridays: Evensong and Intercessions at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER SPOSKOFF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30; 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
REV. WILLIAM HARMAN VAN ALLBEN, S.T.D., D.C.L., Rector
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 11:00 A.M.; Evening Prayer, 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

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

St. Mark's Church in-the-Bouwerie, New York

10th Street, just West of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11:00 A.M., 4:00 P.M., 8:00 P.M.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays: Low Masses, 7:30 and 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, and 9:30.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M. Missa Cantata and sermon, 4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

CHURCH SERVICES—Continued

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions, Saturdays 9-11 A.M.; 7-8:30 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
Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8. High Mass, with Hymns for children, 9:15. Solemn Mass and Sermon at 11. Solemn Vespers and Sermon at 8. Daily: Low Mass at 7, 8, and 9:30. Fridays: Sermon and Benediction at 8. (Stations of the Cross in Lent.) Confessions: Friday, 3 to 5, 7 to 8. Saturdays, 11 to 12, 3 to 5, 7 to 9. Priest's House, 2013 Appletree street. Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILO- cycles (218.7). Trinity Church, Morning service every Sunday at 11:00 A.M., C. S. Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly late celebration), at 11:00 A.M. Pacific Standard Time.

WEBR, BUFFALO, N. Y., 1310 KILO- cycles (228.9). 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.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., E. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO- cycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recitals every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO- cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WRC, WASHINGTON, D. C., 50 KILO- cycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILO- cycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO- cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

SISTERS OF THE HOLY NATIVITY

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

GOOD WORK FOR THE PHILIPPINES

LAST YEAR'S quota for the Philippine Islands was \$900. They promised to pay \$1,250; they paid \$1,398.06.

BOOKS RECEIVED

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

Doubleday, Doran & Co., Inc. Garden City, N. Y.
Can I Teach My Child Religion? By George Stewart. \$1.50 net.

The Warrior, the Woman, and the Christ. A Study of the Leadership of Christ. By G. A. Studdert Kennedy, M.C., M.A. \$2.50 net.

Funk & Wagnalls Co. 354-360 Fourth Ave., New York City.

Care of the Mouth and Teeth. By Harvey J. Burkhart, D.D.S., LL.D., director Rochester Dental Dispensary, Rochester, N. Y. 85 cts. postpaid.

What Every One Should Know About Eyes. By F. Park Lewis, M.D., F.A.C.S., vice president, National Society for the Prevention of Blindness. 35 cts. postpaid.

Diabetes and Its Treatment. By Frederick M. Allen, M.D., director of the Physiatric Institute, Morristown, N. J. 35 cts. postpaid.

All of the above books in the National Health Series edited by the National Health Council.

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

The Philosophy of Plotinus. The Gifford Lectures at St. Andrews, 1917-1918. By William Ralph Inge, C.V.O., D.D. In two volumes. Third Edition. \$8.50.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

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A Boys and Girls Life of Christ. By J. Pateron-Smyth, B.D., LL.D., Litt.D., D.C.L., author of *The Gospel of the Hereafter*, *A People's Life of Christ*, etc. \$2.50.

Thomas Nelson & Sons. 381 Fourth Ave., New York City.

Nelson's Concordance to the Bible. Dictionary of Proper Names and Subject Index. Giving the Text of the Authorized Version with the Most Important Changes of the Revised Version, and all the Changes of Proper Names in the Revised Version. Various Renderings, preferred by the American Committee are also given.

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Society of SS. Peter and Paul, Ltd. 8 Great Smith St., London, S. W. 1, England.

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Christian Teaching and the Christian Year. Subjects for Sermons for Two Years. By H. L. Goudge, D.D., regius professor of Divinity in the University of Oxford. 30 cts.

BULLETIN

China Christian Educational Association. 23 Yuen Ming Yuen Road, Shanghai, China.

Religious Life in Christian Universities and Colleges of China, 1927-1928. Bulletin No. 24, 1928.

Spring Session of Church Assembly Opens With Dr. Temple Presiding

Dr. Warman Enthroned New
Bishop of Manchester—Two Vet-
eran Priests Die

The Living Church News Bureau
London, February 8, 1929

THE SPRING SESSION OF THE CHURCH Assembly opened last Monday in the Church House, Westminster. In the absence, through illness, of the Archbishop of Canterbury, the chair was taken by the Archbishop of York (Dr. Temple), vice-chairman of the assembly. There was a large attendance of members.

Before proceeding to the business of the session, Dr. Temple read the following letter he had received from the Archbishop of Canterbury:

"Until a few days ago I had hoped that I might be able to preside over the meetings of the Church Assembly. But those whom I must needs obey are emphatic that I must not think of being present even for a single day. I must, therefore, ask you as vice-chairman to take my place. This, indeed, will be no disadvantage to the assembly, but it is a very grievous disappointment to me. I think I have been present at every meeting of the Church Assembly or of the late Representative Church Council for the past twenty years, and it is naturally a sorrow to me that the first occasion on which I am compelled to be absent should be the one on which I would have had the privilege for the first time of presiding over the assembly as its official chairman.

"Members of the assembly in the kindness of their hearts may wish to know something about this illness (if it be so called) which prevents my presence. I am therefore authorized by my medical advisers to say: 'The Archbishop of Canterbury is suffering from pleurisy, which, though not acute, has shown a tendency to be recurrent and persistent. Such a malady necessitates for treatment and convalescence a lengthened absence from public duties, especially at this season of the year.' There is therefore no ground for anxiety, but, alas! there is need for patience.

"May I ask the members of the assembly to pray that I may soon be restored to some measure of the health and strength which by God's goodness has never failed me up to the present year, in order that I may be able to give active service to the Church and the people?

"It is doubtless desirable that even the chairman should keep closely to the agenda of the assembly, but I am sure that its members will forgive me if I ask you to convey to them this message of my remembrance and of my benediction. They will know that during their sessions I shall be not only following their deliberations with interest but also praying that the guidance of Almighty God may be bestowed upon them."

Dr. Temple said that he knew it would be the wish of the whole assembly that he should convey to the Primate, when he saw him that evening, their deep sorrow that he was unable to be present with them, their profound sympathy with him in being kept away, especially at this time above all others, and their keen hope and earnest prayers that he may shortly be restored to full health and strength for their benefit. Dr. Temple added that the assembly's close adherence to the business they had in hand must not be taken by anyone as indicating the smallest forgetfulness on their part of the great problems which faced our people at this time.

They shared with their fellow-countrymen the anxiety with which the health of his Majesty the King was being watched throughout the world, and they were profoundly grateful for the progress that was now reported toward convalescence. They were as alive as anyone else to the distress existing in the mining areas, and the fact that they did not specifically deal with these matters must not be taken as denoting any lack of sympathy, but to their desire to use their time in getting through the business before the assembly.

BENEFICES MEASURE IS FIRST FOR ATTENTION

The greater part of the proceedings up to Thursday was occupied with the Benefices (Patronage) measure, and nothing definite has yet been settled.

The debates have made evident the inherent weakness of the Church assembly as a legislative machine. Criticism of the measure has mainly come from one member of the House of Clergy, the Rev. C. E. Douglas, who has taken the trouble to study the proposals and to make himself thoroughly acquainted with the circumstances with which they deal. The many amendments which he has quite properly suggested have been received with impatience by an assembly which is more inclined to approve than to consider carefully and at length what it is approving. The Church is already suffering sufficiently from hasty legislation, and from measures the details of which were never thoroughly understood.

I will defer further comment until next week. At present it seems highly probable that the whole question will be adjourned to the summer session.

ENTHRONE NEW BISHOP OF MANCHESTER

Dr. F. S. G. Warman, the former Bishop of Chelmsford, was enthroned in Manchester Cathedral last Friday as the new Bishop of Manchester. Over 600 clergy assembled to welcome their new Bishop and to see him installed in his high office.

It was an impressive moment when the west doors were closed, and the congregation waited in silence for the Bishop's knock demanding admittance. When the doors were opened the new Bishop made his petition in a clear voice which could be heard all over the cathedral. After the enthronement, the Bishop was led to a chair in the nave, where were presented to him the high sheriff of Lancashire, the vice-chancellor of Manchester University, the presidents of the Manchester Chamber of Commerce and the Free Church Council, and representatives of the varied industries and activities of the city. The blessing of the cities of Manchester and Salford from the cathedral yard was the last act in a memorable ceremony.

In his address the Bishop said the brotherhood of service and the splendor of the great ideal were the things which counted most in modern life. Most people were tired of being reminded of the problems of life, but nevertheless those problems existed. They were so numerous, so varied, so intricate, and so baffling that sometimes people despaired of their solution. They were losing heart and hope. They sometimes thought they must just drift or accept a second-best, third-rate solution, or give in altogether to despair. There were illustrations of this all around. The tragedy of the mine-fields, the problems of politics, unemployment, and slums,

and, perhaps even worse, there were the disunity of the Christian Church and the controversies of men of good will.

