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# The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, MARCH 1, 1930

NO. 18

## Lent Today

EDITORIAL

## The Holy Catholic Church

THE BISHOP OF LEXINGTON

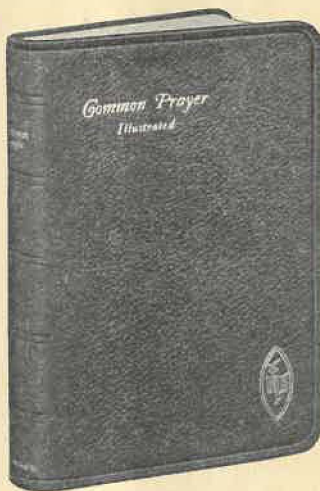
## A Lent With Christ

REV. ABRAM L. URBAN

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## TABLE OF ILLUSTRATIONS

CHRIST AT EMMAUS. <i>Carl Müller</i> .....	Frontispiece
CHRIST IN GETHSEMANE. <i>Hofmann</i> .....	Facing page 28
ECCE HOMO. <i>Reni</i> .....	" " 60
THE LAST SUPPER. <i>Da Vinci</i> .....	" " 80
THE HOLY NIGHT. <i>Correggio</i> .....	" " 96
CRUCIFIXION. <i>Munkacsy</i> .....	" " 156
CHRIST BLESSING LITTLE CHILDREN. <i>Schmidt</i> .....	" " 273
CHRIST HEALING THE SICK. <i>Hofmann</i> .....	" " 308
THE LIGHT OF THE WORLD. <i>Hunt</i> .....	" " 326



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# The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, MARCH 1, 1930

NO. 18

## EDITORIALS & COMMENTS

### Lent Today

**A** GAIN the annual problem of Lent.

It was no problem for the last generation. They had a regular way of keeping it. The men gave up their cigars through all or a part of the season. Women and children gave up certain luxuries of the table. They all flocked to service at five o'clock for evening prayer and an address or reading. Two or three times a week they went to church again in the evening to listen to an address by a visiting preacher. Nobody went to the theater, many refrained from dances. And—such was the environment of the day—they enjoyed all this.

When the downtown noonday addresses were introduced, the halls were so packed that in many cities women were excluded and business men made up the congregation.

No doubt there are places where much of this is true today. Happy, secluded places! There are more of them where scarcely a remnant of these once universal experiences survives. Lenten services are sparsely attended. The courses by special preachers may survive, but congregations are small. In few cities are the noonday services well attended. We doubt whether the younger generation knows anything of the "goings without" that were once so general. With the decline of the old-time theater it is difficult to say whether Lent makes any difference in attendance, though it probably does not, and certainly the movies are everywhere thronged. It looks as though our religion was less a part of our lives than it was a generation ago.

But one would not base such a rash assertion upon these details only. Certainly there is another side to it. The Protestant world is recognizing Lent as they never did before. The prejudice against the entire Christian year is dying out. Within the Church, the children's Lenten offerings have entirely grown up during this period. But the giving of money can never be a satisfactory substitute for the giving of oneself.

Perhaps all that need be said is, that with the change in social customs, the observance of Lent has changed. Lent is and must be a permanence in the Church. Let us recognize the condition and inquire what can be done about it.

With the decline in attendance at afternoon and evening services, there has certainly been an increased appreciation of and attendance at the early celebrations. Perhaps we can press this opportunity during

Lent more than was done by the last generation.

It seems strange to us that so many Churchmen fail to use the spiritual benefits of the early communion. Fasting communion? Yes. Every Catholic Churchman recognizes that as the primary reason for making his communion before breakfast. But not sufficient stress is laid upon the secondary reasons, which are strong enough to justify the practice even to those who do not appreciate the value of fasting for the sacrament. In the first place the early morning is undoubtedly the ideal time for one to put himself into a devout frame of mind. During Lent the slight self-denial involved in early rising is a recognition of the Lenten abstinence, and if it has superseded the abstinences of the earlier generation, it may be as real as these. Then, it does not come into competition with the many forms of evening engagements which press upon us today. Almost anybody can get up early for a fasting communion if he will. But since so many employed persons must begin their work day early, we believe that churches having two or more clergy attached must come to an earlier hour than seven if employed persons are really to be accommodated on week days. Or could several churches in a city cooperate by fixing their weekday early communions at different hours, and exercise sufficient comity among themselves to give notice of the service at an earlier or a later hour in a neighboring church? That sort of comity might perhaps help to promote unity among our own churches when we cannot yet bring the whole Christian world into unity.

**W**HEN the eighteenth amendment was young, we ventured to suggest that such Churchmen as could not quite bring themselves to feel the necessity of obeying law *because it is law*, might voluntarily abstain from all manner of drinking during Lent, as an acceptable act of abstinence. Our Correspondence columns were at once filled with letters from irate clergymen who wished to make it known that *they* would do nothing of the kind, and who saw through our outrageous plot to bring politics into their pure religion. Be it so. We do not recall that a single layman was offended. We now make this suggestion again solely to our brother laymen, nor do we pretend to suggest it as other than a purely voluntary act of abstinence. Certainly if our fathers, or at least our mothers, found it possible to give up butter during Lent, there *may* be men and wo-

men today who will wish to abstain from cocktails. But of course those who cheerfully obey law because it is law—of whom there are some even in the Church, in spite of all temptations to be like other people—have no such opportunity for Lenten abstinence, because they abstain habitually, whether they believe in the wisdom of the law or not.

We can develop the thought of observing regularly through the year the Friday fast, and add to it during Lent a Wednesday fast from flesh meat. The Prayer Book does not make such abstinence a matter of obligation? No, the Prayer Book confines itself to the statement of the principle. Fridays and the week days of Lent are days for such abstinence as shall fit one for "extraordinary acts and exercises of devotion." We grant that to eat fish on these days and to abstain from the "extraordinary acts and exercises" suggested does not fully comply with the Church's rule, though we fear that many of us are content with that half-way observance. No doubt, too, it equally complies with the Prayer Book rule to abstain from pie, if pie would otherwise be a part of the accustomed diet. But, on the whole, the traditional observance of a rule is apt to be the preferable way, and in this case is undoubtedly the easier way. There *may* be people who thoroughly observe the Prayer Book rule for the days of abstinence while yet regularly enjoying their steak dinners on Fridays, but yet we are bound to admit that we have never come across one. Yet if we were charged with a cure of souls such as justified us in giving direct spiritual counsel to individuals, we confess that we should sometime raise the question whether the mere substitution of fish for meat for dinner was a sufficient compliance with the Church's rule. Where people are so situated that they can use the early communion on Lenten week days as the medium of really extraordinary acts and exercises of devotion, using the Wednesday and Friday acts of abstinence as a discipline of the appetite rather than as the sole observance of the day, they are, to that extent, entitled to feel justified in calling themselves Prayer Book Churchmen.

**C**ERTAINLY we do not commend the entire cessation of Lenten afternoon and evening services. If we can no more anticipate the crowded churches that were once common for these services, we can confidently look for some to attend. There are always and everywhere a certain few who are glad to attend, and it is these few that are the real backbone of the Church. They are generally not wealthy, and sometimes they attend at great inconvenience to themselves; but these, though they do not know it, are the saints of today. Moreover they are witnesses to the fact that the Holy Spirit is a living force in the Church today, for they are what they are through His grace alone.

And in missing the crowds, are we sufficiently appreciative of the opportunity to minister to the little company of saints? These are pretty well distributed throughout the land. We have never known of many in any one place, but we have seldom known of a church from which they are entirely absent. Even a worldly church generally has a few of them—products, perhaps, of an earlier rectorship or even of the uninterpreted Church or Prayer Book itself; for though a well interpreted Church will produce saints in numbers far beyond those who will be created in the midst of an unsympathetic priest and people, yet observation undoubtedly shows that the Holy Spirit can draw souls to Himself in spite of these handicaps. A service is not a failure though only two or three be gathered in His Name, and we may not give up the Lenten services because they no longer draw the crowds. *Some* will re-

spond to every invitation to offer up their hearts and their souls to God.

But undoubtedly the Lenten season, and the Lenten Sundays, should be devoted chiefly to the attempt to increase saintliness in the Church. It is only a half truth that it is the function of the Church to extend its borders among all men; it is also its function to promote saintliness and to train men and women to be saints. If Epiphany is especially a season for Church extension, Lent is for the deepening of the spiritual life in the Church.

And, finally, we can fittingly add to our Lenten observance a more definite practice of Churchly reading. In these days of much reading matter, that pertaining to the life of the spirit, the lives of the saints and of saintly men and women, and the story of the Church, is being crowded out. Such reading is a very real act and exercise of devotion. Meditation is a difficult art, and not easy for a beginner. Intelligent reading is possible to every educated person. Are parish libraries kept replete with the best literature of the Church? Does the rector recommend specific books to specific people? Is there a real attempt to have a laity educated in the thought of the Church as well as in the things of the world? Lenten reading can really be made a force in any parish if a systematic effort is made to promote and to supervise it. Most people will purchase and read a particular book, helpful to their spiritual life or their knowledge of things Churchly if they are encouraged to do so. And Bible reading will be found of really entrancing interest if only one can be started at it. The new Prayer Book also should be read from cover to cover that its new riches can be discovered and that we all should know where to find them.

**N**O, we cannot acquiesce, as Churchmen, in permitting Lenten observance simply to lapse. It may be true that the observance of the last generation cannot altogether be revived today. We must think carefully of how to make it real to present-day Christians. And we are confident that this can be done.

**A**T ITS meeting February 12th the National Council took action of vital importance with regard to its work and organization. The most important change was the separation of the work under the National Council into two general divisions, one comprising the missionary, educational, and social work, and the other publicity, finance, and promotion. The missionary work was divided into two coördinate sections, one on domestic and the other on foreign missions. Provision was made for an administrative officer in charge of each particular section of the work, each of these officers in turn being responsible to an executive coördinating officer. If General Convention approves, the canons will be amended so as to allow of the appointment of two vice-presidents instead of one as at present, and when this is done there will be an officer with the title of vice-president in charge of each of the two main divisions of the Council's work. The change in the Department of Missions is not intended in any way to emphasize the separation between what is domestic and what is foreign, but gives the domestic work greater prominence than heretofore. The grouping of the work of missions, religious education, and social service under the leadership of one executive further emphasizes the inter-relation of these various aspects of the Church's mission.

It seems evident that the National Council has learned from its ten years' experience that the re-

sponsibilities of a Presiding Bishop are so many and so varied as to prevent him from giving as much time to the work at the Church Missions House as the magnitude and complexity of that work demands. He cannot escape some of the burden of his own diocesan problems, he must represent the work of the Council to the whole Church, and he must exercise the office of Chief Pastor.

The present vice-president is also treasurer of the Missionary Society and has too much on his shoulders to allow of detailed supervision and correlation of the work of six departments and the Woman's Auxiliary. To meet this situation the Council has wisely provided for the appointment of an additional executive officer. A chart showing the division of work between these two officers is printed on another page in this issue.

No appointment was made to the new position but a committee of three members is to advise with the Presiding Bishop to be elected on March 26th. The Church will ask much of the man who is to undertake this responsibility. Under the Presiding Bishop he will be at the head of a great enterprise working in every part of the United States and its possessions and in ten or twelve foreign lands. He will have on his staff some three thousand people, he will reach into every one of our Church schools and touch indirectly four hundred thousand pupils. He must be a statesman, an executive, an administrator. He must be firm but kind, courageous but sound, patient but energetic, wise but simple. Where is the bishop, presbyter, or layman who best meets these requirements?

**M**R. WICKERSHAM does not altogether deserve the charges made against him before the House of Representatives committee in its hearings on the eighteenth amendment.

“Henry B. Joy, a Detroit automobile manufacturer, made the direct charge,” according to one of the daily papers which has come to our notice “that the ‘Protestant Church Lobby’ had forced not only prohibition upon the nation but also a war in an era of peace. He said the Anti-Saloon League and the Federal Council of Churches in America had interlocking relations, and that the latter was a powerful organization which reached into every village and to almost every home through ministers. Declaring that George W. Wickersham, chairman of the Law Enforcement Commission, had been one of the ardent workers in the ‘Protestant Church Lobby’ before he resigned to head the commission, Joy said President Hoover must have known that the chairman had a long alliance with the organization.”

No, the charge is unjust; and if President Hoover appointed one who had had an influential part in promoting the eighteenth amendment to head the Law Enforcement Commission—we do not know that this is true as regards Mr. Wickersham—it was entirely proper for him to do so.

But Mr. Wickersham's attitude in the House of Deputies in recent General Conventions has really justified part of this charge. No one has so consistently urged the entire merging of this Church with the Federal Council of Churches as has he. In vain have many others urged that the entire autonomy of this Church, leaving its departments and commissions free to determine the Church's policy with respect to moral and social questions, was the wiser policy, while yet encouraging a close coöperation between the agencies of the Church and those of other religious bodies which seemed to be working toward the same ends; but leaving the Church free to determine such questions for her-

self, and seeking allies among religious and social agencies according to her own discretion.

This latter policy has prevailed in recent years in the action of General Conventions, which has, for some years, refused membership of this Church in the Federal Council, but it has always been over Mr. Wickersham's protest, and he has repeatedly, and sometimes successfully, supported resolutions to compel now this commission, now that, to “coöperate” with the Federal Council, regardless of the policies that the latter body might be supporting. He has seemed to reject altogether the Church's right to determine her policies toward such questions for herself. He has seemed to feel that we were bound, for some reason, to throw in our lot with organized Protestantism in all moral and social questions. We trust that he will correct us if we are wrong; but we trust that he will also consider how much more effectively he could now be exercising the important function to which President Hoover has appointed him if he had not so continuously acted as the defender of the Federal Council and so regularly sought to commit the Church to its policies as he has done.

For, be it right or wrong, it is beyond question that on the issue of Prohibition as a moral question the Episcopal Church, as a whole, has not been in sympathy with the general sentiment in the Federal Council of Churches, and it is due simply to the fact that Mr. Wickersham has not been able wholly to obtain the legislation in General Convention which he has consistently advocated, that this Church is not directly committed, through an unrestricted membership in the Federal Council, to a doctrinaire position and perhaps to a political lobby that are very distasteful to great numbers of Churchmen.

With Mr. Wickersham's conscientious work on the Law Enforcement Commission we have much sympathy. We only wish that his experience in this capacity might show him the grave un wisdom, at least, in merging the Church with any “common Protestantism” on moral and social issues, in which the common Protestant ideas are not necessarily the convictions of Churchmen.

### ACKNOWLEDGMENTS

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WE WOULD see God in ourselves; and we must not only see ourselves in God. We must only love ourselves as for God, instead of which we are always trying, if we are not careful, only to love God for ourselves.

—Fénelon.

# DAILY BIBLE STUDIES

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

## LOVE, THE UNFAILING GUIDE

*Sunday, March 2: Quinquagesima Sunday*

READ I Corinthians 13.

**G**OD is love, and all who try to do His will draw their power from Him. No work and no act of worship, however excellent they may seem to be, can be worthy unless inspired by love—love for God, love from God, love for work and worship. It is the underlying power, and nothing can take its place. We are to enter the Lenten Season with love as our guide if we would have a blessed and profitable "Forty Days." Love is like the flowing stream which makes the barren land fruitful. Love is the shining light which makes the penitential shadows gleam with hope. Love is the pure devotion which looks to Jesus Christ with flaming heart and follows Him with loyal consecration. Love makes our sorrow for sin real and our acceptance of pardon a holy joy.

*Hymn 121*

*Monday, March 3*

READ I John 4:7-21.

**S**T. JOHN was inspired by the Holy Spirit to teach us the true nature of salvation. We are saved through God's love, manifested in Jesus Christ, and sealed by His death and resurrection. And the result of salvation—brotherly love—comes as the interpretation of life and draws its truth from our Blessed Lord. There is no other word which can make clear to us the message of Christianity. Weary of self, burdened with sin, confused by temptation and doubt, we listen, and lo! the cry from Heaven, the song of the angels, the divine-human life, the Cross and the Open Tomb are all interpreted by this holy message: "I love thee." Love for each one of His children makes clear the plan of God. Love for us in our human need is the translation into our language of all that Christ said and did. And love opens the Kingdom of Heaven to all believers.

*Hymn 226*

*Tuesday, March 4*

READ St. John 3:14-17.

**I**F ALL the gospel message were lost except that contained in St. John 3:16, we would still have the great truth of salvation, the "Glad Tidings," to bless and comfort us. What a marvelous breadth the words have! God comes first; then that little word "so," declaring the infinite strength of God's love and implying the divine sacrifice; "The world"—for God's love reaches everywhere and is for every man; that precious word, "Whosoever"; and then the climax—"everlasting life"—in contrast with the few years of earthly sojourn. And the next verse reveals a love which does not condemn or blame or judge, but just comes from Heaven's Throne as a flashing and never-failing light to drive away forever the darkness of fear and shame. Every Christian should repeat daily, as a part of his devotions, this wonderful verse, and then sing the *Gloria Patri*, for the Holy Trinity brings the message—Father, Saviour, Guide.

*Hymn 236*

*Wednesday, March 5: Ash Wednesday*

READ St. Matthew 6:16-18.

**D**EAR Feast of Lent!" It brings a blessed rest from the ordinary experiences of life. It calls for a closer walk with God. It bids us see Jesus Christ and to sit at His feet and so find our need of Him through confession and penitence and faith. Body, mind, and spirit are alike bidden to the meeting; the body is freed by fasting from the chains of indulgence; the mind fixes its meditations upon the real and the true; the spirit catches inspiration from the Master at whose feet we rest. We are entering a Holy of Holies. But let us not

forget the power of love to guide us. We love Him who calls us; we love the Church which under the Lord's command mothers us; we love each other as we worship together; we love the truth as we hear it spoken; and we love the quietness of the season which calms even the hours of active business. Above all else, we feel the love of God surrounding us as we worship more frequently and pray more earnestly.

*Hymn 149*

*Thursday, March 6*

READ St. Luke 10:25-37.

**L**ENT is a season not only for self examination and communion with Christ, but also for special service and kindly deeds. Charity, as we commonly use the word, means loving help. And when we remember all that the Lord has done for us we should be eager to bless others. The interpretation of love is a desire to give and a desire to bless, and we long to give to the dear Christ that devotion for which, in His love for us, He asks, and then in fulfilling the law we long to be like the Good Samaritan, a neighbor to others. Lent is not valued at its best unless we exercise personal benevolence, ministering to others in gratitude for all that the ministering Christ has done for us. And also we should love those who need us and for whom we can supply the need. Self denial has merit only as we gladly bring the result of the denial to make others happy.

*Hymn 238*

*Friday, March 7*

READ St. John 21:15-17.

**I**T WAS love that brought the dear Christ from Heaven to live and die for us. And that divine love calls for a response. We love Him because He first loved us, but have we ever told Him of our love? As we recall how the Lord asked for the love of Simon Peter and then gave him a great commission, may we not reasonably believe that He wishes for an expression of our love and then asks for that love to be our inspiration in bringing others to Him? No prayer is so surely heard in Heaven as that which expresses a complete devotion: "My Jesus, I love Thee!" And no service for others is so surely blessed as that which results from our devotion to Christ. Indeed, the Lent which is real and profitable is filled with the thought of God and then with service for His children in His name.

*Hymn 234*

*Saturday, March 8*

READ Romans 12:6-15.

**W**E HAVE in these words a fine and practical program for the observance of Lent. St. Paul believed in a sincere Christianity, and when he cried, "Let love be without dissimulation," he was pleading for a heart which is pure and a life which is unselfish. For true affection rests not on the surface, nor can it, if healthy, flash out with brilliancy and then leave darkness on the way. There can be no flippancy in pure affection, nor can any inconstancy stand in its presence. Love and Life are as one in the psychology of Heaven, and when one weakens the other also fails. To be absolutely sincere in prayer is to be true in daily living. The love of God never fails, and it is verily of His holy nature. Our human love may be weak, but it can always be sincere. Our love for God may be wounded by faults, but it can always be honest. And therein lies the glory of Lent—a time of honest and sincere and loving communion with God.

*Hymn 379*

Dear Lord, help me to love Thee with heart and soul, with mind and strength, and then help me to love and serve others. Make my Lent a time of precious communion with Thee and a time of loving service in Thy name. Then indeed it will be a blessed Lent. Amen.

# The Holy Catholic Church\*

By the Rt. Rev. H. P. Almon Abbott, D.D.

