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No. 21

Frederick Denison Maurice

EDITORIAL

The Observances of
Holy Week

REV. HOWARD B. ST. GEORGE, D.D.

The Owners of the Ass's Colt

REV. H. F. B. MACKAY

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Picturesque Personalities

A Review of SAINTS AND LEADERS in "Cowley"

THIS is a book of biographical sketches covering an unusually wide range of the Church's life, from St. Cyprian, the great bishop of the third century, to Frank Weston, Bishop of Zanzibar, who died only three years ago. We might describe the book as containing two parts and an interlude. The first part treats of Saints Cyprian, Jerome, Ambrose, and Athanasius. The interlude consists of a fascinating essay on "The Religion of Dr. Johnson." The second part is concerned solely with leaders of the Catholic revival in the Church of England—Lowder, Dolling, King, Stanton, Benson, and Weston.

The keynote of the book is to be found in the nature of the men selected for portrayal. They were not all patterns of perfection. Few of them were contemplatives. Many of them were one-sided, and their virtues were obscured by narrowness, or irascibility or eccentricity. But they were all leaders—moral, intellectual, or ecclesiastical—men who in their generation moulded the thought of the Church and influenced its policies. Their title to sanctity rests squarely on this capacity for Christian generalship. We may find the diatribes of Saint Jerome lacking at times in Christian charity; we may feel that Father Stanton paid too scant respect to his ecclesiastical superiors. But Saint Jerome gave the Vulgate to the Church, and Father Stanton probably led more men

and women to Christ by his preaching and his pastoral zeal than any other English priest of his day.

We need to be reminded in this way of the supreme value of Christian leadership. It serves as a wholesome corrective to the more familiar school of hagiography, where the emphasis is placed on self-abnegation and conformity to rule. No doubt the Church does right to canonize men like Aloysius and John Berchmans, but we must also honor the great fighting saints, the leaders of unpopular causes—men who outran discretion because they were dominated by a passion for divine truth, and righteousness and social justice.

It is difficult adequately to praise the charm and freshness of these sketches. The characters of the men treated are vividly set out in a series of light touches; pointed by anecdotes which exactly reveal their fundamental traits. And in this book, as in his former monograph on Saint Francis

of Assisi, the author makes telling references to parallel conditions in contemporary Church life. In these half-humorous allusions he is at his best.

Prebendary Mackay dedicates his book to the retreat movement and hopes that it may be of use for reading in refectory during retreats. If its suitability for this purpose were its only merit, the book would be invaluable. But its appeal is much wider. We recommend it as the best book for general reading which has appeared this year.

PUBLISHER'S NOTE

We are so enthusiastic about **SAINTS AND LEADERS**, of which we have lately imported a large new edition, that we dare not write our own advertisement of it for fear of lapsing into superlatives. We have therefore drawn upon the review by Fr. Hoffman, S.S.J.E., in *Cowley*, for a fair description of the book, and have appended bits of a number of the best reviews, American and foreign, by way of comment.

SAINTS and LEADERS

By the Rev. H. F. B. MACKAY

Sketches of Eleven
Great Catholic Leaders

\$2.40

(Postage about 15 cts.)

Second American
Edition

SOME PRESS OPINIONS

"This is by far the most charming collection of biographical sketches produced for some time."—*The Witness*.

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"Fresh, vivid, altogether delightful, are these portraits by the vicar of All Saints', Margaret Street. . . . Fr. Mackay has an eye for homely and wholesome human qualities, and a sense of humor that delights in kindly thrusts at Churchmanship all stiff and starched and complacent and comfortable."—*Anglican Theological Review*.

"Le Père Mackay possède un remarquable talent de rendre les saints vivants et humains pour ses auditeurs. Ce n'est pas seulement par ses aperçus psychologiques, c'est par toute la mise en scène qu'il réussit à nous faire pénétrer dans le passé, comme si ces événements et ces mouvements nous étaient contemporains."—*Irenikon*.

"Mr. Mackay has two great outstanding qualities . . . he is very modern in mind and, consequently, modern in his happy similes, and he

has a genius for saying the unexpected. No man really interests his hearers if they can always accurately guess what he will say next. It would be a very hazardous business to wager on what Mr. Mackay is ever going to say next."—*Church Times* (London).

"Phillips Brooks said that biography was the best kind of preaching and these addresses illustrate what he meant by 'truth through personality.' It is an unusual list of names that is treated but the work is well done."—*Boston Transcript*.

"Those who appreciate Fr. Mackay's delightful book on St. Francis of Assisi will not need telling twice of his new book, and they will not be disappointed."—*The Commonwealth*.

"The book is written in a style which catches and holds the attention."—*London Times*.

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VOL. LXXX

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EDITORIALS & COMMENTS

Frederick Denison Maurice

TO THOSE who know the story of the English Church in the middle nineteenth century, here is a strange thing happening.

An appeal is made by representative English Churchmen of all schools of thought to endow a chair of theology at King's College, London, in memory of Frederick Denison Maurice, who was forced to resign his chair in that institution in 1853 because of "heretical opinions." Bishop Brent and Bishop Gore sign a letter printed in *THE LIVING CHURCH* this week asking for contributions to the fund. Among the signatures to the English appeal are those of several pronounced Catholics. And we venture to say that contributions will be sent to the fund from Churchmen of all types in England and America.

Who was this Maurice that Churchmen are preparing to honor? The last generation knew very well; perhaps the rising generation of Churchmen does not.

In the late forties and early fifties of the last century the English Church had a bad case of "nerves." The deadness of a quarter century earlier had been succeeded first by the Oxford Movement and then by the violent assaults upon its votaries. Newman had seceded to Rome. Pusey had been suspended from the university pulpit in Oxford. High Churchmen vied with Low Churchmen in casting stones. Everybody seemed to be against everybody else.

Then arose a little group of men, of whom Maurice was the central figure, who tried to divert the Church from polemics to social work.

Frederick Denison Maurice was the son of a Unitarian minister who was violently opposed to the Church position. It may be presumed, therefore, that his son's early training was not very sympathetic with that position. Through some influence the son came into the Church and was ordained at about the time of the beginning of the Oxford Movement. Wholly out of touch with the group that centered at first about Mr. Keble's rectory, Maurice gained little understanding of that movement. A born leader, he could accept none of the partisanship that raged around him. In Charles Kingsley, somewhat his junior, brought up in the Church and having a better understanding of its

position, Mr. Maurice found a disciple who had a more popular style in writing and could translate Maurice's somewhat heavy social philosophy into the language of the people and illustrate it in popular fiction. They were attacked by Evangelicals as fiercely as were the Oxford scholars, though they sympathized with neither group. In a later generation it was the fashion to look upon Maurice and Kingsley as Broad Churchmen, and there is no doubt that the Broad Church school later was modelled largely on their social platform, but at the time the Broad Churchmen of the day held themselves as aloof and unsympathetic, if not as intolerant, as did Evangelicals. "Mr. Maurice's biographer," says Overton, "assures us that Broad Church was 'the title the most offensive to him of all, because most nearly designating the new party he dreaded,' adding that 'some called him by that name though it represented the denial of all for which he had striven in life'; and Kingsley called himself "an old-fashioned High Churchman."* Maurice and Kingsley took the lead in opposing persecutions, and it is to the credit of Broad Churchmen that gradually they rallied around the standards of those leaders. "If they were not, technically speaking, Liberals themselves," continues Overton, "they tended greatly to liberalize both High Churchmen and Low Churchmen alike."

But it was a day of intolerance. Mr. Maurice published in 1853 a volume of *Theological Essays*, in which he was said to have denied the doctrine of eternal punishment. Perhaps he did not really deny it, but tried rationally to explain it, and perhaps his early anti-Church training made his treatment of Church topics unsatisfactory, yet one is confident that he was not intentionally heretical. The social gospel that he preached was as unpopular as the Oxford teachings. Maurice was compelled, shortly afterward, to resign his chair at King's College, London. So the penalties that had been visited upon Dr. Pusey in Oxford a decade earlier were now visited upon Maurice as well, and largely by the same intolerant group that dominated the Church in that day.

* *The Church in England*, by J. H. Overton, II., 392.

WE HAVE before this lamented the fact that the growing Tractarian school might not have combined the theology of Pusey and Keble with the social teaching of Maurice and Kingsley. The cleavage between the disciples of the four great masters is one of the tragedies of history. Perhaps it was too much to expect in the midst of the polemics of the day that the principals themselves should have understood one another. The early training and the environments of Pusey and of Maurice were too diverse to make this possible, but why could not Kingsley have appreciated the one as the other, and brought them together? And why was it necessary for two generations to go by before the disciples of Pusey's theology were able to accept the social gospel of Maurice, and the followers of the latter to lose their sense of hostility to the later Tractarians?

For combine the two the sons or the grandsons of the persecutors alike of Pusey and of Maurice at last did. The Catholic Churchman of today probably owes as much to Maurice as he does to Pusey. At least the social gospel has been assimilated with the theological foundations, and not only has there been no clash between them, but the dependence of the one upon the other is now generally accepted. The social gospel is no longer a mark of partisanship.

That Bishop Brent and Bishop Gore have interested themselves in this unique memorial is a happy incident. We believe that the whole Church desires, today, to do honor to the memory of Maurice and to make reparation for the lack of appreciation that was shown him in his own day.

WHAT, then, is the permanent contribution that Maurice made to English Churchmanship? It is twofold.

First, the spirit of tolerance. We have said that he no more sympathized with the Oxford group than with Evangelicals, but he used his influence to stop the persecution of the former and the polemics that made the Church anything but a brotherhood in Christ. Perhaps that tolerance was not based upon any very keen appreciation of the fact that the issues between Evangelical and Tractarian were vital matters, and that men were justified in feeling very strongly about them. His training, as we have seen, was not such as to have given him a keen appreciation of the definite principles of Churchmanship; but he saw clearly that the attack of the dominant party upon the Oxford school was a deplorable thing, which was contrary to *any* true conception of the Christian religion.

And second, his insistence that the gospel was social and not primarily, or exclusively, individual. To some extent William Wilberforce, notable layman, had laid the foundation for this teaching before him, especially in his denunciations of slavery and the slave trade. But on the whole, the Church of the early and middle Victorian era was painfully complacent in the midst of the most glaring social evils—problems of bad housing, of atrocious conditions in mining, in factories, and in agriculture, of inadequate wages, of oppression of children, and, in general, of a callousness toward the condition of the laboring classes that makes us shudder today. The Church was the patron of conservatism, the home of the élite. Religion was not expected to be expressed in one's attitude toward his employees or in politics. The influence of the bishops in the House of Lords was almost invariably cast against social reforms. Methodism had grown by leaps and bounds among those for whom the Church had seemed to have no sympathy.

Against this condition Maurice threw the whole

power of his magnetic personality. With Kingsley, his lieutenant, he set out to revolutionize the Church, and he gradually succeeded. All honor to those Broad Churchmen who were the first of the groups to be converted to this new conception. High Churchmen were in a transition stage between sheer orthodox dryness and the acceptance of the Catholic position—which came to many of them later. Tractarians ignored the whole movement coldly, having all they could do to struggle for their own right to be within the Church. Even Evangelicals, the dominant, persecuting party, should not be judged too harshly. Their great men had passed away and been succeeded only by little men. Venn, John Newton, Thomas Scott, Richard Cecil, the two Milners, and the poet Cowper had had a beautiful influence toward holy living a generation earlier; but the defect of their teaching in the sheer individualism of their conception of religion, with no serious place for Church or sacraments, no impress upon a corporate religious life, showed itself in the frightful extent of the cooling of the fervor of Evangelicalism in its second generation. That a religion of such personal beauty could sink into a relentless machine for persecution in a single generation would seem almost incredible; but where Maurice and Pusey presented *constructive* ideas, the Evangelicals failed because they builded only on personal piety among individuals.

Broad Churchmen became, indeed, the disciples of Maurice in the next generation. They may not always have lived up to his ideal of tolerance, for their attitude toward the rising school of Catholic Churchmen in the twentieth century has generally not been as generous as that of Maurice toward the Tractarians of his day; but theoretically they accepted the principle before High Churchmen did, while they were also pioneers in presenting the social gospel.

BUT why must the failure of Maurice and Pusey to understand one another be perpetuated in a permanent breach between the schools of thought that have developed from the teachings of each? It has been pretty well demonstrated in our own day that tolerance is a characteristic rather of individuals than of groups, and that there are both tolerant and intolerant individuals in each of our present-day parties within the Church, while the "tolerance" of the Gallios who "care for none of these things" and treat serious issues with contempt has made the practice of the virtue itself difficult. So also there have been no greater apostles of the social aspects of religion than many of those devoted workers whose theology is the theology of Pusey and whose works are the works of Maurice. Who could say whether Frank Weston was primarily the disciple of the one or of the other?

So it is with great satisfaction that we observe how nonpartisan is the present appeal for the Maurice memorial, in the shape of a chair of theology in the very King's College that cast him out. That Bishop Brent and Bishop Gore should be those who have presented it to THE LIVING CHURCH is a further gratification to us, and we crave the honor of cooperating with them in asking for the sympathetic consideration of the plan. From a letter received from the Dean of King's College, the Very Rev. W. R. Matthews, we learn that a public meeting in this interest will be held in London on April 26th at which Archbishop Davidson will be among the speakers. We quote the following, also, from the statement of the committee that is promoting the movement:

"In the year 1853, Frederick Denison Maurice was deprived of his Chair in the Theological Faculty at King's College, on

the ground of his 'heretical opinions.' Since that date, the appreciation of his importance in the development of Christian thought and life has steadily grown, and the action of the College is now universally recognized as having been one of those disastrous mistakes which are sometimes made by good and sincere men.

"The year 1929 will mark the centenary of the foundation of King's College, and the College proposes that in connection with this, a Maurice Chair should be founded and endowed in the department of the College of which Maurice was one of the most illustrious professors. In this way some public reparation of the mistake made by a former generation could be effected.

"A Committee, representing all schools of thought in the Church, has been formed under the chairmanship of the Dean of St. Paul's, and this Committee is permitted to say that the Archbishops of Canterbury and York, and Archbishop Davidson, commend the proposal.

"Frederick Denison Maurice influenced life at many points. He was distinguished as an historian of philosophy, and at a period when theology was greatly ridden by party spirit, he rose above the conflict, and pointed to a new and larger conception. All who believe that there is no necessary conflict between new truth and Christian Faith owe to Maurice a debt of gratitude.

"His work in connection with social progress is equally well known. With prophetic power he taught us afresh that religion is vitally concerned with social righteousness. The Working Men's College remains as a lasting memorial of his work, but his influence in awakening Christian people to social responsibilities cannot be measured by any institution. In this respect he was undoubtedly one of the creative personalities of the Victorian Age.

"Maurice was also closely concerned with another modern movement, that of the Higher Education of Women. In this, too, he was a pioneer. He founded Queen's College, London, and his lectures for women in Cambridge gave impetus to the movement which led to the foundation of women's colleges in the ancient universities.

"No great Christian reader and thinker of recent times touches life at so many points, and with such beneficent effect. There is no name which can more effectually unite Christians of different ecclesiastical traditions and political views.

"It is hoped that a sufficient endowment may be raised to fulfil the requirements of the University of London, and that the Maurice Professor may be a full professor of the University. To achieve this ambition it will be necessary to raise a capital sum of £25,000.

"Donations may be sent to one of the treasurers of the Centenary Appeal Fund, the Rt. Hon. Reginald McKenna or Sir Edward Troup, K.C.B., at the College, and should be marked 'Maurice Chair.'"

We very gladly commend the appeal to American Churchmen. THE LIVING CHURCH RELIEF FUND is at the disposal of any who may care to utilize its good offices.

WE ARE passing under the shadow of the Cross with the approach of Holy Week. And that shadow has come into many of our lives, and sooner or later comes into all.

In youth the shadow seems to cover something extraneous to ourselves. The Cross of Christ seems remote, His sufferings something apart from us. But the shadow lengthens until it enfolds us all. We, too, suffer with Him. The Mystery of the Cross is not solved, but we learn that it concerns us as well as Him. Happy are we then if we have discovered that it concerns Him as well as us. For there is no human suffering or anxiety that is not covered with the shadow of the Cross; and the bereavement of those at the foot of the Cross consecrates any bereavement of our own. Our Elder Brother has only gone before us.

Holy Week, then, is the consecration of those who suffer, if only they are willing that their sufferings be thus consecrated.

Out of the shadow will come light and life and joy. Holy Week always leads to Easter, sorrow to victory, loneliness to God.

DR. S. PARKES CADMAN, as chairman of the National Committee for China Famine Relief, writes us of the terrible situation that must be faced and the apathy of the American people in facing it. No doubt we are all tired of sending money to a

China Famine Relief China that seems so pathetically unable to deal with its own situations. It is a land of anarchy; but the newly organized national government, that has been recognized by our own Department of State, is really helping in the emergency, we are told; and revolutionary governments cannot usually be made very effective or efficient when they are barely a year old. It is not strange that that in China is not an exception to the general rule.

This is the situation. From twelve to twenty million people are starving. Of these, about four million can be reached; the others cannot be. But to reach and to save those four million people will cost about four million dollars; a dollar, then, saves one person from starving.

It has been difficult, says Dr. Cadman, to secure real publicity. Reports and appeals have been fairly well published by the religious press, but not so well by the press as a whole. He assures us that "competency and efficiency govern the administration of relief."

There is very little that we can add to this cold, bare statement of fact. But whatever benefactions our FAMILY may desire to make will gladly be administered by THE LIVING CHURCH RELIEF FUND.

ANSWERS TO CORRESPONDENTS

E. K.—It is undoubtedly assumed and expected that sponsors at a baptism will be communicants, and none others could conscientiously perform the duties laid upon them without stultifying their own lives; but the failure to express the assumption in definite language makes it difficult to deal with a situation in which the impropriety of the service of non-communicants proves not to be self-evident.

C. H. M.—Consubstantiation is a teaching that the Body and Blood of Christ are changed into one substance with the bread and wine. The Anglican teaching deals with no inquiry into the substance, rejecting any philosophical explanation and contenting itself with the reiteration of our Lord's words: "This is My Body," etc. It is to be said also that Lutherans repudiate the term Consubstantiation as applied to their official doctrine, while also the term *substance* has come to have a different connotation in philosophy from that which it bore in the sixteenth century when the distinction between substance and accidents was generally accepted, as it is not now. Anglicans generally feel that any attempt to define the Real Presence, beyond the assertion of the fact itself, is to be deplored.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which it is intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

THE RUSSIAN THEOLOGICAL INSTITUTE, PARIS
Rev. and Mrs. S. Harrington Littell, Chateau d'Oex, Switzerland\$ 50.00

SONNETS OF THE SAINTS

VI. Saint John of the Cross

NIGHT of the soul! Dark of divinest Fire!
Memory, mind, and will alike are doomed;
He dies to self, and as the God entombed,
By many deaths he ever mounts the higher.
Titanic passion! still he can aspire
Up the bleak mountain with one hope consumed,
Through the long watches by one Light illumed,
The Face of Him who is the soul's Desire.
Sublime surrender, perfect gift of gifts:
All that he has he yields, nor seeks to see
Black vales below or blinding peaks above;
Upon his back the heavy Cross he lifts,
With stern eyes fixed upon Infinity—
Godhead! that holds the height and depth of Love.
THOMAS S. JONES, JR.

The Shadow
of the Cross

DAILY BIBLE STUDIES

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

A HOLY WEEK

Sunday, March 24: Palm Sunday

The Sunday next before Easter

READ St. Matthew 21:1-11.

AS A PROPHECY of final spiritual victory the Lord Jesus Christ on this Sunday entered the Holy City in triumph, the people singing "Hosanna to the Son of David!" It was a sincere tribute to the blessed Master who had helped and cheered thousands. And it was also a prophecy of that great Day when Jesus Christ, the Son of God, will be welcomed as He comes to claim His everlasting Kingdom of Righteousness. Meanwhile, it is a call to us all to magnify His Name by devoted worship and loyalty and service. If He is the King of our hearts and lives we cannot help entering into the spirit of this Palm Sunday, showing our devotion by hymns of gratitude and love and by seeking to bring others to know Him who is the world's Saviour.

Hymn 145

Monday, March 25

READ St. Matthew 25:1-46.

HE taught them as one having authority." And we, hundreds of years afterward, find Christ's parables rich and clear in their messages, for His words are never-failing in their adaptation to our lives. It is well for us to read again and again these five great parables. That of the "Two Sons" calls for our decision to serve Him. The "Wicked Husbandmen" demands loyalty, and the "Wedding Garment" proves the love of Him who clothes us with the Garment of His Righteousness. The "Ten Virgins" calls us to watch, and the "Ten Talents" is a stirring appeal for service. Let us in our meditation think of ourselves as in the Temple, sitting at His feet and hearing the "wonderful words of life," and then reconsecrating ourselves for the blessed task of doing in His Name all that we can to bring the world to Him.

Hymn 502

Tuesday, March 26

READ St. Matthew 22:15-22.

THE end was drawing near, and the enemy was pressing on to destroy. Pharisees, Sadducees, Herodians, hating one another but strangely united in their hostility to Jesus Christ, brought varied tests that "they might entangle Him in His talk." They could not succeed, for they were in the presence of the Son of God, but they left no stone unturned. The Herodians sought to question Him as to the Roman taxes. The Pharisees questioned Him about the "Great Commandment," and the Sadducees brought an unworthy problem concerning the "Resurrection." Of course the Master repelled them all by His wisdom and truth. But the sorrow was His as He bade farewell to the Temple, crying from the depths of His heart, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, and ye would not."

Hymn 122

Wednesday, March 27

READ St. Matthew 26:1-16.

THE enemy was planning ruin, but the Master was resting quietly in Bethany, and in the Mount of Olives where He prayed. Yet He was ready, even in this hour of rest, to receive the loving tribute of Mary as she anointed Him with the precious ointment, and His prophecy concerning her devotion has brought the story throughout the world "whosoever the gospel is preached." Nothing is too precious for an offering to the Christ. But the offering dearest to Him is the believing

heart which sanctifies the life. The peace of the Master came this day through the devotion of Mary and through His communion with the Father. So only can we find peace as "we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice" to the dear Lord, and as we commune with Him in prayer.

Hymn 404

Thursday, March 28

READ St. Matthew 26:17-30.

OUR first truth is that Jesus Christ instituted the Holy Communion in the Upper Room this day. What a blessed heritage to leave to His Church! And how comforting it is to remember that all through the centuries this service has been observed! In many different ways men have tried to "do this in memory of Jesus Christ," and in many places—sometimes in some little mountain chapel, sometimes in a great cathedral with lights and ceremonies, sometimes in the simple yet reverent manner in our churches which we all love. And then this day we think of our Lord's humility in washing His disciples' feet. And we note that they sang a hymn—one of the Psalms—before leaving for Gethsemane. One loves to think of our Blessed Lord singing! How precious the Upper Room becomes as we meditate on this Holy Night of Christ's sacred communion with His disciples!

Hymn 333

Good Friday, March 29

READ St. Matthew 27:33-37.

A HOLY DAY indeed, and time has rather increased than diminished its reverent observance. On this day Jesus Christ the Son of God died on the Cross, that those who believe and accept His atonement might live forever. He gave His life; no man took it from Him. Pilate, Herod, Caiaphas, the Roman centurion had no power here. The Redeemer laid down His life. But oh! those hours of suffering! It is only as we recall the seven messages given from the Cross that we can endure the sincere observance. His silence, His patience, His thought for His Mother, His soul-thirst, His mysterious cry from the darkness, His shout of victory, His committing of His soul to the Father—these were and are the sevenfold lights which make the Cross-Throne glorious. And He died for me!

Hymn 148

Easter Even, March 30

READ St. Matthew 27:62-66.

IT WAS a sad day for the followers of the Master. They did not understand. It was so confusing. But they waited, with a dull suspicion that something would happen, mingling with a despair almost unendurable. We know, as they did not know, the power of an endless life. Yet we also are waiting. This Easter Even is a little parable of human life. We look forward. We are learning. We trust God. But still the mystery of life persists, and only as we hold fast and endure can we have strength to wait. Yet we leave for a moment the human experience and think of Paradise, the place of peace and rest whither the penitent and the Christ went together. How real it is! For there are our dear ones resting in the loving presence of the Master and waiting for us to join them.

Hymn 167

Dear Lord, hold me near to Thyself as I live through the scenes of this Holy Week. Make it real to me, as real as if I were kneeling there at the foot of Calvary's Cross. But make it also a loving experience, for here the Eternal Love was declared. Take my love, dear Jesus, for in spite of my weak humanity, it is sincere. I do love Thee! Amen.

The Observances of Holy Week

By the Rev. Canon Howard B. St. George, D.D.

Professor of Church History, Liturgics, and Polity, Nashotah House

THE week preceding the commemoration of our Lord's Resurrection has from very early times been observed with peculiar solemnity by the Church. This is particularly true of the Thursday, known to us in the tradition of the Anglican communion as Maundy Thursday, on which day is commemorated the Institution of the Eucharist. With the exception of Easter Day and the weekly octave of the Lord's Day, it is the most ancient of all the solemnities in liturgical expression in the Christian year. One can hardly fail to believe but that the Apostles and first disciples from the very beginning, when the anniversary of the Saviour's Passion came round, made with deepest devotion the commemoration the Lord had commanded them to make. In doing this the procedure and devotional formularies used by the Master would be reproduced as nearly as possible, and the story of what was enacted would be told while the action was unfolded. It is from this apostolic tradition that the liturgy, all liturgy embodying formularies and action, has developed.

Good Friday at first was simply the continuation of the fast begun on the Thursday. It was a day of great devotion and mourning but no Eucharist was celebrated. Into the assemblies for devotion was first introduced the Adoration of the Cross, coming from Jerusalem as noted in *The Pilgrimage of Etheria*, a late fourth century description of services at the holy places in Palestine. The Mass of the Pre-sanctified finds no recognition in the West before the liturgical books of the eighth century. This service was for communion with the Sacrament reserved from the Mass of Maundy Thursday. "The Blessed Sacrament having been placed on the altar, there followed the Lord's Prayer and the Holy Communion. Later for greater reverence other prayers and ceremonies were added which gave this rite of the pre-sanctified the appearance of a Mass." (Abbot Ildefonso Schuster, in *The Sacramentary*, Vol. II, p. 220.)

There was no celebration of the Eucharist on Holy Saturday, no special assembly for corporate worship. The faithful were fasting, mourning, and waiting. The churches were dark, and the altars bare. By the eighth century (probably) the services and ceremonies of the Easter vigil were transferred to the afternoon, and the Mass of the Vigil was said after the Blessing of the Paschal Candle. It is really the first Mass of Easter Day and in early times was said at dawn.

