

The Living Church

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VOL. LXXX

MILWAUKEE, WISCONSIN, MARCH 9, 1929

No. 19

Half Way

EDITORIAL

The Church's Responsibility

THE PRESIDING BISHOP

Divorce

EDITORIAL COMMITTEE
SANCTITY OF MARRIAGE ASSOCIATION

Mowbray Cards

FIVE CENTS EACH

- 1690—Folder. On outside cover between silver line scroll at top and bottom, a colored scene, of Our Lord appearing to Mary Magdalene in the Garden. Inside, verse by Gertrude Hollis, entitled "Easter Day":
 "I am alive for evermore,
 The Words ring out the wide world o'er," etc.
- 1695—Folder. On outside in black and white outline, an Altar with lighted candles, before which stands a priest holding aloft the Chalice, and having in kneeling attendance two Servers. Inside, a verse by E. M. Dawson:
 "May Christ Himself
 Upon His Risen Way," etc.
- 1697—Oblong Card. Outside in red, the title, "Easter," on fancy blue scroll mat. Inside, in blue type, within blue border, verse by Jesse Brett:
 "Life crowned Jesus Risen Lord, all hail!
 My heart adores, love-taught of Thee," etc.
- 1699—Folder. On outside cover, cross in blue, purple, and green ink, and passion flower design on either side of base. Below words in green, "He is Risen!" Inside, selection in blue:
 "God bless thee day by day,
 Whate'er betide," etc.
- 1709—Single Card. Verse entitled "Easter Joy," by E. M. Dawson, printed in blue and black within fancy floral border in blue, yellow, green, and silver:
 "May Christ Himself upon His Risen Way
 Draw nigh with Resurrection gifts today," etc.
- 1720—Single Card, printed in blue, red, silver, and black.
 "May the Happiness which has come to many through you," etc.
- 1725—Folder. On outside cover, designed in silver, Cross, Crown, Palm leaf, and sceptre. Inside, in red, verse by A. R. G., entitled, "The Easter Hope":
 "After life's conflict telling us of rest,
 The rest which crowns the fight," etc.
- 1730—Folder. On outside, picture in sepia tint of Risen Lord, appearing in Garden to Mary Magdalene. Inside, verse, "An Easter Prayer," by G. M.:
 "I pray for you
 That our dear Lord, who rose today may be
 Your surest hope of immortality," etc.
- 2901—Small silver bordered single card in color. At top, bird singing on tree bough; below, hillside with bird and nest. To the right long silver cross with red and white silver bordered banner, with word "Alleluia." In center of card, in red, blue, and silver: "He is Risen."

LARGE FIVE CENT CARDS

- 1717—Large Oblong Card with silver scroll border. Picture in color of Risen Lord before entrance to tomb. Kneeling angels on either side of Him. Above picture, the words, "With Easter Greetings." Below, selection from St. John 11:25, 26:
 "I am the Resurrection and the Life," etc.
- 1718—Large Oblong Card with silver scroll border. Picture in color of Jesus appearing to Mary Magdalene. Below, selection from St. John 20:16:
 "Jesus saith unto her, 'Mary,'" etc.

Cut Out Crosses—Five Cents

- 1681—Red line bordered cross with missal effect in red, silver, purple, and blue. Verse by A. R. G., entitled, "O Saviour!" printed in red and black:
 "By Thy Risen Life Revealing
 The Glorious Hope," etc.

TEN CENTS EACH—MOWBRAY

- 2905—Silver bordered Oblong Card. Missal effect scroll in green, brown, silver, and black. Verse by G. M., printed in green and black:
 "My Friend,
 May Easter happiness be thine," etc.
- 2910—Oblong Card. Missal scroll effect printed in red, blue, green, silver, and black. Selection by John Keble, entitled, "Easter Day," printed in red and black:
 "Thou knowest He died
 Not for Himself," etc.
- 2913—Oblong Folder. On outside, cross outlined in silver. Within arms printed in red the words, "With all Easter Blessing." Inside, verse by A. R. G., printed in black, with title, "Easter Mysteries," printed in red:
 "In the soft stillness of the morning light
 Thou didst arise," etc.
- 2917—Folder. On outside, Cross in fancy silver design. Inside, verse by G. W., entitled, "Easter Day":
 "Lord, open Thou our eyes, that we may see
 Thy veiled vision through the shining mist," etc.
- 2924—Square Folder. On outside, within fancy silver border, design of Palm branches in green entwined about cross in silver and blue. Words, "I Know That Ye Seek Jesus," etc. Inside, verse by G. M.:
 "I pray that He may send you all you need,
 To meet the daily stress of work and prayer," etc.
- 2928—Oblong Booklet. (Illustrated on page 3.) On outside, title, "Easter Greetings," in red, blue, and silver, within narrow silver line border about card. Inside, verse by Gertrude Hollis:
 "God grant thee, for whom at His Altar I pray,
 The gift that was won for His loved ones today," etc.
- 2929—Square Folder. On outside cover, cross in red with fancy scroll effect in red, blue, and silver. Fancy silver scroll at top and bottom. Inside, printed in blue, verse by H. K. W.:
 "When rosy buds their leaves unfold,
 And lawns are gay with green and gold," etc.
- 2936—Folder, cord tied. On outside, selection in red ink, from Exodus 15:1, "Sing Unto the Lord," etc., within fancy design with cross in silver. Inside, verse by J. M. Neale, entitled, "Easter":
 "Let the merry church bells ring
 Hence with tears and sighing," etc.

EASTER

LARGE TEN CENT CARDS—MOWBRAY

- 2932—Large Oblong Folder. Outside, in color, picture of Risen Lord, showing pierced side and nail prints in hands and feet, with banner of Victory in His hand. Inside, verse by G. M., entitled, "Jesus":
 "Shrine of all perfection,
 Raise me by Thy Resurrection," etc.
- 2933—Large Single Card. Colored picture by Roger Van der Weyden (by permission of Sir Joseph Duveen, entitled, "The Risen Saviour Appearing to His Mother, Blessed Mary."

Easter Booklets

IN THE PRESENCE OF THE MOST HOLY SACRAMENT

Devotions for Eastertide. Title in red and black with design in gold of Chalice and Host, between gold border top and bottom on cover. Inside, fifteen pages containing selections and verse by A. R. G., M. W. Wood, and G. M.:

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 ALL GLORY, LAUD, AND HONOUR
 PRAISE TO THE HOLIEST IN THE
 HEIGHT
 PRAISE, MY SOUL, THE KING OF
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Milwaukee, Wis.

CARDS

FIFTEEN CENTS EACH

- 3360—Folder. Outside in red and black in fancy lettering with design, the words, "The Bread That I Will Give is My Flesh," and below, "May Your Life Be Hid With Christ in God." Inside, in Florentine Missal effect in red, blue, bronze, green, and black, on one side:
 "Lo, the Angels' Food is given
 To the Pilgrim who hath," etc.
 and on opposite page
 "Very Bread, Good Shepherd, tend us,
 Jesu of Thy love befriend us," etc.
- 3361—Folder. On outside front cover, in red, gold, and black, in fancy letters and design, "Peace Be Unto You," and below, "Behold My Hands." Inside, in Florentine effect, printed in blue, red, gold, and black:
 "Thee we adore, O Hidden Saviour,
 Thee
 Who in Thy Sacrament dost deign
 to be," etc.

Easter Plays

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- 52—Small Oblong Card. Outdoor scene of road to tomb in black and white outline, within heavy yellow border. At top, the word Alleluia, and below, in yellow type:
 "Christ my Hope is Risen."
- 55—Small Oblong Card, depicting our Lord after His Resurrection appearing to Thomas, outlined in black, white, and yellow, and his salutation, printed in shaded black letters:
 "My Lord and My God."
- 110—Yellow Oblong Card with heavy blue border within white edge. At bottom forked branch of tree holding nest and bird. At top, selection by Robert Browning:
 "Easter Day breaks!
 . . . Christ rises!
 Mercy every way
 is infinite!"
 Within initial of first word, scene depicting dawn of day, and on top bird singing "Alleluia!"
- 111—Yellow Oblong Card with heavy blue border within white edge. At top, in blue letters:
 "Alleluia, the Lord is Risen."
 From initial letter is draped white shroud. At bottom, in blue letters, selection from George Herbert:
 "Christ left His grave-clothes, that we might, when grief
 Draws tears or blood, not want a handkerchief."

FIFTEEN CENTS EACH

- 125—Oblong Card. At top in gold letters, Hora Missae. Within the initial H is outlined an altar, before which stands a priest in red Chasuble with elevated Host. Below, the verse:
 "Not very far away,
 Not far from sorrow," etc.

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- A 261—Folder. On outside, double thin line border, with design at top in purple, green, black, and gold. Below this the words:
 "May the Peace and Joy of the Eastertide be yours," etc.
- C 324—Folder. Outside missal effect in black, yellow, pink, green, and purple, with the words:
 "God grant of Easter joy your fullest share," etc.
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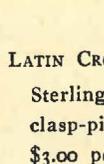
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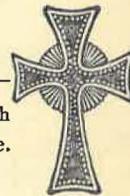
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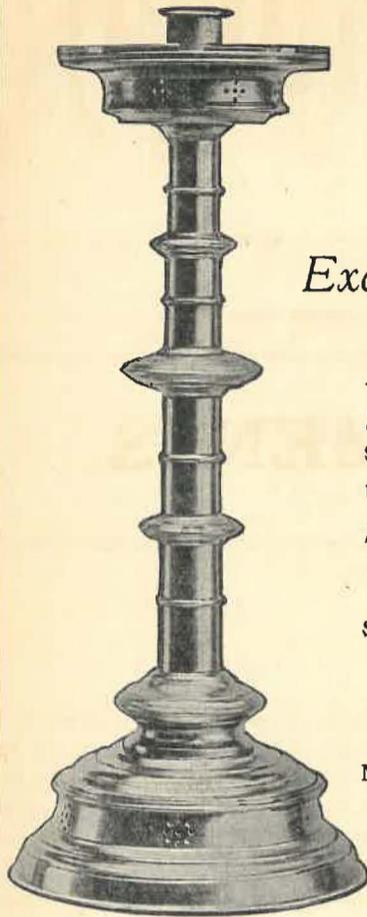


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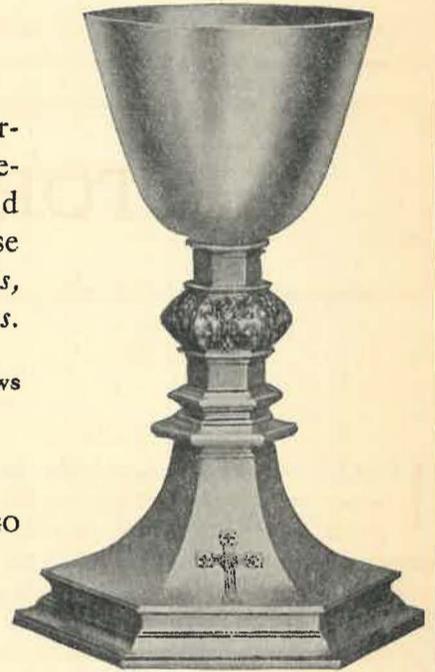
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MOREHOUSE PUBLISHING CO.

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MILWAUKEE, WIS.

The Living Church

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VOL. LXXX

MILWAUKEE, WISCONSIN, MARCH 9, 1929

No. 19

EDITORIALS & COMMENTS

Half Way

IF ALL of us were seriously in earnest in our observance of Lent, Mid-Lent Sunday, the half way point, would find us carefully checking up our progress during the first half of the season with a view toward correcting our lapses during the period remaining.

There is no doubt that the common observance of Lent by Churchmen has greatly diminished in our day. Our fathers—and particularly our mothers—really kept it. Middle aged people will recall the filled churches daily at five o'clock in the afternoon; the little self denials of the table; the special preachers on certain weekday evenings. Even children participated in each of these observances. Lent was something real, and it led up to a real observance of Easter.

Not much of that is left today. Where are the crowded churches on weekday afternoons? Do the visiting clergy who still "exchange pulpits" on certain Lenten evenings receive the same cordial welcome? Are the table delicacies omitted? Do the children still expect to do their part? Even the noonday theater services seem to be on the wane.

Part of this change is inevitable. A generation ago our churches generally were neighborhood affairs. Here and there, as in the downtown churches of New York—especially Trinity and Grace—strangers predominated in the Lenten congregations, parishioners having even then moved to a distance. For the most part, however, the people walked comfortably from their homes to the church as five o'clock approached. Mother brought the children, or they came alone or in groups after school. The men generally felt—perhaps rightly—that business duties gave them a real exemption.

Today most of us, at least in the cities, live or work miles away from our parish church. The street cars and the subway have entered the "rush hour," particularly as we would return. In many places even standing room cannot be counted on. The family automobile is outside father's office; probably it could not be parked near the church if it were not. We are too far to walk, we have no way to ride. It isn't really irreligion that has denuded the five o'clock Lenten congregations; rather is it that we have lived through a social revolution in our generation, and the habits of the eighties and nineties can no more be reproduced

in 1929 than can the famous auk, whose notoriety is chiefly due to the fact that he could neither walk nor fly in competition with his fellow creatures, and had to suffer the penalty of extinction. May the auk never become the symbol of the Church!

IF, THEREFORE, we use Mid-Lent for its customary act of retrospect, we cannot check up services attended and services omitted, as would our fathers have done. Yet for a moment let us be introspective. Has Lent meant *anything* to us? Have we observed it in *any* way thus far?

If not, would we favor the abrogation of Lent? Would we vote, were we revising the Prayer Book, to drop it from the Church's kalendar?

This suggestion would undoubtedly shock us. Yet what is its value if we are doing nothing to observe Lent? Are Churchmen chiefly interested in antiquarianism?

It is difficult to frame a program for a present-day Lent, nor is this the time to do it. All we would suggest at this time is the mid-way question: Are we observing it in any way at all?

By more careful private prayers? By making time for devotional or other religious reading? By any sort of additional church going? By more frequent or better prepared communions? By any act of self-denial? We suggest these questions simply as possible helps in answering the main question. Certainly there are other details by which Lent may be observed in these modern days. Never mind the details; let us survey our actual Lent and answer whether it is meaning anything to us.

For Mid-Lent is really the best time to make the inquiry. And it may be of parochial as well as of individual scope. Before Lent begins we can pretend we shall observe it in some way. After it is over, it is over; why bring it up then? But just now we are in the midst of it. If we have begun nothing yet, we shall be pretty certain to begin nothing later. We shall come up to Easter with no preparation whatever.

Undoubtedly we are in a transition stage. We have scarcely observed that the old observance of the seventies, the eighties, and the nineties has gone. We have really not noticed that almost nothing has taken its

place. Mid-Lent may be a real eye-opener to many of us. It may bring a real shock.

What we are asking now is simply that we take this special day or week to survey just what is the present standing of Lent, whether to us as individuals or to us as parishes or as a Church.

And then we invite the Church Congress, the Catholic Congress, and the conferences of constructive Liberals—there are some—to give very serious attention to this question:

WHAT SHOULD BE A PRESENT-DAY OBSERVANCE OF LENT?

THE sudden death of Haley Fiske may be said to remove from the Church on earth its model layman. Where else do we find so notable an example of deep religious faith and marked spirituality issuing so naturally in works of love for humanity?

A Notable
Example

For the social service enterprises that Mr. Fiske instituted on so lavish a scale—the model tenements, the health promotion, the nursing service, and much else—proceeded directly from his religion. That religion was cause; the service to mankind was effect. Seldom has one seen so marked an instance of what real religion can accomplish when it dominates a man's life. Through the immense wealth and power of the insurance company which he controlled, he had immense opportunity; but the notable thing is not the immensity of the opportunity, far beyond any that comes to ordinary people, but that the spiritual strength that he received from the altar was used to accomplish things needed in the world of society.

With it all Mr. Fiske found time to serve on boards of all sorts in the Church and in the world. He was the life of his parish. He devoted much time to the interests of the Cathedral of St. John the Divine and of St. Stephen's College. When the conditions that led to the formation of the Church Literature Foundation were presented he was one of the first to give it his sympathy. Asked to become one of the first group of trustees, he not only accepted, but he gave his personal attention to the details of the articles of incorporation, though his advancing years were impelling him to limit the outside activities in which he could engage.

Yes, he was the Church's model layman, first in spirituality and in appreciation of the Church's position, and then, as a direct result, in living his religion and serving humanity as a part of his service to his God. There are other men of large affairs who give money lavishly to philanthropies, some of them far beyond what Mr. Fiske was able to do; he gave primarily himself, and secondarily his time, his thought, and his wealth.

May God abundantly bless him; and may his example stimulate others to be, to do, and to give, as he taught us how.

OUR friend and contemporary, *The Churchman*, is celebrating its 125th anniversary. To one of such a ripe old age, our own youthful fifty years, celebrated last November, is mere childhood. Out of that youthfulness, however, we extend congratulations and best wishes to our elder brother.

The *Churchman's* Anniversary The anniversary number, last week's issue, presents, in several papers, the story of the century and a quarter of the paper's existence. Dr. Chorley is the principal chronicler. Succeeding the *Churchman's Monthly Magazine* in 1831, the magazine has ever since been *The Churchman*. "From the outset," says Dr. Chorley, "It was a

party organ"; and the High Churchmanship of the middle nineteenth century was its party. William Rolinson Whittingham, Samuel Seabury (son of the bishop), and Henry N. Hudson were among the distinguished editors in those, its High Church days. The Evangelicals, and especially such leaders as Bishop McIlvaine, Dr. Milnor, and Dr. Tyng, were its bitter antagonists. *The Churchman* commended the *Tracts for the Times*. "It reported at great length the historic debates on ritual in the General Conventions from 1868 to 1877 and transcribed Dr. DeKoven's famous declaration on the doctrine of the Real Presence. It was hospitable to the newer 'Catholics' like DeKoven and Ewer; it saw the creation of the Reformed Episcopal Church. It chronicled, without any sympathy, the new movement known as the Broad Church, sponsored by Phillips Brooks and Washburn together with John Cotton Smith."

But its High Church ardor had been cooled a little by the time *THE LIVING CHURCH* came into being—1878. Its management by the Mallory brothers—1870 to 1890—is pronounced by Dr. W. Lloyd Bevan to be its "Golden Age." It achieved "remarkable material success." The Mallory brothers were succeeded by Dr. Silas McBee, of whom Roland Mallory, nephew of the two editors, writes as "the militant type of Churchman."

Then came what Dr. Charles K. Gilbert, successor to Dr. McBee as editor, calls "Troubled Times in a New Era." Religious journalism was entering into its period of "hard times." The profitable advertising that had paid dividends in earlier years passed into other channels. *The Churchman* was especially hard hit. And Dr. Gilbert describes his own editorship as "a venture in neutrality." "For one year, just before the World War skyrocketed our manufacturing costs, we came within \$119 of having a profit. I doubt if *The Churchman*, even under the brilliant and competent administration of my successors, has equaled that record." To which *THE LIVING CHURCH* mournfully adds that neither has it.

"Neutrality" in Churchmanship seems not to have been a great success. Dr. William Austin Smith, whose all-too-brief editorship (1917-1922) put the paper on a distinctly "Liberal" basis, was obliged to do his work under very cramping financial limitations; "we were constantly dodging the sheriff," confesses Dr. Guy Emery Shipler, the present editor. Finally a woman of wealth, Mrs. Willard Straight, was interested and, continues Dr. Shipler, "she met the annual losses of the paper" till Dr. Smith died and for a time afterward. Dr. Shipler succeeded Dr. Smith as editor at the death of the latter in 1922.

Our own feeling is that Dr. Smith's policy of definite "Liberalism" was vastly better than the former policy of "neutrality"—which, we gather, was rather forced on his predecessor by the owners of the paper than his own choice. It is not easy to draw the line between neutrality toward serious issues and "offensive" partisanship, but it is essential that the line be drawn if a religious paper is to be respected.

Dr. Smith was a warm friend of this editor, who, knowing him well, was able to interpret the new style of editorials which came from Dr. Smith's pen rather differently from that of the public or even—we have sometimes thought—from his own successor. Dr. Smith's editorials were full of humor and of satire. The public who read them as though they were a "liberal" version of the Ten Commandments, dull and verbally inspired, failed to appreciate either of those qualities. Dr. Smith horrified some and delighted others of his readers, but undoubtedly he made *The Churchman* readable.

Now *The Churchman* asks for an endowment of

\$500,000 in honor of its anniversary. That in some manner it must be endowed if it is to survive permanently is beyond doubt. It is very sad that such is the case, but neither editors nor publishers of religious papers now dare to face the future without a recognition of the fact. We had, ourselves, not realized that it would cost so much more to maintain a Liberal than a Catholic magazine, but perhaps it does.

THE LIVING CHURCH earnestly hopes that *The Churchman* may survive. The Church needs a "Liberal" organ. But Liberalism has attained such a bad repute through the vagaries of illiberal Liberals that we seem to see ahead the necessity for a firmer distinction between the Liberalism of the illiberal and that of such Churchmen as all of us delight to honor. May we, in extending our congratulations to *The Churchman*, just whisper in the editorial ear that many of us, their well wishers, are hoping that *The Churchman* will assume the leadership of the constructive wing of Liberals in the Church? So sympathetic is THE LIVING CHURCH with their position that we would crave the pleasure of being their exponent at times if their Liberalism could be still further expanded until it attained to the breadth of full Catholicity—which may be described, in one sense, as a *balanced* and *constructive* Liberalism. The whole trouble is that a man may think he is a Liberal when he is only a plain crank, and the public cannot always discern the difference. The road from the Fundamentalism that has been discarded to the Catholicity that has not quite been attained is well supplied with pilgrims, who are the Liberals of today. Some of them are liberal and constructive Liberals, diligently pursuing their journey onward though not always knowing where they are going; others of them are—well, the other kind.

Congratulate *The Churchman* we do; and may it fill out the second century of its existence as creditably as it did its first. Perhaps, though, this may not be a case where "the first hundred years are the hardest."

PROPOS of a letter in the Correspondence columns this week uttering the perennial complaint about closed churches, two recent personal incidents may be of interest.

INCIDENT No. 1. *Time*: About a month ago. *Scene*:
A Southern coast resort city. *Characters*: A Middle Western editor and his wife.

Closed Churches

Wife (reading from guide book): "Among the interesting sights is St. ———'s Episcopal Church, which contains many objects of historical interest," etc. Turning to M. W. E.: "It's only a block away; let's drop in and see what it looks like."

The Middle Western editor and his wife walk to the church in question, observe an illuminated sign over the entrance reading "Tourists Welcome," try all doors, find them all securely locked. *Curtain*, before unseemly remarks can be overheard.

INCIDENT No. 2. *Time*: Last Sunday. *Scene*: A Northern city. *Characters*: Same as before—still hopeful of finding a Christian welcome in a Christian church.

The M. W. E. and Mrs. M. W. E. enter a fashionable gray stone church in the "best part of town," somewhat late for the eleven o'clock service. No usher being in evidence, they make their way down the center aisle looking for an available pew. There are plenty of vacant ones—sad to relate—but each vacant pew carries a prominent inscription bearing the name of an absent pewholder—one of the saints who rejoice in their beds,

no doubt. The signs do not actually say "Keep out—strangers and poor people not wanted"; but the implication is obvious. *Curtain*, as the characters try to hide behind a Gothic pillar.

Christian courtesy?
Perhaps!

HERE is something brand new in foreign missions.

A Chinese Buddhist has arrived in New York for the purpose of converting us all to Buddhism. So far, so good. The gentleman is within his rights, and will find no angry mobs seeking to drive him out as a "foreign devil." But here is the new feature. He is to begin by raising, in New York and in this country generally, a fund of three quarters of a million dollars, to which Chinese Buddhists are to add another quarter million. Admirable! Let these miserable Occidentals furnish their own conversion fund! Why not?

A Buddhist Mission

So Chinese Buddhists start out on their work of foreign missions with this original beginning. Occidental Americans are proverbially "easy." Let them contribute first, and afterward get converted in order to get their money's worth. Otherwise the money would be wasted.

If the plan is good, why not ask Buddhists in China to prove it by contributing to the cause of Christian missions in China? It may not be a bad idea.

And it certainly vindicates the reputation of the heathen Chinese for successful high finance in his dealings with the West.

ANSWERS TO CORRESPONDENTS

E. H. P.—There are no women's colleges under direct Church auspices though several Church schools for girls have junior college departments as the advertisements in THE LIVING CHURCH indicate. You could learn opportunities for scholarships only by making inquiry of each.

ACKNOWLEDGMENTS

CHINA FAMINE RELIEF

Mrs. Agnes M. Martinez, St. Mark's Church, Jackson Heights, L. I., N. Y.	\$100.00
M.	5.00
M. A. B., Springfield, Mass.	25.00
	\$130.00

SONNETS OF THE SAINTS

III. ALBERTUS MAGNUS

FROM fiery crucibles as alchemist,
What fierce elixir wrought of liquid gold
Pours he in magic cups; or does he hold
Enclosed within his heart the Eucharist?
And what wild spirit is his lutanist,
Half-heard behind the curtain's scarlet fold;
Or is he by an angel's power controlled
And kneels to heaven's Queen in holy tryst?

Bred by his mystery the legend starts
About a mind too myriad for men's range,
That makes all knowledge its divining-rod;
But he, through Science and the Seven Arts,
Finds Love the alchemy with which to change
Each baser metal to the gold of God.

THOMAS S. JONES, JR.

IF WE PERFORM OUR religious duties for love of our Lord, there is a freedom and a joy in our service. If it is just a question of duty, we are very glad when we can avoid them or hurry over them. We are like the old woman in Dickens who thought it her duty to read a chapter of the Bible every night, and who used to heave a great sigh when it was a long one.
—By Way of Illustration.

DAILY BIBLE STUDIES

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

BREAD IN THE WILDERNESS

Sunday, March 10: Fourth Sunday in Lent

READ St. John 6:1-14.

THIS Mid-Lent Sunday is called "Refreshment Sunday," partly because the Gospel tells of the miraculous feeding of five thousand hungry people, and partly from a very old custom of finding temporary relief from the severity of Lenten denial. "The *comfort* of the Collect, the 'free Jerusalem' springing out of the bondage of Sinai, of the Epistle, and the feast in the midst of the wilderness," all point toward spiritual refreshment. The message comes to us in a somewhat finer way today, namely, that we should find joy in the very denials and struggles of life. God feeds His children who love and serve Him with a Food which only they can find who count it a privilege to follow the Master. Lent becomes to them a "dear feast," as old George Herbert called it. And, like St. James, they count it a joy to meet trials and sufferings for the dear Lord's sake (St. James 1:2).

Hymn 117

Monday, March 11

READ Psalm 84.