Bishop of Lexington

THERE is a familiar picture that the Gospel story leaves upon our minds. It is the picture of Jesus of Nazareth, going about doing good. When we think of Jesus, instinctively we think of that.

Jesus is in Galilee, far from the disturbances of Jerusalem. Simple country people are flocking to His presence. He stands at some lowly door, and the sick and the maimed, the halt and the blind, are brought to the blessed healing of His curative touch. He sits on the summit or side of some hill, and speaks glowing words that thrill His attentive listeners. He is tender, infinitely tender; He is the personification of sympathy and compassion.

The Gospel seems to sum itself up in this: "Jesus of Nazareth went about doing good." It is a gracious and God-blessed memory. He shared our rations, He went into the thick of the fight, and He lay upon the cold, hard ground with us. "He was no Rose-crowned Apollo, who never dipped His finger in the world's anguish; but a Man of sorrows, and acquainted with grief."

But, why stop at the beginning of the story? Why concentrate our gaze upon a fraction of the portrait, as though the corner of the picture were the whole? To read further is to be astonished, even as Peter and his companions were astonished.

"Jesus of Nazareth went about doing good"—exactly; but why does He fly away from His good and useful work? For, fly away He does. The first day He escapes to the hills, and His disciples have to go and find Him. And, more and more, as the days go on, He continues to fly away. He deliberately escapes. He withdraws Himself. He forsakes the crowds. He removes Himself ever further and further away from them. He goes among the heathen Greeks. He goes to the borders of Tyre and Sidon. He avoids the multitudes, with their needs of body and soul, and His avoidance becomes ever more and more significant and marked. The work of healing is, apparently, an interruption to His true mission. When He does address the populace, He speaks to them in parables that they cannot understand. He turns round about upon them with repellent commands. He says "hard things," which they find it difficult to endure. He puts sharp and seemingly impossible tests to those who would follow Him. "If any man will come after me, let him take up his cross daily and follow Me." He even refuses to permit His disciples to return home to say farewell to their parents, or to bury their dead. He bids all men to count the cost before they presume to follow Him.

What is the explanation? Why does He determinedly turn His back upon the seekers after truth, the sick, the suffering, and the sorrowful?

THE explanation is that the inner heart of Jesus was concerned about something far away from the importunities of these Galilean peoples. He walks with some hidden motive, He companies with some plan and conception known to Himself alone. He has another goal than that of preaching; he has another end in view than that of healing. His ministry to the multitude is but a delay of His supreme purpose and campaign.

Why has he come to earth? Not merely to heal a few sick people. Not merely to scatter seeds of spiritual truth broadcast. He has come to build the new House of God, the Temple of His Body. How can He build upon the shifting sands of the multitude's vague, indefinite enthusiasm—the Multitude who cry "hosannah" on Sunday, and "crucify" on Friday? He must build upon rock. He must erect His Temple upon a solid and enduring foundation, for the edifice is to last throughout the ages, and, after that, to be caught up eternally in Heaven. It must be strong enough to resist the very gates of Hell. The rock is to be the apprehension and appreciation of His own

Name and Power. The foundation is to be the accredited recognition and confession of His deity. The crowds are not interested in His Name. Any name will do, Elias or Jeremias, or anyone of the prophets. He must create and discover something more permanent and compelling than that.

Where, then, is He to decipher the building ground? Only in the Twelve Men whom He has carefully selected out of the multitude, and led away with Himself to lonely and isolated places. Only in the Twelve Men whom He has systematically tutored and trained to apprehend the nature of His work, and to appreciate the quality of His personality. The Rock, the foundation, must be the convicted answer: "Thou art the Christ, the Son of the Living God."

And, so, after the first year and a half of His ministry, we find Jesus taking His disciples with Him out into the desert places, out onto the bosom of the inland sea, up to the separated mountain fastnesses, and speaking to them about the things that the multitudes, with their paramount physical needs, cannot understand. He spends His time in instructing the Twelve in the truths and significance of the Society which He has come from Heaven to Earth to establish. And at last, one day, He turns to them with infinite yearning in His voice, and asks: "Whom do ye, whom I have selected to be the recipients of the Truth, whom I have daily and hourly instructed for all these momentous months, whom do ye say that I am?" And Peter answers: "Thou art the Christ, the Son of the Living God." And, then, with infinite relief and satisfaction, Jesus says, "Blessed art thou, Simon Barjonah: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And verily I say unto thee, thou art Peter, a rock, and upon this rock—I not the shifting sand of the multitudes' temporary enthusiasm—I will build My Church, My Age-long Society that I came to earth to found, and against it the gates of Hell shall not prevail."

THIS, then, was the secret and all-compelling purpose of the Master. The going about doing good was but the over-plus of His bounty and the filling in of His time. This was the everlasting miracle that Jesus came to perform—to create and establish an enduring organization, through which His Truth might be forever proclaimed and His Sacraments forever administered. This was the reason of His leaving the many, and concentrating upon the few. He came not primarily to teach, to preach, to give us an example of noble living, to die for our sins, and to rise from the dead and to ascend into Heaven as an earnest of our resurrection and ascension. He came to form an Organization, which should serve as the perpetuation of His Incarnation, and through which His teaching and preaching might be continued, His example emblazoned, His Sacraments administered, and His Crucifixion and Resurrection eternally made known unto men.

This, then, is what we mean when we say, "I believe in the Holy Catholic Church." We believe in the Church as a divinely originated, constituted, and perpetuated Society—as the Body of Christ in the world, as the Keeper and Proclaimer of the Truth. In the Church, Christ has forever taken upon Himself the form of a servant, and been made in the likeness of Man; and in the Church, we have the Spirit of God, the Soul of the Church, forever leading us into all truth.

This is strong doctrine? Yes, it is. It is doctrine that conflicts with Protestantism and current broadmindedness at every turn. But to thine own convictions and interpretation of the Gospel Story and of history be true, and such conviction does not necessarily involve ritualistic observances or anything contrary to sane and tempered behavior in our worshipful approach to God. And what a tremendous appeal it is to our loyalty and imagination! An age-long Society, originating with Christ and coming down through the centuries, impervious to the assaults of men and superior to the hostilities of Satan.

\* From Bishop Abbott's first annual charge to the council of the diocese of Lexington.

Divinely created, divinely endowed, and divinely maintained. Ever old and yet ever young. Uniting the Past, the Present, and the Future. With its many nationalities, dioceses, and parishes, yet one. The Home of great ideas. Carrying with it the Faith once for all delivered to the Saints, but ready, ever ready and eager, to receive all authenticated illumination cast by the rays of Science, of History, and of Truth. A great school of learning and of virtue in the world. The Bride—the Lamb's Wife!

**WHAT** in briefest brief is the history of this Church? His Body, prepared by Christ, was instructed by Christ Himself during the Forty Days between His Resurrection and His Ascension, when He spake to the disciples "about the things pertaining to the Kingdom of God." It tarried in Jerusalem until it was clothed with power from on high. Filled with the Holy Spirit on the Day of Pentecost, it made its start upon its age-long journey. The Book of Acts contains the account of its early history. The Holy Spirit came, and made weak men strong, cowards brave, and traitors bold in righteousness.

The Divine Society reached England in the beginning of the second century. About 200 A. D. Tertullian says: "The Church is among the Britons." In 239 A. D. Origen says: "Britain has one religion, which is the Religion of Jesus Christ." In 303 A. D. St. Alban, the first British Martyr, met his death. In 314 A. D. three British bishops were present at the Council of Arles, on the continent of Europe, and we read that they were distinguished from the other bishops in attendance at the council by the shabbiness of their attire. In 596 A. D. Augustine, the emissary of Pope Gregory, reached Canterbury. He found a well-organized Church, a Church long established, in existence in Wales. Since then, the Church oppressed by Rome in the Middle Ages, freed from the Roman yoke at the Reformation in the sixteenth century, has lived in England, and has journeyed across the ocean to the United States of America, and is inherent, in one of the divisions of its three-fold branch, in the Episcopal Church.

We see, then, that the Church is not a product of the Reformation; that it was not founded by King Henry the Eighth; that it is not a Protestant sect; but that it is a continuation of the Catholic Society, founded by our blessed Lord Himself.

We have, then, a goodly heritage. Are we making the most of our heritage and are we handing on our history and traditions to our friends and neighbors, and to the people committed to our care?

If so, we shall not only "Stand up, Stand up, for Jesus"; but we shall Stand up, Stand up, for the Church of Jesus, as well. Men will take note of us that the Church to which we belong means much to us, and that we have "a reason for the faith that is in us." Only so may we expect to propagate the Episcopal Church in our midst, and to "lengthen our cords and strengthen our stakes."

What is the corollary of all this?

**FIRST:** The ministry of the Clergy must be a Teaching Ministry, as well as a Pastoral and Preaching Ministry. We must see to it that we instruct the Laity in the historicity and genius of the Episcopal Church; that they may be well-informed members of the Household of Faith, and bear their consistent witness of knowledge, as well as of zeal. I am confidently persuaded that the occasion for this Teaching Ministry has arrived throughout the length and breadth of the Church. People are weary of the purely hortatory, and they crave the illumination that comes of systematic instruction in matters pertaining to "the Kingdom of God." They realize that they are called upon to love God with all their mind, as well as with all their heart and soul and strength. It is the intellectual exposition of the Spiritual Life that is systematically constructive. The solely emotional appeal and response is ever destined to fall by the wayside.

In this connection, what an opportunity there is in the definite and prolonged preparation of candidates for Confirmation! It is nothing short of criminal negligence to permit confirmands to present themselves for the Apostolic Rite of the Laying on of Hands without a thorough and far-reaching grounding in the salient features of the Christian Faith, as the Episcopal Church has received and interpreted "the Faith once for all delivered to the Saints." It is my conviction acted upon

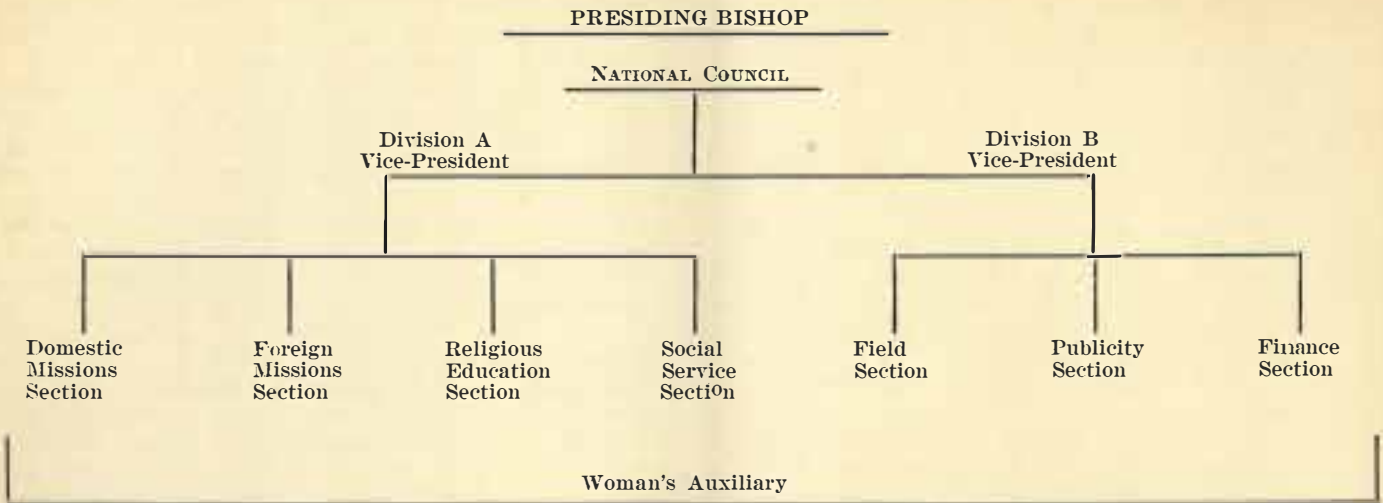
consistently throughout my ministry as a parish priest, that at least three months every year should be set aside for the preparation of candidates for Confirmation. It is the rector's perennial opportunity, and woe betide his slackness if he plays fast and loose with his privilege in this respect. Baptized persons are members of the Christian Society, irrespective of Churchly affiliation; but confirmed persons are members of the Episcopal Church, and their Churchly allegiance, based upon understanding, should be irremediably fixed for all time. In Confirmation candidates, it is quality, not quantity, that counts, and, as bishop, I had infinitely rather confirm a few persons properly equipped, than I would care to confirm many persons imperfectly aware of the seriousness of the transaction in which they are engaged.

Yes; if the Church is the Body of Christ, if the Episcopal Church is part of the age-long *Ecclesia*, founded by Christ Himself, then the ministry of the Clergy must be a Teaching Ministry, as well as a Pastoral and Preaching Ministry, and this Teaching Ministry might well discover its preëminent expression in the preparation of candidates for Confirmation.

**SECOND:** The Church being what the Church professes to be, the Spiritual Home of God's aspiring children, the Hospital for Sin-sick Souls as well as the Forcing Ground for would-be Saints, we must extend through the Church every opportunity for worshipful approach to God. It is a source of vital concern to me that in many of our churches in the diocese of Lexington there is no daily, nor even weekly celebration of the Holy Communion. As a matter of fact, in many communities the only service is the Sunday morning service at 11 o'clock, with the Holy Communion celebrated on the first Sunday in the month. Candidly, I do not see how the church may expect to make any tangible impression upon the community, if its doors are open for worship only once a week. There are 168 hours in the course of the regular week, and one and a half hours dedicated to the worship of God is proportionally absurd. Our people are not going to take religion seriously unless we take religion seriously, and one of the apparent methods of manifesting our seriousness in religion is to provide persistent opportunities for the worship of God in God's House. Surely, there should be at least one celebration of the Holy Communion every week, and a Sunday afternoon or evening service in addition to the ubiquitous Morning Prayer! The church building does not begin to justify its existence, nor the expense attached to its maintenance, if its doors are only thrown open one and a half hours out of every 168 hours. The ideal is, of course, the Daily Service. Although myself "an Evangelical Catholic of liberal views," uninterested in the party divisions within the Church, I always made it a rule in my several parishes to hold a daily celebration of the Holy Communion. It kept me up to the mark, and precluded the registering of my own moods of spiritual lukewarmness. Whether I felt like it or not, I had to "shake off dull sloth, and early rise, to pay my morning sacrifice." It set the standard for the whole day, and even if there were only one or two present at the service, God was there, and the parish and its needs were remembered before the Throne of Grace. I do not hesitate to attribute any worthwhile success that I achieved as a parish priest to this practice of Daily Communion. The whole constituency was sanctified, and the clergyman himself was moved to place first things first. For God's dear sake, then, and for the sake of the Church's prosperity in the diocese of Lexington, let us multiply our services and so glorify the House of God.

**THIRD:** If our conception of the Church is the right conception, if the Episcopal Church is all that we believe the Episcopal Church to be, we must believe that the Episcopal Church has a message for all, and we must put our belief into active, militant operation. I have heard from many people and some of them our most devoted Church people, that we are fostering a lost cause in the mountains of Kentucky. The people there are so constituted that the Baptist, Methodist, and Christian Churches appeal to them, but the Episcopal Church not at all! I repudiate that weak-kneed and comfortable philosophy, and with all the urgency at my command. Bishop Brent once said, "The truth is that Christianity has not failed; but that Christianity has never really been tried." So is it in the mountains of Kentucky. The truth is that the Episcopal Church has





The Woman's Auxiliary to continue as an Auxiliary to the National Council and to all Departments.

NOTE: Nomenclature in above not fixed.

NEW PLAN OF THE NATIONAL COUNCIL AND DEPARTMENTS

As adopted by the National Council at its February meeting.

not failed; but that the Episcopal Church has never really been tried. The fault of the seeming failure does not reside in the genius of the Church, nor the applicability of that genius to "all sorts and conditions of men"; the fault of the seeming failure is to be found in the lack of definite attack upon the mountain fastnesses based upon the poor financial backing of Episcopalian Christians in the Blue Grass and Ohio River Valley sections of the diocese. Give me the money, that I may provide the men, and I guarantee that the returns will vindicate the appeal of the Church's message and liturgy to the mountains of the state of Kentucky in a manner that will surprise the preconceived opinions of one and all. At the present time, in the archdeaconry of Ashland, one man is attempting to take care of six preaching stations, and he who runs may realize that such an undertaking is an impossible proposition. The amazing thing is that any progress is being made at all; and yet, as a matter of record, the work is prospering today as never before. All these stations have pledged their quotas on the Church's program for 1930, and there is hopeful prospect that a church building will be erected in one of these centers of population within the next eighteen months.

Give the Episcopal Church a chance in the mountains of Kentucky, and the Episcopal Church will justify the most sanguine expectations of her most convicted disciples. If you say: "But these people are members of other Churches, why should we encroach upon their preserves?" I would make answer: These other Churches originally encroached upon our preserves, for these mountain peoples at once time were largely Episcopalian in their allegiance, and we are simply holding out to these Christians the opportunity of returning home to the Mother in whose arms they once upon a time reposed. Moreover, there are many people in the mountains of our diocese who claim no religious affiliation whatsoever, and they are fitting subjects for apostolic vigilance and concern. I know of no opportunity more pronouncedly missionary in its character, more truly romantic in the nature of its appeal, nor more calculated to awaken the self-less enthusiasm of the membership of the Episcopal Church if only we repudiate all *a priori* conceptions, all complacent allotment of our Churchly task to denominational representation, and with consecrated zeal, with wisdom according to knowledge, determine to prepare ourselves for the militant engagement and go in to win.

THE REALITY OF SIN

A STATE OF SIN and holiness are not like two ways that are just parted by a line, so as a man may step out of the one full into the other; but they are like two ways that lead to very distant places, and consequently are at a good distance from one another; and the further a man hath traveled in the one, the further he is from the other.—*Bishop Tillotson.*

YOUR LENTEN READING

should be planned in the next few days. One of the best things about Lent is the fact that, during this period, we deliberately take ourselves out of the social whirl, the turmoil, and the rush, in order to give our time and energy to the cultivation of the spiritual life. Thus we find ourselves with time at our disposal for reading and meditation.

I would feel it a privilege to counsel with you about what you might most profitably read this Lent. Here are a few general suggestions: *Christ and Christianity*, by Bishop Fiske. (This is a new edition of two of his former books, *The Christ We Know*, and *The Faith By Which We Live*.) *Six Altars*, by the Rev. George Craig Stewart. *The Gospel of Jesus Christ*, by Miss L. L. Robinson. (This is a compilation from Scriptural sources and is hailed by the religious press as being one of the most important publications for the devotional life.) *God's Candle*, by John Oxenham. (This is a novel, based on the events centering in the Crucifixion.) Another little book that has come to my desk is *The Teaching of the Prayer Book*, by the Rev. Latta Griswold. It is interesting and helpful.

Rev. B. Z. STAMBAUGH, in his *Weekly Kalendar*.

LENT COMES AGAIN

"My grace is sufficient for thee."

FULL of the years and centuries have passed  
 Since Thou, O Lord, endured Thy desert fast  
 (Those forty days and nights profoundly spent  
 To plan Thy way for doing God's intent),  
 And now for us again the sacred days  
 Are here, to bid us scan and mend our ways,  
 Repent and be renewed by grace divine  
 To walk with Thee, sealed with the cross Thy sign.  
 Thy Spirit grant, our wayward wills to win,  
 And shame us of our prayerlessness and sin,  
 Strong purpose to infuse, courageous aim,  
 And at the last salvation through Thy Name.

Septuagesima, 1930.

EDWARD HENRY ECKEL.

FAIRY PALACES OF BEAUTIFUL THOUGHTS

NONE OF US yet know, for none of us have yet been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all perversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.

—*J. Ruskin.*

## "SURGE, DOCTOR"

BY THE REV. HERBERT RALPH HIGGINS, M.A., S.T.M.  
MINISTER OF EDUCATION, EMMANUEL CHURCH, CLEVELAND, OHIO

SOONER or later the American Church will be faced with an articulate charge that it is contributing to the delinquency of an important academic degree. Possibly it might be wise to face the issue now.

It is a commonplace to remark that for many decades the educated European has looked upon the general American college degree with a suspicion which has frequently approached something like cultured contempt. It is amazing to note that even in this day of up-to-the-minute knowledge many informed Europeans are disposed to regard the average American diploma as little better than an illuminated receipt or a certificate of residence. It is unnecessary to add that Americans are able to muster a good defense, and to point out by way of rejoinder that it is not considered polite to inquire too strictly into the granting of certain European degrees.

