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The Living Church

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

VOL. LXXX

MILWAUKEE, WISCONSIN, APRIL 13, 1929

No. 24

“The Scandal of Christianity”

EDITORIAL

Bishop Brent's Last Days

VERY REV. FREDERICK W. BEEKMAN, D.D.

The Church and the Lausanne Reports

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THE CONVERSATIONS AT MALINES

THIS book, recommended by the committee appointed by the Archbishops of Canterbury and York in connection with a study of the Lausanne Reports, is reported out of print by the publishers. Morehouse Publishing Co. begs to state that it still has and can supply a small number of this important publication. Since we know of no other remaining stock either in England or in America, we recommend that the opportunity of securing a copy be seized immediately by those interested in the subject of Unity.

Paper, \$1.00; Cloth, \$1.50.

The other Books Recommended (see Report printed elsewhere in this issue) can also be supplied promptly at publishers' prices, plus postage.

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No. 24

EDITORIALS & COMMENTS

“The Scandal of Christianity”

THE title is that of Dr. Peter Ainslie's new book.* The “Scandal” is that of disunity; that which Dr. Ainslie terms denominationalism. And it is a serious indictment of our Christianity. Dr. Ainslie does not mince words, though he is careful never to be abusive. He presents the results of the present system in all their hideousness. Denominationalism stands in the way of brotherhood among Christians. Looking upon all Christians as “equal before God”—we wish he had defined the sense in which he uses the term—he is especially emphatic in denouncing the denominationalism that keeps Christians from receiving the Lord's Supper together—“some denominations denying the Supper to other denominations or refusing to partake of the Supper with other denominations, frequently as rude about it as though it were an article of merchandise to be sold or retained.” He is emphatic in declaring that “Christians of all denominations must partake of the Lord's Supper together if they would contribute anything at all to the testimony to the world that Jesus is the Christ.” He holds that “Church history must be rewritten” from a different perspective. He believes that “the denominational school and the denominational paper” are among the worst features in our present-day system of denominationalism. He shows how the system stands in the way of foreign missions. Yes, his indictment of our present system of denominationalism is as severe as any we have ever had.

And while Dr. Ainslie is not very definite in presenting a cure for this condition, it is apparent that he would have all of us abandon any *corporate* distinctive teaching and simply merge into one fellowship, leaving each individual to hold any tenets for his own faith and conduct that seem good to him. Apparently there are to be no limits to this inclusiveness. “The reunited church of the future must be wide enough to include Friends and Unitarians and Catholics and all who claim discipleship with Jesus Christ.” For what principles, then, would that church stand? Not, obviously, for the principle of the deity of our Lord, or for the doctrine of the Holy Trinity. “Discipleship,” apparently, would be the only limit to membership. On the one hand that would rule out a half of the population

of the globe; on the other, it would give so very vague a test to the membership that would be left as to make it almost negligible. “Who would close the door,” Dr. Ainslie asks rhetorically, “to William Penn, Ralph Waldo Emerson, and Francis of Assisi?” Well, we might ask in reply, Who would close it to Socrates, Marcus Aurelius, or Nathan Straus?

What troubles us still more is that a church that teaches nothing and stands for nothing would be perilously near to closing the door on Jesus Christ.

NOW this indictment of our denominational Christianity is so far in line with our own conceptions, that it is not pleasant to pick flaws in it. Moreover, Dr. Ainslie is so terribly in earnest, so magnetic in presenting his thesis, and so loyal to the cause of Christian unity to which he is devoting his life, that the whole temptation is to commend his intentions and let it go at that. We entirely recognize that in presenting some difficulties we shall simply confirm Dr. Ainslie's pessimistic view of the “denominational press,” and, indeed, there is something to be said for that view, but yet there are some things that perhaps have not occurred to Dr. Ainslie that are germane to this consideration.

First: After all these elements have been brought together into a single body or “church,” what would that “church” stand for?

Not for the principle of the worship of Jesus Christ as God, for that principle is rejected by a number of those whom Dr. Ainslie counts upon as constituent members of the “church”; yet what distinguishes a Christian from, we will say, a Jew, except this?

The Apostles' and the Nicene Creeds would of course have no standing in such a church; what standard of teaching, then, would be carried into the mission field? How would the present diversities of teaching to converts be remedied? How would Christianity be described?

Dr. Ainslie's conception of the “church”—it would not be described as the “Church”—is obviously not the conception of the ages. It would not be a teaching church. It could have no corporate mind of its own. It could not corporately give the slightest idea of what Christianity is, or of what Jesus Christ is. “Conceived

* *The Scandal of Christianity*. By Peter Ainslie. Chicago and New York: Willett, Clark & Colby. Price \$2.00.

by the Holy Ghost"? "Born of the Virgin Mary"? His "church" could only answer, I don't know. "God of God"? "Light of Light"? "Very God of very God"? Again, I don't know. "Begotten, not made," "of one substance with the Father"? Painfully theological. Again, I don't know. "He rose again," He "ascended into heaven," He "sitteth on the right hand of the Father," "He shall come again with glory, to judge both the quick and the dead"? Of course the only possible answer is, I don't know.

And so we might go on. Here would be a "church" that would have no answer to give as to the Holy Ghost. It could not ask one to "believe" "one Catholic and Apostolic Church" because it conspicuously could only be built upon the ruins of that Church. It would not "acknowledge one Baptism for the remission of sins," because it would not stand for Baptism at all; the Friends do not; many of the constituent bodies do not attach importance to it. The church of Dr. Ainslie's conception would not "look for the Resurrection of the dead." It would have no corporate answer to give as to "the Life of the world to come."

Do we exaggerate? Not at all. Dr. Ainslie himself says, "Such tests as the forms of baptism, confirmation, declaration of creeds, or particular denominational traditions cannot be made a *sine qua non* for church membership without putting the denomination above Christ" (p. 97).

Second: Then, of what value would this nebulous church be? Having no principles, asserting no faith, sure of nothing, we fail to see why anyone should *wish* to belong to it. It would generously allow anybody, priest, minister, or layman, to celebrate any "sacrament" he might choose to, but the church itself would have no belief in or about sacraments. Does Baptism make one a member of Christ, the child of God, or an inheritor of the kingdom of heaven? The church could not say. Is there a Real Presence of our Lord in the Holy Communion? Don't ask that church! You can think so or not just as you please, but the church has no answer for you. It isn't interested.

Death comes. The body of a loved one is to be laid in the grave. What word of assurance has this church to give? None; it doesn't know where the life has gone. What word of comfort has the church? None. May I pray for my loved ones in the hidden life? Just as you like.

NOW a church of this sort is not the Church of the Ages. Our conception of Church unity is to bring back all Christians into corporate relationship with the old Church; not to do away with the old Church—one, holy, Catholic, and Apostolic—and substitute this weak, spineless creature that Dr. Ainslie wishes to create in its place. The Body of Christ would not be a body unless it had a spine to it. True, this brings up the question of what and where is this old Church, and upon that Christians unhappily differ. But we should think it was a great deal more profitable to discuss that question and to try to work it out than to seek to create a new "church" that shall stand corporately for nothing at all.

Over against Dr. Ainslie's idea of unity we may set that which the Anglican episcopate set forth at the Lambeth Conference of 1920:

"The vision which arises before us is that of a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian communions now sepa-

rated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

The one is a unity of maximums; the other a unity of minimums. One cannot possibly believe in both.

The real fact is, unity is only one of several attributes that must be considered when we treat of the Church. To disregard all else, and to center one's whole thought on this one attribute, is to be imbued with the spirit of sectarianism quite as truly as any other exaggeration of principles that are true but are only of value in their proper place with relation to all other elements of truth. It was this sort of sectarianism that led largely to the present disunity in Christendom.

Baptists exaggerated the importance of the mode of Baptism and so became sectarian. Congregationalists exaggerated the place and the right of the congregation in Christian polity and so became sectarian. So is it with all "denominations" that have sprung into existence because of an exaggerated insistence upon one thought, however good that thought may be in itself. Let Dr. Ainslie beware that he does not simply create one more unnecessary and sectarian denomination in creating this "church" that is to include men from all churches with the beliefs of none.

Dr. Ainslie is strong indeed, in presenting the abuses of this present system of denominationalism as a "scandal" in Christianity. It is.

But we fear that his cure is worse than the disease. It is better for some body, somewhere, fearlessly to stand for the whole truth, though it estranges it from all other bodies, than for all of them to agree to come together on a platform of teaching nothing at all.

THIS is a statement which our publishers, the Morehouse Publishing Company, desires us to make:

A correspondent recently wrote to inquire as to the accuracy of a report that "the Methodist Book Concern, the Presbyterian Book Store, and Morehouse Publishing Co., a Protestant Episcopal organization, of Cincinnati, have recently merged."

As nobody has ever suggested such a step, and there has not been the remotest approach to such a merger, some considerable time and research have been devoted to an attempt to discover the basis for the report. The paragraph quoted is now discovered on a "Church page" of the Fostoria (Ohio) *Daily Review* of March 23d. It is one of a series of paragraphs entitled "Mending the Rent Robe of the Master."

The nearest approach to a basis for this report is that, until recently, the Westminster Press, a Presbyterian organization having a local book store in Cincinnati, has been recognized as a depository for the Christian Nurture Series, published by the Morehouse Publishing Co. Such depositories are maintained in a number of cities in order to facilitate the examination of the publications of that series. There being no Church book store in that city, the Presbyterian house (the head of which happened to be a Churchman), was good enough to agree to a trade arrangement whereby such a depository was arranged.

Lately the Westminster Press determined to close up its Cincinnati house and a similar arrangement was therefore concluded between the Morehouse Publishing Co. and the Cincinnati branch of the Methodist Book Concern. In the meantime the former head of the Presbyterian house in that city (whom we have already described as a Churchman) has been commissioned by

the Presbyterian house and the Morehouse Publishing Co. to travel in the interest of the Sunday school publications of the two houses in near-by states and promote the use of their respective publications where he can. Both arrangements are purely business arrangements having no ecclesiastical significance.

The explanation is an act of justice to the three houses named.

IN THE LIVING CHURCH of March 30th a correspondent made the following statement:

"I remember once making the remark to a brother priest that one of my objections to the so-called Christian Nurture Series was that it did not follow the Christian Year. He mentioned that it had and the Church Year never occurred to him. So I picked up at random a book that was lying on the table and turned to the lesson for Advent Sunday. Advent Sunday is a day when the Church sets forth before her children in rather solemn fashion the sobering thought of our Lord's First and Second Comings.

"I turned to Advent Sunday merely to see what the lesson said: 'Nehemiah Keeps the Sabbath.' Now, as Christians do not keep the Sabbath, and as Nehemiah has nothing to do with Advent, the inappropriateness of the lesson may be imagined."

On this statement our publishers, who are also publishers of the Christian Nurture Series, ask to make this comment:

The only place in the entire course in which a chapter entitled Nehemiah Keeps the Sabbath can be found is in the course for the second grade, *Obedience to God*, and that lesson is given for the *Second Sunday in Advent*, not for Advent Sunday. The lesson for the First Sunday in Advent *does* contain the Church's teaching as to the season of Advent. The appropriateness of the Nehemiah lesson is found in the fact that the second grade is a course on the Church Catechism, and the Fourth Commandment happens to be reached on the Second Sunday in Advent, and is therefore the subject of the lesson for that day. The distinction between the observance of the Sabbath and that of Sunday is properly drawn. This manual, like those for all the other regular courses in the Christian Nurture Series, is based on the Christian Year. The lessons are so dated and the teaching as to the appropriate seasons is invariably given.

All this, of course, is directly contrary to the statement of this correspondent, who undoubtedly wrote in good faith. But it is one of the difficulties of doing anything constructive in the Church that well meaning men will form such glaringly inaccurate ideas about it, and spread those ideas in the manner stated by this correspondent: "I remember once making the remark to a brother priest."

ACKNOWLEDGMENTS

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

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BISHOP BRENT'S LAST DAYS

A LETTER FROM THE VERY REV. FREDERICK W. BEEKMAN, D.D.
DEAN OF THE AMERICAN PRO-CATHEDRAL CHURCH
OF THE HOLY TRINITY, PARIS

Dear Living Church:

BEFORE this reaches you, you will have published an account of Bishop Brent's death. This letter is going to you on the first boat leaving Europe for New York and will tell you something of his last days.

As you know, under the advice of his physician, Sir Thomas Barlow, he did not return to America but remained in England following the enthronement of the new Archbishop of Canterbury, to which ceremony he went as the first representative of our Church at home. During most of these weeks he was the guest of the American Ambassador in London, Mr. Houghton, and spent quiet days there. Every morning he led or took part in a short service at the embassy. Then he saw much of Lord Davidson, the retired Archbishop of Canterbury; walked, sat about, and talked with him both at the embassy and at the Archbishop's home. Two weeks ago he preached at St. Peter's, Eaton square.

He had written me that he would spend a few days in Paris en route through Switzerland to the Mediterranean where he, Sir Thomas Barlow, and Miss Barlow were to take a cruise on the yacht *Asia*, with the thought that this would be healthful before his return to the annual conference of his diocese. I received a telegram that a slight upset had caused him to postpone his leaving for a day or two. He arrived in Paris on Thursday evening, March 21st. The next morning we saw him at the deanery. He was in fine spirits and looking ahead eagerly to his cruise. That day he saw his old chief of war days, General Pershing, with whom he had a long talk. He intended to leave Paris on Saturday morning but surprised us by coming to the late service on Palm Sunday, where, with his physician, he was shown to the embassy pew. This proved to be his last church service, the preacher being Dean Fosbroke of the General Theological Seminary. He remained after service, spoke to the clergy and others, and I had five minutes with him standing in the National Memorial Cloister which he himself had consecrated on Memorial Day, 1923, and which he was anxious to show to Sir Thomas Barlow. There he promised to preach at Holy Trinity on his return on the 21st of April. Just before dinner I saw him at his hotel for ten minutes, and in parting he smiled, waved his hand, and said: "Until the 21st of April, then." The next morning early he and his party left for the Mediterranean via Switzerland, stopping at Lausanne to break the journey. He retired for the night, but in the early morning awoke with another heart attack. He rang for his physician, who came immediately. Realizing that the end was very near he began a session of prayer including the "Commendatory Prayer at the Point of Departure," and soon thereafter passed away.

Ambassador Houghton, to whom I telephoned immediately after I had received the news from Switzerland, told me that for the larger part of his visit the Bishop felt that he would never return to America, but that recently he had become more hopeful; that he had said that he "wished to be buried as a soldier where he fell," which was also corroborated by Sir Thomas Barlow. As the laws of Switzerland are peculiar in that it is impossible to secure a grave there for but a limited period, and as hundreds of his friends are at the moment in Paris, and a smaller number in Geneva, in both of which cities we have American churches, some of us feel that his final service and burial might probably be held in either of these cities. Geneva would have been appropriate because of the opening Church service which he inaugurated for the League of Nations and because of his connection with the Anti-Opium Conference; and Paris because there is our Pro-Cathedral, and France was the scene for two years of his finest influence given as chaplain-in-chief of the A. E. F. At the moment of writing, the decision has not been finally made, but an informal memorial service was held in the Protestant cathedral at Lausanne the day after his death, attended by the Protestant clergy of that city, and assisted by our rector at Geneva, the Rev. Everett P. Smith, D.D. Whatever the

(Continued on page 832)

DAILY BIBLE STUDIES

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

THE GOOD SHEPHERD

Sunday, April 14: Second Sunday after Easter

READ St. John 10: 11-16.

JESUS CHRIST was a Sacrifice for sin, and we must never lose sight of the Cross as the power to save: "There is life for a look at the Crucified One." But our Blessed Lord was also "an ensample of a godly life." The "Good Shepherd" title brings Him very near to us and makes Him a most real part of our human life. In these days we do not know much about a shepherd's life, but we can learn from other countries and from our Lord's words. His sheep were very dear to the shepherd of that Eastern land. They were like his children, and he guarded them day and night. He led them to green pastures and to still waters. He called them by name. And if one sheep wandered away from the fold the shepherd went after it, even at the risk of his life. "We are His people and the sheep of His pasture," sings David. We are to follow Him daily as He goes before us. He shows us how to live.

Hymn 326

Monday, April 15

READ Psalm 23.

DAVID was a shepherd, and probably he wrote this psalm as he kept his sheep on the Judean hills. Every word of it has a message. Think of its message of faith: "The Lord is my Shepherd, therefore can I lack nothing." Note the assurance of God's Presence even in the darkness. Doubtless the Holy Communion is anticipated in the verse: "Thou shalt prepare a table before me." The "secret of His Presence" through life is declared: "Thy loving kindness and mercy shall follow me all the days of my life." And our heavenly home is promised: "I will dwell in the house of the Lord forever." To repeat this psalm often is to find in it our Creed and our prayer. It brings peace to the troubled soul and courage to the disheartened, and a vision to the Christian as he journeys. It is a prophecy of the work of Christ. It is the Old Testament version of our Lord's message in St. John's Gospel.

Hymn 317

Tuesday, April 16

READ St. Luke 2: 8-20.

OUR message brings us back to the Christmas story and to the shepherds "keeping watch over their flocks by night." It is surely significant that the announcement of Christ's birth came to the shepherds, since He was to be the Good Shepherd. The angelic song, the "heavenly pastoral" as it has been called, came to the keepers of sheep, and their faith and their action proved the divine wisdom of the revelation. Simple-heartedness can see God when earthly wisdom blinds the sight of those who will not believe. The first worshippers at the manger wherein lay the Son of God were child-like men, and their faith was sublime. The pure in heart shall see God. The Beatitude is still a blessed truth. Sincerity rather than reason brings a revelation which defies doubt. Wisdom is good, but it must be the servant of faith, else it is sure to mislead.

Hymn 277

Wednesday, April 17

READ I Samuel 17: 32-37.

THE story of David's victory over the giant Goliath retains for adults the fascination which it had when we were children. Perhaps the finest part of it is the boyish but sincere claim of David that, as he had killed the lion and the bear when his sheep were threatened, so, by God's help, he could kill the boasting Philistine. It is a loyal spirit manifested by the shepherd lad, when he cries concerning the giant: "He

hath defied the armies of the living God!" Not less noble is his cry as he goes out with his sling and stones against Goliath: "Thou comest to me with a sword and with a spear and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel." So did the Christ conquer Satan and sin. So in His Name can we conquer when sorrow and trouble threaten.

Hymn 126

Thursday, April 18

READ I Peter 2: 19-25.

ST. PETER must have recalled the words of the Master when he wrote of Him as the "Shepherd and Bishop of our souls" seeking the sheep who had gone astray. How near the words bring the dear Christ to us as we hear His voice by faith, seeking and calling for His wandering children! We are reminded of that fine hymn which Mr. Sankey used to sing concerning the "Ninety and Nine," and the lost sheep:

Lord, whence are those blood-drops all the way
That mark out the mountain's track?
They were shed for one who had gone astray
Ere the Shepherd could bring him back.
Lord, whence are Thy hands so rent and torn?
They are pierced tonight by many a thorn.

Still the Good Shepherd seeks His own today. Still He calls the wanderers to return and follow Him.

Hymn 387

Friday, April 19

READ Isaiah 53: 1-6.

THOSE who love Handel's Oratorio of the *Messiah* will remember that wonderful chorus: "All we like sheep have gone astray." In the first part the great composer suggests in the movement of the music the wandering and scattering sheep. And then at the end comes the finest example of harmony in all musical compositions, the voices rising in a rich cadence like a heavenly song of victory, and then sinking into an inspired melody, subdued and wonderful in its message, as the parts unite in a suggestion of suffering and triumph: "But the Lord hath laid on Him the iniquity of us all." So at last will we, by Christ's merciful redemption, sing the great anthem of the Cross and the open Tomb. Nay, we can sing it now, for Jesus Christ has brought us home already.

Hymn 240

Saturday, April 20

READ Revelation 5: 8-14.

THE closing chorus of Handel's *Messiah* gives a majestic and rich rendering of the words which St. John heard the multitudes sing in heaven: "Worthy is the Lamb that was slain." St. John the Baptist proclaims Jesus Christ as the Lamb of God: "Behold the Lamb of God which taketh away the sin of the world." And after that great work of redemption is accomplished the hosts of heaven take up the message and recount His triumphs. It is a worthy part of our worship here on earth to exalt Jesus Christ as the Saviour of the world. Particularly are we called to words and deeds of loyalty in these latter days when men are daring to take the Crucified Christ only as a victim of popular hatred, a great Man, but not a Redeemer by His death and resurrection. Oh, for a loyalty which shall steadfastly confess the Lamb of God as dying that we might live!

Hymn 192

Blessed Shepherd, call me to follow Thee and Thee alone. I am too often a wanderer from the fold of loyalty and faith, but my heart loves and trusts in spite of my foolishness. Seek me, and keep me in the fold until I join the multitudes singing about Thy Throne. Amen.

The Church and the Lausanne Reports

Questions for the Use of Groups Studying the Reports of the Lausanne Conference, 1927

Issued by the Archbishops of Canterbury and York's Committee

THE Lausanne Conference on Faith and Order, held in 1927, referred to the Churches for their consideration a series of reports dealing with fundamental elements of the problem of Christian unity. It is to be noted that the Lausanne Conference did not *adopt* the reports, but *received* them for transmission to the Churches; they are therefore to be taken as summarizing the discussions of the conference, and the points of agreement and disagreement which these disclosed; they are not promulgated as official conclusions of the conference. These reports, and the work of the conference as a whole, will not fulfil their purpose if they are discussed only by those official bodies to which, in the first instance, they have been remitted. The movement toward Christian unity has a claim upon the attention of the rank and file of Christians everywhere; and it is therefore important that the work of Lausanne should be followed up by individuals and groups throughout the world. Such group and individual study will help in the formation and enlightenment of Christian opinion, and will assist the official representatives of the Churches in their task of framing a response to the message of Lausanne.

The problem of unity will presumably have a prominent place on the agenda of the Lambeth Conference of 1930, which will naturally take account of the responses made to the Appeal to All Christian People issued ten years before. In preparation for that conference it is much to be desired that . . . the material prepared at Lausanne should be made the subject of careful discussion and enquiry. . . . In order to help in the initiation of this necessary work the following series of questions has been compiled. This material is not intended to be complete, nor will it be found equally suitable for every purpose. But it may, even by its omissions, suggest to some minds the points which ought to be discussed; and if those who make use of it will assist by criticism and suggestion in making it more useful for its purpose, they will be doing real service to the movement with which it is concerned.

It will be noticed that on *Reports I-VI*, definite questions for study have been suggested, while on *Report VII* it has only been found possible to outline a general method of approach. Yet, in beginning to prepare for the work of a group, a leader might do well to consider what is suggested at that point; for in many cases it might be found possible to act at the outset upon the suggestion made under *Report VII*, Sec. I, below.

GENERAL SUGGESTIONS FOR GROUP STUDY

EVERY group should aim at doing constructive work, and its method should be that of conference rather than that of controversy; yet this should not exclude the frank expression and exposition of individual opinion, nor encourage the minimizing of real differences.

It will be the business of the group (*a*) to acquaint itself with what was done at Lausanne, and with the points of agreement and difference which were discovered there; and (*b*) to attempt to carry the work a step forward by facing the problems (or some of them) which were found to present special difficulty.

With this twofold aim in view, all members of the group should make a careful study of the pamphlet *Reports of the World Conference on Faith and Order* (No. 55 of the literature issued by the Secretariat, P.O. Box 226, Boston, Mass.), and the leader of the group, at least, should make use of the full official Report (*Faith and Order, 1927*; published by Doubleday Doran), in which it is possible to follow the discussions from which the *Reports* emerged.

Canon E. S. Woods' book, *Lausanne, 1927* (Doubleday Doran), gives a vivid picture of the conference itself, and will be found to provide a useful background for group and individual study.

At each meeting it will be found useful to read aloud, before discussion begins, the particular section to be considered.

REPORT I

THE CALL TO UNITY

IF this *Report* is taken as the basis of an introductory discussion, it will probably be found that many of the problems of the later *Reports* will be touched on in anticipation. It may be desirable to discourage detailed consideration of matters sure to arise later, and to concentrate on questions such as the following, bearing in mind the fact that the "Call to Unity" is not, as yet, universally felt to be imperative:

(1) Does the New Testament bear out the statement that "God wills unity"? If so, does that unity involve membership of a visible body?

(2) What, in our own experience, are the results of Christian disunion in our own country and in the world at large? Are they entirely evil, or, if not, does the evil outweigh the good?

(3) What is the testimony of workers in the mission field to the need of unity there and what is its value? (See *Faith and Order*, pp. 103 f., 495 ff.)

(4) What regroupings of Christian bodies have been, and are now being brought about, and what is their significance?

(*The Church Overseas* will be found in 1929 to contain full information upon such projections of reunion as are being worked out in the mission field.)¹

REPORT II

THE CHURCH'S MESSAGE TO THE WORLD—THE GOSPEL

This *Report* does not appear to raise directly, or to suggest, acute difficulties in the way of unity; yet, being the basis of what follows, it deserves careful consideration. It secured general approval from representatives of very widely differing types of thought at Lausanne, and was adopted in its entirety by the enlarged meeting of the International Missionary Council at Jerusalem in 1928.² It will be remembered that the problem of the nature and authority of Christian doctrine will be met with when *Report IV* is studied.

(1) Does this statement contain anything which our Church would repudiate, or omit anything which it holds to be vital?

(2) Is the Church itself a part of the message of the Gospel?

(3) If there is in fact a general assent of Christian people to the content of this *Report*, what bearing has that assent upon the questions considered under *Report I*?

REPORT III

THE NATURE OF THE CHURCH

A STUDY of the points of agreement recorded in this *Report* will give the group an opportunity of saying (*a*) whether it concurs in them all, and especially in what is said about "organized religion" and (*b*) what it thinks about the present necessity of the "characteristics" enumerated as "the marks whereby the Church on earth has been known of men."

The points of agreement and difference suggest the following questions as among those which it will be well to pursue:

(1) What is the Church? In what sense is it possible to use the expression "the Churches"?

(2) Did Jesus Christ found (or re-found) a visible Church as the organ of His continual action in the world?

(3) What is the meaning of the word "invisible" as applied to the Church?

(4) In what does membership of the Church consist?