THE special message for today is found in the sixth verse: "Who going through the vale of misery use it for a well." The Bible translation calls it the "valley of Baca." The Israelites journeying to Jerusalem to keep one of the great festivals are passing through a desolate region. But their anticipated joy as they journey toward the Holy City not only gives them endurance but enables them to find beauty even in the desert's barrenness. God hides His richest blessings in the depths that men may go beneath the surface and find wealth. "How God must love you," said a minister as he visited a suffering parishioner. From the deepest pain comes the richest blessing. And it is not a cause for weeping eyes, but for an expression of the purest gratitude.

Angel of Pain, I think thy face
Will be in all the heavenly place
The sweetest face that I shall see,
The sweetest face to smile on me.

Hymn 397

Tuesday, March 12

READ Romans 5:3-6.

REFRESHMENT does not imply a turning from trials, but rather a transformation of the trials, and so Samson's riddle becomes a parable (Judges 14:14). St. Paul learned how to make his troubles reasons for glory as they brought new strength to his character. Dr. Van Dyke in his little book, *The Desert*, shows how the barren sands bring beauty when the eyes of understanding are opened. To the questioning disciples it seemed impossible to feed the multitude: "From whence can a man satisfy these men with bread here in the wilderness?" (St. Mark 8:4.) But the Master said: "Make the men sit down." It is the calmness of faith and the assurance of love that bring spiritual sustenance. The refreshment of body and soul comes from the Hand which is stretched out that we might see the glory of God. If Lent can work miracles through Christ so that dead souls live, then is it indeed a Holy Season.

Hymn 326

Wednesday, March 13

READ Psalm 78:19-22.

PHILLIPS BROOKS, in a wonderful sermon on the words of the twentieth verse of Psalm 78, writes: "To the soul that finds in all life new and ever deeper knowledge of Christ, the Lord of Life, life is forever accumulating. Every passing event gets a noble value from the assurance that it gives us of God. This is the only real transfiguration of the dusty road, of the monotony and routine of living." So Jacob, awaking

from his dream, cried: "Surely the Lord is in this place, and I knew it not" (Genesis 28:16). The consciousness of God's presence in all the little things, even the disagreeable things, of life causes the sunlight to spring from clouds and the dew of heaven to descend and make the desert blossom as the rose.

Hymn 35

Thursday, March 14

READ St. Mark 14:22-26.

WHAT a moment of refreshment was that in the Upper Room when the Blessed Lord made in advance His suffering and crucifixion to be the holy service which the Church has observed ever since! It was indeed the transfiguration of His redeeming death, so that it became, and has ever since been, the satisfying Food for His needy children. It is the Eucharist, a "Sacrifice of praise and thanksgiving"; the "Lord's Supper"; the Holy Communion in which Christ's children are united to Him and joined together in a sacred fellowship. There at the midnight hour, while in the darkness Judas and the soldiers were waiting, in that sanctuary made holy by this Holy Institution, lo! the death of the Lord was made the joy of the ages. "And when they had sung a hymn"—O my soul, thy Redeemer sang at that holy hour! "I will receive the cup of salvation, and call upon the name of the Lord"—so He sang, and they answered: "O give thanks unto the Lord, for He is gracious!" Can this blessed feast ever be less than a divine and holy Refreshment as we journey to the New Jerusalem?

Hymn 328

Friday, March 15

READ Acts 3:19-26.

ST. PETER in his great sermon spoke of the "times of refreshing" which were to come from the presence of the Lord. He probably referred to the promised Second Coming. But may we not read in his words another truth, that to the repenting Christian there come, even now, times of refreshing when the spirit, worn by the burden of sin, finds pardon and peace, and the flowing stream of grace brings new hope and courage? For truly this is in accord with our Lord's teaching: "I will not leave you comfortless; I will come to you." He alone can make the joy which shall sing on the way as we pray and serve.

Hymn 242

Saturday, March 16

READ Revelation 22:1-2.

MAY it not be that even now to the true believer there shall at last be the full gift of Christ to all the faithful? "He that believeth on the Son *hath* everlasting life," He declared. Eternal life may be begun here if we are truly born again, and the "River of the Water of Life" may send its fresh and holy power to revive our drooping human natures. Yes, and the Tree of Life, from which Adam and Eve were held lest they should live forever in their sinful state, may give us a portion of its nourishment since we are alive through Christ. Surely we may claim, humbly but trustfully, if we know we are His, some of the peace flowing as a river, and some of the nourishing fruit of His eternal salvation as we look to Him and to Him alone for sustenance! Surely our life on earth is neither exile nor probation, but education. And He who walks with us will grant us alike His truth and His blessed comfort which is from heaven.

Hymn 241

Thou alone, O Master, canst refresh me and give me new courage and blessed cheer. Let my trials be transfigured into helps, and my struggles transformed into victories by Thy grace. I need Thy refreshing, for it alone can satisfy. Come, Thou Bread of Heaven, and feed me! Come, Thou Fountain of Life, and revive me! Amen.

The Church's Responsibility

From the Convention Address of
The Most Rev. John G. Murray, D.D.

Bishop of Maryland, Presiding Bishop

IN OUR diocesan capacity we are an individual member of a universal body, the Holy Catholic Church of God. "Now ye are the body of Christ and members in particular."

Maryland, as one of these particular members, must be, and is, interested in the present condition and future welfare of the whole body in every land. This interest we have conscientiously and cordially shown in the past, and, I am sure, are instinct with impulse, desire, and determination, not only to continue to evidence it now, but intensify it for the future.

This whole body is our general Church.

As such, on the threshold of this new triennium, we occupy a supreme high-peak position in the history of our existence and achievement. It is mine today to tell you, we owe the world nothing but love, not only as Maryland is concerned, but as the whole body of the general Church is concerned. Opportunity for the expression of that love and liquidation of its debt is universal and importunate. There is nothing greater than our debt of love.

Its first immediate open door is the dire emergency of storm-swept and desolated South Florida and Porto Rico. The minimum sum of \$200,000 is absolutely necessary to restore these two particular members, stricken and sad, to their former normal condition and equipment and efficiency, and thus revive their hope and renew their courage. Of this amount, \$80,000 is yet to be contributed.

I am not informed of the share we here in Maryland have had in the \$120,000 offering already made, but do, here and now, most earnestly request and urge all who have not yet participated in this worthy family undertaking, to do so quickly and generously as God hath accorded them ability. Offerings may be sent direct to Dr. Lewis B. Franklin, treasurer, 281 Fourth avenue, New York.

Another instant beckoning hand of this opportunity—extended in the name of God as an expression of His love for humanity—is that of St. Luke's Hospital, Tokyo, Japan.

Several years ago, Maryland conducted three successive campaigns and, all told, furnished approximately the sum of \$150,000 for this great cause. The whole Church and community is now asked for \$2,656,500 to complete and equip this notable national and international institution, which in my judgment is in many respects the great exponent of Christian love and service in the world today. Appeals are being made in the various dioceses and districts in accordance with organized plans. Inasmuch as we have already made the concerted efforts aforesaid, we will not make further systematized endeavor in behalf of this pressing, pious objective. But I feel there are individuals who gave before who will want to make more effective their former benefactions by adding thereto now. And I cannot conceive of any among us, having the love of God and human pity in our hearts, who missed the former opportunity, now failing or refusing to avail ourselves of the present privilege, and of giving much according to our might, or little if that be the measure of our means. . . .

The third feature of our glorious present opportunity is a door that the hand of God has opened, and, therefore, one that no hand of man dare ever shut. It is the promulgation of the Gospel of Jesus Christ in all the world.

OUR present initial duty in the payment of this debt of our love is to maintain, as fully as within us lies, all our present operations to that end. For the accomplishment of this, the whole body informs each particular member of its distinctive share on the basis of an equitable division in the form of a maintenance budget quota. This quota, however, is simply a declaration of fraternal responsibility, and cannot be, and does not claim to be, a measure of Gospel-defined ability. It is a uniform statement of what the body must have

in order that it may barely exist through the exacted contributions of its various members, and in no sense even a suggestion that what is thus exacted through the established medium of human calculation should, in the slightest degree, qualify or limit that which should be the voluntary contribution of every member, diocesan or individual, in accordance with divine intention and expectation. "Let every man give according to his ability," saith the Word, and this ability of any man is known only to himself and his Lord. No human calculation can estimate it. No mere perfect obedience to the mandate of a quota fixed by such calculation can satisfy divine demand or fully discharge human responsibility. Let no man thus rob God and think he can get away with it. He shall not continue eternally undetected. God wants our willing best, not our grudging compliance to the less than we are able because we are not asked for more.

Our maintenance budget quota, then, indicates only our mutual human responsibility. Our divine obligation is revealed in the terms of God's program. That program provides not only for the necessities of a feeble existence, but also for the luxuries of a vital, vigorous life. "I am come," says the Lord, "that the world might have life, and have it more abundantly."

And so, as the willing servants of our Master, we find the final new triennium fact of our opportunity to pay our debt of love in the form of our contemplated advance work project.

For the past few years, and especially during the last triennium, we have cut to the bone, and, under the "pay as you go" plan, have even drawn blood from the heart of the body in our efforts to maintain a continuance of our existing condition without making provision for upkeep of present fabric or future expansion. But now, at last, thank God, we have unanimously decided that this suicidal policy and practice must cease.

Accordingly, our triennium program anticipates not only the meeting of catastrophe emergencies, a completed St. Luke's Hospital, Tokyo, and an adequately met budget for all current operations, but also a \$3,000,000 fund for the lengthening of our cords with due observance to the strengthening of our stakes. This will be our climactic endeavor, and we are striving earnestly to clear the decks so we may launch it for a propitious 1930 voyage to the harbor of accomplishment. The most careful consideration was given this project, and plans prepared for it, by the unanimous action of the General Convention. Those charged with the responsibility of directing the undertaking will be diligent in discharging it and true to their mission. It is the Master's work. Relying upon Him, they are hopeful. Their hopes will be realized if all others are helpful, which God grant we may be.

AND now, in a concluding word, I know you are all thinking that, in the sketch I have presented to you, I have outlined a great man's job. Well, it is that and more; it is the job of a regenerated, redeemed, conscientious, consecrated man; it is the job of a good man; it is our job, because it is the job of God, and we have promised Him we would perform it. In answer to the question of a life's vocation—both clerical and lay—with membership in the Church of Christ, "Choose you, this day, whom ye will serve," with Joshua, we have replied: "As for me and my house, we will serve the Lord." We have "heard the voice of the Lord Himself saying, Whom shall I send, and who will go for us?" and with the prophet we have made answer, "Here are we; send us."

Our very presence here this hour, my dear brethren, bears testimony to this. Otherwise we would have no place or portion here. Particular membership in the whole body of the

(Continued on page 654)

HUMAN ENGINEERING

An English View of the Work of the American Church in Social Service

BY DESMOND MORSE-BOYCOTT

Reprinted from *The Commonwealth*

SOME years ago I first met Mr. Spencer Miller, Jr., of New York City, and, if I recollect rightly, entertained him at luncheon. He had been "doing" London, and was very tired and dusty. But his energy was prodigious, and my head swam in an effort to follow his impressions. He struck me, then, as a man with vision, with something of the mystic about him. His calling was secular, but he was full of enthusiasm for the Church. He came over here as an American tourist, but with a real passion for the old country which was the shrine, for him, of true romance and worship. Well . . . he was recently back again . . . and has gone very far. He is now part-time consultant on industrial relations in the Department of Social Service on the National Council of the American Church. He has concluded a visit of great importance.

Its purpose has been lately exemplified by Mr. Charles M. Schwab, of the Bethlehem Steel Corporation. In an address to the American Society of Mechanical Engineers he said that the great problems of modern industry were not the technological difficulties of the fabrication of raw materials, but rather the problems of human adjustment or human relationship. His plea to the engineers was for an enlightened program of *human engineering*.

There is evidence that, in America, though as yet but upon a small scale, there is appreciation of the profound fact that the engineering problem is not how to manufacture goods but how to make men.

A realization of this by the American Church has caused it to send Mr. Spencer Miller on a tour of investigation. It is a signal honor conferred upon him, for never before, in the history of the Churches, has such an experiment been embarked upon.

Mr. Miller tells me that his trip has been one of unusual interest. "I have gained," he says, "a clear insight, I hope, into my main questions."

"And they are?" I asked him.

"The relations of the Church to industrial problems. So long as the principal problem of industry was technological it was possible for the managers of industry to assert that the Church had no function in the domain of industry. So soon, however, as it admitted that the domain of industry is one concerned chiefly with problems sociological . . . then the Church has not only a moral right but a moral duty to express itself on the character of the human relationship involved.

"A deep consciousness of this moral duty led the National Council to create a Division of Industrial Relations. The Division is not only new, but it must embark upon an activity for which there are, at present, no well-defined limits and no accepted policies."

If this Division of Industrial Relations had had its counterpart in England during the coal crisis the Archbishop's interposition would have been understood better and less resented. The weakness of that was, it would seem, the apparent taking of a side in an acute struggle between sections of the nation which were served by the same Church. The American Church seeks to avoid this contingency, not by remaining silent in any industrial conflict, but by emphasizing its right, beforehand, to speak its mind on matters which involve the making or marring of men, and by studying the problems of industry in all its phases, so that, if and when it needs to speak, it can speak with authority. It is a bold claim. At any rate it is sensible, because it does not wait until trouble brews.

The Division of Industrial Relations has just begun its first year's work committed to but one single principle—the study of the problem and the possible relationship of the American Church to that problem. In the course of that study it is Mr. Miller's task, as consultant, to spend some time in England, and possibly in Europe, studying the relationship between the Church and industry.

"Such a survey," he said, "may reveal certain rocks and reefs to be avoided; it may indicate fruitful plans of association. If our Church by taking thought at this juncture can, in the words of Studdert Kennedy, short-cut some of the moral overstrain to which industrial relations have been subjected

in Europe, it will be a source of great satisfaction. Anyway, we shall be wiser in our understanding a year hence than we are today."

One wishes Mr. Miller well. It is a great experiment. I found myself wishing that he had been in England during the Great Strike. The Division is a year or two late. Not least among the things to be studied in British social relations is that sense of humor which so effectively inoculates us against revolution. And our love for sport. Sport is the revolution's damnation. The disgruntled revolutionary inevitably finds it more urgent to blow up a football than to blow up the Houses of Parliament.

PRELUDE TO A POEM CALLED
"THE STRANGE WOMEN"

(And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? . . . For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death: her steps take hold on hell. Prov. v.)

IN THE Spirit on a Thursday night
Surely the Spirit spake unto me, "Write."
What shall I write?

Chant, little soul, the losing battle.
Sing of the lost fight ever newly driven
Against my ruthless one, the unloved angel,
Corporeal change, who sifts the race for heaven:

Sir, bid a blessing.
"If thou wouldst embrace
The very breasts of Poetry, it is thine.
Feed on the Gospel . . . For the Muse is Grace."

Thou energy, unslaked and pure,
Who all things movest, who of all art home
Our fever-drifted quests of song make sure,
Wrap them in the one Act whose name is Peace.
Our part in joy's rich tragedy secure,
Christ's magic beauty flaunt our mimics
Till to embrace His Freedom's bonds we come.

So I invoke the saints to help me write.
First Mother Mary, pray for me:
(She dwells almost within the Godhead's Awe:
Close handmaid of the Trinity.)
Hush and make young the heart to heed His law,
Equip the mind His messenger to be:
Loosen to quicker suppleness my song,
Inweave the gold. Breathe it along
With tonic winds of rational ecstasy.
Enrich with vigilance of charity
My prophet scourge lest I do wrong,
Sinking from wrathful love to irony.
Thy orison radiate now my mind
With the stark eye of Holy Ghost,
Its apperception thus refined
Will map creation's innermost.
Grant me the rhythmic pulse to hear
That courses in simultaneity
Through harbors of the white perennial host:
Where music, perfume, color, symbol, form
From his imaginative logic forged
Within that Sun their forfeit concord find.
And past and future but one image see
Classed in the mirror of the Eternal Now.
For these past issues still unsealed
Face their twin choices of futurity
Along the critical and eternity-laden
Axis of present choice, the spiral way
By which we climb true liberty to find
Increasingly, or into slavery wind.

Vice Principal, (Rev.) G. W. S. CURTIS.
Dorchester Missionary College, England.

Divorce

A Critical Examination of the Report of the Joint Commission on Divorce to the General Convention, 1928

By the Editorial Committee, Sanctity of Marriage Association

I.

IT IS neither an agreeable nor an easy task to criticize this report. But no matter how faithfully, according to their lights, the members have done their work, they cannot complain if it is subjected to close and honest scrutiny.

As few will take the trouble to read this confessedly "well nigh overwhelming study," buried in the Journal of the Convention of 1928, it may help a little to understand its character by printing the headings which accompany the very varied list of subjects, as follows:

Two Proposed Remedies; City *versus* Rural Conditions; Lack of Children; Lack of Firm Stand by Church; Financial Tension; Sex Tension; Emotional Life Fundamental; Divorce Primarily a Class Problem; Importance of Early Training; Good Advice to Adults Usually Futile; The Influence of Ideals; What Constitutes a Successful Marriage; The Work Done by the Director; Investigation by the Director; Questionnaire to the Clergy; Answers From Our Own Clergy Concerning Divorce Among Our Own Church-going People; Divorce and Financial Conditions; Consultations with Clergy; Medical Certificates; Education for Marriage; Number of Divorces Where Both Parties Attend Church Regularly.

Then follow "Reports From Other Denominations" (Presbyterian, Baptist, Congregational, and Methodist), with comments thereon, largely the same as those in the preceding list, under the following additional heads:

Number of Divorces in Which Both Husband and Wife Were Regular Attendants; Number of Divorces in All Five Communions When One Party Only Is Regular Attendant; The Family As the Chief Educational Institution; How Make Christ's Ideal Effective; Make Marriage Indissoluble; Allow Annulment; Careful Study of Canons Needed; Separation of Civil and Religious Ceremonies; Greater Freedom of Divorce; Responsibility of the Church for Character Training; Conclusion.

Then follow five Appendices and a Bibliography.

1. A CONTRAST TO THE REPORT OF 1916

The first thing that strikes one in this long report is the fact that no names are signed to it, as there were to the scholarly, constructive, and concise report of the Commission of Fifteen, made to the General Convention of 1916. That report, with only one dissident (strange to say a bishop), recommended the omission of the false proviso of 1868, which, for the first time in the history of the Western Church, in the course of 1900 years, allows remarriage to the so-called "innocent" party.

A second marked contrast is seen in the fact that while the report for 1928 has no definite aim or program, that for 1916 contained "A Statement of Principles" on the following subjects:

1. The Law of Marriage; 2. The Purpose of Marriage; 3. The Essence of Marriage; 4. Conditions of Marriage; 5. A Summary of "Conclusions," on Federal Legislation, on the Roman Decree *Ne Temere*, on Eugenics, Prohibited Degrees of Consanguinity, Provisions for Annulment, and on Admission to the Sacraments of persons who have entered upon marriage ignorantly, contrary to the laws of the Church.

The canon proposed by this commission was adopted in the House of Deputies by a large majority in the clerical order (37 to 28 dioceses with 8 divided), but was lost in the lay order by a majority of only four dioceses (32 to 28, with 6 divided). (See *Journal of General Convention for 1916*, pp. 501-504, and 232.)

A third marked difference between the two reports is the length of each; that of 1928 containing no less than 26,000 words, while that of 1916 has only about 2,000. A fourth still more important contrast is seen in the different methods of treating the subject. That of 1916 looks at it from the Christian angle, God's design and Christ's "commandment." That of 1928 regards it entirely as a social and economic question:

its "cure depends on Research and Diagnosis." The authors compare their "study" to "the work of the modern physician in the great triumphs of medicine in stamping out hookworm and yellow fever," and to that of "good engineers," and "all great corporations." They say, "Diagnosis and research represent the attitude of the modern mind," and then add that it was in line with this that the resolution was offered: "To study the whole problem of divorce, its causes and conditions." But neither the language nor grammatical construction of this sentence corresponds with this interpretation (pp. 10, 11).

2. CONDITIONS ARE NOT CAUSES

This reversal of the order of the resolution was called to the commission's attention by a committee of the Sanctity of Marriage Association in the conference accorded to it in June, 1927. It was pointed out that "Conditions and Causes" cannot be construed as the equivalent of "the whole problem." Conditions are in perpetual flux in time and place. "Thou shalt not commit adultery" knows no change from age to age. It was in fact with immediate reference to the permanence of marriage that Christ said, "It is easier for heaven and earth to pass than for one tittle of the law to fall" (St. Luke 16:17, 18).

Another reason for objecting to this method is the fact that it is not with conditions alone that the "modern physician" has to deal, but with unchanging laws, the infraction of which, by self-will or ignorance, is the prime cause of disease. Nor is it with conditions alone that the "good engineer" has to work, either in skyscraper or airplane, but with the unchanging laws of gravitation, and stress and strain in material. In morals as in physics "one tittle of the law cannot fall" without disaster. But the report shows no recognition of this fundamental principle in regard to marriage.

The authors of the report recognize indeed that in this respect the United States stands lower than any other nation in the world, while they naïvely attempt to minimize this disgrace by saying that the evil is not confined to America. They also overlook the instructive fact that even Japan stands higher than we do, as their own report shows. For non-Christian Japan is moving upward, while America is moving rapidly downward. In 1901 Japan had as many as 140 divorces to every 100,000 of population, but in 1923 had only 88, as the result of having adopted a more drastic national code in 1898. In 1901 we had only 79 divorces to 100,000 population, and in 1926 we had 154, or almost double (p. 13).

The report then proceeds to give what it calls "Causes of Divorce," though they are really only conditions of rapid increase, as follows:

Hasty marriage, lack of uniform laws, apartment house life, lack of children, financial tension, sex tension, and "great changes in the ideal of family life." This is followed by "Three Questions of Primary Importance," which represent the nearest approach we find to any religious study of the question.

These are: (1) The amount of divorce among parishioners, "when husband and wife are recognized as regular attendants at church." (2) The extent to which clergymen were consulted in regard to marital difficulties. (3) The amount of training given for marriage.

3. "A SCIENTIFIC DIAGNOSIS"

It was then to this scientific plan of diagnosis that the commission set to work, and not to learn the mind of Christ. We need not wonder that they found the task "bristling with difficulties, well nigh overwhelming" . . . "In fact [they say], there are those on the commission who felt that the task was so great that they could hope to accomplish little." Nevertheless, they secured the services of a social worker with whose aid, at the cost of "not less than \$5,000," they obtained information from our consuls abroad, and in the United States from judges, social workers, educators, lawyers, psychiatrists, and

social service commissions, by use of a questionnaire. As a subsidiary undertaking 100 lists of 17 questions, were distributed among the students of one of the colleges of Michigan, to ascertain "what these students expected of marriage"! Of these 100 lists "75 were returned complete," but we are not told what light these youths had to throw on the problem.

A questionnaire was also sent to a number of our own clergy, as well as to the ministers of the larger parishes of each of the following Churches: Presbyterian, Baptist, Methodist, and Congregational, representing a cross section of the country. Here the chief stress seems to have been laid, in the query, as to the proportion of divorces where "both parties regularly attended church"; the result being that 612 parishes of our own Church, or 77 per cent out of a total of 787 had none, while the average of the same class in the four other Churches was 84 per cent.

This does not accord well with the claim frequently made that our skirts are cleaner than those of our neighbors. Here is something to give us pause as to the effect of our eminent respectability, excessive wealth, and fashion, combined with the much lauded possession of only one little leak (really the biggest, because easiest, of all the 52 of our civil codes), in that great moral dam to which the commission refers us, as if it were a work of human engineers, and not God's work "from the beginning of the creation."

But even if it should appear that this American Church reported better results among regular church-goers than other religious bodies, the question to ask is, What is the use of all this statistical inquiry? For what are here mistaken for causes are not causes of the disease, but only symptoms, or else things which only help or hurt. To speak of them as causes is to use the language of determinism or fatalism, not of Christianity. "I can do all things through Christ which strengtheneth me," should be the language of every Christian, as it was that of St. Paul. And it is for Christians the Church is legislating. The cause, as every one knows, lies deep in the human heart; either sinful desires, or else ignorance of God's law, as clearly declared by Jesus Christ, who is recognized even by the unbelieving world as the greatest Moralist, Psychologist, and Lover of Men that the world has ever known. *Yet the authority of this noblest of all teachers is never once directly appealed to in this report.*

It is true that the authors quote the resolution of the House of Deputies of 1886 for the appointment of a joint commission, which reads:

"Toward restoration of American civilization, decaying already at the root, by the promotion of stability in Church and State . . . in advancement of the glory of our Lord Jesus Christ who is the Head over all things to His Body, which is the Church, (it is resolved) that this House will not abandon the subject of Marriage and Divorce, until legislation upon it be effected in full accordance with the law of God as set forth in Nature, and revealed in the Word."

This oblique approval is the nearest we get throughout to any first principle of study as Christians, and not as mere sociologists. Instead, we find such expressions scattered all over the book as, "the ideal of marriage." This is not the language of the New Testament, nor of the resolution of 1886; nor is it that of 1925. For "the whole problem" can no more exclude Jesus Christ and His "commandments" concerning marriage and divorce, than it can exclude those concerning murder or robbery. To talk of them as ideals is to degrade His Gospel of good news and good commandments to good advice.

4. OPINIONS AND STATISTICS

And what, let us ask, does this majority report give us in place of God's law and Christ's authority, for the solution of "the whole problem of divorce"? We have a motley collection of all sorts of opinions, such as those held by "many people in modern society, and within this Church, that Christ did not lay down a definite law of marriage, but that, according to His custom (where is this told?), He held up an ideal." And then it is added, "They do not feel that in the Sermon on the Mount, for instance, He gave an absolute rule of life for marriage any more than for anger, lust, oaths, and forgiveness of one's enemies" (for all of which He certainly did give an absolute rule). "They sincerely believe that Christ's ideal of monogamy would be better upheld by allowing the more frequent dissolution of unhappy marriages with permission to remarry" (pp. 55, 56).

Once more, with what seems like *quasi* approval, the report adds: "Those who take this position in favor of remarriage believe that society and the Church must recognize that the strict attitude of the Church is not only unfair and therefore unchristian, but they . . . insist upon the recognition of the widespread existence of illicit sexual relationships when divorce and remarriage are made difficult." Here again they quote, with apparent approval, the opinion of a London magistrate, Cecil Chapman, who writes: "In refusing to grant divorce except for adultery, it (the act of Parliament) actually encourages immorality, illegitimacy, and concubinage." For all of which he only points for proof to the 40,000 illegitimate children born in England and Wales in 1900 (p. 56).