Howbeit, we are not in this place endeavoring to give in outline an essay on the comparative value of various national degrees. Our purpose is much less ambitious though none the less important. Specifically our complaint is directed against the present liberal distribution in America of honorary doctor of divinity degrees. We may well give thanks that the Episcopal Church is not overrun with the Bible-thumping D.D. who still constitutes a familiar type in many branches of Protestantism. Nevertheless, a member of this Church may perhaps be pardoned for wondering now and again in what field a given cleric may have exhibited pious learning in so great a degree as to entitle him to display after his patronymic the magic letters D.D. For many years honorary degrees in divinity have been presented both in Europe and America, but on the other side of the water they are usually conferred in recognition of distinguished service of a scholarly character. In America it would appear that frequently the chief claim of a D.D. to anything approaching "outstanding academic distinction" lies in his ability to finance a magnificent structure, to deliver from his pulpit sustained mystic vaporizings calculated to impress at all costs, or to be the champion "committeeman" in a multiplicity of organizations. The grim humor of the situation is admirably recognized by an acquaintance of mine, a denominational minister, who was recently granted a D.D. degree. For many years he has been a hard-working field missionary and his time has been entirely consumed by incessant circuit-riding, committee meetings, money-raising campaigns, etc. He frankly acknowledges that he has not read a dozen books in as many years, and sadly disclaims his intellectual right to an honor which he could not gracefully refuse. A rather bizarre case came to hand not long ago when it became known that it was the custom in a certain Episcopal parish for the congregation to honor each retiring rector by voting him a "D.D." degree!

It goes without saying that there are many doctors of divinity in the American Church whose intellectual ability and scholastic standing are acknowledged on all sides and who have made real and lasting contributions to the intellectual advancement of religion. Among my personal friends and acquaintances I number many honorary doctors who grace their degree in every detail; yet one suspects that most of them do not much respect their watered-down degree. Certainly should the Church honor her clerical executives, pastors, and preachers, but why must that honor inevitably take the form of a public certification of the high scholastic attainment of the recipient?

TWO remedial courses of action suggest themselves: 1. The abolition of the honorary D.D. This would perhaps be the ideal solution, but in the present state of civilization ideals are to be preached, not practised. Moreover, the suggested abolition might seriously dampen the ardor of aspiring clerics, as well as impinge upon the rights and privileges of college officials graced with a special aptitude for business. 2. A more feasible method offers itself in the suggestion that the D.D. become universally recognized as an honorary degree. The need for the application of this solution is already pressing, for something must be done if the honorable S.T.D. is to be saved

from the fate of the D.D. As a necessary corollary of this second suggestion, it should become part of the clergyman's code of ethics ever to acknowledge that his degree is honorary when such is the case. Our English brethren are rarely guilty of the more or less innocent American deception—over there even the most renowned scholars are humble enough to indicate their honorary degree thus: D.D. (Hon.). Whatever solution might eventually be achieved, every honorary doctor of divinity should be careful to avoid the suspicion which the bald use of the initials inevitably suggests to the educated mind.

The Protestant Episcopal Church in the United States of America holds a revered place among Christian bodies in this country. In many ways we are looked to as leaders, and not least in matters of dignity and professional ethics. We have been equally guilty with our Protestant brethren in the furtherance of department store methods in dispensing quantities of honorary degrees. Shall we not lead the way either in pulling up the D.D. to a post of quiet dignity on the first floor or in relegating it permanently to the bargain basement? At the moment the D.D. is cluttering up the stairway.

### I DID NOT KNOW

I DID not know the sky displayed  
Such colors wondrous fair;  
One day I gave an upward glance  
And saw a rainbow there.

I did not know that man could be  
So gentle and so kind;  
I spent a peaceful afternoon  
In company of the blind.

I did not know what flowers hid  
Within their cloistered cell;  
A friend brought heliotrope to me  
And helped to make me well.

I did not know that common things  
Were much approved of God;  
I watched a man with saintly face  
A-working in the sod.

I did not know a little child  
Could show the way to live;  
One taught me how to pray aright,  
Another how to give.

I did not know a beggar man  
Did anything worth while;  
I gave to one a silver coin,  
He gave me back a smile.

I did not know that any book  
Could mean so much to me;  
I read: "And ye shall know the truth  
And the truth shall make you free."

GREVILLE KLEISER.

### A LETTER TO A YOUNG MOTHER

"I AM GLAD that everything turned out as I imagined it would. I am told that you are well, the baby is well, in short, that everything is as it should be.

"I suppose you are a hero. Do you mind if I don't hail you as one? I can't get excited because you have done something that millions of others have done.

"What you are worth to your child, if anything, will be demonstrated in the next ten years. If you are good to your boy, and train him to become a decent and useful citizen, I shall have respect for you. If he turns out a good-for-nothing, due to your neglect, I shall class you with other worthless people.

"That's my idea of this mother business. To be a mother isn't much. To be a good mother is one of the greatest things in the world."  
—Catholic Citizen.

# A Lent With Christ

A Series of Meditations for the Holy Season

By the Rev. Abram L. Urban

I. Ash Wednesday

## APART WITH CHRIST

JESUS sent the Twelve, commissioned and empowered, to proclaim the Kingdom of God. They returned, enthusiastic and delighted. Even devils were subject unto them. Our Lord knew the immediate need. There was overtension of mind and body. The strain of the crowd was felt, their success itself might be hurtful. Jesus said, "Come ye yourselves apart into a desert place and rest a while." The Evangelist adds, "for there were many coming and going. . . ."

Psychologists tell us that the health and balance of our mental life depends upon the due proportion of introversion and extroversion. It is profoundly true of the spiritual life where emotion and religious activity are intense.

In taking the disciples apart our Lord points to the fundamental need of the spiritual man. The goal of religion is God. To know God is eternal life. All religious progress is progress in the consciousness of God. When the Lord led the disciples away from the crowd, He drew them back to this fundamental fact. They must recover God-consciousness so easily lost in the crowd, or in exaggerated self-consciousness.

The call of the Christ is first a call to a life of conscious relation to God, and then a call to service, and when Christ upon the return of the Twelve led them apart, He took them back to the meaning of that first call. They must for a time be taken away from the coming and going crowd. For true service they must be, to use Bengel's fine phrase, "built up in the recollected consciousness of God."

We of this modern world are suffering from an exaggerated self-consciousness, and need above all things a recovery of the God-consciousness. Many coming and going—how true a picture of our modern daily life! The true symbols of the age are the automobile and the radio. We rush through life, and when we might have a quiet hour we still connect with the outside of us. Even in our religion we emphasize work rather than prayer, man rather than God, with the loss of that balance of inward and outward which must give sweetness and rigor of sincerity to fervor and poise to emotion. We are under the sway of a glittering materialism. Vanity Fair is made attractive. The need of protest of the spiritual mind is great, but that means recovery of the God-consciousness.

There are two causes of weakness in our modern Christianity. These are what we are pleased to call our "practical religion" on the one hand, and on the other hand unbalanced emphasis on what some call "inward religion." We are so occupied either with what is about us or wholly within us as to forget the above us whence inspiration to good works must come, and which alone can give meaning and poise to our inward religion. In either case we can make a travesty of our religion.

"The conflict between good and evil belongs to life in time." It is in time that the inevitable conflict is waged, and by the soul won or lost. We do not much believe in Professor James' "sky-blue souls" whom the devil appears to have forgotten. The conflict is always within, for there, at the center of our being, the issues of life must be met. Our religion, if real, is "inward." Its seat is the inmost self. But the emphasis may be dangerously misplaced. There is a spiritual selfishness in the individualism of many Christians. To use a word of the old mystics, the exaltation of self in spiritual "contemplation" may place confidence in the mere vagaries of the individual. A subjective illuminism with shifting lights, often pathological, may become a menace to our ethical life. There is an inwardness that may hide the face of God.

On the other hand, there is a religious pragmatism with its emphasis on "works" as truly a travesty of the religion of Christ. The pragmatist, whether of the schools or the street or the Church, has little sheer faith in the unseen. There is

thought, but thought for ends that "work best." It is equally exaggerated self-consciousness, for it rests confidence in our own judgments as to what works best. It lacks the adventurous faith that works unmindful of the pragmatist's question whether it will work. But for that we must be much with Christ and get His sense of God. We may not be unmindful of the call to service, will not be if much with Christ. Our Lord offers no sterile pietism of spiritual Epicureanism. Concentration upon self in religion may easily become dreamy mystical rhapsody and degenerate into unethical heartless selfishness. We dare not mistake. It is not concentration upon self but upon God that Jesus leads us to. The great end of spiritual discipleship is training for service, but the life that serves must be kept in the communion with God in which alone empowerment for service is had.

The life to which the Christian is called is to be lived under the conditions of our world-life in constant contacts with the world's hard concrete facts, but if we are to live as our Lord would have us live, the world-life must be seen from God's viewpoint, and if we are to see it as God sees it, we must be much with God. Life must be kept within the horizon of eternity. St. Paul calls it a hidden life, "hid with Christ in God." It is in that secret place of God that we must see life as God sees it. We are touching a very practical problem for Christians of our time. The modern Christian mind places great emphasis on the social aspects of religion. It is due to reaction against the purely personal and selfish aim of much of religious endeavor in the past. The emphasis has been transferred from the personal to the social life, from the personal to the social conscience, and so far as it exposes spiritual selfishness the reaction has been truly Christian, but in doing that we are in great danger of losing sight of the essential condition of effective service for the Kingdom of God on earth. Absorbed in our humanism, we may lose the things by which the spirit lives, and the world perish for lack of contact with God, "asphyxiated by an atmosphere lacking the oxygen of the spirit."

The religion of the shallow social type so common in our time will never lift twisted souls into the light and peace of God. The "new psychology" cannot be substituted for the spiritual Gospel of Jesus Christ. We can believe in a City of God only as we have seen it in the secret place of God. The tragedy of time will remain until we see it in the light of eternity.

The religion of the time greatly needs the mystical sense. If our religion is not to become increasingly naturalistic with no higher aim than to cultivate the social values, it must preserve its ancient purpose of establishing contact with that which is beyond and above our human life on earth. If there is to be strength for our moral quest, the hunger of the soul must be satisfied. The feet of man must be placed on a road where life becomes assured of the eternal verities. It is not an easy road. It is through moral experience. That means spiritual discipline. There must be profound sense of God if we are to tell men about God. For their sake we must sanctify ourselves in the spirit of the Master, and that means that we are much with Him. We must suffer Him to take us apart and call us back to the first principles of our calling, and so preserve us from the moth and rust which spoil the dedicated life.

That Lent may mean for us, will mean, if with Christ.

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## THE EXCELLENCE OF DIVINE BEAUTY

FROM THE DISCOVERY and conviction of my secret faults I have had good reason to admire the depth of His wisdom; His goodness and kindness have become known in the amendment, whatever it may amount to, of my life; while in the reformation and renewal of the spirit of my mind, that is, of my inward man, I have perceived, in a certain degree, the excellency of the Divine beauty, and have been rapt in wonder and amazement at His greatness and majesty, as I meditated upon all these things.

—St. Bernard of Clairvaux.

# Random Notes of a Churchman in Italy

By Peregrinus

THE great event of the year in Italy is accomplished without any calamity whatever; and everyone sighs deeply with satisfaction that the marriage of the Princess of Belgium and the Crown Prince, *magna caterva comitante*, has taken place amid signs of universal rejoicing. Some people dreaded the possibility of a deed of violence, like that attempt of an anarchist to assassinate Prince Umberto at the time of the public betrothal in Brussels a few weeks ago; and there were those who feared a display of discontent with the Fascist régime. But everything passed off, not only without disorder, but with the utmost demonstrations of delight such as royal weddings have seldom seen. Here were all the elements of a fairy story—the beautiful princess and the popular heir to the throne, friends since childhood, now sealing their union solemnly with all the joy of a love-match, the whole nation applauding and keeping holiday. Our democratic order has much impoverished itself, one may say, by having renounced such opportunities; but they are rare indeed, and the compensations have to be reckoned, too.

Amid the festivities, the only false note was the part played by the military in the pageants. To display engines of warfare, cannon, tanks, fighting airplanes, and soldiers of every sort at such a time, as if to cast the shadow of killing across the first steps of the young couple, was hardly appropriate, though doubtless it seemed necessary. But it is a pathetic confession that no substitute is yet found for the rats of death at such a time.

One feature of the popular joy must be specially mentioned. It was the first marriage in the Italian royal family since the establishment of concord between the Quirinal and the Vatican; and there can be no doubt of the satisfaction felt everywhere in Italy at the termination of the struggle which has lasted for two generations, dividing Italians into two parties and appealing to one in the name of the kingdom, to another in the name of the Church. With no sacrifice of principle, the young couple could go to receive the blessing of the Bishop of Rome upon their union. Whatever other rights he may claim, the Pope has that first among his titles; and the benediction of such a marriage already celebrated must have been peculiarly gratifying to him as well as to them. In all the years past since Pius IX uttered his famous *non possumus*, there has been a conflict of loyalties; and Christians of every name may well be glad that such a scandal, however caused, has been abated.

YET there are other questions raised by this treaty, which may cause further difficulties. In the Uffizi Gallery in Florence, one room is adorned with frescoes showing the civil divisions of the Italian peninsula as they existed some centuries ago. Among the various principalities indicated, one of the most conspicuous is "the States of the Church." How far it represents the fabled "Donation of Constantine" does not especially matter: the warrior-pontiffs of the middle ages had a large realm to defend and transmit. And one can fancy with how much indignation Alexander VI or Julius II would have scornfully repudiated any considerable shrinkage of their borders as involving sacrilege at least. Now there is a vast difference between the papal states, even as Pius IX knew them, and the infinitesimal area which by consent of Pius XI must stand for the whole "patrimony of Peter"; and the difference is almost tragically ridiculous. Yet, even so, there is a kind of resentment among other powers at this kind of regularization of the tradition that the Pope must be an Italian; and many Roman Catholics who are not Italians affirm that the Vatican has lost far more than it has gained by consenting to ratify such a treaty.

And the possibility of friction has not been slow in manifesting itself, especially in the field of education. The latest encyclical from the Vatican (published, significantly, in Italian, a local language, not in Latin, supposably a universal language) tramples upon modern ideas in a fashion quite incon-

sistent with certain Fascist notions of the training of the young. That co-education is wholly condemned is perhaps not surprising, however much it may be deplored. But to blame "pedagogic naturalism, sexual education," and anathematize lay schools as prone to excesses where physical and military training are concerned, certainly leaves room for difference between Mussolini and the ecclesiastical power; and in the resultant conflict, which will yield?

There is a sign of the times showing the Fascist point of view. On the dead walls one often sees scribbled: "*Viva il Duce! Viva il Imperatore!*" And that represents the aspiration of many folk, no doubt; so that the King has become altogether a secondary figure, nay more, a figurehead. When portraits of King and Premier appear side by side, they share apparently in honor: but in popular speech *il Duce* has by far the larger part. It is notorious, however, that the Crown Prince is said not to sympathize with these extreme developments, but to be the secret hope of those who dream of deliverance from Fascist rule; and his own enormous popularity would count for much in case of necessity.

ONE cannot fail to appreciate the good work done in many departments of Fascist administration; and the counting of a new era from its beginning, as indicated by the Roman letter printed after the Arabic—*VIII* following 1930, in newspapers and proclamations—is a sign of that, though it has an unwholesome reminder of the days of the French Revolution. There seems no doubt that Fascism saved Italy from Communism of the Lenin brand. But the establishment of public order, the banishment of drones from the public services, the abolition of street-beggary in Naples, the increase of wheat production, and all the other benefits, cannot countervail against an atmosphere of suspicion such as is manifest everywhere. English and Americans, referring to the great personage, are reduced to obscure phrases about "Mr. Jones" for fear of being overheard—absurd as that sounds; and the Lipari Islands are thronged with prisoners guilty of no other crime of record except indiscretions of speech. Letters in the post have no security against official curiosity, Italy having retrograded in that field.

A well known priest from the Middle West, about to make a journey here, was seriously warned not to let it be known that he had been elected to the Masonic 33d degree, since the consequences might be disagreeable. Grant that Free Masonry is rather different in Italy from America, owing to local circumstances: it still seems unfortunate to blacklist a voluntary organization, as if it had suffered a sea-change by crossing the ocean, and its American members put to grave suspicion because of their membership therein. A recent article in an American magazine, dealing with Fascist activities among naturalized Italians in America, has not been without results, it is reported over here. The old story of Martin Kostka, nearly a century ago, is worth re-reading in the light of present-day history. But of course foreigners have no right to pass judgment on matters of purely domestic concern where any Italian government is responsible; and yet Casa Guidi still stands in Florence as a witness to helpful interference of that kind. A right judgment, however, urges outsiders to refrain, at least until they are perfectly informed.

Uniforms abound in Italian streets, more than ever before, it seems; and there is a certain arrogance of bearing which emulates the Prussianism of other days. The presence of the clergy in their habits, and of the regular orders of both sexes adds to the general picturesqueness. One might wish that the local peasant dress appeared more frequently; but such things are rapidly passing away in favor of cheap uniformity of the ready-to-wear type, alas! At the royal wedding there was a vivid spectacle of national costumes from every part of Italy, and the kaleidoscopic effect as the wearers danced in the streets was marvelously beautiful. But that was only for the

time: too many emigrants returned from the west have brought with them the commonplace fashions of their new homes, and one who loves color deploras the result.

Church-going has much increased of late, and the proportion of men is larger, it appears; while one notices certain changes for the better. Thus, in one of the greatest cathedrals, conferences on Holy Scripture are given every Sunday, and there is a Catechism for adults before Vespers. But in that same city the Cardinal Archbishop proclaimed an exhibition in church of the "thaumaturgic image" of the Blessed Virgin before the royal wedding! That seemed an abuse of the Seventh Oecumenical Council, surely. It appears, too, that various Protestant bodies are working with fresh zeal among their own countrymen in Italy, the Waldensians in particular having a flourishing group of missions among the people of the Abruzzi, where such work has not been known before.

HERE is a singular story, reported by a person in a position to be informed as to its source; and though it seems utterly absurd on its face, there is nothing inherently impossible in it. A baroness of old title who is a devout Catholic, discussing various matters concerned with the Papacy, questioned who was the latest Pope of English blood. Being answered, Hadrian IV, she smiled and denied that statement, however much histories confirm it; then she told this tale, together with various corroborative though incidental things bearing upon it: In the early part of the nineteenth century, a young English gentleman, still a boy, bore a commission in the British army. One day, angered by an insult from his commanding officer, he raised his hand and struck him—an offense punishable at least by dismissal with disgrace. Anticipating such a result of his rashness, he fled from the camp, sent a hurried message to his people saying that he was about to disappear forever from England and his old circles, and, under a new name, took up his abode in Italy. He became a Roman Catholic, learned to speak Italian even more perfectly than before, and in course of time entered the priesthood as if he were the son of the family who had protected him in his runaway from England. Thereafter, in course of time, he was duly advanced to great honor, finally gaining the tiara. In attestation of this there was in the baroness' possession a miniature of a lad in scarlet uniform, bearing on its reverse an inscription "Portrait of His Holiness Pius IX as an officer of the Life Guards." *Credat Judaeus Apella!*

The land is filled with ex-royalties nowadays. An ex-queen appeared the other day, really a fine, matronly woman who seemed quite worthy a crown. An ex-king was in the lobby of the hotel, and looked not in the least royal, according to tradition, but rather like an ill-natured commercial traveler. And there are all sorts of past dignitaries from Germany and Austria, some of them wearing the weeds of their former glory, some looking as if they were well out of it. *Sic transit gloria mundi!*

#### TE DEUM LAUDAMUS

PRaise God for slender winter dawns  
 And the new moon, curved thin and white  
 Above the poplar on whose boughs  
 Red birds and starlings put to flight,  
 With silver pipings and a quick clack, clack,  
 Those light-foot dreams one cannot whistle back.

And praise Him for the quiet days,  
 When snow falls straightly through the still  
 Dark skeletons of locust trees,  
 And heaps its whiteness on the sill;  
 Thus causing little cats to leap like hares  
 And go in haste about their small affairs.

The bird that swings upon a stalk  
 Of black and withered golden-glow,  
 Is not more full of praise than I  
 For sunlight twinkling over snow,  
 For winds that twist the branches of the pear  
 And frosts that set the rivulets astare.

ELEANOR GLENN WALLIS.