ACCORDING to *The Pilgrimage of Etheria*, on Maundy Thursday a second Mass late in the afternoon at 5:00 P.M., or later is offered by the bishop and all communicate, and at about the same date (A. D. 400) St. Augustine, in his well-known letter to Januarius (Ep. 54, p. 504, seq. Vol. I, *Nicene Fathers*), emphasizing the obligation of the fast before communion as an apostolic tradition and universal practice, points out that there were two celebrations on Maundy Thursday in the Church in North Africa: one in the morning for those who could not fast all day, and "one in the evening for those who have fasted all day"; but apparently held after the evening meal, for the Council of Carthage, A. D. 397, enacted Canon 39: "*Ut sacramenta altaris non nisi jejuniis hominibus celebrentur, excepto uno die anniversario, quo cæna Domini celebratur.*"

This practice is regarded as a thing unusual and peculiar; not that Masses and communion in the evening were unknown elsewhere, but the conditions under which they were celebrated were altogether different. At Rome, for instance, till perhaps as late as the eighth century, there were three Masses on Maundy Thursday: one in the morning for the public reconciliation of penitents; the second for the consecration of the holy oils; while the third in *cæna Domini* towards the close of the day was for communion. The liturgical formularies will be found in the Gelasian Sacramentary

(Migne P. L. *lib.* LXXIV [*addita*] col. 1095-6, also Muratori 1.553-8, also Feltoe, Camb. Univ. Press). An exhaustive exposition of the ceremonies and the propers appears under the caption "The Easter Triduum in the Roman Missal," Chap. II, Vol. II, *The Sacramentary* by Abbot Schuster mentioned above. He says: "The two preceding offices must have occupied the greater part of Holy Thursday. . . . In order to save time the lessons and psalms were omitted at the evening Mass, which thus began at the Preface" (p. 17).

At Rome up to the ninth century there was no relaxation of the strict fast. The Pope, his clergy, and the faithful passed from devotion to devotion with an earnest intensity which it is almost impossible for us to think of as real and to enter into and to make our own. If we could approximately reproduce the conditions of those ages of spiritual fervor there would be no inhibition in principle to evening celebrations of the Eucharist and communion. It would seem that the evening assemblies for liturgy and communion disappeared in the East, earlier than the isolated instances in the West. At any rate, with diminishing piety and laxity of discipline abuses and disorders, tending to alleged irreverence, especially in Africa, led the Fathers at the Council of Trullo (Quinisext) in 692 to condemn and prohibit such celebrations. Much to the annoyance of the Pope, his legates accepted and signed these disciplinary decrees aimed at certain Latin customs considered by the Greeks to be contrary to Catholic practice. For a time the Popes made a show of "reprobating" certain decrees, but it is significant that in the *Catholic Encyclopedia* the article on Maundy Thursday by a well-known priest and scholar cites this canon of the Council of the Trullo as the authority for the discontinuance of evening communion.

From the eighth century onwards, little if anything can be learned from the documents in regard to the definite change throughout the Catholic Church to one celebration in one Church on the morning of Maundy Thursday. We know that the consecration of the holy oils was placed in the liturgy of the Lord's Supper at the end of the canon and that the propers, psalms, lessons, preface, collects were drawn from other Masses to form a composite liturgy and it is given as the Mass in *cæna Domini* in the later missals. The rule or custom for the one celebration of the liturgy in any one Church became universal and is a tradition which cannot lightly be set aside. As St. Augustine says (*op. cit.* Ch. I.): "Those things which we hold on the authority of tradition and which are observed throughout the whole world, it may be understood that they are held as approved and instituted either by the Apostles themselves or by plenary councils whose authority in the Church is most useful, e. g., the Christian solemnities, etc., and whatever else is in like manner observed by the whole Church wherever it has been established."

With this brief and inadequate survey of the early expression of Christian devotion in liturgical rites, it is only necessary to note that in the later middle ages, particularly from about the middle of the thirteenth century, many ceremonies and beautiful devotions arranged with exquisite precision attached themselves to the earlier and simpler forms starting locally in some cathedral church, as for example at Rouen or at Salisbury, and such use, spreading without the intervention or direction of any central authority, came at length, and often at considerable length, to be recognized at Rome.

BUT with the religious upheaval in the sixteenth century came a great change. The attempt was made everywhere to bind Christian devotion and liturgical worship and the rites and ceremonies of the Church in a rigid uniformity to be enforced by law. In England royal injunctions and acts of Parliament destroyed the outward aspect, at any rate, of the religion of the Church of England as it had been prac-

tised for well nigh a thousand years. By a proclamation issued in 1548 in the name of the boy-king, Edward VI, by the Council of Regency, of which the infamous Somerset was the head, all the old rites were abrogated, including the solemnities of Holy Week. But neither during that time of ecclesiastical anarchy nor during the reconstruction in the reign of Elizabeth and Charles II was any attempt made to revert to the practice of evening celebrations of the Eucharist and evening communions, and not until within the last few years has any movement appeared to revive this early, if isolated and unusual, custom.

One can appreciate the devotional and sentimental appeal in the desire to make the commemoration of the Institution of the Lord's Supper approximate as closely as possible to the events and incidents of the first Maundy Thursday. But the conditions in the American Church in the twentieth century make a general communion at the end of a business day a matter of great difficulty for the average man or woman. Passing over the preparatory fast, which would be incompatible with the intense pressure and hectic rush of business in bank or office, or the many cares of the housewife, is it the best, or even the right disposition to bring oneself, physically and mentally tired, lacking time for quiet and spiritual preparation, to receive the Sacrament of the Lord's most precious Body and Blood? One does not seem to be stating it in any way hardly or ungenerously to say that general evening communions, either on Maundy Thursday or at midnight on Christmas, under present conditions, with our everyday environment and atmosphere, are greatly to be deplored.

THERE remains only to make some suggestions in regard to the services during Holy Week. The liturgical services for each day are of primary obligation. It is well to recall the fact that much in the way of enrichment appears in the late revision:

1. The title Palm Sunday has been restored. There is a reason for the name, that is the use of palms. Such use for decorative purposes is widespread. In some places the custom obtains of distributing to the people. A service of blessing before the celebration of the Eucharist will be found edifying, and if it can be had a procession with palms gives a dramatic representation of the story of the day.

2. Propers—psalms, lessons, collect, epistle, and gospel for every day are set forth. The collect for Palm Sunday is to be said after the collect for each day.

3. Monday, Tuesday, Wednesday call for no special recognition beyond what is set forth in the propers for the day at Morning Prayer, Holy Communion, and Evening Prayer.

4. Maundy Thursday, as indicated before, calls for one celebration of the Eucharist in the morning. It should be preceded by Morning Prayer; for proper, Psalms 42 to v. 8, and 43, as in the table. The lessons are most appropriate, leading up to the story of the Institution in the epistle and the narrative of the Passion in the gospel. If shortening is necessary, the canticle *Blessed be the Lord God of Israel* could follow the second lesson and form the introit to the Eucharist. Inasmuch as the form for the Unction of the Sick finds place in the Prayer Book, the bishop in his cathedral church might resume the consecration of the oil, which once was such an important part of the service on this day. If on any day of the year Reservation of the Holy Sacrament is made, it might be on this day for the consolation of the faithful. But if there be not a second altar or an entirely appropriate place, reservation must be omitted.

5. Good Friday. Morning Prayer, the Litany, and the altar service to the end of the Passion are of obligation. Following this as supplementary, if the Holy Sacrament has been reserved, it may be placed on the altar with the appropriate ceremonies, the Lord's Prayer said, and the Sacrament received. In most churches the Three Hours Devotion is observed, but unfortunately in some places is made to supersede the liturgical services prescribed by the Church. From the point of view of instruction and devotion the custom is deplorable. No preacher, no matter how eloquent, can set forth the drama of the Passion as the Church through the ages has brought it to the faithful in psalms, canticles, and lessons. And it may be added that the Mass of the Pre-sanctified and the Veneration of the Cross, as supplementary to the prescribed services, have more justification than the Three Hour Service, a pop-

ular modern devotion borrowed directly from the Roman Church.

6. There should be no celebration of the Eucharist on Holy Saturday. The title is Easter Even, which tells us that the ceremonies attached to that day come at eventide. But for helpful devotion in the morning, Morning Prayer with its proper psalms and lessons must be said, and the altar service to the end of the gospel. In addition to Evening Prayer, the prayers and ceremonies connected with the blessing of the Paschal Candle are very impressive and instructive.

The Church has made adequate provision for the preparation of her children for the joy of the new life in the Easter communion. Alleluia.

THE ROMANCE OF A MOUNTAIN MISSION

THIS is the story that has come down from the grandmother of a grandmother at one of our mountain missions. It was told to one of our mountain workers by one of the women in the neighborhood.

It seems that she was told by her grandmother the story of her grandmother's first coming to the mountains and founding a family which has since grown into a community.

This first grandmother was born and brought up in England and was named Elizabeth Fair. She belonged to a family of wealth and good position and had everything that she could wish for that money could buy. She, however, fell in love with a sea captain named Nathaniel Carter. Her family strongly disapproved of the match and she was kept almost as a prisoner to prevent her communicating with her lover. The story goes that out in the beautiful flower garden of her home she was "armed" up and down the paths and also was "armed" to and from church on Sundays.

These preventive measures were, however, of no avail, for she succeeded one night in letting herself down from her bedroom window, either by a rope or by tying the sheets together. She then ran away with the young sea captain and they were married and crossed the ocean to Virginia, presumably on his ship. He then took her up into the mountains, perhaps to prevent her family from tracing her, and there they made their home.

At first she was very much frightened at the wildness of the forest, and the story goes that she screamed or felt like screaming when she got there.

As the years passed she became the mother of eleven children, and the worker has told me that almost every family in that community now bears the name of Carter.

It is an interesting fact that the Church should have found and cared for, after so many years, the descendants of Elizabeth Fair, who had been brought up in the Church of England.

Our readers may like to know the name of the mission and the missionary. It is St. Andrew's Mission, Ada, and the missionary is the Rev. William B. Everett; his post office, Marshall, Va. The story was told me by his sister, Miss Everett, and she got it from a great, great granddaughter of Elizabeth Fair.

—REV. FREDERICK W. NEVE, in *Our Mountain Work*.

THE GARDEN OF LENT

I KNOW an ancient garden set within
 An old gray wall all stained with time's green mold.
 Its medieval gate remains to hold
 The memories and name which long have been.
 Who enter there forsake their worldly kin
 And lesser aims awhile, to be enrolled
 For sainthood, and to learn the joy untold
 Of valiant strife against besetting sin.

That garth is Lent, its wall six creeping weeks,

Its gate Ash Wednesday—all to bring us near

The pattern life of our redeeming Lord.

The Church, as He to His disciples, speaks—

"Come ye yourselves apart," strive (be severe)

To conquer self, amend, and be restored.

EDWARD HENRY ECKEL.

HARVEST

SOW AN ACTION and reap a habit, sow a habit and reap a character, sow a character and reap a destiny. —Anon.

The Owners of the Ass's Colt

By the Rev. H. F. B. Mackay*

Author of "Saints and Leaders", etc.

AS YOU may remember, in Palestine at the present time a partial quietude is spread over three days in every week. The Mohammedans keep Friday as a day of rest, the Jews Saturday, and the Christians Sunday, and when one reaches Bethany at noon on Palm Sunday one does not only bring the Palm Sunday feeling with one, there is something of it in the air.

But on the first Palm Sunday there was no Palm Sunday feeling in the air. It was a working day, and, as being one of the days before the Passover, a day of feverish activity. The Palm Procession did not take place along a silent countryside. There were streams of pilgrims going along the road all day. It was the biggest demonstration that day, but many cheery caravans passed by, and many songs were sung. Bethany slopes down from west to east on the eastern slope of the Mount of Olives; looking down eastward over the huge, descending sweeps of wild, stone-strewn country to the profound depths of the Jordan, there is a great sense of being on the edge of the world, a great sense of air and space. It is very difficult to believe that a big city is close by, hidden by the intervening hill at one's back. It is a double hill. There are really two Mounts of Olives, a western and an eastern, joined at the north end by a narrow col and with a deep combe lying in the middle. The Mount of Olives is like an elongated horseshoe, lying north and south, with Jerusalem as the west side of one prong of the horseshoe and Bethany on the east as the other; in the middle a thin, narrow valley. Here lay the little village of Bethpage. This deep combe comes out on the south where the road from Bethany to Jerusalem crosses the end of it. The road sweeps round the southern shoulders, first of the eastern Mount of Olives and then of the western. It climbs the western mount rather steeply, and it is at a sharp and sudden turn on the south shoulder of the western mount, about three-quarters of a mile from the place where the by-road from Bethpage joins this narrow road, that Jerusalem bursts suddenly and dramatically into sight.

It was on the early afternoon of Palm Sunday that our Lord and His disciples set out from Bethany. The more excited part of the Palm Procession were the people who came out from Jerusalem to greet Him, and who probably met Him near the turning to Bethpage. Our Lord seems to have left Bethany on foot, but amid an increasing crowd. He had sent two of His disciples on ahead, with precise directions to take a particular ass's colt, which they would find, with its mother beside it, at a certain point in the village of Bethpage, and to ask the loan of it for His service. Bethpage lay, then, off the main road, up in the combe, and it is easy to picture the episode: the two vigorous men walking rapidly into the quiet village street and looking keenly about them, the discovery of the animals tied up in the shade, the quick loosing of them, and the inevitable challenge: "What do you mean by untying our animals?"; and the answer, "The Lord needs them this afternoon"; and then the hasty response, "We are delighted. He should have the loan of them, delighted; the day is hot, the sun is strong; doubtless the Rabbi is fatigued by his pilgrimage. The Rabbi is a very wonderful man; we have gained great good from His preaching. May He reward us for our loan with His help if we fall sick. Take the animals, beg the Rabbi's blessing for their owners, and may God be with you."

In this chapter I merely propose to take the Owners of the Colt; the Servant with the Pitcher will follow, and then will come the Goodman of the House, as figures which are symbolical of the attitudes of three groups of persons towards our Lord in His Passion. These minor figures can only be taken symbolically, because we do not know enough about them to treat them as living characters.

* The present article forms the first chapter in Fr. Mackay's forthcoming book, *Assistants at the Passion*, to be published by Morehouse Publishing Co. in the near future.

I INVITE you, then, to consider now the owners of the ass's colt as kindly people who gave some equipment to our Lord for His journey to His Passion, but who stayed behind themselves.

Let us see the good points of such people. They were kindly, courteous, neighborly, delighted to do a good turn. No doubt they had the same satisfaction in sending the ass's colt that a number of amiable, self-indulgent people had during the war in lending their motor-cars to take the wounded for drives. Numbers and numbers of people were helping then with precisely the same measure of self-sacrifice as that exhibited by the owners of the ass's colt. They were enjoying the sensation of being kind and patriotic.

But the owners of the colt were not merely good-natured in this epicurean manner. They were a good deal better than that. Our Lord was a much-disputed character, and they had evidently, to a large extent, taken our Lord's side in the dispute. This was not difficult in Galilee, but in Jerusalem it meant some real sympathy, and that probably at the expense of a certain amount of social inconvenience. Many of you know how trying it is, very often, to go to an early service when you are staying for a week-end in the country. Something uncomfortable is in the atmosphere. When you enter the breakfast-room, your host talks rather loudly as he gives you the choice of the hot dishes, and there is a certain acidity and dryness in your hostess's tone as she hopes you have not caught a chill in the church, which the rector never will keep warm enough. No one could take our Lord's part, in any degree, near Jerusalem without meeting social disagreeables even greater than these. No, to have a general sympathy with our Lord meant allying oneself to some little extent with the people who had a sense of spiritual need, who were dissatisfied with the satisfactions of the world of sense, who found the center of their aspirations in the region of spiritual ideals. And it also meant what so many of you dread in the pagan protestantism of the world today: it meant arguing for Christ in a dispute at luncheon, tea, or dinner. It meant sometimes, at least, asserting a belief that He might after all substantiate His claim; it meant a readiness to help Him and His work, up to a certain point.

Yes, but what is His work? It is the redemption of the human race; it is reparation for the sin of the world; and any real coöperation with that involves far more than the sympathetic friendliness of the owners of the ass's colt. It is not enough, when Christ enters Jerusalem at the beginning of the Sacred Passion, to send the animal on which He rides, and to stay behind oneself. It is not enough to equip Him materially and no more. Let us all reflect how many do that and no more, and let each ask himself, "Lord, is it I?"

It is not too much to say that a great deal of trouble is taken, a great deal of hard work is done, a great many, a very great many checks are written and sent in charity, in order that the man who does, and the man who writes, may salve his conscience, while he shirks going with Christ to Jerusalem. Roughly speaking, it is women who do Christian work in order to avoid following Christ to Jerusalem; it is men who write checks for the same reason.

Oh! not altogether for that reason; no, that is too harshly said; but with the fatal query mixed up with the Christian motive, "I hope this may do instead."

THE owners of the ass's colt could not be expected to know the full significance of the Palm Procession to Jerusalem. Nobody knew it that day except our Lord. Those who went the whole way with Christ went the whole way, not because they understood, but because their devotion to His sacred Person took them wherever He went.

We have less excuse; we know. We know that Christ goes to Jerusalem to make reparation for the sin of the world, and

we know that there is no room for second-best service in that movement.

Reparation for the sin of the world! All the age-long attempts at reparation by the offender had failed, and at last, in the fullness of time, it is made by One who has no share in the offenses, and who is able to offer perfect sorrow for the sin of the world. The principle of vicarious reparation pervades human life through and through. During the war brave young lives were laid down in reparation for the shortcomings of a nation which preferred ease and plenty, golf, cricket, and football, to organizing the defense of the empire God had given it. Mankind receives its benefits collectively; it suffers collectively; it sins collectively; it makes reparation collectively; and it is to make the reparation of us poor sinners effective, by the one perfect offering of Himself once offered, that our Lord, our creator and our sustainer, rode to Jerusalem on Palm Sunday.

For the Passion does not mean that because Christ suffered I need not; because He atoned I have no more to do. If I come into vital relation with the tremendous event of this week, I come first by appropriating its merits by faith, and then by thinking the Redeemer's thoughts, saying His words, and doing His deeds. I come by identifying myself wholly with the Sacred Passion in the appointed ways. In other words, I cannot send Christ to Jerusalem. I must go too. I must go through with it.

There is a good deal I can send with Christ without going myself—my interest, appreciation, homage, enthusiasm, money, labor. But I must go myself. It is not enough to speed the good cause. I must go through with it.

A last picture. Half way down the Bethphage valley a little group is standing. They are the owners of the ass's colt. They are shading their eyes and watching. They are on the high road which crosses the end of the valley. A procession is being formed; boughs of olive and palm are being brandished; brightly colored cloaks are being waved like flags and are now cast down to make a carpet. Raised above the crowd, on the draped colt, the figure of the Lord slowly passes by, until it is hidden by the shoulder of the western spur of the mount. On the still afternoon air, the shouts of "Hosanna" ring softly from side to side of the valley.

"What a pretty sight!" say the owners. "I am so glad we lent the colt"; and there are actually tears in their eyes.

The point is this: those tears are no good.

A NEW FRANKLIN STORY

A NEW Benjamin Franklin anecdote has been found in a 150 year old diary which was kept by the Marquis de Barbe-Marbois, who was sent to this country during the Revolution and who later became secretary of the first French embassy here. The diary is in the form of a series of letters which he wrote to his fiancée, and is amusing and sophisticated. It has just been translated into English. From Baltimore Md., he wrote:

"It is at the inn where we now are that Dr. Franklin arrived one winter's day, covered with snow and half dead with cold. The family and several guests surrounded the fire, and no one inconvenienced himself for the stranger. He sat down near a window as if to rest, and after several moments addressed the innkeeper and asked him if he had oysters.

"Yes, excellent ones."

"Open them and take a dozen to my horse."

"Does he eat them?"

"Just take them and you will see."

"Everybody got up to go and see the horse eat oysters. The children, the strangers, the servants went to the stable to witness such a novelty. The doctor, in their absence, established himself near the fire, in the best place. Very soon they came back to tell him that the horse would not even look at the oysters.

"In that case," Franklin replied, "bring them to me and give him some oats."

—Catholic Citizen.

THE GREAT ADVENTURE

"DEATH," says Peter Pan, "that is a great adventure." Because it is a great adventure it will not be strange to us who are living the Catholic life, so full of adventure from beginning to end. Death is the greatest and last adventure this side of the grave. We are to take it—as we are to take all the adventures that God gives us—trustingly and willingly.

—By Way of Illustration.

PALM SUNDAY

HOSANNAS sang the crowds that sunlit day,
Greeting the King on His triumphant way—
The King who would bring freedom unto them
And joyous ease in high Jerusalem.

And none guessed from His patient brooding face
How that His kingdom knew not time nor space,
Nor that His spirit walked another road,
Where Brother Pain and Sister Death abode.
Leaving hosannas to the fickle train,
He saw the Kingdom He must die to gain.

I, too, have sung hosannas in Thy praise,
Have prayed for earthly weal and easier days.
I am ashamed, Lord, seeing now Thy face,
And pray of Thee one deeper, truer grace:
Help me to win the strength to watch with Thee
Among the shadows of Gethsemane;
Fearless although the shouting crowd has fled,
Fearless though death's deep cup is brimmed with red—
Leaving soft dreams to face reality,
And Heaven's own truth, upon the cross with Thee.

KATHERINE BURTON.

IN HOLY WEEK

DEAR LORD, I've thought about You all day long—
This is the night in which You were betrayed,
And Your great Love amid the frightful wrong,
Still makes me feel awestricken and dismayed.

Dear Lord, I've thought about You all today—
This is the day they cried out, "Crucify!"
And then the dreadful mob led You away,
To nail You on a cross and watch You die.

Dear Lord, today has been a quiet one—
Because tomorrow is the Day of Days,
When every heart at rising of the sun,
Is lifted up and filled with joyous praise.

LUCY A. K. ADEE.

THE CENTURION SPEAKS

AND so it was that I became assured
Of His divinity. I'd seen men die
Defying death . . . but when I heard that cry
Of love triumphant where it most endured,
At last, at last I knew belief secured!
And there were signs and wonders from On High . . .
The blackness as of night . . . the riven sky . . .
The quiet feet of dead from graves allured . . .

Warm light dissolved the darkness where He hung,
And from the dignity of His still face
Methought that tender radiance had sprung;
And there was safety in no other place,
The world rocked madly round me as I clung,
Disarmed and weeping to the Cross's base.

ELEANOR GLENN WALLIS.

PIETA

HE is her own again. In this dark hour
She looks upon His face in agony;
Her little Son once more, her sinless Babe
Who lies so still and lifeless, on her knee.

Gone are the fleeting years—the rugged cross
Hath yielded to her arms, her holy Son.
Her Mother heart with human sorrow breaks,
The glory that is His has not begun.

Soon will He rise transfigured and ascend
To take His place upon His Father's throne.
Her earthly motherhood and care have passed;
She clasps Him to her breast and prays alone.

HELEN R. STETSON.

Pathways of Life That Lead to Prayer

By Richard K. Morton

A YOUNG man in the full vigor of mind, spirit, and body chanced to talk intimately, one day, with a friend. He seemed in every way the optimistic, successful, matter-of-fact youth who was not mystical, eccentric, or likely to have any non-conforming ideas or actions. His friend was agreeably surprised to hear him confess, in subdued tones, what the knowledge that his mother, now dead, had constantly prayed for him meant to him. On the surface there was no sign of needing help—no struggle, suspense, anguish, doubt. Everything seemed to the world to be going smoothly with him. Yet deep in his own heart the prayers of his mother had been giving him strength.

Desolate indeed is a life that is not conscious of being undergirded by the prayers of loved ones here and others long since gone above. The prayer of love and sympathy never ceases to move the heart for which it was uttered. When one reaches out to the very throne of God for some dear friend or loved one, the very angels seem to whisper these glad tidings to him.

A traveler not long ago held up his party in a shrine in the Holy Land because he wanted to linger awhile in a sacred spot and there cause to ascend to God a prayer more fervent than stubborn will and unbended knee had released before.

WHAT DOES A WEEK OF PRAYER SEEK TO EMPHASIZE?

THIS theme is very old, and has been much discussed. What causes us to pray, and what is the value of prayer? Just how does it fit in with the program of modern daily life?

In the Book of James we find a great assurance: "And the prayer of faith shall save the sick, and the Lord shall raise him up. . . . Confess your faults one to another, and pray one for another, that ye may be healed. *The effectual fervent prayer of a righteous man availeth much.*"

This is a great truth and power in life. There are human values in life which can be exerted on our behalf. One great stimulus to our own prayer is the fact that others are praying, and praying *for us*. Something happens to a life that somebody prays for. A man begins to use some form of prayer as soon as he becomes aware of his relationships—to the world around him, to friends and associates, and to the thought and work of the world.

If we set aside a given period for special emphasis upon prayer, we mean to emphasize that prayer is not a perfunctory act of piety or a mere item in a ritual. We do not mean that it is simply a seemly, impressive, or customary thing to do in a religious assembly where others are listening and expect certain devout phrases to be uttered once more. Prayer, if perfunctory and insincere, is the most undesirable and unhelpful part of any religious ritual. Prayer is not certain well-known words; it is an attitude, a desire, a quest, a communion. Words are sometimes only incidental—and rarely carry the full prayer.

THE PATHWAY THAT LEADS FROM JOY

THE very summit of joy often leads us to prayer. It always does when people stop to analyze their joy in order to get the most out of the flood tide of life. The newly married couple; the parents at the birth of a child; the youth with his first prize, diploma, or achievement; the child with the first deep revelation of parental love; the struggling, harassed man suddenly relieved by kindness from a great burden—these and many more joyful experiences cause us often to stop suddenly and feel the trickling tears well from laughing eyes. At holy, exalted moments, when all the earth seems to beat with heavenly vibrations, there comes a moment that *is* prayer—that throws the life out toward the outstretched, waiting, loving arms of God.

When some great desire has been satisfied and when events seem to be going our way, we are fortunate to be the host to a prayerful mood. The man who can pray in a moment of joy is near God, and his joy is hallowed.