(5) What is the relation of the Church to the Bible, and what is the difference, if any, between the Bible and "tradi-

¹ *Church Overseas*. Quarterly. Single numbers 1s. each. Annual subscription 4s. 6d., post free. Published by the Press and Publications Board, for the Missionary Council of the Church Assembly, Church House, Westminster, S. W. 1.

² See *The World Mission of Christianity* (Edinburgh House Press, price 1s.), p. 8.

tion" in respect of their claim to acceptance as authoritative?

(6) How far has the Church, or any portion of it, authority to remodel the traditional forms of its organizations?

(7) In what sense, if any, is the Church to be called infallible?

(8) "There is and can be but one Church, holy, catholic, and apostolic." "To become one, holy, catholic and apostolic is the end and ideal of the Church's earthly history." What truth do you discern in either of these statements?

REPORT IV

THE CHURCH'S COMMON CONFESSION OF FAITH

THE *Report* attests concurrence in "a common Christian Faith which is proclaimed in the Holy Scriptures and is witnessed to and safeguarded in the Nicene and Apostles' Creeds."

It should be compared with what was said in the Report of the Joint Conference at Lambeth in 1922 as to "the place of the Creed in a United Church." (Bell, *Documents on Christian Unity, 1920-1924*, pp. 150-151); and the group might consider how far it concurs in what these two Reports suggest as to (a) the interpretation of the Creeds; (b) the duty of the Church to accept the guidance of the Holy Spirit in the fuller apprehension of the truth; (c) the liturgical use of the Creeds.

From the Lausanne discussions the following questions among others clearly arise:

(1) Is this witness of the ancient Creeds still effective, and is this safeguard still essential?

(2) Is it possible to build a bridge between those Churches which make no use of the ancient Creeds and those which consider them indispensable?

(3) If *Report II* gives a faithful summary of the Gospel, is there anything in the Nicene or Apostles' Creeds which goes essentially beyond it?

(4) The Eastern Churches attach vital importance to the acceptance of the dogmatic decisions of the Ecumenical Councils as binding upon all Christians. (The Anglican Church has attributed great importance to the first four Councils, those of Nicaea, Constantinople, Ephesus, and Chalcedon. The fifth and sixth, the second and third of Constantinople, may be regarded as reiterating the decisions of the third and fourth. As to the seventh, the second Council of Nicaea, opinion has been divided.) Can we accept these in that sense; or, at least, as having given adequate answers in the terms of their own age to problems which recur in later times?

(5) What is the rightful authority for the interpretation of the Creeds?

REPORT V

THE CHURCH'S MINISTRY

THE five points on which the conference found itself in substantial agreement should be considered carefully, in relation to their basis in Scripture and in Christian tradition.

The following questions may then be suggested:

(1) Is it true (a) in principle, (b) in view of the facts of history, that a ministry acknowledged in every part of the Church as having the authority of the whole Church is essential to the achievement and maintenance of visible unity?

(2) (a) What is the importance of the idea of *continuity* in relation to the ministry? (b) Does the group regard the following statement in *Report*, p. 11, as an adequate presentation of historical fact? "Within the many Christian communions into which, in the course of history, Christendom has been divided, various forms of ministry have grown up according to the circumstances of the several communions and their beliefs as to the mind of Christ and the guidance of the New Testament."

(3) What elements of episcopal, presbyterian, and congregational order, if any, are so important that they ought to have a place in the life of a reunited Church?

(4) What has been, and what ought to be, meant by the word *valid* as applied to Sacraments and Orders?

(5) Ordination is variously regarded as an act of the Church in which, in answer to prayer, the grace of the ministry is given, and as a corporate recognition by the Church of a grace already given. What is the basis of these conceptions? Are they mutually exclusive?

(6) Is it possible to give due weight to the view of the Or-

thodox Church,³ and at the same time to endorse the principle and policy suggested by the *Report* in the last paragraph of p. 12?

REPORT VI

SACRAMENTS

The discussions at Lausanne were confined almost entirely to the Sacraments of Baptism and Holy Communion, and it would therefore seem advisable that group study should at present keep for the most part within this field of enquiry.

It will be remembered that some of the earlier reports touch on questions closely connected with the Sacraments. Thus, when *Report VI* says "we recognize that the Sacraments have special reference to the corporate life and fellowship of the Church," we find ourselves thrown back on such conclusions as we may have come to in studying *Report III*, and, in so far as Sacraments are related to the ministerial office, we must refer back to our consideration of *Report V*; while for the doctrinal basis underlying the Sacraments we have behind us our discussion of *Report IV*.

If we are able to assume, in thinking about *Report VI*, that we have to contemplate the organic life of *one* religious society in which there is a ministry recognized in all its parts as authoritative, some of the problems suggested by *Report VI* will have been solved, provisionally at least, in advance.

The discussions of the group might then follow some such line as this:

(1) In a Church possessing a universally recognized ministry, and celebrating Baptism and the Holy Communion in the spirit of the agreements indicated in *Report VI*, would the existence of widely divergent interpretations of sacramental practice and experience be compatible with unity? What answer to this question would the experience of the Church of England suggest?

(2) In what sense is it to be affirmed (*Report*, p. 15, paragraph 3) that Sacraments are of divine appointment?

(3) What is sacramental grace?

(4) Important differences of teaching upon the meaning of Holy Communion appear to arise from different views upon the relation of the spiritual to the material. In view of this, how does the group think of the Sacraments as related to the Incarnation and to the Atonement?

(5) Does the group think that the present disuse of Confirmation in many communions constitutes an insuperable barrier to reunion?

(6) Our movement is followed with great sympathy by many members of the Society of Friends. What, in the opinion of the group, ought to be the attitude of the Church to Christians who, while believing themselves to share the inner reality of sacramental experience, are unwilling to make any use of its outward "signs"?

(7) Are acts of intercommunion between Churches at present separated calculated to promote or to retard the movement toward unity?

REPORT VII

THE UNITY OF CHRISTENDOM, AND THE RELATION THEREOF OF EXISTING CHURCHES

It will be noted that according to this *Report* it was found impossible at Lausanne to discuss the problems raised by this subject as thoroughly as those referred to in *Reports I-VI*. But the *Report* definitely refers to the Churches the following tasks:

(1) *A closer study in each Church, of the faith and life of others.* In connection with this very large undertaking, a group might profitably attempt to learn more of the inner life of at least *one* other communion; and visitors belonging to such bodies might be invited who would be able to interpret to the group the particular mode of Christian fellowship of which they have personal knowledge.

(2) *The consideration of the relation of existing Churches to one another, and the place which each or any of them may hold in the undivided Church.* If this subject is approached,

³The Orthodox Church (*Report*, p. 13, note 1) regards the ministry as instituted in the Church by Christ Himself, and as the body which by a special *charisma* is the organ through which the Church spreads its means of grace such as the Sacraments, and believes "that the ministry in its threefold form of bishops, presbyters and deacons, can only be based on the unbroken apostolic succession."

(Continued on page 832)

Religious Education and the Foreign-Born

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

Rector of the Church of St. Elisabeth, Philadelphia

THE problem of the education of the foreign-born is far from being the simple matter that it would appear to the ordinary observer. It seems to be the general impression, due no doubt to the somewhat injudicious outpouring of enthusiasts for Church unity, that the non-Roman immigrant, especially if belonging to the Orthodox Church, is intensely eager to enter into communion with us, and to assimilate American ideas, culture, and religious thought in the shortest time possible. As a matter of fact, unpalatable as that fact may be, the ordinary foreigner of both Greek and Latin Churches looks upon his Episcopal brethren with the utmost suspicion, and so far from being enthusiastic about American ideals seems to think that he was very much freer in the autocratic atmosphere of his native land. We preach idealism, freedom of speech, and the brotherhood of man; while he sees the Vire scandal, Sacco-Vanzetti, the mockery of law enforcement, and Chicago! He knows that although we may foster missions to the foreign-born and proclaim with tongue and pen that they are no more foreigners but friends, too many of our laymen not only resent their presence in our midst but, should one of them seek and obtain membership in their parish, would withdraw to a church in which they could worship the All Father uncontaminated by the presence of His non-American children. Further, the foreigner is used to one Church, one doctrine, and one ritual. We show him warring sects using a common liturgy but with no common doctrine, and a diversity of ritual, all claiming to be members of one Church. To us this is the expression of our Anglo-Saxon heritage of freedom, but the Oriental does not understand our attitude. He has a single track, medieval mind, and to his idea various schools of religious doctrine in one Church are inconceivable.

Secondly, in dealing with the Greek Orthodox Church, we naturally think of them as an entity. So they are doctrinally, but as a matter of fact they are divided on the question of jurisdiction into innumerable warring national Churches and groups of Churches, separated by impassable gulfs of political and racial hatreds dating back for centuries, of which we Westerns know and understand nothing. There is further an hereditary hatred of the Western Church and the Roman tradition that cannot be realized by the average American Churchman. To overcome this state of mind is the educational problem facing the Episcopal Church if it would attempt to undertake coordinated scientific work among our foreign fellow citizens.

IN South Philadelphia we have some three hundred thousand foreign-born, and among them representatives of practically every branch of the Latin, Greek Orthodox, and purely Eastern Churches. It was realized by Bishop Garland and the diocesan authorities that we owed a duty to these people that only our Church could perform. The parish of St. Elisabeth was selected for the experiment, and the writer of this article chosen to undertake the work. What the result will be, only God knows and only time will show.

The first and immediate necessity was some kind of general program of juvenile and adult education that was sufficiently general to give a thorough Church training, and elastic enough to be modified if racial or sectarian conditions rendered it necessary. The conditions under which we commenced work were as follows:

Immediately surrounding the church, we had a purely Italian population, mostly unchurched or staunch members of the Roman communion. At a little distance we had colonies of all the various nationalities of Eastern Europe and the Near East: Bulgarians, Greeks, Nestorians, Jacobites, all the Balkan nations, Russians, Ukrainians, Thondraketzis, and Doukhoborts. One section of the Greeks and the Russian Orthodox had their own priests and parishes, the remainder being absolutely unchurched. A beginning was made by sorting them out into racial groups and giving them the services of the Church in their own

language and rite, with the liturgical and ritual observances to which they were accustomed, keeping apart, as far as possible, the antagonistic groups. This was easy enough from the ecclesiastical point of view and for the immigrants of the first generation. It was clear, however, that the only hope lay in the children and young people, who must be trained to forget the centuries' old disputes of their native lands, and be made to realize that they were now common citizens of a common country, and be brought up as members of a common branch of the Universal Church, Catholic in practice and American in nationality.

THANKS largely to the democratic atmosphere of the public school this was not so difficult as it sounds. We had already, to a large extent, the confidence of the parents, and the children were generally familiar with our language and eager to be recognized as citizens of their new country. We therefore refused to be spoken of as a foreign mission, emphasized our American character, and never used the words Greek, Italian, or Ukrainian. We always use the English language and refuse to allow anything else in schools, clubs, or Church services, except, of course, for the non-English speaking parents. At the same time we realized that although our first duty was to all these people irrespective of religion, we had also a duty toward our own Church. We therefore formed two distinct divisions. The first included all creeds, races, colors, and nationalities. From these we culled those who either wished to join, had joined, or were definitely in communion with us, and formed an inner or esoteric circle for our own people. We are in hearty agreement with Cardinal Manning's maxim that, given the children up to ten years, anybody can have them afterwards.

The basic scheme is as follows:

1. A kindergarten every weekday for the children below school age of all nationalities, creeds, and colors. This teaches Americanization, the usual kindergarten subjects, and very simple religious instruction.
2. A Community Club for children of school age after school hours. This lays more emphasis on citizenship and habit formation.
3. A group of the Girls' Friendly Society candidates.
4. Another candidates' group that violates all Girls' Friendly rules by being strictly for our own "denomination."
5. Various Mothers' Meetings. These have to be national, as their English is faulty, and the different races do not mix. However, we hope that the children will prove a bond of union. Greek and Italian mothers having children attending the same school and running in and out of each others' houses are bound to have points in common.
6. Two Boys' Clubs under "Toc H,"—one for boys from twelve to fifteen years of age and the other from fifteen to eighteen. These are purely civilizing agencies. The idea is to break up the juvenile gangs that infest the district and literally breed criminals. Unfortunately, through lack of funds we can only run two nights a week, but even at that we can see the improvement. Some idea of their mentality may be gained from the following. They were allowed to draw up their own rules. Rule 3 reads as follows: "All knives, black jacks, and guns to be parked outside the club. All fights to be settled outside. Members in hospital to be visited." I suppose it seems brutal, but we find that the introduction of boxing gloves is producing a marked ethical effect. I really felt that we had advanced a long way toward civilization when I was told with great pride, "Father, our gang had a fight with the Hicks street gang last night, and we didn't do a thing to them but what you told us!"
7. Community Singing Clubs. This plan started among the smaller Italian children, but has become popular among the Eastern groups. They sing their own national airs and then our American hymns and songs. A Serb may hate a Roumanian, but when both join in "My Country, 'tis of thee," it is hard to

remember old grudges. I visited a club of the biggest young scoundrels unhung, the other night, and found they had selected for their English effort, "We are but little children weak." Thank heaven I was able to keep a straight face!

8. An Adult Male Club. This is the center of our best constructive educational work and is really worth while. It is absolutely self-supporting, and educational in the sense that they themselves organize classes, debating groups, etc., and choose their own subjects. We have ten nationalities represented, and their occupations vary from university students to bootleggers. With the exception of the Roman Catholics, nearly everyone receives the Sacraments in this church, while retaining their membership in their own communion. Thank heaven, this is one definite step toward unity.

A large number of these boys and girls are working their way through school and college. These constitute the very best foreign element that we have. They have their own societies and meet either in my study or in the parish house. We try to give systematic teaching in Church doctrine and Anglican Church history, and are generally called upon to advise on every subject under the sun, from mathematical problems to etiquette, and from love to religion. One of the strongest educational factors is the services of the Church. These are on Sunday, except for a foreign service very early in the morning, purely American. Of course the liturgical and ritualistic surroundings are calculated to appeal to them as much as possible. This attracts the Latins, who are already used to the type of service, but does not appeal to the Greeks. These are ministered to in their own communities and homes. They do not like the simplicity of an evangelical type of service and detest Catholic ritual. However, they are slowly coming out to our solemn Eucharist and I notice that they always come back.

We presented our first group of fifteen—Italians—to Bishop Garland for reception in February.

THESE people are crying out for the Church. Some of them are the very salt of the earth, religiously and culturally; some of them are the most lawless element of our population—all the more need for the Church. The sole obstacle to the work is the apathy and lack of support from our own people. The ultimate responsibility rests on the diocese and on the parish priest. There is not a parish in the country that has not these people sitting at their doors, and until we realize that these foreigners are, equally with us, souls for whom Christ died, and that their children will, equally with ours, be the future citizens of our America, we shall get nowhere.

The key to the whole situation lies in education, not only of the foreign-born but of our own people. We have not got so much to persuade the Oriental to accept the Church, as to persuade the members of the Church to accept the foreign-born.

I hope that by this time I have driven home the point that I am anxious to make in this article: that it is impossible for any committee or group of experts to lay down a comprehensive scheme of education for the foreign-born. I have had several presented to me, but none of the originators have as yet accepted my warm invitation to come down here and try them out. I should like to hear the experiences of an earnest advocate of, say, Christian Nurture, after she had tried it for six months on a group of, say, Thondraketzis. All I can claim for our experiment is that it works all right as far as we have gone—which is not far in seven months.

In conclusion, may I point out that the first thing that we have to get over to the Eastern Churches is that we are a branch of the Catholic Church, and not a sect of Protestants on the one hand or of Roman Catholics on the other. We have not got to teach them Christianity or Churchmanship but our position.

Whatever is said by the more enthusiastic members of our communion about the desire for unity on the part of the Eastern Churches, we have to face cold facts, and remember that the Eastern Churchman knows his point of view a good deal better than our laymen and many of our clergy know ours. He is no man's fool.

These facts are, firstly: that the only definite step toward reunion is the so-called *ἑπικοινωνία* concluded in 1899 between the Patriarch of Constantinople and the Church of England, which allows laymen of the one Church, in grave emergency only, to have recourse to the clergy of the other. Common services mean mutual sympathy, but are no more indicative of

reunion than a Fourth of July community service means intercommunion between us and the Baptists; the attendance of an Eastern bishop at one of our conventions or a Church function is simply a gesture of Oriental courtesy. Naturally the impoverished Churches of Europe are willing to tolerate interference with their domestic affairs to the utmost extent possible, if by so doing they stand a chance of securing material assistance. But all this is not intercommunion. It gives us reason to hope that, out of this mutual goodwill and intercommunication, intercommunion may come at some future date, but as yet it is far from being an accomplished fact. The only solution of the matter lies in mutual education. The Eastern must learn the facts about us, and we about him.

This article only professes to be the statement of fact regarding a possibly successful experiment: the enunciation of certain basic facts not generally realized, and a plea for interest in the problem of the education of the foreign-born. We do not profess to have solved any world-wide problems at St. Elisabeth's but at any rate we are beginning to understand each other, and I believe we have laid a foundation of mutual liking. We can claim to be in the fullest sense a Church for both American and foreign-born, and we are trying to remember that we are all brothers and sisters in the Catholic Church of Christ in this America of ours.

VIEWS ON THE SACRAMENTS

IN the last three numbers of *Theology* (S.P.C.K.) the Master of Corpus, Cambridge, has been reviewing Canon Quick's book on the Sacraments,* a book which the reviewer thinks it hardly possible to praise too highly as a preliminary, and much more than a preliminary, survey of the whole field. None the less, there are radical differences, alike in method of approach and in conclusions, between Canon Quick and the school to which the Master of Corpus belongs. After mutual consultation the reviewer hopes that their convictions may converge.

First, as to the Eucharistic Sacrifice, Mr. Spens urges that attention is far too largely concentrated on the opportunity of adoration which it affords rather than on its sacrificial significance. It is of paramount importance at the present time to emphasize the Cross as a sacrifice for sin. The Eucharist supplies a necessary element in the Sacrifice of Calvary by investing our Lord's Death before God and man with its sacrificial significance. The Last Supper and Calvary make one identical Sacrifice. In the former, the bread and the wine are separately consecrated to be, in some sense, our Lord's Body given for man and His Blood shed for man. He is thereby made to be a Sacrifice for our sins. The surrender of His life is consecrated to that end and gives that effect. As in the Last Supper, so in the Mass, the essential sacerdotal acts lie in the consecration. Christ was once offered in Sacrifice, in the sense that He gave Himself once for all to be slain upon the Cross, yet He willed that His Death should be made to be a Sacrifice, not by some simple act of consecration in which we now here could not take part, but through many Eucharists celebrated in different places and times, so that we are thereby made partakers not only in the benefits of His Sacrifice, but also in the offering or consecration of that Sacrifice.

This conception does not in the least derogate from the completeness of the Sacrifice offered on Calvary. On the contrary, it presupposes that completeness. With regard to the Real Presence, Mr. Spens repeats the expressions which are now well known from his Anglo-Catholic Congress paper,† written in collaboration with Professor Taylor. A physical object is defined as a complex of opportunities of experience, and an effectual symbol or sign involves the attachment by a competent Will to certain actions or objects of certain results or opportunities. If this be so, then it is difficult to deny that the physical objects are no mere signs, but convey the spiritual opportunities which are in question, and in this sense effect grace.

The three articles are, of course, highly technical, and the Master of Corpus is not always an easy writer for the ordinary reader to follow. But it is needless to say that this is a solid and profound contribution to the Catholic interpretation of the Eucharist, and requires and deserves careful study.

—Church Times.

* *The Christian Sacraments*, by the Rev. Oliver Chase Quick. New York: Harper & Bros.; Milwaukee: Morehouse Publishing Co. \$3.00.
† *The Holy Eucharist*, pp. 109-119. Milwaukee: Morehouse Publishing Co. \$2.00.

Social Progress

By Clinton Rogers Woodruff

HOW are we going to measure social progress? What material tests are there like to scales or the yard stick that can be depended upon? To begin with, what is progress? Prof. Joyce O. Hertzler in his new work, *Social Progress*,¹ reminds us that the idea of progress with which we are familiar today, and which so generally dominates the modern mind, is a wholly modern idea. "What is now conceived of as progress has not always been progress," he says, "nor would anyone familiar with the history of thought expect it to be, for it is in the nature of things that change, working in a thousand ways, some obvious and others imperceptible, should bring about continual modification in the realm of thought as in all other phases of life."

Another modern, one is tempted to say "very modern," tendency, especially in the realm of the social sciences, is to attempt to measure this so-called progress. Material tests have been suggested, ideological ones, and statistical ones. Then there is the "adaptation test" to measure an ability to adapt or adjust ourselves as a result of the increasing control over life and its conditions.

There are those who believe that happiness is the goal of life and that progress consists in increasing one's modicum of happiness in life—but happiness is something very indefinite and highly variable and certainly essentially subjective in character. To accept pleasure as a test is in Professor Hertzler's judgment to take a superficial and on the whole a materialistic view of things.

There is no single universal criterion that will enable us to measure progress, but a discussion such as this study gives us is helpful and stimulating. It is frankly extensive rather than intensive. Its primary aim is to stimulate thought. It raises questions concerning present conditions and trends in the different departments of life, suggests reasonable standards whereby these trends may be evaluated, and, where possible, offers certain interesting ways of handling the present issues.

Just as there are a great number who want to measure the progress already accomplished, so there are those who want to forecast the future, to determine where and how far we are going. In *Whither Mankind*,² we have a highly entertaining discussion of modern tendencies. As the publishers in their announcement say, the world of 1929 A.D. would seem an incredible dream—perhaps a nightmare—to the world of 29 A.D. or even of 1829 A.D. What kind of world is it? What are the gains and losses of the life it offers as compared with those of other civilizations the earth has known? Are the airplane, the modern news service, the intricate web of business based on tractors, rails, and factory wheels, the central heating system, the magic control of disease—are these making robots of men and women—or demi-gods?

Charles A. Beard is the editor, and he has brought within its covers a series of essays that make interesting, but at the same time depressing, reading. While the views are described as cheerful, one leaves a reading of them with a feeling of incompleteness. Religion seems to have no part in the views of any one of the contributors. Not one of them is recognized as member or exponent of any religious body, Christian or otherwise. They apparently are not interested enough in the spiritual side of life to mention it. True, there is a chapter on religion, but just what it is intended to teach it is difficult to tell. It closes with this cryptic remark, "Havelock Ellis closes his *Dance of Life* with the suggestion of how vast a field lies open for human activity between the Thebaid on one side and Thelma on the other." This is on a parity with the rest of the chapter. The contributors include Hendrik Van Loon, Hu-Shih, Bertrand Russell, Julius Klein, Beatrice and Sidney Webb, Howard L. McBain, Emil Ludwig, C. E. A. Winslow, Havelock Ellis, James Harvey Robinson, John Dewey, Stuart Chase, Everett Dean Martin.

¹ New York: The Century Co. The Century Social Science Series. \$4.00.

² New York: Longmans, Green & Co. \$3.00.

ONE turns with a feeling of positive relief to *The Changing Family*,³ by George Walter Fiske (of Oberlin), in which he frankly admits that great changes have taken place and are taking place, that serious conditions prevail; but he does not hesitate to discuss these changes in the light of religion. He frankly faces such questions as: "Is the modern family abdicating its responsibilities?" "Are we to have a non-functioning home eventually to disappear because of its very lack of activity?" "What is the place of home religion in this welter of social change?" He considers these questions in discussing a religious faith and practice for the modern family. The timeliness of his subject is equalled by the significance of his treatment of "trial marriage," the new status of women, social problems of the modern child, a fresh technic in home religion, and similar topics.

Surely, he remarks, if in this melange the best that the sociologists have to propose is companionate marriage, "it forces us to believe that social science, unaided by religion, is spiritually bankrupt."

Frequently the charge is made that the church is making little or no contribution to social progress. Such charges are without substantial foundation for the great mass of organizations dealing with social problems are managed and directed by men and women with definite religious convictions and connections. I know this is the case in New York and Philadelphia, and I am assured that it is the case elsewhere.

In Pennsylvania we have an organization known as the Public Charities Association which has a record of splendid achievements to its credit. The president of this association is Dr. Charles H. Frazier, a son of the late W. W. Frazier, and its director is another Churchman, George R. Bedinger, whose father is a well known priest of the Church. The latest contribution which this association has made is the preparation of a new edition of *Pennsylvania Laws Relating to Social Service*,⁴ a highly valuable compendium for social and parish workers and especially for the clergy. Compiled by John S. Bradway, Esq., the general chapter headings comprise the following titles: Laws Relating to Children; Department of Welfare and the Poor Laws; Crimes; Decedents' Estates; Workmen's Compensation; Marriage; Divorce and the Rights of Married Persons; Mental Patients and Habitual Users of Drugs and Alcohol; Public Health and Safety; Types of Contracts; Court System of Pennsylvania.

IN the field of applied social service several new contributions are to be noted. There is the *Directory of Training Courses for Recreation Leaders*,⁵ as offered by 200 educational institutions and recreational agencies. It is compiled by Marguerita P. Williams and Lee F. Hanmer of the Sage Foundation. It is the outgrowth of a survey undertaken at the request of the National Conference on Outdoor Recreation to discover the opportunities available for the training of workers, both professional and volunteer, in the field of public recreation. The courses listed offer training in a wide range of subjects, including the teaching and directing of physical education (whose modern curriculum embraces selected play activities); playground leadership; coaching of sports and athletics; such activities as games, dancing, dramatics, story telling, club work, campercraft, scoutcraft; and the administration of playgrounds, camps, community centers, and municipal recreation systems. These opportunities vary all the way from a complete college or professional school curriculum of studies, covering a number of years, down to the brief intensive work of university summer sessions or other short training courses and institutes offered under various auspices in specific recreational subjects.

*Chemistry in Medicine*⁶ is a remarkable book "dedicated to

³ New York: Harper & Bros. \$2.25.

⁴ Philadelphia: Public Charities Association (311 S. Juniper St.). \$2.50.

⁵ New York: Russell Sage Foundation (130 E. 22d St.). Paper, 50 cts.