#### THE WAY TO UNITY \*

BY THE RT. REV. WILLIAM HALL MORELAND, D.D.  
 BISHOP OF SACRAMENTO

REMINd you that this year is the 1900th anniversary of the creation of the Catholic Church, the Divine Society which the Holy Spirit inspired with eternal energy on the first Pentecost. Marvelous have been its achievements in these few years. The Church is yet in its infancy. . . .

Our Lord laid emphasis on spiritual things but He never suggested that His religion could exist without organization. On the contrary He Himself founded the Church, "loved it," "gave Himself for it," "purchased it with His own blood," and He sent the Holy Spirit to guide us into all truth.

We see its beginnings in the New Testament, and we see now on every side its vast development. Like all living things, it has grown. Its increasing complexity, sacraments, order, its mission boards, cathedrals, rituals, endowments, religious orders have arisen out of human needs. Humanity with its myriad wants has grown more complex. The Spirit of Christ has made the Catholic Church flexible and adaptable to the needs of mankind. There is no more reason to find fault with the Church because of this than to find fault with our glorious Republic of the United States because it has outgrown the simplicity of colonial days.

Most of the schemes of Christian unity presented to us today ignore the unity already achieved by the Holy Spirit through ages of human brotherhood. It seems easy to make something superior by choosing the good and rejecting the bad, and so constructing a Church that will be just right. But the result is a manufactured article, not a living thing. Eclectic religions are painfully artificial and doomed to failure. There will never be Christian unity unless we gladly accept what the Holy Spirit has already wrought out in human experience, and basing our efforts upon that let the Holy Spirit go on creating the Church, as He did in the beginning.

On the day of Pentecost the disciples were amazed as the revelation of the Catholic Church, the universal Kingdom, broke in upon them. It was the mysterious and mighty operation of the Holy Ghost. A similar revelation must break upon the average Protestant today. "New lamps for old" will not work.

AN illustration of the way to unity is provided by the Anglican communion. Eleven national Churches will send their bishops to Lambeth Conference this year. They will represent thirty millions of communicants who use the same book, recite the same Creed, enjoy complete Christian fellowship. Yet within that communion is a variety of type unequalled in any human association. Catholic unity is varied, rich, complex, embraces myriad personalities, yet all reflect the one Divine Person, Jesus Christ, as a million dewdrops watering the earth catch the tints of the rising sun at a different angle, yet are all lighted by the Sun of Splendor who warms the world.

It is difficult enough to bring into unity the differences within the Catholic Church. Let us hesitate before we intensify these differences and dilute our positive convictions still further. It is worth considering whether there is not ample room already within the immense spaciousness of Anglican Catholicity for every sincere lover of Christian unity. Let the utmost variety of Christian worship, taste, and spiritual expression be welcomed, but with no breaking down of the fundamental structure of the Catholic Church itself, which has been the age-long creation of the Holy Spirit.

When a body is torn with wounds and broken, the remedy is to increase the flow of life. We must recognize the Holy Spirit as the Giver of Life. Let us yield ourselves to the Spirit, try to speak to every man in his own tongue, see things with other men's eyes, appreciate their difficulties, honor their sincerity, see the best in every system, and have a kindly regard for all people.

But through it all let us hold up the Catholic Church as God's new creation. Lovers of Christ will ultimately come to see that the only solution of Christian unity is to go on adapting the Catholic Church to every age by the power of the Holy Spirit.

\* From Bishop Moreland's annual address to the Sacramento diocesan convention.

# 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.

## "MULTIPLICATION OF BISHOPS"

To the Editor of *The Living Church*:

THE MULTIPLICATION OF BISHOPS, as brought up in your correspondence columns of December 14th and February 8th, directs the attention of interested Churchmen—clerical and lay—to one of the most pressing problems facing the administration of the American Church today. The frequent declinations of episcopal elections by prominent priests indicate far more than a becoming modesty or a devotion to parochial cures. This whole question of assistant and other bishops, whether coadjutors or suffragans, needs thorough discussion. A joint committee of General Convention is studying it, I believe, with a view to making definite recommendations.

But is there not another side to the picture? What we might better work for is multiplication of dioceses rather than multiplication of bishops. In the long run there may be as many bishops as under the present system, numerically considered, but as with the priesthood, their "placement" is the more significant factor. The division of our contemporary dioceses and missionary districts—now frequently unwieldy—is the only possible way for a bishop to know his flock. There is far too much direction of affairs from distant office chairs.

Some of the big dioceses, indeed, have agitated a little occasionally about proportional representation in General Convention, because of obvious differences in size and income. If they want more votes, why not divide to get them? In the case of New York, for instance, three dioceses at least might easily be carved out of the present one. If they attended to their duties, the bishops thereof would not find time hanging heavily on their hands, and there would be less need of suffragan bishops.

The method of obtaining such a desirable result is, in the last analysis, largely one of finances. With a sufficient diocesan and episcopal endowment, smaller dioceses could readily be set up. Eau Claire has led the way. The East must not lag behind. "Growth by fissure" need not be confined to the lower animal forms! The interest of enlightened wealth might well be enlisted in such a praiseworthy task, the consequences of which would lead to that concentration of spiritual forces which we all ardently desire in forwarding Christ's Kingdom among men.

(Rev.) A. APPLETON PACKARD, JR.

General Theological Seminary,  
New York City.

## THE EVERY-MEMBER CANVASS

To the Editor of *The Living Church*:

IT IS a long way now from the 1931 Every-Member Canvass, but it takes a long time to teach congregations because the opportunity for teaching is limited. When one is able to present an urgent need most congregations respond splendidly. The Church as a whole has little opportunity to hear missionaries. More regrettable is the fact that few hear when the opportunity is given. If parish priests do not inform the Church, the Church for the most part will hardly be informed. The parish priest has but one good opportunity to inform his people, and that is at the eleven o'clock service on Sunday morning.

I have just written to our National Department of Publicity asking that in their notes sent out for parish publicity they devote one sheet to the setting forth of four or five urgent missionary needs of the Church, to be read at the eleven o'clock service each Sunday morning in the year. They may also be published in parish papers. It has also been suggested to the department that the sheet setting forth this information be sent to all the Church weeklies, such as your own, with the request that they publish these needs each week and help build up a weekly propaganda; that they help stimulate the clergy to read these brief statements of needs, one each Sunday in the month, every month during the year. It is my humble opinion that if we do this, when we come to the Every-Member Canvass a sense of need will have been created in the hearts of our people and the canvass will then present itself as a spiritual opportunity.

I have tried to do this in my own parish, but feel the

need of better prepared statements and data than I have been able to secure and prepare in the limited time that can be devoted to such research.

Your support and coöperation in such a movement, I believe, would help to change many of the objections to the Every-Member Canvass.

Danville, Va.

(Rev.) N. E. WICKER, JR.

## OUR ERROR

To the Editor of *The Living Church*:

I ENJOYED your able editorial under the heading "Acrobatic Ritualism." Most of us have suffered at some time or another due to reported writings of things with which they were not familiar.

It is true, as you state, that some of the clergy do not cooperate with the newspapers, due no doubt in some instances to the sad experience of carefully preparing an article for the press, only to find that it has been mutilated almost beyond recognition when it appears in print. I am not suggesting that such is the rule, but it happens often enough to remove it from the category of "the exception."

I have before me a book entitled *Publicity for the Church* forwarded to me by the Department of Publicity of the National Council. I presume it is in the hands of every clergyman. It should be carefully read and, insofar as possible, acted upon by each one of us.

But to revert to the matter of "glaringly inaccurate or despairingly absurd" reports of matters ecclesiastical, may I call your attention to a notice appearing in the same issue of THE LIVING CHURCH under the heading, "Appointments Accepted," in which I read to my great astonishment that the cathedral of our district (Spokane) of which we are rather proud, bears the name of "the Cathedral of St. John's Evangelical Church"!

Perhaps the matter would not have assumed such proportions in my mind if I had not received my copy of THE LIVING CHURCH at the moment when I had decided upon my text for Septuagesima to wit—"Lest that by any means, when I have preached to others, I myself should be a castaway."

Sunnyside, Wash.

(Rev.) DONALD GLAZEBROOK.

[We hasten to inform our correspondent that the proofreader responsible for the error noted above was kept on a bread and water diet all last week, and will be shot at sunrise on the first day of spring.—EDITOR, L. C.]

## PASTORAL CALLING

To the Editor of *The Living Church*:

SEVERAL ARTICLES have appeared of late in THE LIVING CHURCH on the subject of Pastoral Calling, and many of the clergy are beginning to feel that it is more or less futile at this time.

One is led to ask how this condition has come about—for all are agreed that it had its advantages in past years—how it is that the people have lost their sense of need of the pastoral call. Doubtless there are many contributing causes, but I believe that the main factor is the long, long periods that the parishes are without rectors, thus creating in the people's minds the loss of the sense of need and the feeling that the Church does not care either.

This is the most serious abuse in the American Church today, and the tragedy is that no one seems to care. I suppose it is no exaggeration to say that in a fifty year period the average parish is without a regular pastor from five to ten years.

Sparta, Wis.

(Rev.) H. G. PURCHASE.

## PRAYER FOR RUSSIA

To the Editor of *The Living Church*:

IN FURTHERANCE of Church Unity, is it not conceivable that an acceptance of the invitation of the Pope to the whole Christian world to pray for the amelioration of conditions in Russia might produce results of far greater importance than the interchange of pulpit courtesies between your Church and the Protestant sects?

Bath, Pa.

ANNE J. MARTIN.

## BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

### DR. CADOUX ON CATHOLIC AUTHORITY

By the Rev. Francis J. Hall, D.D.

I AM here enlarging, as promised, my comments of a previous issue on Dr. Cadoux's *Catholicism and Christianity* (Lincoln MacVeagh). The book is an elaborate and damaging attack on papal claims, and at the same time a revelation of the modern Congregational mentality—too full of valuable material to be ignored by our students. The writer obviously strives always to be fair; but after the usual Protestant manner identifying Catholic with Roman Catholic, he fails in his incidental efforts to understand and do justice to Anglo-Catholic principles, and views the Orthodox Easterns in a very remote way.

I have no space to analyze the book in detail, but feel moved to comment on its treatment of the mutually related subjects of private judgment, the Church's teaching authority, and infallibility, *substantial* agreement concerning which would go far to facilitate the other agreements which are necessary before wholesome reunion between Catholics and Protestants can be achieved.

1. Private judgment, or the "inner light," as Dr. Cadoux prefers to call it, he defines as "the whole of those internal powers and endowments which enable the individual to appropriate Divine reality." He acknowledges (a) its infallibility; (b) the fact that wider experience and reflection may change, even reverse, its conclusions; and (c) its dependence to a degree upon the testimony and experience of others, that is, upon authority. But he insists upon its supremacy at every stage, and upon its right and duty freely to criticize on its merits every teaching of authority, in particular of ecclesiastical authority, and on the basis of this criticism to reject such teaching.

It is true that *personal* belief, however reached, springs from an act of private judgment, which in that sense is supreme for individual faith and practice. The Vaticanist reaches his position through private judgment as to the Vatican claims; and his subsequent uncritical acceptance of all papal doctrine is the logical application of his initial private judgment that papal infallibility has been divinely revealed. Belief which is not ultimately due to private judgment has no *personal* reality.

The issue between Protestants and Catholics here is not really between insistence upon and rejection of private judgment, but between certain initial conclusions thereof, which involve for Protestants a very low estimate of ecclesiastical authority, and for Catholics a very high one. All the divergences between Catholicism and Protestantism grow, either directly or indirectly, out of these initial and conflicting judgments.

2. *Ecclesiastical authority* in necessary doctrine, therefore, is the primary issue between Protestantism and Catholicism—Catholics accepting the final earthly authority therein of the Catholic Church corporate, and Protestants putting such authority on the level of collective private judgments, subject to many possibilities of error and reversal. Dr. Cadoux, and Protestants generally, fail to distinguish between Catholic authority and papal; and, as a result, the patent difficulties in accepting the latter become their reasons for rejecting the former.

It is necessary to clarify the subject of Catholic authority. Its *formal basis* is the Lord's commission officially to teach. Its *scope* is the primitive saving faith, in the light of which we are enabled to enter into eternal life. Its *security* is the promised guidance of the Holy Spirit. Its *confirmatory evidence* is its working.

The primitive faith began at once to be embodied by the Church in the eucharistic rite and related ecclesiastical calendar, everywhere fundamentally the same; in a "form of sound words," gradually crystallized in the Catholic creeds;

and in the several sacramental offices, apostolic in origin although slow in theological coördination. By this manifold method of tradition the teaching originally committed to the Church has been retained to this day, without substantial change, and, in spite of schisms and provincial accretions and abuses, in every part of the Catholic Church, the official agency of this being the Catholic ministry of apostolic succession. Such a record is absolutely unique and astonishing. Indeed it cannot be explained except on supernatural grounds. Furthermore, this common faith is identifiable in every part of the Catholic Church, whether Oriental, Roman, or Anglican, by cancelling out their several provincial developments, and, independently of such method of identification, continues practically to be the most fundamental determinant everywhere of Catholic belief and conduct. Finally this faith, and the order in which it is embodied, are sufficiently confirmed by the New Testament to be reasonably regarded as perpetuating "the Apostles' doctrine and fellowship."

On the other hand, the Protestant rejection of the Catholic authority has resulted in loss of the sacerdotal and sacramentalist elements of the ancient Faith, and in growing discord concerning the rest. The natural inference from this contrast is not that private judgment must be dethroned, but that it must be exercised *more soundly*, and should reach the initial premise upon which common recognition of the Faith, once for all delivered becomes possible—the teaching that the Catholic Church corporate, within the scope of primitive saving faith, has no rival on earth in competence and abiding value for guidance into life eternal.

Around the common Catholic Faith a complex context of knowledge and opinion has developed, and this context is continually modified by the advances of science and criticism. Moreover, Catholic theologians have to reckon afresh in each age with this ever-growing and changing context. But these changes have not nullified, and cannot nullify, any substantial element of the ancient Faith. Those who think so have not sufficiently reckoned with the distinction here indicated.

3. *Infallibility*, in the sense claimed for the Roman see, and in any mechanical linking with particular ecclesiastical methods and agencies, has been very adequately disproved by Dr. Cadoux, as non-primitive in assertion, un-workable, and not identifiable with certainty in its alleged exercise. It is as certain as any proposition well can be, that no utterances either of Pope or Council are infallible *in se*. They may indeed *prove* to be final; but this proof is not immediate, and is incomplete until subsequent events reveal their acceptance by the Catholic Church at large as of abiding validity and authority. Happily for sound pedagogy and mental freedom, and providentially, the utterances which have gained the authority of ecumenical dogma are limited in range and confined to central premise of orthodox belief and thought. The Spirit's guidance of the Church is not only positive, but restraining—making excessive definition by the whole Church practically impossible.

I am not enamored with the term "infallibility" for it is readily and widely understood in the mechanical sense of the Vatican decree, and of much indiscriminating language concerning Ecumenical Councils. There neither is nor can be an absolute basis of certainty that any specific method of ecclesiastical utterance will invariably exclude error. The Lord's promise, and subsequent history, do justify belief that the whole Church will never be finally committed to erroneous teaching by its agents and councils, and that those who are devoutly loyal to the Catholic system will securely gain *sufficient* knowledge of truth for guidance into life eternal—all the guidance really essential. It is in this sense that the Catholic Church may be called "infallible"—not as able always to answer questions with accurate finality, but as a guide of souls which, *in matters of salvation*, can never lead astray those who are loyal to its working system and implicitly accept the teaching embodied therein. And the Church's teaching work must always be *primarily* adjusted to the unlearned and docile, rather than to intelligent thinkers and critics. Dr. Cadoux argues as though competent critical thinking were the normal road to spiritual enlightenment. In fact, such thinking must always be exceptional, and docility is the most determinative requirement of saving Faith. The Kingdom is for Children.

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## Church Calendar



### MARCH

1. Saturday.
2. Quinquagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
- 12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday. Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

## KALENDAR OF COMING EVENTS

### MARCH

11. Special convention of Los Angeles to elect Suffragan Bishop.
12. Convention of Louisiana (to elect new Bishop).
14. Convention of East Carolina.
26. Meeting of House of Bishops in Chicago to elect Presiding Bishop.
- Convocation of Mexico.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MARCH

1. Order of the Holy Cross, West Park, N. Y.
3. Order of the Holy Cross, West Park, N. Y.
4. House of the Holy Nativity, Bay Shore, L. I., N. Y.
5. All Saints', St. Thomas, Virgin Islands.
6. Community of St. John the Baptist, Ralston, N. J.
7. Emmanuel, Somerville, Mass.

## APPOINTMENTS ACCEPTED

BROWN, Rev. RICHARD I., rector of St. Stephen's Church, Louisville, Ky.; to be in charge of the South Baldwin rural field, with residence at Fairhope, Ala. Effective April 1st.

CALEY, Rev. N. HERBERT, formerly rector of St. Paul's Church, Oaks, Pa.; to be rector of St. Alban's Church, Roxborough, Philadelphia. Address, St. Alban's Church, Fairthorne and Ridge Aves., Roxborough, Philadelphia.

CLARKE, Rev. JAMES E., formerly curate at St. Paul's Church, Owego, N. Y. (C.N.Y.); to be rector of St. Paul's Church, Endicott, with

charge of St. Michael and All Angels' Church, West Endicott, N. Y. (C.N.Y.)

CROSBY, Rev. JOHN R., Ph.D., S.T.D., formerly rector of St. Elizabeth's Church, Philadelphia; to be rector of St. Luke's Church, Seaford, Del.

DARBIE, Rev. WILLIAM H., formerly rector of St. Luke's Church, Seaford, Del.; to be assistant at St. John's Church, Wilmington, Del.

DENNISON, Rev. G. HERBERT, formerly assistant at Church of St. James the Less, Philadelphia; to be rector of St. Timothy's Church, Roxborough, Philadelphia. Address, St. Timothy's Rectory, Ridge Ave. and Walnut Lane, Roxborough, Philadelphia.

GRAMLEY, Rev. LUTHER W., formerly rector of Holy Trinity Church, Norfolk, Neb.; has become Archdeacon of Nebraska, in charge of rural work. Address, 805 North 49th Ave., Omaha, Neb.

LONGLEY, Rev. HARRY, Jr., formerly rector of Trinity Church, Iowa City, Iowa; to be rector of St. Paul's Church, Des Moines, Ia. Address, 4331 Ingersoll Ave., Des Moines. March 15th.

MELLEN, Rev. A. H., formerly vicar of Christ Chapel, Brooklyn; to be chaplain of Church Charity Foundation, Brooklyn. Address, 452 Herkimer St., Brooklyn.

REINHARDT, Rev. PAUL R. R., formerly rector of St. Paul's Church, Kankakee, Ill. (C.); has become missionary-in-charge of St. James' parish, Prospect Park, Pa. Address, St. James' Rectory, Prospect Park, Moore P. O., Pa.

SELGER, Rev. HENRY F., formerly rector of St. George's Church, Belleville, and of the churches at Collinsville and Chester, Ill. (Sp.); to be rector of Trinity Church, Marshall, Tex. Address, 401 West Houston Ave., Marshall.

SILVESTER, Rev. C. C., formerly rector of All Hallows' Church, Wyncote, Pa.; to be rector of St. Michael's Church, Brattleboro, Vt. April 1st.

TAYLOR, Rev. JAMES EDWARD, formerly non-parochial priest of diocese of Central New York; to be rector of St. Mary's Church, Hampden, Baltimore. Address, care St. Mary's Church, Roland Ave. and 40th St., Baltimore.

WHITEHEAD, Rev. HAROLD B., formerly in charge of St. Andrew's Church, Fort Lupton, Colo.; has become assistant rector at Gethsemane Church, Minneapolis, Minn.

WINDLEY, Rev. ROBERT R., formerly assistant at St. John's Free Church, Philadelphia; has become assistant at Church of the Good Shepherd, Germantown, Philadelphia.

## RESIGNATIONS

MARSDEN, Rev. J. CYRIL, as priest-in-charge of St. Paul's Church, New Smyrna, and Grace Church, Port Orange, Fla. (S.F.), on account of ill health. New address, care of Capt. George C. Roberts, P. O. Box 534, Nassau, N. P., Bahamas.

MUSSON, Rev. ARTHUR G., as curate of Christ Church, Moline, Ill. (Q.) Effective June 1st. New address, Cooperstown, N. Y.

WEAVER, Rev. VERNON A., as curate of Trinity Church, Waterbury, Conn.

WOOD, Rev. ALONZO L., as curate at St. John's Church, Norristown, Pa.; and is traveling in Europe.