But Mr. Chapman is very unfortunate (and the commission fails to see this) in his statistics as giving a gross number, instead of a percentage of the total births. When we examine the statistics of illegitimacy of Europe in relation to the strictness or looseness of their divorce laws, we find a very different story:

During the period 1901-1905, Austria, which has ten causes for absolute divorce ("the most complicated in Europe"), had 141 illegitimate births to the thousand; Sweden, with seven causes by civil court, and five by royal prerogative, had 113; France with five causes had 88; Scotland with two causes had 64; Italy with no cause had 56; England and Wales with one cause had 40; and Ireland with no cause had only 22! (*Enc. Brit.* 11th ed. vol. 14, pp. 301-304; also in *Divorce in America Under State and Church*, Macmillan, 1925, pp. 75, 76.) South Carolina and Canada would probably give a similar record to this last.

Here then we have the prevailing thought that characterizes this strange report of a commission appointed to study this fundamental law of Christian and natural morality. This is also accentuated in the "Bibliography" at the end, where no less than seventeen authors, or sources, of "historical, statistical, legislative, ecclesiastical (?), and social characteristics of marriage and divorce" are given; not one of which appeals to the authority of Christ and the age-long witness of His Church. Such a method of "study" has been described in the language of the engineer as "unscrewing things generally." How is it, one must ask, that such modern scholars and students of history as Gladstone, Liddon, Watkins, Gore, Luckock, Lacey, and Döllinger, who have given the question thorough study and research, are not even once named? And this in a Christian commission! Surely this is a most extraordinary course to be adopted by men appointed by the great council of this American branch of Christ's Holy, Catholic, and Apostolic Church.

[Concluded next week]

LAETARE

(The Rose-Colored Vestments)

WAS it, in sooth, all pain?
When in the wilderness Thou didst contend
Did not a rapturous flame on Thee descend,
For us the undying Rose of Joy to gain?

When in Gethsemane,
The mystery of selfless joy in strife,
The bitter chalice Thine, our Cup of Life,
Oblation's bliss enwrapt Thee secretly.

Was pain without alloy
Upon the Cross? O blessed paradox!
When the earth's shuddering horror rent the rocks,
Not agony broke Thy great heart, but joy!

Only Thy humble priest,
Channel of fountal life, absolving power,
Who brings to earth-bound souls their heavenly dower,
Can comprehend how pain can be joy's feast.

(Mid-Lent Sunday)

MARGARET E. HENRY.

THERE is no problem in the world which in the end can be answered except through a deep knowledge of the Cross, and an inner knowledge of the heart and mind of the crucified Jesus.
—Fr. Vernon, S.D.C.

What Diocesan Conventions Did

THE principal activities of the many diocesan conventions and district convocations held during the past two months, viewed from the standpoint of general Church interest, are briefly summarized below (The dates refer to the issues of *THE LIVING CHURCH* containing fuller reports):

Alabama—Made arrangements for a vigorous crusade on evangelism, to reach even the smallest missions. Bishop urged episcopal endowment fund be increased three-fold. February 2d.

Arizona—Paid in full its quota and assessment to the National Council, and heard an address by Deaconess Newell, dean of St. Margaret's Hall, Berkeley, Calif. February 16th.

Arkansas—Importance of the Church's prosecuting vigorously and wisely its mission in the rural field stressed by the Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi. January 26th.

Atlanta—Necessity of a student pastor at the University of Georgia presented. Special committee was appointed to confer with the Bishop of Georgia to see whether such a plan could be worked out. February 2d.

California—Bishop Parsons laid emphasis on the financial situation in the diocese, with reference both to diocesan expenditures and the furthering of the Church's program. Dean Gresham reported on the progress in the building of the cathedral. February 23d.

Chicago—Heard a plea for loyalty to the revised Book of Common Prayer by Bishop Anderson. Accepted a budget of \$125,000 for the work of the general Church. February 16th.

Colorado—Organized a Laymen's Advisory Interparochial Council, which is now campaigning for \$6,000 from the diocese for St. Luke's Hospital, Tokyo. February 2d.

Dallas—The conference on Young People's work and the annual diocesan banquet were features of the council of the diocese. Bishop Moore stressed the spirit of Christian fellowship in the work of the diocese. February 16th.

Duluth—Formulated plans for a diocesan organization of vestrymen, to serve as nucleus for the building up of a Church club. Appointed committee to devise ways and means for the raising of sufficient means for a general missionary in the white field. February 2d.

Florida—Inaugurated campaign to raise \$50,000 to build and equip a chapel at the University of Florida in memory of the late Bishop Weed, and a student center at the College for Women. February 9th.

Haiti—Five bishops attended convocation, Bishop Murray, Presiding Bishop; Bishop Carson of Haiti; Bishop Matthews of New Jersey; Bishop Knight, Coadjutor of New Jersey; and Bishop Colmore of Porto Rico. February 2d.

Indianapolis—Reported increase in baptisms, adult and infant, confirmations, and communicants. February 9th.

Iowa—Heard an address by Leon C. Palmer, general secretary of the Brotherhood of St. Andrew. February 9th.

Kansas—Held an interdenominational meeting in the high school auditorium. About 2,000 people of all varieties and persuasions attended. The Rev. Samuel Shoemaker and Bishop Johnson gave addresses. February 9th.

Kentucky—Effort made to secure prompt payment of assessments to Church Pension Fund, by providing that any parish whose rector or other clergyman's assessment be six months in arrears, such parish shall be deprived of lay representation in convention until such arrears in excess of six months shall have been paid. February 2d.

Lerington—Elected the Rev. H. P. Almon Abbott, D.D., rector of St. Chrysostom's Church, Chicago, as Bishop on the eighth ballot. (*Accepted.*) February 9th.

Los Angeles—Increased the diocesan budget, largely missionary, to \$70,000. Bishop Stevens presided for the first time as Diocesan, and paid a tribute to his predecessor, the late Bishop Johnson. February 23d.

Louisiana—Heard Bishop Sessums' plea for the support of missions during the coming year. Made increased appropriation for social service case work. February 9th.

Maryland—Necessity of adequate insurance on Church property and the problem of present salary standards stressed by Bishop Helfenstein at convention. February 9th.

Michigan—Bishop Page urged a careful study and loyal use of the revised Prayer Book. Saw a six-reel film, descriptive of the varied activities of the diocese. February 9th.

Milwaukee—Necessity of developing the work of the Church in the suburban districts surrounding the city of Milwaukee was stressed by Bishop Webb. Admitted St. Luke's Mission, Bay View, Milwaukee, as a regularly organized parish. February 2d.

Mississippi—Special emphasis was laid upon the need of a larger endowment for All Saints' College, the diocesan school for girls. February 9th.

Missouri—Importance of a full diocesan participation in the national Church program, urging more liberal contributions than in the past year, stressed by Bishop Johnson. February 2d.

Nebraska—Heard address by Bishop Shayler, urging the importance of vision and faith in adventuring great things for God. February 2d.

North Texas—Saw two reels of pictures outlining the activities of the Church in the college life of the young people. February 2d.

Oklahoma—Admitted St. Matthew's Mission, Enid, into union as a parish. February 9th.

Olympia—Adopted a resolution, endorsing a campaign for the raising of \$200,000 for the episcopal endowment fund and Church extension. February 16th.

Oregon—Received the Pro-Cathedral of St. Stephen the Martyr into union with the convention as a cathedral with an incorporated chapter. February 9th.

Pittsburgh—Admitted Trinity Church, Sharpsburg, into union with the convention. Heard address on the needs before the national Church by the Rev. Dr. Elmer N. Schmuck of the National Council. February 2d.

Porto Rico—Serious discussion took place over the question of self support. February 23d.

Sacramento—The celebration of the thirtieth anniversary of the consecration of Bishop Moreland as Bishop of Sacramento, and the completion of the revision of the constitution and canons of the diocese were high points. February 16th.

San Joaquin—Need for Christian unity, the evangelistic mission of every Christian, and the need for a personal experience of Jesus Christ were stressed. February 9th.

Southern Ohio—Adopted a resolution providing for the appointment of a committee to have charge of the effort to raise funds in the diocese in Epiphany, 1930, for the capital fund of the National Council. Admitted two missions as independent parishes in union with the convention. February 16th.

South Florida—Passed a resolution of appreciation and thanks to all who have made such generous contribution to the fund for the work of restoring the property of the Church in the diocese destroyed by the hurricane of September 16th. February 9th.

Southern Virginia—Inaugurated a campaign for Chatham Hall, the diocesan school for girls. Pleas were made for the Maria Washington Tucker Cottage Memorial fund of \$25,000. The memorial was launched last year in memory of the late Mrs. Tucker, wife of Bishop Tucker. February 9th.

Spokane—Appointed committee to report at next convocation a plan by which an episcopal endowment fund may be assured that the Spokane jurisdiction may become a diocese. February 16th.

Tennessee—The primary duty and obligation of the diocese to support loyally the program of the national Church was strongly emphasized. February 9th.

Texas—Adopted resolution condemning proposed anti-evolution bill then before the State Legislature. January 26th.

Upper South Carolina—Reported efforts made to raise money for the additional land as equipment for the Church Home Orphanage, under the auspices of South Carolina and Upper South Carolina. February 9th.

Utah—Amended canons of the district to permit the organization of a council and its departments in place of the several independent boards and commissions. Bishop reported gains made during the past year. February 16th.

Western Michigan—Authorized association of the diocese to dispose of the episcopal residence because of the encroachment of business on the residence district. The Rev. Dr. William H. Milton made a convincing and very stirring appeal for Evangelism. February 2d.

West Missouri—Social Service emphasized throughout entire convention. Reduced three parishes to missions. January 26th.

West Texas—Adopted resolution recommending that the episcopal endowment fund be increased to \$100,000, and that an endowment of \$100,000 be raised for the missionary work within the diocese. February 23d.

THE CHURCH'S RESPONSIBILITY

(Continued from page 649)

Church having corporate existence as the body of Christ alone entitles us to assemble here in our proclaimed capacity. We have no other evidence of creation; we have no other voucher for perpetuation; we have no other chart of vocation; we have no other source of personality and power.

Thank God, once again, in all these things we need no other than we have—the commission and promise of our Lord. "Go ye into all the world and preach My Gospel to every creature," and "Lo, I am with you always—even unto the end." In His strength we will execute the commission, and in His love rejoice in the fulfillment of promise. God help us, every one.

AFTER COMMUNION

I AM Thine altar now, Lord, since Thou art within and about me;
The candles Thy love has lit, in my heart they are flaming;
My soul is sweet with the flowers of Thy Prayer and Thy Gospel.
Thy cycle of life and death is a safeguard about me.
I have in me the bread of Thy strength and the wine of Thy passion,
Making me part of Thy Body on earth and kin to Thy heavens.

Close, close in my heart where the world cannot see it
Hold I Thy love that has neither beginning nor ending—
Love that in rising is lost in the mists of creation,
Love that in stooping is taller than man's highest dreaming.

Though the candles grow dim as the day brings forgetting,
Though the flowers droop in the heat and the hurry of noon time,
Yet tomorrow I know shall see them quickened within me,
Brought back to life by the love that abides on Thine altar.

So, with fulfillment within me, Thy promise before me,
Serenely I go to meet what the day has to offer.

KATHERINE BURTON.

RELIGIOUS TRAINING OF CHILDREN

SOCIETY DEPENDS for the religious training of its children upon three groups, the school, the church, and the home. The parish church cannot bear the burden alone; it operates too few hours and comes in contact with the child in too few places. The home remains to do its share and that share is great. There is a need, a pressing need, for religious training in the home. The future of our children must be safeguarded. They are foundering in the sea of unprotection and spiritual ignorance.

The home can offer the necessary course in ideals, religion, social life, and democracy. It can be the real school in citizenship, as it can also be the best sort of school in community life and community service.

—Parish Paper.

"IN ONE SPIRIT"

BY ALICE BOWNE

THE editor of THE LIVING CHURCH has expressed the opinion that probably seventy-five per cent of the LIVING CHURCH FAMILY would pass over his editorial, Practical Evangelism, of February 16th, as not worth reading. He may be interested to know that at least one did not pass it over, and also to hear what happened to somebody because of it.

* * * * *

THE LIVING CHURCH lay before me, open at the editorial on the first page, when an old friend walked into my room. I knew her well! Cynical, rebellious, disappointed, but earnestly seeking God; a Church member since her youth, but long since a delinquent one, following instead the alluring suggestions of various groups. She glanced at the open paper and said very contemptuously: "For heaven's sake, why waste your time reading that? Its very name is a joke, there is no living Church, just a whited sepulchre." Here her eye fell on Practical Evangelism. "If there were such a thing," said she reflectively, "there might be some hope, but these Church editors are all alike; consumed with their theological prerogatives, practical to them means fanaticism."

"How would you make religion practical?" I asked. "Talk about it," she answered promptly; "talk about it with everyone, but mainly with those *real* Christians who can talk from their heart and personal experience, and not from a printed formula or a written page. Unfortunately that is a type not to be found among clergymen and Church editors," she finished, very scornfully.

"May I read you this editorial?" I begged very meekly. "Oh, go ahead! Don't mind if I go to sleep." Ignoring her threat, I read, and as I read I tried to put into the words more than the letter of them. I tried to make them tell her that I knew her need of "talking things out" with an orthodox Christian who would receive her spiritual confidence tolerantly and understandingly. I tried to make her feel that that editor and I, "through Him in one Spirit," knew her need and wanted to help her to "access to the Father," and the result was unbelievable.

When I finished reading: "Well! your editor is not so dumb," said she, "but a curious thing has happened as you read. I feel for the first time in my life as though the Church really wants to help me, wants to walk along my road with me, and I believe you really care too. I'm going to talk to you, may I?" And talk she did! For two hours I listened to all her doubts, all her piteous longings. She poured them forth with feverish earnestness: how she longed to find God, how honest her doubts were, how if she worshipped Him she must worship in truth, how futile had been her endeavor to find response to her hunger among orthodox Christians who regarded her as wilfully antagonistic, how talking with people in her own hopeless state of mind only strengthened her misery. All this and much more she revealed. The sluice gates of her mind seemed opened to release the noxious accumulations of years, and gradually the pure springs of her nature flowed in humble petition for help.

We talked then of the Creed, the Incarnation, the Virgin Birth, the Atonement, the Holy Communion, the Ascension, the Holy Ghost, just touching these great doctrines very reverently. I said very little, but just prayed that He would let me think His thoughts after Him, and give them to her. I think He did, because she grew so happy.

And now I feel that that editor and I "through Him in one Spirit" have helped her to access unto the Father, and that His will is being done, so I do not worry about her any more, for "Faithful is He who calleth (her), *who also will do it.*"

BY SUFFERING and by temptation, by darkness, through ways which, at the time, we do not understand, and even seem to us the ruin of our hopes—by these methods the Divine Lover detaches us gradually from every selfish motive, and banishes from our being all that is in discord with His divine love. He will give us precisely that measure of temptation, allow us to be afflicted by precisely that quality of doubt, plunge us into precisely that depth of suffering, which will wean us from all the self-sufficiency and pride and independence which stand between His love and us.

—Fr. Vernon, S.D.C.

AROUND THE CLOCK

By Evelyn A. Cummins

IN A letter concerning the recent meeting of the American Catholic Philosophical Association, in *THE LIVING CHURCH* of January 19th, the Rev. F. J. Bloodgood says it struck him "suddenly and emphatically that the Roman Catholic Church has taken the leadership among Christian Churches in the field of religious education in this country," and that "the Roman Catholic Church is promoting more colleges and universities in this country than any other Christian Church."

Possibly some readers of *THE LIVING CHURCH* who are unfamiliar with the Roman Catholic Church may be interested to learn something about the work this Church is doing today in education and religious education.

According to the *Official Catholic Year Book for 1928*, there are in the United States 76 [Roman] Catholic colleges and universities for men and 85 for women; there are also 93 major seminaries and 88 preparatory seminaries. The number of students in some of these places is very large. For instance, in the two universities in the archdiocese of Baltimore there are 3,477 students, and in the university and two colleges in the archdiocese of Milwaukee there are 5,059. In the latter archdiocese there are 26 Roman Catholic high schools and 182 parochial schools, while in the archdiocese of Chicago, according to the latest figures, there are 63 high schools and 364 grade schools. These figures are given merely as samples of the tremendous work which is going on for the education of Roman Catholic youth all over the United States. Our Church would do well to take the Rev. Mr. Bloodgood's advice to heart and pay more attention to our colleges, and to the education of our young people, because no matter whether one's sympathies are with the Roman Catholic Church or not, one has to admit that it has the most thorough system of training and education of any Church in the world; and that system certainly produces results, for the Church in this country now numbers its growth by the hundreds of thousands each year.

IN REGARD to a recent article in *THE LIVING CHURCH* on "Wearing the Mitre," a friend asks me, "Did you ever hear the quip, 'Of all sad words of tongue or pen, the saddest are these, it mitre been?'" And adds this, which may be old but is nevertheless worth relating again, "In the diocese of Winchester (or any other English place your fancy may locate), in the middle of the last century, two factions fought over the ritualistic mind of the Ordinary. Some insisted he was 'high'; others that he was 'low.' A trap was laid for the incomprehensible one. The ritualists sent the bishop a mitre for Whitsunday. The test also became known to the 'lows.' If the bishop wore the mitre on Pentecost, there was no doubt as to his sympathies. If he did not wear it, the result was equally conclusive. Scenery: The Cathedral Close. Canons, minor, major, and residentiary, precentors, dean, priests, cross-bearer, acolytes, choir, etc., etc. As the procession moved on, necks were craned. Excitement ran high. It seemed endless marching, until the bishop came within the cathedral. Lo: there he was, *carrying the mitre under his arm*. Who won?"

ONE of the Anglican Bishops in the Far East says he has discovered a better way to put himself to sleep than by counting sheep going over a stone wall. He says the Anglican Episcopate over to himself, and remarks that it is a stubborn case of insomnia which won't yield to that.

NEW YORKERS have been having an unexpected treat in Church unity. Not long ago the *New York Times* bore in its page of religious ads of Sunday services, an advertisement of the Church of St. Paul the Apostle, the Paulist fathers' church, in the middle of the column of Episcopal Church notices. A week or so after, in the same place, an ad of the Greenwich Presbyterian Church was sandwiched in

between Grace and Holy Apostles'; one inch higher and it would have been next to St. Mary the Virgin's. But then, the St. Paul the Apostle ad was next to Grace Church's notice, which was certainly a fairly intriguing spot for it to be.

THE Women's League of Rumania has asked the government to provide a law whereby each housewife in that country shall be given a month's holiday every year.

THE *New World* tells this story of two French priests: "Recently two ecclesiastics found themselves in the compartment of a suburban train, the other occupants of which discussed the famous Articles 70 and 71 'without benefit to clergy.'"

"Finally, one of them turned to the two priests and said: 'Isn't it perfectly true that you became curates because there wasn't any other job that you could hold?'"

"One priest drew a card from his pocket and presented it to the questioner. It read, 'Abbe Andre Renaud, graduate of the Ecole Centrale, Captain of Artillery Reserves.'"

"The second priest introduced himself as Brother Coloman of the Capuchin Friars Minor, but added, 'In the world I was Achille Lefebvre, captain of a frigate and graduate of the Ecole Navale.'"

AFTER forty-five years of research, a set of seventeen volumes of 1,000 pages each, on the life and work of Kaspar von Schwenkfeld, the reformer, will be completed in 1934. The work is being done under the auspices of the Hartford Theological Seminary.

AN Americanism, according to the *Bridgeport Telegram*, is riding in a closed car, buying an exerciser and a violet ray lamp, to take the place of a walk in the sunshine.

SOME one in Chicago has made the suggestion that drivers who are responsible for automobile accidents should have specially colored license plates issued to them for their cars, so that other people could avoid them—avoid riding with them and also be careful of them on the road and in the streets.

ESTIMATES show that 1,565 persons died in New York City from "bad liquor" during 1928, 256 more than in 1927. The city medical examiner, in making his report, said that "the type of drink being sold even in the places charging the highest prices is absolutely dangerous," and he added that "each month the risk becomes more acute."

AMERICA calls attention to the fact that in the summer of 1929 five hundred years will have passed since the campaign of Joan of Arc. Suggesting that students and admirers may like to commemorate the dates in some way, it gives them thus: "Beginning with February 23d, when she left Vaucouleurs, she arrived at Chinon on March 6th. She was at Poitiers from March 28th to April 7th; at Blois, from April 24th to 28th. Orleans was delivered by her from the English on May 8th. Blois, Tours, and Loches then followed. She was victorious at Jargeau on June 11-12th; at Meung on June 15th; at Beaugency, on June 17th; at Patay, June 18th; then met the King at Rheims, which she left June 27th. Passing through Auxerre, she was at Troyes July 10th; Chalons, July 15th. She entered Rheims on July 16th, with the King, who was crowned there July 17th. She besieged Paris on September 8th, where she met her first obstacle, was wounded, and ended her career of victory."

THE executive committee of the Soviet government has issued orders that the word "Russia" and derivatives shall be replaced by the word "Soviet." The only way in which "Russia" may be used is in reference to the past.

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.

"PRACTICAL EVANGELISM"

To the Editor of The Living Church:

I WAS VERY much interested in the editorial of February 16th entitled Practical Evangelism. I was delighted with your earnest appeal to our laymen to put on a campaign in behalf of the spiritual interest of the Church as well organized and as thorough as the Every Member Canvass for financial support. You say that "we laymen must ourselves be inspired before we can do this. Where is the priest who will give this inspiration to his people—now? Where is he who will organize such groups of laymen? It is scarcely more than ten years since the first groups were organized on behalf of the Every Member Canvass. This is no harder than was that—if we can only be made to think so. And that sort of calls by laymen would constitute evangelism of the best kind."

You will no doubt be interested to know that in Christ Church, Little Rock, Ark., the very sort of campaign that you are calling for is now going on. For several weeks, preparation has been made for it. Groups of men and women—about 75 in all—have divided the congregation territorially and are going to see every member to enlist them for increased attendance in worship and service. They are taking two cards with them. The card for worship reads in this way:

O COME, LET US WORSHIP

Realizing the profound importance of religion in the life of individuals and of our community and country, and that regular church going is "the bulwark of our Holy Religion," I hereby gladly express my intention to be and continue a regular attendant at the Sunday services of Christ Church, Little Rock.

Name
Address
Telephone No.

And the card for service contains the following:

TO SERVE IS TO LOVE

Conscious of my promise in Baptism and Confirmation to continue a faithful servant of Christ until my life's end, and knowing, too, that service for the Church means happiness in the Christian life and strengthening of the Church as a force for good, and that each is called and needed to do his part to make the whole efficient, I hereby express my desire to work in the following organizations of Christ Church, Little Rock:

.....
.....
.....
Name
Address
Telephone No.

Our people have taken a widespread and real interest in the matter. I have been told by those who have the details of the organization in hand that no man or woman has refused to serve who was asked to go out on the campaign. Time for completing the campaign is one week. And the canvassers or visitors are not to turn in any card until they have received a definite answer from the person seen. At the time that the canvassers are seeing the members of the Church they are also looking out for candidates for Confirmation among those connected with the Church by family associations, and others not so connected, but who seem likely prospects.

I am moved to send you this communication by the fine spirit of your editorial and in the thought that it might possibly be of assistance to some other priest or congregation who might wish to carry out your suggestion.

Christ Church, (Rev.) W. P. WITSELL.
Little Rock, Ark.

OPEN AND CLOSED CHURCHES

To the Editor of The Living Church:

TO THOSE of us who have been entrusted with the religious education of the children of the Church, the training of the devotional life presents real difficulties.

So many influences are at work which tend to minimize the value of prayer in the child's mind, and it has seemed to me that in the South we do not provide for and encourage the use of our churches for daily prayer and meditation as we should.

I remember so well the feeling of envy, almost, which struggled with loyalty in my heart as a child, when a little Roman Catholic friend of mine had occasion to say that her church was always open, so that people could go there and say their

prayers. Mine was not! The door was carefully locked, on week days, against chance plunderers, and incidentally against many a sad heart which might have found solace within its sacred walls or relief from the distractions of a busy life and strength to face temptations.

While many of the Episcopal churches in the South now keep their doors open always, there seems to be a reluctance on the part of the people to take advantage of it, because of a sort of timidity or fear of being "different."

Shall we not teach these little children, in whose hands we must leave the future welfare of the Church, that the church is theirs in their every day life as well as during the beautiful services of Sundays and Holy Days?

I wish the Editor of THE LIVING CHURCH would make this the subject of one of his fine editorials.

Columbia, S. C. NELL Y. MELLICHAMP.

CONGREGATIONAL SINGING

To the Editor of The Living Church:

WHY CAN'T we have more congregational singing in the Episcopal Church? (See THE LIVING CHURCH of February 9th.)

Doubtless there are several reasons, none of which applies to every parish. Sometimes the organist, with (or without) reason, takes pride in his choir, and wants no dimming of its luster. He usually effectually prevents congregational singing by selecting music that is too high and too difficult for the people in the pews. If not too difficult, it is sung too rapidly or too "artistically," and we in the pews cannot and dare not try to sing. We say, "And our mouth shall show forth Thy praise," but are forced to stand like statues and do our praising by proxy, which is not conducive to true worship.

Hartford, Conn. A. C. BIDWELL.

To the Editor of The Living Church:

M. MAHLER, who recently pleaded for heartier and more general congregational singing [L. C., February 9th] may be interested to know of a priest who has solved that problem by doing away with the choir altogether. Fr. Wallis has taught this parish not only to sing its own hymns, but to sing about ten different Masses; and we are a small congregation with no fine voices and some very poor ones. He has done it gradually, having general practice of new music by the whole congregation from time to time after the 10:30 Mass, or before the sermon, and using copies of the music in the people's hands. The singing is far from perfect, but so is the average choir. The sense of worship gains immeasurably. It could be done by almost any priest who possesses a singing voice and the patience and determination necessary to get people started in the at first unfamiliar music practices; those who cannot sing might use the organist or some members of the congregation as music teacher.

Staten Island, N. Y. FRANCES J. SHRIVER.

TO BUILD AN "EPISTOBLE" CHURCH

To the Editor of The Living Church:

IN YOUR issue of February 16th appears a letter from a little girl of Blackshear, Ga., to Archdeacon Brown of Savannah, asking permission to "try get money to build us a Epistoble Church." May I join in that petition to the extent, at least, of the very modest contribution enclosed? I ask the good offices of THE LIVING CHURCH to forward to its proper destination.

Waukesha, Wis. WILLIAM RITCHIE.

SAD BUT TRUE

To the Editor of The Living Church:

HOW ABOUT your sense of humor and sportsmanship? I note you printed several favorable letters regarding the "New York Teapot" editorial. Didn't you get one unfavorable one?

(Rev.) J. A. MITCHELL.
Baltimore, Md.

[Come to think of it, don't believe we did—at least not for publication. How can we laugh that off?—EDITOR, L. C.]