He had been asked for his program, continued the Bishop, but for the moment he was not concerned with programs, but rather was he concerned with prospects, and he dared to call everybody else, as he dared to call himself, to a fresh gospel of hope. There were those who said he and his brothers of the clergy were pledged to defend a faith which had failed. The Gospel had never failed when it had had its chance. The real danger of modern life beyond the confines of organized religion was despair of progress. A gospel must be a gospel of hope or it was not a gospel at all.

Continuing, the Bishop urged the necessity there was for good character in the solution of modern problems. The failure of most modern remedies for human ills had been due to their shipwreck on the rock of personal character. One might have excellent laws, but if men were bad those laws would never work. He believed that there was a Christian solution for every problem of human life, and urged the need for a tremendous effort to bring about fellowship. He wished to mark the occasion of his enthronement by the making of a partnership between service and enterprise.

NEWLY CREATED PRESS BUREAU ISSUES REPORT

The press bureau in connection with the English Church Union has now completed five months' activity, having been inaugurated in August last year.

The principal work of the bureau has been to correct misstatements in the press regarding the Catholic position in the Church of England; and to circulate news of the Catholic movement.

A valuable service has been rendered in which prominent priests and laymen have co-operated with the secretary of the bureau in addressing letters for publication to the editors of newspapers in which erroneous or damaging statements concerning the faith have been printed. The circulation of news has been accomplished on general lines by means of a "clip-sheet" of news paragraphs sent to the principal newspapers. In the case of particular events of general interest and importance the bureau has been successful in obtaining wide publicity.

The Bishop of London's recent "Housing Sunday" provided an opportunity for bringing to public notice such a work of public utility as the housing scheme carried out so successfully in the parish of St. Mary's, Somers Town.

The response of diocesan secretaries of E.C.U. to the request made to them for co-operation in the work of the bureau is encouraging.

Altogether, the first report of the Anglo-Catholic press bureau, taking into consideration the shortness of the period during which it has been at work, may be regarded as entirely satisfactory.

DEATH OF TWO VETERAN PRIESTS

Two veteran priests have passed to their eternal rest during the past week, who, in their respective spheres, had both played conspicuous parts in the Catholic revival in London. The Rev. the Hon. A. F. Hanbury-Tracy, aged 82, who died at Babbacombe, near Torquay, was vicar of St. Barnabas', Pimlico, from 1898 to 1927, and faithfully carried on there the fine work for the faith begun by his predecessors, Fr. W. J. E. Bennett and Fr. Alfred Gurney.

Fr. Wainright, another octogenarian, who died on Wednesday, had been asso-

ciated with St. Peter's, London Docks, since 1873, a period of fifty-six years. He was the last of the band of devoted men who worked under the saintly Fr. Charles Lowder. Fr. Wainright was curate at St. Peter's from 1873 to 1884, and in that year was appointed vicar. After the death of Fr. Lowder, in 1880, the Rev. R. A. J. Suckling was vicar for two years, exchanging in 1882 with Fr. Maconochie, of St. Alban's, Holborn, who died in 1884. Fr. Wainright had been suffering from extreme weakness for many months, during which time he had taken no active part in the work of St. Peter's, which has been under the charge of his devoted assistant priest, Fr. Pollock.

DISCOVER ANCIENT CHURCH

Three months ago, several stones projecting into the turf of a lawn tennis court

at Conishead Priory, Alverston, Lancashire, led to the discovery of the foundations of the Augustinian Priory church founded in 1181, and further investigation has revealed much that is of interest to antiquarians.

The church was built of yellow (Lancaster) sandstone and the roof slated. The nave was 100 feet long, with walls 3½ feet thick. All four piers of the crossings have been found, the southwest pier being in an excellent state of preservation. One precinct wall is 205 feet long.

Along the discoveries are early monastic tiles, several elk deer teeth, one hollow bone handle of an apostle knife fitted at the end with a bone cork, glass flagons with iridescent coating, and a red sandstone inscribed with runes indicating "Rotbert"—or Robert of the twelfth and later centuries. GEORGE PARSONS.

JUBILEE OF CANON SISAM, OF MONCTON, N. B.

St. George's, Moncton, N. B., has just fittingly celebrated the jubilee of its rector, the Rev. Canon W. B. Sisam, with special services at which the Bishop of Fredericton was the preacher.

The Rev. Canon William Bernard Sisam is a native of England and received his education at Oxford University, graduating from Oriel College. After graduation Canon Sisam was ordained on January 25, 1879, in Worcester Cathedral, by the Bishop of Worcester, following which he held several curacies in different parts of England, among them being St. Paul's, Camden Square, London.

In 1912 he was made a canon of Christ Church Cathedral. For twenty years he has been examining chaplain for the Bishop of Fredericton, and for six years he has been rural dean of Shediac.

In the ministry of the diocese there are but four other clergymen who were ordained over fifty years ago, the senior one being the Rev. William B. Armstrong of Saint John, ordained in 1865.

Emphasize Individual Prayer and Work at Laymen's Service in Toronto

Primate Stresses Attendance at Lenten Services—Jubilee of Canon W. B. Sisam

The Living Church News Bureau
Toronto, February 21, 1929

A WELL ATTENDED DEVOTIONAL SERVICE for men was held at the Church of the Redeemer, Toronto, on Tuesday evening under the auspices of the Laymen's Association of the diocese of Toronto. The service of intercession was conducted by the rector of the church, the Rev. R. A. Armstrong. The address was given by Dr. Seager, Bishop of Ontario, and the benediction by the Bishop of Toronto.

"We Anglicans have got to see a new vision, get a new spirit, and bend ourselves to the task—the greatness of which we have never dreamed of before," declared Bishop Seager. The need of the hour, he emphasized, called for individual prayer and individual work, as well as financial contributions.

"The problem of the twentieth century is not whether Germany wants to start another war," his Lordship declared, "but how the nations of the earth—particularly East and West—are going to live together on earth without mutually destroying one another.

"The world's need is civilization," Bishop Seager stated, "the civilization which came from the upper room in Jerusalem when 120 people found themselves in the grip of God's redemption in Jesus Christ, and were made brothers and sisters in Him in the fellowship of the Church."

Any conception of the changing world and the responsibility thereto of the Christian Church which did not take Canada into consideration would fall very short in its understanding of the significance of modern movements, he said.

"Why," asked Bishop Seager, "should it stagger any one to be told that by the time this century closes there will be 50,000,000 people in Canada?" He styled the Dominion "the greatest land on earth," and predicted that it would probably become the richest country in the world.

Both on account of its potential wealth and its geographical position it was bound to develop and achieve a great destiny. The task before the Church would be to help the vast population to measure up to the standards of Christian civilization.

He felt that people today needed to understand again the meaning of Christianity. "They seem to be bewildered in the midst of endless discussions, quarrels, and differences."

"If only we could get it clear in our minds that Christianity is not the understanding of a system of theology, still less a Pharisaical respectability, but a knowledge of a Divine Person and a spell cast upon the human spirit by His Divine touch!"

The Kingdom of God, he said, was the realization of Christ's ideal of the brotherhood of man under the Fatherhood of God.

THE PRIMATE ON LENTEN OBSERVANCE

In the course of his Lenten message to the Church people of the diocese of Rupert's Land, the Primate makes a special appeal to all for attendance of at least one week day Lenten service.

He writes: "May I send some words of earnestness and advice to the rank and file of our congregations?"

"First of all, may I ask whether you are looking forward to doing something different, something extra in your religious observances to mark and to take advantage of what the season of Lent is meant to be to us Church people? If you are good Anglicans and have a care for your own souls, it goes without saying that you will in some way observe Lent. It is unthinkable that you should entirely neglect it. It is part and parcel of our Church of England system of religious culture. What, therefore, I want you to do is to decide before the season opens what you will do and to do it with all your power and with God's help. It is not so much the amount or the extent of the change in the manner of your life which you will make that will count, but it is the determined and real way in which you will carry out what you thus pledge yourselves to undertake. For that reason I do not venture to be exacting in my request that you do something extra in your religious obligations during this coming Lent. As a matter of fact, I am only presuming to ask you to do one extra thing and that is to dedicate one week-night to attending a Lenten service. I know that you are busy in this pulsing and rushing age. I am busy too, and our afternoons and evenings are filled with meetings and appointments of one kind and another. But let each of us say to ourselves definitely and decidedly, "I am going to keep Wednesday evening clear and allow nothing to interfere with my attendance at a Lenten service on that night."

RECTOR AT SYRACUSE, N. Y., WINS LAURELS FOR CHURCH

SYRACUSE, N. Y.—The Rev. H. H. Hadley, D.D., rector of St. Paul's Church, Syracuse, has lately won laurels for the church and earned the appreciation of a large group of employers and employes by acting as arbitrator in a labor dispute involving the newspaper publishers of Syracuse and the Typographical Union.

Demands were made upon the publishers by the union for increased wage scale, shorter hours, reduced production, etc., on the expiration of the present three-year contract. Certain counter claims were also made by the publishers in any renewal of the contract. Dr. Hadley was unanimously selected as the fifth member in the board of arbitrators, on which the publishers and the printers each had two members. He won the confidence and regard of both sides to the dispute and by his tact and evident fairness succeeded in having unanimous agreement of the board of arbitration on seven of the eight points involved. On the final point there was a deadlock between publishers and printers and the decision rested with him. Not only was his decision accepted, but the warmest resolutions were adopted by the entire board, congratulating him on the success of the arbitration and thanking him for his impartiality, evident fairness and common-sense, and thorough sympathy and understanding.