## NEW ADDRESSES

FRAZIER, Rev. ROBERT P., general secretary of the Field Department of the National Council, formerly Hewlett, L. I., N. Y.; 60 Gramercy Park, North, New York City.

MATTOCKS, Rev. HENRY, care of London Mission Society, Changchow via Amoy, Fukien, South China. Mr. Mattocks is studying the Amoy dialect preparing himself for work among the Amoy Christians in Manila, P. I.

## ORDINATION

### DEACON

ALABAMA—CHARLES J. ALLEYN, for many years lay reader and treasurer of Grace Church, Sheffield, was ordained deacon in that church on Septuagesima Sunday by the Rt. Rev. William C. McDowell, D.D., Bishop of the diocese. The candidate was presented by Ven. V. G. Lowery; the Rev. Lucien Malone of Florence read the litany. The sermon was preached by the rector of the parish, the Rev. W. F. Moses.

Mr. Alleyn expects for the present to continue his business relationships, while assisting in the missionary work of the parish.

## TEMPORARY ADDRESS

MOORE, Rev. H. RANDOLPH, rector of St. Peter's Church, Key West, Fla., has been granted a leave of absence, and is studying in the Graduate School of Religious Education, Oberlin, Ohio. New address, Council Hall, Oberlin College, Oberlin, Ohio.

## CORRECTION

WHITE, Rev. WILLIAM C., formerly rector of Emmanuel Church, Hastings, Mich. (W.M.); has become priest-in-charge of All Saints' Church, Jensen-Waveland, Fla. (S.F.), instead of winter chaplain at St. Monica's Church, Stuart, Fla., as mentioned in the February 22d edition of THE LIVING CHURCH. Address, Box 975, Stuart, Fla.

## DIED

RAPS—MARIE LOUISE RUSSELL RAPS, beloved wife of the Rev. Henry G. Raps, February 20th, in New York City.

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### OF

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## POSITIONS WANTED

### CLERICAL

**C**lergyman, 36, DESIRES CHANGE FOR the betterment of his family. Location and salary not primary objects, but good schools and comfortable rectory are essential. College and seminary graduate and musical education. Can begin ministry before Easter if desired. Sound Churchman, best of references. Address, U-802, care LIVING CHURCH, Milwaukee, Wis.

**P**riest, POPULAR PREACHER, GOOD organizer, now curate and director of Religious Education in large city parish, wants church in city. Must have house and adequate salary. Reply S-705, care of LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

**A**lady DESIRES A POSITION AS COMPANION, or in Church institution. Twelve years' experience. Highest references. H. S-608, care of LIVING CHURCH, Milwaukee, Wis.

**E**xperienced ORGANIST-CHOIRMASTER desires position with church of high musical ideals. English trained, exceptional qualifications. Boy or mixed choir. Trainer-director of outstanding ability. Ambitious, enthusiastic worker. Recitalist. Churchman. CHOIRMASTER, 5541 Malcolm St., Philadelphia, Pa.

**L**ady DESIRES POSITION IN EARLY fall. House mother, matron, or general manager. Experience, both boys and girls. Highest references. Address, M-806, care of THE LIVING CHURCH, Milwaukee, Wis.



**MINNESOTA CHURCHWOMAN DESIRES** position as housekeeper in motherless home, or for elderly couple. Can leave Minnesota. Refined, capable. Good reference. K-803, care of LIVING CHURCH, Milwaukee, Wis.

**REFINED CHURCHWOMAN, GENIAL DIS-** position, pleasing personality, ability to make home attractive, wishes position, house-mother, motherless home. Address, Box D-804, LIVING CHURCH, Milwaukee, Wis.

**SOUTH CAROLINA GENTLEWOMAN** wishes position in institution, or as experienced companion-nurse for a semi-invalid, elderly lady. Address, MISS MARY B. HAILE, 215 Washington Apt., Nashville, Tenn.

**WOMAN OF CULTURE AND EXPERIENCE** desires care of semi-invalid woman. Would enjoy being generally useful, care of house, writing, and sewing. New York or vicinity preferred. Unexceptional references given and required. T-805, LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD**

**S. T. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on request.

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

**VIOLET SETS SENT ON APPROVAL, \$65;** Hand-made, gothic. St. CHRISTOPHER'S GUILD, 25 Christopher St., New York.

**CHURCH LINEN**

**WE IMPORT DIRECT FROM THE WEAVER** and specialize in *extra* fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT CO., 350 Broadway, New York.

**PALMS FOR PALM SUNDAY**

**30 LBS. PALMETTO PALM LEAVES SENT** postpaid to any address for \$5.00. Half orders for \$3.00. Address, J. SWINTON WHALEY, Little Edisto, S. C.

**MONEY-EARNING PLANS**

**SOCIETIES, ORGANIZATIONS, GROUPS,** individuals, interested in money-earning plans write for Special Offer three exceptional fund-raisers. Satisfaction assured. Particulars free. Send name of organization or church, with rector's name and address. ADA PRODUCTS, 228 Washington street, Buffalo, N. Y.

**LENDING LIBRARY**

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

**CHURCH LITERATURE FOUNDATION, INC.**

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

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**MISCELLANEOUS**

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

**FOR SALE**

**FOR SALE—HUTCHENS THREE MANUAL** organ in splendid condition; 33 speaking stops, tracker action; Orgbld, 25 cycle, 2 H. P. unit. Excellent pipes. Inquire, RECTOR, Grace Episcopal Church, Lockport, N. Y.

**HEALTH RESORT**

**S. T. ANDREW'S CONVALESCENT HOSPI-** tal, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

**BOARDING**

**Los Angeles**

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

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

**New York City**

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

**Washington, D. C.**

**THE WASHINGTON NATIONAL CENTER** of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

**WASHINGTON, D. C.—MRS. KERN'S DE-** lightful home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

**SISTERS OF THE HOLY NATIVITY**

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

**RETREATS**

**A SUNDAY RETREAT FOR WOMEN WILL** be held in St. Christopher's Chapel, Trinity Mission House, 211 Fulton St., New York, on Sunday, March 2d, from 3:00 to 9:00 P.M. Conductor, the Rev. La Pla Smith. If you expect to make the retreat, please communicate in writing with the SISTER-IN-CHARGE, 211 Fulton St. [No charge. Offering for expenses of retreat.]

**QUIET DAY—ST. LUKE'S CHAPEL, TRIN-** ity parish, Hudson Street, below Christopher St., New York City. Ash Wednesday, March 5, 1930. Conducted by the Rev. E. H. Schlueter. Meditations at 10:00 A.M., 12:00 M., 2:30 P.M. Those desiring luncheon send names to Mrs. Jane I. Probst, 489 Hudson St., New York City.

**S. CLEMENT'S, PHILADELPHIA. THERE** will be a quiet evening for men and boys, Saturday, March 8th, beginning with Vespers at 5:00, and closing with Compline at 8:00. The Rev. Frank Gavin, Ph.D., of the General Theological Seminary will give the three Addresses, at 5:30, 7:30, and 8:30. Supper will be provided for those who notify THE RECTOR at 2013 Apple Tree St.

**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 Thursday, 9:30.  
Fridays: Evensong and Intercession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

**Illinois**

**Church of the Ascension, Chicago**  
1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9.

**Massachusetts**

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill  
(The Cowley Fathers)  
Sundays: Low Mass and Holy Communion,  
7:30 and 9:30 A.M.  
High Mass and Sermon, 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Daily Low Mass, 7 and 8 A.M.  
Extra Mass Thursday and greater Holy  
Days, 9:30 A.M.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.  
The Mission House, S.S.J.E., 33 Bowdoin St.  
Telephone: Haymarket 6232.

**Minnesota**

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

**New York**

**Cathedral of St. John the Divine,**  
New York City  
Amsterdam Avenue and 111th Street  
Sunday: The Holy Communion, 8:00 A.M.;  
Morning Service (Church School), 9:30 A.M.;  
The Holy Communion (with Morning Prayer)  
except last 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.; Evensong 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, and 11 A.M.; 4 P.M.  
Noonday services daily 12:20.

**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.

**SPECIAL LENTEN COURSES**  
At St. Luke's Chapel—Trinity Parish  
Hudson Street below Christopher Street,  
New York City

**SUNDAYS:**  
8:00 A.M. Rev. M. Bowyer Stewart, D.D.,  
General Theological Seminary. (There will be  
a 12 minute instruction right after the 8:00  
A.M. Communion Service.)  
March 9th—Sacraments and Tokens.  
" 16th—The Last Supper.  
" 23rd—The Presence of Christ.  
" 30th—Spiritual Food.  
April 6th—The Sacrifice.  
" 13th—The Victorious Life.  
**FRIDAYS:**  
8:00 P.M. Rev. Frank Gavin, Th.D., Gen-  
eral Theological Seminary. "The Church as  
Organism."  
March 7th—The Jewish Background of the  
Church.  
" 14th—The Church in the New Testa-  
ment.  
" 21st—The Apostolic Church.  
" 28th—The Medieval Ideal.  
April 4th—The Reformation.  
" 11th—The Episcopal Church.

## CHURCH SERVICES—Continued

## New York

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

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

The Transfiguration, 1 East 29th Street  
"The Little Church Around the Corner"

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

## St. Paul's Church, Brooklyn

(To reach the church take subway to Borough  
Hall, then Court Street car to Carroll Street.  
The church is at the corner of Clinton and  
Carroll Streets, one block to the right.)  
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
Rector

Sundays: 8:00 A.M. Low Mass.  
" 9:30 A.M. Low Mass and Catechism.  
" 11:00 A.M. High Mass and Sermon.  
" 4:00 P.M. Sung Vespers. Brief Ad-  
dress and Benediction.  
Masses daily at 7:30 and 9:30.  
Extra Mass Wednesdays at 7:00.

## Pennsylvania

## S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sunday: Low Mass at 7 and 8.  
High Mass, for Children, at 9:15.  
Solemn Mass and Sermon, at 11:00.  
Solemn Vespers and Sermon at 8.  
Daily: Mass at 7, 8, and 9:30.  
Friday: Sermon and Benediction at 8.  
Confessions: Friday, 3-5; 7-8. Saturday,  
11-12; 3-5; 7-9.  
Priest's Telephone: Rittenhouse 1876.

## RADIO BROADCASTS

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

**K**SCJ, SIOUX CITY, IOWA, 1330 KILO-  
cycles (225.4). St. Thomas' Church, every  
Sunday, organ and sermon at 2:30 P.M., and  
first and third Sunday at 11:00 A.M., C. S.  
Time.

**W**BBZ, PONCA CITY, OKLAHOMA, 1200  
kilocycles (240.9). Grace Church, every  
third Sunday at 11:30 A.M., C. S. Time.

**W**EBR, BUFFALO, N. Y., 1310 KILO-  
cycles (228.9). St. Mary's on the Hill  
every Sunday. Choral Evensong, 8:00 P.M.,  
E. S. Time. Sermon and question box by the  
Rev. James C. Crosson.

**W**HAS, LOUISVILLE, KY., **C**OURIER  
Journal, 820 kilocycles (365.6). Choral  
Evensong from Christ Church Cathedral every  
Sunday, 4:30 P.M., C. S. Time.

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

**W**IP, PHILADELPHIA, PA., 610 KILO-  
cycles (492). Church of the Holy Trinity.  
Every Sunday at 10:45 A.M., E. S. Time.

**W**KBW, BUFFALO, N. Y., 1470 KILO-  
cycles (204). Church of the Good Shep-  
herd. Morning service every Sunday at 9:30  
E. S. Time.

**W**LBW, OIL CITY, PA., 1260 KILOCYCLES  
(238 meters). Christ Church. Every  
Wednesday, 12 noon to 12:30, E. S. Time.  
Rev. William R. Wood, rector.

**W**OV, NEW YORK CITY, 1130 KILO-  
cycles (265). Diocese of New York. The  
Program of the Church, Thursdays from 12:00  
to 12:30 P.M. The "Episcopal Church" period.

**W**PG, ATLANTIC CITY, N. J., 1100 KILO-  
cycles (272.6). St. James' Church, every  
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.  
Blatchford, rector.

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

**W**RBQ, GREENVILLE, MISS., 1210 KILO-  
cycles (247.8). Twilight Bible class lec-  
tures by Rev. Philip Davidson, rector of St.  
James' Church, every Sunday at 4:00 P.M.,  
C. S. Time.

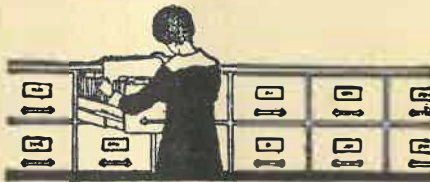
**W**RC, WASHINGTON, D. C., 50 KILO-  
cycles (315.6). Washington Cathedral, the  
Bethlehem Chapel every Sunday. People's  
Evensong and sermon (usually by the Bishop  
of Washington) at 4:00 P.M., E. S. Time.

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

**W**TAR, NORFOLK, VA., 780 KILOCYCLES  
(384.4). Christ Church every Sunday and  
Festivals 11:00 A.M., E. S. Time.

**W**TOC, SAVANNAH, GA., 1260 KILO-  
cycles (238). St. John's Church, every  
Sunday. Vesper Service and Sermon 6:00 P.M.,  
E. S. Time. Chimes, 5:45 P.M. Rector: Rev.  
C. C. J. Carpenter. Organist: Mr. W. B. Reeve.

## INFORMATION BUREAU



**T**HIS department will be glad to serve our  
subscribers and readers in connection with  
any contemplated purchase of goods not obtain-  
able in their own neighborhood.

**R**EADERS 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.

**A**DVERTISERS in THE LIVING CHURCH are  
worthy of your consideration when making  
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one who is not advertising in this publication,  
write his name and address, or the name of the  
product in which you are interested, and we  
will see that you are supplied.

Address INFORMATION BUREAU, THE LIV-  
ING CHURCH, 1801-1811 Fond du Lac Ave., Mil-  
waukee, Wis. Enclose stamp for reply.

## BOOKS RECEIVED

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

Christopher Publishing House. 1140 Columbus  
Ave., Boston, Mass.

*Zephyr Wile.* By Mary Louise Rodgers. \$2.00  
net.

*Life On Patmos: and Voices of the Silent.*  
By Rev. William Lawson. \$1.50 net.

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*Isabella Stockton: A Tale of the French and  
Indian War.* By Willis F. Evans, author of  
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Howells.* By Fleming Howell, M.D., being  
an account of what is known of the Aryan  
race as it lived some five thousand years  
ago in Central Asia, of the migrations of  
the different branches, of their history  
down to the formation of the modern  
nations, and of their influence upon the  
character of these nations, with a history  
of the Howell name, and a genealogy of  
one line of the Howell Family. \$2.50 net.

B. Herder Book Co. 15 & 17 South Broadway,  
St. Louis, Mo.

*Immortality.* Essays on the Problem of Life  
after Death. By the Rev. Theodore Main-  
age, O.P., professor in the Institut Catho-  
lique of Paris. Translated from the Fourth  
French Edition by the Rev. J. M. Lelen.  
\$2.25 net.

Henry Holt & Co. 1 Park Ave., New York City.

*Miracle in History and in Modern Thought:  
Or Miracle and Christian Apologetic.* By  
C. J. Wright, B.D.

The Macmillan Co. 60 Fifth Ave., New York City.  
*Our Economic Morality.* By Harry F. Ward,  
author of *The New Social Order.* \$2.50.

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

*Brief Notes on the Ceremonial of Bishops.*  
By the Rev. Marshall M. Day, S.T.B.  
\$1.00.

*Six Altars.* Studies in Sacrifice. By George  
Craig Stewart. \$1.50.

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

*Types of Philosophy.* By William Ernest  
Hocking, Alford professor of Philosophy  
at Harvard University. \$2.50.

## BOOKLET

Parish Press. Fort Wayne, Ind.

*Talks On Confirmation.* By Very Rev. E. W.  
Averill, dean of St. Paul's Cathedral,  
Fond du Lac. 10 cts.

## PAMPHLETS

Jessie Wiseman Gibbs. 319 South Lauderdale St.,  
Memphis, Tenn.

*Miracles.* By Jessie W. Gibbs. Pamphlet No. 7.  
*The Gospel of the Kingdom.* By Jessie W.  
Gibbs. Pamphlet No. 8.

Secretariat, World Conference on Faith and Order.  
P. O. Box 226, Boston, Mass.

*Questions for Study on the Unity of Chris-  
tendom and the Relation Thereto of Exist-  
ing Churches.* Based on Report VII of  
the Lausanne Conference of 1927. Pamph-  
let No. 622. Printed for the Continuation  
Committee by the secretariat.

## NOTES FROM THE PHILIPPINES

MANILA, P. I.—At Upi, Cotabato, on the  
island of Mindanao, the newest mission  
of the Church in those islands, the num-  
ber of baptisms had almost doubled in  
the past year and the general growth in  
influence and opportunity has been espe-  
cially gratifying. The town itself is de-  
veloping rapidly. The Provincial Agri-  
cultural High School has been established,  
postal service installed, a new first class  
road between Upi and Cotabato City sur-  
veyed, and a telephone promised.

Upi is feeling greatly the cut in appro-  
priations which entailed the curtailment  
of activities in many directions. In a de-  
sire to economize the tall grass was not  
cut away to as great a distance from the  
mission as should have been done, and a  
tropical grass fire occurred that entirely  
surrounded the new Church property. The  
natives declare that had it not been a  
sacred building it would surely have been  
destroyed by the flames.

St. Luke's Hospital, Manila, treated 400  
more bed patients in 1929 than in the  
previous year, while its dispensary pa-  
tients increased in number by 2,000. This  
increase shows a healthy growth in all  
departments and the natives are being  
educated to use the hospital more and  
more each year.

NEW PARISH HOUSE AT  
VERSAILLES, KY.

VERSAILLES, KY.—The Bishop of Lexing-  
ton, the Rt. Rev. H. P. Almon Abbott,  
D.D., dedicated the new parish house of  
St. John's Church, Versailles, on Saturday  
morning, February 15th. The rector of the  
parish, the Rev. Robert J. Murphy, and  
the Bishop Coadjutor of Tennessee, the  
Rt. Rev. James M. Maxon, D.D., assisted  
in the service.

The new parish house has been given  
by Senator Camden and Miss Tevis Cam-  
den, in memory of Susannah Preston Hart  
Camden, a former devoted member of the  
parish. The parish house and chapel, the  
latter to be dedicated shortly, have cost  
approximately \$75,000. The new buildings  
complete the necessary equipment of St.  
John's Church, and they are among the  
most useful and beautiful in the diocese.

## Conventions and Convocations

### ARIZONA

#### Support of Naval Disarmament Conference Urged

TUCSON, ARIZ.—The youth of today is not jazz mad, said the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, in his opening address at the thirty-eighth convocation of Arizona, held at Tucson February 5th to 7th.

The sordid picture that is being painted today of jazz-mad youth, who flaunt every moral principle and seek to toboggan into the tentacles of sin is absurdly unjust and untrue. There are more young people interested in religion now than ever before, said the Bishop. They believe in Jesus Christ and His teachings but they doubt the Church, and this has come about as the result of the wide breach between the actions and faith of the older people since the war. The Bishop urged support for the Naval Disarmament Conference, and the union of all Churches into one great body. He touched upon the revised Prayer Book, emphasized the need of a student pastor at the State University in Tucson, and lauded the splendid work done by St. Luke's in the Desert.

About seventy-five delegates attended the convocation and annual meeting of the Woman's Auxiliary which met in Grace Church, Tucson. At a subsequent meeting a resolution was passed endorsing the Disarmament Conference and ordered sent to London. Dr. Suter addressed the convocation on the revisions of the Prayer Book.

A mass meeting gathered to listen to Miss Mary Sanford, daughter of the Bishop of San Joaquin. Miss Sanford is the national field secretary for the G. F. S. in the entire west.

Mrs. F. C. McCormack also gave an address.

Delegates to the provincial synod were: *Clerical*, the Rev. Messrs. E. C. Tuthill, E. S. Lane, and J. L. Patton. *Lay*, Messrs. Ralph Motz, Charles Nichols, and C. H. McKillips.

Alternates: *Clerical*, the Rev. Messrs. W. E. Cox, G. O. T. Bruce, and L. T. Gwynne. *Lay*, Messrs. C. L. Leshar, F. M. Elms, and V. O. Wallingford.