COLLEGE STUDENTS

To the Editor of *The Living Church*:

THANK YOU for publishing Mr. Rhoades' letter on Why We Lose College Students [L. C., February 16th]. Upon reading it I am constrained to write this note of appreciation of it because it expresses more adequately than heretofore the reason for the loss among college students of our young people. The reason is, as Mr. Rhoades wisely tells us, lack of training. It is the same reason which accounts for all decline whether it is moral or spiritual. A weak moral character is produced by a lack of training; a weak spiritual character by the same neglect.

Traditionally the ministry still labors under a handicap. The office is regarded primarily as one which is concerned with the cure of souls. A field of service is designated officially by the Church as a cure. While this will always remain a tremendous part of the office, is there not a more important one which has been neglected, if not wholly, at least in part? I am referring to that side of the ministry which is concerned, or should be, with the prevention of spiritual disease. The advance in the medical profession, if I may be permitted to draw an analogy, has been due to the fact that medical practice has reversed itself. Smallpox has been wiped out, not by curing it, but by preventing it. And what is more significant, vaccination is applied to infants, not to adolescents. Our Roman Catholic brethren have been wiser than we in this respect. We marvel at the efficiency of the organization, but that efficiency has been obtained because their clergy, having trained the children, have more time to spend on the prevention of spiritual sickness and in consequence are required to spend less on the cure of it.

In addition to the need of more teaching and training in the parishes of the country there is also a desperate need for more support and a larger patronage of the Church schools. Where is the man brave enough to intimate that one hour's instruction per week in the duties and practices of the Church is sufficient to ensure the average Churchman's lifelong allegiance to his Mother? Parents must be made aware of the existence of the Church schools and a wider influence brought to bear upon them to send their sons and daughters to our schools. I am bold enough to venture that when we have more teaching in our parishes and a more representative number of children in our Church schools we will see a corresponding gain in the number of college men and women who are conscious of their religious obligations and who will practise them throughout their college years.

Hyde Park, N. Y.

(Rev.) ALBAN RICHEY, JR.

THE MISSIONARY PERSPECTIVE

To the Editor of *The Living Church*:

AFTER HEARING some of our missionaries speak, one of whom was Dr. Teusler, the crux of the whole endeavor seems to be this: If the God in whom we believe is of any great value to us, how are we witnessing to His worth in the eyes of some of the great nations of the world? Do any of us realize how open-mindedly and intelligently these nations are watching Christianity today? Is it what we claim for it, a solution for their problems, or isn't it? Is it a philosophy which acts as a shock-absorber in life, or is it a dynamic power—a way of life?

How, they ask, are they handling this religion of theirs among us? We see the outward and visible sign in the churches and schools and hospitals they build, and we duly appreciate the work that is being done by them. St. Luke's Hospital in Tokyo is an outstanding example of the finest. Then came earthquakes, fires, hurricanes, and much that they have built is swept away. What are the Christians going to do about it? If this work is a work of priceless value, as they claim, one would naturally think they would rush in eagerly to build up what has been broken down. But apparently restoration is at a standstill.

Can we blame these foreign peoples for their skepticism? We have a great opportunity to prove the immutable value of God to all peoples, and we are apparently not convinced of it enough ourselves to support His work in the critical times.

My suggestion is this: Let us resolve that we will do nothing to our churches at home, except to keep them in good repair, and devote all the money spent in beautifying them to the support of the small army in the front line trenches on the frontiers of Christ's Kingdom. If we should ask our Blessed Lord whether He would rather have a stained glass window or an exquisite piece of carving put into some church in His honor or whether He would rather have that money given to carry forward the message of His love to the parts of His kingdom still lying in darkness, what would His answer be?

JULIANA STEVENS CUYLER.

WHO ARE THE CLERGY?

To the Editor of *The Living Church*:

ONE IS apt to get a little confused as to who are the clergy, when one reads some of our Church publications. The *Living Church Annual* prints a list of "The Clergy" and heads the list with the words, "Bishops, Priests, and Deacons." It then prints a request for "priests" to send in information as to any change of address. Bishops and deacons sometimes change. Are their movements of no importance?

One often hears the phrase "bishops and clergy." Does a bishop cease to be among the clergy? The Prayer Book says "bishops and other clergy." Now the bishops are undoubtedly a very superior class, but it is no derogation of their high office to include them among the clergy.

The loose practice seems to be due to a fear of the word "priest" by some and a desire to promote its use by others. There is no doubt that one who has been ordained to the second order of the ministry has been made a "priest." That is the word used in the Prayer Book. Some fear the word. Hence they say "clergy" when they mean "priests" or "priests and deacons." On the other hand there are those who wish to magnify the importance of the priestly office. Hence they say "priests" when they really mean all three orders of the ministry. Accuracy in the use of words promotes accuracy of thought.

Personally I like to think that a bishop has not outgrown his priestly office and that my Right Reverend Father in God is none the less my brother clergyman.

Chapel Hill, N. C.

(Rev.) GEORGE W. LAY.

THE HAIL MARY

To the Editor of *The Living Church*:

IN YOUR issue of January 26th, page 436, under the heading "The Hail Mary," you quote from Fr. Vernon, S.D.C., as follows:

"Then follows an appeal for the prayers of her who is the greatest of all the Saints, 'Pray for us sinners, now and in the hour of our death!' A practice sanctioned by the Church, East and West, from the earliest times."

Will you be kind enough to state (1) When, (2) Where, and (3) By what authority this practice was sanctioned by the Church?

Philadelphia, Pa.

CHARLES C. BRINTON.

[When any statement appears in THE LIVING CHURCH over the signature of an individual, the responsibility rests with the individual and not with THE LIVING CHURCH. The phrase criticized is obscure and perhaps ungrammatical. We understand it to mean that the "practice sanctioned by the Church, East and West, from the earliest times" is that of addressing petitions of the character cited to the saints. The matter is discussed at some length by Barry, *On Prayers to the Dead*, especially on pp. 109 ff., where examples are cited from very early times. If, however, Father Vernon's reference is to the particular form of the Hail Mary cited—which seems not to be the case—we doubt whether the statement as to its antiquity can be proven. If the obvious obscurity had been detected in the editorial office, the passage would scarcely have been taken over into our columns. Yet we believe its intention is clear and is defensible, as stated.—EDITOR, L. C.]

ENJOY THE WOWS

To the Editor of *The Living Church*:

IN ANSWER to your query as to where on short notice rosaries, etc., could be obtained at the Theological Seminary in Virginia, may I, as an alumnus, be permitted to hazard a guess?

There is a museum there which proves of interest to many. In some of the cases may be found totem poles and other paraphernalia used in ancient times to try and please the gods of olden times. In this reliquary it is quite possible other curios of outworn and pagan worship might be produced on short notice. Perhaps some day a mind or brain will be given for laboratory work in order that the process of a real sense of humor may be discovered. In the meantime many enjoy the admitted wows that appear in the editorial column of your esteemed publication.

(Rev.) CHARLES W. SHEERIN.

St. Paul's Church,
Waco, Texas.

A FRENCH PRIEST noticed a man who came to church very regularly, and just sat through the service. One day he asked him, "What do you do when you come to church?" "I wait for the service to end," was the answer. That may be the case with more of us than we should care to suppose. It is well to ask sometimes what it is we really come to church for.

—By Way of Illustration.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THREE REALLY WHOLESOME BOOKS

THE first of these, *The Comfort of the Catholic Faith*, by the Rev. Dr. Frank M. Clendenin, has come to another and third impression (Longmans, Green & Co. \$2.00). As it has been favorably noticed already I content myself with three remarks. First, with pleasing optimism, he is emboldened by the wide favor with which his book has been received to suggest it as a possible basis for the union of Christendom. Alas, there is much education to be accomplished before such union can be had. Secondly, in one direction, with loving motive, he runs contrary to Catholic doctrine—as to everlasting punishment. Needless to say, such punishment is not to be understood as for seventy years' sins but as for *irreformable sinfulness*—the outcome of hopeless unfitness for eternal life with God. And it is not a question of God torturing souls, but of His placing them where they will be least miserable. But punishment, of course, it is; although not so horrifying as their being forced into a life with God would be. Finally, there remain some misprints—not serious but needing correction.

THE SECOND BOOK is a fine specimen of the kind of study of Holy Scripture that is really helpful to believers, bringing them into vital contact with its high spiritual import. The critical approach, necessary though it be for experts and students, is happily absent—happily for the author's purpose. I refer to *The Gospel of Divine Personality: The Self-Revelation of Christ in the Gospel of St. John*, by William Samuel Bishop, D.D. (London: The Faith Press; and Milwaukee: Morehouse Publishing Co. \$1.00.) Dr. Bishop is a very competent writer in Dogmatic Theology, especially in Trinitarian subjects, and in this book he exhibits the *proper fruit* of dogmatic study—clear apprehension of the spiritual values and applications of sound doctrine concerning Christ. Instinctively, as he turns from the necessary technicalities of theology to the purpose of this book, he *writes simply*; and he has produced a book *for Everyman*, rich in devotional atmosphere, in harmony with St. John's Gospel, and the very best kind of introduction to the study of Scripture, the kind which most counts. I am glad too that he reckons the Fourth Gospel as St. John's. The book is full of precious thoughts, too many to permit detailed review here. I can only say that those who follow my advice to get it, and *brood* through it, will not regret having done so. The book has helped me.

THE THIRD BOOK comes from a Scotch Presbyterian writer, Dr. H. J. Wotherspoon, and is notable, on the one hand, as a reminder that there has been a strong movement toward Catholic doctrine in that quarter; and, on the other hand, as a very wonderful exhibition in a fresh, loving, devout, and at the same time competent way, of the inner meanings and values of sacramental religion. The book is entitled *Religious Values in the Sacraments* (Croall Lectures of 1926-1927. Edinburgh: T. & T. Clark; New York: Scribner's. \$2.50). Perhaps he overestimates the amount of agreement that can be found among Nonconformists as to the inner meaning of the Eucharist, but his exposition of that meaning, both sacrificial and sacramental, is among the best available in English. Moreover, it is remarkably devout and helpful to a proper religious approach. There are some minor points wherein I should differ with his conclusions, but they do not affect the general argument, and I feel too much impressed by the holy atmosphere of his presentation to criticize details. He says in his Preface: "Among the discoveries of modern criticism one is that sacramentalism is both scriptural and primitive, and that the teaching of the chief Apostles, as recorded, is of the type which we call Catholic, as truly as it is evangelical—some may think, Catholic because evangelical." F. J. HALL.

JEREMIAH: HIS TIME AND HIS WORK. By Adam C. Welch, D.D. New York: Oxford University Press. \$2.50.

ANYONE that knows Dr. Welch's books will always expect something good when a new volume appears. He will not be disappointed with the little book on Jeremiah. The reader should be warned, however, that this affords no opportunity for desultory reading, of which there is altogether too much in our hurrying age. To get the good out of this treatment the Bible must be at hand, and the passages covered must not only be read but carefully studied. Following that plan, the reader cannot fail greatly to increase his knowledge of one of the most interesting and important of all the Hebrew prophets.

This prophet can only be understood in the light of the political and religious movements of the times, and these matters are admirably covered in this treatment. Why did Jeremiah, at the risk of his life, declare that Jahweh had doomed the temple to destruction? Why did he advise the defenders of Jerusalem at the time of its greatest crisis to desert to the enemy? Anyone can see that this prophet advocated strange courses, in opposition to other prophets, in opposition to the priests, and in opposition to the court. Was he at heart a rebel? Was he really guided by the spirit of God? These are hard questions, and there are plenty of others. Dr. Welch has grappled with the deep problems courageously, and, so far as he offers solutions, shows rare judgment, so that the student is not likely to question his conclusions.

L. W. B.

FROM ABRAHAM TO CHRIST: WARBURTON LECTURES, 1923-7. By Vernon F. Storr, M.A., Canon of Winchester. Doubleday, Doran & Co., Inc. \$2.50.

THE long sub-title—Studies in the development of the Theism of the Old Testament—indicates not only the scope, but the importance of the author's purpose in the lectures. It appears to be often assumed that the Hebrews' conception of God can be studied in a few words. Canon Storr has properly stressed the fact that that conception was not the same in all ages, but that there was a distinct development, which can be roughly traced, in spite of the great difficulties owing to the character of the sources. It is as a matter of fact necessary to go a step further and realize that even in the same age there was not unanimity in regard to the idea of God. For example, it is clear that there was wide divergence of view between priest and prophet.

Canon Storr has noted the necessity of basing his work on the results of biblical criticism. It is a pity that he did not call in the aid of an expert in this science, for it would have saved him from such errors as designating Chemosh as the national god of Ammon. There are other cases in which the critical position is quite untenable, and this is particularly noticeable in the treatment of Hosea. The contrast the Canon draws between Annas and Hosea is without any solid foundation, for the latter is as stern as the former in the denunciation of Israel, and in the pronouncement of the unalterable doom of the nation.

L. W. B.

IN A cloth-bound volume of 445 pages the American Bible Society presents its Annual Report for the year 1928. During the past one hundred and twelve years this non-sectarian body has become the largest of all Bible societies, with the utmost bounds of the earth as the bounds of its activities.

Statistics form but a small part of this comprehensive report, and it is recommended to be read by all who believe in "the wider distribution of the Bible for the sake of the spiritual life of all mankind."

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.**
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Church Calendar



MARCH

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

APPOINTMENTS ACCEPTED

BROOKS, Rev. CHARLES F., formerly assistant at St. Stephen's Church, Pittsfield, Mass. (W.Ma.); has become curate at Trinity parish, Wilmington, Del. Address, 1106 Adams St., Wilmington.

CARLETON, Rev. RUSSELL S., formerly priest-in-charge of Christ Church, Cedar Key, and St. Mark's Church, Starke, Fla.; has become rector of Christ Church, Monticello, and St. James' Church, Perry, Fla. Address, Monticello, Fla.

FERRIER, Rev. J. C., formerly rector of St. Alban's Church, McCook, Neb. (W.Neb.); to be priest-in-charge of St. Thomas' Church, Falls City, Neb.

MANSON, Rev. GEORGE E., formerly of Dover, N. H.; has become priest-in-charge of Church of the Holy Spirit, and chaplain at St. Mary's Home for Children, North Providence, R. I.

PARKER, Rev. WILLIS J., formerly assistant at Grace Church, Brooklyn Heights, Brooklyn, N. Y., and executive secretary of the General Theological Seminary Campaign for Increased Endowment Funds; has become rector of All Saints' Church, Millington, N. J. (N.k.)

RILEY, Rev. OLIVER, formerly rector of St. Peter's Church, La Grande, Ore. (E.O.); to be rector of St. Andrew's Church, Scottsbluff, Neb. (W.Neb.) March 18th.

RESIGNATIONS

COLLINS, Rev. FREDERICK I., as rector of Church of the Messiah, Providence, R. I. Effective September 17th.

TAYLOR, Rev. J. MALCOLM C., as vicar of Trinity Church, Monmouth, Ill. (Q) New address, Douglas, Wyo.

WATTS, Rev. JOSEPH W., as rector of Holy Trinity Church, Ocean City, N. J.

NEW ADDRESSES

CASSETTA, Rev. D. A., formerly 122 Eaton Ave.; 909 Park Ave., Hamilton, Ohio.

DAVIS, Rev. ARTHUR Q., retired priest of the diocese of Central New York, formerly Clayton, N. Y.; 2102 Jersey St., Quincy, Ill.

HUTCHINS, Rev. FRANK H., curate of Grace Church, Oak Park, Ill.; 924 Lake St., Oak Park, Ill.

PEARCE, Rev. H. M. T., chaplain U. S. N., formerly Cocco Solo, C. Z.; U. S. S. *Altair*, care Postmaster, San Francisco.

WEBER, JOHN M., rector of St. James' Church, Hestonville, Philadelphia, formerly 512 Westmoreland St.; 5406 Lansdowne Ave., Philadelphia.

CORRECT ADDRESS

MELISH, Rev. J. HOWARD, rector of the Church of the Holy Trinity, Brooklyn; 157 Montague St., Brooklyn, instead of 145 Hewes St., as given in the *Living Church Annual*.

DEGREE CONFERRED

ROLLINS COLLEGE, WINTER PARK, FLA.—D.D. upon the Rev. Dr. **ROBERT NORWOOD**, rector of St. Bartholomew's Church, New York City.

ORDINATIONS

DEACON

MINNESOTA—The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, ordained **CHARLES JAMES GUNNELL** to the diaconate on Friday, February 22d, in the oratory of Seabury Divinity School. The candidate was presented by the Rev. Dr. F. L. Palmer, and the sermon was preached by the Rev. Dr. F. F. Kramer, both of Seabury.

Mr. Gunnell is to continue his studies at Seabury but will also do missionary work in the diocese under the supervision of the Archdeacon. Address: Seabury Divinity School, Faribault.

PRIESTS

CONNECTICUT—On the First Sunday in Lent, February 17th, the Rt. Rev. C. B. Brewster, formerly Bishop of Connecticut, acting on behalf of Bishop Acheson, advanced to the priesthood the Rev. **WALTER H. GRAY** in St. John's Church, Hartford.

The candidate was presented by the Rev. Carter H. Harrison of Garden City, L. I., and the sermon was preached by the Rev. W. T. Hooper, rector of St. John's Church, where Mr. Gray is assistant minister.

QUINCY—On Sunday, February 24th, the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, advanced the Rev. **GEORGE LEE WHITMEYER** and the Rev. **ARTHUR BREINIG COPE** to the priesthood in St. Paul's Church, Peoria.

Both candidates were presented by the Rev. William L. Essex, rector of St. Paul's Church, who also preached the sermon. Mr. Whitmeyer is priest-in-charge of St. John's Church, Herrin, in the diocese of Springfield, and Mr. Cope is curate of St. Andrew's and St. Stephen's Churches, Peoria, with address at 601 Main St.

UTAH—On the Feast of St. Matthias, February 25th, in the Cathedral of All Saints, Albany, N. Y., the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, acting for the Bishop of Utah, advanced to the priesthood the Rev. **GEORGE VIRGIL HEWES**. The preacher was the Very Rev. George L. Richardson, D.D., dean of the cathedral; the Rev. C. C. Harriman, rector of St. Peter's Church, Albany, was presenter and gospeler, and the dean was epistoler. The Rev. A. R. McKinstry of St. Paul's, Albany, said the litany, and the Rev. J. L. Roney, canon precentor of the cathedral, was chaplain to the Bishop. Other clergymen in the chancel were the Rev. Messrs. H. W. Crydenwise, chancellor of the cathedral, and the Rev. Walter F. Hayward, rector of Grace Church, Albany.

The Rev. Mr. Hewes has been curate at St. Peter's, Albany, since last October and will continue his services there.

DIED

MARSH—At East Orange, N. J., on Monday, February 11th, **MATILDA BEASLEY**, daughter of the late Dr. Elias J. Marsh of Paterson, and granddaughter of the late Rev. Frederick Beasley, D.D., in the 79th year of her age.

MCCLELLAN—At her residence, 5531 Wayne Ave., Germantown, Philadelphia, on February 21, 1929, **MARY**, daughter of the late Dr. John Hill Brinton McClellan and Maria Eldredge McClellan. Services were held at St. Luke's Church, Germantown, Philadelphia.

PAYNE—Died in Springfield, Mass., at her home, **MARY ELIZABETH PAYNE**, at the age of 71 years, on February 23d. Miss Payne was buried from St. Peter's Church, of which she had been a communicant for thirty-six years, on February 25th, the service being accompanied by a requiem celebration of the Holy Communion conducted by the rector of St. Peter's, the Rev. George Ferguson, assisted by the Rev. Arthur W. Brown, a nephew of the deceased. Burial was in Peabody Cemetery, Springfield.
 "Jesu Mercy."

SMITH—On February 16th at Hamilton, Bermuda, **MINNA CAROLINA SMITH**. Burial from St. John's Church, Pembroke, Bermuda.

RESOLUTION

William Phelps Northrup

We, the rector, warden, and vestry of the Church of the Good Shepherd, desiring to record our tribute of love and respect to the memory of **WILLIAM PHELPS NORTHRUP**, senior warden of our church from the beginning, who entered into eternal rest on the second day of February in the year of Our Lord, One thousand nine hundred and twenty-nine, have

RESOLVED: that the establishment of our church and its steady progress during the fifty years of its existence to a leading position among the religious organizations of our city, are due in a very large measure to the unflagging interest and generous support of our late senior warden; he influenced the gift of a choice and generous site and the funds to construct the church buildings; he selected the design and supervised the building of our beautiful church; he solved the weighty problem of how best to improve our property to meet the growing demands of the parish by advising and planning Jewett Memorial Hall—a model parish house; he helped with the financing and gave unsparingly of his time to oversee the building thereof; in fact, he was ever the leader of our Church activities.

RESOLVED FURTHER: that in the death of our senior warden the Church of the Good Shepherd and the rector, warden, and vestry have lost a dear friend; his wife, a kind and loving husband; the City of Buffalo, a distinguished citizen who labored unceasingly in the public interest; America, the foremost map maker; and the world, a Christian gentleman.

We earnestly pray our heavenly Father to reward our departed brother according to his merits and to extend His divine sympathy to the bereaved wife.

Attest, February 12, 1929:

JAMES COSBEX, Rector.
CHARLES DIEBOLD, JR.,
 Clerk of the Vestry.

MEMORIALS

Edward Pearsons Newton

Thanking God for the blessed memory of **EDWARD PEARSONS NEWTON, D.D.**, who entered the life eternal on March 8, 1926.

Jacob Streibert

The faculty of Bexley Hall desire to make formal expression of their sense of loss in the sudden death of **DR. JACOB STREIBERT**, for more than forty years professor in Bexley Hall of Hebrew and Old Testament literature.

Not only proficient in his own department, he was also interested in all subjects that touch humanity, and he had a practical genius that made him very useful in many different ways. He was punctilious in the performance of duty, and loyal to all relationships. He had a great zest of life, and was a good comrade and a faithful friend.

The faculty, among whom he was so valued a co-worker and companion, deplore his loss and make this testimonial.

Bexley Hall, Kenyon College,
 Gambler, Ohio. February 19, 1929.

Walter Woodworth Wells

To the glory of God and in loving memory of **WALTER WOODWORTH WELLS**, priest, who entered into the rest of paradise on the evening of Shrove Tuesday, March 4, 1924.

"Christ's faithful soldier and servant unto his life's end."

Helen Henrietta Wood

In grateful memory of a beloved mother, **HELEN HENRIETTA WOOD**, who entered life eternal March 10, 1927.

"To that brightest of all meetings,
 Bring her, Jesus Christ, at last."

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 *Living Church Annual*, pp. 238-240]
EASTERN OREGON—Omit, Rev. Oliver Riley, La Grande, Ore.

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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.

WANTED: A CURATE WHO IS WILLING to work, and assist in teaching the old Truths only. Parish within thirty minutes of New York. Salary \$2,000. C-323, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

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, RECTOR OF PRESENT PARISH ten years, desires change. Present salary and allowance \$3,300. Opportunity for real service primarily essential. Address, B-318, LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

CHURCH WOMAN, WELL-EDUCATED, traveled, knowledge of Spanish, stenography, typewriting, music, with excellent references, desires position as Church or Companion-secretary. Free to travel. Address, I. M. W., 17 Iowa Circle, Washington, D. C.

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.

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

SEXTON, ENGLISH, MARRIED, COMMUNICANT, four years' experience large Albany church. Excellent references. Desires change. Will pay own transportation. Moderate wages. Write, THOMAS H. LAREMORE, 75 Dove St., Albany, N. Y.

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

CHURCH LINEN

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

VESTMENTS

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.

MARJORIE BECKH, 20, THURLOE PLACE, London, S. W. 7, England. Call up 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 free to Clergy.

ORGAN FACTORY OVERSTOCKED

RIGHT NOW ONE OF AMERICA'S BEST organ factories finds itself overstocked and will make substantial concessions in price to churches who apply at once for estimates. Modern, newly constructed organs with all equipment and installed in your church by experienced organmen. Quick action necessary. Write A. E. HAWES, Straus Bldg., Chicago, Ill.

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

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

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

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.

HEALTH RESORT

ST. 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.

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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.

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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.

TRAVEL

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

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

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.

RETREATS

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

BROOKLYN, N. Y.—THE ANNUAL RETREAT for women of Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Friday, March 22d, from 9:30 A.M. to 4:00 P.M., under the joint auspices of St. Paul's Altar Guild and The Church Mission of Help of the Diocese of Long Island. The Rev. William M. V. Hoffman, Jr., S.S.J.E., will be the conductor. Breakfast and luncheon will be served to those who notify the SECRETARY, 199 Carroll St., Brooklyn, of their wish to attend. Luncheon tickets 75 cts. each. To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court Street surface car to Carroll St., and walk one block to the right.

BROOKLYN, N. Y.—THE REV. WILLIAM M. V. HOFFMAN, JR., S.S.J.E., will also conduct the Annual Retreat for the men and servers of New York and vicinity in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 23d, from 5:00 to 9:00 P.M. Those desiring to attend will kindly notify the CHAPLAIN, St. Andrew's House, 199 Carroll St., Brooklyn, so provision for supper may be made.

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

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

PHILADELPHIA, PA.—A RETREAT FOR women will be held at S. Clement's Church on the Thursday in Passion Week, March 21st, beginning with Mass at 9:30 and closing with Vespers of our Lady at 7:30. Conductor, Fr. Caine. Notify THE SISTER IN CHARGE, 110 N. Woodstock St.

WASHINGTON, D. C.—THERE WILL BE a day's retreat for the associates of St. Margaret, and other Churchwomen, at St. John's Orphanage, corner 20th and F Sts., N. W., on Thursday, March 14th. The Rev. William A. McClenthen, conductor. The retreat begins with Mass at 8:00 A.M., closing service at 4:00 P.M. Please notify THE SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY
HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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.

THE LEAGUE OF NATIONS has a commission on Sleeping Sickness which has been meeting in Africa for the past three years. In this case, "meeting" means carrying on difficult field studies, journeying through dangerous highly infected zones of the African jungle, capturing the tsetse fly in the bush, capturing crocodiles for laboratory tests with regard to the transmission of the parasitic disease. The commission works quietly and reports quietly, but the work goes on. It includes experts well known in the medical world, from Belgium, Paris, Berlin, Portugal, Italy, and Great Britain.

—League of Nations News.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursdays, 9:30.
Fridays: Evensong and Intercessions at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 North La Salle Street
REV. WM. BREWSTER 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
REV. WILLIAM HARMAN VAN ALLEN, S.T.D., D.C.L., Rector
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

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.

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.

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

St. Paul's Church, Brooklyn
(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Olinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector
Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

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.

RADIO BROADCASTS

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

KFJZ, FORT WORTH, TEXAS, 1370 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.

WEBR, 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., E. 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.

BOOKS RECEIVED

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

The Chemical Foundation, Inc. 85 Beaver St., New York City.

Chemistry in Medicine. A Coöperative Treatise intended to give Examples of Progress made in medicine with the aid of Chemistry. Edited by Julius Steiglitz. \$2.00.