The Church in Syracuse has also warmly appreciated the honor paid to Dr. Hadley and through him to the Church in his selection for this important task.

CONDUCTS RADIO BIBLE CLASS AT GREENVILLE, MISS.

GREENVILLE, MISS.—The Rev. Philip Davidson, rector of St. James' Church, Greenville, is conducting a radio Bible class over station WRBQ of that city Sunday afternoons at 4:30. The main subject of his lectures is The Message of the Life of Christ. The series began in October and will continue throughout the winter months. WRBQ is a small station of 100 watts on a wave length of 287 meters and is the only station which gives satisfactory daytime broadcasts in this district. The series of lectures by Mr. Davidson has attracted considerable attention in that region.

New York Churches Observe Washington's Birthday With Special Services

Extension of Pastoral Work at Trinity Church—Bishop Manning's Preaching

The Living Church News Bureau
New York, February 23, 1929

THE ANNUAL CORPORATE COMMUNION of the men and boys of the diocese of New York was held as usual on Washington's Birthday at the cathedral. After the breakfast the gathering was addressed by Bishop Shipman and the Rev. Dr. L. W. Glazebrook. The Bishop, having in mind the several biographies of the recent past which have attacked the characters of some of the nation's distinguished dead, censured those who "lose no opportunity to pick out every flaw, every weakness, and every platitude concerning our country's great men. Grave robbery in itself is not as bad in comparison as the stealing of a dead man's name. It is about as unpatriotic a thing as a man can do to belittle Washington's ideal character to his fellowmen. Patriotism is the love of an ideal—our country for what it stands for—and that ideal was never more beautiful than that held before us in the life of George Washington."

At Trinity Church last Sunday afternoon the Sons of the Revolution honored the memory of the nation's first President. Prior to the service some 200 of the society gathered in front of the Sub-Treasury building in Wall street, on the site of the spot where Washington took the oath of office, and placed a wreath on his statue there. Like tributes were paid at the grave of Alexander Hamilton in the churchyard and also at the Martyrs' Monument. The latter commemorates the Revolutionary heroes who died in British prison camps in New York. The preacher at the Church service was the Rev. Dr. Howard Duffield of the New York Presbytery who stressed the spiritual power in Washington's life, the foundation of his dynamic force of character.

At the Church of St. Mary the Virgin the rector, the Rev. Dr. Delany, conducted a quiet day for men, as is the custom in this parish on this national holiday.

BISHOP MANNING'S PREACHING

Those who are "viewing with alarm" the policy of the cathedral authorities and especially the Churchmanship of the Bishop will not receive much of the comfort that comes from agreement in the following letter any more than was offered in the two statements from the rectors of Liberal Churchmanship quoted in last week's letter. This appeared recently in the correspondence columns of one of the local daily papers:

"I think the statement which I have read several times recently that Bishop Manning represents the Anglo-Catholic Episcopalians does not cover the whole situation. I am a member of a Presbyterian church in New York and quite indifferent to ritualism, yet I seldom miss an opportunity to hear Bishop Manning when he is announced as the preacher at the Cathedral of St. John the Divine. I go to hear him because of his manly, sincere, direct personality, and because he seems to me to preach real gospel Christianity. Although I have heard him many times I have never heard him preach Anglo-Catholicism. I have always heard him preach Christ, the divine Saviour.

"Probably there are many others who admire Bishop Manning for the same attributes which appeal to me. During the World War Bishop Manning's stand was that of a forthright man and Christian. He is today a strong, fine influence in many phases of American life and an inspiration, I believe, not only to Episcopalians, but to many people outside the Episcopal Church.

"CATHERINE B. ELY."

WHAT PRICE CRIME?

Those who speak for religion, considering chiefly the moral and spiritual issues, tell the criminal that his policy is futile, that he is destined ultimately to experience spiritual ruin. Some years ago the subway cars carried placards picturing the arrests of criminals and placed there to teach that class that eventually they will be caught. Now comes Warden Lawes of Sing Sing speaking on the same topic and pointing out the interesting fact that crime doesn't pay from a money standpoint. Of course, he spoke from the vantage point of possession of a vast amount of statistics. So it is worth while to have him tell us that the sum actually obtained in the average robbery is less than the average week's pay of those who committed the crimes, namely about \$30. It is further stated that large loot is mostly fiction, but the report of it has tempted many to take a chance. While neither the report of the warden nor the placards of the police department deal with the subject as pertinently as does he who treats of the spiritual values in human character, yet this information from the head of Sing Sing should do something to lessen the temptation to a life of crime and it helps the spiritual director to study the problem in a more complete manner.

NEW PULPIT AT ST. ANDREW'S, YONKERS

At St. Andrew's Church, Yonkers, the Rev. Dr. William C. Hicks, rector, two gifts of considerable value have recently been made. The first is a massive carved oak pulpit, a memorial gift from Mr. and Mrs. George Banker. In three of the panels of the pulpit are carvings depicting Christ, St. Andrew, the patron of the parish, and St. Paul, the missionary preacher. The second gift is an oak parapet resting on the original one of stone. This, a memorial gift from J. Frank Curran, will harmonize with the new pulpit and will be a more distinctive separation of the chancel from the nave of the church.

UNIQUE EXTENSION OF PASTORAL WORK AT TRINITY CHURCH

In Trinity Church at the street end of the edifice a desk has been placed bearing the notice: "A priest attends here for consultation daily, 11:30 to 1:30. No confessions. No alms." The wording is practically self-explanatory, and its worth in a church attended by so many visitors, particularly in the Lenten season, is readily seen. It invites those who are in need of advice from a spiritual guide but who do not wish to make use of the sacrament of penance, and it also keeps aloof the professional beggar. The experiment has proven its worth from the outset, and to the priest of the staff in charge are brought problems of social, domestic, scientific, moral, and religious nature.

CHURCHMEN'S ASSOCIATION

At its luncheon on Monday, the 18th, the new president of the Churchmen's Association, the Rev. Dr. Floyd S. Leach, presided for the first time. An unusually large attendance greeted the speaker of the occasion, the Bishop of Long Island. The address was in the nature of a "Lenten Charge," a particularly forceful and useful talk.

The association has just issued its 1929 handbook, listing the names of 226 resident and non-resident members.

RELIGION AT COLUMBIA UNIVERSITY

Whatever may be said about the lack of spiritual influence in our colleges and universities, evidence of opposite nature comes in the announcement of President Nicholas Murray Butler of the appointment of three additional chaplains at Columbia. The university was founded by our Church and the relationship today is more than a sentimental or historical one. The president is a Churchman and the chief chaplain, the Rev. Dr. Raymond C. Knox, is a priest of our communion. After a religious survey it was decided to appoint other chaplains to serve the Roman Catholic, Jewish, and Protestant students. The Rev. Fr. J. Elliott Ross becomes the Roman Catholic chaplain, Baruch Braunstein the spiritual director among the students who are Jews, and the Rev. Omar P. Goslin from Dr. Fosdick's Park Avenue Baptist Church will be in charge of like work among those of Protestant affiliation.

The survey among 1,595 students lists 660, or 41 per cent, preferring the Protestant churches; 324, or 20 per cent, the Roman Catholic; 237, or 14.9 per cent, the Jewish faith, and 374, or 23 per cent, without religious preference. In the Freshman class where sixty-one students indicated no religious affiliation thirty-five were from Protestant families, fourteen from Hebrew, and eight from Roman Catholic homes. In this Freshman class the Episcopal Church led in the number of adherents.

NEWS ITEMS

It is stated that the dean of the cathedral, the Very Rev. Howard C. Robbins, D.D., will return this coming week from Santa Barbara where he has spent the past several weeks visiting a sister who was seriously ill.

Under the auspices of the Church of the Heavenly Rest a series of Lenten addresses is being broadcast at noon on Tuesdays of the season from station WMCA. The speakers in order beginning with February 26th are: Dr. Darlington, Canon Prichard, Dr. Bell, the Rev. Gilbert Darlington, and the Rev. W. B. Spofford.

The well-known bookstore of Edwin S. Gorham, Inc., now at 11 West 45th street, will be moved sometime in May to No. 18 on the same street.

The Rev. Dr. Delany will give a day's retreat on Saturday, March 2d, for women students and teachers of Columbia University, and for other women who cannot attend during the week.

A reminder of Dr. McComas' day of retreat on Saturday, March 9th, at St. Paul's Chapel. This is for men and women, and begins with the Eucharist at 8, with meditations at 10, 1:45, and 3.

The vestry of St. Thomas' Church has voted to take out group life insurance on employees both at the church and at the chapel. There are 106 such, including choristers. The insurance starts with a benefit of \$500. HARRISON ROCKWELL.