### COLORADO

#### Work of Scottish Church Stressed

DENVER, COLO.—The Rt. Rev. F. L. Deane, Lord Bishop of Aberdeen, was the guest preacher at a missionary service held in St. John's Cathedral, Denver, during the forty-fourth annual convention of Colorado, in the cathedral Tuesday and Wednesday, February 11th and 12th. Bishop Deane spoke of the missionary work of the Scottish Episcopal Church in South Africa. On Tuesday afternoon the Woman's Auxiliary was addressed by the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, who was introduced by the Bishop of the diocese.

The diocesan convention service was held Tuesday evening in the cathedral at 7:45, the Bishop of Alaska being the preacher, with the clergy of the diocese in the procession.

The corporate Communion for the delegates was held Wednesday at 7:30 A.M., Bishop Johnson being the celebrant. At the business session messages of sympathy were sent from the convention to the

Bishop Coadjutor, the Rt. Rev. Fred Ingley, D.D., and the Rev. F. W. Oakes, superintendent of the Oakes Home, both of whom were ill in St. Luke's Hospital.

The Rev. Harry Watts was reelected secretary of the convention. Reports of the various committees and of the three principal diocesan institutions, St. Luke's Hospital, the Oakes Home, and the Church Convalescent Home, were received. Considerable time was devoted to a discussion of Church work among college students in the diocese.

The convention was addressed briefly by the Bishop of Aberdeen, the Bishop of Alaska, and the Very Rev. H. R. A. O'Mal-

ley, dean of St. John's Cathedral, Albuquerque, N. Mex., immediately following the reading of the Bishop's annual address. In the absence of the Bishop Coadjutor his annual address was read by the Rev. Paul Roberts.

Deputies to provincial synod were elected as follows: *Clerical*, the Rev. Messrs. McMurdo Brown, C. H. Brady, Harry Watts, H. E. Rahming, Z. T. Vincent, and Albert Martyr. *Lay*, Messrs. J. F. Greenawalt, H. S. Sands, E. F. Craig, W. H. Welsh, C. Hartley, and R. F. Rockwell.

Alternates: *Clerical*, the Rev. Messrs. E. A. C. Smith, L. A. Crittenton, E. J. Pipes, J. S. Poster, C. D. Evans, and J. L. Fritsche. *Lay*, Messrs. Jas. Strachan, W. W. Winne, John Pershing, E. E. Nichols, G. D. Winn, and F. E. Parks.

The convention closed with a banquet in the evening, attended by some 300 Church people. The speakers were the Rev. Albert Martyr, dean of the western deanery, Miss Edna Eastwood of New York City, and the Bishop of the diocese.

## Interest Centers in Debate on Relations of Church and State in Church Assembly

### Permit Use of Parts of 1928 Book in India—Scottish Book Meets With Approval

The Living Church News Bureau  
London, February 7, 1930

THE CHURCH ASSEMBLY OPENED ITS spring session on Monday last with a very good attendance of members of all three Houses. The first two days were occupied in discussing the completion of the buildings of the Church House and the reform of Cathedral bodies, neither of which subjects are of much interest to LIVING CHURCH readers.

On Wednesday the promised debate on the relations of Church and State, introduced by the Archbishop of York, drew an overflowing attendance. The resolution moved by the Archbishop was as follows:

"That whereas, in the words addressed to the Church Assembly on July 2, 1928, by Archbishop Davidson, with the concurrence of the whole body of diocesan bishops, 'it is a fundamental principle that the Church, that is, the bishops together with the clergy and laity, must in the last resort, when its mind has been fully ascertained, retain its inalienable right, in loyalty to our Lord and Saviour Jesus Christ, to formulate its faith in Him and to arrange the expression of that Holy Faith in its form of worship.'

"It is desirable that a commission should be appointed to inquire into the present relations of Church and State, and particularly how far the principle stated above is able to receive effective application in present circumstances in the Church of England, and what legal and constitutional changes, if any, are needed in order to maintain or to secure its effective application: and that the Archbishops be requested to appoint a commission for this purpose."

Dr. Temple surpassed himself. Nothing could be more measured, deliberate, free from rhetoric, and convincing. His speech was, as the Bishop of Durham said, magnificent and statesmanlike. The moral earnestness was very impressive. The personal element, that his own conscience was troubled by the unreality between the Declaration of Assent and the irregularities of our procedure, was powerful.

The Bishop of Durham displayed his usual acuteness and brilliancy, but com-

promised his effectiveness by criticisms on individual bishops. Sir Thomas Inskip said all that could be said by way of caution to avoid rousing the Nonconformist conscience, and in favor of letting sleeping dogs lie; but somehow, in spite of his earnestness, the caution seemed ineffective, while he offered no remedy whatever for the anomalies between Church and State.

The debate was brought to a close by the Archbishop of Canterbury in a very judicial summing-up. His principal and most conclusive utterance was that the promise had been practically given in the deliberate words of hope expressed before the assembly in 1928. The House of Bishops would have been almost trifling with the Church if it had ignored the words then spoken. Self-consistency required the course which the Archbishop of York had taken.

All amendments were withdrawn, and Dr. Lang put the motion to the assembly. On a show of hands it seemed to be carried by an overwhelming majority. A vote by Houses was called for, and the voting resulted as follows:

	For	Against
Bishops .....	33	1
Clergy .....	198	38
Laity .....	151	66

This gave a total of 382 votes for the motion and 105 against. The Bishop of Worcester was the only bishop who voted against the resolution.

#### PERMIT USE OF PARTS OF 1928 BOOK

The Episcopal synod of the Church of India has given permission for the Anglican churches in India, Burma, and Ceylon to use the Revised Prayer Book of 1928 with the exception of the controversial parts of the Communion Service. Authorization was given to use the Order for Holy Communion up to the end of the Offertory sentences and special Prefaces.

The permission thus accorded is subject to the provisions of the statutory rules governing maintained churches. In these, any departure from the services authorized by law for use in England can be adopted only with the consent of the chaplain or minister in charge and of the Church committee. Maintained churches include all government churches. Although the bishops have refrained from

sanctioning the use of the central part of the Order for Holy Communion in the Revised Prayer Book, Reservation for the Sick has long been allowed by the Episcopal bench in India.

TO PUBLISH ORIGINAL DOCUMENTS READ AT MALINES CONVERSATIONS

Lord Halifax is about to publish, through the Catholic Literature Association, the original documents, French and English, read at the four Conversations (1921-25) held at Malines under the presidency of the late Cardinal Mercier, together with the summary of the Conversations written by the French members.

The titles of the documents are to be found in the appendix enumerating them in the Report on the Conversations which the Anglican members presented to the Archbishop of Canterbury in 1927; but from that list one is omitted which Lord Halifax's record will give. It was read at the fourth Conversation in May, 1925, by Cardinal Mercier, and bears the title, *L'Eglise anglicane unie non absorbée*, but the authorship is not revealed. It puts forward on the part of Rome a formula of union which would allow for Anglican autonomy under the suzerainty of Rome. It contemplates, among other provisions, the reestablishment of the Archbishop of Canterbury, after receiving the pallium from the Pope, as Patriarch of the Anglican Church, with the rights appertaining to that office, including the nomination and consecration of bishops; the maintenance of an Anglican liturgy, and of all the ancient historic sees of the Anglican Church; and the suppression of the new Roman Catholic sees, created since 1851. "Union, not absorption," would, as the writer says, appear to be the formula of reconciliation.

SCOTTISH PRAYER BOOK MEETS WITH APPROVAL

The sale of the new Scottish Prayer Book has exceeded all expectations, and the printers (the Cambridge Press) have found it no easy task to keep pace with the demand. This, however, is only the beginning. Many of the clergy are putting off the date for introducing the new book in order that their people may gradually accommodate themselves to the changes. Probably the demand for the new book will not reach its maximum till Easter. Large congregations, like those of Edinburgh and Glasgow Cathedrals, have not yet been required by the clergy to get the new Prayer Book, while in others the new book has been adopted in such a way that old Prayer Books may still be used at the services. So far there has been heard nothing but praise for the Scottish Prayer Book; there is no apparent opposition on the part of the laity.

Fr. Harris, president of the Welsh St. David's Society, asks why the Church in Wales should not essay its own revision of the Prayer Book, and suggests a consideration of the new Scottish book, which has certainly more canonical sanction in Scotland than the 1928 book has in England.

CANON COOPER CELEBRATES ANNIVERSARY

Canon A. N. Cooper has just completed his fiftieth year as vicar of Filey, in Yorkshire, which he has seen grown from a fishing village to a favorite seaside resort.

Canon Cooper has been called "the walking parson," from the fact that he has walked through every country in Europe except Russia. In these annual walks, averaging about 600 miles, he has covered about 15,000 miles. He is in wonderfully good health, and will be 80 next month.

GEORGE PARSONS.

## Independence of Ethiopian Church of Abyssinia Likely to Cause Trouble

### Church Authorities of Greece Alive To Need of Clerical Education—Monastic Life in Roumania

L. C. European Correspondence }  
Wells, Somerset, Eng., January 27, 1930 }

ONE OF THE QUESTIONS THAT IS LIKELY to cause trouble in Oriental circles is that of the independence of the Ethiopian Church of Abyssinia. This body has been under the Patriarch of Alexandria since the days of St. Athanasius, if we except a brief period when Latin adventurers had won political rule in the land. It has been the right of the Coptic Patriarch to send bishops to rule it, and these bishops, till very lately, have always been Copts of Egypt. It was only the other day, as recorded in these columns, that in response to repeated requests that had become rather menacing demands, four bishops of Abyssinian stock were consecrated on the understanding that they might ordain as many priests as they judged needful—but must consecrate a bishop. A Coptic Archbishop was sent with them, to control the whole Church, and to keep his brethren in order!

Now, there is a very decided fear in Egypt—though we cannot say on what it is based—that the native bishops will find some reason to disregard the pledge they gave under some compulsion, will proclaim the native Church autocephalous, and will send the Coptic Archbishop packing! At the least, such a course of action would be quite in accord with the spirit of the age in other parts of the Church! The possibility has aroused a good deal of feeling in Egypt, and it is interesting to see that the Egyptian consul at the Abyssinian capital—a gentleman who is, of course, himself a moslem—declares that this internal question of Abyssinia is "one that concerns the land of Egypt," and so is disposed to take a hand in the game. Some say the question of the vernacular services that some Abyssinians are demanding is going to have importance. Hitherto, they have been in the ancient Ethiopic language, which is not intelligible to the ordinary people.

As an experiment the marriage rite has recently been rendered into the tongue that is understood of the people but this is rather shocking to Egyptian sense of what is fitting and of what tongues are understood in the heavenly mansions! "If folk cannot use the ancient language, let them at least say their prayers in Arabia, which is a gentleman's language, not in a completely uneducated jargon." So does history repeat itself! At the Reformation, we laid it down that the Irish must not say their prayers in Irish, just for the reason given above, and suggested that they should have the Book of Common Prayer in Latin—and lost the allegiance of the Irish thereby. Let us hope that the Copts will be wiser than we were! Meantime, the big guns are being brought into action. That is to say, we hear that the Coptic Patriarch is to go to Abyssinia for the winter, while the whole thing is being complicated by the arrival of an Embassy of Latins. It is true that these fathers are said to be coming merely to see the Abyssinian regent, Ras Tafari, to discuss the establishment of an Ethiopian college in Rome. Still, as the Greek Patriarch of Alexan-

dria observes—adapting Vergil for the purpose, as the original would be too personal—"Timeo Latinos, et dona ferentes."

The Patriarch who has quoted that apposite tag is himself a very interesting personality, that Meletius, whose adventures as Patriarch of Constantinople have interested THE LIVING CHURCH ere this.

He has just been exchanging "enthronistics" (congratulatory epistles sent on the occasion of an enthronement as Patriarch), with that Photius who now rules the throne where he once sat himself. The titles of the two prelates may have an interest for your readers. It is "Meletius, Pope and Patriarch of Alexandria," a title that this throne held for centuries before it became customary at Rome is still in use here, who writes the enthronistic and letter of communion to "His All Holiness Photius, Archbishop of Constantinople which is New Rome, and Ecumenical Patriarch." It is worth noting that the younger see has the more resounding title. The Patriarch Meletius, though himself a man of advanced age, has but just lost his own father. Nicholas Metaxakis, father of the Patriarch, has just passed to his rest at the age of 88. Born and bred as a peasant of old Greece, he lived on his own lands and farmed them till he was over 80. We remember seeing the aged man, with his long white beard and his picturesque peasant's dress, come forward after the enthronement of his son as Patriarch, and kneel before him for the episcopal blessing. The son gave it to him, and then as the old peasant rose, the Patriarch in his magnificent cope sank also to his knees in the face of the congregation, to ask for a Father's blessing in his turn.

GREECE TO BUILD THEOLOGICAL UNIVERSITY

In Greece, it is gratifying to see that the Church authorities are keenly alive to the necessities of clerical education. A theological university is to be formed in the near future, and among the sites suggested for it are either the monastery of Petraki—one of the vacant monasteries in the immediate neighborhood of Athens—or possibly in a big school in the capital itself, which appears to have been left vacant by some recent educational changes. In either case, it is to be recognized that clergy in these modern days stand in need of the best education that human learning can give them. The days are past in Greece when it is possible to say—as an enthusiastic priest did say once—that learning and knowledge were the ruin of all true devotion. Greeks are sometimes inclined to ask whether that sun of ignorance is not arising in these days in the West! However that may be, bishops in Greece are aware also of the responsibility that they have toward the Greeks who have gone to the West. A commission of the governing synod of the Hellenic Church is to be formed, which is to have as its special care the interests and needs of the Greek Orthodox in America. It is to be formed of those bishops in the Church of Hellas who have personal knowledge of America, and the Archbishop of Athens, Chrysostom, is its chairman.

MONASTIC LIFE IN ROUMANIA

In Roumania, also, there is a distinct effort being made to raise the existing

standard, both of clerical education and of monastic life. It is felt that monasticism, though it answers to too deep a need of human nature to come to an end in response to any modern fashion, has yet to adapt itself, like everything else, to a changing world.

The Monastery of Tzernica, near to Bucharest, is to be transformed into a "monastic seminary." There men who feel the vocation to the monastic life are to be put through their training, both in the system of that life and also for the work of itinerant mission preachers.

Once, of course, each monastery had the work of training its own novices, and had its own "novice-master," whose formidable badge of office was a whip! That is now past, and a regular training is felt to be a necessity, while there is also a feeling that many monks at least ought to come out from their cloisters to do spiritual work in the world, however expedient it may be for them to go back to that harbor at frequent intervals for periods of "retreat" and spiritual refreshment. As the rush and strain of modern life shows no sign of lessening, it may well be that more and more men who have their work in the world, whether they be in orders or no, may yet feel that such places of periodical retreat are more and more necessary for them.

There is, of course, a Roman Church in Roumania. In fact, devout Romans are apt to feel that is quite out of the fitness of things that such obvious Latins as the Roumanians should be, as they are, Orthodox in religion! However that may be, both branches of the papal obedience in Roumania, the men of the Latin rite, and the Roumanian Uniats, are now desiring a concordat with the government, which shall give to them as wide powers of self-government as those recently granted to the national Orthodox Church of the land. Their demand is natural and right enough, but all the same it is resented by the Orthodox, and there is a good deal of excited feeling about the matter. The Prime Minister of the land is himself a Uniat by creed, and he is much inclined to take strong steps to stifle this agitation of protest, and grant his co-religionists all that they can ask for. Unfortunately, the acknowledged leader of the board of regency that acts for the boy-king of the land is the Orthodox Patriarch, and this gives rise to friction, which is one of the elements that tend to make life in Roumania as exciting as politics in a Balkan country usually are!

#### "MARIAVITES" IN POLAND

Another movement in Eastern Europe which Americans interested in Church problems might profitably watch is that of the "Mariavites" in Poland. This strange and interesting body—to whose history we must return on a later occasion—are desirous of union with the Orthodox Church of Poland, and declare themselves perfectly ready to accept all the dogmas and canons of the Orthodox Church, and like it to reject all modern and papal innovations. Unfortunately one of the most unvarying customs of the Orthodox Church—so far as we know, it is not technically a canon, odd though that may sound—is, that bishops should be unmarried. For the moment that is a stumbling-block which Orthodox feel they cannot give way on. If the Mariavites seek for union with the Orthodox, that rule of discipline must be accepted. Naturally, this is a matter in which Anglicans must feel some interest.

W. A. WIGRAM.

## Melbourne, Perth, and Armidale, Important Sees in Australia, Welcome Prelates

Canon Head Chosen for Melbourne; Bishop Le-Fanu for Perth; and J. S. Moyes for Armidale

The Living Church News Bureau  
Sydney, January 10, 1930

**E**PISCOPACY has been the dominating influence in the religious atmosphere of Australia of late. Three important sees having fallen vacant, *viz.*, Melbourne, the metropolitan diocese of Victoria, and Perth, which is also an archbishopric, and Armidale, a bishopric of more than ordinary importance owing to the cathedral city being the center of a wealthy and vast area. It will be no news to American readers that Canon Head of Liverpool Cathedral, England, has been called to fill the place of the late Archbishop Harrington Lees at Melbourne. But owing to the long interval since the death of Dr. Lees the great Melbourne diocese has fretted with impatience. Consequently, after the appointment was decided and Canon Head had been consecrated in Westminster Abbey, on All Saints' Day, Melbourne prepared its welcome enthusiastically. And it was one of the greatest receptions accorded a prelate in Australia.

Archbishop Head received a deep impression of the enthusiasm of Church life in Melbourne on his arrival. St. Paul's Cathedral was thronged with people to witness the enthronement on December 23d. The organization of the ceremony was perfect and reflected credit upon all responsible. At the luncheon immediately following, the Governor General of Australia, the Premier of Victoria, representatives of the Greek Church and the Protestant Churches were present. A large public welcome was also arranged in the great Exhibition Building when 14,000 people gathered.

#### PERTH WELCOMES NEW ARCHBISHOP

At Perth, on the far west coast, there has been a similar though lesser demonstration of religious activity. The Most Rev. H. F. Le-Fanu, formerly Bishop Coadjutor of Brisbane, Queensland, is now the new Archbishop of Perth. For twenty-five years his work in Queensland has been of great value in the development of Church life generally. With his wide experience and genuine sympathy with Australian affairs his translation to Perth is a wise and progressive step. The new slogan, "Australian Bishops for Australian Sees," will no doubt find another fitting example of success in His Grace of Perth. The enthronement was held on December 20th in the cathedral, with full ceremony and dignity. The Archbishop celebrated the Eucharist and preached. A picturesque figure in the sanctuary was the Greek Archimandrite, the Ven. Christophoros Manesis. The civic welcome was held in the beautiful grounds of Craig House, Claremont, overlooking the Swan River. The Governor and Lady Campion and the Lord Mayor of Perth were present. The new Archbishop's genial manner has already won the hearts of the people of Perth and all expect their new leader to carry on and extend the work of his illustrious predecessor, the late Archbishop Riley, with further achievements.

#### NEW BISHOP OF ARMIDALE

Armidale, a city situated in the north-west section of the fertile lands of New South Wales, and with an elevated climate of freshness and invigoration, is a well established cathedral center, and the life of the diocese is healthy and progressive in every respect. Perhaps this is the reason a young man was chosen in the person of the Rt. Rev. J. S. Moyes, its newest bishop. The Bishop's previous experience has been wide and active and strenuous. His lot has fallen among the settlers of the far flung country districts of this island continent, and his success in both parochial and diocesan work well fitted him for this higher position of trust and control. He was consecrated in St. Andrew's Cathedral, Sydney, on All Saints' Day. Armidale was not behind Melbourne and Perth in its welcome to its new bishop. The enthronement was held on December 4th, when the cathedral was crowded, and the service was carried out with solemn dignity and reverence. The social reception at "Boooloombah," the stately home of "the Whites of Armidale," was arranged by the Ven. Archdeacon Forster, the administrator of the diocese. A notable feature of this civic welcome was the presence and kindly speech of Brother Benignus of the Roman Church who represented the Roman Colleges and people of Armidale generally.

Bishop Moyes succeeds the Rt. Rev. W. F. Wentworth-Shields who resigned recently on account of ill health, and is now living quietly in England.

R. HARLEY JONES.

#### GREEK GOVERNMENT HONORS DR. W. C. EMHARDT

NEW YORK—The Rev. Dr. William C. Emhardt, field director of the Foreign-Born Americans Division, and chairman of the American Hellenic Committee for the Centenary of Greek Independence, received on February 13th the Gold Cross insignia of Officer of the Order of the Redeemer, bestowed upon him by the Hellenic government in recognition of his valuable services to Greece. This is the oldest order in Greece.