THE BROAD PATHWAY THAT LEADS FROM SORROW

TROD heavily by many feet, the pathway that leads to prayer from sorrow is followed by all mankind at some time. Prayer then is the adjustment wrought in the soul between an apparently cruel, unjust, sad, pain-racked, disappointing world and a God who has called us to abundant life, perfection, happiness, love, achievement. How easily the sick-bed becomes an altar of prayer, and how often the flow of blood and the burning of fever bring forth anguished prayer! How often prayers arise as we look out upon a world that seems to us to be cold, dangerous, cruel, impersonal, inexorable, unfriendly, unjust, not worth our enduring all the vicissitudes it brings us?

Not all the prayer in the world can change what the world has already brought to us. There must enter into our worldly life the thought of things that can never be. There must pass beyond our reach and attainment many things that might have been.

But when we can look out upon the world and lift up our hearts in sincere prayer, we have won a great victory over the world.

"What is the Almighty, that we should serve him? and what profit should we have if we pray to him?" is found in more writings than the Book of Job. That which draws us aside from the upward way to God is not so much graven images, business, social affairs, suffering, disappointment, etc., as it is the feeling that after all this strife and conflict, suffering and disappointment we shall not attain to a better life, a better world.

We see a noble young life cut short, and our prayer is often one of protest and despair. It costs much to maintain communion with God right at the time of a great personal misfortune. "Give ear to my prayer, O God; hide not thyself from my supplication," we cry with the Psalmist.

Sorrow and suffering lead us to prayer because they re-emphasize the fact that we have close relations with God. His will affects us; He has mysterious purposes to carry out. Whenever our lives are apparently changed or affected by His will, we sometimes flounder around in doubt, bewilderment, or vain protest. There is often a sense that we are at the mercy of God, are merely his manikins. Yet the very fact that sorrow comes through our lives having been unnaturally affected shows that we are a part of some great purpose. The progressive conquest of sorrow is still man's greatest triumph. When he can still see the love of God above the coffin of a young child, he comes close to following Christ. His faith is based upon a rock; he sees far.

"Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray." This is a noble utterance made by the Psalmist clinging to God amid all that the world inflicts upon him. If man's contact with God were entirely achieved by peculiar mental states or by rationalistic processes, how much less tolerable and comprehensible life would be!

"The Lord is far from the wicked: but he heareth the prayer of the righteous" (Prov. 15:29). This is a great truth in human life.

Sorrow leads us to prayer, but it should lead us to more than a prayer for mercy and a prayer in which we pour out our grief and bewilderment. Sorrow is merely one pathway whereby our general communion with God is made closer. Life must have prayer that is independent of particular petitions, griefs, and sorrows, and questions. It must be a personal identification of the individual soul with the purposes and values of the universe. It must be a synchronization of the individual with the whole of which it is a part.

The sense of sin, personal unworthiness, dissatisfaction, failure, lawlessness, wantonness, also brings us to prayer. "Woe is me, for I am a sinful man!" cries Paul, and all mankind with him. But this realization of personal unworthiness shows that one is conscious of a divine standard of perfection to which one has failed to attain. The unpardonable sin is the

coma of the soul, the complete anesthetizing of personality, the indifferent belief that all is pardonable. Prayer is the safety valve which checks us on the downward path, that shows us where we fail and fall and falter. It is a communion with God, amid suffering, injustice, grief, disappointment, which shows us life that is not measured by the yardstick of mathematics, personal experience, or the amazing manipulations of logic. It shows us how much of life radiates above the zenith of science, logic, daily experience, religious ritual.

"Lord, teach us to pray!" is the universal cry. It is the first element of real living. The treasures of life lie at the feet of those who pray and in praying seem to bow before the very throne of God. The man training himself in the art of prayer is prepared by his perspective and depth of spiritual culture to relate the facts of science, mathematics, philosophy, daily experience, and the thought of mankind. He sees both a new heaven and a new earth. He has triumphed over the limitations of his point in space. He has conquered the limitations of his weak body in the universe of matter. He has ascended to a plane where he has the knowledge that matters most of all in a world of ignorance, broken only a little, upon occasion, by the intellectual labor of mankind.

"Teach us to pray!" That is the cry, because it means that we want to know about ourselves, about others, about the world, and about Him who is in all and holds in the hollow of His hand the destinies of the universe.

"My house shall be a house of prayer," commanded the Lord, for only in that way can all men come to love one another and see their common relationships to their Lord. Only through prayer can they break the lofty veil of mystery and find the answer to the riddle of existence.

OTHER PATHWAYS TO PRAYER

WE sometimes come to prayer through the avenue of some exciting intellectual or emotional experience. Some unusual event startles the processes of our life and radically changes them. When we hear or read very impressive, touching, or distressing tales or stories, we are sometimes impelled into an attitude of prayer. Sometimes, too, we think long and hard, and assume an attitude of prayer simply because we are worn out and deeply disturbed in our attitude of doubt and uncertainty. In both cases I have often felt that we must not take these more sensational and unusual aspects as an essential prelude to prayer. We do not need excitement, nervous strain, emotional frenzy, nor do we need intellectual precocity and fatiguing labor to bring us to prayer. We tend to limit the avenues to prayer, and often fail to see the essentials of prayer in non-dramatic, non-spectacular times. Prayer is not merely an emotion, an attitude of mind and heart. It is the establishment of a purposive communion with the divine. We are led to prayer, not so much by what we want, have, experience, or react to, but by what we are and to what God has put it in our hearts to desire.

Prayer is also frequently induced by social relations. Our friends, leaders, associates, all bring into our lives a multitude of associations, many of which lead us to prayer. But here again prayer is more than a certain form of an expression of sympathy, interest, wishing, hoping, or trusting. Our prayers for or about our fellow beings are efficacious only as we recognize that both we and they are capable of full communion with God according to the limitations of this life, and only as we keep the idea of oneness with God primary and above mere petition, protest, or personal expression.

"More things are wrought by prayer than this world dreams of," wrote Tennyson. And more ways to prayer, and more depths of prayer, are possible than man now dreams of. Prayer is the individual soul claiming unity, identity, with the forces that move through the universe. It is humanity asserting divine gifts. It is human intellect merging with divine mind. It is human values coördinating with divine. It is humanity groping out for ways to carry out divine purposes.

It is in the apparent folly of the Passion that we see the full vision of the Master Mind which lies behind the stars; it is in the battered Figure on the Cross that we see the love we just fall short of in all our human loves. The Cross and Passion were essential to the Resurrection. How else but by rising from a grave could He show the eternity of God's purpose, the immortality of love, how else could He show that the Father's commandment was life everlasting? —Fr. Vernon, S.D.C.

PROGRESS IN ARIZONA

From a Report by
THE RT. REV. WALTER MITCHELL, D.D.
BISHOP OF ARIZONA

[Bishop Mitchell's explanation of how his district meets the maintenance and advance work quota of the National Council should be of special interest to others facing the same problem. —EDITOR L. C.]

AS USUAL, we not only paid our entire quota for maintenance for the work of the general Church, but, also as usual, we paid our quota for the advance work program. Perhaps I might explain that when we added to the former \$2,000 for work within the district, it was agreed that the full amount to the general work, or, rather, one-twelfth of it, should be paid every month before any money would be available for application on this \$2,000 to be spent within the district. In practice we send every dollar received, as it comes in, to the National Council until our quota for maintenance is paid in full and then take what may be left to apply toward the \$2,000 to be spent within the district. As it has happened, last year this "what was left" amounted to \$2,506.18, so it would seem as though we had not divided fairly with the National Council. But, on the other hand, we take what is left, and the year before I reported only \$1,885 as being available toward this \$2,000, although enough came in later to make the total \$2,039.22.

There was notable increase in the local expenditure of our parishes and missions on their own work. In 1926 the total was \$62,054.42; in 1927, \$81,820.02, an increase of \$19,755.60. The figures for 1928 are not yet available.

As to new buildings, a stone rectory was built at Ft. Defiance, at a cost of \$6,000, fully paid for. The old main building was very radically altered, the cost being considerably more than I expected. At the cathedral a deanery, costing around \$20,000, exclusive of the land and completely paid for, has been built. At St. Luke's Home, Phoenix, a chaplain's house has been built and the residence of the medical director much enlarged. At Morenci the faithful congregation has taken the upper room of a large house and converted it into a beautiful chapel, at its own expense.

For the first time we have a student pastor at our state university in Tucson and while there seems to be some doubt as to whether or not we shall be able to continue the position, it is hoped that the salary will be found. The situation there is, I believe, more worthy of the support of the general Church than is usually the case at state universities for the reason that a larger part of the students come from without the state. The last figures I have from the registrar's office are to the effect that forty-three per cent of the students are from outside Arizona.

Mr. E. C. Clark, the first and, to date, the only, superintendent of St. Luke's-in-the-Desert, Tucson, resigned, effective January 1, 1929. He served for fourteen years, without salary, and did a remarkable work both within and without the sanitarium. Mr. Clark becomes consulting supervisor, so he is not lost altogether to the hospital.

The work along the new lines of education and Christian welfare work among the Navajo is being worked out satisfactorily, except that as yet we have not found a successor for Dr. Heagerty. There is no question of the need for the orphanage, school, and outstation work as I know from a five weeks' study of the situation last summer.

The only other vacancy is at St. Andrew's and the so-called Camelback Mission, Phoenix, but the work is being adequately cared for by a young English clergyman visiting a sick brother there.

The general health of our workers has been good and there have been no deaths. The work is going forward, there is a fine spirit of self-help as well as, on the whole, a fine brotherly spirit among the workers. . . . We look forward to another good year.

UNREQUITED

LO, IF they all returned me love for love
I should rest satisfied:
Now, God be thanked, I faintly comprehend
The hurt of Him who died.

M. E. H.

AROUND THE CLOCK

By Evelyn A. Cummins

THERE are signs in the recent press that religious tolerance is still an active virtue. We wrote last week of the plan for Dr. Fosdick's church to worship in a Reform Jewish synagogue. If monotheism be interpreted in unitarian terms, the principal theological conflict between Reform Jews and Christians is removed; and with the former's tendency to speak of the Kingdom of God as a social ideal transcending national and racial boundaries, the other chief obstacle to mutual understanding disappears. One cannot help wondering what will happen to Christian symbols in a synagogue. The problem is not solved yet.

FURTHER evidence of increasing tolerance is found in the recent conference at Columbia University of Jews, Roman Catholics, and Protestants, who met to discuss the problems of mutual intolerance. A Roman Catholic appraisal of the conference is found in the *Commonweal* for February 20th.

But alas! there are still many obstacles. One of them is the sort of dogmatism displayed in this year of our Lord 1929 by the Church authorities in Spain who secured a jail sentence against a woman who was overheard asserting that Jesus had brothers and sisters. Despite her citing Matthew 13:55-56 as scriptured evidence, her view was condemned as heresy and the supreme court at Madrid, on an appeal, added confiscation of her scanty property to the original sentence.

THE Rotarians have come under the papal ban so far as Roman Catholic clerical attendance at their meetings is concerned. Despite what appeared to be an adjustment of the embarrassed situation by the much embarrassed international president of the Rotary, who is a Roman Catholic, the semi-official Vatican paper, *Osservatore Romano*, launched a severe attack upon the organization. Membership of even lay Roman Catholics is forbidden in Spain.

The defense of the Rotarians implies that ignorance of its work is the cause of the ban. If intolerance be defined as ignorant opposition, then the term must also be applied to Professor Barnes of Smith College, who misses no opportunity to attack a theism which he does not understand. We propose a Theological Night School for Bigoted Scientists.

A HOT fight is being waged in committee over a birth-control bill which is being considered by the Assembly Codes Committee in the New York State Legislature. The Remer Bill naturally draws opposition mainly from the Roman Church which has consistently forbidden contraceptive devices. It is illuminating to note that at the Margaret Sanger birth-control clinic in New York City, 32 per cent of those women who come are Roman Catholic as compared with 33 per cent Protestants.

THE death of Sir Oliver Lodge's wife after prolonged illness naturally gave rise to inquiries as to whether the great leader in psychic research would attempt to verify communication with the deceased through joint experiment of husband and wife. Sir Oliver announces, however, that no attempts to communicate will be made till Lady Lodge has rested and recovered after her long weakness on earth.

THE Rev. Dr. Charles F. Potter has been forced by ill health to resign from his pastorate at the Universalist Church of the Divine Paternity. He will be remembered as the opponent of Dr. John Roach Straton, and other Fundamentalists, in debates on evolution. He was a witness for Scopes in the famous (or notorious?) Tennessee trial.

TYPICAL of the popular headline is the announcement in a New Jersey paper that the Turtle Tribe of Indians long ago held a theory of evolution. As authority for this claim is quoted the statement of an old Indian back in 1679 to

the effect that a turtle first broke through the cosmic watery waste and its back became the first dry land; and that, being too hot in its shell when exposed dry to the sun, the turtle crawled out of its shell, and eventually became a man, the ancestor of the Turtle Clan.

It is astonishing that, in these days when governmental bulletins carry numerous descriptions of Indian beliefs, the word "totem" nowhere appears in the story. For this has only the same scientific significance as similar myths of the totemic origin of the clan: myths which probably sought to explain the reason why a source of food supply was taboo (that is, enjoyed a closed season) except for tribal feasts.

THE King of Hedjaz will bear watching. For Hedjaz is the strip of Moslem territory along the east shore of the Red Sea which contains Mecca. And Ibn Saud, King of Hedjaz, is a Wahabi. That is to say, he is a strict Puritan among Moslems. But it is also to say, he represents the survival of the Pan-Islamic idea which collapsed, so far as the caliphate of Constantinople was concerned, in the World War. Ibn Saud is a Pan-Arabist; and there is reason to believe that he covets Moslem-world leadership by virtue of his strategic religious position as guardian of the Mecca shrine.

MOST fitting was the Bible verse selected by President Hoover to be kissed at his inauguration: "Where there is no vision the people perish; but he that keepeth the law, happy is he" (Proverbs 29:18). Editors who failed to find an inspiring keynote in his address might give thought to this verse.

THE pessimism which pervades so much of recent thought about current religion is well summarized in the following awesome words of a writer on Our Spiritual Desolation in the *Atlantic Monthly*:

"We are destitute of great teachers; we bestow remarkable cleverness upon mediocre conceptions in philosophy, and letters; we are incurring the danger of having a grin of mockery become the face-mark of a culture that has nothing to revere, and we see religion stripped of majesty, staggering from in-
veracity, and revealing nothing more glorious than the extremely questionable views of its inadequately educated spokesmen. Yet, that there is anything profound to be done, we have not one impressive voice in the church or state or academy to tell us."

If the writer misses some of the saner features of contemporary religious reconstructionists, he does at least give food to Churchmen for deep thought about our present spiritual status. Can we answer the challenge of our new President and of his less optimistic fellow-countryman?

ONE answer is offered by the Moderator of the General Assembly of the Presbyterian Church who recently declared that, in his denomination at least, there is a great religious revival imminent. During his lifetime the Presbyterian Church membership has increased from about half a million to over two millions. There is an increase in the number of candidates in training for the ministry of that Church. Forty million dollars have been spent in the last three years for new church buildings. Lest this purely quantitative estimate be rejected as unsatisfactory he adds his conviction that "there is today a very decided tendency toward a deeper spirituality, especially on the part of the men of our Church." We wonder what the indices of this last might be?

THE *American Mercury*, that greenback product of the precocious little boy with the muck-spade, contains in its March explosion a discussion of religious education under the title of Bible Engineers. In order that our readers may receive a proper shock, and thus satisfy the hopeful Mr. Mencken, we trust that they will read this article and do their best to be amused (not at its author, of course, but at the educators).

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.

MEMORIAL TO FREDERICK D. MAURICE

To the Editor of *The Living Church*:

IT MAY interest your readers to know that a movement has been set on foot to raise an endowment for a chair of Theology in memory of Frederick Denison Maurice at King's College, London, in connection with the centenary of the college.

It is generally agreed, we think, that Maurice was one of the leading men in the religious life of the nineteenth century, and that his influence is by no means exhausted. He was a pioneer in theological thought and in the application of Christian principles to social life.

It is perhaps equally well known that Maurice was compelled to resign his chair at King's College on account of his opinions, and the present time seems to us peculiarly fitting to make an act of reparation to his memory. Probably there are many on both sides of the Atlantic who feel that they owe a debt to Maurice's writings, and who would be glad to contribute towards the fund which is being raised. The sum required is £25,000.

Any contributions for this object may be sent to Mr. A. F. Freeman, financial secretary of the diocese of Western New York, 237 North street, Buffalo, New York, who has kindly consented to act as American treasurer. The Rev. Dr. W. R. Matthews, the Dean of King's College, London, W. C. 2, will be glad to give any further information about the proposal.

CHARLES HENRY BRENT,
Bishop of Western New York.

CHARLES GORE (Bishop).

London.

[For a further discussion of this subject see editorial leader.—EDITOR L. C.]

DUBOSE SCHOOL

To the Editor of *The Living Church*:

I KNOW you and your readers are interested in America, and wish to see our common country take a leading place among the nations of the world. You wish to abolish war and crime, which law has never been able to do. "Law can only stay the assassin's hand until civilization has done its work." Above all, you wish to see our Lord's Prayer come true—"Thy Kingdom come, on earth as it is in Heaven." How can this be done? is the question uppermost in your mind. Only by producing religious leadership, especially for our rural population. The history of the world unquestionably shows the necessity of producing religious leaders.

The DuBose School is the only school of the kind in America, and is intended to train men especially for rural work—men who have already had experience in business, and who need a special training. There is no place in our colleges and seminaries for men of this type, and our bishops all over America have recommended the work of the School, as shown by their sending men to us to be trained. We have always had more applicants than we could provide for, on account of our limited means. We have no indebtedness, but each year we have to limit our student-body and refuse many applicants. Our friends have been good to us, but it does not seem quite fair for a few to carry such a burden, and we have been unable to see the justice in employing a professional agency to promote a campaign; it is too expensive, and we do not feel justified in putting a heavier burden on those who wish us well and are willing to help. So we are taking this means of securing the necessary amount to give the School the chance to serve the country and the Church. This amount will not make the School luxurious—that would destroy the ideal of the School, but it will simply give us the bare necessities. All of our men are required to do manual labor on our farm, and all the caring-for of the buildings, so our expense is not as great as that of other schools and seminaries. All the men have to do mission work under the direction of the chaplain. We also have a good hospital.

How are we to do this work without your help, and how can we get you the information except by letter? Traveling is very expensive and requires a great deal of time, which

might be otherwise used in training the men. Any amount you may feel disposed to give will be gratefully received, from one dollar up. To do this work, the School must have \$500,000. Checks can be sent to: Rev. W. S. Claiborne, Monteagle, Tenn.

Thanking you for any kindness you may show us, I remain,
Yours faithfully,
Monteagle, Tenn. (Rev.) W. S. CLAIBORNE.

THE OBSERVANCE OF LENT

To the Editor of *The Living Church*:

CONCERNING YOUR editorial on the observance of Lent, I do not think Lent is a moribund institution at all, but very much alive. Of course it does not receive a 100 per cent observance, but it never has! Nor is the success or failure of daily services a fair test. If the clergy will use a little sense in the time and kind of service, it is certain the people will respond.

For the Sunday evenings in Lent I arrange special services, such as the Galahad coronation service, the G.F.S. service of lights, a pageant of St. Patrick, etc. So far we have had excellent attendance at these services.

I have just three services during the week: first, a children's service, this year the Stations of the Cross, with an average attendance of forty, though most of our children come from a distance; second, a Wednesday evening service, with a series of connected addresses, this year on the Book of Revelation, last year on Dante's Purgatory, with an attendance almost as good as Sunday's; third, a mission study class, attended by as many as thirty-five. Some such program as that offers sufficient opportunity to teach the people without requiring artificial respiration to keep it going.

In addition, I suggest in my Lenten folder self-denial weeks: one week no desserts, then no candy, no theater, no parties, no books except the Bible, and Holy Week all the self-denials. I find that these weeks are very generally observed in the parish.

Yours sincerely,
Lincoln, Neb. (Rev.) JOHN H. LEVER.

CHAPEL AT FORT SNELLING

To the Editor of *The Living Church*:

CITIZENS of the Ninth Federal District which includes portions of Michigan and Wisconsin should all be interested in the Ft. Snelling Memorial Chapel near the "Falls of Minnehaha." After five years of strenuous labor on the part of officers, enlisted men, patriotic societies, Minneapolis and St. Paul churches, and many individuals in the Northwest, the building was completed and dedicated. Soon after Easter when the great white blanket disappears, many will be journeying this way. Don't forget to visit the army post that was established more than 100 years ago.

And you will find in the chapel memorials of brave men and women, some in peace and others in war. There is a beautiful window in memory of Bishop Whipple and one erected to the memory of "Father" Gear, who arrived "the first boat up" in the spring of 1839. A grand nephew has also placed a tablet in the sanctuary to his memory. This came from Italy and is of Carrara marble.

Over a hundred years ago a Sunday school (first in the Northwest) was begun by Mrs. Snelling, a devout Churchwoman. Come and see. (Rev.) WOODFORD P. LAW.

Minneapolis, Minn.

A BLACKSMITH in a certain village refused to have anything to do with religion. The priest of the place invited him to come to church again and again, but his excuse was always that he was too busy. He had no time. One day, however, the priest went by the forge and found it shut and silent. The blacksmith had died. He had had to find time to meet his Creator.

—By Way of Illustration.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHRISTIAN GUIDANCE OF THE SOCIAL INSTINCTS. By J. M. Cole and F. C. Bacon. With a Foreword by Mrs. Randall Davidson. London: Faith Press; Milwaukee: Morehouse Publishing Co. \$1.60.

Reviewed by the Rev. NILES CARPENTER, Ph.D.,
Professor of Sociology in the University of Buffalo

THE title to this work is symptomatic of the magnitude of the handicap of taboo and equivocation with which any effort towards social hygiene within the Church has to contend. The book is a practical manual for workers with delinquent girls. It is designed primarily for application to conditions within the Church of England, within England, a brief appendix on "Social Purity Work Overseas" being limited to the British Empire. Nevertheless, the volume is not without considerable value to the American social worker—both professional and volunteer—who is concerned in juvenile delinquency, unmarried motherhood, juvenile protection, and similar fields.

After all, the Christian impact upon human character in maladjustment is very much the same, whatever the geographical environment in which such maladjustment occurs, and the experience of the devoted group within the Church of England, which has built up the Order of the Divine Compassion and the Archbishop's Advisory Board for Preventive and Rescue Work, cannot but have value for workers in the American branch of the Anglican communion. Particularly is this true in the case of this book, for it is filled with generalizations and comments that exhibit a remarkable depth of insight and sanity of viewpoint. Thus: "We cannot lay down an arbitrary standard of reformation. . . . Externals are not always indicative of moral value, and the standard obtaining in the locality or social stratum must be taken into account. The task of making the whole home better proceeds often imperceptibly and not always in accordance with the worker's standards."

THE GOSPEL AND MODERNISM: SIX LECTURES DELIVERED IN YORK MINSTER. By A. E. Baker. With a Foreword by the Very Rev. Lionel Ford, D.D., Dean of York. London: Mowbray; Milwaukee: Morehouse Publishing Co. \$1.00.

THE modestly entitled author is a priest, and these lectures were delivered in Lent, 1928. The purpose is defense of the Gospel of the Incarnation, from the "full Anglo-Catholic standpoint," as the Foreword says; and we echo the words of the Dean in hoping that there will be many to read and weigh and digest what is written. In fact, we know of no so-called popular book of reasonable compass which so well deals with the matter, and so illuminatingly shows the truly evangelical and Catholic Gospel to be a different religion from Modernism. We urge clergy and reading laymen to possess themselves of this book and to read it with care (which will not be a hard matter, as the contents and style are inviting and easily followed). The various chapters deal with the Incarnation, Miracles, the Atonement, the Church, the Sacraments, Eternal Life. Almost every denial of the content of the Faith has been met, and the doubts and objections which might easily come to be lodged in the mind of people of the day are set at rest, if the reader at all accepts the author's position. Replete with refutations of even the minor Modernist objections, filled with many quotable and epigrammatic flashes, Fr. Baker goes to the root of the matter, and takes the high ground of the spiritual significance of the controversy. So we find a tone of certainty and deep spiritual power as the keynote of his exposition. It is as if one were to say to those who admire our Lord's words about rest for the weary and heavy-laden that they must also believe in Him enough to take His yoke upon them; as if to those who like to think that Jesus wept it were said that along with that went the obligation to recognize a part of the same incident where only One who was Divine

could have presumed to say: "I am the Resurrection and the Life."

Particularly satisfying is the treatment of confusion arising out of comparative religions in relation to the Virgin Birth, the Atonement, and the Sacraments; whose advocates are called "the army whose banner is a golden bough." Of how our Lord deals with sin it is said: "It could not be easy for Jesus, with His sensitive purity and unselfishness, to love, to be familiar with, those who were selfish and earthly, slaves to the body and its lusts." "The only way in which He could fight the enemies of God was by loving them." "He punishes the sinner by showing him how much He loves him." Modernism is a philosophy, not a religion: "Revelation, Incarnation, Atonement, belong together. . . . If God did some things, if it is true that these things happened, then God is a God who is active to save man, the world is His world and we are His children. If these things did not happen . . . salvation is not a gift but an effort."

In the chapter on the Sacraments there is a very valuable and clarifying part about magic and religion, especially worth attention; in which the difference is summed up by saying that magic sought to compel a god, whereas prayer and sacrament ask God, with assurance and faith. Modern difficulties about resurrection arise out of "the crude and one-sided statement of the doctrine which the Protestant Reformers derived from the later scholastics. The medieval Church used words which might be interpreted by an outsider in a gross and materialistic sense, but they interpreted them through their experience of the Lord's own risen Body in the Eucharist. The meaning and memory of this, however, soon faded from Protestantism."