Sixteen Dioceses Send Representatives to Church Mission of Help Institute at Boston

Dean Sperry is Noonday Speaker at Cathedral—Observe Berkeley Anniversary

The Living Church News Bureau
Boston, February 23, 1929

THE FIRST BOSTON AND NINTH ANNUAL Institute of the Church Mission of Help, held last Tuesday, Wednesday, and Thursday, drew an attendance from every one of the seventeen dioceses, with the exception of Tennessee, in which the mission is organized. Our Church Home Society, whose scope has been enlarged to care for the type of work being done by the Church Mission of Help, acted as host, and Trinity parish coöperated by placing St. Andrew's Hall at the disposal of the institute for the majority of the sessions.

Bishop Slattery in giving the address of welcome at the luncheon on Tuesday emphasized the obligation of not being content with keeping good people good, but of looking after those who have gone astray, "for the most eloquent story in the whole Gospel is that of the woman whom Christ did not allow to be stoned but whom he rather brought back to safety and to sainthood." Mrs. John M. Glenn, of New York City, president of the national council of Church Mission of Help, speaking at the same luncheon, mentioned the necessarily slow growth of the society, since the task of recruiting and training consecrated women workers requires time.

The Tuesday afternoon addresses were given by Miss Barbara Whitmore of the diocese of New York, and Miss Ethel Morrey, executive secretary of the Protestant Big Sisters of New York. The discussion following was under the leadership of Miss Frances M. Cashel, supervisor of Case Work, Charity Organization Society of Hartford, Conn. The topic of the afternoon was The Mind of the Girl.

Dean Washburn of the Episcopal Theological School presented A Portrait of Service in his evening address.

Spiritual Diagnosis was the topic of the morning session on the second day of the institute, and it was presented by the Rev. Malcolm Taylor, executive secretary of the province of New England, the Rev. William V. Hoffman, Jr., S.S.J.E., and the Rev. Henry K. Sherrill. Miss Henrietta F. Thacher, chief of social service of the Connecticut Society for Mental Hygiene, conducted the discussion period.

The guest of honor at Wednesday's luncheon was Mrs. Charles T. Wolfe, general secretary of the Boston Y.W.C.A.; and the speakers on Personal Religion at the evening session were Miss Lucy Wright of the department of social ethics of Harvard University, and the Rev. Julian D. Hamlin, rector of St. John's Church, Newport, R. I.

The Church in Action was the subject of addresses by the Rev. Ralph H. Hayden, rector of St. Thomas' Church, Camden, Me., and the Rev. Harold Holt, assistant executive secretary of the National Council's Department of Christian Social Service.

Miss Eva D. Corey, president of the Woman's Auxiliary of the diocese, was the guest of honor at the luncheon on this closing day. At the afternoon session, Charles R. Nutter representing the Church Home Society, and Mrs. W. Stuart Symington, Jr., of the Church Mission of Help

in the diocese of Maryland, spoke on Lay Participation. Miss Katherine P. Hewins, executive director of the Church Home Society, Boston, led the discussion. A summing up of the institute was given by Dr. Jeffrey R. Brackett, chairman of the diocesan department of social service.

Each day's program began with a service of Holy Communion; and the institute closed with intercessions in Trinity Church by the Rev. Frederick W. Fitts of St. John's Church, Roxbury. The institute attracted besides official delegates, Church members and others interested in any way in social work who came for information and for helpful stimulus.

DEAN SPERRY AT ST. PAUL'S CATHEDRAL

Dean Sperry of the Harvard Theological School began the first of his three noonday addresses in St. Paul's Cathedral last Monday by taking as his theme the fact that man's failure to care for the greatest thing in the world, religion, is due to his own blindness. Said Dean Sperry:

"I think it was Thomas Huxley who once said that there are only two things in the world worth caring for permanently, religion and politics. Both these major things have to do with our relation to our world. Politics is the definition of our relation to other men; religion is the name we give to our relation to God. One of the strangest facts of life is this, that it seems to be hard to get man to care for these two things which are, more than all other things, worth caring for."

After quoting Lord Bryce's conclusion that, while the idea of the institution of democracy is still valid, the failure of

Church Furniture

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the democratic experiments of the last hundred and fifty years has been due to the indifference of the average citizen to measure up to the duties which the idea exacted of him, Dean Sperry drew the analogy that our failure to care for the greatest thing in the world is due to our own blindness and deafness.

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OBSERVE BERKELEY ANNIVERSARY

The two hundredth anniversary of the landing in America of George Berkeley, later the Bishop of Cloyne, Ireland, was observed in St. Paul's Cathedral last Sunday evening when the Rev. Stanley Carnaghan Hughes, rector of Trinity Church, Newport, R. I., spoke about the life and character of this man famous as a scholar and a friend of Swift and Addison. That Mr. Hughes should give the address was most appropriate for it was in Newport that Bishop Berkeley preached during his two years' residence in this country. The speaker said that Bishop Berkeley refused an English mitre offered by Queen Caroline in order to carry out his educational vision of founding a college in Bermuda for the training of clergymen "to convert American savages." Because the plan failed, Bishop Berkeley is not to be called a failure since he gave up his own preferment and much wealth to contribute to the ultimate good of mankind. Bishop Berkeley was beloved in his native Ireland by the priests of the Roman Catholic Church for his humanity, earnestness, and sincerity, and these same characteristics made their impress upon the religious life of New England.

TRINITY PARISH, STOUGHTON, HAS ANNIVERSARY

A well planned series of events marked the thirtieth anniversary of Trinity parish, Stoughton, recently in connection with its consecration after it had been cleared of a debt of \$8,000 through earnest effort during the past four and a half years. The Rev. Thomas F. Marshall is the rector of this parish.

Archdeacon Dennen preached February 10th on The Meaning of a Parish; the next evening the parish joyfully gathered for supper and a social meeting when the mortgage was burned and a presentation made as a token of appreciation and affection to Mrs. Marshall. Among the speakers were Calvin Barrett who as a lay reader had inaugurated services years ago by coming Sunday after Sunday from Brockton, and Alexander Wood, one of the first trustees. On February 12th, Bishop Slatery consecrated the building and on Ash Wednesday the people of the community and the neighboring clergy attended. The recognition of the happy occasion ended on February 14th when the Rev. J. G. Carey, rector of the Church of Our Saviour, Roslindale, who was the lay reader in Stoughton fifteen years ago, preached the sermon.

MEETING OF CHURCH SERVICE LEAGUE

The Rev. Stephen Webster gave an interesting talk on Liberia at the monthly diocesan meeting of the Church Service League on the third Wednesday in Febru-

DEAN SCARLETT DECLINES ELECTION

PHILADELPHIA—It has just been announced that the Very Rev. William Scarlett, LL.D., dean of Christ Church Cathedral, St. Louis, Mo., has declined his election to be Bishop Coadjutor of Pennsylvania.

Dean Scarlett was elected on the first ballot Tuesday, January 22d, in Holy Trinity Church, Rittenhouse square, and it was believed that he would accept.

ary. This meeting was held in the crypt of St. Paul's Cathedral and about 200 women from sixty-eight parishes attended. The Rev. William M. Bradner, executive secretary of the department of religious education, who has newly taken over the educational work with adults, made a short address, emphasizing the aims of religious education as three in number: an effort to grow in knowledge about God; to grow in nearness to God; and to grow in capacity to work with God.

It was with regret that the announcement was received of Miss Frances C. Sturgis' resignation as treasurer of the Woman's Auxiliary. The new treasurer is Miss Mary H. Ellis of the Church of the Good Shepherd, Watertown.

ETHEL M. ROBERTS.

BISHOP WINCHESTER RESUMES PART OF DUTIES

LITTLE ROCK, ARK.—The health of the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, has greatly improved within the past few weeks. On February 7th the Bishop invited the executive council of the diocese to meet at his home, and he took an active part in the sessions.

"People have asked me," writes Dr. Raven, "why I went into the Church and why I remain in it." This spiritual autobiography gives his answer.

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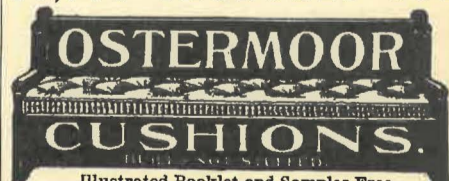
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Clergy's Round Table Takes Steps to Investigate Crime Situation in Chicago

Dr. Wilson Speaks at Lenten Service—All Angels' Church Dedicates Memorials

The Living Church News Bureau
Chicago, February 23, 1929

APPOINTMENT OF A COMMITTEE TO INVESTIGATE the crime situation in Chicago and to recommend a stand on such was voted by the Clergy's Round Table, meeting Monday at St. James' Cathedral. The action followed a lively discussion of the recent outbreak in gang warfare in the city.

The Rev. Alfred Newbery, rector of the Church of the Atonement, was named chairman of the committee. The action followed a declaration by the Rev. Irwin St. John Tucker to the effect that much of the blame for present conditions rests with the criminal lawyers and judges of the city. Following the meeting, Fr. Newbery said he expected his committee to look into this charge particularly.