⁶ New York: Chemical Foundation (85 Beaver St.). \$2.00.

the protection of children and adults against avoidable disease and death." It was undertaken at the request of Mr. and Mrs. Francis P. Garvan, who for more than ten years past have worked unflinchingly for the upbuilding of American chemistry to that protective end. In their foreword the editors call attention to the necessary coöperation between chemistry and kindred sciences in health work. While telling of the great accomplishments already successful, they point out, too, the vast amount of work yet to be done, and urge more and more research toward these all important ends of health protection. The greatest handicap carried by American research at the present day, they add candidly, is the "depressing influence of financial worry" upon scientific workers and the need of "enforced outside activity to replenish income." It is obvious that with noble and valuable work already achieved, the country needs more financial support for the furtherance of such research.

City Planning for Girls by Henrietta Addition is one of the University of Chicago monographs. It is a study of the social machinery for case work with girls in Philadelphia. It is filled with helpful comments on present methods, brief histories of past experiences, and recommended plans for the future.

Chicago: University of Chicago Press. \$1.25.

OUR DUAL OBLIGATION

From the Convention Address by
THE RT. REV. JAMES M. MAXON, D.D.
BISHOP COADJUTOR OF TENNESSEE

OUR first obligation toward the unconverted world is to learn of its need. Our second, and no less important obligation, is to provide for that need. . . .

The method provided is through the duplex envelop. In and through the duplex envelop, which is the only generally practical method I know of, the ultimate Church member may go into all the world. In and through it, he expresses his discipleship in the local congregation, and at the same time he expresses his discipleship in the great world outside his local parish.

Each year a great referendum is provided by the Church, in the every member canvass, when opportunity is given each member of the Church for participating in the work of world evangelism. The method by which the every member canvass is carried out may vary. It may mean a house to house visitation on the part of chosen representatives of the congregation. Or, it may mean that the membership of the local congregation may come to the church and there declare the pledge. The method by which the referendum is carried out is immaterial. The material thing is that each member shall have the opportunity for intelligent and prayerful giving. That obligation rests upon priest and vestry. He shall have the chance to give. What he gives is his own concern. But that he shall have the opportunity of giving it is his inalienable right.

And when he has given his offering for the work of world-wide evangelism he has the right to know that that offering is used for the purpose for which he consecrated it, and for no other purpose. It is not the right at all of any vestry or other Church officer of whatsoever name, station, or kind to use the offering thus made in any other way than that in which and for which it is given. Of course, this seems fundamental, and many might say that it is too obvious to be mentioned. I am constrained to mention it because from time to time my attention has been called to other conditions. Furthermore, it seems clear that the two funds—that for parish support and that for world-wide mission—should be kept separate, just as any other two funds to be used for utterly different purposes, and designated for entirely different causes, should be kept separate.

The occasion which seems to indicate thus calling attention to the obvious is precipitated because in not a few cases there seems to be a breakdown somewhere along the line of transmission of the offering for world evangelism between the time when it is solemnly consecrated to Christ's work and its destination.

THE REAL THINGS

WHAT then remains? Courage, and patience, and simplicity, and kindness, and, last of all, ideas remain; and these are the things to lay hold of and to live with. —A. C. Benson.

THE CHURCH AND THE LAUSANNE REPORTS

(Continued from page 828)

three utterances at the Conference, those of the Bishop of Gloucester, Dr. J. M. Shaw, and the Bishop of Bombay (*Faith and Order*, pp. 331 ff., 347 ff., 233 ff.) should be studied and compared, with a view to estimating the concrete solutions which are outlined in them. Such a comparison will enable the group to think out the implications of the word "federation" in its various senses (*Report*, p. 23; Note A to Section IV, par. 3), and to consider how far federation could ever be a full expression of the Church's oneness.

(3) *To consider, in view of the present fruitful coöperation between Christian bodies in practical service, in what ways needless overlapping and competition in the local community may be minimized.* This is a task which can hardly be attempted in general terms; but to think it out in relation to a definite locality might be a valuable piece of work for any one group.

It is also important that Anglicans should consider certain movements (e.g., the Malines Conversations, the progress toward union with the Orthodox, and the proposal for a South India United Church) in the light of our own internal unity, asking whether these are developing along lines which our Church as a whole could follow.

BOOKS RECOMMENDED

- FAITH AND ORDER, LAUSANNE, 1927. Edited by H. N. Bate. (Doubleday, Doran. \$2.50.)
LAUSANNE, 1927. By E. S. Woods. (Doubleday, Doran. \$1.50.)
LAUSANNE: THE WILL TO UNDERSTAND. By E. D. Soper. (Doubleday, Doran. \$1.50.)
DOCUMENTS ON CHRISTIAN UNITY, 1920-1924. Edited by G. K. A. Bell. (Oxford University Press. \$2.50.)
THE DOCTRINE OF THE CHURCH AND CHRISTIAN REUNION (Bampton Lectures). By A. C. Headlam. (Longmans, Green & Co. \$4.25.)
THE PEOPLE OF GOD. By H. F. Hamilton. (Oxford University Press. One volume, \$3.50.)
THE CONFUSION OF THE CHURCHES. By K. D. Mackenzie. (Gotham. \$3.00.)
THE HOLY CATHOLIC CHURCH. By H. B. Swete. (Macmillan. \$1.80.)
THE CHURCH AND THE MINISTRY. By C. Gore. Edited by C. H. Turner. (Longmans, Green & Co. \$7.00.)
RELIGION SINCE THE REFORMATION (Bampton Lectures). By L. Pullan. (Oxford University Press. \$3.75.)
RELIGIOUS VALUES IN THE SACRAMENTS. By H. J. Wotherspoon. (Scribners. \$2.50.)
THE CHRISTIAN MINISTRY. By Bishop Lightfoot. (C. J. Thynne and Jarvis. \$1.40.)
THE MALINES CONVERSATIONS. (Oxford University Press. Paper, \$1.15, Cloth, \$1.50.) *Now O. P.*⁴
THE CHURCHES OF EASTERN CHRISTENDOM. By B. J. Kidd. (Morehouse. \$6.00.)
THE RELATIONS OF THE ANGLICAN CHURCHES WITH THE EASTERN ORTHODOX. By J. A. Douglas. (Morehouse. \$1.40.)
THE PRESBYTERIAN CHURCHES. By James Moffatt. (Methuen. \$2.00.)
THE FAITH AND PRACTICE OF THE QUAKERS. By R. M. Jones. (Methuen. \$2.00.)
METHODISM. By W. Bardsley Brash. (Methuen. \$2.00.)
CONGREGATIONALISM. By W. B. Selbie. (Methuen. \$2.00.)
CHURCH PRINCIPLES. By P. Carnegie Simpson. (Doubleday, Doran. *Now O. P.*)
ESSAYS ON CHRISTIAN UNITY. By W. Robinson. (James Clarke and Co. \$2.40.)
THE LIFE AND FAITH OF THE BAPTIST. By H. Wheeler Robinson. (Methuen. \$2.00.)
THE FAITH OF THE BAPTISTS, together with Reply to the Anglican Appeal. (Kingsgate Press. 40 cts.)
WHAT THE CHURCHES STAND FOR. (Oxford University Press. 85 cts.)

⁴A limited quantity of this book can be supplied by Morehouse Publishing Co., Milwaukee, Wis. See advertisement elsewhere in this issue.

BISHOP BRENT'S LAST DAYS

(Continued from page 825)

decision is, a memorial service will be held at Holy Trinity, Paris, sometime during Eastertide.

I do not have to tell you of the universal sorrow which our great Bishop's death has caused in Europe, where in peace and war, at Geneva, at Stockholm, at Lausanne, and on the battlefields of France, his Christlike spirit was so potent an influence and an example to all Christians.

Paris, March 29th.

Yours faithfully,

FREDERICK W. BEEKMAN.

THY HUT

"LISTEN to the moaning of the pine, at whose root thy hut is fastened"—a saying, that, of wild Finland, in which there is wisdom; I listened, and thought of life and death.

—George Borrow.

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.

"THE IMPERIALISM OF MISSIONS IN CHINA"

To the Editor of *The Living Church*:

A MISSIONARY who proposes to answer the Rev. Roland Allen's article on *The Imperialism of Missions in China* [L. C. January 26th] is practically out of court from the start. If he defends anything at all he is an "imperialist."

The article is unfair in its title. Mr. Allen is a protagonist for the ordination of self-supporting ministers. No one questions his right to argue his case; but one-sided criticism is not argument, and labels prove nothing. The proper meaning of the word "imperialism" is the desire and effort to extend national interests in external fields. Mr. Allen extends it to cover practically any holding of property or exercise of discipline by missionaries in China whatsoever. . . .

The missionary body in China is, flatly, not imperialistic. A large part of it has done everything but change the color of its skin in the effort to be what Chinese super-nationalism thinks it wants. The movement to turn things over to Chinese control is far in advance of the inherent rights of the situation. The men and women who are the backbone of the Chinese churches freely recognize this.

Every imaginable scheme for making Christianity "native" and free in China has been tried. But a tyro in China knows that loose ordinations do not make for Christianity, but for financial gain and political sedition under cover of religion. That is what the majority of non-Christian Chinese think a *chiao* or religious organization is for. You've got to convert, train in the Christian faith, and settle and test in Christian habits before you can leave a young church to free native leadership. May I quote from the last issue of the National Christian Council Bulletin, from the report of one of its secretaries—himself an English Quaker, and a man hardly in favor of unnecessary supervision:

"Traveling in China during the last few months not only I but others have been grieved, if not alarmed, to find a low level of spiritual life among the churches. In many places active opposition has died down, and there is a fine field for fresh endeavor. But in not a few cases the desire and passion to enter into such a field is lacking or confined to very few. In other cases extremists with queer unbalanced ideas are coming in, emphasizing a single and perhaps a distorted aspect of truth and by their evident enthusiasm and devotion deceiving 'the very elect.'"

This is plainly written of places where the missionary is very little in control. Is it either catholic or Christian sanity to suppose that a bit of preaching, accompanied by passing out the Bible and an ordination, is going to plant a *Christian* church? The plain fact is that the missionary has a duty to see that so far as in him lies the true faith is taught and a regulated ministry set up. If you want us to ordain at random and have heresy and immorality representing the Christian name in China, please tell us so.

Dr. Monroe is quoted extensively about imperialism in Christian schools. Many of his statements are just; but Dr. Monroe would, I am sure, readily admit that the problems he sees are no less clearly seen by missionary educators themselves and that things have moved very much since he wrote. Moreover the statement: "Any action on the part of the foreigner which forces the Chinese to do or think as the foreigner wishes . . . becomes imperialism" represents the situation in China exactly; but it burks the whole question of right or wrong. Imperialism means "what the Chinese don't like." The Nationalist government has just issued an order which states that students are to study, not to engage in political activities, and that school heads are to see that discipline is more thoroughly enforced. This is exactly the imperialism for which St. John's University and the schools of this diocese have been under bitter attack for the past three years. It is good to see signs of its passing away.

There is distinct evidence that an effort is being made to set up Dr. Sun Yat-sen as a god in China. I quote from the address of a Chinese officer made to a mission school in Chefoo January 30th: "You gentlemen believe in God. You must have the same belief in our saviour Dr. Sun and with all your strength forward the cause of the Revolution." Another official

has been quoted as saying that since the Chinese as a people are not yet up to abstract patriotism, they need a personal center for devotion and therefore Dr. Sun must be made a god. The power of Christianity and Japanese emperor worship are both back of this idea. The proponents are extreme men, but they count. Are we missionaries to turn schools over to this sort of thing, or to oppose and be transfixed on Mr. Allen's imperialistic dart, or what?

That there are dominating missionaries, that we are foreigners and aliens, that property and salaries make trouble is all true, and we live in the midst of problems. But mere fault-finding from a London arm-chair does not help. And I think Mr. Allen's unbalanced criticism is not unfairly met by a somewhat categorical reply. His concluding paragraph about Anglican bishops ordaining native unpaid bishops is simply fantastic.

(Rev.) JOHN W. NICHOLS.

St. John's University, Shanghai, China.

THE NEW PRAYER BOOK

To the Editor of *The Living Church*:

EARLY IN January a certain rector of a small parish announced to his Sunday morning congregation what seemed then to be the prospect for the early adoption of the new Prayer Book in his parish.

He was old enough in the ministry to recall the introduction, without unusual delay, of the revision completed by the General Convention in 1892; and he made due apologies for the inability of the Church at the present time to publish and distribute the new Prayer Book, despite the fact that the fetish of "Business Efficiency" has more devotees than the kingdom of God.

He therefore urged his congregation to be patient. He would give due notice when the new books would be obtainable. He made no promise to have the pews supplied by the vestry with Prayer Books. He greatly desired that the members of his parish provide themselves with individual Prayer Books, bring them to Church with them, share their use with strangers who might be present in the church, and take them home at the close of the service. This would restore the customs of forty or fifty years ago, when the Book of Common Prayer was a part of the literary equipment of every Churchman's home. Doubtless the book would be published in various styles of binding. He advised the individuals to procure as handsome copies as were within their means, in good legible type, and bound in a style in harmony with the character of the book; not necessarily expensive, yet not cheap looking, tawdry, or "tacky," as that term is commonly used.

Upon Bibles, Prayer Books, and other books of the Church, the best work of the bookmakers was bestowed in the middle ages and up to the dawn of the present century. The new Prayer Book ought to be of such appearance that no one would be ashamed to give it as a present to one's dearest friend.

He ventured to make another suggestion, that the members of the congregation avoid the so-called "combination sets" with the Prayer Book "unequally yoked together" with the hymnal. The two books are not of the same character. (Incidentally his choir and congregation had never adopted the New Hymnal and were not likely to for some time, and the "combination set" would lead to confusion.)

These suggestions may be worth considering by other rectors, and if adopted might assist in restoring the Prayer Book to its former position in the homes of intelligent Churchmen.

Memphis, Tenn.

(Rev.) ARTHUR HOWARD NOLL.

"SEEN OF THEM"

To the Editor of *The Living Church*:

THE EASTER editorial in the number of *THE LIVING CHURCH* which has just arrived has given me so much help and pleasure that I felt that I must send a word of appreciation and thanks. It is so full of "good things," so rich in suggestions, that I wish it might be included in your list of booklets to sell separately.

A Grateful Subscriber.

Bryn Mawr, Pa.

MARY L. FAY.

SHOULD THE RUBRICS BE OBEYED?

To the Editor of *The Living Church*:

HERE CAN surely be but one answer to the above question. Common sense and loyalty to our own communion requires us to maintain that the rubrics of the Book of Common Prayer should be obeyed in so far as is reasonably possible. To affirm otherwise is to confess that we prefer our own private judgment to the authority of that portion of the Catholic Church to which we owe allegiance.

Nor can we assert that we prefer to obey the laws and customs of the whole Catholic Church rather than the laws of the Anglican communion, for the Church Catholic has no universal liturgy. Even in the Roman communion there are great variations. The dozen or more Uniate Churches have their own rites, and in the West there exists a special rite for Milan and the Mozarabic Liturgy of the Cathedral of Toledo, Spain. And the adherents of one rite are not at liberty to borrow from the Roman Missal or any of the other rites. Each must adhere scrupulously to his own rite.

Nor will it excuse us in breaking any rubric to point to the law-breakers of the Protestant party. It would seem to be our obvious duty as Catholic Churchmen to set a good example to the Protestant party and show that we prefer the law of the Church to our own private preferences.

It was at one time the proud boast of the Catholic party that they were careful to observe the rubrics, and I presume the great majority of us still adhere to that principle, and I consider it unfortunate that we are not all so governed.

To assume that we may break rubrics in order to introduce enrichment or reform strikes me as rather dangerous both as regards logic and consequences, for the Protestant party may take the same liberty, and such proceeding seems somewhat akin to doing evil that good may come.

Let me give a few examples of the non-observance of rubrics:

The custom prevails in some places for the priest to make the ablutions immediately after the communion of the people, although the rubric plainly states that when all have communicated the priest shall return to the Lord's Table "and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth," and one of the rubrics after the blessing provides for the consumption of the Elements at that point. In justification of this practice we are sometimes told that it is more reverent to make the ablutions after the communion than after the blessing. But most of us fail to perceive how this can be. I consider that it makes an ugly break in the service and is distracting to the devotions of the people, and I have heard others make the same remark.

Some priests persist in standing at the General Confession and at the Prayer of Humble Access, although directed by the rubric to "humbly kneel" or to "kneel down."

We know that the ancient position for the *Gloria in excelsis* was in the early part of the service, but in all parts of the Anglican communion it is ordered to be used immediately preceding the blessing. Some consider it a matter of vast import to have it sung in its ancient position, and accordingly transpose it from its present position, hoping that in time the Church will authorize the change. The only thing gained by such transposition is to create confusion and make the service more difficult to follow.

Whatever may have induced the reformers to place the *Gloria in excelsis* at the end of the service, the fact remains that it makes a beautiful thanksgiving, a glorious climax, and a triumphant ending to our liturgy. We would certainly lose by having it placed back to the commencement of the service where no special reason calls for this outburst of praise. We love the *Gloria in excelsis* where it is, and in that position it is sung in the Eucharistic Presence if the rubrics already referred to are obeyed.

W. E. ENMAN.

Charlottetown, P. E. I., Canada.

ST. PETER AND CHARITY BALLS

To the Editor of *The Living Church*:

SOME PEOPLE may think that the passage I Peter 4:8 could be used to give moral support to one of the most corrupt practices in public life today—graft. The passage in question is: "For charity shall cover a multitude of sins." What does it mean? Certainly St. Peter did not mean to tell us that by being generous and benevolent toward others God would cast a mantle over our sins; he did not mean that by paying a certain amount of indemnity in gifts of charity we could make our wrongs right with God.

How welcome such a teaching would be to those who are living by graft! It is a profanation of God's Name and of His righteousness to harbor the thought that a teacher of Christ's religion either in New Testament times or today would picture

God as winking at the sins of those who offer to pay an indemnity for them by contributing to the cause of religion. The idea reminds one of the Robber Barons of the Middle Ages.

No; St. Peter was not encouraging graft, but he was showing a way for people to be high minded and charitable. He meant that by exercising the spirit of charity toward others we will overlook their faults and think less of their disagreeable traits, and in this way we will be the more likely to see in them the traits that are lovable. Would not the home, would not the community, would not the world be happier if people lived by this exhortation: "Have fervent charity among yourselves?" This means do away with gossip, carping criticisms, slander, unjust words, and hasty judgments.

The promoters of charity dances may have had this text in mind, for how otherwise can the inconsistency be adjusted except by interpreting St. Peter's teaching as taking away the ban against indecent and ribald exhibitions in dress and in the dance because it is all done in the name of charity and "charity shall cover a multitude of sins"? Is it any wonder that Christians are taken to task and "dubbed" as hypocrites when they passively submit to such immoral customs and exhibitions in the name of charity, and, worst of all, in some measure take part in them themselves.

(Rev.) GEORGE ROBERT BRUSH.

Arlington, Vt.

"THE MIDDLE WAY"

To the Editor of *The Living Church*:

A CORRESPONDENT in your issue of March 30th, apropos of reading *The Middle Way*, asks so pathetically to be told what is a "moderate Churchman" that he deserves a reply, certainly from the author of the book that set him wondering. The author does not recall using the expression "moderate Churchman," nor does he think it a particularly happy one; nevertheless since your correspondent deduces the idea of moderation from the title *The Middle Way*, the author is prepared to give him a definition.

A moderate Churchman is one who uses tact, courtesy, and common sense in teaching the faith of the Church and celebrating divine worship according to the rites of the Church. So to do is always desirable, but it is essential in trying to persuade a congregation to adopt a ceremonial to which they are not accustomed or to accept a practice against which they are principled or prejudiced.

It does not make much difference how your correspondent feels in a cope, but all the difference in the world what the congregation thinks about him in one. At St. Mary the Virgin's in New York he would scarcely evoke comment; at St. John's in Crosswicks Junction it might be fancied he had escaped from a circus.

(Rev.) LATTI GRISWOLD.

Lenox, Mass.

PRIESTHOOD OF THE LAITY

To the Editor of *The Living Church*:

WE (or, at any rate, I) have heard so many expressions of disbelief in any minister being a priest "in another sense than that in which all believers are a royal priesthood" (as, for instance, in declaration of principles of the Reformed Episcopal Church, IV. Second, adopted December 2, 1873) that I ask space to insert, as "selected"—the author's name being now unknown to me—whether with or without this letter, the following:

LAY FOLKS' DUTY AT THE HOLY EUCHARIST

St. Peter wrote (I Pet. ii, 9) that the body of Christians is a royal priesthood—not royal priests, but a royal priesthood. This priesthood, therefore, belongs to them in a corporate capacity. But where there is a priesthood, there is also a sacrifice. They who share in this priesthood offer sacrifice. And this sacrifice of the royal Christian priesthood must not be merely a memorial of, but also in some sense identical with, the sacrifice offered upon the Cross which Christ is ever pleading. There can be no other sacrifice. And if the sacrifice is the same, that which is offered is the same also.

Germantown,
Philadelphia, Pa.

WM. STANTON MACOMB.

THE DATE OF EASTER

To the Editor of *The Living Church*:

YOUR correspondent, Mr. Edwin H. Pierce, suggests that you have dismissed too lightly the effort to fix the date of the first Easter. Mr. Pierce also suggests that it might be possible by proper investigation to determine this date.

In *The Life of Christ* by the Abbé Constant Fouard (Longmans, Green & Co., New York, 1921) this matter is very fully discussed in the appendix entitled The Chronology of the Passion. The most probable date of the Crucifixion is here fixed as Friday, April 7th, A.D. 30, the first Easter consequently being on April 9th of that year.

CHARLES F. FITTS.

Chicago.

"RECOGNIZING" THE ORTHODOX

To the Editor of *The Living Church*:

SEE IN YOUR issue of March 30th that we are advised by the secretary of the Committee on Ecclesiastical Relations to avoid embarrassing mistakes by consulting the recognized prelates of the Greek Orthodox Church.

In order that the clergy entertaining such requests may be perfectly clear as to their actions, and that in case of admitting any Eastern Church other than the Greek Orthodox they might possibly participate in the sin of schism, may I ask for enlightenment on the following points?

What constitutes a recognized prelate? There are at present thirty-two, possibly more, varieties of the Greek Orthodox Church in this country. These vary from the great Patriarchates and recognized branches to small autocephalous national Churches and subvariants that have sprung up since the war. Their theology is practically identical and their orders indisputable. The differences between them are practically always purely national and political. They are at present mainly occupied in mutual recrimination and cross excommunication, which may or may not affect their relations with this Church. I have nine separate branches represented right here in Saint Elisabeth's.

What are the necessary qualifications for recognition by this Church? What is the "recognized" Greek Orthodox Church? Why is it recognized to the exclusion of other Orthodox Churches? Who has the right to recognize it? Is the final court of appeal the prelates referred to by Doctor Emhardt, the Committee on Ecclesiastical Relations, or the Bishop of the Episcopal diocese concerned?

There are two Greek parishes in Philadelphia. One is Royalist and the other follows Venezelos. Are we to conclude that the particular shade of politics of the Church renders it unsound in matters concerning the fundamentals of the Faith? Is the Committee on Ecclesiastical Relations a body of expert theologians and canonists appointed by the General Convention to decide on the Orthodoxy or non-Orthodoxy of the Eastern Churches? Or is it safe for the ordinary priest to look on all Orthodox Churches having the Apostolic succession and holding the Orthodox faith as brethren in Christ, leaving them to settle their own disputes in their own way and by their own methods? Because A and B are not on speaking terms, is it any reason why C cannot be the friend of both?

I do know this much, that in the list of Churches recognized by us, there are bodies that no other branch of the Church whether Roman, Old Catholic, or Orthodox would recognize under any conceivable condition. We all desire to respect authority, but I feel sure that all my brethren working among the Eastern Churches would be glad of some definite information as to what shade of politics constitutes Orthodoxy, and as to what Churches we repudiate and why? We have not so many friends that we can afford to ignore their overtures. Some might even feel insulted.

(Rev.) JOHN R. CROSBY.

Minister to the Eastern Churches,

Philadelphia, Pa.

Diocese of Philadelphia.

CORRECTION

To the Editor of *The Living Church*:

YOUR BOSTON CORRESPONDENT, in *THE LIVING CHURCH* for March 16th, gives a brief summary of an address I delivered to the Massachusetts Clerical Association. I should like to correct or make clear my reference to Dr. Muhlenberg and Dr. Arnold. The Rev. William Augustus Muhlenberg, rector of the Church of the Holy Communion, New York, has a right to his name and place and he should not have been designated as the Rev. George Muhlenberg of old St. George's, New York. My reference to Thomas Arnold was not to accredit him with founding the first Church school or to enter Dr. Muhlenberg as a rival candidate for such honors. I drew attention to the fact that Dr. Muhlenberg, in the school he started in Lancaster, had the same great ideals of Christian education that Thomas Arnold worked toward in his career at Rugby. The reason for the comment was to credit our own Muhlenberg with the ideals that all our American Church schools have inherited and to note the fact that Muhlenberg was at work three or four years before 1828, the year that Arnold went to Rugby.

St. Mark's School,

(Rev.) WILLIAM G. THAYER.

Southborough, Mass.

[We are happy to note these corrections, and regret that our report of Dr. Thayer's address should have been inaccurate in these particulars.—EDITOR, L. C.]

I BELIEVE in the ultimate decency of things; ay, and if I woke in hell, should still believe it.

—Robert Louis Stevenson.

AROUND THE CLOCK

By Evelyn A. Cummins

THE evil that men do lives after them," seems to have been the aim as well as the self-condemnation of J. Hartley Manners, whose will recently expressed a desire that "the remembrance of the atrocities committed against the English people by the Germans be kept alive." To achieve this ghastly end he bequeathed an annuity of £100 to the Royal General Theatrical Guild of England. Let us hope that the R. G. T. G. has enough humaneness to decline the offer.

HOW cheap that will, beside the life of "Woodbine Willie," recently dead in Liverpool! The Rev. G. A. Studdert-Kennedy made the power of Jesus Christ a vivid and a living thing to thousands of Englishmen in Flanders, and to thousands of college students in America since the war. The nickname was an endearing term given to a plucky Anglican chaplain whose unfailing supply of cigarettes was rivaled only by his frankness and his love of men. His old ex-service friends crowded around his casket to leave cigarettes and flowers.