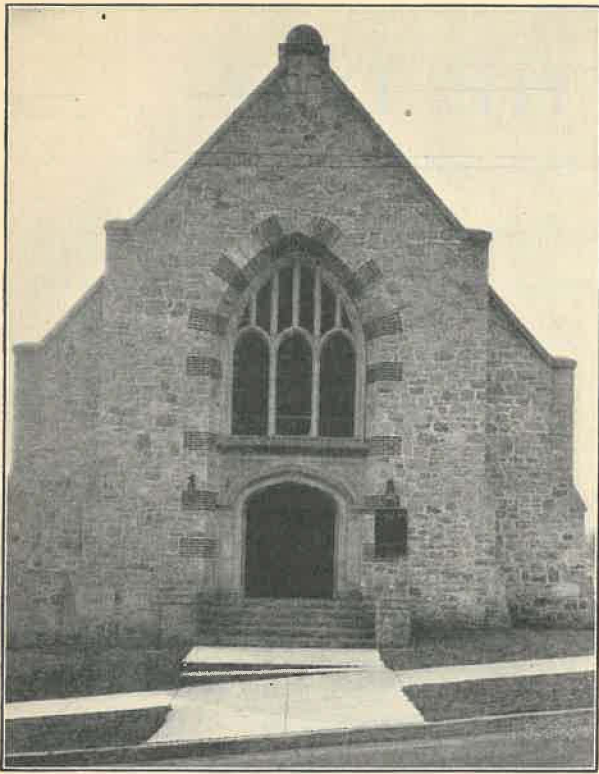
Here and there is a touch in lighter vein; we are reminded that Homer called man the saddest of all the beasts of the field, and the Dean of St. Paul's has termed him the fiercest of all the beasts of prey; Orthodoxy does not, as the Germans have it, "throw away the baby with the bath water"; "the Liberal Protestant view seems to be that all Christians are priests except those who are ordained priests." May it be repeated, in closing, that the average parish priest who has to teach with modernistic and philosophic denials of Catholic doctrine in mind will be helped immensely by this splendid book, which, strange as a Modernist might think it, may also be read with devotion and spiritual profit.

PAUL ROGERS FISH.

The Book of Genesis, edited by the Rev. A. R. Whitham, M.A. (London: Rivington, \$1.00) is an admirable textbook with which to introduce the Old Testament to students whose mental age is fifteen years or more. It contains a neat critical introduction, terse and lucid notes (on the same page as the text), assisting maps and clean-cut topical divisions of the text. At the end of each division stands a group of questions, some concise and answerable, others beginning "Explain," "Describe," "Compare," which pupils and teachers dislike. The introductory matter and the notes offer exceptionally good religious training to balance and complete what is taught to the modern student about evolution in biology courses.

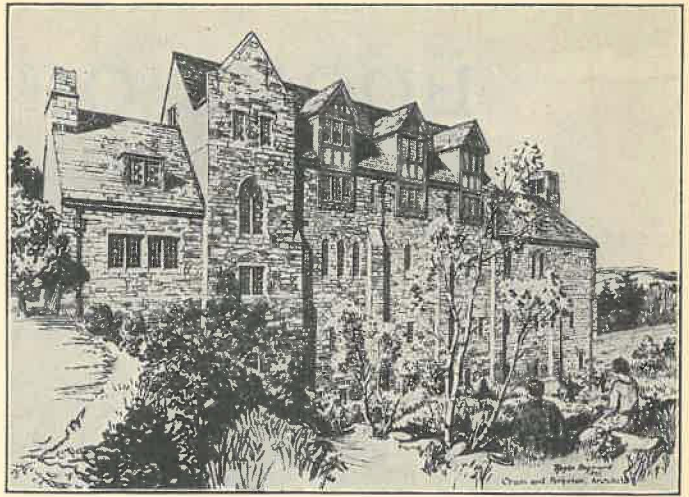
W. S. H.

MESSERS. MOWBRAY (London) and Morehouse (Milwaukee) have published four small booklets of Praise and Thanksgiving at 40c each. The illustrations, especially the series by Isabel Bonus, are good, and each booklet contains half a dozen poems or hymns by various writers. The titles of the booklets are *All Glory Laud and Honor, Praise to the Holiest in the Height, Praise the Lord, ye Heavens adore Him*, and *Praise my Soul the King of Heaven*; and they might be used for that something more than a greeting card which we often look for, as a contribution to the book corner of a church, or as a bedside companion in the guest room of our homes.



ONE YEAR OLD

St. Andrew's Church, Madison, Wis., dedicated on Palm Sunday, 1928.

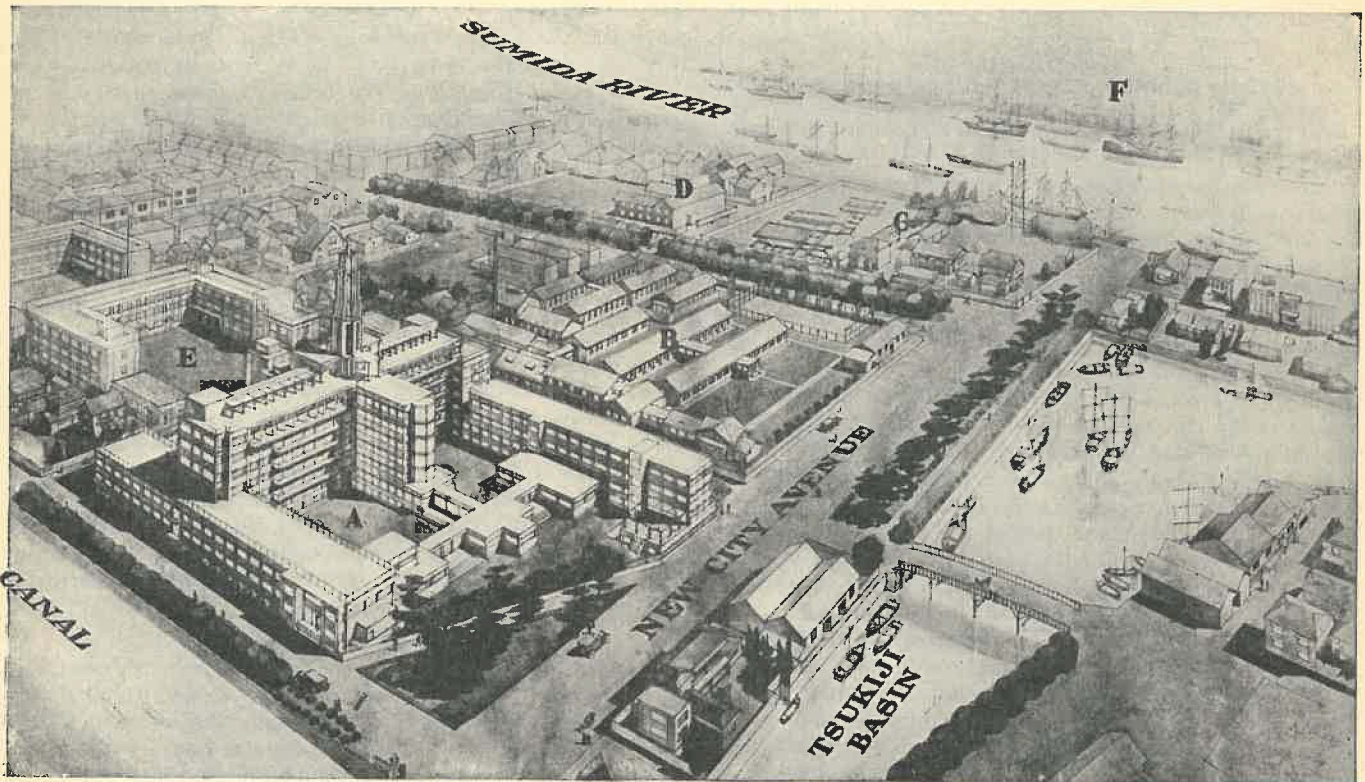


NEW LOWER SCHOOL FOR ST. ALBANS

Architects' drawing of the \$181,000 building being erected in the close of Washington Cathedral for the lower school of St. Albans, the National Cathedral School for Boys, one of the several educational institutions associated with Washington Cathedral. The building is expected to be completed in time for the fall term beginning in September of this year. It will provide greatly needed accommodations and will enable the cathedral to broaden the scope of its activities in the interest of Christian education. Cram and Ferguson of Boston are the architects.

(Story on page 746)

News of the Church in Pictures



BIRD'S-EYE VIEW OF ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO, JAPAN

- (a) The main group of the Medical Center now under construction.
- (b) Present Hospital Barrack buildings. Over 200 beds occupy these temporary buildings.
- (c) Block for residences, next to river.
- (d) Primary School. Medical care and school nursing program under the direction of St. Luke's International Hospital.
- (e) Tsukishima Island. Here the city maintains a Baby Clinic and Welfare Station officered by the Hospital.

—Courtesy International Hospital News.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, M.A. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW. Advertising Manager, CHARLES A. GOODWIN.

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

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 Calendar



MARCH

- 24. Sunday (Palm) next before Easter.
- 25. Monday in Holy Week.
- 28. Maundy Thursday.
- 29. Good Friday.
- 31. Easter Day.

APPOINTMENTS ACCEPTED

BOWLES, Rev. ALBERT E., formerly assistant at St. Paul's Church, Brooklyn (L.I.); now assistant at Trinity Church, New York City. New address, 161 Henry St., Brooklyn.

JOHNSON, Rev. WILLIAM THOMAS, formerly rector of Turks Islands, diocese of Nassau; to be priest-in-charge of Christ Church, Puerto Plata, Dominican Republic (Haiti). Address, Puerto Plata, D. R. April 13th.

LAKE, Rev. CLARENCE H., formerly rector of St. Peter's Church, Brenham, and St. Bartholomew's Church, Hempstead, Tex.; to be rector of Calvary Church, Bastrop, with charge of the churches at La Grange, and Smithville, Tex.

MORRELL, Rev. HARRY T., formerly rector of Christ Church, Sag Harbor, L. I., N. Y.; to be rector of St. Stephen's Church, Brooklyn.

PARKER, Rev. LOUIS A., formerly of New York City; has become priest-in-charge of St. Simon's Mission, Brooklyn (L. I.).

PHILLIPS, Rev. ALBERT TENNYSON, formerly assistant at St. James' Church, Bronx, New York City; to be rector of Trinity Church, Mount Vernon, N. Y. Address, Trinity Rectory, South Third Ave., Mount Vernon, N. Y. March 31st.

PORTEUS, Rev. CHESTER A., formerly priest-in-charge of St. Luke's, Malden, Mass.; to be curate of Church of Holy Trinity, St. James' parish, New York. Ends Malden duties on Easter and will begin new duties June 1st.

ROEBUCK, Rev. ARTHUR F., formerly deacon-in-charge of St. Elizabeth's Mission, Holdrege, Neb. (W.Neb.); to be locum tenens at St. Stephen's Church, Grand Island, Neb. (W.Neb.), until September 15th. Address, 821 W. Koenig St., Grand Island.

SELINGER, Rev. HUGO P. J., Ph.D., formerly priest-in-charge of Grace Church, Chadron, Neb. (W.Neb.); to be priest-in-charge of St. Alban's Church, McCook, Neb. April 1st.

TAYLOR, Rev. NORMAN E., formerly rector of St. Peter's Church, Norfolk, Va. (S. Va.); to be executive secretary and diocesan missionary. Residence address, 1125 Buckingham Ave. Office address, 519 Law Bldg., Norfolk. April 1st.

VEAZIE, Rev. HENRY PURCELL, rector of St. Luke's Church, Brockport, N. Y. (W.N.Y.); to be rector of St. Peter's Church, Peekskill, N. Y. May 1st.

RESIGNATION

HOLSAPPLE, Rev. LLOYD B., as rector of St. Peter's Church, Peekskill, N. Y., because of ill health, and will spend some time abroad. Effective March 31st. Temporary address, Southport, Conn.

NEW ADDRESSES

CLARK, Rev. WALTER B., formerly 1030 Franklin St., San Francisco; Corte Madera, Calif.

JONNARD, Rev. W. A., formerly of Savannah, Ga.; 611 Poyntz Ave., Manhattan, Kans. April 1st.

MANSON, Rev. GEORGE E., formerly of Dover, N. H.; 142 Francis St., Providence, R. I.

MERRILL, Rev. HERBERT C., deaf mute missionary, formerly 814 1/2 South Ave.; 307 Slocum Ave., Syracuse, N. Y.

PLUMMER, JAMES F., formerly Mobile, Ala.; 2318 West End Ave., Nashville, Tenn.

PRESSEY, Rev. RICHARD P., rector of Trinity Church, Grantwood, N. J., formerly 214 Lawton Ave.; 660 Palisade Ave., Grantwood, N. J.

ROBBINS, HOWARD C., D.D., formerly 1047 Amsterdam Ave., New York City; Sneden's Landing, Palisades, Rockland Co., N. Y.

SMYTH, Rev. JOSEPH H., formerly 4001 Washington Blvd.; 2809 Washington Blvd., St. Louis, Mo.

STOY, Ven. HOWARD, archdeacon, formerly Pocatello; Box 133, Boise, Idaho.

WHITLOCK, Rev. BERNARD G., formerly 2451 Flora Ave.; 2453 Montgall Ave., Kansas City, Mo.

CORRECT ADDRESSES

GLOVER, Rev. MORTIMER W., rector of Holy Cross Church, Sanford, Fla. (S. Fla.); 813 Palmetto St., Sanford, instead of 708 Park Ave., as given in the Living Church Annual.

LADD, Rev. WILLIAM P., D.D., Berkeley Divinity School, 80 Sachem St., New Haven, Conn., and not Middletown, as in the Living Church Annual.

DEGREE CONFERRED

GENERAL THEOLOGICAL SEMINARY—Doctor of Sacred Theology, *honoris causa*, upon the Rt. Rev. SHIRLEY HALL NICHOLS, Bishop of Kyoto, on December 6th.

ORDINATIONS

DEACON

ALASKA—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, ordained ELVRAE ASHLEY MCINTOSH to the diaconate in St. Mark's Church, Seattle, Wash., on Sunday, March 10th. The candidate was presented by the Rev. John McLaughlan, D.D., rector of St. Mark's Church. The sermon was preached by Bishop Rowe.

Mr. McIntosh, confirmed some years ago in Alaska, was until recently a Methodist minister. He will serve as deacon-in-charge at St. Mark's Mission, Nenana, Alaska.

PRIEST

WESTERN NEW YORK—The Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, on Wednesday, March 13th, advanced to the priesthood in St. Luke's Church, Attica, the Rev. NORMAN B. GODFREY. The Rev. C. C. Gove of Batavia, president of the examining chaplains, presented the candidate, and the Rev. C. R. Allison, rector of Trinity Church, Warsaw, preached the sermon. The Rev. Alfred Britain, rector of St. James' Church, Batavia, said the litany, the Rev. A. S. Priddis of Buffalo read the preface to the ordinal, the Rev. F. R. Fisher, rector of Grace Church, Scottsville, read the epistle, and the Rev. W. J. Willson, rector of St. Michael's, Oakfield, the gospel.

The Rev. Mr. Godfrey will continue the ministry in the Wyoming-Genesee corporate mission which includes Attica, Corfu, and Darien Center.

DIED

TRAPHAGEN—HARRIET (VAN HORN), wife of Frank H. Traphagen, died on Sunday, March 10th, at Denver, Colo. Requiem, March 13th at Calvary Church, Golden, Colo.

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

RESOLUTION

Eugene Robinson Washburn

RESOLVED: that the rector, wardens, and vestrymen of All Saints' Church, Orange, New Jersey, diocese of Newark, record with deep regret the death, on February 21, 1929, of EUGENE ROBINSON WASHBURN, one of the vestrymen of the parish.

For over eight years, with unflinching regularity and scrupulous fidelity he fulfilled the duties of his office, and commanded the respect of all who were associated with him.

He was a most faithful attendant on the services of the church, and always a liberal benefactor.

We as members of the vestry and as individuals most sincerely mourn the loss we have sustained, and we tender to his family our deepest and most heartfelt sympathy, and direct that the clerk of the vestry transmit to them a copy of this resolution.

The rector, wardens, and vestrymen of All Saints' Church, Orange, N. J.

CLARENCE M. DUNHAM,

Rector.

WILLIAM S. MADDOCK,

Clerk of the Vestry.

MEMORIALS

Robert Thorpe

The Bishop and clergy of the diocese of Newark, assembled in Trinity Cathedral, at the burial service for the Rev. ROBERT THORPE, do hereby offer this minute in regard to their departed brother.

Spending thirty-five years of his life on the water, having crossed the ocean 515 times and never hesitating to speak to the men with whom he came in contact of the love of Christ, at the age of seventy-seven he attained the desire of his youth and was ordained to the sacred ministry of the Church.

Both at St. Andrew's Mission, Lincoln Park, of which he took charge, and at the Alms House among the aged and unfortunate where he also ministered, he brought an enthusiastic and devoted spirit, carrying the love of his Master, which his eighty-three years still found burning with devoted zeal. His very face was radiant with the spirit of Christ dwelling within.

We deem it a great privilege to have known him in the fellowship of the diocese, and to hereby bear record of our esteem and affection for him.

CLARENCE M. DUNHAM,

DUANE WEVILL,

ROBERT W. TRENBATH.

Trinity Cathedral, Newark, N. J.

March 15, 1929.

Lottie B. Galleher

Entered into rest, Mrs. LOTTIE B. GALLEHER, widow of the late Rt. Rev. John N. Galleher, D.D., former Bishop of Louisiana, New Orleans, La., 2:00 A.M., March 7th.

Mrs. Galleher passed away at the residence of Mrs. Davis Sessums, New Orleans, wife of the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana. Mrs. Galleher is survived by two daughters, Mrs. Sessums and Mrs. A. G. Blacklock, and two sons, Col. Paul C. Galleher, Fort Benning, Georgia, and Mr. Clarkson Galleher, Washington, D. C.

Mrs. Galleher had been in failing health for some time, and had been spending the winter with Mrs. Sessums. For some years her residence has been at Sewanee, Tenn., where she was greatly revered by the students of the university; and she was revered and honored in every community where she lived. Her influence will be remembered with gratitude by a great number of the students of the University of the South, and her name will be tenderly cherished by them.

The funeral services in New Orleans were held in Christ Church Cathedral on the evening of March 7th. The interment was in Cave Hill Cemetery, Louisville, Ky.

"May God grant her eternal rest, and let light perpetual shine upon her."

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

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

EASTERN OREGON—Omit, Rev. Oliver Riley, LaGrande, Ore.

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 APPEALS**, 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 OFFERED

CLERICAL

ALOCUM TENENS FROM JULY 15TH UNTIL September 1st for Sunday duty (early and late Mass) and general care of parish. Use of rectory. F-332, **LIVING CHURCH**, Milwaukee, Wis.

AN UNMARRIED PRIEST OR DEACON for a parish in the New York suburban area to act as organist and choir-master and to assist rector. Church school experience and successful contacts with young people desired. Boy choir. Good salary. S-324, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

WANTED—AN EXPERIENCED NURSE (diploma or R. N. not essential), under thirty-five for Church Boarding School. Must also assist matron. All year position if desired. Near New York City. State experience, training, age, salary expected. S-335, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CORRESPONDENCE INVITED BY CLERGYMAN who desires to return to parish work. Have devoted entire time for several years to conducting "Parochial Missions." References supplied. Write Box B-329, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, CATHOLIC, ACCEPTABLE preacher and officiant would supply during summer. Quarters for self and wife expected. Best references. Address, ADAPTABLE, 423 East Monroe St., Jacksonville, Fla.

PRIEST, IN GOOD STANDING AND health, university and seminary graduate, successful and an able preacher desires to make a change. Present salary \$2,700 and house. Address, M-326, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, MIDDLE AGED—COLLEGE AND seminary graduate, wants missions or village parish work. Good preacher and pastor. Single. \$1,800 and rooms. G-333, care **LIVING CHURCH**, Milwaukee, Wis.

SUMMER SUPPLY BY CLERGYMAN WHO has been devoting entire time to conducting "Parochial Missions." Available May 1st. Write Box A-328, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

HIGH CLASS ORGANIST AND CHOIR director, desires change. Recitalist and specialist in Church music and choir training. Experienced and equipped for the most exacting demands. Have A. R. C. O. diploma. Highest credentials and satisfaction guaranteed. Address B-320, care of **LIVING CHURCH**, Milwaukee, Wis.

MATRON, HOUSE-MOTHER OR ASSISTANT in school or any institution or parish work. Position desired by thoroughly experienced Churchwoman, with excellent references. Address, J. G. C., 97 Green St., Jamaica Plain, Mass.

ORGANIST AND CHOIRMASTER WITH excellent references, desires change. Seven years in present position; European training; experienced, boy or mixed choirs. Recitalist and good Churchman. Address Box L-325, care of **THE LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF PROMINENT parish in middle west desires change. Successful boy choir and singing teacher. Experienced recitalist. Communicant. Address, S-331, care of **LIVING CHURCH**, Milwaukee, Wis.

WANTED—CHANGE OF POSITION BY organist and choir-master of exceptional ability and experience. American and English cathedral trained. Mixed or boy choir expert. Recitalist. Communicant. References. Address: ORGANIST, 706 Fifth St., Wausau, Wis.

YOUNG MARRIED ORGANIST AND choir-master. Recitalist. Boy or mixed. Excellent references as to ability and character. Desires to return to the Episcopal field. At present engaged in Presbyterian Church. Will assist in parish work. Reasonable salary with teaching possibilities. Communicant. Address, L-334, **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

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

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VESTMENTS

MARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7.) Phone: Kensington 8199. Specialist in Textile Decorations, Furnishing, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America. addresses on enquiry. Price lists and estimates to clergy.

CHURCH EMBROIDERIES, ALTAR HANGINGS, 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.

EMBROIDERED VESTMENTS — ALTAR Hangings, Burses, Veils, Stoles, Markers, Surplices. Embroidered Linens, Altar Laces, Damasks, Fringes, Embroidery supplies. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1.

APPEAL

S. JAMES' CHURCH, SMISBY, NEAR Ashby-de-la-Zouch. "The steeple of a country church at some distance was covered with spectators." Sir Walter Scott, "Ivanhoe," ch. 7, describing tournament. This steeple now in dangerous condition. Will Americans help in expense of restoration? \$850. Check's to Rev. H. MARRIOTT, vicar of Blackfordby and Smisby, Vicarage, Blackfordby, Burton-on-Trent, England.

From the Bishop of Derby, Breadsall Mount, Breadsall, Derby: "I desire to endorse and to support the appeal which the vicar of Smisby, the Rev. Herbert Marriott, is making for the repairs of the church tower. "Edmund Derby."

NOTICE

THE QUEST OF THE SANGREAL, containing 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.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, organized 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."

LENDING LIBRARY

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

MISCELLANEOUS

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.

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.

TRAVEL

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.

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.

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APRIL AND MAY ARE THE BEST months in Washington. Enjoy living in refined cultured home. Excellent table. Attractive rooms, large, communicating, single. Convenient location. Address, MRS. MACLEOD, 1347 Girard St., Washington D. C.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 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.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

NORTH EAST, PA.—THE ANNUAL RETREAT of the Priests' Fellowship of the dioceses of Erie, Ohio, and Pittsburgh, will be held at St. Barnabas' House, North East, beginning on Monday night, April 15th, and concluding on Thursday morning, April 18th, and will be conducted by the Rev. Fr. SPENCE BURTON, Superior S.S.J.E.

RADIO BROADCASTS

KFBW, 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 kilocycles (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.

WBBR, BUFFALO, N. Y., 1310 kilocycles (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., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 kilocycles (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.

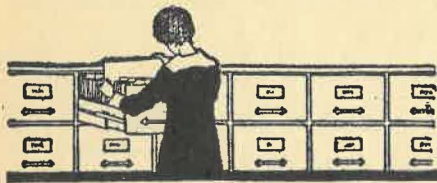
WKBW, BUFFALO, N. Y., 1470 kilocycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WRC, WASHINGTON, D. C., 50 kilocycles (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 kilocycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

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. Agnès' 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 STOSKOPF, 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
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.

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.

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.

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.

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.

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 street, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
PALM SUNDAY
Solemn Procession, High Mass, 11 A.M.
Special Musical Service and Benediction, 4 P.M.
GOOD FRIDAY
Veneration of the Cross and Mass of the Pre-sanctified, 9:30 A.M.
Preaching of the Passion, 12 M.-3 P.M., by the Reverend Father Burton, Superior S.S.J.E.
Tenebrae, 8:00 P.M.

CHURCH SERVICES—Continued

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.

BOOKS RECEIVED

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

Bloch Publishing Co. 31 West 31st St., New York City.

The Unknown Sanctuary. A Pilgrimage from Rome to Israel. By Aimé Pallière. Translated from the French by Louise Waterman Wise. \$2.00.

Chapple Publishing Co. 952 Dorchester Ave., Boston, Mass.

Lava: The Story of a Fighting Parson. By Frederic Zeigen, author of *Breezes from the Pines, Thebold Archer Knowlton, Stardust and Dandelions*, etc. \$2.50.

Harper & Bros. 49 E. 33rd St., New York City.

Deep Song. Adventures with Gypsy Songs and Singers in Andalusia and Other Lands with Original Translations. By Irving Brown, assistant professor of Romance Languages, Columbia University; author of *Nights and Days on the Gypsy Trail, Gypsy Fires in America*, etc. \$3.50.

Cagliostro. By Johannes von Guenther. Translated by Huntley Paterson. With Illustrations by Paul Wenck. \$3.50.

Johns Hopkins Press. Baltimore, Md.

Rivalry of the United States and Great Britain Over Latin America (1808-1830). By J. Fred Rippey. \$2.75.

J. S. Newsome & Son. Central Printing Works. Batley, England.

The History of Kirby Underdale. By the Rev. W. R. Shepherd, M.A., rector of Kirby Underdale and rural dean of Pocklington.

Fleming H. Revell Co. 153 Fifth Ave., New York City.

Christ's Way and Modern Problems. By the Rev. F. de W. Lushington, M.A., Hon. C.F., author of *On Personal Service*. \$1.00.

Robert Scott. Roxburgh House, Paternoster Row, London, E. C., England.

The Rebuilding of the Church. By J. F. Mozley.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

The Christian Faith. By Friedrich Schleiermacher. English Translation of the Second German Edition. Edited by H. R. Mackintosh, D.Phil., D.D., professor of Theology, New College, Edinburgh, and J. S. Stewart, M.A., B.D., minister of Beechgrove United Free Church, Aberdeen. \$6.50.

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

The Road to Easter. By Kenneth Ingram, author of *The Adventure of Passiontide, Out of Darkness, England at the Flood Tide*, etc.

The Stratford Co. 234-240 Boylston St., Boston, Mass.

The Rainbow Girls. A Group of Aspiring Young Women. By Richard Burton Hassell, M.A., author of *The Chums and Their Powwows*. \$2.00.

East and West of the Jordan. By Albert Field Gilmore, Litt.D. Illustrated. \$3.00.

PAMPHLETS

General Electric Co. 1 River Road, Schenectady, N. Y.

Some Developments in the Electrical Industry During 1928. By John Liston, General Electric Company. Reprint from the *General Electric Review*, January, 1929.

The Parish Press. Fort Wayne, Ind.

Talks On the Prayer Book. By Edward W. Averill, Dean of St. Paul's Cathedral, Fond du Lac, Wis. 10 cts.