The diploma which accompanied the decoration is signed by the President of the Hellenic Republic, M. Alexander Zaimis, and the Minister of Foreign Affairs, M. Michalacopoulos. Enclosed with it was a letter of congratulation from his Excellency Cheralambos Simopoulos, Greek Minister at Washington.

Dr. Emhardt had previously received the insignia of the Silver Cross of the same order in 1919, and that of Knight Commander of the Order of the Holy Sepulchre in Jerusalem in 1922. He negotiated with the Patriarchate of Constantinople in 1922 the program for the recognition of Anglican ordinations.

The American Hellenic Committee, of which the Hon. William H. Taft is honorary president and Dr. Emhardt chairman, initiated its centenary program by a service of praise and thanksgiving at St. Paul's Chapel, New York City, and a symposium in Boston on February 3d, the date of the signing of the London Protocol granting independence to the Greek nation. This celebration is to be nation-wide on March 25th, the day of the declaration of Hellenic independence.

## Archdeacon McElheran Appointed New Principal of Wycliffe College, Toronto

### Memorial Service Held for Bishop Anderson—Plan for Toronto- Niagara Summer School

The Living Church News Bureau  
Toronto, February 21, 1930

THE VEN. R. B. MCELHERAN, D.D., rector of St. Matthias' Church, Winnipeg, and Archdeacon of Winnipeg, has been appointed principal of Wycliffe College in succession to the late Canon O'Meara. The new principal was born at London, Ont., and was educated at the University of Toronto and Wycliffe College, of which he is one of the best honor graduates. In the diocese of Rupert's Land he has long been a right hand man to the Primate. His Sunday school at St. Matthias' is probably the largest in the west. He has always taken an active part in diocesan, provincial, and general synods and has been for some time chairman of the General Board of Religious Education.

#### DEVOTIONAL LIFE OF THE SUNDAY SCHOOL TEACHER

A record attendance of 200 was noted at the regular monthly meeting of the Sunday School Association of the deanery of Toronto in Christ Church with the Rev. Canon Brain in the chair.

The Rev. E. Frank Salmon, rector of Christ Church Cathedral, Ottawa, gave an inspiring address on the Devotional Life of the Teacher.

A vote of sympathy was passed unanimously for the Rev. Canon Woodcock, rector of Christ Church, on the death recently of his father, Archdeacon Woodcock of Brockville.

Miss N. M. Lewis, superintendent of the beginners' department, led the discussion on the Worship of a Little Child; Miss M. E. McNamara and Mrs. Clougher on primary department work; the Rev. R. S. Mason on junior department work; and Frances A. Williams on 'teen age boys' department work.

A demonstration of an organized class (Sunday and mid-week sessions), of the 'teen age department was given by a class from St. Clement's Church, Riverdale. The Rev. G. S. Despart, superintendent of the superintendents' and officers' department, led the conference which followed the subject, How to Make the Teachers' Meeting Helpful.

#### TORONTO-NIAGARA SUMMER SCHOOL

Summer school students from the dioceses of Toronto and Niagara will be pleased to know that all arrangements have been completed for holding the school this year from July 2d to 9th at Appleby School, Oakville. This school, on the Toronto-Hamilton Highway, one mile from Oakville, with its beautiful grounds sloping down to old Lake Ontario, affords an ideal location for a summer school. The buildings are modern in every respect, lending themselves admirably to the purpose. A beautiful new chapel was opened last fall.

#### MEMORIAL SERVICE FOR BISHOP ANDERSON

A memorial service for the Most Rev. Charles Palmerston Anderson, late Presiding Bishop and Bishop of Chicago, was held in his old home church at Oxford Mills, Ont. The rector, the Rev. J. Cantrell, preached the sermon.

Bishop Anderson always had a great

regard and affection for the Church of St. John, Oxford Mills, where he worshipped and served as a lay reader. He gave liberally to the building of the chancel, and at the diamond jubilee of the church in July last he sent a very affectionate letter to the rector, congratulating all his old friends upon the sixtieth anniversary of their church and enclosed a check for \$50 "with his love."

There were men present at the service who had played and gone to school with "Charlie Anderson."

#### BISHOP'S CHAIR FOR WINNIPEG CATHEDRAL

A very handsome bishop's chair has been installed in St. John's Cathedral, Winnipeg, in memory of the late Canon E. E. M. Phair, by his widow and family, who at present reside in England. The canon, who for several years was canon of the cathedral and professor of St. John's College, was very highly regarded by all who knew him. It will be remembered that he perished in the tragedy of the *Lusitania* during the Great War. The son, Maxwell Phair, after a very distinguished course in St. Edward's School, Canterbury, carried with him a scholarship into Cambridge University, where he has won high honors in the Classics Tripos. Mrs. Phair has also placed in the chair two beautifully bound copies of the Book of Common Prayer and the Canadian Church Hymnal, with the name of Archbishop Matheson inscribed upon them.

#### MEMORIAL WINDOW TO GENERAL OTTER

Recognition in a permanent form to a great soldier, General Sir William Otter, was given last Sunday when a memorial window was unveiled and dedicated at St. John's Garrison Church, Toronto. The occasion was also a public recognition of the value of the service of this remarkable man to Canada. It was a source of great pride to the church that the memorial took the form of a companion window to

the one installed in memory of Lady Otter, who died in 1914.

Col. H. J. Grasset unveiled the window, and the Bishop of Toronto conducted the ceremony of dedication.

#### FAMILY RELATIONS INSTITUTE MEETS IN ERIE, PA.

ERIE, PA.—The first diocesan-wide program of Family Relations Institutes has been successfully carried out under the leadership of the Rev. Harold Holt, assistant secretary of the Department of Christian Social Service of the National Council, in the diocese of Erie. The meetings were held at Greenville, Sharon, Titusville, Oil City, Du Bois, Ridgeway, North Girard, and Erie.

In four of these centers, a special morning conference was held for the clergy of the diocese and of other communions, a professional group, considering its responsibilities and opportunities for the training of young people in preparation for marriage and home making in accordance with Christian standards.

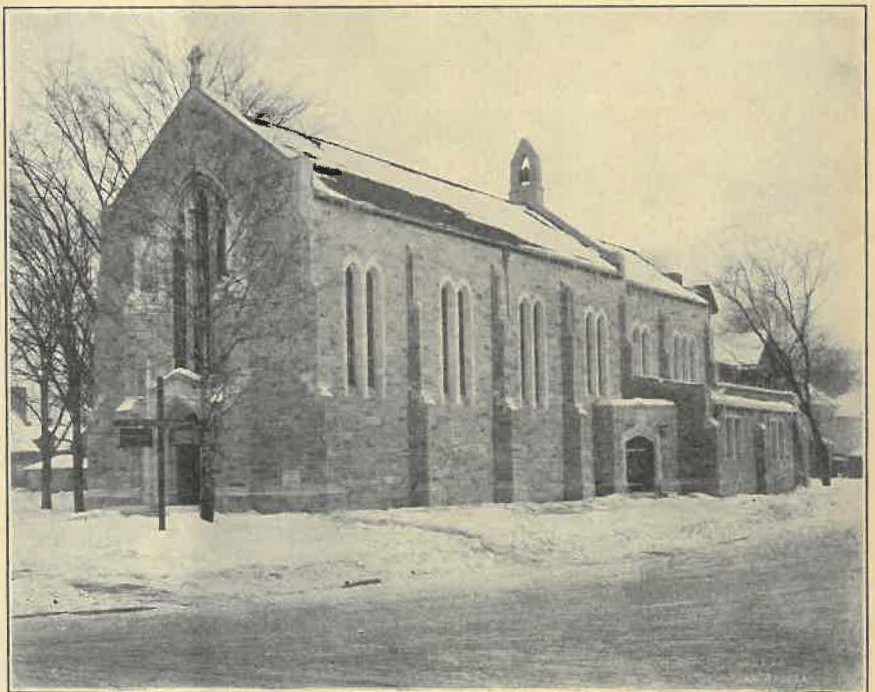
The program for the institutes proper included an afternoon meeting and supper, followed by an evening session.

The topics presented and discussed were: Domestic Finance, the Rev. Harold Holt. The Biology of the Family, R. S. Caldwell, special lecturer of the Pennsylvania Department of Health on Social Hygiene, and Mrs. Josselyn Hayes Bond of Cleveland, Ohio. Parent and Child Relationships, Mrs. Bond. The Spiritual Nature and Value of the Family, the Rev. Harold Holt.

Teachers, social workers, civic leaders, parents, the clergy, and parish workers were invited.

In Erie, practically every social worker in the city was present in the chapter house of St. Paul's Cathedral, where all were welcomed by the Bishop, the Rt. Rev. John C. Ward, D.D., and the dean of the cathedral, the Very Rev. Francis B. Blodgett.

The full coöperation and the hearty support of the American Social Hygiene Association was a most important factor in the success of the institutes.



CHURCH DEDICATED

New Church of St. John the Evangelist, Wisconsin Rapids, Wis., dedicated January 19th [See THE LIVING CHURCH of February 1st.]

## Bishop Manning Announces Cathedral Service for Persecuted Russians

### Dr. Ray Denounces Results of Prohibition — Bishop Stires Defends Record of Washington

The Living Church News Bureau  
New York, February 22, 1930

WITHIN RUSSIA CHRISTIANS, JEWS, and Mohammedans are suffering religious persecution. In the world without Christians of all faiths are united in their protests and Jewish rabbis are voicing appeals to prayer. His Holiness, Pope Pius, was the first to issue such; shortly thereafter both the Archbishop of Canterbury and the Archbishop of York called likewise upon those who look to them for spiritual leadership making solemn protest; and now in America the first to urge Christians here to act in like manner is the Bishop of New York. The Pope has designated March 19th as a day of prayer in behalf of the Christians in Russia. Bishop Manning has chosen a Sunday as a day more convenient for a greater number to gather at the cathedral, and has set apart March 16th. Not only has the Bishop taken steps to share in a great act of prayer along with the head of the Roman Church and with the Archbishops of the Church of England but he has provided for a service at New York Cathedral in conjunction with the Federation of Churches, thus inviting not only our own people but all affiliated with that agency, the clergy and laymen of the local Protestant churches. This service will be at 4 o'clock on the afternoon of the Sunday appointed.

#### DR. RAY DENOUNCES RESULTS OF PROHIBITION

"Today, from this historic pulpit that ever has lifted its voice in the interest of humanity, I plead for some remedial legislation which will replace our present lawless era." So declared the rector of the Church of the Transfiguration, New York, in his sermon of last Sunday morning. Dr. Ray asserted that it was the first time in his ministry that he had spoken from a pulpit on a question involving political issues, but that he considers the present results of Prohibition, the bringing of distress and evil, especially upon the poor and weak, such as to necessitate a priest to speak out. He declared that the only remedy is the development of temperance in the individual. Specifically, Dr. Ray praised "an organization of brave and devoted women who are voluntarily trying to enlist the interest of women all over our country to bring about some change that would better present conditions," namely the Women's Organization for National Prohibition Reform, directed by Mrs. Charles H. Sabin and her various committees. The burden of Dr. Ray's sermon was a plea that our statesmen seek to arrive at a remedy through modification before the country approaches destruction. Because of the prominence of "the Little Church Around the Corner" the rector's vigorous statement has attracted unusual notice.

A columnist in the *Evening Post* comments: "Although Dr. Ray didn't exactly say so, one of the troubles with Prohibition is that, under it, there are more little speakeasies around the corner than little churches."

#### BISHOP STIRES DEFENDS RECORD OF WASHINGTON

The fortieth annual Church service of the Sons of the American Revolution was held last Sunday afternoon at the Church of the Heavenly Rest. The preacher was the Bishop of Long Island, and his subject, George Washington, Defender of the Faith. Bishop Stires referred to a recent statement by Rupert Hughes, the novelist, in which the latter characterized as "a downright lie" that Washington knelt in prayer in the snow at Valley Forge. The government has illustrated this event in a new series of two cent stamps commemorating Valley Forge. The Bishop charged that Mr. Hughes lacks historical temper and method and should confine himself to fiction, and he pointed out in a fine tribute the evidences of Washington's value of prayer and of corporate worship in the Church. He concluded that whatever be the worth of the testimony of those who are reported to have seen Washington in prayer at Valley Forge the event harmonizes with what we do know of his stand as a Christian man.

The *Evening World* commenting editorially on the Bishop's remarks says that there is no debate between Dr. Stires and Mr. Hughes; the latter has tried to show that Washington was not an unusually religious man, although a Church attendant, observing its rules and regulations of membership, while the Bishop has appealed to a record that shows the General on a Sunday, instead of attending services, busy regarding his land interests. The editor decides that Mr. Hughes has done no damage to the reputation of Washington. "The more than doubtful Valley Forge incident is not necessary to establish the fact that he was a Christian."

#### "AN OBJECT LESSON TO ALL MINISTERS," SAYS PROTESTANT MAGAZINE

*The Bible To-Day*, the organ of the National Bible Institute, "a magazine for the promotion of Bible study and aggressive evangelism," in its February issue commends the Bishop of New York for his recent decision in the Unity League matter and upholds him as an object lesson to all clergymen. The magazine article is as follows:

"Bishop William T. Manning, of the New York diocese of the Protestant Episcopal Church, has been criticized by some of his brethren in the ministry because he refused to permit a distinguished minister of another denomination to officiate at the communion service in one of the New York City Protestant Episcopal churches. Bishop Manning published a clear statement, giving the reason for his action. Those who criticized him introduced irrelevant matters into the discussion. They ignored the fact that Bishop Manning, in making his decision, adhered firmly to the law of his Church. Instead of commending him for his faithful adherence to his consecration vows, they said his action was a blow against Church unity. The real question at issue was, What did the laws of the Protestant Episcopal Church require? Bishop Manning took counsel of the legal adviser of his diocese and acted in accord with his advice. Bishop Manning's action was dignified, honest, and courteous, and was a fine example of the integrity which should prevail among Christian ministers. The course he took was a greatly needed object lesson to all ministers who evade their ordination vows, and who, after

affirming their doctrinal position and their adherence to the laws which govern their respective churches, ignore their promises in the detailed administration of their work.

"In our judgment, Bishop Manning, in the action which he took, has again shown to the world a Christian uprightness of character and conduct which is more persuasive than any words."

#### DAUGHTERS OF THE BRITISH EMPIRE SERVICE

The Daughters of the British Empire in New York will attend the 11 o'clock service on Mothering Sunday (Mid-Lent), March 30th, at St. Paul's Chapel, the oldest and the only British built church in the city. This particular day, which emphasizes the Church as our Mother, was chosen because of the recent interest in the revival of its traditional observance fostered by Her Majesty, Queen Mary. All English women will be welcomed at the service of this society, which is the parent of the national society, Daughters of the British Empire in the United States of America. The sermon will be by the vicar, the Rev. Joseph Patton McComas, D.D.

#### RESURFACING OF CHAPEL COMPLETED

This week workmen have begun to remove the gigantic steel scaffolding which for the past many months has enclosed St. Paul's Chapel. Not only has it been a remarkable task preserving for New York its oldest church, but it is evident from the portions again visible that the appearance of the venerable structure has been very greatly improved.

#### DAY OF RETREAT

A day of retreat will be held at St. Paul's Chapel, Trinity parish, on Saturday, March 29th, the vicar, the Rev. J. P. McComas, D.D., conductor.

#### ITEMS

The Rev. Dr. Frederic S. Fleming, vicar-elect of Intercession Chapel, Trinity parish, and who will enter upon his duties there April 1st, will be the preacher at Intercession on Sunday morning, March 16th.

It is of interest to many Churchmen to know that Brentano's, the country's largest retail book concern, is to pass into the hands of a committee of New York and Boston publishers; this because of financial inability after a period of too rapid expansion. HARRISON ROCKWELL.

#### NEW ALTAR FOR CATHEDRAL IN SPRINGFIELD, MASS.

SPRINGFIELD, MASS.—At a recent meeting of the cathedral chapter of Christ Church Cathedral, Springfield, it was announced that the cathedral is to have an altar of marble with a carved oak reedos, to cost \$10,000. The donor's name is withheld. Final steps have been taken by the parish and the cathedral organizations for the transfer of funds and property from one to the other.

A new chapel has been opened in the Cathedral House, seating twenty persons, which was consecrated by Bishop Davies on St. Paul's Day. The chancel furniture, seats, and baptismal font are the gift of Mrs. Gordon H. Seymour in memory of her husband. The chalices and paten were given by Mr. and Mrs. Hollis French of Boston. The chalices are 150 years old. The paten bears the seal of the diocese and is a copy of one presented by William and Mary to St. Anne's parish, Annapolis, Md. A grandson of the giver was baptized by the Bishop at the service of consecration.

## Honor Memory of Jenny Lind at Cornerstone Laying of New Ansgarius Church, Chicago

### Canon Bridgeman Visits Chicago— Plans for Meeting of House of Bishops

The Living Church News Bureau  
Chicago, February 22, 1930

THE MEMORY OF JENNY LIND, FAMED "Swedish Nightingale," was honored last Sunday when the cornerstone of the new St. Ansgarius Church was laid by the Rev. Dr. J. G. Hammarsköld, New York, dean of Scandinavian work of the Church, assisted by the Rev. William Tullberg, priest-in-charge of this historic church.

In the presence of one of the largest congregations ever gathered in the name of St. Ansgarius' Church, Dr. Hammarsköld placed the stone. The service began



#### AT CORNER- STONE LAYING

Rev. Dr. J. G. Hammarsköld (center), Rev. William E. Tullberg, and members of the congregation at the ceremonies in the parish of St. Ansgarius, Chicago.

within the partially completed structure, where Dr. Hammarsköld spoke of the Swedish work and paid tribute to the late Bishop Anderson for his interest and support of this phase of the Church's program.

The procession then moved outside, where, after appropriate prayers, August Johnson, member of the finance committee, placed in the cornerstone the copper box bearing historical documents, copies of the Bible, Prayer Book, secular and Church papers. At the conclusion of the service, Herbert Krantz, another member of the finance committee, gave a short talk on the history of St. Ansgarius' Church and particularly the part which Fr. Tullberg has had in the reestablishment of the parish and building of the new church.

The cornerstone laid was for the first unit of a \$75,000 building project for the parish. The first unit will be a parish house, with facilities for church services, apartment for the priest-in-charge, and recreational quarters. Later, the church proper will be constructed.

Jenny Lind, it was recalled at the services, took an active interest in the parish during her residence in Chicago. She contributed to the parish upkeep, gave \$1,500 to the first building fund, and presented the parish with a chalice and paten which are still retained and which are valued at several thousand dollars.

St. Ansgarius' Church was founded in 1849, as St. James' Church. The first parish church was located at Illinois and Franklin streets. It was destroyed by the Chicago fire of 1871. The parish flourished

and was one of the outstanding Swedish works in the country for many years. In 1915 the services were discontinued on account of the death of the rector, and for nine years no activity was carried on. The parish property was disposed of and members became scattered.

In 1924, with the approval and assistance of Bishop Anderson, St. Ansgarius' Church was revived, services being held in the parish house of All Saints' Church. In 1927 Fr. Tullberg became the priest-in-charge. A portable chapel was erected on a rented lot at 5648 Lincoln avenue. This, however, soon became inadequate for the congregations and plans were launched for a permanent church. The new plant is being erected at Maplewood and Thorn-dale avenues. Hall, Lawrence, and Rat-

cliffe, Chicago architects, drew plans for the new building.

#### CANON BRIDGEMAN VISITS CHICAGO

Reconciliation between the Arabic and Jewish forces in Palestine and building of a world democratic state there were predicted by the Rev. Charles T. Bridgeman, the Church's educational chaplain in Jerusalem and honorary canon of the Cathedral of St. George the Martyr there, while in Chicago this week. He visited several parishes, and addressed the clergy of the northeastern deanery meeting at St. Chrysostom's Church on Monday.

Out of the racial difficulties which have brought about recent clashes will come ultimately a settlement which will permit the erection of a democratic government in Jerusalem, Canon Bridgeman believes. Such a government, in his opinion, will be so fashioned as to represent the Arabic speaking Palestinians, the Jews, the Latins, and other groups now in the nation.

In the readjustment which will bring about peace between conflicting forces, the Christians no doubt will play an important part, Canon Bridgeman thinks.

His work consists largely in aiding the Armenian Orthodox and Syrian Churches in their educational work, said Canon Bridgeman. The general policy of the Anglican communion in Jerusalem is to aid the Eastern Churches rather than to build up rival organizations.