ECHOES of ancient faiths resound in the news from China that disturbances in Tibet are imminent. For Tibet is the home of a peculiar brand of Buddhism, more accurately called Lamaism. The head of this Tibetan state of religion is at present the Dalai Lama, whose control has been achieved by the exile of his rivals. Now these rivals, four of them, are showing signs of conspiracy to overthrow him because of his pro-British attitude and their pro-Chinese leanings. How far the Nanking government is involved is not yet clear.

A QUIESCENT controversy in the Presbyterian Church has been revived by the "Fundamentalist" editor, the Rev. Dr. Samuel G. Craig, of the *Presbyterian*. It is once more contended that Princeton Theological Seminary is supposed to teach the "unmodified Calvinism of the Westminster Confession." This is felt to be threatened by any such proposal as that made at the General Assembly of 1927, to wit: that a single board of control supplant the present joint control of directors and trustees. The editorial carries a hint of litigation in New Jersey courts. Unfortunately, principles seem to be obscured by personalities in the controversy.

APPARENTLY the recent book on *The Confusion of Tongues* omitted a significant cult! For news is at hand of the impending erection of a Mayan Temple in the heart of New York. It seems that, after an aching void of some 50,000 years, the High Pontificate of the Mayan Temple is finally filled by a lineal descendant of the last incumbent. The High Pontiff is the Rev. Dr. Harold Davis Emerson, sometime priest in the Greek Orthodox Church, and now the pastor of a growing flock scattered throughout this country. This ancient religion of Yucatan has found in Dr. Emerson one destined from his birth to be its high priest, and to officiate at its four-sided altar to the earth, air, fire, and water; for on the day of his birth in Worcester, Mass., there came the "bearded stranger" bringing the charred heart of the last High Pontiff, murdered 49,530 years ago!

ANOTHER Parliament of Religions is to be held in Chicago in 1933 at the centennial celebration of that city. This recalls the World's Fair of 1893 when representatives of the world's many religions and denominations held sessions for mutual enlightenment. That was forty years ago. Since then Christians have learned a lot about other religions, and other religionists have seen Christians at each other's throats in war. The next Parliament of Religions will raise many problems that no one dared to breathe last time.

THE life of the Rev. T. F. Coakley, pastor of the Sacred Heart Church, Pittsburgh, which is now building a new \$2,000,000 edifice, has been insured by parishioners for \$200,000. Evidently they value his services pretty highly.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

SOCIAL PRINCIPLES OF THE GOSPEL. By the Abbé Lugan. Translated from the French by T. L. Riggs. With a Preface by John A. Ryan, D.D., New York: The Macmillan Co. \$2.25.

THIS book represents a portion of a larger work by this distinguished member of the Roman communion for the inspiration and guidance of members of that Church in the principles of social responsibility. The author turns to the gospels themselves and discovers there, chiefly by implication, the guiding principles for Christian social life. He refutes those extremists who claim either that Jesus Christ was concerned solely with social problems, or that he did not recognize their existence as important, or that recognizing them He chose to ignore them.

Jesus Christ started with God as Father and with man as free, but not independent of Him. Love was completely reciprocated only when man fulfilled his highest possibilities and expressed his sonship in religious devotion to his Father and in justice towards all of God's children, sacrifice being essential at all times.

Stressing the social responsibility of the individual Christian, Lugan challenges the individualistic tendencies of both Protestants and Catholics. Dealing with that brand of piety which ignores the ties of group life, he says: "Many devotional works familiar to the average Catholic seem to ignore and forget man's social duties, and to be intended for hermits." "In some devotional works duties of justice have been too much sacrificed to the duties of charity." "Private charity, though it can often heal individual evils, ordinarily fails to reach the root of social wrong." "The morality of the Gospel is not alien to this justice; a spirituality which interprets and develops this morality must know it and preach it to Christians."

The attitude of Jesus toward the individual, the family, society, fraternity, equality, and liberty, are dealt with in this large, plain, and forceful manner. Although the author bases his principles on the Gospel accounts, his treatment is embellished by the use of quotations from diverse sources. These are of great interest, but tend to break the sequence of thought and add to the length of the book, as well as to make more imperative the need of an index, which is not provided.

We believe, however, that a book from this source which can say that for several centuries "Christians have been offered a spirituality suitable for hermits without relation to the world, instead of a living doctrine practical and truly social" has much to commend it, for it aids in the rediscovery that "All that our Teacher says, all that He does—for His actions are luminous—to enlighten and instruct us on labor, authority, riches, poverty, is related to the future kingdom, whose foundation He wishes to lay." J. E. B.

THE ART OF THINKING. By Ernest Dimnet. New York: Simon and Schuster. 1928. \$2.50.

WHOEVER takes up this book with the expectation of finding some easy rules by the practice of which he may become a great thinker is doomed to disappointment. But whoever desires some charmingly written essays on the effective use of the mind will find his wishes fulfilled to the letter. It is curious that so much pains should be taken with some phases of education, while the proper use of the mind is almost wholly neglected. This delightful little volume affords a first step in remedying the defect. It is naturally impossible to indicate in a brief review what the author actually recommends, for there is presented a philosophy of thinking which must be studied as a whole.

There is a tendency to digress more than is strictly necessary, as in a discussion of the comparative merits of American and French methods of education. But even here the matter is so interesting that the fault is forgiven. L. W. B.

FROM a Unitarian point of view, although repudiating Unitarianism as an *ism*, Dr. George Coulson Workman, in *Jesus the Man and Christ the Spirit* (New York: The Macmillan Co. \$2.50), distinguishes between Jesus the Man during His earthly life and His Spirit after the Resurrection—an impersonal Christ. Around this distinction he gathers a series of negations of historical Christian doctrine, based upon a combination of ingenious and stupid interpretations, always individualistic. He is satisfied that there was no Virgin Birth and no Resurrection in the traditional and proper sense of the term. The Lord's divinity is His goodness only, and the Holy Spirit is impersonal. The book is written with great assurance and assumption of finality. It will persuade no one who is not already on the road to, or at the goal of, unbelief in traditional Christianity. F. J. H.

Letters of Pontius Pilate: Written During His Governorship of Judaea to His Friend Seneca in Rome, edited by W. P. Crozier (Sears & Co. \$1.75), has nothing to do with the spurious *Epistola Pilati* which have been known for centuries. They are the editor's own composition, done with a kind of modernized classic style which comes off very well indeed. The subject of the Letters is only incidentally the apprehension and trial of Jesus (Pilate is occupied mainly with retailing to Seneca his troubles with the Jews) but the manner in which, all unaware, he is made to emphasize everything connected with the "mischief-maker" is very significant. To visualize thus the whole period and scene through the eyes of a Roman official heightens its tremendous effect. The Jews as Roman subjects must have been pretty difficult! One sympathizes when Pilate shrugs at their fury over his new aqueduct. He is satiric over it—why, with all their ceremonial washings, are they so dirty?—and why can't the people see how much more they need clean water than their fat priests need the temple-money which he, Pilate, has had the brilliant idea of seizing to pay for it?

These letters are full of good bits. "How much, I beg you to tell me," writes Pilate, "will Rome ever know or care about Judaea?" Procula, his wife, hears Jesus preach, and her impression, as in Pilate's at His trial, is of a bold, imperious person, resolute, contemptuous, and fierce. "They are all alike, these Jews," writes Pilate, "bitter and unyielding. A dangerous breed."

In the very early days Pilate and Procula were canonized by the Abyssinian Church. *The Wife of Pontius Pilate* (Revell. 60 cts.), by Agnes S. Turnbull, makes Procula a not unlikely candidate for sainthood. This is a charming and tender little book, in which Procula is that wistful figure, the pagan who has no more faith in the gods, and is falteringly searching for truth. She finds it in the young Jewish Prophet, but her husband, who loves her, cannot follow her. He is much the same sort of man as in the Letters just described.

Both these books are worth reading and both manage their material with real success. H. M.

In Days of Old: Stories from the Bible Re-Told, by Katherine L. Macpherson (Dorrance. \$2.00), ought to be very helpful to teachers who wish to present the Old Testament to children in the good old-fashioned way. The author, who gives evidence of knowing her Bible better even than most Scotch Presbyterians, rewrites the more salient stories of the Old Testament from the beginning to the death of Moses, with a fine sense of their drama and poetry. Her drastic moral lessons drawn from the "righteous anger of God," etc., may arouse something of a smile, but she is as painfully sincere as were the worthies who taught them to her grandparents. H. M.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
 Managing and News Editor, CLIFFORD P. MOREHOUSE.
 Literary Editor, Rev. LEONARD HODGSON, M.A.
 Social Service, CLINTON ROGERS WOODRUFF.
 Circulation Manager, HAROLD C. BARLOW.
 Advertising Manager, CHARLES A. GOODWIN.
 Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

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

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

Church Calendar



APRIL

- 14. Second Sunday after Easter.
- 21. Third Sunday after Easter.
- 25. Thursday. St. Mark.
- 28. Fourth Sunday after Easter.
- 30. Tuesday.

CALENDAR OF COMING EVENTS

APRIL

- 16. Convocation of New Mexico.
- 17. Convention of Massachusetts.
- 23. Convocation of Salina.
- 24. Synod of Eighth Province, Montecito, Calif.
- 26. National conference of Woman's Auxiliary, Racine, Wis.
- 27. Convocation of Honolulu.
- 30. Church Congress, Ann Arbor, Mich.

APPOINTMENTS ACCEPTED

BOOSEY, Rev. JOHN H., formerly rector of St. Paul's Church, Batesville, and St. Paul's Church, Newport, Ark.; has become rector of All Saints' Church, Grenada, Miss.

BRANDON, Rev. C. M., rector of Calvary Church, Waseca, Minn.; to be rector of St. Paul's Church, Brainerd, Minn. (Dul.) Address, 418 North 7th St., Brainerd. May 1st.

CROSBY, Rev. JOHN RAYMOND, S.T.D., priest-in-charge of St. Elisabeth's Church, Philadelphia; to be minister to the Eastern Churches of the Diocese, under the Archdeacon for Foreign Work, in addition to his other duties.

GIBSON, Rev. M. H., formerly chaplain of Firestone Plantation, Cape Palmas, Liberia; has become rector of St. Matthias' Church, Mt. Vaughan, Liberia.

JOHNSON, Rev. J. A., formerly rector of St. Thomas' Church, Krutown, Monrovia, Liberia; has become rector of St. John's Church, Grand Bassa, Lower Buchanan, Liberia.

KEPLER, Rev. FREDERICK J. G., formerly curate of St. Stephen's Church, Jersey City, N. J. (N'k.); to be priest-in-charge of the Church of the Epiphany, Allendale, N. J. (N'k.)

RAPS, Rev. HENRY G., formerly rector of St. James' Church, Providence, R. I.; to be assistant at St. James' Church, Jerome Ave. and 190th St., New York City. Address, 2525 Morris Ave., New York City.

REED, Rev. W. JOSSELYN, formerly priest-in-charge of Bender Mission, Liberia, W. Africa; has become rector of St. John's Church, Robertsport, and superintendent of Cape Mount mission stations. Address, Cape Mount, Liberia, West Africa.

WHITTLE, Rev. WILLIAM, formerly rector of St. James' Church, Vincennes, Ind.; to be locum tenens at St. James' Church, Sault Ste Marie, Mich. Address, Hotel Ojibway, Sault Ste Marie. (Mar.)

WILSON, Rev. H. B., formerly of Cuttington College; has taken charge of St. Cyprian's, Picannini Cess, and Kru Coast stations, Liberia.

WINDHAM, Rev. THOMAS JEFFERSON, formerly assistant at Christ Church, Houston, Tex.; has become rector of Good Shepherd Church (Clemens Memorial), Houston, Tex. Address, 1810 Bingham St., Houston.

WOART, Rev. HENRY R. N., formerly of St. Thomas' Church, Balomah, Liberia; has become vicar of St. Michael's Church, Timbo, and Bassa Coast Stations, Liberia.

YUDUSIE, Rev. S. B., D.D., formerly of Cuttington College; has become rector of St. Thomas' Church, Krutown, Monrovia, Liberia.

NEW ADDRESSES

MULDER, Rev. JOHN W., rector of St. Clement's Church, Buffalo, formerly 15 Pembroke Ave.; 544 Cornwall Ave., Buffalo.

THE NATIONAL HEADQUARTERS of the Girls' Friendly Society announces a change of address. It is now located at 386 Fourth Ave., New York City, within five blocks of the Church Missions House.

RESIGNATIONS

BELL, Rev. H. RUSHTON, as priest-in-charge of St. Mark's Church, Beaver Dam, and St. Paul's Church, Columbus, Wis. (Mil.) New address, 38 Bleeker St., New York City. Effective April 15th.

MCGANN, Rev. JOHN M., as dean of Christ Pro-Cathedral, Springfield, Mass. (W. Ma.) Effective October 1st.

ORDINATIONS

DEACON

LOS ANGELES—On April 3d the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, ordained HARRY BEEKMAN LEE to the diaconate in St. Paul's Cathedral, Los Angeles.

The candidate was presented by the Rev. John D. H. Browne of Santa Monica, and the Rev. Wallace N. Pierson, also of Santa Monica, preached the sermon. The Very Rev. Herbert H. Powell, D.D., of the Church Divinity School said the litany, and Bishop Barnwell the epistle.

The Rev. Mr. Lee has returned to his studies at the Church Divinity School of the Pacific, where he will graduate in May.

PRIESTS

NEW JERSEY—On Maundy Thursday, March 28th, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, advanced the Rev. RAYMOND HALL MILLER to the priesthood in Christ Pro-Cathedral, Trenton.

The candidate was presented by the Ven. R. Bowden Shepherd, Archdeacon of the diocese, and the sermon was preached by the Rev. Ralph E. Urban, rector of All Saints' Church, Trenton.

The Rev. Mr. Miller is now priest-in-charge of St. Mary's Mission, Clementon, and of Christ Mission, Magnolia, with address at Clementon.

SPRINGFIELD—On the fifth Sunday in Lent, March 17th, the Bishop of Springfield, the Rt. Rev. John C. White, D.D., advanced to the priesthood the Rev. JOHN ALEXANDER BETCHER, formerly a Methodist minister, in St. John's Church, Decatur.

The sermon was preached by the Rev. Stanley A. Macdonell, rector of the parish; the litany was said by the Rev. Robert H. Atchison, rector of St. Paul's, Alton, who with the Rev. Mr. Macdonell united with the Bishop in the laying on of hands.

The Rev. Mr. Betcher was formerly a prominent minister of the Methodist Episcopal Church, and has done splendid work in his various charges in Illinois. He became rector of Trinity Church, Lincoln, immediately upon his ordination to the priesthood. He has served that parish during his diaconate and candidature.

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 SPOSKOPF, Rector
 Rev. J. R. VAUGHAN, Assistant
 Sunday Service: Low Mass, 8:00 A.M.
 Children's Mass, 9:15 A.M.
 High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
 Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
 Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
 Rev. SELDEN P. DELANY, D.D., Rector
 Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00. High Mass and Sermon, 10:45. Vespers, Benediction and Sermon, 4:00. Week day Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
 Sunday Masses, 8:00 and 10:00 A.M.
 Confessions, Saturdays 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street

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

CHURCH SERVICES—Continued

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays 7:00.

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 WORTHE, 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 Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital 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.

WRV, 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.

SISTERS OF THE HOLY NATIVITY

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

IN A PARISH which used always to have annual bazaars the people were asked, one spring a few years ago, to indicate whether they wished to hold a bazaar as usual or pledge an amount, to be paid in the fall, equivalent to what the bazaar usually brought in, and in addition to their regular pledges. They quickly overpledged the amount and, when the time came, paid it promptly. No more bazaars in that parish.

DIED

LOCKWOOD—Entered into life eternal on March 14th, at his home in Chicago, JAMES R. Lockwood, aged eighty-seven years. Husband of the late Cornelia Jane, beloved father of Grace B. Lockwood, and the late Margaret, Frederick, and Mary. Son of the late Rev. Henry Lockwood, brother of the late Rev. Henry Roswell Lockwood.

Burial services were held at All Saints' Church. Interment in Graceland Cemetery, Chicago.

"May he rest in peace and light perpetual shine upon him. Amen."

PALMER—Entered into the peace of paradise on Good Friday evening, Mrs. ANNIE ELIZABETH PALMER, the beloved mother of the Rev. Chas. R. Palmer, rector of Holy Cross Church, Miami, Fla. Burial to be in Cornwall, Ont., latter part of June.

"Grant her continued light and peace in Thy presence, O Lord!"

MEMORIALS

Edwin Austin Abbey

In dear memory of our beloved and only son, Lieutenant EDWIN AUSTIN ABBEY, 2d, 4th Canadian Mounted Rifles, who finished his work on Easter Tuesday, April 10, 1917, at Vimy Ridge, France.

"Greater love hath no man than this, that a man lay down his life for his friends."

Eliza Moylan Lansdale

ELIZA MOYLAN LANSDALE, daughter of Philip Lansdale, U. S. N., and Olivia Luce, died in the early morning of Thursday, December 27, 1928, at 1011 Pine St., Philadelphia, Pa.

Miss Eliza Moylan Lansdale, in the autumn of 1915, became librarian of the branch of the Church Periodical Club, of St. Peter's, Philadelphia. For more than fourteen years she had been doing a work for the Church which has elicited the admiration of the people of this diocese and has brought cheer and interest into many lives both within the city and throughout the entire country. Her notable work has great value as an example, because it has been done in spite of the handicap of serious deafness. She hesitated to accept the post, because of her difficulty in taking part in meetings, and more especially in working with others. The latter embarrassment was obviated by having the books, magazines, pamphlets, and other reading matter delivered to her own house instead of to the parish house as is customary in other "branches," and by doing all the work herself instead of having a committee to help her, as also is usual. She wrapped and addressed the countless parcels without assistance. She also carried them to the main post office, because she thought the clerks there were more accurate and reliable than at the sub-stations, and there she had them rated, put on the stamps, and mailed them. Not infrequently she made as many as three trips a day, laden down with heavy packages, cheerfully refusing help with the words, "This is my work, I ought to do it myself."

Miss Lansdale freely praised her "donors" for their interest, their kindness, their generous help. She showed limitless patience under the many discouragements of her work, such discouragements as the discovery that someone to whom she had been mailing heavy magazines had moved away without notifying her, and that the parcels which represented so much thought, labor, and expense, had been lying unclaimed at some remote post office. On the other hand she had many letters expressing gratitude and appreciation from the beneficiaries of her efforts. These gave her genuine pleasure. She spoke of them, quoted from them, read them to her family. They were usually replies to her own remarkable letters—the correspondence through which she kept in touch with all those to whom she sent reading matter of any kind. Her great success as a librarian of the Church Periodical Club was, indeed, largely due to her rare gift of letter writing and to her indefatigable energy. She gave to this work her thought, her strength, her sympathy—herself.

Miss Lansdale took infinite pains to find the right destination for each piece of the heterogeneous mass of reading matter that was sent to her. She knew that many magazines and books, that would be thrown away on the ordinary reader, would be helpful and precious to some particular person, and she acted accordingly. Often she wrote letter after letter, before she was satisfied that what she regarded as valuable material entrusted to her care was truly fulfilling its mission.

When word of Miss Lansdale's death went out, letters began immediately to pour in, bewailing her loss, testifying to her vivid personality, her gallant, undaunted spirit, and,

in almost every case, referring to her own letters as being never commonplace, never perfunctory, but always witty, amusing, original. These writers tell of how they "always wanted to send her books and magazines, if only to get one of her letters of acknowledgment." And such phrases occur in their letters, as "her keen appreciation of the help she enlisted was such that it often lured me to give books merely for the reward of her letters," or "her letters were delightful, so full of humor and appreciation of all the funny incidents connected with her work. I have kept some of them, for they are really treasures."

The value of such an example is that, in spite of serious handicaps one may do a great work for Christ and His Church; that, no matter how humdrum and uninteresting a task may be, one may for Christ's sake transfigure it into an interesting and beautiful work. "Approved unto God, a workman that needeth not to be ashamed."

EDWARD M. JEFFERYS,
Rector of St. Peter's Church,
Philadelphia, Pa.

Charlotte Bleecker Lowber

CHARLOTTE BLEECKER, widow of Henry Sergeant LOWBER, and daughter of Philip Lansdale, U. S. N., and Olivia Luce, died in the early morning of Holy Innocents' Day, December 28th, 1928, at 1011 Pine St., Philadelphia, Pa.

"Many daughters have done virtuously, but thou excellest them all." Thus were her childhood and youth summed up by one who knew her well at that period of her life, and saw her loving acceptance of the duties and responsibilities of an elder daughter during the long, burdensome absences at sea, of the head of the family. Besides the intimate, daily guidance in her home, her training in the Christian life came from William Pinkney, rector of the church, at Bladensburg, near Washington, and later fifth Bishop of Maryland. His intense zeal and love for Christ and his fellow men, his gaiety and appreciation of beauty, in whatever form, his sympathy with and love of children, all these we can see reflected in her life of joyous faith and deep devotion.

From the time of her marriage in October, 1884, until her death, she lived at her husband's place, White Oak, Philadelphia, and was a member of Grace Church Parish, where, for upwards of twenty years, she taught the infant class of the Church School.

Today the lives of many grown men and women show the guiding and restraining influence of the principles implanted in them in infancy by her, which, they, in turn, are passing on to their children. Childless herself, her many god-children rise up and call her blessed, for this was ever for her a close and intimate tie, full both of happiness and responsibility. Even after their mother, the Church, had received them back at confirmation from her fostering care, she tried never to lose sight of them.

Her active and lively interest in every organization of which she was a member is testified to by the letters written to her family, and the resolutions passed at the time of her death. Her associates in the Bishop White Parish Library Association record that: "For many years she was an inspiration and joy to us all. To her each applicant for a grant of books was of personal interest; only great souls can radiate love as love was radiated by Charlotte Lansdale Lowber."

The Altar Guild of Grace Church, of which she was the head for eighteen years, declare her to have been their inspiration and guide—"Through her devotion to the Church, and her earnest wish that all things pertaining to the services should be done 'decently and in order.' The latest of her many gifts to the society was a white Eucharistic set, used for the first time on Easter Day, 1928."

The Woman's Auxiliary and Guild of the parish, in expressing their deep sense of loss at her death, speak of her as being "Beloved of all, from the tiny children of the Church school, to successive rectors; an inspiration in the life of the parish, unceasing in kind deeds, counting everything as a labor of love; truly following in the footsteps of her Master, she spent a long life in doing good." Innumerable, indeed, were her acts of kindness and of generosity to individuals. That wide heart seems ever to have opened wider as fresh demands were made upon it, and the letters that have come telling of secret, kindly deeds known only to the writers have increased more and more our knowledge of her beautiful and bountiful nature.

For twenty-eight years a member of the Board of Managers of the Church Training and Deaconess House, for twelve years their treasurer, and for many years a member of the House Committee, she, throughout this long period, took a special and personal interest in

the students, as individuals. Thus, besides the long, happy afternoons spent by the student body in the White Oak garden—to be followed by a bountiful repast—there were visits of a week end, of ten days, or a fortnight, by over-worked or convalescent students in need of a little home-like rest and care. Nor did her interest cease or even flag with graduation. Many a graduate has been known to affirm that she did not see how she could have kept on with her work had it not been for Mrs. Lowber's continued interest and sympathy and help.

And from whence did she draw this unending supply of warm and loving sympathy, which, like a spring of living water ever flowed forth to refresh the weary, the discouraged, the needy and broken-hearted along life's highway? Whence but from the source of all happiness and strength! Her's was essentially a life of prayer; prayer was of the very essence of her being; she could no more have attempted to live without it than without food and air; every act, every thought was governed by it, and the result was gayety and joyousness, a most human liking for beautiful surroundings, for pleasant food, for entertaining books, for pretty clothes, for pleasure, and the company of congenial friends, all held so firmly within bounds that her regular and systematic abstinence, her limitless power of self-sacrifice when the need for it arose, and of cheerful "going without," seemed but a part of the web and woof of a beautifully wrought pattern—of Life itself.

"Go forth Christian soul, from this world, in the name of God—in the name of the Angels and Archangels—in the name of the Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, Virgins, and of all the saints of God; Let thy habitation today be in peace, and thine abode in Holy Zion."

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

PRIEST, MODERATE LONDON PARISH, England, chaplain British Emigration Department, visiting America, interests of emigration, would supply church, July and August, highest recommendation from bishops, clergy, and laity. Address, CHAPLAIN, 49 Aldwych Rd., Cricklewood, London, England.

RECTOR DESIRES DUTY FOR MONTH OF July or August. Write Box K-340, **LIVING CHURCH**, Milwaukee, Wis.

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MISCELLANEOUS

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SEVEN HYMNS FOR WHITSUNDAY, SET to familiar tunes, by the Rev. **HENRY M. SAVILLE**, 111 Hope St., Providence, R. I. Up to fifty, 10 cts. Over, 5 cts.

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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 accompaniment of the purpose of the foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at large. President, **Rt. Rev. B. F. IVINS, D.D.**, Bishop Coadjutor of Milwaukee; Secretary, **L. H. MOREHOUSE**, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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NOTICE

SUMMER SCHOOL FOR CLERGY AND SOCIAL Workers at Palfrey Lake, New Brunswick, during August. Subjects: Psychology and its Relation to the Pastoral Ministry. A well qualified physician will give a course in "Pastoral Medicine." Lectures also by **Dr. McComb**. This camp is on a beautiful lake surrounded by a fine forest. Programs: Mornings, lectures and conferences. Afternoons, recreation such as fishing, motor boating, canoeing, swimming, and walking. Course \$25. Special rates to members of the school and their families for board and cabins. For further information address **MRS. G. A. SAGENDORPH**, Emmanuel Church, Boston. Conducted by **Elwood Worcester**.

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.

RETREAT

WEST PARK, ULSTER CO., N. Y. A Retreat for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. No charge. Address, **GUESTMASTER**.

BOOKS RECEIVED

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

T. & T. Clark. 38 George St., Edinburgh, Scotland.

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

The Gospel and Its Tributaries. By Ernest Findlay Scott, D.D., professor of Biblical Theology in Union Theological Seminary, New York. The Kerr Lectures delivered in the United Free Church College, Glasgow, during the Session 1927-28. \$3.50.

Essentials and Non-Essentials of the Christian Faith. By John Mackintosh Shaw, M.A., D.D., professor of Christian Theology, Auburn Theological Seminary, New York. \$2.00.