Christopher Publishing House. Boston 20, Mass.
Foundation for World Peace. By Ole Emanuele Tolin. \$1.00 net.

Grappling With the World. By James D. Salts, author of *The Man From Missouri*. \$2.00 net.

The Greatest Power in the World. In Three Parts. By Margaret S. Linn Parr, author of *God and Other Poems*. \$1.50 net.

Maude, the Laboring Girl. By Adolph H. Schnack. \$1.00 net.

Harper & Bros. 49 East 33rd St., New York City.
Dynasty. By Clarence Budington Kelland, author of *Rhoda Fair, A Little Moment of Happiness*, etc. \$2.00.

Memories of the Old Emigrant Days in Kansas, 1862-1865, Also of a Visit to Paris in 1867. By Mrs. Orpen, author of *Perfection City, The Jay-Hawkers, The Chronicles of the Sid*, etc. \$3.50.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

The New Citizenship. A Study of American Politics. By Seba Eldridge, University of Kansas; author of *Political Action*, etc. \$2.50.

Protestantism in the United States. By Archer B. Bass, A.M., Th.D. \$3.00.

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

The Gospel Message in Great Poems. By Rev. Walter R. Gobrecht, B.D., pastor of St. John's Reformed Church, Chambersburg, Pa. Introduction by George L. Omwake, Ped.D., LL.D., president of Ursinus College. \$2.00.

The Gospel Message in Great Pictures. By James Carter, D.D. \$2.00.

J. Lippincott Co. Philadelphia, Pa.

The Stroke of the Moment. Edited by Oswald Chew. \$3.00.

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

The Catechism Today. Instructions on the Church Catechism. By the Rt. Rev. G. Ashton Oldham D.D. \$1.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

Our Economic Morality and the Ethics of Jesus. By Harry F. Ward, professor of Christian Ethics in Union Theological Seminary. \$2.50.

Storing Up Triple Reserves. Success is Secured by Developing Financial, Physical, and Spiritual Reserves. By Roger W. Babson. \$2.00.

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

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

Sermon Outlines. By Marcus Donovan, vicar of St. Agnes', Kennington Park. \$2.00.

The Faith of the Church. An Explanation of Christian Theology for English Catholics. By Kenneth D. Mackenzie, M.A., formerly Fellow and Dean of Pembroke College, Oxford; author of *The Way of the Church, The Confusion of the Churches*, etc. \$2.00.

The Lord of Love. Thirty Meditations on the Life of our Lord. By Karl Tiedemann, M.A. With a Preface by the Rt. Rev. F. Goldsmith, D.D., formerly Bishop of Bunbury. \$1.80.

PAPER COVERED BOOKS

Christopher Publishing House. Boston 20, Mass.

A Key for the Game of Life. By Idaemay Clarendon Kline. \$1.00 net.

Russell Sage Foundation. 130 East 22d St., New York City.

Directory of Training Courses for Recreation Leaders. Compiled by Marguerita P. Williams and Lee F. Hamner. 50 cts.

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

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

Intentions at the Eucharist. By Paul Elwin Millard, of the Community of the Resurrection. 40 cts.

After This Manner. A Study of the Lord's Prayer in the Light of the Lord's Prayers. By Gertrude Hollis, author of *That Land and This*, etc. 80 cts.

Self-Consecration: or the Gift of One's Self to God. From the French of the Abbé Grou. With an Introduction and Preface by the late Rt. Rev. Charles C. Grafton, Bishop of Fond du Lac. 60 cts.

PAMPHLET

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

François Coillard. By James Thayer Addison, professor of the History of Religion and Missions at the Episcopal Theological School, Cambridge, Mass. Published for the National Council of the Protestant Episcopal Church. Publication No. 154. Quarterly 35 cts. February, 1929.

BULLETIN

Commonwealth of Pennsylvania. Bureau of Publications. Division of Documents. Harrisburg, Pa.

Report of the Salary Survey Commission to the Pennsylvania General Assembly. Harrisburg, 1929.

Church Assembly Approves Provision of Pensions for Aged Incumbents

Dr. Wilson Enthroned Bishop of Chelmsford—Bishop of Chichester Dies

The Living Church News Bureau
London, February 15, 1929

PENSIONS FOR AGED INCUMBENTS WAS the first subject before the Church Assembly at its sitting on Thursday, February 7th. Bunnell Burton, chairman of the committee appointed by the assembly at the last session to reconsider the incumbents' resignation acts amendment measure, presented an interim report embodying the details of a scheme to provide for every incumbent who had attained the age of fifty-five on January 1, 1927, or has done at least twenty years' service for the Church at home and abroad, and has earned the right to retire, owing to old age or disability, a minimum pension of £150, irrespective of his private means, or of any other provision which he may have made.

After much discussion, the scheme was approved.

The Church patronage measure was committed to an appointed committee for further consideration in relation to drafting and other matters.

The first business of Friday was the Westminster Abbey measure (the details of which I gave in a former letter), which, on the motion of Sir Lewis Dibdin, was considered for revision, and finally approved. Final approval was also given to that intricate production, the representation of the laity measure—a pretty puzzle for the average parochial Church councillor.

A motion, "That a committee be appointed to consider the preparation of an authorized Hymn Book for the Church of England," was brought forward by Canon Malden.

The Bishop of Truro moved that the assembly pass to the next business. The convocations committee had requested him to ask the assembly to regard this proposal as so intimately connected with worship and doctrine, that it should have its origin in convocation and not in the assembly. This was carried, though with some dissent from members of the House of Laity, who, undeterred by the fate of the Prayer Book measure, were evidently hankering after a Hymn Book measure.

At the end of the morning sitting, the question of the provision of pensions for lay workers was brought forward by Mr. Gilpin. This was discussed in the afternoon, and it was agreed that a committee be appointed to go into the matter.

The Bishop of Winchester moved a resolution asking the assembly to welcome the formation of a Christian Social Council, being the Council of Churches in England for the consideration of social questions, and asking the Archbishops of Canterbury and York to appoint representatives thereon. The motion was agreed to, and the business of the session being concluded, the assembly rose.

UNITED STUDY AND PRAYER URGED AT CONFERENCE

A conference was held at High Leigh, Hertfordshire, from January 28th to 31st, convened by a committee of the Bench of Bishops, to deliberate upon the challenge

to the Home Church delivered at the York convention. An official statement, which has just been issued, says that the "World Call" reports, and particularly the concluding volumes, have called attention to the imperative need for renewal in our own land if we are to take our place in the worldwide mission field, and to discharge the particular tasks that the circumstances of the time lay upon us. Faced by a dominant and almost universal secularism, the Church must seek to see and to express her Gospel in such terms as shall be worthy of the best thought and aspiration of the time, and with such spiritual power as shall fully commend its appeal. For many years, and certainly since the National Mission, there has been a steady movement beneath all the disunion and uncertainties of Churchmen toward a deeper apprehension of God and a closer fellowship in Him. This conference sought to give this movement articulate and united expression, and to direct it into practical courses.

It was attended by three delegates, appointed by their bishops, from every English diocese except one. Thirteen diocesan bishops came themselves. Members of every school of thought as well as of every type of area in the Church were present. It was, in fact, thoroughly representative. The chairmen were the Bishop of Salisbury, chairman of the Missionary Council, and the Bishop of Liverpool, chairman of the group by whom the preparatory document submitted to the conference had been drawn. The daily sessions began with a celebration, were continued partly in united meetings and partly in six groups for discussion, and closed with a devotional service in the chapel.

The conviction of the conference was that if we are to prepare for renewal, our first duty is to encourage united study and prayer among the clergy in every diocese and deanery. Plans were considered and approved for the development of intellectual and spiritual fellowship, for coördinating and enlarging existing efforts in this direction, and for securing that such fellowship be given a primary place in the life of the clergy.

With this end, it was resolved to submit that findings of the conference to every bishop, and to lay them, at an early date, before the Bench. The conference manifested a wonderful spirit of expectancy, of sincerity, and of unity.

ENTHRONE BISHOP OF CHELMSFORD

The Rt. Rev. H. A. Wilson, formerly rector of Cheltenham, was enthroned as Bishop of Chelmsford in Chelmsford Cathedral on Tuesday last. Three hundred clergy of the diocese attended. The usual order of ceremonial was followed.

In his sermon the Bishop said that the diocese was in many ways one of the most critical and important in the whole of their land. The third chapter in the life of the diocese of Chelmsford had now begun, and thoughtful persons could not avoid asking what that chapter would contain. The present was a time of special opportunity, because there was something strikingly attractive in the rising generation, which made one feel that, if it could be one for God, Christianity would make an unparalleled advance.

After the service, the Bishop addressed a crowd of people in the streets, and then

attended a reception given by the High Sheriff of Essex.

BISHOP OF CHICHESTER DIES

The Bishop of Chichester, Dr. W. O. Burrows, passed away in his sleep at Lambeth Palace during Tuesday night. He had come up from Chichester during the morning to attend the meeting of bishops, and had arranged to stay at Lambeth until Thursday.

The late Bishop was born in London on November 9, 1858, and was educated at Eton (where he was a contemporary of Dean Inge), and Corpus Christi College, Oxford. He graduated with a first class in mathematics, and in 1883 he took a first class *Lit. Hum.* He was ordained in 1886, and remained at Oxford until 1891 as tutor at Christ Church.

In this latter year he was appointed principal of Leeds Clergy School, where he stayed for five years. In 1900 Mr. Burrows left the clergy school for the important central living of Holy Trinity, Leeds, where he showed the keenest interest in the efforts for improving the social conditions of the people. In 1903, Dr. Gore, then Bishop of Worcester, presented Mr. Burrows to the living of St. Augustine's, Edgbaston. He became archdeacon in 1905, and was of the greatest assistance to Dr. Gore in the launching of the new diocese of Birmingham and in creating the diocesan machinery. In 1908 he was elected to the archbishopric of Cape Town; but he felt unable at that time to leave his work in Birmingham. In 1912 he succeeded Dr. Stubbs as Bishop of Truro. He remained Bishop of Truro for seven years, until his translation to Chichester in succession to Dr. C. J. Ridgeway.

Dr. Burrows' ill-health unfortunately continued at Chichester, and in his later years he found the administration of a large diocese often extremely trying. He has always understood the Anglo-Catholic position, and during the recent trying time he has more than once shown that he sympathized with the difficulties of the Catholic clergy.

UNIQUE CHURCH AT NORTH SHEEN

Something that is unique is to be recorded in church-building at North Sheen, a rapidly-growing suburb near Richmond, Surrey. A new church had become absolutely a necessity, but there were acute financial difficulties, as the district is anything but well off. Then an offer of a large sixteenth century barn was made to the Bishop of Southwark by Mr. and Mrs. Uvedale Lambert. The barn was accepted, and two years ago the work of taking it to pieces was begun. A. Swann of Oxted superintended the work and made all the arrangements for moving the timbers of the barn from Stonehall Farm, Oxted, to North Sheen. During the past year the work of reerection has been going on, and last week in the presence of a great congregation the Bishop of Southwark consecrated the church. The walls of the church are in red brick and, of course, are new, but almost everything else belongs to the old structure. The three outdoor porches, which have a very ecclesiastical appearance, have been transplanted in their present form from the Surrey farm. There are new doors, choir stalls, a pulpit, and an altar, but all these things have been made from wood brought from that part of the county in which the barn stood for so long. The sanctuary chairs and the paneling of the Lady Chapel have been made from a cedar tree which fell in Godstone churchyard at Christmas two years ago.

The greatest interest has been taken in the building. A local electrician gave his time to wiring the church, and did the work mainly with his own hands. The builder, J. J. Fuller, of Chiswick, has taken almost a fatherly interest in the work of re-assembling the old timbers, and has hardly been away from the work for nine months.

It may be added that this is the sixth of the proposed twenty-five new churches in the diocese of Southwark to be opened.

CRITICIZE NEW COMMENTARY ON HOLY SCRIPTURES

The *New Commentary on the Holy Scriptures*, recently published by the S.P.C.K., has naturally called forth much criticism, adverse and otherwise. The fact that the E.C.U. had assisted financially toward the publication does not commend itself to many of the members of the Union, and in a letter to the *Church Times*, Lord Halifax says:

"I am obliged to say that I think it a very disquieting fact that such a Commentary should have been published by those who come before the public as representing the mind of the Church, and who seem to make so little account of the ground on which the Faith of the Church rests. What would Mr. Keble, Dr. Pusey, and Dr. Liddon have said about a book in which the whole of Holy Scripture was commented upon and explained without any reference to Catholic tradition?"

Commenting upon Lord Halifax's letter, the secretary of the E.C.U., the Rev. A. Pinchard, writes, in the *Church Union Gazette*:

"On behalf of the English Church Union it does seem to devolve upon me, as secretary, in face of that letter, to restate plainly and simply the facts of the case.

"It is impossible to saddle the English Church Union, or any individual member of it, with any responsibility other than of the most remote kind, for the criticisms, comments, or conclusions which any one of the fifty contributors to the volume may have expressed.

"The need for a new Commentary on Catholic lines was, in the judgment of the literature committee, urgent. The rapidity with which the first edition has been already almost exhausted justifies them in that opinion, in accordance with which arrangements were made to initiate the enterprise.

"The literature committee, having made the necessary preliminary arrangements, put the matter into the hands of the most learned and expert Catholic scholars in this country, and there the immediate responsibility of the literature committee and of the Union ended.

"Neither the president and council, nor the literature committee, nor any individual member of the Union, is in any sort of way bound to accept or endorse any particular conclusion or theory at which any one of these scholars in the performance of his task may have arrived.

"Yet I think, perhaps, it is worth while to note that the great fundamental truths of the Incarnation, the Virgin Birth, the physical Resurrection, as also of the Personality of our Lord, upon which the edifice of Catholic doctrine and worship stands based, under the scrutiny of the best modern scholarship, emerge even more clearly defined and more firmly established than ever, on the basis of historic veracity."

MISCELLANEOUS

The bishops have met this week in private at Lambeth Palace, under the presidency of the Archbishop of York. It is understood that the proceedings have been informal, and that the discussion as to the policy to be pursued with regard to the revised Prayer Book has been postponed until the Primate is able to be present at the episcopal meetings.

The convocation of the province of Canterbury met at Westminster yesterday, and will resume this (Friday) morning. I must defer until my next letter any account of the proceedings.

GEORGE PARSONS.

WESTERN NEBRASKA PRO-CATHEDRAL OPENED

HASTINGS, NEB.—The first service in the new St. Mark's Pro-Cathedral, Hastings, was held on the second Sunday in Lent, February 24th. The opening was an event of unusual interest to the communicants and friends of the local parish as well as to the entire Church in Western Nebraska.

About seven years ago the basement unit was completed, and there followed a long interruption in the building activities. Then in March, 1926, the Very Rev. Francis R. Lee became dean and rector of St. Mark's. At that time the congregation was worshipping in the crypt. In the early part of Dean Lee's administration the vestry decided again to tackle the construction problem, and as a result the cathedral has risen steadily in glory and toward a splendid achievement.

At the opening service the congregation was so large that it became necessary to place chairs in all the aisles and in All Saints' Chapel in order to enlarge the seating capacity. The Rt. Rev. George A. Beecher, D.D., Bishop of the district, was the celebrant and preacher at the 11 o'clock service at which several of the district clergy were in the chancel.

St. Mark's Pro-Cathedral is one of the handsomest churches west of the Mississippi River. Dr. Ralph Adams Cram of Boston is the architect. The design is gothic, and is made of stone which came from the granite beds of Missouri. To date it represents an expenditure of \$125,000, and is completed with the exception of the main tower and parish house. The crypt and present parish house will be used for the Church school, and for educational and social purposes.

A great element in the success of the project has been the recognition of the principle of Christian stewardship in its relation to the giving of money. The congregation has 225 communicants, and they have been largely responsible for the raising of the funds.

CHURCH WORKERS OF MINNESOTA TO MEET

FARIBAULT, MINN.—The Minnesota summer school for Church workers this year will be held at the Shattuck School, Faribault, from Sunday, August 25th, to Saturday, August 31st. Bishop Casady of Oklahoma is to give the daily devotional addresses for the entire conference, Dr. Roy J. Colbert, professor of Sociology at the University of Wisconsin, will conduct the course on Personality and Social Adjustment. The Rev. Linn W. McMillin of Lincoln, Neb., will give a course of Early Church History, and Bishop Moulton of Utah will present a course on the challenge and romance of the Church at Work in the home field. Two other courses, Young People and the Church, and Personal Evangelism, will be in charge of two competent leaders, not yet announced.

The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, is to be dean of the faculty, and the Rev. Austin Pardue, rector of St. James' Church, Hibbing, is to be the chaplain.

Church in Cyprus Is One of Fourteen Bodies Making Up Orthodox Communion

Much of Older Religion Remains
Beneath Christian Veneer—
Church is Very Life of Island

Living Church European Correspondence
Paphos, Cyprus, January 31, 1929

IF ONE IS TO UNDERSTAND ANYTHING OF modern movements in the Eastern Churches, one must know something, not only of the people, but of their history. Perhaps there is no branch of the Orthodox Church where this is so emphatically true as in Cyprus, where a people who are by origin a type apart have had a history more peculiar and also more romantic than that of any other Oriental nation.

In Cyprus the Church has always, since the days of its foundation, been the very life of the island, the power that has given a sense of union to a nationality that may be described as either European or Asiatic—with a dash of African from Egypt thrown in! The life both of Church and nation is colored too by the fact that this is the special isle of Aphrodite, and that you have not to look far below the surface to find evidence that the ancient Lady of the Land has had her influence on the ceremonies, and even on the personalities, of the newer faith.

The Church of Cyprus is one of the fourteen "autocephalous" bodies that make up the Orthodox communion: There is a strong analogy between these Churches and the provinces of the Anglican Church, both being absolutely independent and self-governing *quoad interna*, but with a common creed and tradition of worship to keep them together; Churches that obey each its own patriarch or Archbishop, but are very jealous of the slightest suspicion of a papacy.

They vary in size, for the whole Church of Russia is one of the group and the single monastery of Mount Sinai is another, while national Orthodox Churches like those of Greece, Serbia, or Bulgaria are included.

Oldest of all of these autocephalous Churches—and indeed the model on which the character of the others was framed—is the Church of Cyprus. She was able to secure recognition of her independence of Antioch at the Council of Ephesus in the year 430. When a fierce and turbulent patriarch (students of Church History may have a bowing acquaintance with Peter the Fuller) tried to reestablish the lost jurisdiction, the island proved the apostolic character of the Church by the discovery of the relics of its apostolic founder, St. Barnabas.

The legend was told how he, returning to his island home with St. Mark after the disagreement with St. Paul, was stoned to death at Salamis at the instigation of Elymas, the Sorcerer, who thus got his revenge for the episode at Paphos in Acts 13!

It is true that the imperial recognition of the Church's independence had to be purchased by the surrender of the relics themselves, with the autograph copy of St. Matthew's Gospel that was found with them. Only an empty tomb is shown to the traveler now, but the fact has recently been commemorated in a way that is at least unusual: it has appeared upon a postage stamp—one of a series that have

been issued in honor of the fiftieth anniversary of the British occupation—or should we say the second British occupation?—of the island. The stamp reproduces an ancient eikon.

As for the relics, where are they now? They were certainly taken to Constantinople in 477 as stated, but seem to have perished with so much else in one of the two sackings of the imperial city: either that by the Crusaders in 1203, or that by the Turks, 250 years later.

ALWAYS HAS BEEN LIFE OF ISLAND

Always the autocephalous Church of Cyprus has been the life of the island: it was so during the first seven centuries of its life (we who dwell in the East learn to think in long periods) when it was a part of the great Christian Greek empire of Constantinople. Westerners do not often realize how much that epoch stands for, in the tenacious memory of the Oriental. To us, Greek means a man of classic Greece, and when we have proved that there is probably not a trace of Hellenic blood in the man whose vernacular is Greek or Romaic now, we wonder why he calls himself Greek at all! Actually, he never thinks of himself (save when he has been taught to do so by European influence) as a son of that classic civilization, brilliant and brief, that had its center at Athens. His mother-land is the enduring civilization of a later age, that had its center at Constantinople, and that held up the torch of culture and kept back the Oriental invader from infant Europe during seven centuries, 600-1300 A. D. All through the period that we call the Dark Ages, Constantinople was the protector and instructor of Europe and had she not been stabbed in the back by the very Europeans whom she protected—in the buccaneering episode known as the Fourth Crusade—she would probably never have fallen to the Turk, and would be a great Christian city still!

All Greek speakers then, whatever they may be by blood, think of themselves as descended from citizens of the great Graeco-Roman empire of which Constantinople was the capital. No wonder that they yearn to win back that heritage once more!

Cyprus then was part of this empire, and her Church a living limb of the great communion that extended over it. Hence, when Cyprus became a Latin kingdom in the year 1190—the romantic story of Coeur de Lion's conquest of the island and the rule of the house of Lusignan is too long to tell here—the Latin Church became to the islanders a machine of oppression that explains the bitter hatred felt for that body to this day. Cruelty does not sting like undeserved contempt.

Unfortunately, the nationalism of the Church has also its reverse side. A Church that is so bound up in a nation's history offers also a means to politicians to use it for nationalist propaganda. There is a strong tendency all over the Near East to identify "Orthodoxy" with "Hellenism" in the modern political sense—a tendency that is none too good for the spiritual life of the body.

THE RULER OF THE CYPRIAN CHURCH

The ruler of the Cyprian Church is a figure that takes one straight back to the fifth century. Cyril, Archbishop of Ni-

kosia, uses still the imperial insignia that is the right of the chief prelate of this autocephalous Church, since the days of the Emperor Zeno (477 A. D.). He signs documents with the imperial vermilion—if other prelates do that today, it is in imitation of him—he uses the ancient sceptre of Rome as his pastoral staff, his cope is of the purple that once marked the paludamentum of Rome's emperor. Though technically only an Archbishop, he may use the title of a patriarch (Makariôtatos, most blessed), and ranks next after the four great thrones of Constantinople, Alexandria, Antioch, and Jerusalem.

The heir of this ancient tradition is worthy of it. Originally a schoolmaster of pious conversation in the port of Limassol, he was consecrated much in the fashion of St. Ambrose. When there was a vacancy in the see, popular acclaim called for the schoolmaster they knew, and the astonished man found himself hailed to church and consecrated Bishop *per saltum*, much against his own desire!

Later there was a contested election for the archbishopric (feeling runs high over Church politics in this land), and neither side could command a majority. All, however, could agree on the election of the saintly Bishop Cyril, all the more readily from the fact that he was in very feeble health at the time, and was not expected to live long. Both parties then were willing enough to have a time for making their own preparations against the next vacancy!

However, the Bishop disappointed all parties by living on! A very abstemious man, absolutely a vegetarian and practically a water-drinker (few folk abstain altogether in wine-growing Cyprus, and few foreigners care to drink the water of its plains), the Archbishop recovered health under his own regimen of plain living and hard work, and seems likely to outlive many of his juniors. On a recent occasion, when writing to the Archbishop of Canterbury apropos of the latter's resignation, he was heard to remark: "But my brother of Canterbury is only eighty, and I am eighty-two!"

The air of Cyprus appears to favor longevity. There is an Abyssinian monk in the island who is credited on good authority with 138 years. As a boy, he saw Napoleon Bonaparte land in Egypt, and heard Nelson's guns at Abukir Bay!

Pastor and mystic by his whole habit of mind, Archbishop Cyril hates politics. One wishes that the same could be said for the laymen of his entourage, with their readiness to make Church and Prelate a tool in political Pan-Hellenic propaganda. The aim may be lawful and natural in itself, but the Church is a tool that is injured by being used for that end.

ARCHBISHOP PUBLISHES CHURCH PAPER

The latest act of the Archbishop, in his effort to rouse the intellectual level of his clergy (the village priest in the Orthodox communion is often no more than a peasant among peasants, farming his own glebe and driving his own plough), is the starting of a Church newspaper. This contains a sermon, written by someone at headquarters, and the village priest is instructed that, if he cannot rise to the composition of a sermon himself, he can at least read this to his people. It is significant that a note adds that if the sermon is not read in church, it can be read in the village café!

This ruling does not presuppose a very learned priesthood, but a rubric still

stands in the English Book of Common Prayer directing a minister who cannot preach to read "one of the homilies set forth by authority." As for the village café, that is the village club, in or outside which all the world gathers and sits, discussing over a small measure of the local wine. Conservatism looks askance at a sermon in church. Villagers in Cyprus like what they are used to, and have been known to protest with vigor against the shortening of the long Easter Liturgy (three full hours it takes, and the congregation stands the while) even though they did not understand it. They could not tell what the modernist had left out, but they were sure that something had gone!

THE PEOPLE OF CYPRUS

If this, then, is the character of the Church and its presiding prelate, it may be well to say something of the people among whom they work.

The Cyprian is a peasant, slow moving and not apparently energetic ("lazy as a Cyprian ox" was a proverb in classic Greece), but capable of a good day's work. Mining engineers—the land still produces the copper to which it gave the name—say that he is a good worker, and that in case of accidents the difficulty is to hold back the volunteers for dangerous jobs. He looks upon the land as his, and no other may make a profit off it! He knows its tricks, for here even more than elsewhere there is "a time to plough and a time to plant," and if these are not observed there is scant harvest. If the foreigner tries to work the land, somehow the ploughing and planting never get done at the right season!

Ancient monasteries dot the land, keeping, many of them, hordes of cats to eat the vipers that are a pest in the long summer. When first one read this in medieval records, one was more than skeptical, but to find the practice existing is convincing.

Lady-cats have thus the entrée of the monasteries, but other females are legally taboo, "women and she-asses" being put in most impolite conjunction! When the writer asked certain monks, who boasted of their fidelity to rule, how they reconciled this prohibition with their courteous entertainment of his sister, he was answered by a modern Greek equivalent of "*autres temps, autres mœurs.*"

Of course the monasteries own large estates, with the villages upon them. Hitherto, monastic lands have been most vigorously respected, "to rob the Blessed Virgin" (patroness of all monasteries) being a crime none dare commit. Lately, however, this respect has worn thin, and abbots are finding it needful to let out their old estates on long leases.

MUCH OF OLDER RELIGION REMAINS

As stated above, much of an older religion remains in the land, beneath a Christian veneer that at times is rather thin. On the day that Aphrodite rose from the sea-foam of old, all youths and maidens go down together to the sea and come up from it again, as the Lady of the Land once did. They explain to the visitor: "The priests say that it commemorates Noah's flood, sir, but—!" Perhaps the "Papa" does not ask too closely what his parishioners are thinking.

To find our Lady Venus as a Christian saint must be as astonishing to her, one thinks, as to later folk, but there is at least one church in the island dedicated to Saint Aphrodite. Nay, the confusion extends even further. Venus' great shrine at

Paphos is a pitiful ruin now, and a mud built village crouches in what was once the temple court: but the maidens of the place anoint its cornerstones still, in the honor of "the Panagia, Aphrodite"!