Dean Duncan H. Browne of the cathedral declared the situation in Chicago is not purely a local one, but one which is involved in an intricate net work spread throughout the country. He advocated a national investigation and crusade.

The Rev. H. L. Cawthorne, rector of St. Luke's, Chicago, was the regular speaker before the Round Table. He predicted far-reaching discoveries and developments in medical science in the prolongation of human life.

DR. WILSON SPEAKS AT LENTEN SERVICE

Evil is a temporary phenomenon and will eventually be destroyed, the Rev. Dr. Frank E. Wilson, Bishop-elect of Eau Claire, declared in one of his addresses at the Garrick Theater Lenten noonday services of the Church Club.

"While God is almighty in the world, He cannot play tricks with Himself," said Dr. Wilson. "He cannot give men the power of choice to do right and at the same time make it impossible for them to do wrong. He wants His people to be righteous but there is no such thing as righteousness without the possibility of unrighteousness.

"Christ said let the wheat and the tares grow together until the harvest. By that He does not say that evil doesn't matter. He tells us that Christian character is forged out of the struggle between right and wrong. It was no expurgated world in which Christ lived His sinless life. He asks us to face the world as we find it, with all its mixture of good and bad."

In his opening address, Dr. Wilson pleaded for an "alert Christianity," saying there is nothing so invigorating as an active faith. He added that one of the best signs of the times is the "popular interest in the Christian religion. Christianity is an exceedingly live issue. It is often rather badly manhandled but out of all this overhauling we may expect valuable results."

In another of his addresses, Bishop-elect Wilson said "the Kingdom of God is an opportunity, not a sinecure."

The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, is this week's speaker. Capt. B. Frank Mounford and Capt. Tom Greenwood of the Church Army come to the Garrick Theater services the week of March 4th to 9th.

Celebrants at the noontide Eucharist conducted daily by the Catholic Club of Chicago at 137 South LaSalle street for the coming week are: February 25th, the Rev. F. R. Nitchie; February 26th, the Rev. A. E. Johnstone; February 27th, the Rev. Alfred Newbery; February 28th, the Rev. H. R. Neely; March 1st, the Rev. Dr. H. P. Almon Abbott; March 2d, the Rev. H. R. Brinker.

ALL ANGELS' CHURCH DEDICATES MEMORIALS

Several memorials were dedicated by Bishop Griswold at All Angels' Church for the deaf, Chicago, Friday night. Probably the most interesting of these was a reproduction of Frederick Bartlett's painting, The Vision of Angels, which has been installed in the chancel as a memorial to the late Mrs. William Gold Hibbard.

Mrs. Hibbard was greatly interested in the deaf mutes and secured the present church at 6122 Indiana avenue for them. The reredos, which also was dedicated, is a memorial to Mrs. Hibbard.

The chancel of the church was completely redecorated in connection with the memorials. Appropriate wainscoting was installed by members of the church, a new rood beam and cross. Frederick B. Wirt, a member of the church and a professional architect, and the priest-in-charge, the Rev. George F. Flick, were largely responsible for the improvements.

Mrs. Robert B. Gregory, daughter of the late Mrs. Hibbard, was among those present. Mrs. Hibbard was buried from this little church.

OAK PARK PARISH GETS CARVING

A beautiful carving of the Madonna and Child recently has been given to Grace Church, Oak Park, as a thank offering by Mrs. W. B. Gervais. It has been installed in the west transept of the church as the first unit of a children's corner. The carving stands seven feet in height and three feet wide. A prayer desk, table to be provided with children's books and pictures, and benches will be added to the corner that children and young people may visit it for rest and devotion. Children of the parish will keep fresh flowers at the base of the carving, according to the Rev. F. R. Godolphin, rector.

BISHOP ANDERSON REACHES FLORIDA

A letter from Bishop Anderson to Bishop Griswold tells of the Diocesan's arrival in Florida last week after a strenuous trip from Chicago. For three

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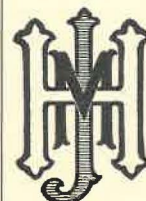
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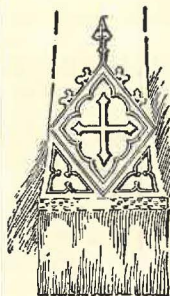
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days after his arrival, Bishop Anderson was forced to remain in bed. On Ash Wednesday, however, he was up and again on Thursday. The Bishop tells of enjoying the warm climate of the South and is doing a good deal of motoring. He was at Jacksonville at first and later at St. Augustine.

PLANS FOR THE ANDERSON CHAPEL

The plans for the Anderson Chapel at the Western Theological Seminary are going forward. The enlarged committee, of which Bishop Griswold is chairman, met at diocesan headquarters on Thursday and outlined plans for the campaign for \$100,000 to erect the chapel. The appeal will be carried on through parishes, with the clergy assisted by heads of such organizations as the Church school, Woman's Auxiliary, Brotherhood of St. Andrew, Young People's Fellowship, etc.

Members of the enlarged committee include: Bishop Griswold, Dean Frederick C. Grant, Dr. George Craig Stewart, Dean J. H. Edwards, Dean T. DeWitt Tanner, Dean J. H. Pickells; Mrs. Charles S. Williamson, president of the Woman's Auxiliary; Courtenay Barber, Angus S. Hibbard, Miss Vera L. Noyes, representing Church schools; and David B. Evans, president of the diocesan Young People's association.

NEWS NOTES

The Very Rev. Howard C. Robbins, D.D., former dean of the Cathedral of St. John the Divine, New York, will preach at St. James' Cathedral next Sunday morning, March 3d, at 11:00 o'clock.

The Very Rev. Robert Chalmers, dean of St. Matthew's Cathedral, Dallas, comes to the city Friday night, March 1st, to speak before Church school workers at St. Luke's Church, Evanston. The address has been arranged by St. Luke's School but directors and teachers of the diocese have been invited.

The Rev. Irvine Goddard, rector of Emmanuel Church, La Grange, is delivering a series of addresses at St. Luke's Church, Racine, each Wednesday night during Lent on the theme: Some Modern Aspects of Faith.

The Rev. Dr. Arthur Rogers, rector of St. Mark's Church, Evanston, preached at St. Andrew's Church, Ann Arbor, Mich., on Sunday, February 24th, the Rev. Henry Lewis, rector, and addressed the young people of the university. Monday, February 25th, he was to conduct a quiet day for the Woman's Auxiliary of the diocese of Milwaukee at All Saints' Cathedral, Milwaukee.

Bishop Stires Appeals for More Help From Laymen in Church Work of Diocese

Bishop Larned Meets Children of Diocese—Miscellaneous News Notes

The Living Church News Bureau
Brooklyn, February 22, 1929

IT IS ALWAYS AN INSPIRING SIGHT TO SEE several hundred men receiving Holy Communion together. This has been witnessed for several years in succession at the annual Washington's Birthday service of the Brotherhood of St. Andrew in this diocese. This morning at St. Ann's, Brooklyn, the attendance was 450, representing seventy-three parishes; and almost all present received the Sacrament. Bishop Stires was celebrant and was assisted by Bishop Larned, by the Rev. S. M. Dorrance, rector of the parish, and by the Rev. A. R. Cummings, chaplain to the Brotherhood. Afterward 500 sat down to breakfast in the Hotel St. George. Beginning at 10 o'clock, there were speeches by William F. Leggo, diocesan president of the Brotherhood; by the Rev. Mr. Dorrance of St. Ann's; by Bishop Larned; by the Rev. Dr. Rogers on behalf of the committee on Evangelism; by Frank Gulden of Garden City, and by Bishop Stires.

The Bishop appealed for more help from the laymen in the work of the Church, and was quite specific in outlining tasks for laymen who would volunteer to work. When a resolution was offered at the close of the Bishop's address binding those present to loyal service under the leadership of the Bishop, Mr. Leggo urged that no one vote for the resolution except such as meant their vote to be an actual enlistment for service. The resolution was adopted by a fine majority.

St. John's Church, Fort Hamilton (Brooklyn), has been allowed to resume its status as a parish, after having been for some twenty years classed as a mission. Considerable history lies back of this simple announcement. St. John's is the third oldest parish in Kings County. St.

Ann's, as is well known, established in 1784 "near Brookland Ferry," is the mother church of Brooklyn. The second is St. John's, now located on St. John's place near Seventh avenue, begun in 1827 between the ferry and the present site of "Borough Hall." The third parish in the territory of the present Borough of Brooklyn was St. John's, Fort Hamilton, at the "Narrows." This parish was begun in 1834, and its church is just outside the main gate of the military reservation. It has always had a close connection with the personnel of the Fort. "Stonewall" Jackson is believed to have been baptized in this church when he was an officer of the garrison. Robert E. Lee, when a major in the United States Army and stationed at Fort Hamilton, was a vestryman of this parish. A maple tree in the churchyard bears a tablet placed by the Daughters of the Confederacy to testify to the fact that the tree was planted by Lee. There are other interesting histories and traditions.