The Hebrew Prophets and Their Message for Today. By the Editor. The Scottish Layman's Library. Edited by Rev. John Adams, B.D. \$2.00.

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

Society and Its Problems: An Introduction to the Principles of Sociology. By Grove Samuel Dow, associate professor of Sociology, West Virginia University; author of *Social Problems of Today, Crime and Its Prevention*. Third Edition Revised. \$3.00.

D. C. Heath & Co. Boston, Mass.

Introductory Sociology. By Rev. Alfred Muntz, S.J., and Rev. Henry S. Spalding, S.J. \$2.48.

George W. Jacobs & Co. 1726 Chestnut St., Philadelphia, Pa.

The Life and Work of George William Peterkin. By Robert Edward Lee Strider, D.D., Bishop Coadjutor of the Diocese of West Virginia. \$3.00.

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

The Trail of Life in College. By Rufus M. Jones, professor of Philosophy in Haverford College. \$1.75.

G. P. Putnam's Sons. 2 West 45th St., New York City.

My Neighbour the Universe. A Study of Human Labour. By L. P. Jacks, D.D., LL.D., author of *Constructive Citizenship*, etc. \$1.50.

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

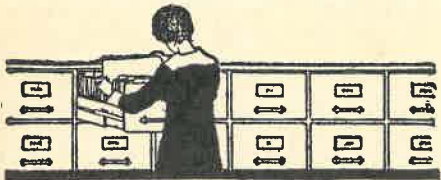
In the Garden. A Story of the First Easter. By Agnes Sligh Turnbull.

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

Christ and Society. By Rt. Rev. Charles Gore, D.D. \$2.00.

Christianity and Some Living Religions of the East. By Sydney Cave, M.A., D.D., president of Chestnut College, Cambridge. \$2.00.

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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.

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Anglican Churchmen Seek Effective Principle of Authority in Liturgical Matters

Dr. G. K. A. Bell Elected Bishop of Chichester—Plan Memorial to Fr. G. A. Studdert-Kennedy

The Living Church News Bureau
London, March 28, 1929

AT A MEETING LAST WEEK OF THE WESTMINSTER group, at the Church House, Westminster, with the Dean of Westminster in the chair, the following statement was adopted:

"The Westminster group feels deeply the importance of the national recognition of religion, as expressed in the historic Church of England, and desires to unite all Churchmen in a common loyalty to that Church in the face of our present difficulties.

"The 20th article says that the Church has 'authority in controversies of Faith'; and the 34th article says, 'every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority.'

"(1) Leaving out of consideration for the present the whole question of doctrinal authority, the group considers that it is essential for the well-being of the Church of England that some effective principle of authority in liturgical matters shall be recognized and followed. This liturgical authority must plainly be conditioned by loyalty to the faith behind the creeds, and we hold that there is no reasonable ground for suggesting that the revised Prayer Book involves any failure in such loyalty.

"(2) In the light of our history, that authority should be the corporate episcopate of the province of Canterbury and of the province of York functioning constitutionally—i.e., through the convocations.

"(3) Inasmuch as the Church Assembly is set up by the convocations and parliament to facilitate legislation and to focus Church opinion, it has power in administrative and liturgical matters, and includes a House of Laity with a real and effective voice in the expression of the mind of the Church.

"(4) We hold, then, (a) that each individual bishop should conform in liturgical matters to the decision of the corporate episcopate; and (b) that in the absence of full constitutional sanction the bishops can only be guides in liturgical matters by the decisions of the convocations and the Church Assembly made in the exercise of their proper functions.

"(5) In the present difficult situation this group supports the bishops in not seeking, either from Parliament or convocation, legislative or canonical sanction for the revised Prayer Book. It considers that the bishops are justified in their declared resolution to use the book as a standard of administration, only such departures from the law of 1662 as are sanctioned in the book of 1928 being regarded as consistent with loyalty to the spiritual authority of the Church."

NEW BISHOP OF CHICHESTER ELECTED

Dr. G. K. A. Bell has been nominated to the bishopric of Chichester, vacant by the death of Dr. Burrows. Dr. Bell has been Dean of Canterbury for a little more than five years. It was in February, 1924, that he was appointed to succeed Dean Wace, the first nomination by Ramsay MacDonald to an important Church preferment. He had then been for ten years resident chaplain to the Archbishop at Lambeth. As secretary to the Lambeth

Conference, Mr. Bell established and maintained relations with the Churches in the dominions and in the mission fields, and to him were due in large measure the steps which were taken during his chaplaincy in the reunion gatherings with Non-conformists and in forming relations with the Eastern Churches.

The Bishop-designate is the eldest son of Canon J. A. Bell, of Norwich. He was educated at Westminster and Christ Church, Oxford, where he took his degree with a First in Mods. and a Second in *Lit. Hum.* Dr. Bell, who is 46, will be the second youngest of the bishops, the youngest still being the Bishop of Blackburn.

BISHOPS AND CLERGY NEED DAY OF REST

The Archbishop of York, soon after his enthronement, declared his intention not to make any fixture for Fridays if he could avoid it. The Bishop of Southwell has followed suit, and is to endeavor to keep Saturdays free. Dr. Temple and Dr. Mosley have both, in fact, discovered what is being increasingly borne in upon many other clergy—that if their real work is to be done as it should be there must be longer and more frequent opportunities for quiet meditation and reflection. Bishops and lesser dignitaries are overworked in these days, and many of us are beginning to wonder if a good deal of the effort could not be avoided. The Church is suffering from a surfeit of conferences, movements, "group" meetings, "schools," conventions, and other functions at which tired bishops are expected to talk and equally tired priests and laymen are expected to listen. To take counsel together on large questions is undoubtedly an excellent thing, but there is grave risk of its being heavily overdone, to the detriment of those spiritual functions which the Church after all exists to perform.

Lord Northcliffe once remarked that a five-day week for journalists is desirable, and it would seem equally necessary for the clergy generally to have at least one complete rest day in a week.

PLAN MEMORIAL TO
G. A. STUDDERT-KENNEDY

There is a widespread feeling that there should be some memorial in Liverpool to the late Rev. G. A. Studdert-Kennedy. An appeal is being issued for contributions toward this memorial, signed by the Archbishop of York, Archbishop Lord Davidson, the Bishops of London, Lichfield, Liverpool, and Worcester, Lord Stamfordham, the Rev. W. P. G. McCormick, the Rev. Dr. J. K. Mozley, the Rev. H. R. L. Sheppard; and the Dean of Worcester and the Rev. P. T. R. Kirk (acting hon. secs.). They explain that owing to Mr. Studdert-Kennedy's generosity to the needy and those in distress, his sudden death has left his widow and three boys with totally inadequate provision, their total resources being a house at Worcester and an income of £150 a year derived from life insurance policies. It is hoped to raise about £7,000, which, with the value of the life policies, would produce an income of £500 a year. A tablet will be erected in Worcester Cathedral, and any balance still available will be given to the support of some charity in which Mr. Studdert-Kennedy was interested. Gifts may be sent to the acting honorary secretaries, "Studdert-Kennedy Me-

morial Fund," Fellowship House 4, The Sanctuary, Westminster, London, S.W.

FINAL PLANS FOR PILGRIMAGE TO HOLY LAND

The final arrangements for the fifth Anglo-Catholic Pilgrimage to the Holy Land have now been made. On Easter Monday afternoon a dismissal service will be held at St. Barnabas, Pimlico, when the Bishop of Willesden (Dr. Perrin) will distribute the pilgrims' emblems and bless the pilgrims. His Grace, Mgr. Germanos, Metropolitan of Thyateira, the Bishop of Argyll and the Isles (president of the pilgrimage), and representatives from the Russian Orthodox Church will be present. Addresses will be given by the Bishop of Willesden and Mgr. Germanos.

The pilgrimage will leave Victoria on Easter Tuesday, by the 1:30 P.M. train, arriving at Marseilles about mid-day on Wednesday, and sailing early in the afternoon of that day on the S.S. *Mariette Pacha* of the Messageries Maritimes, a companion boat to the *Champollion*.

The first stop will be at Alexandria, which is reached about 2 P.M. on Sunday. A special service will be held at St. Mark's Church during the afternoon, conducted by the chaplain, the Rev. J. F. Anderson, and the sermon will be preached by Fr. Seyzinger, C.R., chaplain to the pilgrimage.

The pilgrims will be received by His Beatitude the Pope and Patriarch of Alexandria, Mgr. Meletios, at the Greek Patriarchate shortly after their arrival in Alexandria.

Jaffa will be reached on Wednesday, April 10th, and, after a short service of thanksgiving on the Mount of Olives, the pilgrims will be welcomed in Jerusalem by their own bishop and by representatives of the Orthodox and other Eastern Churches. They will remain in Jerusalem until Tuesday, April 16th, when they motor to Nazareth and remain in the neighborhood of Galilee until April 18th. At Nazareth they will be welcomed by Mgr. Kleopas, Metropolitan of all Galilee, and there bishops and priests will be permitted once again to celebrate the Holy Mysteries in that kindly prelate's private chapel. The pilgrims sail from Haifa on April 18th, and return to London on Friday, April 26th.

DEATH OF THE REV. D. L. RHYS

On Saturday last there passed to his rest the Rev. D. L. Rhys, vicar of the well-known Church of St. Mary Magdalene, Munster Square, London, N.W. Daniel Llewellyn Rhys, who was 64 years of age, was ordained a priest in 1892. He served curacies at Ramsgate and All Hallows, Barking-by-the-Tower, and was Tait missionary for the diocese of Canterbury and six preacher of Canterbury Cathedral from 1901-06. In the latter year he was appointed rector of Limehouse, leaving there in 1912 to become vicar of St. Andrew's, Bethnal Green. He was appointed vicar of St. Thomas', Stamford Hill, in 1923.

Fr. Rhys became vicar of St. Mary Magdalene's toward the end of 1925, in succession to the Rev. J. B. Simpson, now Bishop in Kobe. A scholar and a saint, a master of the spiritual life, and a profound thinker, he was a remarkable preacher, always keeping on the highest level, and never losing his sense of proportion. In his short ministry of three years and a few months in this parish he achieved a notable amount of progress.

WILL CELEBRATE FORTY YEARS IN EPISCOPATE

Dr. Alfred George Edwards, who has since 1920 been Archbishop of Wales,

was, on Lady Day, 1889, consecrated in Westminster Abbey to the bishopric of St. Asaph, by Archbishop Benson. On Monday next he will have completed an episcopate of forty years, the longest in this century in the Anglican communion. The only episcopate of recent times which lasted longer was the forty-two years [1827-69] at Winchester of Charles Richard Sumner, who was appointed when only thirty-seven. Archbishop Edwards, who was eighty on All Souls' Day, is, however, younger than Archbishop Davidson, who was consecrated two years later, and younger also than one of his suffragans, Dr. Joshua P. Hughes, of Llandaff, consecrated sixteen years later.

A MISSION OF YOUTH TO YOUTH

What was aptly designated A Mission of Youth to Youth has just been held in the parish of SS. Mary and John, Cowley, Oxford. The work of preparation was carried out by a committee of young people of both sexes, who made a census of youth in the parish, and then took round, first a letter from the vicar and the Father Superior, S.S.J.E., and then a second letter from the missionary, the Rev. J. G. Dale, rector of Crowmarsh. Most of the committee previously spent a day in retreat. For eight days there was a regular attendance of a large number of young people, "Youth" being defined as those between the ages of 15 and 30. The Holy Eucharist was offered three times daily, and each morning there was a steady attendance. Resolution cards were taken and brought for signature by the missionary, who had individual interviews with over 130 people. There was a keen spirit of fellowship and interest.

This is the first of a series of similar missions which it is hoped to hold in different parts of Oxford. The movement was started by the late Rev. W. J. T. Bartlet, diocesan missionary, and it is expected that the movement will spread. The mission depends in the beginning on the keenness of the young committee, and, where this is secured, there is every prospect of a real advance in winning the lads and girls of today for the Church.

DEATH OF THE REV. W. ST. HILL BOURNE

The Rev. William St. Hill Bourne, prebendary of St. Paul's Cathedral, died on Saturday last, in his 83d year. He was the author of the well-known hymns, "The Sower Went Forth Sowing," "Christ Who Once Amongst Us," "He is Pleading," and was in great request as a missionary and a conductor of quiet days.

CHURCH IN SCOTLAND APPROVES NEW PRAYER BOOK

The provincial synod of the Episcopal Church in Scotland, which was elected in 1925, has at last completed its work. During the past two months the revised canons and Prayer Book have been submitted to the judgment of the diocesan synod consultative council, and on March 12th the provincial synod re-assembled in Edinburgh for the confirmatory meeting. On the suggestion of the Primus, the synod sent a message to the Queen expressing its thankfulness for the King's recovery, and also placed on record its gratitude for the life and work of the late Bishop of Edinburgh.

The new Prayer Book had received the general approval of the dioceses; a few emendations in some of the prayers, proposed by the consultative council, were accepted, as also was the suggestion of the synod of Argyll that the cumbersome canon on "Vestures" should not be quoted. Somewhat surprisingly the Primus, in the

name of the bishops, proposed the reintroduction of the old State prayers at Mattins and Evensong, apparently at the bidding of a Protestant champion who discovered that their use was ordered by the Toleration Act of 1792! The synod was so dazed to find itself bound in parliamentary shackles that it dumbly accepted the proposal. Whether the prayers will be used is another matter.

With these few alterations, the new Prayer Book will now become the law of the Church, and will be ready in six months' time, but as a result of discussion it was agreed that the present use should be permissible for another two years.

When the synod passed to the canons, a final stand was made against the proposal to allow the bishops to invite representatives of other communions to occupy our pulpits in view of projects of reunion, but the canon was carried by a large majority. It is to be hoped that its first result will be an invitation to representatives of the Eastern Orthodox Churches. In the eighteenth century negotiations for reunion with the Orthodox Church were carried on for a considerable time by the Scottish bishops; they might well be renewed now with greater hope of success. At the suggestion of the Bishop of St. Andrews, the canons are to be printed in a cheap form for wider dissemination in the Church.

DEATH OF BISHOP BRENT

The news has just come to hand of the passing of Dr. C. H. Brent, Bishop of Western New York, at Lausanne, yesterday (Wednesday). English Church-people will share in the sorrow of their American brethren at the death of this greatly esteemed prelate. His loss will, indeed, be great to the cause of religion and religious unity throughout the world.

GEORGE PARSONS.

ALUMNAE BUILD HOME FOR FOUNDER OF SCHOOL

RICHMOND, VA.—Easter at St. Catherine's School in Richmond was marked by the completion of the cottage erected on the school grounds by the alumnae as a home for Miss Virginia Randolph Ellett, the founder of the school.

St. Catherine's was formerly the Virginia Randolph Ellett School, established and conducted by Miss Ellett for a number of years. When the school was incorporated in the diocesan system of Church schools in 1920 and renamed St. Catherine's, Miss Ellett continued as co-principal until advancing years have compelled her to relinquish many of her duties.

The cottage has been erected by the alumnae as a tribute of affection for their former teacher, and will be Miss Ellett's home as long as she lives. Ground was broken for the cottage at the autumn festival of St. Catherine's last fall under the direction of officials of the alumnae association, and work was hastened in order that Miss Ellett might spend Easter of 1929 in the home her former students had provided for her.

BISHOP OF VIRGINIA UNDERGOES OPERATION

ALEXANDRIA, VA.—The Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, suffered a sudden attack of appendicitis at Easter, and was operated on at the Alexandria Hospital, Alexandria, on April 2d. He stood the operation well and at last reports was progressing satisfactorily.

Past History of Orthodox Church Is Bound Up With Its Monasteries

Premier Monastery Founded in Fourth Century—Miracle of the Broken Sword

L. C. European Correspondence }
Morea, Greece, March 16, 1929 }

THE PAST HISTORY OF THE ORTHODOX Church is bound up with its monasteries, which have been from the beginning the houses where its learning could gather, in a civilization which could never develop—till quite modern days—anything like the Western University.

Also the fact that custom decreed that only a man who was already a monk could ever become a bishop, made the houses in many cases also the episcopal seminaries.

Under the Turk they were always full, for the immunity from taxation, and the better status than that of the ordinary "rayah" secured novices. This, however, did not imply any detachment from common life, for in every case where subject nations have struggled out from under the Turk and won independence, it has been the monasteries—that had least to gain and most to lose—that have led in the wars of independence.

Now in Greece, things are changing. Much of the monastic landed property has been used, rightly enough, to provide farms for Anatolian refugees; in these days to "don the Raso" and become a novice no longer saves you from conscription, and education is got elsewhere. Still, an institution that is knit so closely into a nation's past has much to do in its future.

How close that connection was, appears from the tale of the monastery where these words are written, "Megaspelaion," the house built in the "great cave" that the name means, in the midst of the most rugged mountains of the Peloponnesus.

The premier monastery of "old Greece"; now that "new Greece" includes Mt. Athos the claim can hardly be extended there; it was founded says tradition in the fourth century, when Euphrosyne the pious shepherdess found in the cave, where the church now is, the carving of the Virgin and Child that men felt could only have been the work of St. Luke.

Byzantine emperors have patronized it, and their "Chrysobulls" that confer immunity from taxation, and gifts of illuminated Gospels of the ninth century are still in the cave that forms the treasury.

Sultans have recognized its rights, and their firmans in Turkish illuminated script hang side by side with the Chrysobulls. The little carved tablet-eikon, that St. Luke is said to have carved, is almost hidden by the gold and silver ex votos, given by those whose faith has found in this relic a point on which it can crystallize and do its work on them.

THE MIRACLE OF THE BROKEN SWORD

But among the votive offerings, pieces of the true cross, thorns from the Crown of Thorns, and other objects of devotion, hangs a scrap of a broken scimitar, of which they tell a tale worth recounting. It is so inimitably and univertably Turkish in its character that one almost accepts the miracle!

During the seventeenth century, the Turks entirely failed to protect their sub-

jects, this monastery among them, from the raids of pirates, but that naturally did not prevent their officials from punishing the hapless "rayah" for supplying the pirates with the provisions which those gentry took by force.

For this crime, the abbot and prior of this monastery were sentenced to beheading, but—the sword broke upon their holy necks! So impressed was the Pasha that he spared his victims, and *only made them pay for the broken sword!* Hence its presence in the sanctuary. The writer was once conducted to prison by Turks, and found on arrival that he had not only to pay all the expenses of his journey, but also a return ticket for the policeman who had escorted him thither! He feels that in this seventeenth century episode he recognizes his old friends!

In rather later days, these rugged mountains of the Peloponnesus—once the scene of the labors of Hercules—were the very hearth and sanctuary of Greek independence. It was at Kalavryta, only a few miles from Megaspelaion, that Germanus, Bishop of Patras, raised the standard—the standard that is still treasured in a small monastery on the spot. Megaspelaion itself underwent a siege that is one of the glories of its annals.

MONKS OUTWIT TURKISH GENERAL

Ibrahim Pasha, viceroy of Egypt and Turkish general-in-chief, marked it as a focus of rebellion and summoned it to surrender. The monks replied that to capture a few poor "religious" would add little to the fame of so great a warrior, but that if he attacked they could only do their best.

Ibrahim attacked, but the place proved an unexpectedly tough nut. The great cave in which church and monastery are both built is at the foot of a huge overhanging cliff, from the foot of which a precipitous slope goes down a thousand feet. The front wall of the buildings, which was alone open to attack, stood well up to the battering of guns that could hardly be elevated enough to fire effectually at all. The valley was too wide for guns on the other side to reach their target then, though now a single shell would blow the whole monastery out of its cave at once. An attempt at storming failed, and when as a last resource the Turks tried to crush their enemies by rolling huge rocks over the cliff on to the monastery below, the beetling cliff baffled them. The rocks all fell clear of the buildings within the cave!

Ibrahim, whose convoys were always cut up by the Greek guerrilleros of the mountains, had to own himself baffled and withdraw. His letter demanding the surrender, and the copy of the monks' reply, are still kept with justifiable pride among the treasures of the monastic library.

When nation and monastic system have such memories in common—for the Megaspelaion episode is far from being the only one, or even the most romantic, of its kind—they are not likely to part company readily. Changes may have to come, and are coming, but they will be brought about by common agreement to enable monasticism to go on with its work in the developing Greece of our day. Perhaps this and like episodes may enable Americans to understand why so modern

a man as the Greek of today should keep so great a respect for an institution which a Western is apt to think of as an antiquated survival.

W. A. WIGRAM.

CORRESPONDENCE SCHOOL FOR INDIANS IN SOUTH DAKOTA

NEW YORK—A correspondence school of inestimable benefit to Indian clergy has grown up during the past two years, through which the Rev. Paul H. Barbour of Springfield, S. D., has given instructions to more than seventy men, including several in North Dakota and one in Arizona. Over a thousand lessons have been given.

Ashley House, the little Indian divinity school, is headquarters for the work but the number of students in residence must of necessity be very small, in some years none at all. But there are many married helpers, catechists, deacons, and even priests, some of them middle-aged men, who are eager to make up for the deficiencies of their training for the ministry. About two years ago one of them, who lives twenty-five miles from Springfield on the Yankton Reservation, appeared, begging that some way might be found for him to study. Since then, rain or shine, in mud and snow, his rickety old Ford has driven up once a week for an afternoon of lessons. Once he did not arrive until half-past ten in the evening, but he came just the same, hoping for the bed and board, which of course he found, and lessons in the morning.

Courses are given on the Prayer Book, Church history, and the Bible, in English and Dakota, according to the desire and ability of the student. At the end of each quarter a report is sent to the men themselves and to the priests in charge of their reservations, to the bishops, and Dr. Ashley, while their grades and the number of lessons they have sent in is printed in *Anpao*, the Dakota Church paper. Two Indian priests now help with the translation, also by correspondence, a white boy from the parish at Springfield runs the duplicator, and the rural mail carriers are the rest of the office force! In South Dakota some part in this study is now required for the renewal of a catechist's license.

It is now possible as never before to make education one of the requirements for advancement in the ministry. In fact the opportunity for study which this new educational venture offers increases the self-respect of our Indian staff, dignifies their work, and arouses their ambition. It is a work that ought in time to do much to raise the whole standard of intelligence among the Indian clergy, one of the greatest needs in the period of transition through which the Indians are passing.

The first "graduate," the Rev. Joseph Paints Yellow, has finished the course, taken the examination, and will shortly be the first to receive a certificate, which is being printed in the new printing department of the Hare Industrial School at Mission, S. D.

FIFTEEN HUNDRED Jewish converts to Christianity were asked by a missionary what started their conversion to the Christian faith. The same answer was given by the whole of the fifteen hundred, except two, and the answer was: Some act of disinterested kindness on the part of a Christian.

Bishop of Toronto Celebrates Twentieth Anniversary of Consecration to Episcopate

Memorial Service for Marshal Foch —Unveil Windows in Honor of the Living

The Living Church News Bureau
Toronto, April 3, 1929

ON MARCH 25TH THE BISHOP OF TORONTO celebrated at St. James' Cathedral, it being the twentieth anniversary of his consecration to the episcopate at the same church. The Bishop was the recipient of many congratulations and good will.

HOLY WEEK SERVICES IN TORONTO

Holy Week and Easter brought large congregations out in Toronto. Of special interest were the series of sermons at St. Thomas' Church by the Rt. Rev. S. M. Griswold, Suffragan Bishop of Chicago, and at St. Simon's by the Very Rev. A. H. Crowfoot, Dean of Quebec. There were large congregations at the Three Hour service, Bishop Griswold taking it at St. Thomas', Dean Crowfoot at St. Simon's, the Rev. T. W. Barnett at St. Alban's Cathedral, Canon Hartley at St. Mary the Virgin, and the Rev. W. G. Nicholson at Holy Trinity.

A noticeable feature of the observance of Good Friday was the increase in special services at churches of other communions besides the Anglican and Roman churches.

Canada is fortunate in having as its Governor-General a loyal and devoted Churchman. His Excellency and Lady Willingdon left last Thursday for an official visit to Western Canada, but the viceregal train was stopped at North Bay on Good Friday morning in order that the party might attend the Church's morning service, at which the Governor-General, in accordance with his well recognized custom, read the lessons.

BEAUTIFUL CHALICE FOR CHRIST CHURCH, DEER PARK

On Palm Sunday, the rector of Christ Church, Deer Park, Toronto, the Rev. H. F. D. Woodcock, received and dedicated a beautiful silver chalice in memory of the late Mrs. H. P. Blachford. It is of gothic design, exquisitely made, embodying on the base Mrs. Blachford's Life Members' Woman's Auxiliary pin, and is a credit to Canadian silversmiths' art. The chalice was used for the first time Easter Day.

MEMORIAL SERVICE FOR MARSHAL FOCH

Brig.-Gen. D. C. Draper, as president of the Toronto and District Command of the Canadian Legion, issued a personal appeal to officers and men who served overseas to attend the Marshal Foch memorial service Sunday afternoon.

Marshal Foch, Generalissimo of the Allied Armies, was an honorary member of the Legion, and the service on Easter Day in front of the Cenotaph was conducted by Canon Cody and under the auspices of this veteran's organizations. Similar services will be held in other parts of Canada.

STAINED GLASS WINDOWS IN HONOR OF THE LIVING

The unveiling Palm Sunday afternoon of two stained glass windows in St. Paul's Church, Toronto, in honor of Miss Mary B. Dalton, was a very beautiful tribute. Miss Dalton has been for twenty years the teacher of the Girls' Bible Class in St.

Paul's Sunday school and her class took this method of showing their appreciation for this long and devoted service. Some time ago the church paid the rector, the Rev. Dr. Cody, the great honor of a beautiful window. It surely is a high mark of esteem to pay such tributes to people while they are living and can enjoy them. Every Sunday school teacher will appreciate the affection and the thoughtfulness shown by this Bible class to its teacher. A fine touch about the ceremony was that one window was unveiled by the first president of the class, Dr. Florence McConney, and the other by the present president, Miss Ruth Lucas.