The archaeologist might pardon what the cleric can hardly approve—deference paid to a certain black stone, of cone shape, lying in the mud of a backyard. For that lump of black marble is no other than what Tacitus describes as the cone-shaped symbol of the goddess, brought hither by the men of Sidon when the world was young, and still lying not far from its place in the sacred precinct. The statues that once adorned the place have perished every one, but this rude and indestructible symbol survives.

The Cypriote is normally a peaceable fellow enough, and if he has his land cares little who governs him. Assyrian, Greek, Persian, Egyptian, Roman, Byzantine, Lusignan, Venetian, Turk: all have ruled him in their turn for a few centuries, and he has seen all out one after the other. So the latest in the series, the English, is accepted as philosophically as others.

He sometimes settles his own quarrels in his own way, using knife or gun without worrying about the law; still in the fifty years of British rule, only one Englishman has been killed in the island, and that was pure accident, a case of mistaken identity. A Cypriote shot, through a window, at what he thought was his enemy on the other side of the road. It proved to be an Englishman with whom he had no quarrel at all, and nobody was more sorry than the criminal.

CYPRIOTE JUSTICE

Sometimes, too, Cypriote ideas of justice seem perverted to the Western mind. An English judge tried one Demetri for murder not long ago, and though he sentenced the fellow to be hanged, and hanged he duly was, according to the verdict, yet somehow the evidence did not ring true to his mind, and to ease his own conscience he rode out to the village of the man, to consult with the elders of the place. He found them most jovial and communicative.

"Oh, of course, Demetri never killed poor Vorgi. We all knew that. Why, he was sitting here with us when the killing was done!"

"Then why on earth did you not come forward and prove the alibi?"

"Well, the man who killed Vorgi had quite good reasons for what he did; you see, we did not want him hanged. As for Demetri, he had killed his own grandmother the week before: strangled her in bed, poor thing. Of course we did not want that known—that sort of thing gives a village a bad name with its neighbors; but we felt that Demetri would be none the worse for a hanging!"

What the judge did in the matter deponent sayeth not! After all, Demetri could not be un-hanged for the murder he had not done, in order that he might be hanged again for the worse crime that he was guilty of! It is very certain that public opinion would have been in favor of letting well enough alone!

Perhaps some of your readers may like to settle the problem, "What should A. do?"

W. A. WIGRAM.

Toronto in Campaign for Increased Support of Missionary Work of Church

Fire Razes Gordon Indian School —Great Missionary Rally at Ottawa

The Living Church News Bureau
Toronto, March 1, 1929

FOR SOME TIME PAST AN INTENSIVE campaign to secure increased support for the missionary and other general work of the Church has been going on in the diocese of Toronto. Local leaders have been assisted by the Bishops of Athabasca, Fredericton, and Ontario, and by Captain Antle of the Columbia Coast Mission. The culminating point was a great mass meeting on Tuesday at Massey Hall.

The great hall was crowded to the furthest seat in the topmost gallery at what was probably the greatest mass meeting in the history of the Anglican Church in Canada. Many who had not made certain of their seats by arriving early were turned back at the door.

Anglican Canada was represented by bishops from the east and the west and the center of this Dominion at this monster "get-together," which was held in furtherance of mission work in the Dominion.

The Rt. Rev. E. F. Robins, D.D., Bishop of Athabasca, represented the far Northwest and the Rt. Rev. J. A. Richardson, D.D., Bishop of Fredericton, came bearing testimony from the East, the Rt. Rev. C. A. Seager, D.D., Bishop of Ontario, delivered a stirring message, while the Rt. Rev. J. Fielding Sweeny, Bishop of Toronto, acted as chairman.

The Bishop of Athabasca told effectively of the great influx of settlers into the Peace River country and the consequent vital need for more clergy and more churches.

The Bishop of Fredericton emphasized the paramount duty of missionary work laid by the Head of the Church upon every one of its members.

The Bishop of Ontario urged the need of thinking in missionary work in terms of the great population inevitably to people of Canada before the end of the century.

Captain Antle described effectively his motion pictures depicting the great work of the Columbia Coast Mission.

GREAT MISSIONARY RALLY AT OTTAWA

A great missionary rally was also held in Ottawa when 4,000 Anglicans assembled to hear the Bishops of Athabasca and Fredericton at the Regent and Keith Theaters and St. George's Church.

Bishop Roper of Ottawa presided at Keith's Theater, the Rev. E. F. Salmon and the Rev. C. G. Hepburn were joint chairmen at the Regent, and the Rev. H. H. Bedford-Jones presided at St. George's.

The Hon. Senator Andrew Haydon made a short address, asking generous financial support for the mission work of the Church, and Bishop Roper also eloquently appealed for support.

INDIAN SCHOOL DESTROYED BY FIRE

Gordon Indian School, seven miles from Punnichy, in the diocese of Qu'Appelle, has been totally destroyed by fire. One hundred Indian children, residents in the school at the time and a staff of ten adults

escaped with their lives. The loss is estimated at between \$175,000 and \$200,000. The Rev. Frederic Stamford, until recently rector of St. Peter's Church, Regina, had just taken over the charge of the school. The building was owned by the Dominion Government and operated under the auspices of the Church.

Gordon Indian School is the oldest Anglican mission in what is now the province of Saskatchewan. The present school was, however, a comparatively new building, having been erected only about eight years ago. This replaced the old school.

LEGACY TO PRIMATE FOR GENERAL WORK OF CANADIAN CHURCH

Sixty thousand dollars has been bequeathed to the Archbishop of Rupert's Land, Primate of All Canada, for the general work of the Church of England in Canada, by Mrs. Lucy Greene of Cranleigh, Surrey, England, whose estate totalled \$1,975,000, all of which went to charities.

MEDICAL MISSION WORK IN TORONTO

In the six years that have passed since the founding of the Social Service Agencies carried on in the Garrison district of Toronto, under the name of St. John's (Garrison) Medical Mission, there has been time enough to test their value.

Called into existence because of the pressing needs of the community, the larger proportion of which were of the poorest class, the agencies have steadily enlarged in scope and influence, making a contribution to the life of the city far beyond all expectations.

In the Medical Mission alone, which is carried on in coöperation with St. John's Hospital, the number of cases treated have shown a remarkable increase with each succeeding year. In 1922 there were about 2,000. Last year, 1927, the number had grown to close on 4,500, and in the six years not less than 18,000 cases have come within its purview.

For some years before the mission was established applications for medical attention had been made by the poor, chiefly the families of ex-soldiers, who were without means to obtain the necessary treatment. To some extent these were met by the kindness of certain medical men, to whom is due the highest praise for the services they rendered, many a time at great expense of time and labor. But, at the best, this method, because of increasing claims, was found to be inadequate, and St. John's Hospital generously stepped in to coöperate. Major-General J. T. Fotheringham, M.D., who had just returned from overseas, assumed the duty of physician-in-chief, and since then there has been provision whereby the poorest may enjoy, without cost, the best of medical skill and care.

The convalescent home and summer camp is situated on the shores of Lake Ontario at Corbet's Point, near Whitby. It was begun in a very modest form in June 1922, and has seen from time to time additions to meet the increasing demands made upon it. Intended for those whose condition requires fresh air, rest, and nourishing food, it has worked wonders, and been a source of blessing to many. Last year 566 persons enjoyed the benefits of the Home—a total of nearly 2,600 from the start.

FIRST MISSION HELD BY CANADIAN CHURCH ARMY

The English Church Army Crusaders have held many missions in Canada. The first to be undertaken by the Canadian Church Army has been going on this week

at St. Augustine's, Toronto. At the high celebration at 11:00 last Sunday, at which the rector, the Rev. J. T. Robbins, was celebrant, the Bishop of Toronto received Captain Morley, of the training school just opened, and the cadets at the chancel steps and blessed them for their work and the sermon was preached by Bishop Lucas, warden of the training center. During the week the mission services have been conducted by Bishop Lucas and Captain Morley, and the cadets have busily visited throughout the district as well as assisting in the services.

CONTRACT LET FOR NEW TRINITY COLLEGE SCHOOL

The contract for the construction of Trinity College School, Port Hope, has been awarded to the Dickie Construction Co., of Toronto, at approximately \$750,000.

Excavation will be commenced at once, and the new wings will be available for occupation by April 1, 1930.

SUCCESSFUL A. Y. P. A. RALLY

The parish hall of St. John the Baptist (Norway), Toronto, was filled to capacity for the annual rally of the Anglican Young People's Association of Toronto and district. Fifteen branches were represented with an attendance of 750. The special speaker was the Rev. R. A. Armstrong of the Church of the Redeemer, who spoke on The Spirit of Sacrifice.

CANADIAN AID FOR RUSSIAN THEOLOGICAL ACADEMY IN PARIS

Miss Cartwright, principal of St. Hilda's College, and Professor Pilcher, of Wycliffe College, have been instrumental in securing Canadian contributions toward the Russian Theological Institute opened in Paris to train candidates for the suffering Church of Russia.

ST. MATTHIAS', TORONTO, CELEBRATES PATRONAL FESTIVAL

St. Matthias' Church, Toronto, of which Canon Hartley, clerical secretary of the General Synod, is the rector, fittingly celebrated its patronal festival last Sunday. At the high celebration the preacher was the Rev. Sidney Childs of Trinity College, and at the solemn Evensong, Canon Vernon.

NEW CHURCH RESIDENCE FOR GIRLS IN EDMONTON

St. Catherine's Residence for Anglican Girls has just been opened at 9707-107th street, Edmonton, Alta, under the auspices of the Edmonton diocesan board of the Woman's Auxiliary. The building was formerly the All Saints' Hostel for Girls, opened before the war by Mrs. Lloyd, but not used as such for some time. It has been thoroughly done over by a generous donor in England.

MISCELLANEOUS NEWS

The diocesan synod of Columbia has passed a resolution in favor of daily reading in the schools of selected portions of the Bible without comment. The resolution provides for the withdrawal of children by parents who object to such practice. The resolution is to be forwarded to the legislature.

Miss Amy Johnston of St. Matthew's Church, Toronto, has been awarded the silver medal for the examinations for the Dominion held by the General Board of Religious Education. Doris Johnston, another student in the parish, has won second place in the Dominion and first place in the province. It is the first time since 1916, when Miss Robert won the medal, that it has come to St. Matthew's Church.

A short course consisting of four lectures for Sunday school teachers has been arranged by the diocesan board of religious education of Montreal during Lent. The subjects are: Belief in God, by the Rev. Elton Scott; Belief in Christ, The Holy Spirit, and The Church and the Sacraments, by the Rev. Sydenham Lindsay.

By a standing vote the synod of Calgary gave instructions to the executive to take steps to proceed with the suggestion contained in a notice of motion that a suitable memorial be erected in loving memory of the late Bishop Pinkham. The nature of the memorial will be decided by the executive.

A lectureship in Church music and singing has been established at Trinity by Mrs. Charles E. Doolittle, of Hamilton, who for a number of years past has presented annually the Doolittle Prize for improvement in reading. Mrs. Doolittle has donated the sum of \$10,000 for the endowment of this lectureship. It is stipulated that all students of the college who are proceeding to the ministry of the Church shall receive instruction in Church music and, as far as possible, be qualified to conduct the musical portions of the services in any churches or missions to which they may be appointed.

Canon J. W. Jones, secretary and registrar of the synod of Ontario for the past twelve years, has resigned owing to ill health. He will retire on May 31st.

JEWISH CHURCH IS HOST TO CHRISTIAN CHURCHES

PROVIDENCE, R. I.—On Friday evening, March 1st, the Men's Club of Temple Beth-El, the Reformed Jewish congregation of this city, shared their regular Sabbath evening services with representatives from the 110 Christian churches of Providence and Pawtucket. President W. H. P. Faunce of Brown University, and Dr. Alfred Hunt of New York, founder and director of America's Good Will Union, made addresses.

The second meeting of the Good Will overture, which the Temple's Men's Club inaugurated, will be held in Grace Church the first Sunday after Easter, April 7th, at the evening hour. Prominent Jewish and Christian leaders will speak. Bishop Perry has written to the officials of America's Good Will Union in New York, giving his consent to the service. The rector, the Rev. W. Appleton Lawrence, will welcome the guests.

RECTOR OF THE MESSIAH, PROVIDENCE, RESIGNS

PROVIDENCE, R. I.—The Rev. Frederick I. Collins, who read his letter of resignation as rector of the Church of the Messiah, Providence, on Sunday, February 24th, will round out thirty full years as rector of this parish next September 17th.

Following the death of the Rev. D. Magill, Mr. Collins had supplied Trinity Church, Newport, as locum tenens, and after that was invited to supply the ministry of the Church of the Messiah for three months, whereupon he was elected permanent rector.

In February, 1914, the parish house, costing approximately \$40,000, was built and opened for work. Endowments of \$25,000 or more have been added during his rectorship. The number of communicants has more than doubled, and the parish, once feeble, has grown strong in faith and love under his able leadership and the enabling support of a devoted people.

Episcopal Actors' Guild Reports Steady Growth at Annual Meeting in New York

Charity Organization Society Report—Tablet Unveiled at Cathedral—Sermon Excerpts

The Living Church News Bureau
New York, March 2, 1929

LAST TUESDAY AFTERNOON, AT THE BROADHURST Theater on 44th street, the Episcopal Actors' Guild held its annual meeting. The Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration, and also warden of the Guild, presided. Bishop Shipman, representing Bishop Manning who is the honorary president, was the guest of honor and one of the speakers.

This unique and highly important organization reports a steady growth, over 250 members having been added to its list during the year. For the first time a number of local parishes have contributed to the Guild in an endeavor to promote the spiritual side of its work. These contributing parishes are: All Angels', All Saints', Epiphany, Heavenly Rest, Incarnation, Intercession Chapel, Grace, St. Bartholomew's, St. Clement's, St. James', St. Mark's, St. Thomas', Transfiguration, and Trinity, New York; St. Luke's, Forest Hills, and Trinity, Binghamton.

Both the executive secretary, Percy Moore, and the resident chaplain, the Rev. W. Harold Weigle, Jr., reported on their extensive activities of the year. Of special interest to Churchmen is the account of aid rendered to members of the profession in illness or in destitute circumstances. Forty-five chaplains in as many cities throughout the country represent the Guild and strive to strengthen the bond between the Church and the stage. Special mention was made in the report of the work done by the Rev. C. S. Mook in Seattle. There a midnight Eucharist frequently is celebrated in Trinity Church, attended by members of the casts, stage hands, ushers, and members of the orchestra.

In accordance with its custom, noonday preaching services under the auspices of the Guild will be held during Holy Week in the Broadhurst Theater. The scheduled speakers this year are: Dr. Stetson on Monday, Dean Robbins on Tuesday, Dr. Darlington on Wednesday, Fr. Weigle, the chaplain, on Thursday, and on Good Friday, Bishop Shipman. Mrs. Louise Homer Stires and Mme. Schuman-Heink have each promised to sing at one of these services.

From the viewpoint of the actor, it was brought out in one of the addresses at the meeting that among members of the profession the high-water mark of idealism never has been greater than now, but that the expression of that on the stage is retarded by the attitude of the mass of theater patrons. "Their gods are speed, pep, and jazz. Something must happen every second or they are bored and listless."

TABLET UNVEILED AT CATHEDRAL

Four hundred delegates from various branches of the Daughters of the American Revolution were in attendance at Evensong at the cathedral last Sunday when the New York chapter of that organization formally presented for unveiling a bronze tablet commemorating the

Declaration of Independence. In the absence of Bishop Manning, the acceptance for the cathedral was made by Bishop Lloyd. The tablet, which is on the south wall of the ambulatory, portrays a facsimile of the Declaration of Independence and also a bas-relief of Trumbull's famous picture of the signing of the document.

NEWS ITEMS FROM FOUR CHURCHES

St. Jude's Chapel at 19 West 99th street is the work among the colored people of St. Michael's parish. Tomorrow afternoon a marble altar will be dedicated by Bishop Shipman at St. Jude's, the gift of the congregation in memory of their rector for many years, the late Rev. Dr. John P. Peters. The latter was the founder of St. Jude's, a work now under the care of the Rev. Floarda Howard, vicar.

The wrought-iron rood screen, formerly in the Church of the Heavenly Rest on East 89th street, has been given to the Church of the Holy Apostles', Ninth avenue and 28th street, where it has been made into screens for the north and south sides of the chancel.

The Holyrood parish paper tells of several gifts, a ciborium and an antependium for the chapel lectern, also of a contribution making possible the restoration of a sanctuary lamp given to Holyrood Church thirty years ago by the Sisters of the Annunciation. After a long period of storage the lamp is now being made ready for further use in the sanctuary of the chapel.

At All Saints' Church the parish hall has been turned over to the use of its Russian congregation. An altar, iconostasis, and icons have been provided and there the liturgy is sung each Sunday.

CHARITY ORGANIZATION SOCIETY REPORT

The annual report of this widely-known and very active society has several items of more than ordinary interest. During this winter it has had to meet the most acute demands for relief that it has known in the past ten years, the influenza epidemic being the chief cause. The society cared for more native-born families than for any other nationality. Of forty-nine different nationalities the largest percentage of the needy were Italians. Of great importance is the increasing care of the society in investigating personal troubles, especially among children. The report cited and a *Times* editorial quoted the case of a fourteen-year-old lad from Ireland. Just as he was to be sent to an institution as the despair of his family, a society worker gradually weaned the boy from his fears and sense of inferiority and restored him to a normal condition. At present, in school, the same boy is establishing a record for ability. This experienced society cares for a portion of the social service work of many of our parishes, so that this report has a direct interest for us.

SERMON EXCERPTS

Bishop Hughes (M. E.): "In one way this printing of crime news is vastly to the credit of mankind, for it shows that badness is exceptional and goodness is the rule."

Dr. Fosdick: "No contemporary of Jesus was ever disturbed by anything that He taught about God. It was His faith in man, His attitude toward man, and His care about man that caused the trouble." Fr. Woodlock, S.J., of London, declared

that in England there is such an interest in religion that the daily papers have run series of articles on spiritual topics, but that he finds no such interest here.

BRITANNICA ON "THE EPISCOPAL CHURCH"

We shall all be interested in reading the article on "The Episcopal Church" in the forthcoming edition of the *Encyclopædia Britannica*, for the publishers have asked Bishop Manning to write it. It is significant that about three times the amount of space formerly allotted this article is to be given it in the new edition.

NEWS ITEMS

The Rev. Dr. Norwood, rector of St. Bartholomew's, received the degree of Doctor of Divinity last week from Rollins College, Winter Park, Florida. The institution was then observing its forty-fourth anniversary; it is the oldest institution of higher learning in that state. Editors, authors, and poets from the nation met there in a notable gathering of distinguished people. Dr. Norwood delivered the principal address of the week on The Art of Living.

The Church of the Heavenly Rest has a Church School physician in Dr. Edward C. Lyon. He is present at the school session each Sunday and observes each child for the detection of a cold or other form of illness.

The Rev. Annesley T. Young, priest-in-charge of the missions at Croton and Montrose, has been appointed chaplain and director of the private camp-home maintained by Harry K. Browning on his estate at Tarrytown. Fr. Young will continue his pastoral work at the missions named. At the camp he will succeed the Rev. Lewis R. Howell, who has become director of God's Providence House in Broome street.

The Plainsong Society will observe the feast of its patron, St. Gregory the Great, by singing vespers on Tuesday evening, March 12th, at the cathedral.

HARRISON ROCKWELL.

YALE ALUMNI VIEW BERKELEY EXHIBIT

NEW HAVEN, CONN.—A collection of rare Venetian coins and an exhibition of historical material to commemorate the 200th anniversary of the arrival in America of Bishop George Berkeley was displayed February 22d, on Yale's alumni sixteenth annual university day. Both exhibitions were arranged by the university library.

The Venetian collection was given to Yale by William H. Owen, '97, of New York, as an addition to a gift of 10,000 rare coins in 1927, and is considered the finest in the country. The coins date from Dandolo who was doge from 1192 to 1202, and to the last doge, Manin, 1797, embracing the reigns of seventy-nine rulers of the republic.

The Berkeley exhibition commemorates the arrival at Newport, R. I., on January 23, 1729, of the then Dean Berkeley who came to this country to found a college for natives and Americans. Before returning to England Berkeley deeded a farm to Yale and from the proceeds of the lease Yale established the Berkeley scholarships. Bishop Berkeley also divided his library between Harvard and Yale, but the Harvard books were later destroyed by fire.

Soon after his arrival in England, Berkeley sent nearly 1,000 volumes to Yale, gathered from friends and from his own library.

Value and Joy of Living Described at Lenten Noonday Service in Boston

Bishop Appeals for Help in Combatting Slums—Organize Guild for Religious Drama

The Living Church News Bureau
Boston, March 2, 1929

TWO WELL KNOWN PREACHERS ARE GIVING noonday addresses in Boston this week: the Rev. Dr. Phillips E. Osgood of Minneapolis at Trinity Church, and the Rev. Dr. Donald B. Aldrich of New York in St. Paul's Cathedral. Each is developing, in original manner, inspiring and interesting trains of thought, and each draws his congregation from a wide circle—as all noonday congregations in the heart of the city are drawn during the period of Lent.

A striking phrase from Dr. Osgood's addresses is that the value and joy of living come through "the overplus of our own spirit beyond the grim and passing necessity." This occurred in Monday's sermon, which dealt with that something "extra" beyond and above ordinary life and which constitutes the real worth of the latter. On Wednesday, stating that Jesus meant spiritual invalidism rather than physical limitations when he spoke of making "the blind to see, the lame to walk, and the deaf to hear," Dr. Osgood said:

"Sometimes a word, like a person, gets converted. 'Religion' is such a word and Jesus converted it. Before His day it meant 'to bind fast.' Since His life and death, it is converted to mean 'to set free.' The danger is that we do not want to be as free as He wants us to be. He offers us a greater gift than we are ready to accept. We come to Him for small blessings and very personal ones. The cure for little ills is the cure of our littleness. . . .

"In Jesus' eyes the darkest intellectual sin is not ignorance and is not doubt. Doubt is sometimes faith disguised, belief in a nobler truth than the presentation of truth has justified. The opposite of faith is that inlooking finality which refuses openmindedness; which refuses childlike observing and teachableness. It is the sin of the ingrowing intellect. . . . The religionist who holds tight the concept of his own rightness despite other points of view, cultivating the habit of infallibility, is the man who has made the mistake of spiritual blindness in a universe of larger truth."

LAYMAN GIVES ADDRESS AT NOONDAY SERVICE

The Religious Significance of Individuality was the subject of Dr. Richard C. Cabot's noonday address in St. Paul's Cathedral last Saturday in the second of the series being given by laymen prominent in the educational world. Dr. Cabot said that individuality, uniqueness, the property of being the only one of a kind, is traceable throughout all nature. It is part of the divine program that this uniqueness should be developed; and it is reasonable to believe that the parts of our lives not fully developed in this existence will be developed and used after death.

Dr. Cabot continued with the idea that commercially, socially, and professionally, one's greatest asset is individuality, which is, after all, great sincerity. One admires children for their originality—in other words, for sincerity, and one who is a social success does not use the words and phrases of others. To accomplish this, as the speaker pointed out, one must stand

alone, must risk being termed queer—and the American fears nothing so much as ridicule. Standing alone requires the same kind of courage that faith demands. Emerson said, "God will not have His work manifest by cowards."

APPEALS FOR HELP IN COMBATTING SLUMS

The Call of the City was the subject of an address given by Bishop Babcock at the annual meeting of the archdeaconry of Boston last week, and it aroused discussion and interest. The call described is not a siren call of allure to those seeking wealth or excitement, but rather a cry for help in the abolishment of harmful, repelling conditions, especially as they affect the physical and moral and spiritual life of our future citizens, the children. It was, in short, a cry for help in combatting not only the influence of the slums, but the slums themselves.

The Episcopal City Mission answered that call eighty-five years ago; the good work still goes on, growing in scope and influence year by year. But there is more to be done. Bishop Babcock drew a stirring picture of all the attractions and advantages offered by a modern and progressive city, and with these he contrasted the conditions making for uncomfortable, unsanitary, overcrowded homes. Bishop Babcock said in part:

"Abolish the slums; clean up everything hurtful to children! It is but fair to say that for years the Planning Board of Boston has had under consideration the cleaning up of the North End slum, opening up the dark alleys and scattering small parks in the area near the Old North. . . . There is plenty of money in the city to do this. Think of the millions spent to improve traffic conditions. Divert some of it to help the children and give the houses they live in light and air. See that they are protected from injury. Life in the slums, life in the homes, unsanitary, dark, and repelling, drives them into the streets, and the street is the best school in the world for training in crime."

Jacob Riis once described a church in New York as merely looking on while children suffered from city conditions. The Episcopal City Mission, said Bishop Babcock, has not police powers, but it can use its influence to stir up people to do more than merely look on. Quoting the excellent Charlesbank Homes as a practical example of a paying investment which is a distinct benefit to the inmates of its tenements, Bishop Babcock closed his appeal by saying:

"If the city is to be redeemed, heed must be paid to its call to be delivered from the greed that exploits the poor in slum tenements, that sells poisonous liquors for profit, that compels children to compete with death-dealing motor cars for the use of the street. The whole Church needs to be aroused to come to the rescue of the children from anything that is a school for crime, from such destitution and hunger as actually compels them to steal, from participation in the prevalent lawlessness which endangers the safety of our present society."

GUILD FOR RELIGIOUS DRAMAS BEGINS WORK IN DIOCESE

St. Dunstan's Guild for Religious Drama is now in being in the diocese. There are four objects: 1—The fostering and production of religious drama and pageantry in the parish churches and missions of the

diocese; 2—The development of technical knowledge and skill in all its dramatic productions; 3—The development, by means of the drama, of a greater love and understanding of Christ and His Church; 4—The promotion of a spirit of fellowship among all Church workers in the field of drama.

Membership is open to all Church workers in the field of drama in the diocese (both professional and amateur workers) and the next meeting will be held in the last week of April. Miss Catherine Humphreville, of 1 Joy street, is acting as secretary *pro tempore*.

THE RELIGIOUS BOOK OF THE MONTH

The religious book of the month chosen by our department of religious education for February was *The Master—a Life of Jesus Christ*, by the Rev. Dr. W. Russell Bowie. The religious book for March is *A Wanderer's Way*, by Canon Charles E. Raven.

NEWS NOTES

Alexander Brin, Jewish editor and publisher, spoke in St. Peter's Church, Cambridge, last Sunday evening on how Christians and Jews can work together in furthering the higher spiritual and cultural interests of the community. The need of organizing religious forces to fight the common ills of ignorance, crime, poverty, and disease, was pointed out.