English Church Union and A. C. C. to Hold Joint Anniversary Meetings

Condemn "Authorization" of Bishop of Truro—Church Congress Postponed

The Living Church News Bureau
London, March 8, 1929]

FOR THE FIRST TIME, THE ENGLISH Church Union and the Anglo-Catholic Congress are to hold joint anniversary meetings this year at the Albert Hall. The suggestion came from the president and council of the E.C.U., and had a cordial response from the A.C.C. The following tentative proposals have been submitted by the joint committee:

That the date be Thursday, June 27th. That there should be two meetings, afternoon and evening.

That the afternoon meeting should be serious and grave in character, and should be addressed by a really responsible and important theologian and a responsible layman (also a theologian, if possible), as well as by the president of the Union; and that at that meeting the business of the Union should be conducted.

That the evening meeting should be of a more popular character.

The committee felt that the real subject which should underlie everything that was said at the meetings should be the vital principle of Episcopacy, which might be jeopardized at the forthcoming Lambeth Conference in 1930.

It was proposed that some attractive phrase should be announced, such as The Limits of Endurance under which to present their argument at both meetings. At the afternoon meeting they might deal seriously with what might be called The Lambeth Threat, and in the evening they might plead for Justice All Round.

The A.C.C. will undertake to make all the practical arrangements in connection with the hiring of the Albert Hall (with which they are quite familiar), the printing of tickets, etc.

CHURCH CONGRESS POSTPONED

The Church Congress, which it was proposed to hold next October at Toronto, has after all been postponed. Communications have been passing between the Church in this country and the Church in Canada, and indeed committees were in process of being formed on both sides. It was evident, however, from the first that a longer period than is usually necessary would be advisable if such a Congress was to be representative on both sides, as was obviously desirable. That this has appeared strongly to the Church people in Toronto is evident from a telegram received from the Bishop of Toronto to the following effect:

"Very greatly regret that after further discussion and investigation new and serious difficulties appear to render the holding of English Church Congress in Toronto this year inadvisable. Would year 1931 or 1932 meet with your approval? Congress could then be held on wider basis with adequate representation from Canada and United States, otherwise invitation stands for this year.—*Bishop of Toronto.*"

It will be impossible to hold the Congress out of England next year owing to the Lambeth Conference, but it is confidently hoped that the invitation from the Church in Canada, as they have themselves suggested, may be accepted for 1931

or the following year. It now becomes necessary to find a place and a diocese in England for the 1929 Congress, and that with as little delay as may be, if satisfactory arrangements are to be completed. There are not a few, however, who think the Congress might well be allowed to lapse, at least for this year.

ARCHBISHOP OF CANTERBURY CONVALESCING

As I informed you in my last letter, the Archbishop of Canterbury is spending a month in convalescence at Bognor. He is staying at The Moorings, Aldwick avenue, Aldwick, which has been lent to him by Lady Cowdray. The house is within a short distance of Craigwell House, where His Majesty the King is staying.

A letter from the Archbishop published in the *Diocesan Gazette* for March states:

"The diocese may expect a word from me about the course of the illness, if it may so be called, which has so sadly hindered the beginning of my new work. Apart from the first sudden but short attack of pain eight weeks ago, I have suffered nothing but the tedium of imprisonment in bed and the measure of weakness, bodily and mentally, which such a long imprisonment inevitably brings.

"What has made it necessary has been the apprehension felt by my skilled and most kind medical advisers lest, behind certain symptoms, slight in themselves, some graver danger might be concealed. That apprehension has now been removed, and I am thankful to say that if I am willing to submit to a lengthy period of convalescence I may confidently look forward to full restoration to strength. Unfortunately, this means that I must not undertake any active or public work till May."

After the month at Bognor has expired, Dr. Lang will possibly spend the month of April on the Mediterranean.

CONDEMN "AUTHORIZATION" OF BISHOP OF TRURO

A letter has been sent by the Church Association to the Bishop of Truro (Dr. Frere), containing the following resolution:

"That the council of the Church Association condemns the 'authorization' by the Bishop of Truro of the use of the new material contained in the rejected deposited book, as being—

(1) A false assumption of authority to himself which, in fact, resides only in the legislature;

(2) A serious violation of his consecration vows; and

(3) An incitement to his clergy also to violate, not only the law, but the sacred undertakings in virtue of which they have received their ordination and preferment to office in the Church of England, and enjoy their consequent emoluments."

The Bishop replies as follows:

"Please inform your council that they are quite mistaken. The authorization of fresh material not included in the Prayer Book, the only general authorization that I have given, has been customary in the Church for the last 350 years at least. The statement that the authority resides only in the Legislature is also false. In the course of the last 100 years the amount of additional services and additional material that has been authorized by the bishops has very largely increased. This has especially been the case since the Act 35 and 36, Vic. cap. 35. The authorization of such additional services and prayers and the like, whether based

upon the interpretation of this act, or upon the inherent powers of the episcopate, or on some other principle, is now a perfectly familiar feature in modern Church life in England. It was especially prominent in the War time and has been also since.

"I take leave to doubt whether there is a single church in which members of your council either worship or serve in which some advantage of this power has not been taken in recent years, whether with or without episcopal authority. Finally, let me call your attention to the fact that because a prayer is included in the book which the House of Commons has rejected, it is not, therefore, judged to be a prayer which a bishop cannot authorize, especially when he has behind him the support which there is in the present case. When your council has considered the matter further, I hope they will withdraw the two concluding paragraphs of their communication."

PROGRESS AT CATHEDRAL RENOVATION

The seventh report of the works committee of St. Paul's Cathedral, issued this week, speaks of the steady progress in all the operations required, some of which are now finished, and others considerably advanced. The most interesting features of the report are those dealing with the work of strengthening of the eight piers supporting the dome. To a certain extent this work has been concentrated on the choir piers, so that the temporary strutting can be removed when the time arrives to begin the reerection of the organ and its casing. The progress of the work on these piers is such that this reerection could begin almost immediately; but it is not considered advisable to expose the delicate machinery of the organ to the effects of dust, always present in the air, though very largely reduced by the precautions which have been and continue to be taken. The erection will, therefore, be deferred until the completion of other work in the dome area, always allowing ample time before the re-opening of the cathedral next year.

Progress has also been made with the reerection of the stalls and galleries adjacent to the choir piers. The back stalls on the north side of the choir are nearing completion and those on the south side have been begun. The reinstatement of monuments against the other main piers, particularly in the south transept, has been begun.

The reading of the crack measurement plugs throughout the entire cathedral has been continued at regular monthly intervals. The results of these measurements indicate that, in addition to the normal cycle of changes dependent upon temperature, there is a slight but appreciable tendency to an increase in the width of some of the cracks, particularly noticeable in certain portions of the building outside the dome area. The architectural survey of the cathedral, in portions other than the dome structure (which has been completed), is proceeding satisfactorily.

The expenditure on the preservation work generally by the works committee since the date of the last report is about £32,700, making, with what has been previously expended, a total to date of £154,000.

In view of the present rate of progress, it is confidently expected that it will be possible to have the whole of the cathedral available for services in time for the Lambeth Conference in the summer of 1930.

BISHOP OF WILLESDEN RESIGNS

The Bishop of Willesden's resignation, to which I alluded in my last letter, has been received with great regret in the

northern part of the diocese of London which was in his special care. Dr. Perrin has had an unusual gift for endearing himself to Churchmen of all schools of thought. His immense industry, wide sympathy, and unflinching patience, combined with a simple and devout earnestness, have ensured him a welcome everywhere. There are certain subjects on which he feels deeply. He is, for example, an unbending foe of alcohol—but his enthusiasms, which he has never attempted to conceal, have made him no enemies. It is understood that his great experience will still be available for consultation in the inner councils of the diocese.

BISHOP OF EDINBURGH DIES

Dr. G. H. S. Walpole, who passed to his rest suddenly on Monday last, had been Bishop of Edinburgh since 1910. Dr. Walpole, who was seventy-five years old, was one of the most beloved men in the Scots capital. It was while Dr. Walpole was in-

cumbent of the pro-cathedral at Auckland, New Zealand, that his son Hugh, the famous novelist, was born. After his return to this country, Dr. Walpole was for seven years rector of Lambeth.

The Bishop habitually wore the eucharistic vestments which were introduced into St. Mary's Cathedral at Edinburgh by the present Dean of St. Albans, and regularly heard confessions. He disapproved of the cultus of the reserved Sacrament, but at least permitted devotions in his diocese, and sanctioned Reservation in an aumbry in the cathedral. An Englishman throughout, he perhaps never really entered into the spirit or understood the historical position of the disestablished Church of Scotland, and was happier south of the border; but the simple piety of his personal life and his unflinching kindness and cheerfulness left their mark on the diocese and endeared him to his clergy and people.

GEORGE PARSONS.

Archbishop of Canterbury, Now Convalescent, Plans Removal to Coast

Protest Building Addition to Westminster Abbey—New Suffragan Bishop of Willesden

The Living Church News Bureau
London, March 1, 1929

IT IS GOOD TO KNOW THAT THE ARCHBISHOP of Canterbury is now convalescent and hopes to leave Lambeth at the end of this week. A friend has put a house at Dr. Lang's disposal, on the South Coast near Bognor, and he proposes to reside there during March. He will thus be a near neighbor of the King, who is at Craigwell House, near Bognor; and the prayers of all will be offered that the two distinguished invalids may very soon be completely restored to health.

PROTEST ADDITION TO WESTMINSTER ABBEY

Since the suggestion was made last autumn to build a sacristy for Westminster Abbey, correspondence has been profuse and varied. Much has been written and said for and against the proposal.

The Dean of Westminster has now made clear the position. "As long as I am dean," he writes, "I will do all I can to protect the amenities of the abbey as a national monument, but I will not allow that aspect of it to eclipse the other, which is very much more important." By this, Dr. Foxley Norris means that the abbey is also a living church, growing and increasing in usefulness year by year, as a gathering place for national, civic, and corporate services of every kind. "We are living in the twentieth century, not the eighteenth," he adds, "and not only the nation, but the Empire and the Church demand that the abbey shall be at its disposal for its great sacred ceremonies." For such services the abbey is not now completely equipped, and it is unfortunate that so soon as a project is contemplated that would bring about a very necessary improvement there should arise a chorus of protest from individuals and bodies who are not burdened with the responsibilities which rest upon the dean and chapter. Artistic advice will certainly be taken before any decision is finally reached, but the abbey authorities are right in refusing to allow aesthetic considerations alone to stand in the way of what, in their own

better judgment, has been found to be an urgent addition to the building.

NEW SUFFRAGAN BISHOP OF WILLESDEN

It was officially announced on Tuesday that the Ven. Guy Vernon Smith, Archdeacon of Colombo, had been appointed to the Suffragan Bishopric of Willesden, in succession to the Rt. Rev. W. W. Perrin, who will resign very shortly.

Dr. Perrin, who has acted in the capacity of Bishop of Willesden since his resignation of the See of British Columbia in 1911, will continue his work in the diocese of London as Bishop, retaining the charge of the deanery of Hampstead. Dr. Perrin, though eighty years old, is in excellent health, and will continue to act as rector of the city church of St. Andrew, Under-shaft.

The new Bishop, who will not be consecrated until summer, was educated at New College, Oxford, where he graduated in 1903, having taken a second in the Honors School of Modern History. He was called to the bar in 1905, in which year he went to Wells to study theology, and was ordained in 1906. For three years he was curate at Romford, and for the next two years chaplain at Oxford House, Bethnal Green. Mr. Smith was resident chaplain to the Bishop of London from 1911 to 1918, and served as a temporary chaplain to the Forces during the War, being awarded the M.C. in 1917. For four years he was priest-in-ordinary to the King. He held the rectory of St. John-at-Hackney from 1919 until 1925, when he went to Ceylon as Archdeacon of Colombo and vicar of St. Peter's, Colombo.

ANNIVERSARY OF S.P.C.K.

Founders' Day will be celebrated by the Society for Promoting Christian Knowledge, next Friday, March 8th, and will mark the 231st anniversary of the society. The proceedings will include a meeting in the afternoon, at the Royal United Service Institution, Whitehall, at which Dean Inge will preside, in the absence of the Archbishop of Canterbury, and the chief speaker will be Dr. Harold B. Day, formerly professor of clinical medicine at the Royal School of Medicine, Cairo. In the evening there will be a thanksgiving service at St. Martin-in-the-Fields, when the preacher will be the Rev. E. H. G. Nylander, of West Africa.

The subject of the day is to be Christianity in its Relation to Health and Hygiene. It may be pointed out that an important part of the work of the S.P.C.K. is in extending the knowledge of the rules of health and hygiene among natives in different parts of the world, and a large proportion of the income of the society is spent in the training of missionaries in medical work and in the publication of books relating to health. Education in its broadest sense has been an outstanding feature of the operations of the society, and in recent years there has been an expansion of this work in association with the missionary activity of the Church of England in all parts of the world. This development is seen in the successful efforts of the society in providing literature for natives in their own language, not only literature relating to their spiritual and moral welfare, but books of a vocational character, which are used to instruct them in various crafts.

At the headquarters of the society there are exhibited many examples of the work of natives which are the result of the instruction thus given. Native music has also been printed, and the natives taught to read it in order to reproduce the melodies on their own primitive instruments. Specimens of the various forms of literature—religious, secular, and musical—are exhibited by the society.

THE RELATION BETWEEN CHURCH AND STATE

Fr. Waggett, S.S.J.E., delivered a discursive address at Nottingham last Monday on the Relations Between Church and State. He said that it was too late to draw very clear lines of demarcation between what is Christian and what is secular. It was not so easy as it seemed, to think out a solution of the trouble arising out of recent relations between Church and State. The principle of the influence of the secular king over religion lay in the fact that he was formerly either in sacred orders or his office was invested with a religious sanction at his coronation. The Austrian Emperors were deacons, with the duty of assisting at the Pope's High Mass; and the English Sacring Office contains many relics of this consecration of the king to his high office. But the king could not be a ruler except he be a Christian. Nowadays there is no obligation on any man to be a member of the English Church before he can qualify for other offices.

The change was one-sided. It was totally intolerable that a Parliament created by the constituents on the grounds that its members had good judgment on finance, economics, and defense, should be called upon to decide delicate questions of Church doctrine. Parliament had its own proper duties, and it was manifestly unfair that a man rightly qualified for those duties should lose his seat because his opinions on the Prayer Book were unsatisfactory. We insist that the Church must be Parliamentary, though it is a century since Parliament has had to belong to the English Church in doctrine. Such a case was illogical, but logic must win in the end.

Meanwhile, they would best serve their cause, not by agitating for disestablishment, but by securing the urgently needed reform of the appointment of bishops so that some measure of control should be given to the Church instead of it being in the hands of a possibly infidel Prime Minister.

PROF. CLAUDE JENKINS HONORED

The canonry in Canterbury Cathedral which has just been conferred on Prof.

Claude Jenkins is an honor rarely bestowed on one whose ecclesiastical status is that of assistant curate. For twenty-five years Dr. Jenkins has been a member of the staff of St. Martin's-in-the-Fields, and an assistant chaplain of Charing Cross Hospital. He holds, however, other important offices, of which the chief are those of librarian and keeper of manuscripts at Lambeth Palace, and the chair of Ecclesiastical History in King's College, London. He is also reader in Greek and Latin Palaeography in the University of London.

THE NEW SCOTTISH PRAYER BOOK

At the Edinburgh diocesan synod held recently, Canon Perry asked the synod to express the opinion that the decisions relating to the new Scottish Prayer Book should be enacted, and that the clergy should endeavor to promote the use of the new Prayer Book in their congregations. He said the clergy would find no liturgical pedantry in the new book, though the finest enrichments of it were drawn from the liturgical treasures of the past. The book was intended to make worship more intelligent, more beautiful, and more edifying, and the speaker illustrated his point from the services of Mattins, the Scottish Liturgy, and Baptism. He recommended Compline as an admirable service for Lenten week-night services when special services of instruction were given, and said that the new book contained a much abbreviated form of the English Litany which could be said or sung at Mattins or Evensong in five or six minutes, with no alteration of Cranmer's matchless English; the present Litany was not only too long, but was also redundant both in its deprecations and petitions; they should be thankful to see "miserable sinners" omitted, which was a relic of Lutheranism. In introducing the new book the clergy would be well advised to act with all consideration for the conservative laity, and instructions should be frankly given to show that the revised services were an improvement upon the 1662 forms. He was confident that the new book would give a fresh fervor and a new interest to the worship of their people. The motion was carried unanimously.

YOUTH MEET IN CONFERENCE AT DUBLIN

The Archbishop of Dublin presided at the Church of Ireland Conference of Youth, held in Dublin from January 28th to February 3d. The conference consisted of delegates from the parishes of the united dioceses of Dublin, Glendalough, and Kildare, from other dioceses of the Church of Ireland, and from various youth organizations; of non-delegates who were allowed to take part in the group-discussions, and of persons admitted by ticket to hear the proceedings. The keen interest taken in the conference may be judged from the fact that both the Metropolitan Hall, where the meetings were held, and St. Anne's Church, where the services were held, were always filled to overflowing. The Rev. G. A. Studdert Kennedy addressed the conference on the subject of The Influence of Modern Thought on Christianity, and replied to a number of questions put to him. He also preached on Religion and the Man in the Street at a mid-day service in St. Anne's Church.

MISSIONARY ARRIVES AT TRISTAN DA CUNHA

News has been received that the Canadian Pacific liner, *Duchess of Atholl*, has reached the lonely island of Tristan da Cunha, and has safely landed the new priest, the Rev. A. G. Partridge. Many of

the inhabitants of the island went out by boat to greet the passengers. The former priest-in-charge, the Rev. R. A. C. Pooley, who has been ill, returned with the liner.

It is interesting to record, in connection with Tristan da Cunha, that the Leighton Buzzard branch of Toc H has decided to dedicate its Lamp of Maintenance to the memory of Mr. Pooley's predecessor, the late Rev. Henry Martyn Rogers, who, it may be recalled, died at Leighton Buzzard a few months after his return from his three years' sojourn in Tristan da Cunha.

PLAN MEMORIAL TO DR. EUGENE STOCK

The committee of the Church Missionary Society is founding a memorial to the late Dr. Eugene Stock, whose services to the society, through many years, were of incalculable value, and whose fine Christian character commanded universal admiration. Archbishop Lord Davidson has written, supporting the appeal for a fund of £3,000 with which it is proposed to carry on the literary work with which Dr. Stock was associated, and to found bursaries for training C. M. S. missionaries. GEORGE PARSONS.

Political and National Questions Mix With Church Problems in Near East

Concordat Between Ruler and Patriarch—Elect Archbishop of Albanian Church

The Living Church News Bureau
Athens, March 2, 1929

HE WHO WOULD UNDERSTAND CHURCH questions in the Near East is invariably puzzled at first by the way in which political and national questions cut into problems that are merely ecclesiastical and make them incapable of solution.

The fact is that for centuries—while living under the Turk—Church life was the only expression of nationality allowed to the Balkan nations. Hence it was politics to them for ages. They are free of the Turk now, but the habits ingrained by 400 years are not cast off in one generation or in two, and the notion that ecclesiastical and political questions should be kept apart is one that the Balkan politician simply cannot take in! His Church, the Orthodox Church in one of its forms, has made his nation in the past; how shall it stand aside from its political life now?

It is true that the political rôle played by the Orthodox Church has been a very different one from that of medieval Rome. It has been an influence within the nation rather than a supernatural organization without it, claiming control over all. Still the Church has always played its part in Balkan politics, and so has added another string to what is already one of the most tangled webs in the world.

There are five or six national strains in the Balkans, all belonging to the Orthodox Church, mostly of Slav blood [even the modern Greek has more of that than he likes to admit, seeing that he wishes to think of himself as pure Hellenic], and apt to quarrel with one another as only blood-kin can quarrel. Serb, Bulgar, Croat, Rouman, Albanian, Vlach, Greek—and perhaps a few more who are not numerous enough to form a political problem, all are there.

Under the Turk, all were mixed up together like dice in a bag, and encouraged to fight as much as they liked, on that ancient principle, *Divide et impera*, which is so sound for a ruler who is not troubled with a conscience. Now the various nationalities have been more or less sorted out, and patches of the map colored with distinctive washes, thus proving to the diplomatist that everybody in each area is of the nation so distinguished!

These manifold human oddities are not always as grateful as they should be at

being clapped into trousers and told they are something quite different from what they thought,—and must read and write and name towns and say their prayers according!

A MacDonald, in old Scotland, might not have been quite pleased at being told that he really was a Campbell, and must in future so regard himself!

One of the points which proves that a national type, thus recognized and distinguished from its neighbors, has really come of age and attained adult nationhood is, that it has an autocephalous Church of its own. That body is of course Orthodox, but is self-governing, and is not subordinate to the Ecumenical Patriarch at Constantinople.

THE ALBANIAN PROBLEM

In 1926 the national status of one of these types, the Albanian, was more or less regularized by the recognition of Ahmed Zogu as its ruler. To expect an Arnaut (Albanian) to obey any law but that of tribal custom was a novel experiment. Arnauts have been good fighting men since heaven made them out of the grit of their own rocks, but never since the days of Pyrrhus in 300 B. C.—and he made his career elsewhere—have they had a king of their own.

Still the Orthodox Church of independent Albania (what there is of it) must be autocephalous like others. Only about a fourth of the nation are of that faith, the rest being either Moslem or Roman Catholic. Theirs are the only Latin priests who are allowed to sport that token of Arnaut manhood, the moustache! That three differing faiths should make one nation, in a land where religion is normally the determinant of nationality, was a strange exception to local rule, but even Ottoman officials used to recognize that an Arnaut was always an Arnaut!

As there had to be an autocephalous Church of Albania, a concordat to that effect was drawn up, between the Albanian ruler on the one hand, and the Patriarch of Constantinople on the other. The representative of the latter in the discussion was Chrysanthus, Metropolitan of Trebizonde. The outlines of the agreement made were that the autocephalous character of the Albanian Church should be recognized by the Patriarch, on condition that the Church should be allowed freedom for all ecclesiastical action by the Albanian government. Albanians were to elect their own bishops freely, and these were to meet in synod regularly and have free access to their Patriarch. They were to be four in number.

Greeks now say that the Albanian

government has refused the guarantees needed for the "implementing" of this agreement, so that the Patriarch has never been able to carry out his part of the contract.

Albanians maintain the opposite, saying that the Patriarchate has always delayed the consecration of Albanian bishops.

SERBIA TRYING TO GAIN INFLUENCE

Now another party is trying to get influence over the Albanian Church, that being as always the readiest lever for political use. This party is Serbia. During the confusion, some Serbs contrived to insert a bishop of that race, named Victor, into the Albanian diocese of Skodra, nominally to look after the souls of a Serb colony there. Also an Arnaut named Bessarion (whose career, say his enemies, has been more picturesque than respectable) has been established as Bishop in Durazzo. Both have been consecrated by Russian refugee bishops, so that the Serb Church is not directly responsible. Still the act is a result of Serb influence, and is apparently most irregular. These two bishops have now proceeded—by an act of manifold irregularity—to consecrate three other men as bishops *in vacuo*, of no defined sees: the Albanian government recognizes all five as members of the Albanian Church synod, greatly to the disgust of the only two undoubtedly legitimate bishops in the land, Hierotheos of Korytsa and Athanasius (?) of Argyro-Castro. These declare that, pending recognition from Constantinople, the synod of the five so-called bishops has no legal existence, and would have none, if their position was more canonical than it is!

Constantinople certainly supports their action, for the Patriarch there has issued sentence of degradation on Victor, Bessarion, and the three men whom they consecrated, declaring that all five are no more than laymen.

It is believed that, barring government pressure, hardly any Albanian Orthodox will recognize the new bishops or their synod. But, as the consecration could hardly have taken place without Zogu's approval—such pressure may be forthcoming.

All the material of a serious quarrel is there—with the Roman Church as *tertius gaudens* and the representative of Italian influence in the land. The story may make those whose lot is in smoother waters realize how many strange currents sway the East.

BESSARION NOW ARCHBISHOP

Since the earlier part of this letter was despatched, events have moved quickly in Albania.

The synod composed of the five bishops whose doubtful consecration we described above has met and has elected Bessarion to the post of Archbishop of the autocephalous Church of Albania. This prelate, disregarding the fact that he is under censure from Constantinople, has sent letters of communion to the Archbishop of Athens, who has referred the matter to his synod.

In Albania, the fact that the King of the country supports what has been done in it, appears from the fact that he has not only allowed the meeting of the "synod of the Albanian Church," but that he has also conferred the highest order in his gift—the grand Cross of Scanderbeg—on both the Archbishop and on Bishop Victor, his assistant in these matters.

In fact, the stage seems set for a very serious quarrel.

W. A. WIGRAM.

Founder of Georgina Homes for Girls Honored at Annual Meeting in Toronto

A Day With the S.S.J.E. at Bracebridge, Ont.—Pays Tribute to Missionary Bishop

The Living Church News Bureau
Toronto, March 14, 1929

IN MEMORY OF MRS. GEORGINA BROUGHALL, founder of Georgina Houses for girls, a tablet was unveiled at the annual meeting by the Bishop of Toronto. The ceremony was performed in the presence of a large representation of the board of management. The Rev. H. F. Cosgrave, provost of Trinity College, assisted Bishop Sweeney, and Mrs. H. D. Warren, president of the board, unveiled the tablet which bears the inscription:

"In loving memory of Georgina Harriet Broughall, foundress of this house, February 22, 1909. 'Give her of the fruit of her hands and let her works praise her in the gates.'"

From the president was the following tribute to Mrs. Broughall:

"On the first day of March, 1928, our beloved foundress passed to higher service, leaving us who have been privileged to work with her and learn from her, an undying memory of her brilliant mentality, great energy, and wonderful common-sense; but above all a very deep sense of the spirit of God dwelling among us. We mourn her absence in the flesh, but realize as the days pass that her loving spirit of service is a very real inspiration to every one of us. A tablet to her memory is to be unveiled today, but her best memorial is Georgina House, a home for the business girls she loved and understood—a home hallowed by her earnest prayers.

"On the first anniversary of her passing, a corporate Communion for members of the corporation and household was held in the chapel; the Rev. P. J. Dykes was celebrant. I think each of us felt that the spirit of the foundress was in loving communion with us at the altar."

The president also read messages from Dean L. W. B. Broughall of Hamilton and Canon Broughall of Toronto, sons of the late Mrs. Broughall.

Annual reports were then given by the various officers. The house report presented by Mrs. H. G. Macklem showed \$3,057.28 expended in new furnishings, replacements, redecorating, and general repairs.

Mrs. Joseph Henderson, representative on the Canadian women's hostel board, gave a resumé of the work for the year, and Miss Rose reported on the activities of the diocesan social service council, for which she is representative.