ANNUAL MEETING OF DEACONESS HOUSE, TORONTO

The great need for training for any part of Christian service was emphasized by the Rev. J. B. M. Armour, general secretary of the Canadian Bible Society, who was the speaker at the annual meeting of

the Church of England Deaconess and Missionary Training House, Toronto, at Mildmay Institute. The great field open to trained deaconesses, both at home and as an example to the heathen, was shown. The Lord Bishop of Toronto was in the chair and brought a short message of encouragement and inspiration. The opening reading and prayer were conducted by the Rev. T. W. Murphy, and the president, the Rev. G. S. Despard, spoke briefly, commenting on the splendid work of the principal, Miss T. A. Connell, and the associates. Bishop Sweeney was added to the list of officers as patron. Miss Connell's report reviewed the progress of the training school during the year and gave a summary of the present activities of last year's graduates. There are twenty-four students at the house at present, including a Japanese woman, Mrs. Hirose. The report of Mildmay Institute also showed great accomplishment in classes being held throughout the year and a camp during the summer. W. D. Thomas read the treasurer's report showing a satisfactory condition of finances. Mrs. W. D. Reeve, reporting for the associates, told of numbers of ways of helping, mentioning especially the Dorcas work under Miss Edith Stewart.

Easter Sunday Brings Record Crowds to Sunrise and Other Services in Boston

English Professor Addresses Educational Leaders—Other Miscellaneous News

The Living Church News Bureau
Boston, April 6, 1929

EASTER SUNDAY, REPORTED AS THE MOST perfect one for many years, brought record attendances to all the many sunrise services and the morning services following. It will sound strange, perhaps, to distant and isolated communities to hear that thousands gathered shortly after 6 A.M. on Boston Common and also at various outdoor services in some of the towns and rural centers. Later in the morning, thousands, again, attended the great Church services and literally hundreds were unable to find even standing room at them. Trinity Church followed the custom successfully initiated last year of having one great service at 10 A.M., and another at 11:30 A.M.

The subject of immortality was naturally the one associated with Easter. In three of the great city pulpits, this subject was approached from three points of view: the necessity for it in order that God's plan may be carried out; the proof of it; and the joy of it.

In St. Paul's Cathedral, Bishop Slattery took as his text on Easter morning, Thy Kingdom Come, and he expounded that phrase as an argument for immortality since "only eternity can bring in the Kingdom of Christ. No lifetime, no age, no ages of ages can attain it. Jesus taught His disciples to pray 'Thy kingdom come.' Do you think that can come in our mortal life?"

With the assertion that the only reason we can consistently continue to say the prayers that Christ taught us while His teachings are so greatly disregarded is that we are sure eternity is in store for us, Bishop Slattery continued:

"I am an optimist, but I do not, like the ostrich, hide my head in the sand. I

know pretty well how the course of these 2,000 years have gone, and I see no just reason to believe that in this mortal life we can see the Kingdom of God coming in this world. When Jesus said 'Thy kingdom come,' He gave to His followers the thought of immortality."

Taking as his subject the authenticity of the Resurrection, Dr. Worcester delivered in Emmanuel Church his last Easter sermon as rector of that parish, the charge of which he will resign next October. Emphasizing in particular the testimony of St. Paul, which was based on what had been transmitted to him by the elders of Jerusalem less than four years after the Crucifixion, Dr. Worcester said that St. Paul's statement, written less than a year after it had been received by him, had never been seriously questioned, and that "the measured sobriety of Paul's language, our Lord's appearances, the mention of the names of living witnesses, and the exclusion of all highly colored legendary incidents, makes an impression on us which is most favorable to his plain spoken tale."

In the course of his address at Trinity Church, the Rev. Henry K. Sherrill, rector, said:

"Life without the Christian religion seems to me exactly what the life of Jesus would be up to the crucifixion, what the crucifixion is without the resurrection. Look at life as it is: there are so many difficulties, perplexities, so many things hard to understand. Is that all there is of life, to face the worst as best we can with 'head bloody, but unbowed'?"

"It is the resurrection that gives courage, hope, and sheer joy. This is Easter morning, and it means that it is literally true, 'ye shall have sorrow, but your sorrow shall be turned into joy.' Even in the moment of despair, the disciples realized that defeat had been turned into victory, that Jesus had come through the Cross to give them life abundant."

NOTED VISITOR GIVES ADDRESSES IN BOSTON

The Rev. Dr. Lawrence Pearsall Jacks, principal and professor of philosophy in

Manchester College, Oxford, England, was a noted guest in Boston for two days at the beginning of the week. Dr. Jacks is making a tour of the United States under the auspices of the American Association for Adult Education and of the Carnegie Corporation of New York. At a luncheon attended by a group of our Boston educational leaders, Dr. Jacks spoke on Education for Leisure; and, again, in the evening to a group of business men and women he chose the subject of education and the profitable use of leisure. The speaker said in part:

"Our great faith in the adult education movement lies in the fact that every human being is endowed with some faculty, which, if developed, would be a source of great joy to its possessor and to his fellowmen.

"It is part of the mission of your pioneer country to be the leaders in education. There are eighty per cent of the people who cannot get their education from books, and the adult educational movement concerns itself with these as much as with the other twenty per cent. It aims to find out what a human being can do and to help him to do it to the best of his ability, even though it be but an ability to whittle well."

MEMORIAL DEDICATED AT ST. THOMAS' CHURCH, TAUNTON

On Easter morning in St. Thomas' Church, Taunton, a very beautiful choir screen was dedicated by the rector, the Rev. Henry M. Medary. This screen, given by Mrs. Horatio Hathaway in memory of her parents, Henry Morton Lovering and Isabel Francelia Lovering, is of oak, and was designed by R. Clipston Sturgis of Boston and executed in the studios of Angelo Lualdi of Cambridge. It will bear an inscription reading: "In loving memory of Henry Morton Lovering, who for fifty years gave faithful service to this parish as vestryman and warden; and of Isabel Francelia Lovering, his wife, this screen is given. 'Make them to be numbered with thy saints in glory everlasting.'"

MISCELLANEOUS

The religious book of the month for April recommended by *The Observer*, the news organ of our department of religious education, is *The Graphic Bible* by Lewis Browne.

The annual day of offerings from Church schools will be held in St. Paul's Cathedral on the afternoon of Saturday, April 13th. The missionary speaker will be the Rev. Walworth Tyng of China, who, during these troublous times in that country, is temporarily assisting at the Church of the Incarnation, New York City. Besides giving the missionary address at the annual day of offerings, the Rev. Mr. Tyng will preach in St. Mary's Church, Newton Lower Falls, on the morning of April 14th, and in St. Augustine's Church, Lawrence, on the evening of the same Sunday.

A preaching mission will begin in Trinity Church, Stoughton, tomorrow evening and end on the evening of the following Sunday. The Rev. D. Robert Bailey, rector of St. Stephen's Church, Fall River, will conduct it. The Rev. Thomas F. Marshall is the rector of the Stoughton parish and in charge also of two neighboring missions.

Two new altar frontals, the work and the gift of Mrs. Arnold Bain of Fall River, have been given to St. Stephen's Church, the parish of which she is a member. This gift was blessed on Maundy Thursday and used for the first time on Easter Day.

ETHEL M. ROBERTS.

Easter Marks First Appearance of Bishop Manning in Cathedral Pulpit Since Illness

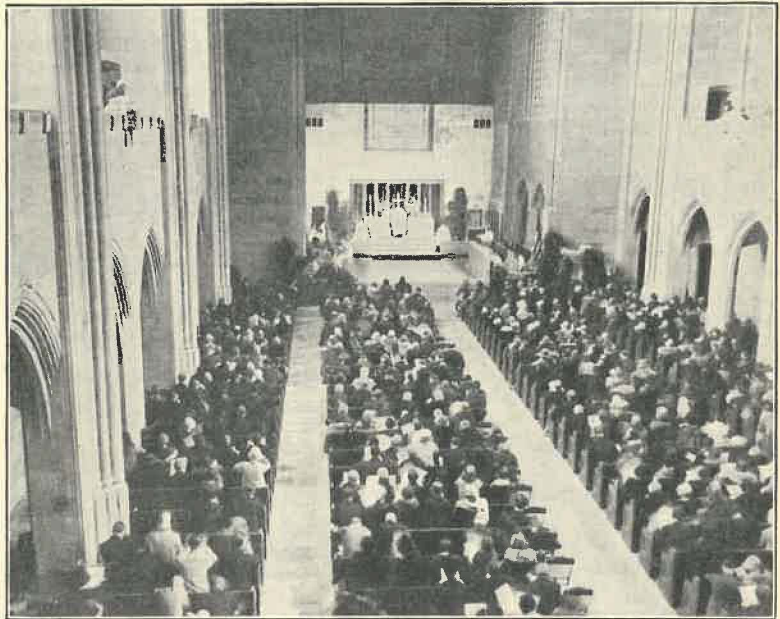
"Little Church" Seeks Endowment Fund—Bishop Brent Memorial Planned

The Living Church News Bureau
New York, April 6, 1929

EASTER THIS YEAR IN NEW YORK was observed with our churches thronged to capacity. Weather as ideal as could be desired was a considerable factor in bringing out the crowds to the services and to the after-church promenades on Fifth and Park avenues.

The day was given added significance here by the opening of the new Church of the Heavenly Rest and by the dedication of the mortuary chapel at St. Thomas',

of several excellent illustrations, and the one for 1929, just received, is no exception. The 267-page compilation gives, as usual, a detailed report of this parish and its work for the past year. Of particular interest to the reader not affiliated with Grace Church is the mention made in Dr. Bowie's introduction of the changes now taking place in the neighborhood about the parish church. Directly opposite, at the northeast corner of Broadway and Tenth street, an apartment house of the finest type has been erected, and in Tenth street just west of Broadway thirteen old buildings were demolished last autumn and on their sites another very large apartment structure is going up. Of course, this means that the immediate neighborhood



Wide World Photo.

AT DEDICATION OF NEW HEAVENLY REST
Bishop Shipman officiated on Easter Sunday at the dedication of the new Church of the Heavenly Rest, Fifth avenue and 90th street, New York City.

also by the first appearance of the Bishop in the cathedral pulpit since his recent illness.

As to the first mentioned, the dedication of the church took place at 11 o'clock as described in last week's letter. In his sermon Bishop Shipman declared to the congregation that they had, "under a leadership and inspiration beyond the need of praise, built here for the centuries to come one of the world's great churches; the most beautiful in all New York, it may well be in all America." Thousands of people visited the new church at the service and during the day.

Forty-six ushers and a dozen or more police cooperated to handle the vast throng that went to the cathedral. Over 4,000 were present, filling the crossing, ambulatory, and chapels. Shortly after 11, the police forbade the admittance of others, and it is estimated that the number turned away was half as large as that accommodated.

At the time of the dedication of the new chapel in St. Thomas' Church it was announced that the donor is Miss Margaret Crane Hurlburt and is given in appreciation of her mother, still living, Mrs. Margaret Havens Hurlburt.

GRACE CHURCH YEAR BOOK

The Year Book of Grace Church is always made especially attractive by the use

about Grace Church is to become again one devoted to homes. Another notable occurrence of the past year was the purchase of the property at Fourth avenue and Tenth street, so that now the parish owns the entire block bounded by Broadway, Tenth street, and Fourth avenue. The endowment fund of the parish was increased by \$65,509, bringing the total of that fund to the huge amount of \$2,661,000.

"LITTLE CHURCH" SEEKS ENDOWMENT FUND

Tomorrow, Low Sunday, the Rev. Dr. Randolph Ray will observe his sixth anniversary as rector of the Church of the Transfiguration, the third incumbent at the "Little Church Around the Corner" in the eighty-one years of its existence. Dr. Ray has just announced his plans for the raising of a million-dollar endowment fund. This, he states, is the needed solution to ensure the continuance of the church in its present location forever. "We believe the necessary response will come as soon as those who love 'the Little Church Around the Corner' realize its need."

BISHOP BRENT'S MEMORIAL PLANNED

In today's *Herald-Tribune* appears an article by Major-General J. G. Harbord announcing the organization by the friends of Bishop Brent to provide for the continuance of educational work among the

Mahometan Moros on the island of Jolo. General Pershing has been asked to become chairman of this project. On several occasions Bishop Brent stated that if when he departed this life he were believed worthy of a memorial he wished that the Moro educational undertaking be made that memorial. This work was established in 1914 and has since grown to be very influential among the natives. After becoming Bishop of Western New York, Bishop Brent stated that he "often thought of cutting the whole thing and going back there because it is so tremendously worth while. The Moro work is foundation work. It is dealing with human nature which has no venter on it."

INTERDENOMINATIONAL MEETINGS ON PEACE

Four interdenominational meetings to discuss various aspects of international peace are scheduled in a series of interesting meetings. The first is to be held tomorrow afternoon at St. Bartholomew's Church, the second on April 14th at Temple Emanu-El, the third at the Brick Presbyterian Church, and the final one, on April 28th, at the Ethical Culture Society building. Dr. Norwood will speak at the second meeting, the Rev. Samuel Shoemaker at the third, and Dr. Reiland at the fourth.

ST. LUKE'S HOSPITAL MAKES APPEAL

Certainly, we have learned in a measure to give. The Church of the Transfiguration expects to raise a million, the Brent Memorial Fund another million, and St. Luke's Hospital in its annual report appeals for nine millions. The extraordinary needs of the hospital included in this vast amount are for endowments of present works, for an additional building on Amsterdam avenue, west of the present hospital, and for its endowment, for a children's pavilion at Greenwich, and for a nurses' home. The expenses of the hospital during the past year exceeded the income by \$112,000. The excellence of the standards maintained by St. Luke's is evidenced by its inability to care for the increasing number of applicants for admission to its care.

HOUSE OF MERCY ALSO IN NEED

And from the House of Mercy, Valhalla, comes the comparatively modest expression of its need for \$100,000. This institution, which does an admirable reconstructive work for wayward girls, needs this amount for the expansion of its facilities. St. Gertrude's Guild, an association of women working in the interest of the House of Mercy, is seeking at this time to secure this much needed amount.

CHURCH ADORNMENTS

From St. George's and from St. Ignatius' come items of new things under this heading. At the West End avenue church they report a new set of altar frontals, while in Stuyvesant square the people of St. George's are planning a cloth of gold altar cloth to cost in the neighborhood of \$5,000. Dr. McCune's parish paper tells of new vestments, statues of our Lord and of St. Ignatius of Antioch, a new sanctuary gong, and of a bell for this church which previously had not had one.

ITEMS

Bishop Shipman presided this week at a two-day conference attended by some fifty clergy of the diocese. It is stated that this represents an initial step on the part of the Bishop to bring about closer fellowship between clergy of the city and others in parishes beyond New York. The conference was held at Grace Church.

An effort is being made to save the old

Hamilton Grange, the former home of Alexander Hamilton, which now stands adjacent to St. Luke's Church in Convent avenue. In 1887, when the house was to be torn down, it was purchased by St. Luke's and removed to its present location, where for thirty-seven years it served as a parish house. In 1924 it was again sold to the Historic and Scenic Preservation Society. The original preserver of the house in 1887 was the Rev. Dr. Isaac H. Tuttle, rector of St. Luke's, and father of District Attorney Charles H. Tuttle.

The Rev. Dr. Darlington and Mrs. Darlington sailed today for a vacation in Europe, most of it to be spent in Spain. They will return in time for the dedication of the Chapel of the Beloved Disciple, which adjoins the new Church of the Heavenly Rest, which event is scheduled to take place on June 23d.

From the Chapel of the Intercession comes a report covering the attendance and number of communions on Easter Day. The Rev. Dr. Gates reports that 1,040 received the Sacrament at 7 o'clock, 172 at 8:45, and 420 at 11; total, 1,632. The total attendance of the day was 6,599.

St. Catharine's Home will observe its fifty-seventh anniversary on Tuesday, April 16th. This work was founded in 1872 by Sister Catharine of the Sisterhood of the Holy Communion as a ministrations to girls, providing a home and aiding in securing employment. A tea will be given on the afternoon of the anniversary at the home, 212 East 46th street.

HARRISON ROCKWELL.

LAYING UP TROUBLE FOR DECEMBER

ALLOWING one full month leeway for the collection and remittance of money, there should be in the hands of the National Treasurer by April 1st one-sixth of the budget quotas, or at least one-sixth of what has been promised.

Actual receipts are less than one-half the minimum due on the basis of the quota and only 60 per cent on the basis of pledges. Receipts are \$53,574 behind last year. Only four dioceses on the honor list as compared with thirteen on April 1st of last year. Thirty dioceses and districts have sent in nothing or only small individual gifts.

Trouble for the closing days of December is starting right here and now.

Let me urge diocesan treasurers everywhere to do these reasonable things:

1. Remit the full proportion of money due the National Council on all collections.
2. Urge parish treasurers to remit to you monthly all missionary money.
3. Urge your parishes to take steps now to keep all pledges paid up to date. Remember that an unpaid pledge is often a reason for staying away from services.

Faithfully yours,
LEWIS B. FRANKLIN,
Treasurer.

Active Year of Building and Improvements Forecast in Survey of Chicago Diocese

Anderson Chapel Campaign Under Way — Training School Program Enlarged

The Living Church News Bureau
Chicago, April 6, 1929

AN ACTIVE YEAR FROM THE STANDPOINT of building and improvements among parishes and missions of the diocese is forecast by a survey just completed. New buildings and improvements for the coming year will cost between \$1,000,000 and \$2,000,000.

Of special interest in the building program is the Anderson Chapel at the Western Theological Seminary. This will cost, completed and furnished, \$200,000. A campaign for \$100,000 for the chapel is now under way. Other units of the new \$750,000 seminary plant in Evanston also will be completed during the coming year.

Emmanuel Church, Rockford, expects to erect a \$200,000 church during the year, from plans drawn by Ralph Adams Cram of Boston. A new site for the church is now under consideration and work is expected to be under way by fall.

Christ Church, Winnetka, has plans for a \$250,000 chapel and parish house. Plans for it are being drawn by Charles Collens of Boston.

All Saints' Church, Ravenswood, expects to start its new \$150,000 church within the year, to replace the present edifice which was damaged by fire about a year ago.

Grace Church, Chicago, expects to dedicate soon its new \$125,000 church connected with St. Luke's Hospital. St. Simon's Church, Chicago, is considering

plans for a new church or a combination church and commercial building. St. Ansgarius' Swedish Mission hopes to start on its new "Jenny Lind" church shortly. It will cost nearly \$75,000. The Church of the Mediator, Morgan Park, has a campaign on for funds to remodel and enlarge its church at a cost of \$75,000. The Church of the Holy Nativity, Beverly Hills, expects to remodel its building at a cost of \$10,000. Holy Trinity Mission, Chicago, has a \$10,000 building program under consideration. St. Andrew's Church, Farm Ridge, hopes to complete a \$10,000 community house this year.

Other improvement items of interest are: St. Martin's, Austin, has recently installed a \$10,000 pipe organ; St. Paul's, Kenwood, is installing a new lighting system at a cost of \$4,000; the Church of the Holy Spirit, Lake Forest, plans a new \$15,000 pipe organ. St. Luke's, Evanston, reports a gift of \$10,000 for panelling the ceiling of the chancel. The parish also hopes to clear a \$120,000 debt this year. St. James', Dundee, is planning improvements costing \$2,000. St. Lawrence, Libertyville, has just installed a new pipe organ.

DR. ELLIOTT URGES ST. LUKE'S, TOKYO, SUPPORT

A plea for the saving of Japanese babies through modern medical methods was entered by Dr. Mabel E. Elliott, director of children's work at St. Luke's International Hospital, Tokyo, addressing two luncheon meetings of local Churchmen and women this past week. This first was Bishop Anderson's committee on St. Luke's building fund, with Dr. George H. Thomas as chairman. This meeting was

held at the Union League Club on Thursday.

Friday noon, Dr. Elliott spoke to the women's committee, of which Mrs. Robert B. Gregory is chairman, at Marshall Field's. Mrs. Gregory reported that approximately \$14,000 has been paid in on the fund and other gifts are still unreported.

"In some sections of Japan, the infant mortality rate is as high as thirty per cent," said Dr. Elliott, "indicating the lack of facilities for caring for babies. On the other hand, at St. Luke's Hospital, where we have the first and only modern well baby clinic in Japan, the death rate is slightly over two per cent."

Dr. Elliott urged support of the \$5,000,000 building project which St. Luke's has under way as a means of cementing friendship between the Eastern and Western nations.

ANDERSON CHAPEL CAMPAIGN UNDER WAY

The campaign for \$100,000 for the Bishop Anderson chapel at the Western Theological Seminary got under way this week, with indications favorable for the raising of the fund. Under the leadership of Bishop Griswold, the clergy of the di-



THE ANDERSON CHAPEL MEDAL

ocese are endeavoring to raise the fund, giving each communicant in the diocese an opportunity to subscribe.

The chapel medals, bearing a likeness of Bishop Anderson on one side, and the chapel on the other, are going out this week to parishes for distribution as gifts come in.

While the fund is expected to be raised primarily by many small gifts, several substantial contributions have been reported, indicating the campaign is meeting with ready response.

In most parishes, the chapel folder is being sent to all communicants and this supplemented by personal appeals from the clergy. In St. Mark's, Glen Ellyn, the parish Men's Club has undertaken to raise the parochial share of the fund, soliciting every communicant. Dr. George Craig Stewart of St. Luke's, Evanston, is sending a personal appeal to all parishioners.

TRAINING SCHOOL PROGRAM ENLARGED

An enlarged program for the Chicago Church Training School, 211 South Ashland boulevard, is announced by Deaconess Helen M. Fuller. Under this new program, students of the school may enroll in regular courses at the Western Theological Seminary, Garrett Biblical Institute, Northwestern University, and the University of Chicago, leading to higher degrees.

This arrangement, it is pointed out, offers an unusual opportunity for college and university women who desire Church training and at the same time desire to continue their secular studies. The Rev. Dr. Frederick C. Grant has been appointed director of studies of the school under the new arrangement.

NEWS NOTES

Bishop Anderson was in Washington this week and is expected to return to

Chicago within the next week or ten days. He is driving back from the south where he has been resting for two months.

St. Luke's Church, Evanston, reports 1,246 Easter communions. At the Easter service, Dr. George Craig Stewart, rector, blessed a new window in the clerestory, the gift of Dr. William C. Danforth in memory of his wife. Total offerings were \$5,500.

St. Paul's, Kenwood, basement was flooded on Easter Day by the heavy rains. The Rev. Dr. George H. Thomas, rector, announced three Easter memorials, the John D. Hibbard memorial lanterns and flood lights in the choir, the lectern, designed by Cram in memory of the late Alfred H. Noyes, and eucharistic lights

in the chapel. The offering at St. Paul's was \$6,000. The children's mite box offer amounted to \$1,050.

The Rev. Dr. H. P. Almon Abbott will conclude his services at St. Chrysostom's Church on May 1st. He will be consecrated Bishop of Lexington on May 15th, at Christ Church Cathedral, Lexington.

A memorial service for the late Bishop Brent was conducted at All Saints' Church, Ravenswood, Sunday night by the Order of the Sangreal, the Rev. Irwin St. John Tucker speaking.

A set of eighteen chimes has been given to St. Ann's Church, Chicago, and were used for the first time Easter Day. A set of eucharistic vestments also has been given to the parish.

Worshippers in Brooklyn Throng Churches for Lenten and Easter Services

Catholic Armenians Use Church of Atonement—Financial Progress of Downtown Parish

The Living Church News Bureau/
Brooklyn, April 5, 1929

THERE IS NO DOUBT THAT CERTAIN CUSTOMS of the Church are gaining favor amongst those who formerly decried them. On Good Friday, at services under the auspices of the Brooklyn Federation of Churches, three large congregations were gathered in Albee's Theater, as the culmination of a series of mid-day Lenten services under the same auspices. At eight in the morning, an hour selected experimentally for the benefit of working people who might not be able to come at mid-day, several hundred came, and the experiment was considered very successful. At 10:30 the Rev. Dr. Cadman spoke to an assembly that filled the theater, and then another capacity crowd was present at mid-day when the Rev. Dr. Miller of the Central Methodist Church spoke. At the Easter dawn service under the same auspices, which was held at the Prospect Park Plaza, 8,000 people assembled, though the morning was gray and foggy.

Recalling that even a few years ago few Protestant churches observed Good Friday at all, and Easter was but little more than an ordinary Sunday, the following editorial in the Brooklyn *Daily Eagle* of Easter Monday seems justified:

"Those who think that devotionism is waning in many of the churches should take note of the attendance at Lenten services in Brooklyn and elsewhere. Worshippers not only thronged the churches but taxed to the utmost the capacity of theater auditoriums, which were pressed into service because they provided more room than the church edifices. Whatever may be the varying views of the Lenten season among denominations, the recognition of it as a time for spiritual examination, worship, and uplift is undoubtedly growing. And today the Easter festival that marks the ending of Lent will show, as always, churches packed with people. That the occasion inspires all of these alike need not be claimed and cannot be proved. But that Easter, like Lent, has come to have a continually broadening significance cannot well be denied, no matter what conflicting opinions may be held, even among Christians, as to the story of the Resurrection."

CATHOLIC ARMENIANS USE THE ATONEMENT FOR SERVICES

Easter Day marked an important event to the Brooklyn members of the Armenian

Apostolic Church. A colony of nearly 500 of these people is now resident in Brooklyn, many of them in the neighborhood of the Church of the Atonement. They have as yet no place of worship of their own, though they had expected to have by Easter. They raised funds under the leadership of the Rev. Elisee Halchinjian of Holy Cross Armenian Church at Union City, N. J., and purchased what was formerly the Swedish Lutheran church at Fourth avenue and Fifteenth street. As they were not able to take possession until April 1st, they appealed to the Rev. Dr. Jeffrey Jennings, rector of the Church of the Atonement, at Seventeenth street near Fifth avenue, who, with the sanction of Bishop Stires, offered them the use of his church on Easter afternoon. There were special services, at which the Rev. Mr. Halchinjian officiated, in the Armenian tongue. There was a choir of twelve trained voices. Dr. Jennings was in the chancel as their guest. This is said to have been the first Armenian service in Brooklyn.

TO HONOR BISHOP LARNED

A dinner to Bishop Larned will be tendered by the Church Club of the diocese on Tuesday evening, April 23d, at the Leverich Towers Hotel. Speakers, besides Bishop Larned, will be Bishop Stires, Bishop Lloyd, and Mortimer W. Byers. The Hon. Stephen Callaghan, justice of the supreme court of the state of New York, will be toastmaster.