In later years the parish dwindled, and at length was obliged to ask for an annual grant from the archdeaconry to keep alive. The grant was made, but the parish was required to surrender temporarily its rights as a parish and to assume the status of a mission. Now, after twenty-odd years of that condition, the parish has revived and gained strength. Feeling able to walk without further help, they have surrendered the grant of the archdeaconry, and received back the prerogatives so long laid aside. The first act of the newly empowered vestry was to elect to the rectorship the Rev. Gerald D. Viets, under whose leadership for the past few years as priest-in-charge the long-hoped-for rejuvenation of the parish has been brought about.

On Wednesday evening, the 20th, the new Church of the Epiphany, Avenue R, Brooklyn, was first used. Bishop Stires preached and at the close of the service offered dedicatory prayers. The church was crowded, and many people were standing. Besides the rector, the Rev. Lauriston

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Castleman, there were a number of clergy in the chancel. This congregation was begun when the Rev. George Groves was general missionary of Brooklyn, and the section lying between Flatbush and Coney Island was beginning to develop. It was first called Holy Innocents' Mission, and the place of worship for several years was the parlor of the layreader-in-charge, John Thomas. In 1911 the first church was built, and the name changed to Epiphany. Subsequently, under the Rev. Henry E. Payne, first priest-in-charge, the congregation grew, more land was acquired, a rectory built, and the church enlarged. The present rector came barely three years ago, and a fine opportunity in a fast growing neighborhood was recognized and seized. The large new church now completed is the result of a strong and consistent advance movement. The congregation that filled the new building at the first service gives justification to the wisdom of the venture. The Bishop complimented rector and people upon the faith which had moved them to so great an undertaking, and urged them to cultivate the courage which would enable them to make their beautiful new church an influence and real benefit in its community.

BISHOP LARNED MEETS CHILDREN OF DIOCESE

Bishop Larned, last Sunday afternoon at the Church of the Holy Trinity, Brooklyn, met several hundred of the children of the diocese at the annual combined Church school service under the auspices of the diocesan board of religious education. The Rev. Charles H. Ricker, rector of Christ Church, Manhasset, chairman of the board, presided, and introduced the children to the new Suffragan Bishop, who made the principal address.

MISCELLANEOUS

The Barbados Society of New York recently presented to St. John's Hospital the sum of \$8,000 to endow a bed, receiving the privilege of nominating a patient for free care. On Sunday last, a large proportion of the members of the society assembled in St. John's Chapel, adjacent to the hospital, to dedicate their gift as a memorial to the young men of Barbados who gave their lives in the war. The Rev. Percy Olton, of St. James', Newark, a member of the society, officiated.

The first of the combined services of the parishes on "the Hill" in Brooklyn was held on the first Tuesday in Lent at the Church of the Messiah. The attendance was fine, the large church being well filled. Bishop Stires delivered a strong sermon, auspiciously inaugurating this season's "Hill zone united services."

CHAS. HENRY WEBB.

LARGE UTILITY COMPANY EMPLOYS CHAPLAIN

LOS ANGELES—A unique step has been taken by the Southern California Edison Company of Los Angeles in expanding its welfare work, of which a priest of the Church, the Rev. Walter G. Blossom, has been its head, into a definite chaplaincy, which implies definite religious work, and Mr. Blossom becomes the first chaplain. The Edison Company is a very large employer of labor, and this new step is its recognition of the fact, gained not only from theory but from experience, that social service work without religion is not enough. It is gratifying to know that a priest of the Church will have the opportunity of developing this important position.

WASHINGTON NOTES

The Living Church News Bureau
Washington February 23, 1929

IN ACCORDANCE WITH AN ANNUAL CUSTOM of many years, Sunday, February 24th, being the Sunday nearest Washington's Birthday, will be observed as Washington Cathedral Sunday. Addresses on the cathedral will be given, literature distributed, and offerings taken in many different parts of the country, for the furtherance of George Washington's plan for a "great church for national purposes" in the nation's capital.

INAUGURATE HOME STUDY COURSE ON SCRIPTURES

Forty years ago the Society for Home Study of Holy Scripture and Church History was founded by Miss Sarah F. Smiley, a devoted Churchwoman of the diocese. The society now with its proximity to the cathedral and the cathedral library is able to function much more effectively than ever before. The Rt. Rev. Philip M. Rhineland, D.D., is president of the board of trustees, and the Rev. Canon Fletcher is librarian and secretary. Bishop Rhineland has issued the following announcement for this year:

"In answer to a good many inquiries which have been received, the society takes pleasure in announcing that a course for home study, by correspondence, has been arranged for this year (1929). The subject is: Studies in the Gospel of St. John, and the work will be carried on under the direction of the Rev. William S. Bishop, D.D., of the diocese of Washington.

"The plan is for a course of some thirty or thirty-five lessons, covering the entire Gospel of St. John. A series of papers will be issued, containing subject matter for the detailed study, together with questions on the same. An examination—leading, if successfully sustained, to a certificate—will be held at the close of the course. As planned, the method will be a direct study of the Gospel itself, rather than of books about the Gospel. The spirit in which the work will be carried on, it is hoped, will be practical and devotional, rather than merely that of intellectual research. The characteristic quality of the Fourth Gospel, it is felt, lends itself peculiarly to such an aim."

ELECTED TO CATHEDRAL CHAPTER

At the recent annual meeting of the chapter of Washington Cathedral, Alexander Smith Cochran, of New York, was elected a member of the chapter to fill the vacancy created by the death of the late Hon. Henry White.

MISCELLANEOUS

On Washington's Birthday a corporate Communion for men and boys was celebrated under the auspices of the Brotherhood of St. Andrew. About one hundred and fifty men were present. The service was followed by a breakfast, at which the Bishop made an address. It is planned to make this service an annual event.

On Saturday, February 23d, a committee from the Congressional Club, headed by Mrs. Peter Goelet Gerry, wife of the senator from Rhode Island, placed a stone in the fabric of the cathedral. The Congressional Club is composed of the wives of members of both houses of Congress.

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A NEW DIOCESAN PAPER

EAU CLAIRE, WIS.—*Diocesan Beginnings*, the paper for the new diocese of Eau Claire, has recently made its appearance. Its editor is the Rev. F. P. Keicher of Hudson, who has been editing the *Tri-City Church Messenger*, the parish paper for the three churches of which he is in charge. *The Messenger* he is combining with *Diocesan Beginnings*, so that the new diocese may have a paper until the annual council, which meets on June 5th, grants permission for such a publication and will help to finance it.

Diocesan Beginnings has four pages, filled with interesting notes about the various parishes in the diocese. The subscription price will be 50 cents a year in advance.

PLAN FOR NEW CATHEDRAL IN PHILADELPHIA

PHILADELPHIA—The preliminary plans for a great new cathedral and correlated group of buildings for the Church in Pennsylvania, to be located on 125 acres of ground near Roxborough, were started recently. The architectural firm of Frank R. Watson, Edkins, and Thompson of Philadelphia has been selected by the cathedral chapter to prepare preliminary studies of the site, and the location of all buildings to be included in the vast project.

The Pennsylvania diocese is the second largest diocese in the United States. Guided and inspired by the Rt. Rev. Thomas J. Garland, D.D., Bishop, the diocese has for some time planned the cathedral and the numerous buildings which, when eventually completed, will dominate the surrounding country for miles. The site chosen for the group is bounded by Ridge avenue, Hagy Mill road, and the new Chestnut Hill-Bryn Mawr boulevard, and contains some of the highest ground in Philadelphia County. Since the diocese consists of the counties of Philadelphia, Delaware, Montgomery, and Bucks, this piece of land is approximately the center of the population of the metropolitan district.

The great cathedral which must welcome thousands to its service will be the towering heart of this magnificent group. With the Lady Chapel, carillon tower, chapter house, and cloisters, it will form the magnet around which will cluster the buildings to house all activities of the entire diocese.

In fact this project becomes a small city in itself when seen in the whole. There will be the Bishop's residence and that of the Bishop Coadjutor; the residences for deans and canons, the choir school, synod hall, ecclesiastical art museum, and library schools, children's house, homes for the aged, and a village of twelve cottages for the necessary help around the cathedral group, power house, etc. The site is ample to accommodate in the future, as the occasion may arise, other diocesan institutions.

The Lady Chapel will seat approximately 200, and is intended to be one of the most beautiful chapels of its kind in the world. The synod hall will be large enough for diocesan conventions, necessary diocesan offices, and administration offices generally.

The ecclesiastical art museum and library will be arranged to accommodate the cathedral library collections of art, painting, sculpture, metal work, embroidery, etc. The cathedral possesses, through the generosity of William Ellis Scull, a noteworthy collection of twenty-eight

pieces of ecclesiastical art, some of them dating back 600 years.

An interesting feature of the intended cathedral plan is the arrangement of the canon's apartments which are to be placed around a court or "quad" in the fashion of Westminster. The choir school will have boarding accommodations for boys.