Bishop Booth of Vermont, guest of the Episcopal Club of Wellesley College, last Wednesday spoke on Spiritual Energies in Every-day Life. Bishop Booth remained in Wellesley until today for the purpose of conducting services and holding informal discussion groups.

The Ven. Ernest J. Dennen, until recently the rector of Old North Church, has accepted an appointment as member of the staff of St. Paul's Cathedral. While continuing his duties as Archdeacon and as superintendent of the Episcopal City Mission, Archdeacon Dennen will be one of the three clergy assisting the dean and the vicar of the cathedral.

MISCELLANEOUS

Over 300 boys, representing eighteen or more parishes, met in the Boston Y.M.C.A. on Washington's Birthday for the annual Church athletic meet. Another group met in the Lowell Y.M.C.A. This activity, eagerly looked forward to by the boys' clubs, is sponsored by the diocesan department on boys under the leadership of Frank W. Lincoln, Jr. Shields are given to the various classes divided according to weight and a trophy cup goes to the keeping of the parish whose representatives score the most points. These meets constitute real training in self-discipline and in character training.

The Girls' Friendly Society sponsored the annual February 22d outing at the old inn, Milford, N. H. A jolly party numbering at least twenty-six started on Thursday evening and spent the holiday itself at the carnival at Wilton. Saturday and Sunday morning will be spent in Milford with the start back to Boston on Sunday afternoon. The heavy blanket of snow which fell on Thursday must have provided ideal sport for the clear, pleasant holiday.

The Rev. Henry E. Edenberg dedicated last Sunday morning a memorial window in St. Mary's Church, Dorchester. This window, representing the Prophetess Anna, is the gift of Frederick J. Cooke in memory of his mother, Jennie Margaret Cooke, and it fills the second panel in a group of three which when completed will represent the Virgin and Holy Child

in the center, with St. Anna at the right and St. Simeon on the left.

The diocesan commission on evangelism met in Swansea on February 15th and 16th. Twenty-two members, most clergy, were present.

The Bishop's committee of laymen, meeting in the crypt of St. Paul's Cathedral last Monday, listened to an address on St. Luke's Hospital, Tokyo, and con-

sidered how best to further its interests.

A program for the women's division of the Massachusetts Church Service League has been newly issued. Arranged according to the five fields of service, its aim is to enable officers and members of women's organizations to make a well balanced program and it is full of helpful suggestions and information.

ETHEL M. ROBERTS.

Modern Revolt of Youth Discussed at Meeting of Chicago Round Table

Bishop Johnson Speaks at Noonday Services—St. Mark's, Chicago, Pays Mortgage

The Living Church News Bureau
Chicago, March 2, 1929

THE MODERN REVOLT OF YOUTH IS A "blessed part of our social inheritance," the Rev. Dr. Charles L. Street, rector of St. Alban's School for Boys, Sycamore, told the clergy's Round Table meeting at St. James' Community House on Monday.

"The adventurous spirit of youth is the stuff of which progress is made," said Dr. Street. "The trouble is this urge toward independence, so valuable when rightly directed, blossoms out in all sorts of strange forms. Disobedience, defiance of parental authority, breaking away from home standards, eagerness for excitement and adventure, the search for thrills—all are manifestations of the primordial urge.

"We cannot place all the blame on the young people. In spite of the dwindling importance of the family, it remains true that the standards of value of the children are largely the ones they have learned from their parents. And when so many mothers and fathers think chiefly of money and social position and the thrills, sensual or subtle, that money and social position make possible, it is not to be wondered at that this same lack of serious purpose characterizes the awkward strivings to assert their independence on the part of their children.

"The task of education is to guide and direct the so-called revolt of youth, to guide and direct it more by example than precept. The youth problem is not any more a youth problem than it is an adult problem—or any less. It is just another illustration of the eternal truth that we cannot get very far on the road to perfection except as we belong to a society that is seeking perfection. We cannot be saved alone. We cannot realize what it means to be children of God unless we are members of the Kingdom of God."

The best way for the individual to achieve worthwhile character, said Dr. Street, is to become a part of a social group where character is esteemed and sought after. Herein, he added, lies the value of a good club, scout troop, or boarding school.

BISHOP JOHNSON SPEAKS AT NOONDAY SERVICE

America is a bleacher nation, in athletics and religion alike, the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, declared in the first of his noonday addresses at the Garrick Theater Lenten services this week. His five addresses were based on portions of the Sermon on the Mount.

"The Sermon on the Mount is an ethical

code and not a religion at all," said Bishop Johnson. "A benevolent attitude toward a code of ethics is not practising that code. Those who say the Sermon on the Mount is all the religion they require are like people who go to the woods on Sunday to worship God and then spend the day without doing a single act of worship.

"The Sermon on the Mount sets forth some difficult religious practices. Approving of them and doing them are different things. Too many of our modern Christians are prone to approve of Christian beliefs, without the slightest intention of practising them. America is a nation of onlookers, of bleacherites. To profess religious beliefs is a deal different from actually living our religion, just as there is a vast difference between being a bleacher athlete and actually playing the game."

"Legal respectability" is not a substitute for true religion, Bishop Johnson said in another of his addresses. "We live in an age when religiosity is regarded as plety, when calling upon God is a sign of respectability. But Christ warns us that unless we have something more than a legal respectability, we shall be excluded from the Kingdom of Heaven."

The Church, said Bishop Johnson, is a spiritual hospital for sinners, not a mutual benefit society for good people. Again he warned that America is a worshipper of God and Mammon, "using God largely as a convenience to enlarge the temples of Mammon." Rome perished as a worshipper of Mammon and America will also perish if she continues to worship both God and Mammon.

Capt. B. Frank Mountford and Capt. Tom Greenwood will have charge of the Garrick Theater services next week. They also will lead a conference on evangelism sponsored by the Brotherhood of St. Andrew Saturday afternoon, March 9th, at St. James' Cathedral. Friday evening, March 8th, they will be guests of St. Luke's (Evanston) Men's Club.

Celebrants at the noontide Eucharist, sponsored by the Catholic Club of Chicago at 137 South LaSalle street, for the coming week are: Monday, the Rev. Cleon Bigler; Tuesday, the Rev. William Turton Travis; Wednesday, the Rev. Alfred Newbery; Thursday, the Rev. Dr. George Craig Stewart; Friday, the Rev. William Little; Saturday, the Rev. J. R. Ross-Evanston.

ST. MARK'S, CHICAGO, PAYS MORTGAGE

St. Mark's Church, Chicago, this week accomplished a long-hoped-for goal, the elimination of the parish debt. On March 1st, the final installment of a mortgage, which four years ago amounted to \$15,000, was paid off.

The elimination of the debt is in many respects a tribute to the work of the Rev.

William A. Simms, rector, for it has been largely through his efforts and ingenuity that the fund to pay the mortgage was raised during the four years he has been rector.

With the mortgage out of the way, the parish expects to turn its attention toward the enlargement of the endowment fund. Already \$3,000 has been raised for this purpose through two gifts of \$1,000 each and a number of smaller contributions.

St. Mark's has had an interesting history. Its founding was closely linked with the Civil War, particularly with Camp Douglas which was established by the Federal government in 1862 for the confinement of Confederate prisoners. The Rev. E. B. Tuttle, who later became first rector of St. Mark's, was chaplain of the camp and through his efforts a chapel was erected. In the tower of the chapel was placed a bell fashioned from coins contributed by the war prisoners. This bell hung for many years on the old St. Mark's Church. It now is preserved in the Chicago Historical Society display rooms. St. Mark's was consolidated with St. Alban's and the Church of the Transfiguration in 1918.

NEWS NOTES

The Rev. Dr. H. P. Almon Abbott, rector of St. Chrysostom's Church and Bishop-elect of Lexington, will address the diocesan Woman's Auxiliary at the State-Lake Building, Thursday, March 7th, on First Principles in Christian Missions.

The Rev. Dr. Frederick C. Grant, president of the Western Theological Seminary, has been appointed a member of the editorial board, having charge of revision of the Christian Nurture series. He also is a member of the commissions on the ministry and that appointed to study the whole problem of divorce and the special committee of theologians to study reports of the Lausanne Conference and report back to the next General Convention.

Ninety-five Church school teachers attended the meeting of the West Side Church School Institute at St. Martin's Church, Austin, Monday evening of this week. The Rev. Philip MacDonald read Evensong and the Rev. Walter C. Bihler of Christ Church, River Forest, gave a practical address on ways of interesting children in observing Lent. Mrs. Walter Corning of St. Paul's, Kenwood, gave a paper on some outstanding results of her work with smaller children. The Rev. Walter S. Pond, rector of St. Barnabas' Church, is president of the institute.

The campaign for funds for St. Luke's Hospital, Tokyo, is to be given the right of way in the diocese during the next few days, at the request of Bishop Anderson. All parishes and missions throughout the diocese are requested to take a special offering for the fund next Sunday, March 10th. Both the women's committee, under Mrs. Robert B. Gregory, and the men's committee, under the Rev. Dr. George H. Thomas, have been working steadily on the fund and it is hoped to conclude the campaign this week. A report on the amount raised is not yet available.

American Indians of Chicago, in tribal costume, will gather at St. Stephen's Church, Chicago, on Sunday night, March 10th, in an interesting ceremony. Twenty-five tribes are represented in the Grand Council Fire of the American Indians.

Thirty-two parishes and missions of the diocese have pledged their quotas or more for 1929, according to the Rev. Dr. Edwin J. Randall, diocesan secretary. Twelve parishes and missions have paid their full quotas or more for 1928.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, March 1, 1929

BISHOP LARNED PREACHED AT THE SECOND of the Brooklyn "Hill Zone" united Lenten services, which was held in the Church of the Incarnation. It was an unpleasant, stormy night, but the attendance was good notwithstanding. In his address the Bishop pictured Paul and Silas in prison after being beaten, yet singing for joy at midnight, and amazing the other prisoners with their unquenchable happiness. Real Christian conviction brings such happiness, and those who feel it cannot help but make others recognize it.

Bishop Stires is emphasizing the call to Evangelism in many places in the diocese, and the daily papers, in their reports of his addresses, give further publicity to his messages. Headlines, however, are not always felicitous: "Proselytism Urged by Bishop Stires," says the *New York Times*; and the *Brooklyn Eagle*, "Seek Converts, Is Stires' Plea to P. E. Laymen."

QUIET DAYS HELD

Two quiet days held recently are reported to have been very successful. On Washington's Birthday the Rev. Dr. Gavin conducted a day's retreat at St. James', Brooklyn, and although the Brotherhood of St. Andrew was holding its annual corporate Communion and breakfast on the same day, nevertheless 125 attended the retreat, and nearly all stayed throughout the day. Dr. Gavin's theme was Temptation, and his meditations were human and practical, and of great value. The other quiet day was in Grace Church, Jamaica, a few days earlier. The neighboring parishes were invited. The Rev. Arthur R. Cummings of Richmond Hill celebrated Holy Communion, and the Rev. Henry Mesier of the Jamaica parish gave the meditations. His general theme was St. Peter and Christ. About sixty attended.

VISIT TO NEW ST. JOHN'S HOSPITAL

The Men's Club of St. Bartholomew's Church, Brooklyn, with their rector, the Rev. Dr. Townley, and their ladies, made a visit to the new St. John's Hospital on a recent evening, instead of holding their regular meeting. St. Bartholomew's parish gave much help in the campaign for St. John's building fund in the fall of 1927, and they were naturally interested in seeing how the money had been spent. They had a glimpse of the wards and patients' rooms first, before the hour when quiet is imposed on the patients, and then they saw operating rooms, laboratories, dining rooms, kitchens, and finally the unique and beautiful solarium. They seemed to be unanimous in the opinion that the new hospital is a credit to the diocese, and easily ranks among the very best.

OPENING OF ST. JOHN'S CHAPEL, DUNTON

The new St. John's Chapel, Dunton, in the parish of Grace Church, Jamaica, was used for the first time on Sunday last, the Rev. Henry Mesier, vicar, celebrating Holy Communion. After the evening service the same day, there was a reception for members of the congregation and their friends in the community.

HELP HEBREWS IN CAMPAIGN

When the Hebrews of the congregation of Temple Beth-El, Rockaway Beach, recently made an appeal for funds to start a week-day religious school for their children, the congregation of St. Andrew's-by-the-sea promptly sent a check for \$100 to help in the project.

MISCELLANEOUS

The Rev. Alban Richey, Jr., rector of Holderness School, New Hampshire, has recently made several addresses in this diocese on behalf of the Church school idea. His view of the matter is broad and his presentation convincing. He addressed the congregations of St. Mary's and of St. Paul's (Flatbush), Brooklyn, and he was the speaker at a meeting of the Church Club of the diocese last Monday night.

The report of the diocesan board of religious education regarding the birthday thank offering, Christmas-box work, and the Little Helpers' offering for 1928 has been published. The birthday thank offering resulted in a gift of \$1,821.38 from fifty-seven schools, for Hooker School, Mexico City. Christmas boxes were sent by seventy-five schools, and 2,606 children were thus provided for. The Little Helpers in twenty-three schools gave \$404.85,

which was equally divided between St. Agnes' Hospital, Raleigh, N. C., and Japanese kindergartens.

A meeting of the Priests' Fellowship of the diocese was held at St. James' Church, Brooklyn, on Monday morning last. Holy Communion was celebrated by the rector of St. James', the Rev. W. J. de Forest. After the service, there was a discussion of the future policy of the Fellowship, and certain definite conclusions were reached.

The Rev. H. H. Chapman, of Anvik, Alaska, son of the well-known missionary, the Rev. John W. Chapman, who has spent all his ministry there, talked to a group of leaders of the Church School Service Program at the diocesan house last night. He gave much interesting information about the religious, social, and economic situation in Alaska, which information will be used in the interest of the Church schools.

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ON PALM SUNDAY, March 24th, all the young people of the Church plan to meet at the early celebration for an entirely new service—a national corporate Communion. As each fellowship or league meets in its respective church on this morning, it is asked to remember that all over the United States Episcopal young people are gathered for the same service.

The idea of this communion originated in the diocese of Vermont, and was adopted by *Bonds of Fellowship*, the national paper of the young people of the Church, which is now announcing the national corporate Communion.

**THE 1929 CHURCH
CONGRESS PROGRAM**

ANN ARBOR, MICH.—The 1929 Church Congress is to be held at Ann Arbor, beginning Tuesday, April 30th, and ending Friday afternoon, May 3d.

The speakers at the first session of the congress will be the Rev. Angus Dun of the Episcopal Theological School in Cambridge, and the Rev. Dr. George Craig Stewart of St. Luke's Church, Evanston, the title of their subject being What Can We Believe About God?

The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, will be the preacher at the corporate Communion on Wednesday morning. The rest of the program is as follows:

WEDNESDAY, MAY 1, AFTERNOON

To What Extent Are the Articles of the Christian Faith As Contained in the Apostles' Creed Subject to Change or Revision?

1. The Rev. Harold A. Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y.
2. The Very Rev. Frederick C. Grant, dean of the Western Theological Seminary, Evanston, Ill.

WEDNESDAY EVENING

What Should Be the Relation Between Church and State in the United States?

1. The Very Rev. Percy C. Kammerer, dean of Trinity Cathedral, Pittsburgh, Pa.
2. The Rev. Robert Johnston, D.C.L., rector of St. John's Church, Washington, D. C.

THURSDAY, MAY 2, MORNING

Round Table Conference. What Do We Mean by the Spiritual World as Distinguished from the Natural World?

1. The Rev. Leonard Hodgson of the General Theological Seminary.
2. The Rev. Frederick J. Foakes-Jackson of the Union Theological Seminary, New York.

THURSDAY EVENING

Are There Any Unchanging Standards for Moral Behavior?

1. The Rev. C. Leslie Glenn, secretary for College Work, Department of Religious Education of the National Council.
2. The Very Rev. Robert S. Chalmers, dean of St. Matthew's Cathedral, Dallas, Tex.
3. The Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, Minn.

FRIDAY, MAY 3, MORNING

Round Table Conference. The Relation of the Pulpit to Social and Economic Problems.

1. The Rev. Loyal Y. Graham, rector of Christ Church, Stratford, Conn.
2. The Rev. Samuel Tyler, rector of St. Luke's Church, Rochester, N. Y.
3. The Rt. Rev. John C. Ward, Bishop of Erie.

FRIDAY AFTERNOON

Why Should We Pray?

1. The Rev. James O. S. Huntington, O.H.C., Father Superior of the Order of the Holy Cross.
2. The Rt. Rev. Theodore I. Reese, Bishop Coadjutor of Southern Ohio.

Anyone desiring to secure accommodations at Ann Arbor during the congress is asked to communicate with the Rev. Henry Lewis, 725 Oxford road, Ann Arbor.

**BUDGET IS PROBLEM OF
GEORGIA EXECUTIVE COUNCIL**

SAVANNAH, GA.—At the quarterly meeting of the executive council of Georgia, held in Christ Church, Savannah, February 22d, the report of the executive secretary of the field department showed that only \$23,358.46 had been pledged in the last Every Member Canvass on a total program of \$29,240. This has necessitated the Bishop of the diocese pledging to the National Council only \$10,896 on a quota of \$12,000. This is the first time the diocese has not pledged its full budget quota since the "pay as you go" policy was inaugurated by the General Convention. The treasurer's report showed that the full budget quota was paid to the National Council in 1928. An effort is to be made to remedy the situation by letters from the Bishop to delinquent parishes and missions, calling their attention to the deficiency and of the embarrassment to the diocese, asking that something be done to raise the amount of their pledges.

The other departments reported as follows to the Council:

The department of missions reported a contribution of \$950 given by four branches of the Woman's Auxiliary of Savannah as a memorial to the late Mrs. W. L. Wilson, for rebuilding the church in Pineora which was burned a year ago. It seems expedient by the Bishop to use the money to enlarge and improve the present church building in Pooler, rather than to rebuild at Pineora, where there are only two or three communicants.

The department of Christian social service reported that at the recent conference of the state department of public welfare held in Savannah, Dean Lathrop, executive secretary of the Department of Social Service of the National Council, made an address on the subject, The Church and Social Relations, and that comment had been made thereby on the religious note struck in the conference. The vice-chairman of the department, the Rev. Harry S. Cobey of Albany, who was elected a member of the executive committee of the state department of public welfare, stated that this department, which is only five years old, has been nationally recognized in state affairs.

The department of religious education announced that the annual convention of the joint-diocesan Young People's Service League of Georgia and Atlanta will be held in Savannah in May and that the plans are nearly completed for conducting the fifth annual camp for young people on St. Simon's Island, Ga.

The publicity department presented a plan for organizing publicity committees in parishes and missions to make definite use of the printed word, and received the endorsement of the Council for putting it into effect.

The Bishop reported receiving recom-

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mentation from the diocese of Atlanta that there be five representatives from each diocese on the board of trustees of the Fort Valley High and Industrial School, which is now a joint project of the two dioceses. The Bishop also stated one of the secretaries of the Field Department of the National Council will speak on the second evening of the diocesan convention.

PROGRESS OF CHURCH AT SOUTH BEND, IND.

SOUTH BEND, IND.—St. James' Church, South Bend, recently secured a new rectory, the present rector, the Rev. L. C. Ferguson, to be its first resident. The new rectory is located at 606 West Colfax avenue, and is located in a district where land values are constantly increasing. The house itself is in splendid condition. It is equipped with oil heater, large sleeping porch, two-car garage, large basement, four bedrooms upstairs, and four rooms

the Church, conducted by Fr. Deis, will be held for one week beginning the third week after Easter. The Bishop has given his wholehearted approval and blessing, and will participate in the mission.

SOUTHERN BISHOPS CONFER ON NEGRO WORK

ATLANTA, GA.—Eighteen bishops of the Church, representing nearly all Southern dioceses which are aided in the conduct of Negro work by the national Church, met for a conference on Negro work in All Saints' parish house, Atlanta, February 26th and 27th.

After a prolonged discussion the bishops adopted a resolution favoring missionary jurisdictions for work among Negroes with separate Negro episcopate. The resolution avoids all detail but was amplified in two particulars in the findings.

The first of these suggests that "a mis-



NEW RECTORY
St. James' parish, South Bend, Ind.

downstairs. Two initial gifts of \$1,000 each made the purchase possible, one from Mrs. E. Louise Kuhns and one from Miss Helene Neitzel.

When the parish meeting of the church was held in January, the rector presented his program for the year and it received the hearty approval of the entire parish. That program consisted of the following: to pay up and cancel all past obligations to the diocese, especially the assessments not paid in 1927 and 1928 amounting to \$1,300; to pay off the parish indebtedness at the bank of \$2,000; to purchase a rectory; and to build a parish house. The people have kept their promise, and the vestry have held tenaciously to the program. The past due assessments have been paid, and on the first of February the vestry purchased the new rectory.

Along with this great advance goes the much needed parish house. Plans are now being drawn by William Fett and a committee of women will serve to bring about the best possible. It is expected that work will be started shortly after Easter.

The Rev. F. G. Deis, of the National Council, visited St. James' Church for five days at the invitation of the rector. A complete survey was made of the parish, and from it it is hoped that the parish will, before the council in May, accept its full quota to the diocese and the national Church. To this end, a mission on

tionary racial jurisdiction be created to be composed of the Negro clergy and the congregations in some group of contiguous dioceses that may be willing for its creation within their borders."

A second finding instructed the secretary to forward a copy of the minutes of the meeting "to the president of the Conference of Colored Church Workers." By this friendly gesture, the bishops of the South invite the opinions of the leaders among Negro communicants.

The conference named has met for a number of years with national coöperation and is the outstanding organized group of the race at work within the Church.

While this action is far from definitive, it brings to the fore a question which has claimed the attention not only of Negro leadership, but of bishops having to do with this problem and from time to time of the General Convention; as a separate racial group entitled to self determination under a Negro episcopate is recognized to be fraught with great difficulty. It has behind it, however, a growing insistence upon the part of Negro Churchmen and wins support of the bishops because of a very general recognition that the situation now prevailing is unsatisfactory.

The conference carefully considered the present methods in the education of Negro

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postulants and candidates for holy orders. As a result the Bishops of Mississippi and East Carolina and the Bishop Coadjutor of Southern Virginia were appointed to make a study of the whole subject of theological education among the Negroes and report at the conference of bishops to be held in Atlantic City next September.

Various phases of the discussions resulted in these incidental recommendations:

1. The conference urges a more generous consideration of work by the National Council.
2. It urges the dioceses in which the work is being done to secure more general and adequate support.
3. It urges the Negroes themselves to feel a greater sense of responsibility for self support.
4. The conference approves the suggestion that some method of correlating and justifying the askings of the aided southern dioceses for Negro work be found and suggests a further meeting of the bishops for that purpose.

The conference considered in some detail upon a basis of reports made by the bishops the state of Negro work throughout the South. The greatest impression was made by the Bishop of Mississippi, who described opportunities on the one hand and limitations on the other, in connection with this work in a state which teems with Negro people.

The conference unanimously adopted first a resolution and then a finding which calls upon the Bishop of Mississippi to overcome a combination of conservatism and modesty which have kept him from asking adequate aid. The Bishop is fairly instructed to make such requests and the National Council is urged to accord favorable action.

The conference considered the work of the American Church Institute for Negroes. Commendation was general, the Bishop of Atlanta paying a very hearty tribute to the work and influence of Ft. Valley School, located in his diocese.

The conference was held in response to suggestions made in connection with the report of the committee on evaluation. At the same time a resolution referred from the National Council to bishops having mountain work within their jurisdictions was considered by this smaller group following the adjournment of the conference on Negro work.

The conference recommended to the National Council that a survey of this work be undertaken at some early date, so that adequate facts be available before any action be taken.

The following bishops were present:

The Bishops of Georgia, Atlanta, Mississippi, Virginia, Southern Virginia, East Carolina, Western North Carolina, North Carolina, Florida, Upper South Carolina, West Texas, South Carolina, Southwestern Virginia, and the Bishops Coadjutor of Southern Virginia, Mississippi, South Florida, Tennessee, and North Carolina.

The Rev. Dr. Carroll M. Davis, the Rev. G. Warfield Hobbs, and Dr. John W. Wood were also present, representing the National Council.

CHURCH AT KINSTON, N. C., DAMAGED BY FIRE

KINSTON, N. C.—St. Mary's Church, Kinston, caught fire from a defective flue soon after the early service on the Second Sunday in Lent. The firemen saved the altar and the window above the altar. The rest of the building, including the organ and the handsome carpet, were damaged to the extent of \$20,000. The vestry met on that day and decided on immediate restoration.

CONSECRATE ASSISTANT BISHOP OF HONAN

HANKOW—The Rt. Rev. L. H. Roots, D.D., chairman of the House of Bishops of the Chung Hua Sheng Kung Hui, consecrated the Rev. P. Lindel Tsen, one of the clergy of the district of Anking, as Assistant Bishop of Honan in St. Paul's Cathedral, Hankow, on St. Matthias' Day, February 24th.

The diocese of Honan is administered by the Canadian Church Mission, the Bishop being the Rt. Rev. W. C. White, D.D. Mr. Tsen was the chairman of the House of Clerical and Lay Delegates at the last General Synod of the Chung Hua Sheng Kung Hui.

SHANGHAI MISSIONARY CONFERENCE

SHANGHAI—A conference of the missionary staff of the district of Shanghai was held February 5th and 6th at St. John's University. Seventy-five members were present. Each day the session began with an hour's devotional meeting led by the Bishop, the subjects of the addresses being Servants of God and Servants of Christ. The first general topic discussed was the Relation of Mission and Church in China which was opened by the Bishop. It was agreed that the mission is the handmaid of the Chinese Church. All ecclesiastical power belongs to the latter. But until the Church is able to manage them, the mission must continue to hold the educational and medical institutions, as it were in trust.

The second general topic was A Survey of the Field and Present Problems. Dr. McRae and Mrs. Standring led the discussion of the evangelistic or directly religious Church work. It was brought out that cottage meetings in the homes of Christians, to which non-Christians are invited, are generally more effective in winning converts than preaching on the streets or in preaching halls, and that educated Chinese women were needed to do religious work. Miss Bremer and Dr. Pott introduced the survey of our educational work, indicating the need of co-operating with the Chinese wherever possible and showing that our refusal to register at present is due to Christian principle and is based on the constitutional guarantee of religious liberty. Dr. Lee and Dr. Fullerton started the consideration of the medical work of the mission. There is evidently no desire to eliminate foreign doctors and nurses, quite the contrary. It seemed agreed that mission hospitals should be kept small so that they may be efficient and patently Christian.

The third general topic was Fostering the Growth of the Church. Dr. Nichols spoke on Self-support and the Supply of the Ministry, explaining the wonderful progress which has been made during the past quarter century and urging that steady pressure and education along these lines be continued. Dr. Ansell brought up the topic of Parish Administration, and the Rev. W. P. Roberts the topic of The Spiritual Life. In speaking on Religion in the Home, Deaconess Putnam stressed family worship, such as grace at meals, and family celebration of festivals such as Christmas and All Saints' Day.