Mrs. C. A. Gossage announced more than \$5,000 in hand for the second Georgina House which is to be built when sufficient funds are collected. It was decided to make an additional contribution to the fund, bringing it up to \$7,000 as a nucleus for the building fund.

A DAY WITH THE S.S.J.E. AT BRACEBRIDGE

Under the title The House on the Hill, the branch of the Society of St. John the Evangelist working at Bracebridge in the diocese of Algoma describes the House of the Transfiguration now being built at Bracebridge, and then answers the question, "What do they do all day up there on the hill," with the following:

"In the morning they get up at six or a little before. Then they all meet in the

chapel for Morning Prayer which goes on until seven. After that comes the Communion. In this way they are praying for the world just when the day's work is beginning in factory and on the farm.

"At eight they have a breakfast of porridge and toast and make their private prayers. At nine, the hour when the Holy Spirit came at Pentecost, they meet in chapel for a short service. This is the time that people are going to their offices and the children are off to school. Their prayers go up for them. After this each goes off to his work, building, carpentry, gardening, cutting wood, study, writing, cooking, laundry, or other work. About noon, the hour our Lord died on the cross, they meet again in chapel. Then comes lunch and a short period of recreation when they meet in the common-room for conversation. All morning until noon they have kept silence. During the meals one of their number reads aloud from a book, generally the life of some interesting person. On Fridays silence is kept all day long. They also keep silence in the evenings. These times of quiet help them to listen to the voice of God, and also prevent gossip, quarrelling, and waste of time. They always find plenty of time to say all that is worth saying, and to have plenty of fun and merriment too.

"They begin the afternoon's work with a short service in chapel when all sorts and conditions of people are prayed for. Requests for prayer are constantly received. All work hard at their appointed tasks all afternoon, and are ready with a good appetite for a simple supper. After supper comes Evening Prayer, and then each one reads or studies quietly until nine when Compline, the night prayers, are said, and then they all turn in to sleep soundly until the Brother who calls them: says, "Let us bless the Lord," to which they reply, "Thanks be to God," as they jump out of bed to start a fresh day.

"Over the week ends some of them go off to take services in the little missions that might otherwise have to be closed for lack of men and money to keep them open. This often means long walks, especially in winter, in order to save traveling expenses. They spend the night in the home of some kind friends, and it is a joy to them to be told as they leave some remote and lonely farm house, 'I'm so sorry to see you go, Father, the time passes so quickly when you are here.' Or to see the smiles of the children as they welcome one of the Fathers, or to listen to the tale of troubles or joys of this one or that, and to give comfort or counsel.

"Then from time to time invitations come from all over the continent for one or other of the Fathers to go to some distant place to preach a mission or give a retreat. That often means a week or ten days of three or more services a day.

"Constantly, too, clergy and laymen who are tired or unwell or need a time of quiet come to visit these men on the hill and seek for new strength and inspiration."

Father Turney of the Community is to preach a week's mission at All Saints', Huntsville, and at St. Philip's, Hamilton. Father Rose is to be at St. Mary Magdalene's, Toronto, for Holy Week and Easter.

WITH THE CHURCH ARMY CRUSADERS

The English Church Army crusaders are hard at work in Canada. This week Captain Casey is conducting a mission at St. George's Church, Halifax; next week he holds a mission at Trinity Church, St. John. On Good Friday he takes the Three Hour service at Holy Trinity Church, Galt, and after Easter leaves for Western Canada.

Captains Rogers and Gearing and Sis-

ter Baker are to be in Hampton, St. John, Stanley, Petitcodiac, and Devon, all in the diocese of Fredericton. Captains Humphries, Fadson, Godwin, Hughes, and Sisters Brookes and Boardman are to be at Manville, Camrose, Wetaskiwin, and Edmonton, all in the diocese of Edmonton, after which they go to the dioceses of Brandon, Rupert's Land, and Algoma.

DAILY PAPER PAYS TRIBUTE TO
MISSIONARY BISHOP AND HIS WORK

The Toronto *Mail and Empire* paid the following remarkable tribute to the work of the Bishop of Athabasca in a recent editorial, following an address by the Bishop, at the King Edward Hotel, before the Empire Club:

"Real advance agents in colonization in the remoter regions of Canada, capable of maintaining a large population, are the men who labor there as Christian missionaries among the Indians. The daring travelers who first penetrated these regions rendered services for which they should be kept in the lasting remembrance of their country, but these men could not, in their passage across the tracts in question, contribute greatly to the sum of knowledge about the natural resources and prospects for settlement. . . .

"The hundreds of persons who listened to the address of the Bishop of Athabasca at the luncheon of the Empire Club recently, were enlightened, as perhaps never before, about the potentialities of the Peace River district. The facts he gave them came from his own great store of first-hand knowledge, gathered in the course of many years' experience of one whose life there was a life of almost incessant travel throughout the length and breadth of the country from year to year. Who else is known so well to the people of the various tribes inhabiting the Peace River district? Who else could give so instructive an account of the country as the Rt. Rev. E. R. Robins, whose hard toils and privations there, so far from inclining him to turn his back on the field of service, have only made him a most enthusiastic and eloquent spokesman for the Peace River district? He gave to his hearers a summary of the substantial merits of that great expanse and at the same time presented them a picture of its charms as a natural flower garden which only a man of poetic gifts could produce. Great areas of rich land, long daylight and other advantages for the agriculturist are giving proofs every year of what they are capable of. All the principal cereals, most of the vegetables and some of the fruits that can be produced in Ontario are being produced in the Peace River country. Vast deposits of fine coal are there; water powers from which hydro-electric energy can be produced on a large scale are numerous.

"Dr. Robins is rendering great public service to Canada by his speeches descriptive of the Peace River country. No man engaged in government work in the immigration or colonization or exploration branches is rendering public service comparable to that of Bishop Robins. In all the years he has been in that region he has been doing the most fundamental work of the civilizer. He has been instilling the teachings of Christianity and in this way laying the ground-work for law and order and industrial occupation. For this he should receive at least the warm support of his own Church. He needs money to build churches and maintain them, and Anglicans everywhere ought to be glad to contribute, for thereby not only are they assisting to spread their faith, but they are also aiding in the foundation work of a great community that is springing up. Bishop Robins would welcome worthy people of all nationalities to the Peace River district, asking only that the British ideas be kept in the ascendant, which they will be if the majority of the newcomers are of British stock."

Geologist, Returning to New York, Reports on Material Evidence of the Deluge

Bishop Manning Again at Work— Bach Choral at St. George's— Other Items

The Living Church News Bureau
New York, March 16, 1929

PROF. C. LEONARD WOOLEY RETURNED to New York yesterday from ancient Ur of the Chaldees where for seven years he has directed an archaeological expedition sponsored by the University of Pennsylvania and by the British Museum. The report of this experienced explorer is of marked interest to those concerned with the Christian and Jewish religious beliefs. Excavating in old Sumeria this party discovered evidences of a civilization dating back to 4000 B.C. Then, Professor Wooley reports, their work showed all manifestation of ancient human life suddenly ceased and the explorers came upon a layer of silt or sand about eight feet deep. This deposit, he points out, is the result of the inundation found in the literature of the Sumerians, left there by the overflow of the Euphrates River, called in the biblical account Noah's flood. Beneath this layer were found unmistakable traces of another civilization, one which had reached a high peak of cultural development. Professor Wooley concludes that the eight-foot deposit overlying the oldest remains and covering a considerable area can only have resulted from a flood of unexampled magnitude, the deluge of the Sumerian legends and history, the flood of the Book of Genesis. He emphasized that the deposit was left there by a single inundation. Replying to the question, what, then, is the bearing of all this on the Book of Genesis, the geologist replied: "It does not prove that the flood was universal. Quite the reverse. But neither does the Bible story, properly understood, make any such claim. It does, I consider, prove that the biblical story of the flood, in common with the Sumerian version, is based upon an historical event, upon a deluge which did in fact overwhelm the land of lower Mesopotamia, from which the Hebrews derived their origin."

VICE REPORT FROM COMMITTEE OF FOURTEEN

The committee of fourteen has been investigating vice conditions in New York and now makes its report. It is claimed that due to the present failure of the government to enforce the prohibition law commercialized vice is here both sheltered and flourishing. Under the title of "hostess" for the speakeasy or night-club, advertisements and employment agencies are charged with recruiting women on a scale previously unknown. The secretary and spokesman, George Worthington, says for the committee that one syndicate was found which furnishes women for 180 resorts in New York City. The committee promises further and detailed information in its forthcoming public report.

GOODHUE TOMB AT INTERCESSION CHAPEL

On the afternoon of Palm Sunday there will be unveiled at the Chapel of The Intercession a memorial to the late distinguished architect, Bertram Grosvenor Goodhue. This is in the form of a tomb in which the ashes of Mr. Goodhue have

been sealed. The sculpture includes a recumbent figure, the work and gift of Lee Lawrie.

BISHOP MANNING AGAIN AT WORK

The Bishop of New York is sufficiently recovered from his recent serious illness to resume the entire administrative work of the diocese, but is conducting the same from his office in his home. After a several weeks' rest at Atlantic City he is now making such recovery of health that he expects to preach on Easter morning in the cathedral.

BACH CHORAL AT ST. GEORGE'S

Dr. Reiland provided a great musical treat to lovers of that art when last Sunday afternoon the Friends of Music, under the direction of Arthur Bodansky, presented Bach's, *The Passion According to St. John*. A chorus of 105 voices was accompanied by the orchestra from the Metropolitan. This rendition in the church was exactly the same as given a week previous in Town Hall, and its presentation in St. George's was said to be without recent parallel in a New York church. No doubt critics will differ as to the more appropriate setting for the giving of such a performance about the most sacred of all themes, in Town Hall or in St. George's, but from the profound impression made upon the congregation which filled the church to capacity it would seem that Dr. Reiland's provision has served to remind us further of the fuller use of our sacred edifices.

SERMON EXCERPTS

Dr. Delany: "Do we, as we use the Ash Wednesday collect, really feel contrition for our sins? Our devotional language tends to become unreal when used by people who are not sure that they have sinned, or who think it is possible that they have sinned but have a very vague idea of what their sins are."

Bishop Barnwell at St. Thomas: "The old-time two-gun man who used to ride through our Western towns, shooting people right and left, has deserted us and gone back East."

Fr. Woodlock, S.J.: "The clearest refutation of the present-day spiritism is the utter materialism of its message."

Dr. Fosdick: "Our self-made man is like an author who would recognize no book in his library except of his own writing."

Dr. Aldrich: "He whose character is in tune with the spirit of Jesus speaks with the authority of God."

Fr. McKey (R.C.): "Christ deals with souls today as He did of yore. You can learn His method by studying the four missions that He gave to Jerusalem. In each mission He sounded the notes of mercy and warning."

ITEMS

Some weeks ago mention was made here of the enlarged religious program at Columbia University. From the office of the religious adviser there now comes a request that all of the churches of the city cooperate by sending to that office their weekly bulletins or calendars, also descriptive matter covering special services and programs, these being desired for study as well as for general information. The office reports a great deal of

religious interest on the part of the students.

The Rev. Dr. Adolf Deissmann, the distinguished biblical scholar and professor in the University of Berlin, is filling several speaking engagements this coming week in New York, one of them being at the General Seminary on Tuesday afternoon.

Trinity Church has brought two of its Lenten preachers from considerable distance. One was Fr. Gushee from California, and during the coming week the Rev. Dr. Clingman from Alabama is to be the preacher throughout the week. This Birmingham clergyman is remembered by New Yorkers as one who declined a call to St. Thomas' Church, following Dr. Stires' rectorship. Later he declined election to be Bishop Coadjutor of Lexington.

Another speaker whom many will wish to hear is announced in the coming of Dr. E. Stanley Jones under the auspices of the Federation of Churches. The well-known author of *The Christ of The Indian Road* will speak at the Palace Theater Lenten services at 12 noon on March 26th, 27th, 28th, and 29th.

Outstanding items in the annual report submitted to the Mayor by the Commissioner of Police include these: the number of arrests for all classes of crime increased from 416,000 in 1927 to 454,000 in 1928. Murder cases increased from 278 to 339. Appalling is the record of 1,110 deaths from traffic accidents in 1928.

A gift of \$5,000 to the Church of the Transfiguration has been made to provide for the endowment of a pew in memory of Charles M. Newcombe.

Following is the program of the Episcopal Actors' Guild Holy Week services at the Broadhurst Theater in 45th street. These are to begin each day at 12:15. The preachers and soloists scheduled are: Monday—Dr. Stetson, Watt W. Webber. Tuesday—Dr. Robbins, Mme. Schumann-Heink. Wednesday—Dr. Darlington, Frank Croxton. Thursday—Fr. Weigle, Mrs. Louise Homer Stires. Good Friday—Bishop Shipman, Carmella Ponselle.

Fr. Hughson, O.H.C., conducted the devotions of the Woman's Auxiliary to the National Council held yesterday morning at the Church of the Incarnation.

Two requiems were said at St. Augustine's Church, Croton, on March 14th, one for the late rector, Fr. Alonzo C. Stewart, it being the anniversary of his birth; and the second requiem was for the late Haley Fiske.

At Zion Church, Dobbs Ferry, a very handsome cross, decorated in the red, blue, and gold of thirteenth century Italian work, and measuring 6½ by 4½ feet, has been presented as the gift of Colonel and Mrs. Franklin Q. Brown.

HARRISON ROCKWELL.

STUDY CONFERENCE DENOUNCES WAR

COLUMBUS, OHIO—Branding of "the war system" as a sin, and a plea that the Churches should "henceforth refuse, as institutions, to sanction it or be used as agencies in its support," were the findings of the second national study conference on The Churches and World Peace, held here March 6th to 8th and attended by 123 members of thirty-five religious denominations. A policy of "peace education," particularly for children, was outlined, and the results of the conference will be reported to the participating Churches for study and action.

Personal Religion is Keynote of Noonday Services in Boston Cathedral

Hold Service in Memory of Rev. G. J. Prescott—Conference of Social Service Members

The Living Church News Bureau }
Boston, March 16, 1929 }

PERSONAL RELIGION, THE NECESSITY and the power of it, has been the keynote of all the addresses given for the first five days of this week at noontime in St. Paul's Cathedral by the Rev. Dr. Joseph Fort Newton of Holy Trinity Church, Overbrook, Philadelphia. Stating that personal religion begins with the personalness of God, Dr. Newton declares that it is the most neglected thing in the religious life of this generation. "They are trying to interpret life in impersonal terms. In other words, they are trying to live a maximum life with a minimum faith, minimum in quality and in quantity;" and he added:

"When God ceases to be personal to us, then religion becomes mere philosophy or a code of ethics . . . and the language of the Bible is unintelligible because it is the language of personal religious experience. Prayer becomes merely meditation or soliloquy. The definition of God, current now, is that he is the 'integrating principle of the universe.' But no one can pray to a principle. And so they cease to pray. The Ten Commandments are only customs and conventionalities, just because there is no great moral commander. That is why moral obligations are treated so lightly and thrown off so easily. The value of human personality drops, and with it goes the loss of faith in personal immortality. . . . The wonderful thing that we know about God is that He is personal. The only thing that we know from the inside is ourselves, and we are personal. God cannot be less than man."

DR. S. S. DRURY IS NOONDAY PREACHER

Christ as the pattern of the very finest gentleman, the Bible as the grammar of behavior, and how Jesus used His eyes, His faculty of hearing, and the manner of His control of the tongue were matters treated by the Rev. Samuel S. Drury, D.D., rector of St. Paul's School, Concord, N. H., in his noonday addresses in Trinity Church, Boston, during the current week. Said Dr. Drury in the course of his first address:

"Nowadays we are awfully critical of each other; the good are so harsh to the clever and the clever so cruel to the good. Christ would never criticize His neighbors. People came to Him because of His sunny disposition. It is not our morals so much that stand in the way of our progress as it is our manners."

Dr. Drury said that he borrowed a symbol from one of the great thinkers of our time when saying that our life is contained in three great areas: on one side the area of law; opposite that, the area of personal liberty; and between the two the area of the unenforceable. This area of choice involves the happiness of others and determines whether we are to be good Christians. An analogy was presented in the area of road courtesy, the mark of a gentlemanly driver, which lies between the area of motor laws and the choice of the kind of machine to drive.

As further description of Christ as the symbol of sunshine and of perfect behavior, Dr. Drury recalled the endless patience, the marvelous sympathy, the

grace with which he greeted those mothers, "they who saw deeper and who brought their children to Him, not to be blessed in any ecclesiastical sense of the word, but to be fondled. . . . I would give you this picture today. Here is not a cold, austere Deity, but God in our life, leading people by sunshine."

MEMORIAL SERVICE AT ALL SAINTS', BELMONT

A service in memory of the Rev. George Jarvis Prescott, associate minister, was held in All Saints' Church, Belmont, last Sunday when the Rev. Percy T. Edrop, rector, preached. Present and assisting in the service were the Rev. Francis E. Webster of Christ Church, Waltham, who was associated with Mr. Prescott as secretary of the diocesan convention when the latter was treasurer, and the Rev. Dr. George Bruce Nicholson of Emmanuel Church, Somerville, who was baptized and presented for confirmation by Mr. Prescott. The Rev. Mr. Edrop in the course of his address said:

"It was at Nashotah that George Jarvis Prescott developed his idealism. There he was one of a little group looking confidently forward toward the Christian ministry, a little group eagerly sought after because then the Church had not the opportunities for training its priests that it has today, and because then the calls for educated clergymen were insistent and numerous.

"With a group of his classmates he entered into a brotherhood of service, the first tenet of which was that each member should respond to the first official call for his ministerial office—the members of the brotherhood having agreed among themselves that in the first call they would hear the voice of God. This first call came to Mr. Prescott for service in the cathedral church of Milwaukee."

Dr. Edrop spoke of the bond of friendship between Mr. Prescott and himself—a bond that enabled Mr. Edrop to divine how the aged clergyman dreaded the day when failing health would compel him to renounce his office as rector of the Church of the Good Shepherd, Boston. When that day came, Dr. Edrop invited him to share the ministry of the parish of All Saints', Belmont; and this arrangement which gave to Mr. Prescott an altar and a pulpit as occasion arose was a harmonious one, bringing joy and deepened friendship to both.

SOCIAL SERVICE MEMBERS HAVE CONFERENCE

Friendship and Fellowship: their place in the Christian Life, their power in Social Service was the subject of an interesting and helpful meeting arranged for March 13th by the social service department of the diocese under the leadership of Dr. Jeffrey R. Brackett, chairman, and the social service committee of Trinity Church, Boston. Trinity Church was the gracious host at supper to over ninety professional social workers who also are Episcopalians. This is the fourth annual conference of this nature arranged under the joint auspices mentioned. The program consisted of a conference for professional social workers only lasting from 4:30 p.m. until 6 p.m., when Bishop Lawrence conducted a brief service with those present gathered in the chancel of Trinity Church. After supper, a meeting followed at 8 p.m., to which the public was invited. The speakers at this meeting were Bishop

Lawrence and the Rev. Sherrard Billings of Groton School.

MISCELLANEOUS

With commendable regularity, the March number of *The Observer* made its appearance in spite of the heavy demands made by Lenten engagements on the members of our department of religious education. The religious book of the month for April, recommended therein for teachers, is *Religion, the Dynamic of Education*.

Devotional Day was observed last Sunday when about 300 boys of the Order of DeMolay marched into Trinity Church where the address was made by Archdeacon Dennen, who took as his subject the high and the low grades in life. The message was brought home that making the high grade consists in doing one's part for the welfare of others and that making self the single aim means making the low grade. ETHEL M. ROBERTS.

COLLEGE OF MUSIC PLANNED IN PROVIDENCE

PROVIDENCE, R. I.—The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, announces the foundation in Providence on the grounds of St. John's Pro-Cathedral, of a center for the study, practice, and instruction of Church music, to be known as St. Dunstan's College of Sacred Music and Choir School. It will be maintained as a private foundation, separate from cathedral and parochial corporations. Its purpose, however, is to fill a much needed place in the structure of musical education throughout the Church.

The college will open its doors in 1930. A resident faculty will direct and instruct advanced students in the history and technique of Church music. Courses will be offered in such subjects as History of Church Music, complete musical theory and choral technique by recognized authorities. At all times the highest ideals of music as an integral part of divine worship will be stressed.

The choir school, which will be a day school for boys, will open in September of this year. It is so organized as to give the best possible academic training to boys from the fourth grade through the junior high school. The highest standard of scholarship will be maintained. Due to the fact that the classes will be small, the instruction will be more personal and more complete than is possible in large institutions. While musical ability in the boy will be required, it will always be secondary to the academic standard. This will be the first choir school to be established by the Church in New England.

Further announcement will be made as soon as the details of organization have been perfected.

PLAN MEMORIAL TO BISHOP'S WIFE IN VIRGINIA

JARRATT, VA.—A campaign is in progress to erect at the Jackson-Feild Home for Girls, Jarratt, a memorial to the late Maria Washington Tucker, wife of the Bishop of this diocese. The honorary chairman of the campaign is the Rev. Dr. H. H. Covington of Norfolk. The Woman's Auxiliary of Southern Virginia is conducting the campaign under the leadership of the president, Mrs. H. Walter Whichard, of Norfolk. The memorial will be an attractive cottage containing suitable rooms for the house mother and girls and an infirmary. The cost is estimated at \$25,000.

Chicago Seeks \$15,000 Lenten Offering From Diocesan Church Schools

St. Alban's Mission Completes Church—Dr. Abbott to Be Consecrated May 15th

The Living Church News Bureau
Chicago, March 16, 1929

AN APPEAL TO THE 11,800 CHURCH school children of the diocese to join in an effort to raise a Lenten offering of \$15,000 has been made by Miss Vera L. Noyes, director of religious education. All Church schools are now in the midst of their greatest activity for the offering, which will be presented throughout the diocese on Easter Day.

A series of sectional rallies over the diocese will be held on April 14th, at which time the various schools will present their corporate offering. These sectional rallies will be held at Trinity Church, Aurora, for the Fox River Valley; St. James' Cathedral, for the north side; Church of the Redeemer, for the south side; St. Barnabas', west side; Emmanuel Church, Rockford, for northern deanery; and St. Michael and All Angels', Berwyn, for Burlington suburbs.

Unusual ways are being employed this year for the raising of the Lenten offering, according to Miss Noyes. At the Church of the Holy Nativity, the offering was introduced with one of the children impersonating the mite box. St. Paul's, Kenwood, had Athletic Sunday, when athletes explained the meaning of seven M's. At the Church of the Redeemer, Elgin, the boys and girls of the senior department present the Lenten program by using stories and posters.

Last year the Lenten Offering amounted to \$11,465.91. The goal has been increased this year to \$15,000.

THE REV. C. LESLIE GLENN SPEAKS ON YOUTH

The Church cannot reach American youth properly by feeding them tea and cookies at Tuesday evening discussion groups, or buying them pool tables, the Rev. C. Leslie Glenn, secretary of college work of the National Council, told the Brotherhood of St. Andrew at the Central Y.M.C.A. Tuesday noon. Mr. Glenn was the speaker at the Garrick Theater Lenten services of the Church Club this week and addressed several other groups while in Chicago. His addresses attracted wide attention.

Entertainment must not be made the main medium for attracting young people to the Church, said the Rev. Mr. Glenn, asking an "ethical approach" to religion.

"Science, literature, and other academic subjects have their prominent place in the life and work of our young people while in college, but Christianity is left by the wayside," declared the speaker. "The modern college can be compared to a city without churches."

"College life too often is a country club existence for youth. Their bills are usually paid for them and they see little of real life. Business men have a great opportunity to go into colleges and impart knowledge of the real things of life."

The statement of a prominent publisher that "any book that has Jesus' name in the title will sell," was cited by Mr. Glenn as evidence of the religious hunger of this generation.

In his final address at the Garrick Theater, Mr. Glenn asserted the world is approaching a great religious revival.

"There was never before so much interest in religion as today," he said. "Men are yearning for Christ. We are on the threshold of a great religious revival. And those of us who already enjoy the privileges of the Church must lead the way. Ours is the privilege of witness."

In another of his addresses, the Rev. Mr. Glenn declared there is a "whispering" campaign against God going on today. "The thing that beats God more often than anything else in the life of every one of us is the whisper, the side remark of the devil or the adversary or the power of inertia." Again he pleaded for a scientific attitude toward faith, saying that too often the modern scientist has greater faith than the Christian. It is just as essential to keep up-to-date with one's religion as to keep up-to-date on the stock market or radio or other secular fields, he asserted.

Dr. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, is the speaker this week at the Garrick Theater, and the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, concludes the noon-day services in Holy Week.

ST. ALBAN'S MISSION COMPLETES CHURCH

St. Alban's Church, Norwood Park, the Rev. J. Herbert Dennis, priest-in-charge, has just completed a new church building costing approximately \$20,000. The erection of the church followed action of the Chicago board of education in securing condemnation of the old church together with adjacent property for enlargement of the public school grounds.

A new lot was purchased in a more advantageous location, the old church was sold to a Lutheran mission, and the guild hall moved to the new site. The new church is an attractive gothic structure of dark red brick. Beneath the church is a commodious basement, including kitchen, accommodations for parish activities, etc. The new church is located in a rapidly developing section of Norwood Park.

St. Alban's Mission was founded forty years ago. At no time has it supported a resident priest, but has been served in connection with some nearby parish. The Rev. J. H. Dennis, rector of the Church of the Holy Apostles, has been priest-in-charge of St. Alban's for five years.

CHURCH CLUBS TO MEET IN CHICAGO

The twenty-eighth conference of the National Federation of Church Clubs of the United States will be held at the Edgewater Beach Hotel, Chicago, May 9th, 10th, and 11th, according to plans announced by George W. Burleigh of New York, national president.

J. D. Allen, vice-president of the Church Club of Chicago, is chairman of the arrangements committee. It is planned to make the convention a national conference of men of the Church to deal with the question of inspiring greater interest among laymen. Several nationally known speakers are expected to be on the program, which is now being completed.

An appeal is to be made shortly to bishops and clergy throughout the Church to send their leading laymen to the conference. Through the leadership of prominent speakers and open discussions, it is hoped to discover a solution for one of

the paramount problems before the Church—lay interest and leadership.

DR. ABBOTT TO BE CONSECRATED MAY 15TH

The Rev. Dr. H. P. Almon Abbott, rector of St. Chrysostom's Church and Bishop-elect of Lexington, will be consecrated at Christ Church Cathedral, Lexington, on May 15th, it is expected. The Presiding Bishop of the Church has set that date as the conditional date for the consecration.