PRESIDING BISHOP TO VISIT MID-WEST SYNOD

MISHAWAKA, IND.—Bishop Murray, the Presiding Bishop, has accepted the invitation of Bishop Gray, president of the province of the Mid-West, to be the speaker at the mass meeting held in connection with the synod which will meet in Indianapolis, October 16th and 17th. The various departments and the president and council will meet on the preceding day, Tuesday, October 15th. The synod will convene on Wednesday morning, October 16th, the mass meeting at which the Presiding Bishop will speak being set for that evening. Adjournment is planned for Thursday noon.

BISHOP MURRAY TELLS OF TRIP TO HAITI

BALTIMORE—The Maryland diocesan branch of the Woman's Auxiliary had the privilege of listening to Bishop Murray give a brief sketch of his trip to Haiti, Wednesday afternoon, February 20th, in the Diocesan House, Baltimore.

The Bishop outlined the present government of the Black Republic and then told what our Church had done and what was yet to be done. The Bishop said that Bishop Carson had three big problems in his advance work program—a seminary for the native priests, a girls' school, and a Bishop's residence.

Bishop Murray insists that "the last

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SELDEN PEABODY DELANY, D.D., EDITOR

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shall be first" and already has secured a goodly sum toward its erection.

The cathedral at Port au Prince means a great deal, not only to the natives, but to the visitors and tourists. The one idea which should be conveyed to the natives is the permanency of our Church there and that is the greatest thing which the cathedral will accomplish and then, when the Bishop's residence is erected, it will also mean to them that their Bishop is just as permanent as their cathedral and they will feel that the Church is their own.

**MEMORIAL RECTORY
DEDICATED AT SCRANTON, PA.**

SCRANTON, PA.—The new rectory of St. John's Church, Scranton, of which the Rev. Oliver Kingman is rector, was dedicated on Monday night, February 11th. It is a memorial to Mrs. Mary Whittaker Kolman of Bethlehem, who left money to



NEW RECTORY, ST. JOHN'S, SCRANTON, PA.

the diocese for that purpose. Her name is engraved on a bronze tablet on the front door.

The rectory adjoins the new church, and cost in the neighborhood of \$9,000. It contains six rooms and all the modern conveniences. It is of stucco construction and conforms with the church adjoining, which is of California mission type. It has been completely furnished, and is not only a great addition to the church, but adds beauty to the neighborhood.

The Rev. Mr. Kingman in the ten years that he has served as leader at the local church has accomplished wonderful results. In every branch of Church activities rapid progress has been made.

**BISHOP MORRISON
CELEBRATES ANNIVERSARY**

DAVENPORT, IA.—On Friday, February 22d, in Trinity Cathedral, Davenport, the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, celebrated the thirtieth anniversary of his consecration to the episcopate. The Bishop was the celebrant of the anniversary Eucharist, the Very Rev. Rowland F. Philbrook, dean of the cathedral, acting as deacon, and the Rev. C. Dexter Weedon, chaplain of St. Katharine's School, acting as sub-deacon. Deacons of honor were the Rev. R. J. Campbell of Grace Church, Cedar Rapids, chairman of the standing committee of the diocese, and the Rev. Thomas Horton, of St. John's Church, Clinton, the diocesan registrar.

The music of the Eucharist was sung by the choir of St. Katharine's School. Diocesan clergy occupied places in the sanctuary and choir, while the nave was filled with

those who came to give thanks for the long episcopate of the Diocesan, and to pray for him many more years of active administration. In deference to the wish of the Bishop, no luncheon or dinner marked the occasion, and no sermon was preached. Bishop Morrison was flooded with congratulatory messages, not only from his own priests and people, but from Protestant and Roman Catholic friends.

**ADVENT OFFERING PRESENTED
TO ST. LUKE'S, RENTON, WASH.**

RENTON, WASH.—By a very happy thought of Bishop Huston the presentation of the Advent offering of the Church schools of the diocese of Olympia was made at the altar of the actual church for which the offering was made, namely the new St. Luke's Church, Renton, twelve miles south of Seattle. At the same service many loving memorials and gifts were

dedicated. They included an oak altar given by the women of the mission out of affection for their priest, the Rev. John E. Pritchard, an altar window in stained glass in memory of the late Mrs. Sarah McKenzie, seven other memorial windows and a processional cross given by children of the Church school.

A newly organized junior choir led the singing, and representatives of the Church schools of the diocese personally made their advent offerings, which totalled \$1,047, the Bishop's banner for the highest per capita offering going to the newest mission in the diocese, St. James', Belle View, with the high average of \$1.37. One young delegated scholar traveled from Aberdeen, 125 miles away.

St. Luke's, Renton, is the ninth church built by the 73-year old Rev. John E. Pritchard, and his friends all hope that the \$1,000 still needed to secure a grant from the Church Building Fund shortly will be forthcoming.

**EAU CLAIRE ELECTION
CONFIRMED**

EAU CLAIRE, WIS.—News is received that a majority of the bishops have given their consent to the consecration of Dr. Wilson as Bishop of Eau Claire, the consents of more than two-thirds of the standing committees having previously been received. The date for Dr. Wilson's consecration is set as May 1st, in Eau Claire, with Bishop Murray as consecrator. Other arrangements have not yet been made.

The committee on canons in the new diocese wishes to thank the several dioceses for copies of their constitution and canons, which it received at its request.

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J. TOWNSEND RUSSELL, PRIEST

WASHINGTON—The Rev. J. Townsend Russell, D.D., a canon of Washington Cathedral, died at his home adjoining the cathedral close on February 18th. The funeral was held in Washington Cathedral on Wednesday, February 20th, and was conducted by the Bishop and the Dean of Washington. Canon Russell is survived by his widow, and a son and daughter-in-law.

Canon Russell was ordained deacon in 1893 and priest the following year by Bishop Leonard, and was at one time rector of St. Thomas' Church, Brooklyn Heights, N. Y.

SISTER ELSA MARGARET

BOSTON—Sister Elsa Margaret of the Order of the Sisters of St. Margaret, died on February 16th at St. Margaret's Convent, 17 Louisburg square, Boston.

JOHN TORREY BURNETT

SOUTHBORO, MASS.—John Torrey Burnett, aged 61 years, son of the founder of St. Mark's School, Southboro, died suddenly on February 17th. He received his educational training in St. Mark's School and in Harvard University from which he was graduated in 1890. He has been prominent in the business life of both Southboro and Boston, serving at one time as assistant postmaster of the latter. Among other business interests was that of being president of the Joseph Burnett Company, a business founded by his father. Mr. Burnett was treasurer of the board of trustees of St. Mark's School, and, as a hobby, made a study of farming, conducting many experiments on his Southboro estate.

The funeral services were held on February 19th in St. Mark's Church, Southboro, by the Rev. William Greenough Thayer, D.D., rector of the parish and headmaster of St. Mark's School, assisted by the Rev. Robert F. Cheney, vicar. Mr. Burnett is survived by his widow, formerly Phyllis Abbott of New York, and by a son, Joseph, and a daughter, Frances. Two brothers and five sisters likewise survive him: Robert M. Burnett of Southboro; and the Rev. Waldo Burnett of England; Mrs. George Peabody Gardner, Mrs. Charles A. Kidder, both of Boston; Mrs. Charles F. Choate of Southboro; and Ruth Burnett, the Rev. Mother Superior of the Sacred Heart Convent at Noroton, Conn.

HOPE LORRAINE FORDHAM

GLENDALE, OHIO—Hope Lorraine Fordham, formerly of Beacon, N. Y., who became a postulant in the Sisterhood of the Transfiguration, Glendale, on November 15th, died from an attack of jaundice, after an illness of two weeks, on Friday morning, February 15th.

While she lived in Beacon, Miss Fordham was a loyal communicant of St. Andrew's Church; a member of the altar guild, Woman's Auxiliary, choir, teacher in the Church school, and helper in the

Girls' Friendly Society; she was also deeply interested in the summer schools of the second province, for some years doing a large part of the executive work of the Princeton and Burlington schools.

The service of requiem was sung in the convent chapel on Saturday morning and clothed in the habit of a postulant of the order the body was buried in the Sisters' plot in Spring Grove Cemetery, Cincinnati.

MRS. GRANVILLE H. SHERWOOD

WASHINGTON—Mrs. Granville Hudson Sherwood, widow of the late Bishop Sherwood of Springfield, died on Thursday, February 14th, about noon at her home in Washington, D. C., after a short but acute attack of heart disease.

Mrs. Sherwood was Miss Lucy Kinney of Staunton, Va. She became the bride of Dr. Sherwood shortly before his ordination and was the companion of his entire life in the ministry. One son was born to this happy marriage, Granville H. Sherwood, a student of St. Paul's School, Concord, a graduate of the University of Michigan, and now one of the faculty of a large military school at Lebanon, Tenn.

Since the sudden death of the Bishop in November, 1923, Mrs. Sherwood has lived quietly in Washington, the home of her surviving sister, Miss Maude Kinney, and other relatives. She was a woman of rare distinction of mien and manner, and commanded the regard and love of all who knew her. She was a parishioner of St. Thomas' Church, but for the past year had lived next door to St. James' Church, and had entered into very friendly relations with that parish and its rector.