FINANCIAL PROGRESS OF REDEEMER CHURCH

Financial progress in a down-town Brooklyn parish is by no means impossible. The Church of the Redeemer, Brooklyn, in a recent issue of its parish paper, says: "In 1924 the Redeemer had 300 communicants, no endowment, and a mortgage of \$18,500. In 1929 we have 242 communicants, no debt, and an endowment of \$41,029." Such financial advance in five years in the face of a waning constituency and a changing neighborhood certainly reflects credit on the rector, the Rev. Dr. Thomas J. Lacey, and his faithful people.

CHAS. HENRY WEBB.

MOVIES IN CHINA

ON THE BACK of a clipping from a Chinese newspaper recently received was part of the advertisement of the local motion picture house. The title of the film which was enlightening the Chinese audience that week was *A Reno Divorcee*.

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, March 30, 1929

THE CHURCH LEAGUE FOR INDUSTRIAL Democracy held its annual meeting at the Penn Athletic Club, the feature being a luncheon at which officers and others addressed a representative audience of Philadelphia Churchmen, gathered largely by the efforts of the Rev. Albert H. Lucas, headmaster-elect of St. Alban's School, Washington, who headed the local committee. Miss Vida Scudder, a vice-president, was the first speaker, and made an address, passionately eloquent, and magnificently phrased. Social service is good; social justice is better. She quoted an Italian woman, a friend of hers, one of a remarkable group, who said, "I could not bear to help the poor. I wished to be the poor." People are apt to act as if the social process were irrelevant to the main issue. She made known that the authorities of the Wellesley summer conference had authorized an Institute of Christian Social Thinking, with a cycle of three years in social subjects, to begin in 1930. There should be courses in theories and ideals—a Christian social philosophy; in Christian social history; and in practical application. She mentioned a score of possible subjects, each opening avenues to the imagination, and making many of her hearers realize how little they had thought along some vital lines. She challenged them to intellectual effort, preliminary to passionate and sacrificial action.

Joseph F. Fletcher, a student of Berkeley Divinity school and assistant in the division of industrial relations of the department of Christian Social Service of the National Council, told of the industrial past of our communion, and of the organized efforts for betterment, culminating in the organization of the league in 1919—the one organization in the Church free and potentially adequate. He went on to describe field studies in some representative parishes, to find what Episcopalians were like in their industrial relations. Other subjects in which he is interested are the investment policy of the Church, its relation to industry and labor through organized groups, and our religious education on social subjects. The latter, especially in the seminaries, is a sad story.

He was followed by a worker, Mr. Smith, being an officer of the hosiery workers, and speaking in the stead of the president of their union, who had been called to Kenosha, Wis., where there has been industrial disturbance for more than a year. Individual contracts versus collective bargaining, the injunction, and the coal and iron police of Pennsylvania, were among the subjects he presented from the point of view of organized labor.

The Rev. William B. Spofford, executive secretary, abandoned his scheduled address for lack of time, introducing instead the Rev. Norman B. Nash of Cambridge, who spoke briefly, followed by an eloquent and moving speech from another vice-president, the Rev. J. Howard Melish. He told of travels, especially in England, and took high ground, favoring neither labor nor capital, and rising above a narrow patriotism to the ideal of world brotherhood.

Bishop Parsons is president of the league, whose purpose is "to bring together for prayer, study, and action those who seek to apply the principles of Christ to industrial society." There are some 1,500 members, and its officers lecture, teach, place seminary students in industrial plants in summer, put out printed matter,

and maintain contact with labor groups, particularly the more idealistic.

ORGANIST OF ST. MATTHEW'S CHURCH
IN HOSPITAL

After fifty-three consecutive years directing the Palm Sunday services in St. Matthew's Church, Albert T. Gardner, who has been organist and choirmaster since he was seventeen years of age, was compelled this year to lie in a bed in the Episcopal Hospital, the right side of his body paralyzed. The entire choir, and the rector, the Rev. C. Herbert Reese, visited him on Palm Sunday at the close of the morning service.

Mr. Gardner came to this country with his parents in 1869, from Germany, where he had studied in Leipsig under the celebrated Richter. In this country he continued his studies under Eischer and Bachman and attained fame as an organist, pianist, cellist, and composer of Church music. He has served under six rectors at St. Matthew's, and his illness is a blow to the musical activities of the parish and a matter of deepest anxiety to his vast number of friends and admirers.

ORGANIST AT ST. JAMES' CHURCH DIES

Wesley Sears, organist of St. James', 22d and Walnut, and a great figure in the musical life of the city, died recently. His rector, the Rev. John Mockridge, D.D., pays this tribute to his memory:

"For eighteen years Wesley Sears meant at St. James' everything that was best in Church music. He was a musician to his fingertips—deeply versed in the history and theory of his art and a performer of very conspicuous ability. . . . He was a Churchman even more than he was a musician. Never for a moment did he allow himself to forget that the very best and highest in his art, the utmost labor in it, was part, and only part, of that worship of God in His Church which he so genuinely loved. . . ."

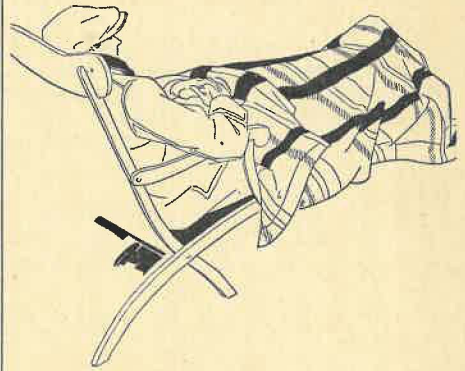
CHARLES JARVIS HARRIMAN.

BERKELEY RECEIVES BEQUEST
FROM MARGUERITE WILKINSON

NEW HAVEN, CONN.—Marguerite Wilkinson, writer and critic of poetry, bequeathed one-third of her estate to the Berkeley Divinity School in New Haven. She specified in her will that one-third of all royalties received from the sale of her books should go to help Berkeley train men for the future ministry of the Church. Mrs. Wilkinson was an associate of Berkeley and during the later years of her life took a great interest in the work of the school. This may have been largely due to the fact that she owed a spiritual debt to Berkeley. It was during her attendance at a summer course in divinity for women at Berkeley in the year 1923 that she experienced a spiritual awakening which had a profound influence upon all her later writings. In the introduction to her collection of Christmas poems known as *Yule Fire* she reveals something of her own religious experience. She had passed from an agnostic position to that of an ardent disciple of Jesus Christ. Another book of religious poems entitled *The Radiant Tree* dealt with our Lord's passion and resurrection.

Mrs. Wilkinson's untimely death on January 12, 1928, was a great loss to American literature. She was a very keen critic and a gifted writer of poetry. Born in Halifax, Nova Scotia, in 1883, she was educated in American schools and graduated from Northwestern University. She began writing for magazines both as poet and critic while still a college student and was in the public eye during the rest of

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her life. One time she was the leading critic of poetry for the *New York Times*. She lectured extensively before schools, colleges, and women's clubs. She was a firm believer in all rights for women and in fact was a champion for the rights of the individual to the good and ennobling things of life regardless of sex or class. She was an ardent exponent of the outdoor life. One recalls her book *The Dingbat of Arcady*, a delightful story of sprightly adventures. She wrote a number of anthologies, notably *The Way of the Makers* and *Contemporary Poetry*. Among the volumes of her own poems were *Citadels*, including *Sonnets of the New Birth*, and *Cathedral Lyrics*. Another book of her poems was *Blue Stone*. During the latter years of her life Mrs. Wilkinson took up vigorous forms of outdoor sport and was especially devoted to sea bathing, which she continued throughout the year, and to aviation.

Mrs. Wilkinson's husband, James G. Wilkinson, formerly a principal of the Roosevelt School in New Rochelle, who survived her for a short while, died recently.

THE BISHOPS' CRUSADE IN GUANTANAMO, CUBA

GUANTANAMO, CUBA—The Cruzada Episcopal was the most important thing that has taken place in All Saints' Mission, Guantanamo, in years. The Rev. J. H. Townsend, Jr., is rector.

Archdeacon Thornton of Camaguey was the missionary in English and preached three sermons in Guantanamo and one each in Boqueron, Caimanera, and Los Canos. The Rev. Fr. Thornton also addressed the Cuban congregation in Guantanamo three times and made a profound impression because of his excellent Spanish and his spirituality. Angel Ferro delighted his Spanish and Cuban audiences with the perfect beauty of his Castilian as well as the high calibre of his thought, a not altogether usual combination in Spanish oratory. To have over a hundred Cubans turn out for a Friday and Saturday night service in church, to have more than 200 attend a celebration of the Holy Communion Sunday morning, and to have more than 800 attend a religious conference in a theater, represents more in Cuba than any one could imagine not familiar with the spiritual indifference existing here.

CHURCH OF GOOD SHEPHERD OPENED AT JACKSONVILLE

JACKSONVILLE, FLA.—One of the most beautiful church structures in Florida was opened for services on Easter Sunday, when the Church of the Good Shepherd, Jacksonville, threw open its third and final unit, the church itself, to its congregation and to the general public.

The church building is the final unit of an unusually interesting parish, a group which has been under construction for a period of years as the needs of the parish have increased. The first unit, the gymnasium, was commenced in 1917 and other units were built in 1921 and 1924. The group now contains all of the features and conveniences found in a modern church and serve as a real community center in the Riverside residential section of the city. The church proper, which was opened on Easter Day, was designed by Corbusier and Foster of Cleveland, Ohio, and Mellen C. Greeley of Jacksonville. It was constructed by the A. Bentley and Sons of Jacksonville.

CHURCH REPRESENTED AT SEVERAL SUMMER SCHOOLS

NEW YORK—One of the important lines of coöperative work being carried on by the Home Missions Council through its standing committee on rural work is the summer schools for pastors at work in town and country fields. Last year the council sponsored eleven summer schools, which were attended by about 1,000 men and women.

These schools, organized especially for the convenience of country pastors, have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their difficulties and the group, under the guidance of the instructor, and with the help of his advice, attempts to analyze and prescribe for the problem at issue. The members of each group represent many denominations and varied types of experience.

The following schools, at which the Church will be represented by group leaders and conferences, will be in session for no less than two weeks or ten working days:

California Ministers' Summer Institute—May, Pacific School of Religion, Berkeley, Calif.
School of Community Leadership—June 10th to 20th. Kansas Agricultural College, Manhattan, Kans.

School for Rural Pastors—June 17th to 28th. State College of Washington, Pullman, Wash.

Wisconsin Rural Leadership Summer School—July 1st to 12th. University of Wisconsin, Madison, Wis.

Summer School for Town and Country Ministers—July 22d to August 3d. Cornell University, Ithaca, N. Y.

ANGLICAN EVANGELICAL GROUP PLANS CONFERENCE

LONDON—The new activity of the Church of England, known as the Anglican Evangelical Group Movement, is now solidly established and the leaders are arranging for the second great convention. American tourists who attended the first convention in Cromer, on the English coast, are again invited. The convention will be opened on June 22d and will close on June 29th.

The general subject will be: We want to help each other to see that it is a splendid thing to know God and to love and serve Him.

The general topic for the week will be: Christian Discipleship in the World of Today. The last morning of the conference will be devoted to a talk on the Sources of Power. The speakers will include the Bishops of Ripon, Manchester, Sodor and Man, and many other leaders of the new evangelical movement.

RARE BIBLE USED AT NEW CASTLE, PA.

NEW CASTLE, PA.—Through the kindness of C. B. Randall of this city, one of the recognized authorities on rare books in this country, the rector of Trinity Church, the Rev. Philip C. Pearson, read the Scriptures on Easter Day from a first folio edition of the King James version of the Bible, dated 1611. The one used is a copy of the very rare "he" Bible, so-called because in Ruth 3:15 an "s" was omitted making the reading "he" where it should be "she." This copy is the first one sold in this country in over twenty-five years. After the services, members of the congregations were given an opportunity to see this valuable volume.

BOOK CHATS

from Morehouse Publishing Co.

BIOGRAPHY and autobiography have risen to new heights of popularity in the early months of 1929. Your Correspondent observes, for example, that of the ten Best Sellers among general books as listed in the current issue of the *Retail Bookseller*, no less than four are of this class. One of them, indeed (*THE CRADLE OF THE DEEP*, by Joan Lowell, \$3.00), heads the list. It occurs to Your Correspondent, therefore, that the best use he could make of this week's BOOK CHATS would be to call attention to some recent biographical works which have a special appeal for Churchmen.

First on the list comes *SAINTS AND LEADERS* (\$2.40), by the Rev. H. F. B. Mackay, in describing which Your Correspondent can hardly refrain from bursting into superlatives. Fr. Mackay has given brief cameo-like sketches of SS. Cyprian, Jerome, Ambrose, and Athanasius, of Dr. Johnson, and of six "Men of the Catholic Movement": Lowder, Dolling, King, Stanton, Benson, and Weston. An odd assortment of names? Yes, but—well, read it for yourself and see if you don't find it as fascinating as Your Correspondent did.

THOMAS MARCH CLARK (\$3.00), a memoir by his daughter, Mary Clark Sturtevant, is an intimate sketch of the life of the fifth Bishop of Rhode Island, who was Presiding Bishop of the American Church from 1899 to his death in 1903. It gives, moreover, a picture of American Church life at the turn of the century such as is nowhere else available in such readable form.

We'll have to go faster than this, or we won't get halfway through the biographies this week!

Your Correspondent has already called attention to *MOTHER EVA MARY, C.T.* (\$3.00), Mrs. Harlan Cleveland's story of the devoted woman whose vision, courage, and self-sacrifice led to the foundation of the Community of the Transfiguration, one of the Church's smaller but most active Sisterhoods. Both Bishop Clark and Mother Eva Mary, by the way, started life as Presbyterians.

PRINCES OF THE CHRISTIAN PULPIT AND PASTORATE (\$2.50), by Professor Harry Clay Howard, contains biographical sketches of fifteen great preachers of such diversified periods and backgrounds as St. Francis of Assisi, John Knox, David Livingstone, Phillips Brooks, William Booth, and John Henry Jowett.

Just one more before we leave the subject of biography for the present, though we shall come back to it next week. *A WANDERER'S WAY* (\$1.75) is Canon Charles E. Raven's frank and modest story of his own life, a "spiritual autobiography" of great value, because it touches on so many varied experiences and viewpoints.

A final word: Your Correspondent has just seen an advance proof of *BOOKS OF THE DAY* for this issue, and is delighted to find therein a good review of *THE ART OF THINKING* (\$2.50), by Ernest Dimnet. This is a book that you will be proud to own; why not order it now?

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**BISHOP-ELECT VISITS
NEW DIOCESE**

LEXINGTON, KY.—The Rev. Dr. H. P. Almon Abbott of Chicago, Bishop-elect of Lexington, with Mrs. Abbott arrived in Lexington on April 2d for a brief visit at the home of Mr. and Mrs. George R. Hunt. The clergy of the diocese and their wives, the members of the vestry of Christ Church Cathedral, and the officers of diocesan organizations met Dr. and Mrs. Abbott at a tea given by Mr. and Mrs. Hunt.

Dr. Abbott spent a few days in the diocese and then returned to Chicago. Tentative plans indicate that Dr. Abbott will be consecrated May 15th, at Christ Church Cathedral, Lexington.

**THE EASTER OFFERING OF
CALVARY CHURCH, NEW YORK**

NEW YORK—The Easter offering of Calvary Church, New York, was given for Calvary Rescue Mission, Calvary Summer Home at Carmel, Putnam County, and for incidental expenses in connection with Calvary House. In addition to this offering over \$17,000 was given for the painting and beautifying of Calvary Church. This old building, which is as sound as it was when it was built, has not been painted for thirty-five years. It is hoped that in addition to the necessary painting it will be possible to install new electric lights, and make certain alterations in the choir and clergy stalls. The figure of Christ over the altar is made of plaster, and a parishioner has given the money to have this figure cut into stone and also to put on either side of it figures of the apostles. The rector announced that in addition to all these gifts there is to be a memorial given to the church, the form of which has not yet been determined, in memory of Dr. and Mrs. Stuyvesant Fish Morris, who were devoted parishioners of Calvary for about forty years.

On April 16th Mrs. Frederic Rhineland will deliver in the hall of Calvary House a lecture on the cathedral in Washington. This cathedral was the project of Bishop Satterlee, one time rector of Calvary Church, and still very dear to the hearts of the congregation.

**RECENT TRENDS IN G.F.S. AS
SEEN IN CONFERENCES**

KANSAS CITY, Mo.—The national conference for leaders of the Girls' Friendly Society, now meeting in Kansas City, brings out certain very interesting developments in that organization. In the sessions of this conference the leaders are considering how to re-interpret the age-old principles for which the Church stands in such a way as to meet the needs of girls today.

Because the G.F.S. includes girls of all ages, people generally do not realize that two-thirds of the members are under eighteen years of age. Consequently, in this, as well as in other conferences, the leaders are working on programs that will interest the typically alert girl of today who is used to self-government, and to self-dependence in her school. They are trying to find what activities appeal to all girls, as the branches are growing increasingly democratic with girls of every sort of home background represented. They are studying recent trends in education, both religious and secular, and are utilizing the findings of modern psychology in their attempt to understand girls better.

The Kansas City conference for leaders

will be followed by one for the girls themselves. From June 28th to July 5th, about seventy-five girls from all parts of the country will meet together with adult leaders in one of the G.F.S. vacation houses at Delaware, N. J. The program for this conference was planned by a committee of girls, representing fourteen dioceses, meeting in November, 1928. For those girls who cannot go to the national conference there will be similar conferences in the dioceses of Los Angeles, Michigan, New York, Maryland, Olympia, and Virginia.

Another trend in the G.F.S., as shown by the discussion at these conferences, is the movement toward self-support. Heretofore the society has been on the budget of the Church. Its appropriation is, however, being gradually decreased and within the next few years it hopes to become practically independent financially. The problem now confronting both leaders and members is that of bridging over the first year or two of decreased funds from the national Church.

**WORK AMONG INDIANS
IN MEXICO**

NEW YORK—Bishop Creighton went with one of his newly ordained priests, the Rev. Samuel Ramirez, early in March, to the mountain mission, San Miguel el Alto, Mexico, where Mr. Ramirez is in charge. He is assistant at Toluca. Leaving Toluca in the morning, they arrived in the afternoon at Colorado, where they waited nearly an hour for their horses which they could see coming down the mountainside, little specks in the distance. They rode at once to the church, long unused, but found in excellent condition, except for the roof, where the shingles had rotted away. The unfinished quarters for the clergyman were also disintegrating. About \$200, the Bishop says, would put it in good shape.

The Indians about here are all agriculturists, working little plots of one to three acres. To reach the place one rides across two huge wadis, one of which is a torrent in the rainy season. In the mountains, riding is difficult and dangerous.

"About five," the Bishop writes, "we reached the home of our host. Many In-

dians came to see me. They told me how *triste* it was without the church, and thanked me for sending Ramirez, whom they affectionately called Samuelito. San Miguel is his home. When he was a small orphan boy, one of our clergy took him into his own home, and the Church has educated him. Now that he is educated and is a clergyman, he is the joy and delight of his people.

"There were callers in the evening. Everything about us was interesting. One man asked me to continue reading, which

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I had been doing by candlelight. He wanted to see me do this wonderful thing. He looked over my shoulder at the strange characters I was miraculously deciphering. I had brought a copy of *House and Garden*. In it was a picture of the New Netherlands Hotel in New York. The Indians crowded around to see it, and wanted me to tell them if it was true a building could be so high.

"We had to tell our guests to go. I slept on a board bed, with no mattress, wrapped in my zarape.

"We were up next morning for service at 7. The room was crowded. Ramirez celebrated. There were many communions, and a long sermon. After the service I spoke to the people.

"We had breakfast of fried chicken and raw eggs. At 9 we started down the mountain, a steep, dangerous journey. I breathed a sigh of relief when we got down. At 11 we took the train at Colorado for home, and I bade Ramirez good-bye at Toluca. At 7 I arrived at Mexico City to find that there really was a revolution. During the evening many friends phoned to express their relief that I had come safely home."

PROGRAM FOR CONSECRATION OF DR. WILSON

Eau Claire, Wis.—The Rev. Dr. Frank E. Wilson, S.T.D., Bishop-elect of Eau Claire, will be consecrated Bishop by the Most Rev. John Gardner Murray, D.D., Presiding Bishop, on Wednesday, May 1st, in Christ Church Cathedral, Eau Claire. Co-consecrators will be the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, and the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac. Others assisting in the service will be as follows:

PRESENTERS: The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago; the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee.

PREACHER: The Rt. Rev. Thomas F. Gallor, D.D., Bishop of Tennessee.

ATTENDING PRESBYTERS: The Rev. Dr. George H. Thomas, rector of St. Paul's Church, Chicago; the Rev. Henry E. Hubbard, rector of Trinity Church, Elmira, N. Y.

MASTER OF CEREMONIES: The Rev. Robert D. Vinter, rector of Christ Church, La Crosse, Wis.

ASSISTANT MASTER OF CEREMONIES: The Rev. Harry S. Ruth, rector of St. Andrew's Church, Ashland, Wis.

DEPUTY REGISTRAR: The Rev. Albert H. Head, rector of St. Alban's Church, Spooner, Wis.

PLAN SUMMER SCHOOL FOR WESTERN NEW YORK

DANSVILLE, N. Y.—Through the courtesy of the management of the Dansville Sanitarium at Dansville, the diocese of Western New York is to have a summer school this year. The mere mention of Geneva, Princeton, St. Mary's, and St. Faith's brings forth memories of days of inspiration, practical help, and fellowship which has had abounding results in the lives of the young men and women of our diocese.

There has been an increasing demand in the diocese in the past two years for a diocesan school and after a survey and an evaluation of the work in other places it has been decided to have two five-day conferences this year. One of these will be for young people between the ages of sixteen and twenty, and the other for Church workers. Both conferences will be small in size, about seventy-five in number, and although they will be under the direction of the department of religious education of the diocese they will deal with the whole purpose and program of the Church.

The first conference, from July 1st to 5th, will be the junior conference and will

be under the direction of such leaders as the Rev. Horace W. B. Donegan of All Saints' Church, Worcester, Mass., Miss Clarice Lambright, diocesan field secretary of Western New York, Eugene F. Scott, secretary of Y.M.C.A. at Troy, N. Y., and Capt. C. J. Atkinson of the Church Army. The second conference, from July 8th to 13th, will be for Church workers and will have as chaplain the Rev. William Compton, S.T.D., of Rochester. This conference will be for clergy, Church school superintendents, and teachers.

DEAN OF PRO-CATHEDRAL IN SPRINGFIELD RESIGNS

SPRINGFIELD, MASS.—The Very Rev. John Moore McGann, dean of Christ Church Pro-Cathedral, Springfield, and for years one of the leading clergymen of this city, recently submitted his resignation as dean of the pro-cathedral to take effect October 1st. His letter of resignation was read at a meeting of the vestry and came as a complete surprise to his parishioners and the chapter of the cathedral.

Dean McGann expressed deep regret that he is to sever his relations with the local parish after fourteen years of his connection with it, and gave as his reason for taking this step his deepening interest in the work of personal evangelism. He will not take another parish, but in the fall plans to remove to Boston and enter the field of special preaching mission work.

The resignation was received and accepted by the vestry with a unanimous expression of sorrow. Dean McGann took charge of the cathedral in November, 1915, coming to this city from Chicago, where he was rector of Trinity Church.

In his first sermon as rector of Christ Cathedral, Dean McGann spoke on the importance of providing an endowment in order that the work might be carried on in perpetuity. Under his leadership since that time, the church has acquired an endowment fund amounting to nearly 10,000 annually. About a year ago the church was made a pro-cathedral and he was appointed dean.

Within a year after Dean McGann took charge, pew rentals in the local church had been abolished and the church has since been supported entirely by free-will offerings of the people. Also at the end of his first year as pastor, a current indebtedness of more than \$7,000 was discharged.

EDUCATIONAL INSTITUTES HELD IN FLORIDA

JACKSONVILLE, FLA.—Under the direction of the diocesan department of religious education of which the Rev. Amble M. Blackford of Jacksonville is chairman, a very successful series of educational institutes were held in Florida during the Lenten season.

Miss Annie Morton Stout of the department of religious education of the province of Sewanee was the leader of these institutes.

In St. John's parish, Jacksonville, where Church school teachers from all of the city parishes, and several of the nearby congregations, met for a course on The Teacher, some thirty teachers were regular in their attendance and some eighteen of this number took examinations for credits in the N. A. T. A.

In St. Mark's parish, Palatka, among the thirty teachers who gathered for five consecutive evenings, were the teachers of St. Paul's Mission, Federal Point. This mission is twelve miles distant from Palatka, but this was no hindrance to the

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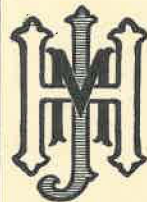
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devoted body of teachers of that little school—one hundred per cent of whom were present every night. Some eighteen of these students likewise have taken their examinations for the N. A. T. A. credits. The closing institute of the series was held in St. James' Mission, Lake City. Eleven teachers attended from the local Church school and five have taken their N. A. T. A. examinations.

In addition to the above mentioned institutes, mission study classes have been very generally held throughout the diocese both among the women of the Auxiliary and the Church School Service Leagues. The New Africa, the Program of the Church, and Building the City of God, were the predominant subjects under discussion.

BISHOP'S ARTICLE BRINGS DONATION FOR INDIANS

SIoux FALLS, S. D.—Over fifty years ago, in the course of a Holy Week address in St. Peter's Church, Peekskill, N. Y., the Rev. Joseph Cook, for many years a most devoted missionary to the Sioux Indians, in what is now South Dakota, told of the then pioneer work among those people. In the congregation at that time was a young man who has since become a leading professor in one of our large state universities. About Easter time this year the Bishop of South Dakota received a letter from him telling how he had heard Mr. Cook's address. Bishop Burleson's article in a recent issue of THE LIVING CHURCH brought back memories of the talk, and he enclosed a liberal contribution to help to carry on the work.

NEW PARISH HOUSE FOR ST. JOHN'S, VERSAILLES, KY.

VERSAILLES, KY.—Plans are rapidly nearing completion for the new parish house which will be erected at St. John's Church, Versailles, the Rev. Robert J. Murphy, rector. The parish house is being given by the Camden family in memory of Susannah Preston Hart Camden, who for her entire lifetime was an ardent and devoted member of St. John's Church.