Dr. Abbott was elected to the episcopate late in January. His successor at St. Chrysostom's has not yet been selected.

NEWS NOTES

The Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, conducted memorial services for the late Harrison M. Wild, conductor of the Apollo Musical Club in Chicago for many years, at the Redeemer Sunday afternoon, March 17th. Dr. Hopkins has always taken an active interest in the Apollo Club. The memorial service was arranged by the club for its members and the Illinois chapter of the American Guild of Organists. The service was played by Robert Birch.

The Critic will be presented by the Goodman Repertory Players on the evening of Easter Monday, April 1st, for the benefit of Chase House, under direction of the Chase House Auxiliary.

The Rev. Gardner A. MacWhorter, rector of Grace Church, Pontiac, was the special preacher at St. James' Cathedral, Sunday afternoon, March 17th, at the Evensong service. This service is broadcast each Sunday over Station WMAQ, the Chicago *Daily News*.

The Church School Directors' Association of the diocese has decided to hold bi-weekly sessions at diocesan headquarters at which time round table discussions take place on common problems. The association met Wednesday of this week with the Rev. R. Malcolm Ward, assistant at Christ Church, Winnetka, and Dr. Phillips E. Osgood of St. Mark's, Minneapolis, as the speakers. The Rev. Paul R. R. Reinhardt is president of the association, and Miss Caroline B. Averill, of St. Mark's, Evanston, is secretary.

Prof. Robert M. Wenley of the University of Michigan is scheduled to lecture at the Western Theological Seminary on April 2d, his subject being Religion and Man's Ethical Life. April 16th to 18th and the 23d to 25th, Dr. Edwin J. Randall, diocesan secretary, will lecture on the Church's Program, and May 13th to 25th, Dr. Francis J. Hall, formerly of the seminary staff, will lecture on Moral Theology. He will give a public lecture May 16th.

Grace Church, Chicago, opened its new church, costing approximately \$125,000, Sunday evening, March 17th. The parish choir rendered Stainer's *Crucifixion*. Dedication and consecration of the new church, which is located next to St. Luke's Hospital on Indiana avenue, will await the return to Chicago of Bishop Anderson. The Rev. Robert Holmes, rector, was in charge of the opening service.

CHRISTIANS ON CHINESE CABINET

BISHOP ROOTS said recently that six out of the ten members of the present Chinese Nationalist "cabinet" had been educated abroad, and also that six of them, not entirely the same six, are Christians. The Minister of Labor is an Oberlin graduate who has done good work in connection with a Congregational mission in Shensi. Bishop Roots has known him twenty-five years. He is a lineal descendant of Confucius.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, March 15, 1929

BISHOP LARNED, THE NEW SUFFRAGAN Bishop, is taking his place in the diocese and in the community. At some of his first confirmation engagements he has been making stirring addresses, especially valuable to the young people at the time of their admission to full citizenship in the Church. At Albee's Theater last Tuesday he preached the sermon at the first service of the sixth annual series of noonday Lenten services under the auspices of the Brooklyn Federation of Churches. This series covers three weeks, terminating on Good Friday. This afternoon he is to speak at St. Ann's, Brooklyn, to an interdenominational gathering on the daily Vacation Bible School, as president of the world organization of this movement. Everywhere he makes an impression of a man of ability, of earnest devotion, and of a genial and lovable personality. It must be recognized that our diocese has a valuable asset, and our Bishop a remarkable assistant in Bishop Larned.

THE WORK OF A FIELD MISSIONARY

The recent report of the field missionary of the archdeaconry of Queens and Nassau, Miss Sidney Smith, is full of interest. Her work lies largely in the public institutions of the two counties. Through contact with the children's court, with the society for the prevention of cruelty to children, the overseers of the poor, and with the coöperation of the diocesan board of religious education, she has reached and ministered to many poor people, and distributed hundreds of useful gifts to unfortunate children. A relation has been established between Sunday schools and close-by missionary work. Miss Smith has become a familiar figure at the Homes for the Aged in both counties. Her work is a valuable adjunct to the archdeaconry.

EXHIBITION AT ST. GEORGE'S, FLUSHING

An exhibit of books, pictures, documents, and other properties relating to the history of St. George's parish, Flushing, was held recently in connection with the start of an effort to raise \$250,000 to build a new parish house in this old parish. First established in 1702, the parish was chartered June 17, 1761, under King George III.

The choir of St. Luke's Church, Brooklyn, recently sang Macfarlane's *Message from the Cross*. It is of interest that the words for this cantata were compiled by Bishop Stires.

DR. BELL GIVES ADDRESS AT UNITED SERVICE

The Rev. Dr. Bernard I. Bell, of St. Stephen's College, preached at the united service of the Hill Zone churches in Brooklyn last Tuesday night. The service was at St. James' Church and was well attended. Dr. Bell's sermon was a remarkable one, and was pronounced by some to be the finest sermon delivered in Brooklyn for a long time. His theme was Death. Far from being a gloomy subject, he made it one of intense interest, and showed what a Christian's attitude toward death might be. If all of life is an effort to approach God, through the channels of beauty and truth and love, death is before us not as a thing to be dreaded or ignored, but as a welcome gateway into the larger life where faith becomes reality. Dr. Bell stirred his hearers deeply, and made a valuable contribution

BOOK CHATS

from Morehouse Publishing Co.

WHAT with Spring coming on apace, and one thing and another, we have decided that it might not be taken amiss if we were to publish from time to time a little column of gossip about certain new books in which we think our fellow-Churchmen are, or at least ought to be, interested. Hence, without prelude or apology, Your Correspondent begs to introduce himself and to announce that he firmly purposes (if he doesn't change his mind or lose his job) to pen these informal BOOK CHATS weekly (but, he hopes, not too weakly) in *The Living Church*.

Your Correspondent plans to write as the spirit moves him, keeping an eye on the literature of all publishers and recommending freely what he thinks will have special value or appeal to the intelligent Church men and women who will, he hopes, be numbered among the readers of his column.

Of course it must come out sooner or later, so Your Correspondent may as well break down and admit right now that he is not entirely motivated in this ambition by altruistic ideals—his prime object, in fact, is to lure his readers into purchasing some, at least, of the books mentioned, all of which are for sale at prices noted, plus postage, by MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

But here we are fully half way down the column, and not a book has been mentioned!

We have purchased a special edition of A BOYS' AND GIRLS' LIFE OF CHRIST, by Dr. J. Paterson-Smyth (\$2.50), and Your Correspondent is confident that this book is destined to have an appeal among young people equal to or greater than that of A PEOPLE'S LIFE OF CHRIST (\$1.50) among adults.

THE RELIGIOUS EDUCATION OF ADULTS, by Leon C. Palmer (paper 75 cts., cloth \$1.25) will be off the press shortly after these lines appear, if not before. It is the first comprehensive book on its subject to be written by a Churchman, and is highly commended by the teacher training commission of the Department of Religious Education. Your Church school library will have to have it some day, why not order it now?

Another book now running through the Morehouse presses is MOTHER EVA MARY, C.T., *The Story of a Foundation* (\$3.00), wherein Mrs. Harlan Cleveland tells the story of the brave woman who founded the Community of the Transfiguration, and whose death occurred a year ago.

A full page ad in the *New York Times Book Review* on April 7th will inaugurate a campaign to promote the sale of THE MOTIVES OF MEN, by George A. Coe. Your Correspondent begs to whisper in your ear that the price of this book will be raised on April 1st from \$2.25 to \$2.50, but that orders addressed to Morehouse Publishing Co. and postmarked not later than midnight of Easter Monday will be filled at the old rate of \$2.25. A word to the wise. . . .

A suggestion: Check the books wanted, tear out this column, and mail it to

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MISCELLANEOUS

The sixtieth anniversary of St. Stephen's parish, Brooklyn, occurred February 21st. Lent being an unpropitious time for a proper commemoration, the observance of the anniversary has been set for Whitsuntide. It is hoped that some substantial improvement to the church property can be made to mark the anniversary.

An organ originally built for the residence of a member of All Saints' Church, Great Neck, and later installed in All Saints' Chapel in that parish, has lately been removed to All Saints' Church, Baldwin.

Bishop Stires has expressed the hope that at least a part of the Good Friday offerings of the diocese will be given to support the work of Holy Comforter House in Debevoise street, Brooklyn, located in a densely populated Hebrew neighborhood. The Rev. Harry S. Greenburg, deacon-in-charge of this mission, is to be ordained to the priesthood on Palm Sunday.

CHAS. HENRY WEBB.

ITALIAN CHURCH AT PORT RICHMOND, N. Y., BURNED

NEW YORK—The Italian Church of the Holy Redeemer, at Port Richmond, Staten Island, was in the path of the relentless fire which stalked through that area shortly before midnight on Saturday, March 9th, on the wings of a 60-mile-an-hour gale, leaving a trail of havoc and ruin that is the longest and widest in Staten Island history.

The fire started at the Herman J. Meyer, Inc., lumber plant, at the foot of North street, covering a city block in area. The entire plant was destroyed. North street was wiped out. On Richmond avenue the belfry of the Dutch Reformed Church caught flying embers and ten minutes later the squat square spire of the building was a pinnacle of flame. It served as the distribution point in this second fire sector, adding a shower of sparks to the original fiery hail that swept out of the northwest. Fire broke out with terrifying suddenness in half a dozen sectors at once.

Sparks flying from the lumber yard through the open window of the church more than one-third of a mile away were the cause of the fire in the Church of the Holy Redeemer Prince of Peace, 73 Jewett avenue, of which the Rev. Lorenzo DiSano is rector.

The church was badly damaged on the interior, and especially so on the second floor. The altar and many valuable statues were destroyed, and the ground floor is now covered with a coat of ice, caused by water from the hose lines, coming through from the top floor. The piano and organ were also filled with water.

At about 12:45 Sunday morning, a boy living in the vicinity of the church came to the home of Fr. DiSano and told him that someone had left the lights burning in the church, which is across the street. Fr. DiSano, on going over to put them out, saw that instead of the lights being lit, the interior of the church was lighted by a blazing fire on the top floor. He ran to the street, and a passerby on hearing his cries turned in an alarm.

While the engines were coming Fr. DiSano rushed into the church and brought out some valuable statues, but upon trying to enter a second time was forced out by the smoke and fire. By this

time an engine company and a hook and ladder unit from the Port Richmond fire station answered the alarm. The fire continued raging until about 2:30 A.M., when it was gradually brought under control, and at 3:45 the fire was completely out and the engines left.

Although the church was badly damaged, the services on Sunday morning were held in the small chapel in front of the church, and while the room is rather small the services will be held there temporarily until the damage is repaired. The building was insured, but as yet a monetary estimate of the damage has not been made. Work on the church was started in 1919 and it was dedicated in 1921.

\$1,000 FOR BEST ADVERTISEMENT ON WHY GO TO CHURCH

NEW YORK—A prize of \$1,000 will be offered by the Church advertising group of the New York Advertising Club for the best full-page advertisement on Why Go to Church. The 1,200 advertising agencies throughout the country have been invited to participate, although the competition is open to everyone who can fulfill the technical requirements. The advertisement is to be complete with art work and text, in one color, ready to be reproduced as a newspaper advertisement, and mounted upon white cardboard, 22 x 28 inches in dimensions, the text itself to occupy the space of a standard newspaper page.

Suggestions regarding the text of this advertisement will be furnished to those who desire to enter the competition by Charles Stelzle, 1 Madison avenue, New York City. The competition closes April 30, 1929.

EMPEROR'S BROTHER PRAISES HOSPITAL

TOKYO—Guests at a dinner held on Lincoln's Birthday by the American Association in Tokyo were surprised and at the same time gratified by the allusion made to St. Luke's Hospital by Prince Chichibu, brother of the present Emperor of Japan. The Prince said, in part, "Our people owe you a great debt of gratitude for your latest gifts, St. Luke's Hospital and the Rockefeller Library."

It is almost unprecedented for a member of the Imperial Family of Japan to make an utterance of approval to a "foreign project" in public. It is true that the father of this Prince gave \$25,000 to this fund, but to have the Heir Presumptive to the throne publicly state at a dinner his gratitude is a unique endorsement.

This enthusiastic stamp of approval by one of the most honored men in Japan surpasses all of the praise of the project that has been voiced by the most prominent men in the nation.

BECOMES HEADMASTER OF ST. ALBAN'S SCHOOL, WASHINGTON

WASHINGTON—The Rev. Albert H. Lucas will become the new headmaster of St. Alban's, the National Cathedral School for Boys, Washington, July 1st, in succession to William H. Church, who has resigned after some fourteen years of faithful and devoted labors.

Mr. Lucas is a native of Philadelphia and since 1920 has been chaplain and assistant headmaster of the Episcopal Academy of Philadelphia, one of the oldest and largest Church schools in this country.

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**CONVOCAION OF P. I.
CREATES MISSION FUND**

MANILA—The twenty-first convocation of the Church in the Philippines was marked by the enthusiastic approval of a resolution authorizing the creation of a diocesan mission fund, which is to receive the gifts of the parishes and missions, in excess of \$1,250, which is the full sum asked for and pledged to the National Council. The fund is to be applied this year to the maintenance of St. Luke's Church, Manila. This first step toward diocesan self-support is prompted by the fact that St. Luke's is now in charge of our first locally trained Filipino clergyman and is made possible by the proven ability of the diocese to meet its full share of the quota of the National Council.

It should be noted that in the two new stations which have been opened within the past four years there has been a remarkable desire on the part of the people to give of their goods and time to the beginnings of the Church's work. Now, following the leadership of consecrated priests, they go forward in a corporate effort to assume the support of the only one of their churches which is ministered to by one of their own sons.

As a local expression of the world-wide interest in personal evangelism two definite advances were begun. An active committee on the propagation of Church facts and principles was appointed to investigate the ways and means of evangelism which are peculiarly adapted to the local situation. Further, the topic suggested for the conference at next year's convocation was the evangelistic work of the mission with especial emphasis on methods, such as public meetings, personal evangelism, and literature; training of secular and religious lay workers; and the standardization of the requirement for the various groups of workers. The singular success of the last two convocation conferences, that of 1928 being on Igorot work and that of this year being on the educational policy of the mission, give us reason to expect much from the conference of 1930 on so vital a phase of our mission work.

**GIFT OF PARISH HOUSE
TO ST. JAMES', GOSHEN, IND.**

GOSHEN, IND.—The entire parish of St. James', Goshen, is rejoicing over the gift of a parish house recently received. Mrs. John W. Egbert has purchased the two-story and basement brick building located at 218 East Lincoln avenue, and, after the necessary alterations have been made, will present it to the parish to be used as a parish house.

The building has a frontage of twenty-four feet on Lincoln avenue and adjoins the church on the west, so that by cutting a door in the present choir room, direct access will be had from the church to the parish house. Thus the building is ideally located and it can be adapted for use as a parish house with comparatively few alterations. These Mrs. Egbert intends to make, as well as the necessary repairs and complete redecoration, before formally presenting the building to the parish.

Church social affairs, business meetings, recreation rooms with shower baths, quarters for the Church school with separate classroom for each class, meeting rooms for the Boy Scouts and Girls' Friendly Society and for the various guilds, and an office for the rector, can all be accommodated on the three floors.

The vestry and guilds will undertake the furnishing and upkeep of the property.

Negotiations for the purchase of the property were conducted by William W. Forbes, nephew of Mrs. Egbert and junior warden of the parish. Possession of the property cannot be had until June 1st, but it is expected that it will be remodeled and furnished, ready for actual use by the first of September when the fall activities begin.

**G. F. S. PLANS NATIONAL
CONFERENCE**

NEW YORK—A national conference for the leaders and members of the Girls' Friendly Society will be held in Kansas City, Mo., April 12th to 17th. Important features of the program will be: a discussion led by Dr. Valeria Parker, of the American Social Hygiene Association, on the Art of Living Together; conference on the most up-to-date methods of program planning, budgeting branch finances, publicity, rural work, personal problems, and the problems of the society; a symbolic service of lights; a banquet at which Bishop Partridge of Missouri will be one of the principal speakers; and daily morning devotions.

It is expected that through the sessions of this conference leaders and members will come to a better understanding of their mutual problems and of the problems which girls are facing today. It will also be an opportunity for those who are working nationally and locally to know each other.

**PLANS FOR SEWANEE
SUMMER TRAINING SCHOOL**

SEWANEE, TENN.—The Sewanee summer training school will be held at Sewanee, August 1st to 14th, for the adult conference, and August 15th to 28th for the young people's conference. The faculty will contain such headliners as Dr. John W. Wood on Missions, Miss Grace Lindley on the Woman's Auxiliary, the Rev. John W. Irwin on Publicity, the Rev. R. Bland Mitchell on Business Administration, Miss Christine Boylston on Christian Social

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Service, Leon C. Palmer on Church School Administration, the Rev. W. J. Loaring-Clark on the Church's Program, Dean William H. Nes on Current Religious Problems, the Rt. Rev. Edwin A. Penick on Personal Religion, Miss Mabel Lee Cooper on Training for Leadership, Dean Charles L. Wells on Church History, and many others of like ability.

The young people's division will be under the leadership of the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, with the Rev. C. C. J. Carpenter of Waycross, Ga., as his acting and associate director.

Sewanee will miss the figure of the late Dr. Mercer P. Logan, founder of the summer training school and president of the board of managers until his death. He is succeeded by the Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, who, with Bishop Juhan, Bishop Penick, the Rev. Dr. Homer W. Starr of Charleston, S. C., and Dr. Benjamin F. Finney form the directing force. The executive secretary is Mrs. William P. Cornell, 325 Market street, Jacksonville, Fla.

BEGIN CONSTRUCTION AT ST. ALBAN'S SCHOOL, WASHINGTON

(Picture on page 732)

WASHINGTON—Construction has been started on a new lower school for St. Albans, the National Cathedral School for Boys, one of the several institutions situated on the close of Washington Cathedral on Mount St. Alban. A collegiate gothic building, costing \$181,000, is being erected. It will provide accommodations necessitated by steadily increasing enrollment and will enable the cathedral to broaden the scope of its activities in the advancement of Christian education.

"From the earliest days of the Christian era, cathedrals and the teaching of youth have been associated," the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., said in making the announcement. "It is a divine legacy and one that has not been neglected by the builders of Washington Cathedral. The first building to be erected on Mount Saint Alban was a school. To the length and breadth of the education of youth, ordinarily conceived in terms of mind and body, the cathedral adds the depth and power of religion. The new school should enable Washington Cathedral to fulfill even more effectively than in the past its responsibility of providing youth with opportunity for wholesome Christian training."

The new structure will be three stories in height and will be located immediately west of the main building of the school facing Massachusetts avenue. The two buildings will be connected by a graceful cloister and their architecture and material will be similar. Potomac blue stone is being used in the construction.

It is expected that the building will be completed and ready for use at the beginning of the fall term in September of this year. Accommodations will be provided for 105 boys attending classes.

The design was prepared by Cram and Ferguson of Boston, consulting architects for Washington Cathedral, and the site was selected in accordance with a comprehensive program of landscaping being developed for the sixty-seven and a half acre tract of wooded highlands contained in the cathedral close.

The plans were prepared to meet the most exacting educational requirements. They provide for six class rooms, masters' living quarters, an office, three conference rooms, three music practice rooms, and a manual training room. On the first floor

there will be a large room which will be used as a temporary gymnasium until the permanent gymnasium, provided in the ultimate plans of the school, is built.

William H. Church, whose resignation was recently announced, has been headmaster of St. Albans for fifteen years. He will be succeeded at the end of the present term by the Rev. Albert Lucas, who is now assistant headmaster at Episcopal Academy, Overbrook, Pa.

LAYMEN ACTIVE AT WICHITA, KANS.

WICHITA, KANS.—One is struck by the variety of preaching subjects and the peregrinations of bishops and priests of the Church during the season of Lent, as published in our Church weeklies, but one notices an almost total lack of the thing most desired by our Commission on Evangelism, namely, activity on the part of laymen in leadership in Lenten services.

One records with a news sense some of the Wednesday and Friday evening services and addresses in St. James' Church, Wichita, the Rev. Otis E. Gray, rector, the leadership of which is in the hands of laymen of the parish: for example, the following subjects: Cathedrals—What and Why, illustrated by Lorentz Schmidt: Authority—The General Convention in the Nation's Capital, illustrated by J. H. LaGrant; Confidence and Quietness in Crisis, Dr. Harry W. Horn; Faith, J. F. Tilford; Sincere Desire, L. F. Hammond. A bit more of this sort of thing in addition to the work of the professionals would be of great help.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

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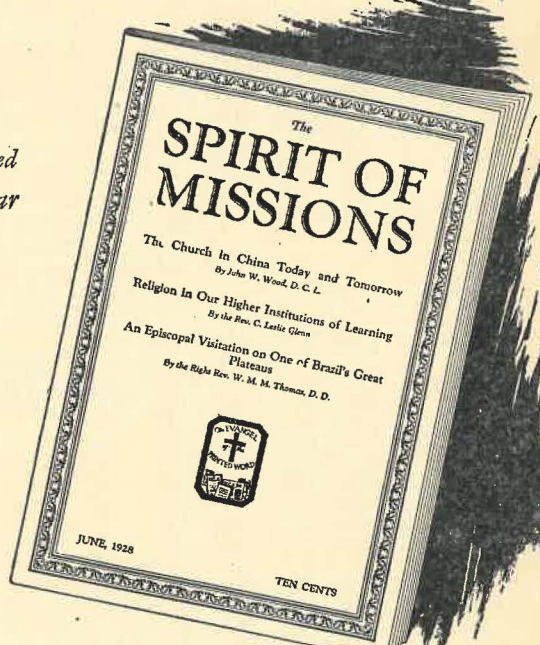
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**DR. TEUSLER HONORED
IN LOS ANGELES**

LOS ANGELES—Dr. Rudolf Bolling Teusler, founder and director of St. Luke's International Hospital, Tokyo, was honored by a group of southern Californians with a dinner at the Biltmore Hotel on the evening of March 11th. He gave a graphic description of the need for the projected \$5,000,000 medical center, predicting that the creation of such an international center would probably be copied throughout the world.

Other guests of honor were the Hon. Charles MacVeagh, of Santa Barbara, who recently resigned his post as United States Ambassador to Japan; Dr. Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching; and Dr. Mabel Elliott, head of the children's department of St. Luke's Hospital. Dr. Pritchett characterized the development of the hospital and the expansion of its public health program as a noble enterprise.

The following day Dr. Teusler and Dr. Elliott were honor guests at a luncheon at St. Paul's Cathedral House, tendered by the diocesan Woman's Auxiliary.

**DISASTER AT ALLAKAKET,
ALASKA**

NEW YORK—A disaster that came near being fatal took place at St. John's in the Wilderness, Allakaket, Alaska, on January 13th, when a gasoline lamp exploded and Miss Helen Lambert, the nurse, was severely burned on her face, neck, and one hand. Miss Kathleen Thompson, her companion in the house, quickly put the flames out, and extinguished the fire in the kitchen, which was not seriously damaged. Miss Lambert suffered intense pain for a day and a night, while Miss Thompson kept sterile dressings on the burns. After a week's discomfort with pain and shock, Miss Lambert wrote the Bishop, "I am fine now!" Then an airplane, bringing supplies for men mining up the Alatna, appeared and carried Miss Lambert and Miss Thompson off at once to Fairbanks, where Miss Lambert was immediately cared for in St. Joseph's Hospital. Later reports from Fairbanks said she was doing well, and would come out with little, if any, scar.

The airplane was several weeks overdue; the miners had been living on bread and beans, with some surplus supplies from the mission, given in exchange for wood-cutting.

Miss Lambert's accident was a climax to a season that had evidently been none too cheerful, though the letters have little to say of this. The little blind girl, Eunice, died just before Christmas. The village people did not do well with their trapping. There were no rabbits and not many fish, which meant hard living for those who live from the land. Apparently the mail service was not so good as they hope it will be another year; and the clothing supplies for the mission had not come in well; there was no underwear for women and children, and nothing for men.

The mission, however, sent its usual Christmas offering, amounting this year to over \$66, for the general work of the Church. It should be noted that if every communicant of the Church gave at the same rate as our two missionary women at Allakaket, on their salaries of \$975 a year, the annual income for the missionary work of the Church would be well over \$10,000,000.

**FORTIETH ANNIVERSARY OF
SWEDISH PARISH IN NEW YORK**

NEW YORK—The fortieth anniversary of the Swedish work at St. Bartholomew's, New York, was celebrated on Sunday, March 3d, with the Holy Communion in English at 10 and in Swedish at 11:15. The following day members and friends of the congregation gathered in the social hall of the chapel and listened to reminiscences of the past and plans for the future.

Since the time when Dr. Hammarsköld began the work in February, 1889, the priests in charge have baptized 2,081 children, presented 889 candidates for confirmation, married 940 couples, and officiated at 751 burials.

The first Swedish service was held in St. Bartholomew's Church, Madison avenue and 44th street, the first Sunday afternoon in March, 1889. Bishop Potter, and Dr. Greer, then rector of the parish, took part in the service, and the late Cornelius Vanderbilt was present as a representative of the vestry. At the conclusion of Dr. Hammarsköld's sermon in Swedish, Bishop Potter delivered a memorial address on the life and work of John Ericson, inventor of the Monitor. Immediately after this address a Swedish male chorus of Brooklyn rendered Josephson's *Requiem Aeternam* in Latin. The use of the Swedish liturgy and the three different languages made Bishop Potter state that it was "the best catholic service" he had attended.

The present vicar is the Rev. Eric G. Ericson. He is trying to raise funds for a new chancel and the enlargement of the chapel. When the work is done it will be one of the most inspiring of our Swedish churches.

**CHRISTIAN SOCIAL SERVICE
MEETING IN HARRISBURG**

HARRISBURG, PA.—The central committee on Christian Social Service of the five dioceses in Pennsylvania recently met at the Penn-Harris Hotel, Harrisburg, the Rev. Paul S. Atkins, chairman, presiding. Among those present were Bishop Darlington, Clinton Rogers Woodruff, Esq., of Pennsylvania; the Rev. R. F. Kline of Wilkes-Barre, representing the diocese of Bethlehem; Mrs. Harriet Powell and Miss Thompson of Erie, representing the diocese of Erie; and Dr. William J. Middleton of Steelton, representing the diocese of Harrisburg. Letters of regret were received from the Bishop of Pittsburgh, the Bishop of Erie, and the Rev. Robert Kreidler of Scranton.