A resolution was passed unanimously that, in view of the unequalled opportunity for the Gospel which is opening up, the Board of Missions be urged to send out to China more well qualified men and women for evangelistic work.

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CHRIST CHURCH, VANCOUVER, TO BE CATHEDRAL

VANCOUVER, B. C.—Constitution of Christ Church, Vancouver, as the cathedral church of the diocese of New Westminster was recently pronounced by the Most Rev. A. U. dePencier, Archbishop.

The Rev. Dr. R. J. Renison, rector of Christ Church, will be dean of the cathedral, and the following have been appointed canons: The Rev. H. J. Underhill, the Rev. A. H. Sovereign, the Rev. Harold G. King, and the Rev. Wilberforce Cooper. These, together with the Ven. Archdeacon Heathcote and the Archbishop, will constitute the chapter of the cathedral.

Twenty years ago it was thought that the cathedral church should be at the geographical center of the diocese, and the land on Nanton avenue, where the see house now stands, was secured.

Later another 100 feet was bought where the school building, which is the nucleus of St. John's parish, was erected.

With later development and the continued importance of that portion of Vancouver north of False Creek, plans were changed and the executive approved the selection of Christ Church as the cathedral church of the diocese.

The executive committee and the diocesan board of missions met with the commissioners of the General Synod and discussed matters of interest with them. The commissioners are making a survey of general conditions in the churches with a view to making a complete report to the General Synod next fall.

TO HONOR NEW SUFFRAGAN BISHOP OF LONG ISLAND

BROOKLYN, N. Y.—The Church Club of Long Island is going to tender a dinner to the new Suffragan Bishop, the Rt. Rev. J. I. B. Larned, at the Leverich Towers, April 23d, at 7 o'clock P.M. The Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, will be the principal speaker.

All the members of the diocese have been invited to participate on this occasion, which will be another milestone in the history of the Church in Long Island.

NEW HEAD OF NAVY CHAPLAINS

ANNAPOLIS, Md.—The Navy Department has announced that on the retirement in July next of Capt. Curtis H. Dickens, D.D., the present chief of chaplains, U. S. Navy, his successor will be Capt. Sydney K. Evans, D.D., who has been for twelve years chaplain of the U. S. Naval Academy at Annapolis. Both are priests of the Church.

Chaplain Evans will enter upon his new duties in the Bureau of Navigation at Washington shortly after "June Week."

BISHOP CROSS OBSERVES ANNIVERSARY

SPOKANE, WASH.—Sunday, February 24th, the fifth anniversary of the consecration of the Rt. Rev. E. M. Cross as Bishop of Spokane was duly observed at All Saints' Cathedral, Spokane, the Bishop celebrating the Holy Communion. The service was followed by a breakfast at the Davenport Hotel, about 125 men attending. Harry Whitehouse, the architect of the new cathedral, introduced the Bishop, who gave a talk on Catching the Vision of the New Cathedral. It has been decided by the Spokane deanery to make the Bishop's consecration an annual observance.

SYNOD OF ANTIGUA MEETS

ST. KITTS, ANTIGUA—The diocese of Antigua, in the West Indies, held the twenty-second session of its synod in St. Kitts for the first time since 1914 from Wednesday, January 23d, to Wednesday, January 30th.

The first day was set aside for a day of conference among the clergy at which the Archbishop gave an address. The subjects discussed were Marriage and Illegitimacy; Church Discipline; the Alternative Liturgy; Lay Readers; the Jerusalem Chamber Fellowship of Prayer; and Bible Reading.

The opening service of the synod was held in St. George's parish church, on Thursday, January 24th, with a choral celebration of the Holy Communion, after which the Archbishop delivered his charge. At the business session, several amendments to the canons were made and several resolutions passed. The synod confirmed the action of the diocesan council in the administration of the affairs of the Antigua grammar school, consequent on

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beg to make correction of an error in their Easter Announcement booklet lately mailed. On page 24, in a preliminary announcement of a book now in press entitled

✠ Mother Eva Mary, C.T.

The Story of a Foundation

the Reverend Mother, whose biography comprises the volume announced, was described as "founder of the Community of the Resurrection" where it should have read "founder of the Community of the Transfiguration," with mother house at Glendale, Ohio.

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MILWAUKEE, WIS.

the resignation of the Ven. S. E. Branch, the recent headmaster.

After the reports of the various officers and committees, votes of thanks and appreciation were passed to several volunteer workers in the diocese and to the donors to the hurricane and other funds.

CHURCH AT LONG BRANCH, N. J., HAS ANNIVERSARY

LONG BRANCH, N. J.—St. James' Church, Long Branch, the Rev. Morton A. Barnes, rector, celebrated its seventy-fifth anniversary February 10th and 11th. An attractive program prepared for the anniversary dinner contained a list of the officers of the parish since 1884, and on another page a list of the present officers of the parish, together with excellent illustrations of the present exterior and interior of the church.

The occasion was also the fifteenth anniversary of the institution of the present rector, who delivered the anniversary sermon at the morning service on Quinquagesima Sunday, after the corporate Communion at an earlier hour. The speakers at the dinner the following Monday evening, in addition to Bishop Matthews, were the Hon. John W. Slocum, who gave a comprehensive historical address; Mrs. Mary T. Carter, who reviewed the time of the rectorship of her father, the late Rev. Elliot Tomkins, from 1874 to 1896; Mrs. Howard Green of the Public Library Board, and Mrs. Martha M. Scott of the Memorial Hospital, both of which institutions were "children of St. James' Church"; the Rev. Thomas G. Gribben, who brought the felicitations of the Roman Catholic people of Long Branch; the Rev. Charles S. Fees of the Methodist Church; the Rev. Robert MacKellar of Red Bank; and the Rev. John T. Matthews, the associate rector.

At the conclusion of the evening a substantial purse of gold was given to the rector, and a remembrance to his associate, on behalf of the parish, by the senior warden, Bryant B. Newcomb.

SOCIAL SERVICE WORK OF NEGRO MISSION

SAVANNAH, GA.—Church reports dealing with statistics of baptisms, confirmations, marriages, and finances are usually dry, but the following setting forth among other things of the social service activities of St. Augustine's Church, Savannah, is more than interesting.

The closing of Negro banks in Savannah a year ago played havoc with the economic condition of Negroes, in that most of their savings of years were deposited with these institutions. Their spirit was broken, and morale almost gone.

The congregation of St. Augustine's, composed of 138 communicants under the leadership of Archdeacon J. Henry Brown, vicar of the mission, stepped into the breach and the following items show how well they have wrought:

From March, 1928, to February, 1929, 638 meals have been given to residents and transients. Thirty-seven pairs of shoes, new and used, furnished Negro children, also 145 pieces of wearing apparel and other garments. Thirteen families have had their house rents paid for one or two months. One hundred and twenty-three baskets of groceries given to as many families. Seventy jobs found for men, women, boys, and girls. Ninety-six tubercular patients treated in sixty-four clinics held in the parish hall, 25 sputum examinations made, 400 Alpine lamp treat-

ments given. Fifty quarts of milk and 114 free prescriptions for medicine given out.

The congregation is not composed of well-to-do Negroes, but of wage earners, cooks, porters, washer-women, day workers, and farm laborers. It is hoped that the congregation may continue this work until things return to normal.

EVANGELISM IN CENTRAL NEW YORK

SYRACUSE, N. Y.—The diocese of Central New York, under the leadership of Bishop Fiske, has been following an active program for evangelistic work.

The Bishop appointed as the committee on evangelism in the diocese the Suffragan Bishop, the archdeacon, and the deans of each of the five districts. In accordance

with the plan outlined at the first meeting, Bishop Fiske gave an inspirational address to practically all the active clergy of the diocese in St. Paul's parish house, Syracuse, which was followed by a discussion led by several of the clergy. Letters were sent by the Bishops and a committee to the head of each organization in the diocese, asking their coöperation in the plans made by the district committees. Lay officers of each parish and mission received an additional letter from the Bishop regarding the evangelistic effort. A special prayer for evangelism was prepared by the Bishop to be used throughout the diocese.

A committee of three members was appointed in each district to act with the dean to decide upon methods to be used locally. These committees have formulated various plans and are at present en-

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gaged in seeing that they are carried out.

One district committee places emphasis upon private prayer during Lent on the part of every individual clergyman and layman, and has selected a special prayer for their use. They also are entering upon a plan for concerted action of intercessory prayer each day at noon.

Another committee has planned a course of sermons extending from January 27th to March 24th, inclusive, using the same topic in all the churches in the vicinity each Sunday. They have inserted a united advertisement in the newspapers, giving the topic and hours of service in each of the parishes taking part. The district has made a canvass for pledged church attendance during the Lenten season, which is producing excellent results.

In another district, where there are several distant cities, the evangelistic work is being arranged for through three centers.

Emphasis has been laid upon the spiritual side of the work of the Church and the efforts which are being made have been in the direction of presenting the Gospel to others in such a way as to make it appeal to their interest and participation.

SEWANEE EXPANSION FUND STEADILY CLIMBING

SEWANEE, TENN.—The sum of \$66,000 has been subscribed to the Sewanee Expansion Fund by Churchmen and citizens of Memphis, Tenn., in response to an appeal made to that city during February. The matter was in charge of a local committee of laymen, assisted by the Rev. R. Bland Mitchell, director of the Sewanee Expansion Fund.

With this addition, the expansion fund now totals \$532,000. The full amount needed is \$2,000,000, the bulk of which is for buildings to relieve the congested living conditions among the students, to make possible the admission of applicants who are now turned away for lack of accommodations, and to bring the university's equipment up to date generally.

Construction has now begun on a gymnasium and swimming pool for the Sewanee Military Academy; and the general improvement of the dormitory and grounds has been authorized. When these are completed the university will have one of the best equipped preparatory schools in the South.

Within a few months construction will begin on one of the much-needed living halls for the college. It will be built of Sewanee sandstone and will cost about \$60,000. Vice-Chancellor Finney expects to have it ready for occupancy by the end of this year.

At the recent diocesan convention, Dr. Finney was chosen as head of the Columbia Institute for Girls—"the Mussolini of the Institute"—as Bishop Maxon said in putting the motion. It is a Church school located at Columbia, Tenn.

FIRE DAMAGES CHURCH AT AVON, N. Y.

AVON, N. Y.—On Monday night, February 25th, Zion Church, Avon, caught fire in some unknown way and was badly burned. The local fire department did splendid work in saving the parish house but the church was very much destroyed. The parish had but recently built a new church and refitted the parish house in every way and the loss will be keenly felt. The parish is at present without a rector.

EVANGELISTIC CONFERENCE IN SPRINGFIELD

SPRINGFIELD, MASS.—On Monday, February 25th, the clergy of Springfield were called into conference by the Bishop in St. Paul's parish house, Springfield.

In calling the conference to order, the Bishop welcomed the leader, the Rev. John S. Bunting of St. Louis, Mo., and stated that the meeting was under the auspices of the diocesan committee on evangelism.

Dr. Bunting divided the conference time into periods in which he first analyzed the state of the Church, the inertness of many of the clergy and laity, and the need of personal evangelism.

Before the conference adjourned, it was decided to invite, by means of the Bishop's personal letter, a number of bishops and clergy from Minnesota to Tennessee in a conference called Clergy Retreat and Conference on Evangelism of the Mississippi Valley, for Wednesday and Thursday, October 22d and 23d, at which time plans will be made for the further awakening of the Church to the call of the Master.

DRIVE FOR ST. LUKE'S HOSPITAL IN SPRINGFIELD

SPRINGFIELD, ILL.—The diocese of Springfield had a great luncheon meeting on Wednesday, February 27th, at the Abraham Lincoln Hotel, Springfield, in the interest of St. Luke's Hospital, Tokyo.

Ninety-three men and women came from sixteen parishes and missions in the diocese. Mrs. Robert B. Gregory of Chicago, the principal speaker, spoke of the work St. Luke's and Dr. Teusler were doing and urged the people of Springfield to respond. Dr. Irving W. Metz, chairman of the diocesan committee for St. Luke's, also spoke on the work, as did Franklin H. Spencer, the diocesan executive secretary. Already over a thousand dollars has been raised toward the goal of \$8,000.

PLANS CONFERENCE ON RELIGIOUS EDUCATION

SKANEATELES, N. Y.—The summer conference on religious education will be held in Skaneateles July 7th to 12th. The conference will be open to the members of any parish of the diocese. Leaders of the conference who have thus far signified their acceptance are Bishop Fiske, Bishop Coley, Dr. Theodore Ludlow of the National Council, Captain Thomas Greenwood of the Church Army, and Prof. Henry Ogden. Mrs. Arthur T. Carpenter will be the hostess and Archdeacon Kaynes the chaplain.

Members of the Girls' Friendly Society of Trinity Church, Watertown, have adopted as a special ward Helen Madue, a little Igorot girl at Bontoc in the Philippine Islands. Each year the branch sends \$60 to pay for her education.

MISSIONARY AT DANTE, VA., UNDERGOES KNIFE

DANTE, VA.—The Rev. J. J. Ambler, Jr., of Dante, underwent an operation for appendicitis on Monday, February 11th. There seem to have been no dangerous complications and he is now progressing normally on the road to recovery. Mr. Ambler is assistant, in the Dante area, to the Rev. Herbert H. Young, dean of associate missions. For the present his place is being filled by Captain Wiese of the Church Army.



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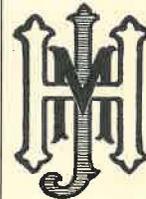
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**CHURCH AT OSWEGO, N. Y.,
WINS PRAISE OF BISHOP**

Oswego, N. Y.—Christ Church, Oswego, has set a remarkable example in the courageous way in which it has faced its missionary obligations despite a tragic disaster in the parish itself.

Christ Church is one of the oldest and most dignified church edifices in the whole diocese. Some years ago it was discovered that the tower of the church was unsafe so the upper portion was removed. It was then thought that all necessary structural repairs had been made for the strengthening of the whole edifice. Unfortunately this proved not to be the case and some months ago a portion of the large stone chimney of the church fell, crashing through the roof, plunging on through the floor of the church and into the cellar. The damage to the roof, pews, walls of the church, etc., was very great and the entire repairs will cost in the neighborhood of \$25,000.

It might have been supposed that with so large an expense to be met, especially at a time when the industrial situation in Oswego was not very bright and a number of the people of the parish had moved away, including some of its best supporters, the vestry would have been disposed to cut down on missionary offerings. On the contrary, not only has the parish overpaid its missionary quota for the present year, but it has pledged an increased quota for the coming year.

The circumstances were so unusual and the courageous and adventurous spirit of the vestry was so splendid that Christ Church has received the special thanks of the Bishop and diocesan council. The rector of the parish, the Rev. T. Raymond Jones, has also received thanks for his fine spiritual leadership.

**ORTHODOX REPRESENTED AT
SERVICE IN CUBA, N. Y.**

CUBA, N. Y.—There was a good attendance of Greeks from Cuba and other towns, including Olean, Wellsville, and Coudersport, on Sunday morning, February 24th, at Christ Church, Cuba, when the Rev. George D. Pierce, rector of Christ Church, intoned the Mass of St. Basil in the Greek tongue. He was assisted by Alexander Kepenes, who sang the responses. Fr. Pierce gave a brief sermon in modern Greek after the liturgy.

The service was preceded by Matins in English with a sermon for the English-speaking congregation. The whole formed a very impressive as well as unusual ceremony.

**BOYS IN NEW JERSEY
CONDUCT CHURCH SERVICE**

BLOOMFIELD and GLEN RIDGE, N. J.—On February 10th, as part of the observance of National Boys' Week, there was held at Christ Church, Bloomfield and Glen Ridge, the Rev. George P. Dougherty, rector, an evening service conducted entirely by the boys of the parish. Boy Scouts in uniform acted as ushers. Herbert Soutar read the service, and John Brinkerhoff and Norman Potter the lessons. Edward Sweeney played the organ prelude and the hymns, and Peter Edwards rendered the postlude. The offertory was sung by Edward Dougherty, son of the rector. Howard Weden, president of the Acolyte Guild, delivered the address.

† Necrology †

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

HALEY FISKE

NEW YORK—Haley Fiske, president of the Metropolitan Life Insurance Co., trustee and treasurer of the Church of St. Mary the Virgin for half a century, trustee of the Cathedral of St. John the Divine and of St. Stephen's College, and one of the most prominent laymen in the American Church, died suddenly in his motor car in front of his Park avenue home at 12:30 Sunday noon, March 3d.

Mr. Fiske was seemingly in robust health, though he had lately recovered from a serious operation on his eyes which had kept him in a hospital for months. He would have celebrated his seventy-seventh birthday on March 18th. He had attended the 8 and 11 o'clock



HALEY FISKE

Masses at St. Mary's. As it was a spring-like day, he walked home from the latter service, sending his family ahead in his car. The chauffeur then returned, meeting him along the way and bringing him to his residence. As Mr. Fiske started to rise from the seat of the car he slumped and fell back dead. Death was reported due to a clot of blood in the heart. His death was totally unforeseen; he had worked all day Saturday and commented Sunday on his excellent health.

As president of the Metropolitan Life Insurance Co., Mr. Fiske headed the world's largest financial institution. Born in New Brunswick, N. J., March 18, 1852, the son of William H. and Sarah (Blake-ney) Fiske, he was educated at Rutgers College, from which he received the degree of A.B. in 1871 and A.M. in 1874; and which also conferred upon him the honorary degree of LL.D. in 1921. He studied law in the offices of Arnoux, Rich, and Woodford, later becoming a partner. He specialized in insurance cases, and this led to his affiliation with the Metropolitan, of which he became vice-president in 1891 and president in 1919.

Mr. Fiske was a pioneer and leader in corporation social service work. He defeated a proposal to prohibit child insurance, and inaugurated a system of bonuses to premium holders which resulted in the company becoming completely mutualized in 1915. He installed trained nurses for the benefit of the holders of the Metropolitan's 42,000,000 policies, and conducted an extensive health education pro-



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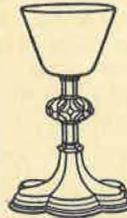
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gram, issuing five million health tracts and advertising along educational lines in newspapers and magazines throughout the country. Daily radio health exercises and community health demonstrations were also a part of his educational system; while his employees' sanitarium at Mount MacGregor, N. Y., was a model corporation health center. He erected fifty-four model tenements, was director of many banks and institutions, and a member of eighteen clubs here and abroad.

Despite his extensive business and social service interests, Mr. Fiske was always active in the work of the Church in his parish of St. Mary the Virgin and in the diocese and general Church. He was a trustee of a number of Church institutions, including the Cathedral of St. John the Divine, the Church of St. Mary the Virgin, the City Mission Society, the House of the Holy Comforter, and St. Stephen's College. He was chairman of the business men's division for completing the west front of the cathedral; and was active in the educational and promotional work of the Catholic Congress. As one of the original trustees of the Church Literature Foundation, he was actively interested in placing THE LIVING CHURCH on a sound financial basis.

Mr. Fiske was twice married, and is survived by his widow and six children: Mrs. Helen Evans, Archibald Falconer Cushman, Mrs. Marione Virginia Johnson, Haley, Catherine Cushman, and Mrs. Margaret Lois Walker. The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, is his nephew.

Expressions of sympathy were issued on Monday by the mayor of New York and by state officials. The funeral and a solemn requiem Mass were to be celebrated Wednesday morning at the Church of St. Mary the Virgin, with interment in Trinity cemetery.

CHARLES ALBERT ASHMEAD, PRIEST

TARRYTOWN, N. Y.—The Rev. Charles Albert Ashmead, rector of St. Mark's Church, Tarrytown, since 1910, died on Thursday, February 28th, at Tarrytown, in his 67th year. He was born in New York City on September 7, 1862. Ordained a deacon in 1900, he was advanced to the priesthood two years later by Bishop Potter. He married Annie Livings in 1883.

Funeral services were held in his church at 2 o'clock Saturday afternoon. Burial was in Kensico cemetery.

JOHN SAMUEL WARREN, PRIEST

HYDEVILLE, VT.—The Rev. John Samuel Warren, a retired priest of the diocese of Vermont, died at his home at Hydeville, on February 23d. The burial took place on the 26th at Granville, N. Y., his birthplace, with many of the clergy present. Bishop Booth celebrated the Holy Communion and read the committal.

The Rev. Mr. Warren was born on December 7, 1858. He was ordained deacon in 1895 and priest the following year by Bishop Doane. He had charge of the church at Scheneone, N. Y., from 1895 to 1897, and was at Round Lake, N. Y., the following year. From 1898 to 1901 he was at Bearbrook, Ottawa, Canada, and at Franktown and Montague, Ottawa, from 1901 to 1908; at Fair Haven, Vt., 1908 to 1910; Fort Fairfield, Me., 1910-15; Rumford, Me., 1915-18; assistant at St. Luke's Cathedral, Portland, Me., from 1918 to 1920; rector of St. Luke's Church, Chester, and missionary from 1920 to 1925.

SISTER MARY JEANNETTE, S.H.N.

MILWAUKEE—Sister Mary Jeannette, a Sister of the Holy Nativity, professed in 1921, died Friday, March 1st, at Columbia Hospital, Milwaukee, after a prolonged illness. She was buried on Monday, March 4th, from the chapel of the convent at Fond du Lac.

The burial Mass of Requiem was sung by the Very Rev. Charles Hutchinson, D.D., dean of All Saints' Cathedral, Milwaukee, with the Very Rev. Edward W. Averill, dean of St. Paul's Cathedral, Fond du Lac, as deacon, and the Rev. Roland Severance of Nashotah House as sub-deacon. Interment was in the Sisters' lot in the Fond du Lac cemetery.

W. H. BRUCE LOVING

ROANOKE, VA.—W. H. Bruce Loving of Roanoke died in the early morning of Sunday, February 24th, at his home in Raleigh court, Roanoke. Funeral services were conducted Monday afternoon at Christ Church by the Rev. W. Taylor Willis, rector, with interment in Evergreen cemetery.

Mr. Loving was a devoted member of Christ Church, formerly a vestryman and, at the time of his death, a member of the associate vestry. His widow, Mrs. Grace C. Loving, is the diocesan president of the Woman's Auxiliary. He is also survived by a daughter, Miss Margaret Loving, of Roanoke.

DOROTHY JEAN COERPER

MILWAUKEE—Dorothy Jean Coerper, a graduate of St. Joseph's Training School for Nurses, and an associate of the Sisters of the Holy Nativity, died on Tuesday, February 26th, in St. Joseph's Hospital, Milwaukee, after a brief illness. Miss Coerper, who was 26 years old, was a member of All Saints' Cathedral.

The burial Mass was said in the cathedral on March 1st, by the dean, the Very Rev. Charles Hutchinson, D.D. Bishop Webb assisted at the absolution of the body. Miss Coerper, who is survived by her father, Dr. E. Coerper of Fredonia, Wis., was buried in Union cemetery.

FREDERICK W. VON OVEN

NAPERVILLE, ILL.—Frederick W. Von Oven, 52, president of the Illinois Nurserymen's Association, and for many years a staunch supporter of St. John's Church, Naperville, died February 26th at his home in Naperville. He had been in ill health for more than a year. He was a graduate of the University of Illinois. Funeral services were held from St. John's Church on March 1st.

SUMMER SCHOOL FOR MINNESOTA CLERGY PLANNED

FARIBAULT, MINN.—Lectures on the latest phases of thought in Old Testament, New Testament, Church History, Divinity, and Liturgies are a feature of the summer school for clergy to be held May 27th to June 14th at the Seabury Divinity School, Faribault. There will also be seminars for the discussion of parish and mission problems, and instruction and training in reading the Church services and in preaching.

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NEWS IN BRIEF

EAST CAROLINA—Bishop Darst conducted a mission the first week in Lent in Emmanuel Church, Cumberland, Md., the Rev. H. F. Kroman, rector.—Captain Hurworth of the Church Army, in charge of the East Carolina van, returned to the diocese after spending several months in Maryland. His itinerary for two months, beginning March 3d, will take him to Holy Trinity, Hertford; Good Shepherd, Wilmington; St. Philip's, Southport; Trinity, Chocowinity; Zion, Jessama; and St. John's, Winton.

NORTH CAROLINA—A district meeting of the Young People's Service League was held at the Chapel of the Cross, Chapel Hill, on Saturday, February 16th. In spite of bad weather, eighty-three delegates, representing seven parishes, were present. Addresses were made by the Rev. E. L. Haines and Mrs. Frank Challen, and a closing meditation was given by the Rev. Duncan Thomas. There are now thirty-seven leagues in the diocese, and judging from the reports they are all actively at work.

QUINCY—The Woman's Auxiliary of Grace Church, Galesburg, held an interesting meeting recently when it invited all the social workers of the city to be their guests for an afternoon, and to tell of their work. A large number of the women of the parish are serving on boards and committees of the various local institutions, and it is the plan of the rector to have these women plan the programs for the future.—A Brotherhood chapter of five men has been organized in the parish, the Bishop inviting two of the men to do some lay reading in the vacant missions of the diocese.—By the will of the late Judge Harvey of Pittsfield, Ill., a legacy of \$5,000 is given to St. Stephen's Church, Pittsfield, the fund to be administered by the Bishop of Quincy.

SOUTHERN OHIO—Trinity parish, Hamilton, recently purchased a new home for the rector, the Rev. D. A. Cassetta, in the residential district on the west side of the Miami River. A beautiful memorial to Joseph W. Doron, a former vestryman of Trinity parish, consisting of eight large lanterns for the nave and two smaller lanterns, one for the baptistry and one for the vestibule, of gothic design to match the church, were presented to the vestry by his son, John Lawrence Doron. The lights were dedicated by the rector at the morning service.

SPOKANE—The Spokane deanery met at St. Mark's Church, Ritzville, February 22d. Bishop Cross was the chief speaker, although an address was given by each clergyman present. About fifty clergymen attended a banquet in the evening, supplied by the ladies of St. Mark's Church.

WESTERN NEBRASKA—Bishop Beecher recently spoke to the students at the Iowa State Agricultural College at Ames, Ia., and he also addressed the Midshipmen at the U. S. Naval Academy at Annapolis. The Bishop's visit to these two institutions has become an annual event.

WESTERN NEW YORK—The Rt. Rev. Walter Overs, S.T.D., Ph.D., who is acting in the diocese during the absence of Bishop Brent, addressed a large gathering of the Girls' Friendly Society in Rochester on Wednesday night, February 27th, and told of the inspiration and love of service. This gathering was from the city parishes and represented all the chapters in the city.—The Rev. Lewis E. Ward was instituted as rector of St. Luke's Church, Jamestown, on Friday, March 1st, by the Rt. Rev. Walter Overs, S.T.D., Ph.D. The sermon was preached by the Rev. Dr. Cameron J. Davis, rector of Trinity Church, Buffalo.

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