The new building will be a modern structure and complete in every detail. The plans have been drawn with the parish's growing work of religious education in mind since the Church school has completely outgrown its present quarters. Individual class rooms, stage, auditorium, as well as all other things needful for intensive Church school work, have been included. A parish office, study for the rector, clubroom and library, vesting rooms, workroom for handicraft groups, and complete kitchen facilities have been incorporated into the plans. The new building, together with the present church, will insure the parish of adequate quarters for many years to come.

CLERGY OF COLORADO SHOW INTEREST IN CHURCH ART

DENVER, COLO.—The study and discussion of matters of Church art was the feature at the March meeting of the clericus of the diocese of Colorado held recently. The diocesan commission on Church art is a very active one, and the fact that the clericus would devote a whole session to the matter of making places of worship more beautiful and harmonious bears clear witness to the interest which the clergy of Colorado have in the matter of art. It was evident from the discussions that all felt the true importance of having churches, together with their furnishings,

glass, altar ornaments, and other appurtenances not only individually beautiful, but in harmony with each other and with the whole. To this end it was agreed that each congregation should have a pre-arranged plan which would consider all these matters, so that when memorials, changes, or additions are to be had, they will be consonant with the rest of the fabric. It was suggested that each minister appoint a local committee on this subject to cooperate with the diocesan commission, and that those contemplating making gifts or memorials to the Church consult with the local committee, and that the local committee consult with the diocesan commission.

BELL TOWER DEDICATED AT LA JOLLA, CALIF.

LA JOLLA, CALIF.—On March 25th the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, dedicated a new bell tower with a set of sixteen tubular chimes at the Church of St. James-by-the-Sea, La Jolla. The tower and chimes were erected by Miss Ellen Browning Scripps as a memorial to her sister, Miss Eliza Virginia Scripps, one of the founders of the parish. The tower, built of reinforced concrete, stands about 175 feet high and resembles a famous church tower outside of the City of Mexico. About its base nestles a lower structure containing a baptistry and a parish library. It involved an expenditure of over \$25,000.

The tower represents the first unit of an entirely new church plant. The vestry had not expected to proceed further for the present, but unsolicited several people have contributed over \$50,000 in order to hasten the work. Plans have therefore been ordered for a church and parish house to cost \$75,000, and construction on both will begin this summer.

The rector, the Rev. William Bedford-Jones, came to St. James' in 1917. In this period it has grown from a discouraged mission of sixty communicants to a vigorous parish with 225 communicants meeting all obligations for the Church's work. In addition to its own people it ministers to large groups of both winter and summer visitors.

THE NATIONAL COUNCIL IN TABLEAU

DULUTH, MINN.—During the remodeling of the present school rooms in St. Paul's Church, Duluth, and the building of the new parish house, the Church school is compelled to hold a joint opening service, and many of the classes assemble in the church edifice.

In order to hold the interest of the children during this trying time, interesting and instructive tableaux have been arranged each Sunday. New Testament stories were used with one exception, when the older boys and men from the Bible class represented Bishop Murray and the members of his council. The council assembled in the chancel, the chairman, treasurer, and secretary seated at a table, other members occupying the choir stalls.

Three missionary bishops who had been invited to sit with the council presented the needs of their respective fields, Bishop Rowe of Alaska, Bishop Campbell of Liberia, and Bishop Creighton of Mexico.

The rector, the Rev. B. T. Kemerer, also a visitor at this session of the council, afterwards carried the appeal from the missionary bishops back to his children in St. Paul's, Duluth, with a special plea for an increased Lenten offering.

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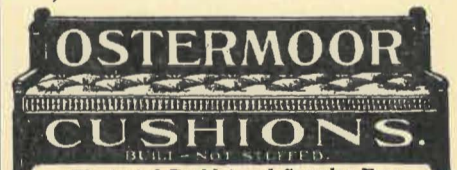
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BISHOP BRENT BURIED IN LAUSANNE

BUFFALO, N. Y.—The burial service for the Rt. Rev. Charles H. Brent, D.D., late Bishop of Western New York, was to be held on April 12th in Christ Church, Lausanne.

The Very Rev. Frederick Beekman, dean of the American Pro-Cathedral in Paris, was to deliver the address at the church, while Gen. John J. Pershing, Mayor Paul Rossett of Lausanne, and a representative of the standing committee of the Faith and Order Conference were invited to deliver short addresses at the cemetery, where the body was to be buried in a special plot given by the city for perpetual use. All the Churches at the Lausanne Conference were to be represented at the burial.

The diocese of Western New York will conduct a memorial service to Bishop Brent in St. Paul's Cathedral, Buffalo, on Wednesday morning, April 24th, at 11 A.M.

CONFERENCE FOR CHURCH WORK AT WELLESLEY

WELLESLEY, MASS.—The program of the conference for Church Work, which meets at Wellesley College from June 24th to July 5th this year, is ready for delivery and presents much that is interesting and vital in its courses. Bishop Perry will be the director in residence, with Bishop Mikell of Atlanta as chaplain, and the faculty will include old friends as well as new ones. Among the former we find Dr. Charles H. Boynton, Dr. Burton S. Easton, Dr. Frederic S. Fleming, Dr. Royden K. Yerkes, and Dean Ladd of Berkeley Divinity School. Among the newer members are the Rev. Dr. Theodore R. Ludlow, who will take the course for the clergy as well as one on adult education, the Rev. Dr. C. N. Shepard, and the Rev. Edward S. White.

The School for Church Music and the School of Religious Drama form a regular part of the program now and will be respectively under the leadership of Frederick Johnson and Dr. Phillips Osgood.

RURAL CONFERENCE TO BE HELD AT VICKSBURG, MISS.

VICKSBURG, MISS.—A regional rural conference is to be held in All Saints' College, Vicksburg, from June 11th to the 21st, to survey through research the Church's work in the region covered and to study the means by which to compass the extension, the better equipment, and the increased efficiency of that work.

The day will begin with a celebration of the Holy Communion. Immediately after breakfast an hour of lectures will be given by Prof. R. J. Colbert, University of Wisconsin. This will be followed by an hour of round table discussion. Then will come an hour of lecture by Prof. J. H. Kolb, to be followed by an hour of round-table discussion. After dinner will be an hour of studies in the promotion of religious leadership, largely under the direction of the secretary of Rural Work of the National Council. After supper conferences will be held on the Social Service Program of the Church, by Dean Lathrop, and the Rural Workers Fellowship by the Rev. Paul Engle of Bay City, Tex.

A feature of the conference will be the display of diocesan maps, showing work being done, photos of rural churches, parish houses and rectories, publications of the rural fields, and other types of rural Church publicity.

THE WORK IN MEXICO

NEW YORK—Bishop Creighton has joined the episcopal air squadron. He recently wrote that he and Mrs. Creighton were going by plane from Mexico City to Tampico, as traveling by rail was dangerous.

Four Mexican deacons were advanced to the priesthood after the district convocation, at the end of January. [See L. C. April 6, 1929.] The future supply of candidates for the ministry is a matter of grave concern, as there are at present but two postulants and two deacons. In no mission field is the development of a native clergy staff of more urgent concern.

Permission has been granted the Bishop to minister, when opportunity offers, to the English-speaking colony at Guadalajara, and later he expects to apply for permission to minister to the colony at Chihuahua, in response to their request.

The Bishop writes of other items of progress and of some of the problems involved:

"In the state of Jalisco: The new church at San Sebastian, toward which the Church in the United States contributed so generously, is rising rapidly. The people are helping with money, labor, and material.

"During the year a new rectory at Guadalajara was built with funds from the American Church Building Fund and friends at home. Tlaljomulco is still closed and it would be dangerous to attempt to reopen it. On the other hand, San Martin de las Flores is flourishing. The work at St. Andrew's School for boys grows larger every year. All the work in this field is under the direction of Archdeacon Efrain Salinas.

"In the state of Morelos: Plans are being prepared looking to the reconstruction of our entire plant at Jojutla. Already the congregation has a sizable fund which I will augment as money is available. Our work is now extended to the mountains about Jojutla, and San Nicolas Obispo, and there is a prospect of reviving the mission at Tuxpan.

"In the Federal District, etc.: Regular services with increased interest are held in San Jose, Mexico City; St. Mark's, Popotla; San Pedro Martir, Xochitengo; Xolox and Tecalco, with occasional services in four out-stations. We are expecting to have the new parish house at San Pedro Martir finished shortly.

"In addition to the above, the Rev. L. Y. Caballero is engaged in a hard and dangerous work in Zacualpan, Vera Cruz. This devoted missionary lives in daily peril.

"Hooker School had a most encouraging year. Many improvements have been made to the buildings, the staff has been augmented and today we have an enrollment of over three hundred pupils. The government has issued a permission to hold a school of ethics in our buildings, and each Sunday the boarding pupils are taken to San Jose for services."

WOMAN'S AUXILIARY PLANS NATIONAL CONFERENCE

RACINE, WIS.—A national conference for diocesan officers and other workers of the Woman's Auxiliary will be held at Taylor Hall, Racine, under the direction of the Auxiliary's national board, April 26th to 30th. It will be conducted by Miss Grace Lindley, executive secretary, who will also speak on the problems of Latin American missions which she has recently visited. The general subject of the conference will be The Women of the Parish in the Life of the Church.

Among the speakers scheduled are the Rev. Harold Holt of the Department of Christian Social Service, who will speak on Social Aspects of World Missions; Dr. Adelaide T. Case of Columbia University Teachers' College, on Educational Aspects

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of World Missions; the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education, on Children and World Missions; Lewis B. Franklin, treasurer of the National Council, on The Place of Gifts in World Missions; and Miss Elizabeth Matthews on Enlisting Others.

TO HEAD WESTERN GIRLS' SCHOOL

TACOMA, WASH.—Because of very splendid recommendations from those who intimately know her, and also because of his own impressions of her personally, the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, has nominated Miss Sallie E. Wilson, M.A., head of the Latin department of the National Cathedral School for Girls, Washington, D. C., as principal of the Annie Wright Seminary, Tacoma. She will succeed Miss Adelaide Preston, who has been principal for fifteen years and has felt it necessary to resign after bringing the school to a very high state of efficiency and success.

Miss Wilson is a B.A. of Lake Forest College, Illinois, and M.A. of Columbia. For some years she has operated a summer camp for girls in the Adirondacks, carrying her Church influence with her into all spheres of her educational life. The trustees of Annie Wright, who approved the Bishop's nomination, are particularly glad to obtain her services because she is a Western woman with Eastern experience.

The seminary of which she is to take charge was established in 1884 and became well known under the principalship of Mrs. Sarah K. White, sister of the late Presiding Bishop, Dr. Tuttle. The splendid new buildings were erected on the lovely campus overlooking Puget Sound at a cost of \$400,000.

FR. BENNETT-HAINES EXPLAINS HOPE OF FUTURE

NEW YORK—Preaching at the Church of St. Mary the Virgin, New York, on the Feast of the Annunciation, Monday, April 8th, the Rev. Alfred T. Bennett-Haines of Trinity Church, New York, said that the Incarnation was the heart of the Christian faith and that higher criticism was destroying man's one hope for the future. The Episcopal Church must stand for the religion of Jesus and Mary or it will die. Broadway walkers, he said, were not the highest type of women; America needs the type represented by our Lady: gracious, kind, good, not priggish nor a kill-joy, but full of the joyous life of God. Saying that our future depended upon women's standard, Fr. Bennett-Haines criticized a book recently published, *The Cradle of the Deep*, by Joan Lowell, in which a girl glories in the worst language of the worst men.

MOTHER GOOSE AS A MISSIONARY

IN HIS rural parish, 35 miles long and 17 miles wide, in Vermont, the Rev. W. J. Brown, assisted by Captain Wilde of the Church Army, between Ash Wednesday and mid-Lent drove 1,300 miles, making visits, holding services, etc. He has been publishing, in his parish paper, some Meditations on Mother Goose, and not as jokes, but deriving and illustrating most serious religious truths from the situations in which Humpty Dumpty, Simple Simon, and other old friends find themselves.

† Necrology †

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

REGINALD HEBER COE, PRIEST

BELMONT, MASS.—The Rev. Reginald Heber Coe, after one week's illness, died in his 75th year, at his home in Belmont, on April 2d. He was born in Athens, N. Y., July 22, 1854, the son of the Rev. Jonathan Coe and Susan Whitman Coe. After attending Cary Seminary in Oakfield, N. Y., Mr. Coe was a student in St. Stephen's College. After graduating from the Episcopal Theological School, Cambridge, in 1899, he was ordained deacon in 1900, and priest in 1901 by Bishop Lawrence. He was associated with All Saints' Church, Belmont, as rector until 1912. Other positions filled by the Rev. Mr. Coe were as president of Deveaux College, Niagara Falls, N. Y.; as principal of Oxford Academy, Oxford, N. Y.; and as headmaster of Cary Collegiate Seminary. His outstanding work was in the furtherance of religious education.

The funeral services on April 4th in All Saints' Church, Belmont, were conducted by the Rt. Rev. Charles L. Slattery, D.D., Bishop of the diocese, the Rev. Percy T. Edrop, present rector of All Saints' Church, and the Rev. Dr. Edward S. Drown, a member of the faculty of the Episcopal Theological School. The burial was in Belmont Cemetery.

The Rev. Mr. Coe was twice married, first to Amelia Chapin Pickering, in 1893, who died in that same year; and to Frances Rathbone, in 1910, who survives him, as does their daughter, Miss Dorothea Coe, and one sister, Mrs. Robert L. Massoneau of Brooklyn, N. Y.

MINNIE EMILY ASHCOM

BALTIMORE—Miss Minnie Emily Ashcom, a prominent leader of the Girls' Friendly Society in Maryland, died in Baltimore on March 6th.

Always devoted to the Church, the last ten years of Miss Ashcom's life had been given generously to the G. F. S. in Maryland. She had been a vice-president for ten years, head of the Holiday House for six years, was head of the Housing and Activities Department, and had many contacts with the Church and the G. F. S. beyond the diocese.

The funeral services were held at the Church of the Ascension, Baltimore, conducted by the Rt. Rev. Edward T. Helfenstein, D.D., Bishop Coadjutor of Maryland, assisted by the Rev. Robert E. Browning, rector of the parish. A celebration of the Holy Eucharist, in memory of Miss Ashcom, was held at St. Paul's Church on March 25th, with Fr. Hughson, O.H.C., as celebrant, assisted by the rector, the Rev. Dr. Arthur B. Kinsolving.

MRS. LILLIAN DROUET NORTON

ROCHESTER, N. Y.—Mrs. Lillian Drouet Norton, wife of the Rev. Dr. George E. Norton, rector of St. Paul's Church, Rochester, died after a long illness on Wednesday afternoon, March 20th, at Enfield, N. C.

Born in Boston, and receiving her early education there, Mrs. Norton was graduated from Wellesley College in the class of 1908. In 1912 she was married to the Rev. Mr. Norton, who had just entered

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upon his rectorate at St. Michael and All Angels' in St. Louis, Mo. One son, John, was born to them. In 1923 they came to Rochester at the call of St. Paul's parish.

Mrs. Norton, whose vivacity and charming personality made her a natural leader in civic and social life, was active in many organizations in Rochester whose members will greatly miss her able leadership and interest.

The funeral service was conducted by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, and the Rev. Dr. Samuel Tyler, rector of St. Luke's, Rochester, in St. Paul's Church on Saturday, March 23d, at 2 o'clock. Twenty of the Rochester clergy were present in the chancel.

Aside from her husband and son Mrs. Norton is survived by her father, Ernest C. Drouet; two brothers, William C. and Henry Drouet; and one sister, Mrs. H. T. Emmons.

A WORK AMONG MOROS

SO FAR as can be judged from outward signs, the year 1928 was one of much advance and progress in the work for the Tirurai and other people at Upi, among the Moros in the Philippines. The average attendance has more than quadrupled since the beginning of that year. At present our services are being held under our house, but the contract has been awarded for the construction of a church, and it is hoped that it will be ready for use by May 1st. Generous gifts from the United States received during the year, added to those previously received, taken together with funds and labor contributed by the people there, will make possible a church building which will serve for several years.

Many adults as well as children among the Tirurai have been baptized; eighty-four children and forty-one adults, as reported to the secretary of convocation. The attendance at the Church services by the adult Tirurai is remarkably good. The Church school class for adult Tirurai men is uniformly well attended. A training school for catechists and Bible women has been started and has functioned quite well, though its working has been handicapped by the lack of teachers. The out-station work at Awang and Libungan has been continued, and a new out-station of great promise established at Bogobungan. Upi itself has doubled in population, and become the seat of an inter-provincial agricultural high school, of which the principal is Gumbay Piang, a son of the renowned Dato Piang. Although he is a Moro, he attends our services with great regularity and is an invaluable aid in all our work there. The school will attract students from all parts of Mindanao and already many are attending the services of the Church there to receive training which will enable them to carry some of the light of the Gospel into the remote pagan regions from which they come.

At our first annual Christmas fiesta and agricultural fair the Church was able to reach people from distant regions. This fiesta, which was a joint effort on the part of the Church and the government school, was an unqualified success. An elaborate Christmas pageant was given, a baby health contest was held, and a poultry exhibition staged. A fine display of agricultural products, farm animals, basketry, and other industrial products was made by the various schools and communities in the district of Awang; and the nightly programs at the amphitheater of native plays

and dances were excellent. The culmination of the whole fiesta was a midnight Mass on Christmas Eve. On Christmas Day there were other services and the mission Christmas tree on the mission grounds. All were well attended.

On the whole one can only be optimistic as to the future of the work here. One priest and his wife, with a few partially trained native workers, cannot hope to do justice to the situation, and there is great need for an assistant priest.

MODEL RURAL WORK IN MISSISSIPPI

NOT QUITE ten years ago the Bolton field, which now consists of seven missions and four preaching stations, spread out over four counties in Mississippi, mapped out a ten-year program to secure some much needed equipment, including three parish houses, repairs for three churches, a plot of ground to be bought, a rectory; good Church schools in each place, a set of vestments in each church in the field, and proper equipment for the altar in each church. The vestments are not quite complete in two churches, and the altar equipment is not complete, but except for these every item of the program has been achieved.

Consequently, the rector, the Rev. Val H. Sessions, is dreaming bigger and better dreams for the future. A few of the things now on his mind are an assistant rector, a social worker, a parish house, three community churches, eucharistic lights on every altar, a really good library for each place. He already has four libraries. The beautiful little Chapel of the Cross, Madison county, in need of repair, was built in 1851.

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NEWS IN BRIEF

CENTRAL NEW YORK—Bishop Coley blessed the children's corner in Calvary Church, Utica, the Rev. D. C. White, rector, on Easter Day. This parish had, this year, its largest Easter attendance, largest number of communicants receiving, and largest Easter offering during the present rectorship.

DULUTH—Starting March 18th, and continuing through March 22d, the Rev. Austin Pardue, rector of St. James' Church, Hibbing, conducted a successful preaching mission in St. Mark's Church, Lake City. Due to counter attractions, the opening service was marked with but an average attendance. With each succeeding night the attendance increased until on the last night there was a capacity congregation.

FLORIDA—On Sunday, March 3d, the Bishop dedicated a tablet erected within the sanctuary by the congregation of Trinity parish, Saint Augustine, as a memorial to the Rt. Rev. Edwin Gardner Weed, D.D., third Bishop of Florida. This tablet is of pure white marble and identical in design with the memorial to the former bishops, erected in the same church.—In the presence of a very large gathering of Negroes, Bishop Juhan opened the new rectory of St. Cyprian's colored congregation, in Saint Augustine, on Sunday afternoon, March 3d. The rectory was built through the efforts and largely at the expense of St. Cyprian's congregation, the cost of the structure being \$5,000. Archdeacon William T. Wood, in charge of this and other Negro missions, has taken residence with his family in this new and attractive home.

LOS ANGELES—A gift of \$500 from the Woman's Auxiliary of St. John's Church, Los Angeles, will make possible the erection of "The St. John's Los Angeles Wing" of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska.—On Palm Sunday, Bishop Stevens dedicated the new Christ Church, Torrance, of which the Rev. Harold H. Kelley, superintendent of the nearby Seamen's Church, San Pedro, is priest-in-charge. The church is an attractive structure of reinforced concrete.—On Easter Day All Saints' Church, San Diego, celebrated a decennial Eucharist marking the tenth anniversary of the restoration of priestly ministrations to the parish.

MAINE—On Palm Sunday, the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, dedicated a new east window in St. John's Church, Bangor, in memory of James Chesterman Stodder, and his brother, George Tyler Stodder. The window is the gift of one individual, but the name of the donor has been withheld. Charles J. Connick designed and built the window. The Rev. John H. Furrer is rector of the parish.

MARYLAND—The new St. George's Church, Dundalk, has been completed and the first services were held on Easter Day. The work has formerly been carried on at the Chapel of the Incarnation, St. Helena, but with the opening of the new church the one hundred per cent increase in all the activities is very encouraging. The Rev. J. McNeal Wheatley is rector.—A new chapter of the Brotherhood of St. Andrew has been organized at the Church of the Messiah, the Rev. James A. Mitchell, rector.—Bishop Murray celebrated the Holy Communion at the Pro-Cathedral, Baltimore, on Easter morning, and confirmed a class of eighteen there in the afternoon. He preached at Memorial Church at the 11 o'clock service. On Easter Monday he made his annual visit to the United States Naval Academy and confirmed a class of sixteen.

MASSACHUSETTS—Grace Church, Everett, experienced the largest number of communions, congregations, and offerings on Easter Day, in its history of forty years. There are 653 registered communicants. At the three celebrations 603 received the Holy Communion. The church seats 550; additional seats were put in and over 700 attended the 10:45 A.M. service, nearly all remaining throughout the service of more than two hours. The rector, the Rev. William H. Pettus, officiated at the five services on Easter Day.

MONTANA—On Easter morning at the children's service in St. James' Church, Deer Lodge, a beautiful new processional cross was dedicated by the missionary-in-charge, the Rev. Lawrence Rose. The cross was the gift of the children of St. John's Church school, Jersey City, N. J.

NEWARK—The class of 104 people, two-thirds of them adults, who were confirmed recently by Bishop Stearly at St. Stephen's Church, Jersey City, the Rev. Alfred R. McWilliams, rector, brought the total of the last three confirmation classes there up to 301 persons.—For the thirteenth year the Pater-

son Council of Churches has held a service on Good Friday. This year it lasted from 12:00 M. to 3:00 P.M. Many local ministers took part. The Rev. Adrian T. June, executive secretary of the council, presided.—"The Upper Room: A Drama of Christ's Passion," was presented at St. Mark's Church, Paterson, on the evening of Easter Day.

TENNESSEE—The Ven. J. F. Plummer, who was called from missionary work in the diocese of Alabama to become Archdeacon of Middle Tennessee, was inducted at a special service held at the Church of the Advent, Nashville, Sunday night, March 17th, with the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor, officiating.—The annual quiet day for Church women was held by the Memphis unit of the Church Mission of Help at the Church Home, on Friday, March 22d. The conductor was the Rev. Edward S. White, rector of the Church of the Holy Communion, St. Louis, Mo.

TOHOKU—The Rev. John Cole McKim, D.D., of Koriyama, is recovering from pneumonia after an illness commencing January 29th.

WASHINGTON—The Very Rev. H. Dobson Peacock, rector of Christ Church, Norfolk, Va., was the special preacher at the Choral Evensong and Procession at St. Paul's Church, Washington, sponsored by the Anglo-Catholic Club of the diocese on Monday night, April 8th.

WESTERN MASSACHUSETTS—Dr. Larkin W. Glazebrook of Washington, D. C., field worker of the National Committee on Evangelism, has recently presented the message of Evangelism to men, with excellent results, in a number of parishes of the diocese, including large gatherings in the cathedral in Springfield and in All Saints' Church, Worcester.

WESTERN NEW YORK—Epiphany Church, Niagara Falls, has been presented with a beautiful marble baptismal font by Mrs. Gregory Petroe in memory of her father and mother, Frank and Dora Neighbor. The rector blessed and dedicated the font at the service held just before Easter. A marble altar has also been

promised the parish, and 100 Prayer Books have been presented by Mrs. Hartley in memory of her mother, Mrs. Carr.—The Rev. Samuel W. Hale, who is the missionary in Allegany County, held services in all of the six stations of which he has charge, on Easter Day. At one of his parishes, Christ Church, Cuba, on the second Sunday in Lent, there was a special service for the Orthodox Greeks. In spite of the ice ruts in the road, twenty-five Greek adults were at the service, and

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eleven Greek children made their communions. —The Church school service program of the diocese is planning this year a new venture in the way of rallies following Easter. Instead of one diocesan rally held in Buffalo to which only a few of the nearby parishes are able to come, it is planned to have a rally in each district. To these rallies will be invited all the nearby parishes and the Lenten offering will be presented and a program of service and entertainment arranged by the different leaders in each district. It is expected that in this way many more children will be able to attend and a much larger interest gained.

AMONG THE MAGAZINES

THE OXFORD UNIVERSITY PRESS does a real service to lovers of music in publishing (at a very low price) that delightful musical quarterly, *The Gamut*, which, in its December and February numbers, maintains its former high standard. It provides quite indispensable reading for those who wish to be informed of the development of modern music. Among some of the contemporary composers discussed here are Kurt Atterberg and his "Dollar Symphony," Erik Satie, Koechlin (with a bibliography of his works), and Gustav Holst. An original and really valuable feature is the account of a "Berlioz dinner" at which a group of musicians and critics met to discuss and state their views on that composer—a discussion inaugurated by reading excerpts from one of the essays in Richard Aldrich's recently published book, *Musical Discourse*. Of this book a lengthy and appreciative review is contributed to the December number of Philip Hale. Another review deals with Dr. Percy Dearmer's charming *Oxford Book of Carols*, which receives high praise (and of which it may incidentally be said that it should be in the possession of not only every Church organist, but every Church family); and there is also an extremely interesting survey of the music published by the Oxford University Press during 1928, the reviewers making it clear that it was agreed between the publishers and themselves that their contributions should be free expressions of opinion, and not the usual "puff." Many more articles of extreme interest cannot be cited here, but mention should be made of Mr. Clement Spurling's very useful discussion of *The Boy's Voice*, which would prove helpful to many choirmasters.

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