George Bedinger of the Public Charities Association of Pennsylvania was present by request of the chairman. The chairman stated that he had agreed to be the sponsor for a round table discussion at the meeting of the Pennsylvania conference on social welfare on The Relation of the Church to Private Welfare Agencies. Mrs. Harriet Powell will be sponsor for another, the subject being The Part that Social Hygiene Plays in a Well-rounded Community Health Program. Bishop Darlington addressed the meeting relative to the social welfare work of his diocese and its agencies in those state institutions located in the diocese of Harrisburg.

Mr. Woodruff and Mr. Bedinger addressed the committee relative to welfare legislation pending and to be presented to the state legislature.

After full discussion by all the members, it was agreed to cooperate with the Public Charities Association of Pennsylvania and

the Citizens' Committee for Welfare and State Building Program of Philadelphia, in urging upon the legislature the passage of measures sanctioned by those organizations, and to urge the social service department of the five dioceses to study and use their influence in the forwarding of the same. These measures include the need for at least \$18,000,000 during the next biennium, for development and construction work on state institutions for the feeble-minded, the male defective delinquents, the colony for epileptics, state mental hospitals, construction of a state psychopathic hospital, and other correctional and penal institutions. It was also agreed to urge larger appropriations for the mothers' assistance fund, and to approve the amendments to the marriage laws, and improved probation laws for juvenile delinquents.

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RELIGIOUS EMPHASIS WEEK AT RIDGEWOOD, N. J.

RIDGEWOOD, N. J.—The churches in Ridgewood and their rectors, the Rev. Edwin S. Carson and the Rev. Charles S. Armstrong, were again this year among the supporters of the program known as Religious Emphasis Week and sponsored by the Ridgewood Council of Churches with the cooperation of local service clubs, the Y. M. C. A., and various young people's societies. The week began on March 3d and ended March 10th. Its activities included luncheons for men, meetings for women, story hours, and a general meeting almost every evening, as well as a young people's conference on the last two days.

Notable among the speakers were the Rev. Charles R. Brown, D.D., formerly dean of the Yale Divinity School, Dr. Luther A. Weigel of Yale University, and Dr. Sherwood Eddy.

Among the choruses which provided music for the evening meetings was the choir of Christ Church, Ridgewood, under the direction of Charles M. Hobbs, Jr. Bruno Huhn, well known composer, was also the conductor of one of the choruses.

The expenses of Religious Emphasis Week were met by voluntary contributions, there being no collections at any of the meetings.

PLAN TO REORGANIZE CHURCH COLLEGE IN LIBERIA

CAPE PALMAS, LIBERIA—By the decision of the Bishop, the Rt. Rev. Robert E. Campbell, D.D., Cuttington College, situated at Cape Palmas, has been temporarily closed, pending the much needed repair of the buildings, and the entire reorganization of the staff and faculty.

Cuttington was founded in 1889 by the late Bishop Ferguson, and has played an important part in the intellectual development of the Republic. Many of the eminent men in Liberia are graduates of this institution.

While Bishop Campbell was in America last year he made several strong appeals on behalf of this college. The plan now is for the American Church Institute for Negroes to undertake the entire operation of the school, on the lines of one of its wonderful work in the southern states. This is not yet definitely arranged, but the Rev. Dr. Pattor, the director of the institute, has been making a tour of Liberia with the idea of investigating the possibilities of this plan.

Cuttington is the Church's chief educational institution in Liberia, and every effort is being made by the Bishop and his advisers to bring it up to date for wider and more efficient service.

FEDERAL COMMISSIONER OF EDUCATION IS CHURCHMAN

LOS ANGELES—California Churchmen have been greatly pleased at the recent appointment of Dr. William John Cooper as commissioner of the United States Bureau of Education. Dr. Cooper is a devoted Churchman and when living in this diocese served as a lay reader.

Dr. Cooper graduated from the University of California in 1906, and soon thereafter became superintendent of schools in Piedmont. He was then appointed superintendent of schools in San Diego, serving until 1926 when he was made superintendent of public instruction for the state of California. This post he held until he was sworn into his new federal position last month.

CONVOCATION OF LIBERIA

LOWER BUCHANAN, LIBERIA—One of the most important matters discussed at the twentieth convocation of the missionary district of Liberia was that of Cuttington College. The committee on the Bishop's charge in its subsequent report recommended to the Bishop the Rev. J. W. Pearson, D.D., of Cape Palmas, as the person selected by the clergy for nomination to the presidency of that institution. The school has been closed for the present for complete reorganization.

The Bishop celebrated the Holy Communion in St. John's Church, Lower Buchanan, where the sessions were held, on Wednesday morning, January 23d. Dr. Pearson of Cape Palmas preached the sermon.

Convocation Sunday was Septuagesima. After Morning Prayer the Bishop confirmed sixteen persons. The Bishop Suffragan celebrated the Holy Communion, at which service the Bishop preached.

CHURCHES IN TOPEKA, KANS., UNITE IN NOONDAY SERVICES

TOPEKA, KANS.—A while ago favorable comment on the program of the Topeka, Kansas Ministerial Association was made by a "foreign" paper. During Holy Week the Churches of Topeka (except Roman Catholic) will cooperate in a series of noonday services in the First Baptist Church, culminating in the Three-Hour service in Grace Cathedral Good Friday. Six of the denominational clergy will take part in this service—each one preaching on one of the "Words Upon the Cross," the dean's assistant preaching on one and the dean taking the introductory and closing addresses. In this group the Methodist, Presbyterian, Baptist, Congregational, Lutheran, and Disciples of Christ Churches will be represented. All of the ministers were delighted with the invitation to participate, and are inviting their congregations to the cathedral.

FAMOUS GERMAN LEADER TO LECTURE IN AMERICA

NEW YORK—Prof. Adolf Deissmann, one of the leading Christian scholars of Germany, arrived in New York Saturday, March 16th, from Bremen, to fulfill a series of engagements throughout the United States arranged by the Federal Council of the Churches of Christ in America.

Dr. Deissmann, who is a distinguished scholar in the field of the New Testament and early Church history, is a professor in the University of Berlin.

As a member of the Universal Christian Conference on Life and Work and of the World Conference on Faith and Order, of which he is one of the vice-presidents, Dr. Deissmann is intimately in touch with the movement for a more united Church.

While in this country Dr. Deissmann will lecture at many schools and colleges, including the General Theological Seminary, Yale Divinity School, Princeton Theological Seminary, Harvard Divinity School, Boston University School of Theology, and the Divinity School of the University of Chicago.

MRS. H. B. NICHOLS, 189 Washington St., Bloomfield, N. J., is now American representative for the *Liberian Churchman*, and will gladly receive subscriptions at 50 cents a year. This diocesan publication is the only paper of any kind issued at all regularly in Liberia, and brings first-hand information about the Church's work. It is published monthly as far as staff, funds, and material allow.

Books for Good Friday

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—From the Introduction. Cloth, 75 cts.

THE CRIES FROM THE CROSS

*The Seven Sayings of Our
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*Meditations for Holy Week and
Good Friday*

By the Rt. Rev. A. C. A. HALL, D.D.
Bishop of Vermont

Consists of five meditations for Holy Week and seven on the Words from the Cross.

"For what purpose do we listen to these Words? That we may arm ourselves with the same mind. Out of the abundance of the heart the mouth speaketh. We would learn His mind."—From the Introduction.
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**THOMAS LEGATE FISHER,
PRIEST**

LEOMINSTER, MASS.—The Rev. Thomas Legate Fisher, a retired priest of the diocese of New Hampshire, died March 13th in Jamaica Plain, where he was visiting. He has made his home in Leominster during recent years. Mr. Fisher was a native of Hartford, Conn., where he was born in 1855. He graduated from Amherst College in 1878. Mr. Fisher has many connections with the diocese of Massachusetts, although his home of late has been in the sister diocese, for he held parishes under Bishop Paddock, Bishop Brooks, and Bishop Lawrence. Churches built under his ministry in the diocese of Massachusetts are St. Luke's, Malden, St. John's, Saugus, and the mission in Forge village. The enlarged Church of the Good Shepherd, Clinton, was built under his rectorship. In addition to these charges, Mr. Fisher gave his services for a time to missionary work in South Dakota.

Mr. Fisher is survived by his wife, who was Elizabeth Vickery of Clinton, and whom he married after the death of the first Mrs. Fisher, the former Elizabeth Sharples of Philadelphia. He is also survived by a son, Thomas K. Fisher of Concord, N. H., a daughter, Mrs. Jonathan H. Harwood of East Greenwich, R. I., and two sisters, Mrs. Arthur C. Williams and Mrs. Otis S. Johnson, both of Newton.

**MICHAIAK W. G. MUHLENBERG,
PRIEST**

MONROVIA, LIBERIA—The Rev. Michaiak W. G. Muhlenberg, rector of St. John's Church, Lower Buchanan, died on Christmas Eve. Born at Cape Palmas of Christian parents, in the year 1870, he gained his education in the mission schools.

Bishop Ferguson sent him to Cape Mount as a teacher in 1887, and ever since that time he has been in the active service of the Church. Ordained to the priesthood in 1905, Mr. Muhlenberg has ever served in difficult, and often in discouraging situations. Whenever the Bishop called for volunteers for a particularly undesirable post, Mr. Muhlenberg was usually among the first to come forward. In this way he earned the sincere love and respect of literally thousands of persons, civilized and heathen alike.

Bishop Campbell conducted the funeral services from Trinity Church, Monrovia, there being also a large body of clergy and laity in attendance.

JOHN MITCHEL PAGE, PRIEST

WASHINGTON—The Rev. John Mitchel Page, 60 years old, secretary of the College of Preachers of Washington Cathedral since December 1st of last year, died Friday afternoon, March 15th, at the Emergency Hospital in Washington from injuries sustained when struck by an automobile truck on Wisconsin avenue in front of the cathedral close earlier in the day.

He was knocked down while crossing from the cathedral grounds to his home at 3010 Wisconsin avenue. He appeared to

have become confused by the traffic and stepped back in the path of the truck in order to avoid another machine, witnesses said. He was picked up from the wet street and rushed to the hospital in a passing automobile. Prior to becoming unconscious, he muttered to physicians that he wanted to remain quiet so he could "make peace with God."

Shortly before he was injured the Rev. Mr. Page had conducted noonday intercessions in the Bethlehem Chapel of the cathedral and had stopped to talk with the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., at the Bishop's house before proceeding to his residence. As soon as he heard of the accident, Bishop Freeman went to the hospital as did the Dean of Washington, the Very Rev. G. C. F. Bratenahl; the Rt. Rev. Philip M. Rhinelander, D.D., warden of the College of Preachers, and Mrs. Rhinelander; and the Rev. Dr. G. Freeland Peter, canon of Washington Cathedral. Canon Peter was with the Rev. Mr. Page at the time of his death.

The Bishop of Washington, speaking of the Rev. Mr. Page, said: "He was a man of singular refinement, and in the brief space of time he had been here had won the affection of the entire cathedral staff. His tragic death has removed from our cathedral body a man who had come to occupy a place of distinction and large usefulness. Within a few moments of the time he was struck, he was conferring with me about a matter that I had committed to him, and with characteristic generosity and courtesy had gone immediately to attend to it. For myself, personally, and for the entire cathedral staff, I may say that we feel we have lost from our fellowship a most devoted and consecrated man of God."

The Rev. Mr. Page was born September 22, 1868, in New York City. His early education was received at Edgar Institute, Paris, Ky., and the Latin School of New York City. He was graduated from Columbia University in 1887 with the degree of Bachelor of Arts, and studied for the ministry at the General Theological Seminary in New York City. He was ordained deacon in 1894 and priest in 1895 by Bishop H. C. Potter. After serving parishes in New York City, Roxbury, Mass., St. Paul, Minn., and Lebanon, Pa., the Rev. Mr. Page in 1913 became chaplain of the Episcopal Church Foundation at the University of Illinois at Urbana, Ill.

He continued at the University of Illinois until about three years ago when he was called as rector of St. John's, the American church at Dresden, Germany. In the fall of 1928, he returned to the United States to become secretary of the College of Preachers and personal assistant to Bishop Rhinelander, the warden. In an article written several days ago for publication in the Easter issue of *The Cathedral Age*, Bishop Rhinelander said that the Rev. Mr. Page had proved invaluable in every way and that because of him the College of Preachers authorities had felt justified in outlining for the year of 1929 a more extended program than was possible in 1928.

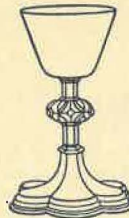
Funeral services were conducted by Bishop Rhinelander in the Bethlehem Chapel of Washington Cathedral on Monday morning, March 18th, with interment in Woodlawn Cemetery, New York City. The clergy of the diocese of Washington attended the services at the cathedral in a group. The arrangements were made by Canon Peter and the Rev. Arlington A. McCallum, rector of St. Paul's in Washington and a personal friend of the Rev. Mr. Page.

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NEWELL DeMERETT STANLEY, PRIEST

FOND DU LAC, Wis.—The Rev. Newell DeMerett Stanley, retired priest of the diocese of Fond du Lac and honorary canon of St. Paul's Cathedral, died on Sunday morning, March 17th, after a short illness.

Canon Stanley was born in Chelsea, Vt., on December 11, 1848, the son of Edward B. and Betsy W. (Tarbell) Stanley. He was graduated from Nashotah in 1885 and ordained to the priesthood in 1886 by the Rt. Rev. J. H. H. Brown. He was president of the standing committee of the diocese of Fond du Lac, and was vicar of St. Peter's Church, Sheboygan Falls, 1885-1919. His whole ministry had been spent in the diocese of Fond du Lac, where he was a great spiritual force. For the past nine years he had served as resident chaplain to the Sisters of the Holy Nativity in Fond du Lac.

ROBERT THORPE, PRIEST

EAST ORANGE, N. J.—The Rev. Robert Thorpe, who was ordained a priest of the Church when he was 77, died Wednesday, March 13th, at the age of 83 in the home of his daughter, Mrs. Raymond D. Edsall, East Orange.

Mr. Thorpe was born and educated in Liverpool. Despite his mother's wishes that he enter the ministry, he went to sea, crossing the Atlantic for the first time in 1866 as a purser. During his thirty-four years on the water Mr. Thorpe converted many sailors. He was with the Guion Line, now the White Star, crossing the ocean 515 times. He and his wife and children settled in Newark, where he became active in St. Thomas' Church. In 1921 he was ordained a deacon and two years later a priest, by the late Bishop Lines.

EDWARD TILLOTSON, PRIEST

SWAMPSCOTT, MASS.—The Rev. Edward Tillotson, rector of the Church of the Holy Name, Swampscott, died suddenly after a severe heart attack on Monday, March 11th. He was born in Farmington, Conn., in 1876, the son of Charles Edward and Cornelia (Cowles) Tillotson. After graduating from Yale in 1897 and from the Berkeley Divinity School in 1900, the Rev. Mr. Tillotson was appointed curate of St. George's Church, Newburg, N. Y., until in 1903 he became a member of the staff of St. Paul's Church (now the Cathedral Church of St. Paul), Boston. In 1905, he became rector of the parish in which he remained until the time of his death.

For many years Mr. Tillotson had served as assistant secretary of the diocesan convention. The funeral services were conducted by Bishop Slattery and Bishop Babcock in the Church of the Holy Name, Swampscott, on March 13th; the members of the vestry were the honorary pallbearers. The burial was in the family lot in Riverside Cemetery, Farmington, Conn.

Mr. Tillotson is survived by his wife, Alice Lethbridge (Duer) Tillotson, formerly of Cambridge, and two children, Cornelia D. and Richard Tillotson. A sister, Mrs. Ethel Allison of New York City, is also living. Another sister, Miss Emily Tillotson, who died recently, will be remembered as the educational secretary of the national organization of the Woman's Auxiliary.

MRS. MARGARET YOUNG EMMONS

BOSTON—Mrs. Margaret Young Emmons, wife of William Bacon Emmons of Boston and Woodstock, Vt., died in Boston on March 13th, in her 53d year. She was the daughter of the late Benjamin Loring Young and Charlotte Wright Hubbard, the latter still making her home in Boston. Mrs. Emmons was an active member of Emmanuel Church, Boston, and she was also interested in the Society of Colonial Dames.

Mrs. Emmons is survived by one son, William Bacon Emmons, Jr., and by her brother, Benjamin Loring Young, lawyer of Boston and Weston, and by a sister, Mrs. John W. Tudor, formerly Charlotte H. Young, of Santa Barbara, Calif.

CHARLES L. JOHNSON

WACO, TEX.—Capt. Charles L. Johnson, long a devoted layman of the Church and treasurer of the synod of the province of the Southwest, died March 9th at his residence at Waco. Burial service was held at St. Paul's Church, Waco, with interment in Oakwood Cemetery, March 12th.

Captain Johnson, who was a member of the Louisiana Cavalry Regiment during the war between the states, moved to Texas in 1865 and located at Waco. He became prominent in the lumber business throughout the southwest and was looked upon as one of the leading business men of Texas.

He always had a great love for his Church and for forty-four years served as a vestryman, during most of which time he was senior warden. He represented the diocese of Texas at a number of General Conventions as a lay delegate and was treasurer of St. Paul's Church school for fifty years.

In addition to his Church work, Captain Johnson was a public spirited citizen in an unusual degree. He helped found the United Charities of Waco and was president up to the time of his death; he was former president of the Waco Y.M.C.A., and was commander of the Pat Cleburne Camp of Confederate Veterans.

JACOB JAY MILLER

PITTSBURGH—The Hon. Jacob Jay Miller, senior warden of Calvary Church, Pittsburgh, and for many years a member of the board of trustees of the diocese, died on February 10th. Judge Miller for twenty-six years was a judge of the Orphans' Court, for twenty-two years a teacher of law, for twenty years a vestryman of his church, and for three years its senior warden.

THE HURRICANE IN ANTIGUA

THE ENGLISH Bishop of Antigua, who is also Archbishop of the West Indies, sends word to the S. P. G. of the devastation wrought by the September hurricane whose effects in Porto Rico are known to us. The people in his diocese have suffered all this three times in twelve years, and in addition to the fact that they are always poor is the added distress of isolation and the feeling that no help is near at hand as it would be in a larger country. The damage reduces to below the narrow poverty margin the people on whose free offerings the Church largely depends. Most of them are peasant proprietors, and when their plots of cultivation are spoiled, they lose not only their little homes, but their investment, profession, livelihood, and food.

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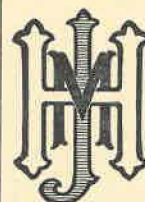
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NEWS IN BRIEF

FOND DU LAC—The Rev. James M. Johnson, rector of St. John's Church, Wisconsin Rapids, recently received the commission of first lieutenant of the 101st Division, Sixth Corps Area, Officers' Reserve Corps.

HARRISBURG—Communications for the standing committee of the diocese of Harrisburg should be sent to the president, the Rev. Lewis Nichols, Lock Haven, Pa., or to the secretary, the Rev. Paul S. Atkins, York, Pa.

LOS ANGELES—The annual commemoration of George Washington by the Sons of the Revolution and the Society of Colonial Wars was held in St. Paul's Cathedral, Los Angeles, on February 24th. The Rev. David R. Covell was the preacher.—During the first week in March a Mid-Lenten mission was held at the Chapel of the Holy Apostles, Los Angeles. Five of the clergy cooperated in this forward movement of the newest mission of the diocese, founded last July by Prof. Arthur S. Wiley of Occidental College, as lay reader.—A handsome processional cross was recently presented to St. Paul's Church, San Diego, by Mrs. Lucie Carter, in memory of her husband, the late Major Mason Carter, U. S. A.—The Los Angeles clericus met on March 4th at St. Barnabas' House, Los Angeles, the convalescent home maintained by the Episcopal City Mission Society. The Rev. George Davidson, D.D., was the speaker.—A brilliant Mexican program featured the benefit given at the neighborhood settlement, Los Angeles, on March 13th. Addresses by Bishop Stevens and Mrs. Robert A. Woods, formerly of South End House, Boston, were enjoyed by a large group of visitors. Founded in 1904, this is the oldest settlement in Los Angeles.

LOS ANGELES—The Rev. V. D. Ruggles, superintendent of the City Mission Society of Los Angeles, is making the Anglo-Catholic pilgrimage to Egypt and the Holy Land.

MILWAUKEE—Noonday services are being held daily at St. James' Church, Milwaukee, during Passion and Holy Weeks, addresses being delivered by various of the diocesan clergy.—The annual retreat for men was held at All Saints' Cathedral, Milwaukee, on Passion Sunday, the Rev. W. H. Dunphy of Nashotah conducting. The retreat was under the auspices of the Brotherhood of St. Andrew, which will also be responsible for the all-night vigil before the Blessed Sacrament in the Lady Chapel of the cathedral on Maundy Thursday.

NEWARK—The Rev. Floyd W. Tonkins, D.D., of Philadelphia, will hold a mission in St. George's Church, Maplewood, April 7th to the 12th.—At Grace Church, Westwood, the Rev. L. A. C. Pitcaithley, rector, has recently completed a very successful mission, conducted by the Church Army, Capt. C. J. Atkinson in charge. The addresses were all impressive and helpful, and the congregations increased as the mission proceeded until they filled the church.

NEWARK—A successful mission was held at All Saints' Church, Glen Rock, the Rev. John E. Bailey, priest-in-charge, from February 26th to March 1st, by the Rev. Theodore Andrews, rector of St. John's Church, Dover. On each of the first three nights the address dealt with one of the Persons of the Trinity, the second evening's sermon especially emphasizing Christ as an historical figure. The final address was entitled *The Church: Our Responsibility*.—A remarkable increase in the amount given to missions is noted in a recent treasurer's report from St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector. In 1918-1919 it was \$883.69; in 1927-1928, \$6,500. This is the more noteworthy because in the same period the total parish receipts increased in a much smaller ratio, namely, from something over \$11,000 to about \$28,000.

NEWARK—In the interest of St. Luke's Medical Center, Tokyo, a dinner was held by the Church Club of the diocese on March 5th, at the Robert Treat Hotel, Newark. Those present numbered about 125. Bishop Stearly presided. The principal address, made by Dr. John W. Wood of the National Council, related the history of St. Luke's from its beginning under Dr. Teusler to the present time. From March 17th to March 24th, inclusive, representatives of the Church Army are conducting a mission at Christ Church, Newark, the Rev. Canon William O. Leslie, Jr., rector. Captain Frank Bloxham is the missionary, and is assisted by Cadet George Hill.—The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, is to be one of the preachers at this year's noonday Lenten services of the Paterson Council of Churches, the first of which was held on March 12th.

PANAMA CANAL ZONE—The choir of the Cathedral of St. Luke, Ancon, rendered the music

at the service of Matins on board the flagship *Texas* of the visiting United States fleet, docked in the harbor of Balboa, when Bishop Morris addressed the officers and crew at the invitation of the Rev. Tipton L. Wood, chaplain of the ship, on Sunday, February 10th. On Sunday morning, March 3d, thirty-seven members of the choir of St. Paul's Church, Panama City, by special invitation, also sang at the service of Matins on board the flagship, the chaplain, the Rev. Tipton L. Wood, reading the service, and the Rev. A. F. Nightengale, rector of St. Paul's, delivering the address.

PHILIPPINE ISLANDS—At six of the nine central churches of the Philippine Mission the Holy Communion is celebrated daily; while in one other it is the chief service on Sunday. It is to be noted that in only the cathedral is there more than one priest in each church.

PITTSBURGH—The Rev. E. Stanley Jones, D.D., Methodist missionary, gave a series of six addresses in Trinity Cathedral, beginning February 24th, under the auspices of an interdenominational committee.—The Rev. H. A. Post, rector of St. Thomas' Church, Barnsbury, is ministering at the Cresson State Sanatorium twice each month.—St. Paul's Church, Mt. Lebanon, will begin their building program this year. A parish house, the first unit of the future church plant, will be erected during the present year.

AMONG THE MAGAZINES

WITHIN the past few years, by the introduction of genuine business methods into the process of civilizing the heathen and helping unfortunate races, the combined American missionary fund has increased from \$9,000,000 a year to \$50,000,000 annually and the number of missionaries from less than 6,000 to more than 16,000. Modern efficiency methods have become necessary to meet the increased demand, it was found through a survey of the situation, the results of which appear in the April number of *Woman's Home Companion*.

In the old days, declares the article, the potato barrels of the community were carefully saved, and on Mission Saturdays zealous Church women cleared their attics and confiscated their husbands' wearing apparel—even the toys of the children—and packed them in barrels to be sent to foreign lands. "Usually the chiffon underwear went to the cold climates and the sleds and skates to tropical countries," says the article. The missionaries were forced to clothe themselves, their families, and natives from the misfit garments that went abroad.

"Then," the writer continues, "men of affairs got together and decided to do a little missionary work on their own account. They came home after dealing with enterprises involving hundreds of thousands of dollars to find their wives and daughters trying to raise some missionary money by peddling on a lawn three oysters and a quarter of a tablespoonful of ice cream and strawberries for fifteen cents. But once they were aroused they did a mighty good job.

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PROF. ARSENIOW of the University of Warsaw writes an illuminating article in

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the January number of the *Church Quarterly Review* on Our Redemption, which is not as he says to be expressed in legalistic terms for "it is the manifestation of God's immense love which can alone fulfill justice." In the Incarnation "the fathomless depths of that love have been laid open." Prof. Claude Jenkins, of King's College, London, reviews in the same magazine the recently published episcopal register of Sudbury, who was Bishop of London before he became the luckless archbishop who was the victim of the Watt-Tyler rebellion. There is an interesting essay on Pilgrims' Progress, drawing lessons from Robert Elsmere, Middlemarch, Jude the Obscure, Loss and Gain, John Inglesant, and Marius the Epicurean. An article on St. Paul's Malady argues for scurvy as being the thorn in the flesh. Those who love the Prayer Book Psalter will find much interest in a fascinating article entitled Coverdale and the Psalter, a careful study of the German and other sources from which Coverdale drew much of his phraseology. Although he knew no Hebrew, his style, "free, forceful, direct, and clear with a beauty of smoothness and dignity which can hardly be surpassed, makes it certain that no other translation will dethrone the Prayer Book Psalter from its place in the hearts of Church people." Dr. Oesterley criticizes the attempt in Dr. Kennett's *Old Testament Essays* to show that the psalter was composed in the period 168-141 B.C. There are the usual excellent book reviews of recent theological literature, among which we are pleased to notice that Professor Gavin's *Jewish Antecedents of the Christian Sacraments* comes in for high praise. The writer speaks of Dr. Gavin's "immense store of rabbinical learning." Of the book he says it is "extraordinarily interesting," "a fascinating study," and one which "contains endless points of interest."

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