Funeral services were held at St. James' at 10:00 A.M. on Saturday, February 16th. The burial office was read by the Rev. John Mitchel Page, one of her late husband's clergy, now serving at Washington Cathedral. The requiem which followed was celebrated by the rector of St. James', the Rev. G. W. Atkinson, D.D., who also pronounced the absolution of the body.

The Rev. Dr. Smith of St. Thomas' was hindered from coming by serious illness in his family.

The body was taken for interment to Rock Island, Ill., where Mrs. Sherwood will be buried beside her husband in the city where they had spent their younger life together. There the committal was made by the present Bishop of Springfield, the Rt. Rev. Dr. White, assisted by the rector of Trinity Church, the Rev. Howard Lepper.

MELVILLE E. STONE

WASHINGTON—The recent death of Melville E. Stone, for twenty-six years business manager of the Associated Press, called forth expressions of appreciation of Mr. Stone's outstanding qualities and achievements from men in all walks of life throughout the nation.

The funeral was held in New York on February 19th. Burial had been planned in Woodstock, Vt. The Bishop of Washington and the cathedral chapter, however, in view of Mr. Stone's outstanding position and services, offered the family the privilege of sepulture in Washington Cathedral. The offer was accepted and Mr. Stone's body will rest in the cathedral, where are interred the mortal remains of President Woodrow Wilson, Admiral George Dewey, Hon. Henry White, and other men distinguished in the life of the nation.

FLETCHER WHEELER

MADISON, WIS.—Fletcher Wheeler, organist and choir director of Grace Church, Madison, for more than twenty years, died suddenly Thursday afternoon, February 14th. Mr. Wheeler had been failing in health for some time previous to his

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death, but had remained at his post, and just the evening before had played for the evening service for Ash Wednesday, and immediately after conducted a rehearsal for the following Sunday.

Before coming to make his home in Madison, he was director of music and the choirmaster at St. James' Church, Chicago, and choirmaster of the Chicago Diocesan Choir Association, which was composed of some 900 voices. Earlier he had been organist and choirmaster at St. John's Church, St. Paul, Minn. Coming to Madison, he organized and directed the Wheeler Conservatory of Music and Allied Arts, and this was built up from small beginnings to a large faculty and a student list of nearly 2,000 pupils.

While preparing for his career, he studied organ with Alexander Guilmant, Church of the Trinity, Paris, graduated from the Conservatoire of Paris, majoring in voice under Enrico Della Sadie, and then studied choirmastership under the supervision of Dr. Edward Hopkins, Church of the Templars, London.

Funeral services were held from Grace Church, Madison, on Sunday afternoon, February 17th, and interment was in his old home, Mount Pleasant, Ia.

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NEWS IN BRIEF

ARKANSAS—The cornerstone of the parish house of Christ Church, Little Rock, was laid recently. The rector, the Rev. Dr. W. P. Witsell, had arranged an inspiring program.—The Young People's Service League recently held its annual convention in Christ Church, Little Rock. One new chapter with thirty-five members was admitted to membership from St. Paul's, Newport.

CALIFORNIA—Evangelism will be the general subject of the Clerical Seminary of the diocese, which meets on the third Tuesday of each month in the Church Divinity School. The first speaker on the subject on February 18th was the Rev. Dr. W. H. Cambridge of San Mateo. On March 18th the speaker will be the Rev. Lloyd Thomas of Oakland; on April 15th, the Bishop of the diocese; on May 20th, the Rev. C. P. Otis, S.S.J.E., of San Francisco; and on June 17th, Bishop Sanford of San Joaquin.

CENTRAL NEW YORK—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, is to be the speaker at a mass meeting of the parishes in Elmira and vicinity on the evening of March 17th. The service will be held in Trinity Church, Elmira, and the choirs of the neighborhood will be in the procession.—The Church Mission of Help will hold its annual day of retreat at St. Margaret's House, Utica, on March 19th. The conductor will be the Rev. Condit U. Eddy of Watertown, who will give three meditations.—Emmanuel Church, Norwich, has received \$500 for the endowment fund of the parish from the estate of the late Mary F. Holley.—Grace Church, Cortland, has received two gifts of \$200 each, which have been added to the permanent endowment funds of the parish.

FOND DU LAC—On Quinquagesima Sunday the rector of Grace Church, Sheboygan, dedicated two windows from the studio of William Glasby, London. One of St. Monica was the gift of F. Schnellen in memory of his wife, Emma, for nearly forty years treasurer of the parish. One of St. Augustine is the gift of Mrs. Eva Hayssen, as a thanksgiving for four grandchildren. Beautiful hanging lanterns of iron and tinted glass, the design of Richard Phillip of Milwaukee, have been presented

by the family of Governor Kohler, and his aunt, Mrs. Riess, to replace the lighting system of the church.

HARRISBURG—The Rev. Dr. B. Talbot Rogers, until recently associate rector of Christ Church, Danville, is now assistant at Trinity Church. Dr. Rogers is now busy on editing a portion of the history of Trinity parish, including the rectorship of Dr. Dix. Any who have letters from Dr. Dix are kindly asked to loan them for this purpose.

MARYLAND—The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, preached an effective mission at St. Paul's Church, Baltimore, the Rev. Dr. Arthur B. Kinsolving, rector, February 10th to the 16th.

MISSOURI—The Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, conducted a mission on the Radiant Life at St. Paul's Church, Minneapolis, the week of January 27th to February 1st. Conferences were held every afternoon on the general subject of Personal Religion. Mr. Bunting used a blackboard in developing his topics in the conferences. Mr. Bunting made a deep impression on the many who heard him. On the last night of the mission practically everyone present signed the card of resolutions which had been prepared by the missioner.

NEWARK—Meeting at St. Paul's Church, Paterson, on February 11th, the Paterson clericus had as its principal speaker the Rev. H. Pitney Van Dusen, assistant professor of the Philosophy of Religion at Union Theological Seminary, whose subject was The Trend of Religious Thinking Among College Students of Today. Another speaker was the Rev. D. Stuart Hamilton, D.D., rector of St. Paul's Church, Paterson.—St. John's Church, Passaic, the Rev. Albert J. M. Wilson, rector, observed the Feast of Lights on Sunday evening, February 10th. The music was in charge of Joseph Wheeler, organist and choir-master.—When Bishop Stearly made his annual visitation to St. Peter's Church, Mountain Lakes, the Rev. Benjamin L. Ramsay, rector, an altar rail in memory of Malcolm Reeves McEwen and a processional cross presented as a thank offering by Mr. and Mrs. Gilbert Higgins were dedicated.—The Rev. Samuel A. Weikert, rector emeritus of St. Mark's Church, Paterson, has returned home from the Gen-

eral Hospital in that city where illness made it necessary for him to remain three months.—The Rev. Canon H. Adye Prichard of the Cathedral of St. John the Divine, New York City, is lecturing at St. Paul's Church, Paterson, the Rev. D. Stuart Hamilton, D.D., rector, on the Friday afternoons during Lent. His subject is The Modern Point of View of Religion.—Ralph P. Ross, a devoted friend of St. Paul's parish, Paterson, has given to the church a copy of the Sistine Madonna. This copy was made especially for Mr. Ross after a recent visit to Dresden.

NEW HAMPSHIRE—The clergy of New Hampshire are meeting as an informal group at stated intervals to discuss certain practical questions of parochial and diocesan interest, previously submitted to the clergy. The group met February 11th at St. Paul's Church, Concord, and discussed means of making the diocesan convention more interesting to the laity, how to improve children's services, suggestions for courses of week-day addresses, and other practical matters.—The Rev. George R. Hazard of Manchester and the Rev. Arthur M. Dunstan of Dover are in Boston hospitals, and will not be able to resume work for weeks to come.

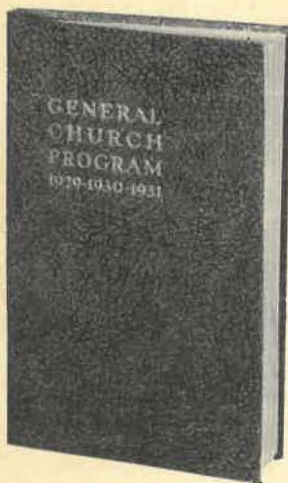
NEW MEXICO—The Rev. Dr. W. J. Loaring-Clark, a missioner of the National Council, is to hold a mission in St. Paul's Church, Las Vegas, from March 17th to the 24th.

TEXAS—On Sunday, February 17th, the McLemore Marine Corps League was present in a body at St. Andrew's Church, Houston, to dedicate a memorial in the church to the marines of Harris County who had "gone West." The memorial consists of a set of silk colors. The Marine Corps flag was placed in the sanctuary on the gospel side and the American flag is to be carried in the processional and recessional.

WESTERN NORTH CAROLINA—On Sunday, February 17th, at Grace Church, Asheville, a memorial service was conducted in memory of the late William Francis Rice, whose entire ministry had been spent within the bounds of the convocation of Asheville. Addresses were made by the Rev. Clarence S. McClellan, Jr., the Rev. Arthur W. Farnum, dean of the convocation, Messrs. W. M. Redwood and P. B. Walters, and Mrs. F. L. Shuford.

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