#### HONOR THE REV. F. R. GODOLPHIN

The Rev. Francis R. Godolphin, rector of Grace Church, Oak Park, for the past

fifteen years, was the guest of honor of clergy of Chicago at a luncheon at St. Chrysostom's Church, Monday. Fr. Godolphin leaves March 1st to become rector of St. Andrew's Church, Richmond, Staten Island, N. Y.

Bishop Griswold, the Rev. Dr. George Craig Stewart, and the Rev. Dr. George H. Thomas spoke of the work which Fr. Godolphin has done during his years in the diocese of Chicago, paying tribute to his contribution to the diocese and the parish of Grace Church.

The Rev. Herbert W. Prince presided at the luncheon, in the absence of Dean J. H. Edwards who was away from the city.

#### MISS MARSTON CONDUCTS INSTITUTE

The modern industrial system is a drawback to individuality, Miss Margaret I. Marston, educational secretary of the national Woman's Auxiliary, said while in Chicago this week conducting an institute for members of the Auxiliary at St. James' Community House.

A revival of interest in Christianity was declared by Miss Marston to be the most effective means of offsetting what she termed the development of a common type through specialization and mass production.

Miss Marston spoke on the rural situation, race relations, and religious education.

#### PLANS IN MAKING FOR HOUSE OF BISHOPS

Plans are rapidly being shaped for the meeting of the House of Bishops in Chicago on March 26th, at which time a successor to the late Bishop Anderson as Presiding Bishop will be elected.

Under tentative arrangements, there will be a memorial service for Bishop Anderson at St. James' Cathedral, at 8 P.M., March 25th. The speaker on this occasion has not yet been determined.

Wednesday morning, March 26th, at 9:30 o'clock, there will be a celebration of the Holy Communion at the cathedral, followed by the business session. At 12:30, the visiting bishops will be guests of the diocese of Chicago at a luncheon at the Drake hotel, given by the Church Club of Chicago. The business session will be resumed in the afternoon.

#### NEWS NOTES

The men's chorus of the Western Theological Seminary, including thirty voices, assisted at the Choral Evensong service at St. Chrysostom's Church, Sunday afternoon. The Rev. John C. Evans, associate, rendered the service.

The West Side Church School Institute will meet at St. Andrew's Church, Thursday evening, February 27th. The Fox River Valley Institute met at St. Mark's Church, Glen Ellyn, Sunday night.

Dean C. N. Lathrop of the Social Service Department of the National Council, was the special preacher at St. Luke's Church, Evanston, Sunday morning.

Approval of a majority of the bishops of the Church to the election of Bishop Griswold as diocesan has been received by the standing committee. It is expected a majority of the standing committees will have approved the election shortly. The date for Bishop Griswold's enthronement has not yet been definitely set.

DAILY airplane service between Shanghai and Hankow was opened last November, according to the New York Times, carrying four passengers and mail each way, and there is a similar service between Shanghai and Nanking.



## Special Lenten Preachers for Noonday Services Announced in Philadelphia

### Church and Parish House Given to Norristown Mission—Brotherhood Holds Corporate Communion

The Living Church News Bureau  
Philadelphia, February 22, 1930

AFTER TWO SEASONS OF SUCCESSFUL Lenten preaching on the six Thursday evenings in Lent, the diocesan committee on evangelism has planned for a double series this year.

One series will be held on Thursdays at 8 o'clock, as in the past two years, in the Church of St. Luke and the Epiphany. The Rev. Dr. David M. Steele, rector, coöperating with the committee, has arranged for the following speakers:

- March 6th—The Rev. Bernard Iddings Bell, D.D., of St. Stephen's College.
- March 13th—The Rev. Allan P. Stratford, D.D., rector, St. James' Church, Montreal.
- March 20th—The Rev. Howard C. Robbins, D.D., professor of Pastoral Theology, General Theological Seminary, New York.
- March 27th—The Rt. Rev. William T. Manning, D.D., Bishop of New York.
- April 3d—The Rev. Samuel S. Drury, L.H.D., rector, St. Paul's School, Concord, N. H.
- April 10th—The Rt. Rev. Charles E. Woodcock, LL.D., Bishop of Kentucky.

On Wednesday evenings, a new series will be conducted in St. Matthew's Church, of which the Rev. C. Herbert Reese is rector. These have been arranged as follows:

- March 5th—Edward H. Bonsall, member of the standing committee of the diocese.
- March 12th—The Rev. Allan H. Shatford, D.D., rector, St. James' Church, Montreal.
- March 19th—The Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia.
- March 26th—The Rev. Joseph Fort Newton, D.D., rector of St. Paul's Church, Overbrook.
- April 2d—Hon. George Wharton Pepper, deputy, General Convention.
- April 9th—The Rev. Edward H. Bonsall, Jr., Pennsylvania State Sunday School Association.
- April 16th—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

#### NOONDAY SERVICES TO BE RESUMED

The Lenten noonday preaching services will be held as usual this year at Christ Church, St. Stephen's, and in the Garrick Theatre, under the auspices of the Brotherhood of St. Andrew.

At Old Christ Church, the noonday preachers during the first week will be:

- March 5th—The Rev. Louis C. Washburn, S.T.D., rector, Christ Church.
- March 6th and 7th—The Rt. Rev. George W. Davenport, D.D., Bishop of Easton.
- March 8th—The Rev. Francis B. Barnett, rector, St. Andrew's Church, Yardley, Pa.

The schedule for St. Stephen's Church for the first week is as follows:

- March 5th—The Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.
- March 6th—The Rt. Rev. Frank W. Sterrett, L.D., Bishop of Bethlehem.
- March 7th—The Rev. Carl E. Grammer, S.T.D., rector, St. Stephen's.
- March 8th—The Rev. Robert O. Kevin, assistant, St. Stephen's.

At the Garrick Theater:

- March 5th—The Rt. Rev. Julius W. Atwood, D.D., retired Bishop of Arizona.
- March 6th and 7th—The Rt. Rev. Francis M. Taitt, Bishop Coadjutor of Pennsylvania.
- March 8th—The Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore, Pa.

#### BROTHERHOOD HOLDS CORPORATE COMMUNION

A corporate Communion of the diocesan assembly of the Brotherhood of St. Andrew was held this morning (Washington's Birthday), in Old Christ Church.

The Rev. Floyd W. Tomkins, Jr., was celebrant at the 8 o'clock service in

the church. After the service, the members who were present adjourned to a nearby restaurant, where a breakfast and discussion followed. Mr. Tomkins made an address during the breakfast.

#### CHURCH AND PARISH HOUSE DONATED TO MISSION

The Rev. James M. Niblo, rector of St. John's Church, Norristown, has purchased two properties in Norristown on which he will erect a church and parish house for the use of the new St. Augustine Mission for colored people, which he organized, and which has been worshipping in St. John's during the past year.

Father Niblo is contributing the land and church building, although the congregation will meet the carrying charges of the parish house. One building, which is now on the property, will be retained, and eventually used for a rectory. The other buildings on the ground at present will be torn down to make room for the new church.

St. Mark's parish, Philadelphia, is also contributing by presenting the altar from the old St. Michael's Chapel to the mission for the use of the colored congregation.

ELEANOR ROBERTS HOWES.

#### WASHINGTON NOTES

The Living Church News Bureau  
Washington, February 15, 1930

ON WASHINGTON'S BIRTHDAY THE second annual corporate Communion and conference of men and boys will be held at the cathedral. There will be a celebration of Holy Communion in Bethlehem Chapel. Following this service the men and boys will separate, the former going for breakfast to the College of Preachers, the latter going to St. Alban's School. After breakfast the men will assemble for conference. The subjects of the conferences will be:

A Man's Lent, led by the Rt. Rev. Phillip M. Rhinelander, D.D., warden of the College of Preachers.

Lenten Opportunities, Dr. William C. Sturgis.

The Churchman and His Neighbor, which will be subdivided as follows: In Business, Busey C. Howard; In the Parish, Harold Brown; In the Community, Ward Boswell; In the World, Bishop of Virginia.

The subjects of the boys' conferences will be:

Boys' Lent, led by Davis Caldwell; Lenten Opportunities, William Hendricks, Stephen Lee, and the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont.

A feature of the approaching visit of Bishop Rowe to Washington will be a dinner given in the parish house of Epiphany Church by the "B" branches of the Woman's Auxiliary on Thursday evening, March 6th. In addition to Bishop Rowe, Bishop Freeman will be present at the dinner and will speak.

Following the custom of many years Sunday, February 23d, being the Sunday nearest Washington's Birthday, will be observed as Washington Cathedral Sunday by parishes in widely separated parts of the country. On this occasion prayers will be offered and offerings received for the work of completion of the great witness for Christ in the nation's capital.

Special emphasis is being laid this year on the hope that the two transepts can be finished in time for the holding of a great religious service in the choir and transepts in connection with the nationwide celebration of the birth of the first president in 1932.

The contract has been signed for the erection of the first building of the Episcopal Home for Children on the new site in Chevy Chase. This building will cost some \$150,000, and work will be begun immediately. Ground was recently broken at a ceremony in which the Bishop of Washington and Mrs. Herbert Hoover, wife of the President, turned the first shovelful of earth.

The annual testimonial dinner by the

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laymen of the diocese to the Bishop will be held on February 25th at the Hamilton Hotel. As in former years an attendance of several hundred men is anticipated. Addresses will be made by Bishop Freeman and the Bishop of Central New York.

The Rev. Robert C. Masterton has assumed the rectorship of the Church of the Advent of Washington and began his duties on February 1st.

RAYMOND L. WOLVEN.

## BROOKLYN NOTES

The Living Church News Bureau  
Brooklyn, February 21, 1930

THE CHURCH OF THE REDEEMER, Brooklyn, was crowded last Sunday evening when a special service was held to commemorate with thanksgiving the centenary of Greek independence. The Rev. Dr. Thomas J. Lacey presided and spoke. Other speakers were Nicholas G. Psaki, assistant district attorney of Kings county; P. Paraskevopoulos, Greek consul in New York; the Rev. Nicholas Lazari, rector of St. Evangelismos Greek Church, and the Rev. Dimitrios Vichentos, rector of St. Constantine, Greek Church. Guests included L. Triantafyllidis, Greek vice-consul; George El Iatrides, president of the Hellenic Teachers' Association; and William Venechanakos, president of the Greek Community of Brooklyn.

### REPORT OF CHURCH CHARITY FOUNDATION

The annual report of the Church Charity Foundation, the principal philanthropic agency of this diocese, shows that \$90,000 in legacies and gifts was added during the year past to the endowments, making \$2,663,945.16 total endowment at present. The new St. John's Hospital, occupied at the beginning of the year, has not been used to capacity as yet, but the volume of service rendered in 1929 was more than fifty per cent greater than that attained in the old and smaller hospital. The School of Nursing is increasing rapidly in numbers. The total current expense in 1929 was \$377,000.

### CHURCH ARMY VISITS DIOCESE

Recent work in this diocese by the Church Army includes a preaching and visiting mission at Rosedale, where 1,500 homes were visited and twenty-four unattached Church families were located; a visitation at Williston Park of 1,800 homes; and other visitations at St. John's, Fort Hamilton, and St. Lydia's, East New York. In a visitation at Sheepshead Bay, Brooklyn, embracing 4,454 families, there were located 1,641 of Hebrew faith, 1,342 Roman Catholics, 170 Methodists, 237 various other Protestants, 28 Greeks, 10 Christian Scientists, 1 Hindu; there were also found 144 Episcopalian families and 129 families entirely unattached. The names of these two last groups were left with the rector. It is interesting to know that at only thirty-six homes was information refused, and in one apartment house of fifty-nine homes admission was refused.

### MISCELLANEOUS

Florence Righter Alsop, widow of the Rev. Reese F. Alsop, D.D., died at her home in Brooklyn on Sunday, February 9th. The funeral was in St. Ann's Church on Tuesday following.

Italian services at 4 on Sunday afternoons have been begun in the Church of the Atonement, Brooklyn.

CHAS. HENRY WEBB.

## INDIAN CHURCH REFERS TO LAMBETH

NEW YORK—Meeting in Calcutta from January 30th to February 5th, the General Council of the Church of India, Burma, and Ceylon (corresponding to the Episcopal Church's General Convention) held a long-awaited session which dealt with two outstanding matters: adoption of the constitution and canons by which, severing legal connections with the Church of England, the fourteen dioceses become, on March 1st, a self-governing province of the Anglican communion; and consideration of the proposals for reunion affecting other Churches in four dioceses of South India.

The General Council referred the proposals for reunion to the Lambeth Conference for advice, stating in what respect the council feels the proposals should be amended, i.e., calling for clearer emphasis upon, and stronger security for, the retention of primitive, scriptural, and inherited Catholic faith and order. Much eagerness marked the discussion, and thankful recognition of work thus far accomplished by the joint committee in preparing the scheme.

The General Council, to avoid superficial or ill considered action, adopted a procedure for dealing with these or other proposals for reunion, including first reference to Lambeth, then reference, together with advice received from Lambeth, to the Indian diocesan synods, at least two-thirds of which must vote approval before the matter can come again before the General Council.

The above is summarized from a cabled report of more than two columns in the London *Church Times* of February 7th. It is rather striking that in this long report, the word "Protestant" does not occur and the word "Catholic" occurs but once.

All fourteen bishops were present at the General Council. The Houses of Presbyters and Laity numbered fifty-five Europeans and thirty-four Indians, coming from regions as far apart as Burma, Baluchistan, Ceylon, and the North West Frontier.

## REQUEST INAUGURATION OF WORK IN INDIA

RACINE, WIS.—The annual conference of diocesan executive secretaries and field department chairmen was held at Taylor Hall, Racine, February 4th to 7th. The conference was held under the auspices of the Field Department of the National Council and was attended by thirty-five diocesan representatives.

The conference recommended to the National Council the earnest consideration of the inauguration of work in India as the natural next step in missionary advance and that such publicity be given to the opportunities as may eventually arouse the public opinion and awaken the conscience of the whole Church toward this new venture of faith.

A resolution was adopted, recommending to the clergy of the Church the recruiting of laymen to attend the laymen's conferences to be conducted in Washington by Dr. William C. Sturgis under the auspices of the College of Preachers every week-end during Lent. Another resolution adopted requested that Dr. Sturgis be asked by the Field Department to write a study course for use during Lent, 1931, in Men's Bible Classes and other groups, the same to be along the lines of his course at the College of Preachers.

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**EAU CLAIRE ADOPTS OFFICIAL SEAL**

EAU CLAIRE, WIS.—The front cover of the February number of *The Diocese of Eau Claire*, official organ of that diocese, is decorated with the new diocesan seal.

For the better part of a year a committee consisting of S. G. Moon, Gardner Teall, and the Rt. Rev. Frank E. Wilson, D.D., Bishop of the diocese, have been busy over it. The result has some interesting features. The mitre is a reproduction of the first mitre of the diocese which is now worn by the Bishop and the crozier likewise is a reproduction of the first crozier now actually in use.

The coat of arms is divided into three fields. The first contains a prominent cross in the center representing the diocese and on either side are the two outstanding



features of the dioceses of Milwaukee and Fond du Lac (the badger and the fish) indicating the double origin of the new diocese. The middle field carries the heraldic emblem for timber, signifying the great lumber industry on which the whole of northwestern Wisconsin grew up in early days. This center field is marked off with a wavy border to suggest the watery name of Eau Claire which is also indicated by the fountain in the lower field. The English rose is superimposed upon the fountain telling that England was the fountain source of the Episcopal Church. Around the whole seal is a conventional border bearing the inscription "Seal of the Diocese of Eau Claire, Founded 1928."

Much credit is due to the committee in charge of this work, especially to Mr. Moon for the many drawings which he made as the design was developed to its final form. At the present time the seal is being engraved on the Bishop's ring and a large reproduction is being prepared to be placed under the canopy of the Bishop's chair in the cathedral. Shortly it is expected to have an impression seal made of the same design to be used in the stamping of documents.

**EVANGELISM CONFERENCES IN ALBANY**

ALBANY, N. Y.—The second in a series of conferences on Evangelism was held at the diocesan house, February 19th and 20th, under the direction of the Very Rev. George L. Richardson, D.D., chairman of the diocesan commission on evangelism. Each conference brought together a group of some ten selected clergy who are specially interested in the subject and willing to conduct parochial missions. Bishop Oldham and Dean Richardson conducted the conferences, and there was evident and enthusiastic and consecrated spirit among the members of the group. Those coming from a distance were entertained at the Bishop's House and in the guest rooms of the diocesan house, breakfast being served at the latter place. The Bishop also entertained the men at dinner on the first evening.

**STUDENT CENTER DEDICATED AT MADISON, WIS.**

MADISON, WIS.—The culmination of years of planning and hopes was reached on February 22d when the new St. Francis' House and Cleveland Memorial Chapel were dedicated at the University of Wisconsin, Madison.

The building is of red brick and Madison sandstone and is in two sections, the chapel part and the living and club room quarters. The chapel, which has been made a memorial to the late Rev. Stanley M. Cleveland, the student chaplain most active in organizing the St. Francis' House and the student religious work, has a seating capacity of more than one hundred. The walls are of red face brick and the floor is of flagstones with a colored tile floor in the chancel. The altar from the old chapel is being used at this time, but it will be replaced by an altar of marble. The hangings and cushions are in deep red.

The console of the organ and the choir loft is high on the left-hand side of the chapel and is reached from the second floor of the club house. Back of the high altar is a small Reserved Sacrament chapel wherein the daily celebrations will be held.

To the east and directly connected with the chapel is the club house and living quarters. Besides the heating plant in the basement, there is a large room which may be used as a recreation room, a theater, or a dining room. A completely equipped kitchen is connected with this room and under the front part of the chapel is a dormitory to house several boys.

A large living room, running the full length of the house, is on the first floor. This can be divided by folding doors and two smaller rooms made. In this room is an immense fireplace and a piano and it is here that tea is served every afternoon. On the same floor is the sacristy with its vestment cases and other appointments.

Offices for the matron and chaplain, a couple of guest rooms, a study for the chaplain, and a small apartment for the matron are on the second floor. The third floor contains guest rooms and rooms for the young men who do the work of the house to earn their board.

A service of Holy Communion at 7 o'clock in the morning marked the dedication of the chapel. The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, was the celebrant at this service. At a service at 10:30 Bishop Ivins dedicated the lectern, the organ, and the club house. Besides the Rev. Norman C. Kimball, student chaplain at St. Francis' House, the following clergymen were in the chancel: the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire; the Rev. H. H. Lumpkin, Grace Church, Madison; the Rev. Francis J. Bloodgood, rector of St. Andrew's, Madison; the Rev. E. Reginald Williams, rector of St. Mark's, Milwaukee; the Rev. Walter K. Morley, Jr., city missionary and rector of St. Edmund's, Milwaukee; the Rev. Claude R. Parkerson, rector of St. Peter's, Fort Atkinson; the Rev. Don M. Gury, rector of St. Paul's, Watertown; and the Rev. M. M. Day of Nashotah Theological Seminary.

In his sermon of dedication Bishop Wilson deplored the present day tendency toward standardization and stated that individuality must develop strong resistance if it is to survive present day conditions.

Father Kimball acted as toastmaster at the luncheon held after the dedication. He presented all those men and women who

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had been instrumental in making a reality of a long dreamed-of project. Mrs. M. B. Rosenberry spoke for the religious organizations of Madison and the university; Dr. Glenn Frank, president of the university, gave the greetings for that organization; and Bishop Ivins talked for the diocese at large.

A reception and tea was held from 4 until 6 in the afternoon and the students enjoyed an informal party in the evening. Besides the regular celebrations of the Holy Communion on Sunday, February 23d, Grace Church choir sang choral Evening at 5:30 and an organ and vocal recital was given in the evening under the direction of Henry Herreid.

#### RURAL SOCIAL SERVICE COURSE AT WISCONSIN UNIVERSITY

NEW YORK—In response to a suggestion from Dean Lathrop of the Department of Christian Social Service, the College of Agriculture of the University of Wisconsin will conduct a training course in rural social work this coming summer.

The training course will be under the supervision of Prof. J. H. Kolb of the department of agriculture, and will cover one week's introductory lectures and contacts in and about Madison, six weeks of classroom work in the university summer school, and three weeks' field work in some nearby county of Wisconsin.

The courses offered will cover Rural Social Organization under the leadership of Dr. J. H. Kolb, Mental Hygiene with Dr. Robert West or Dr. Lou Kennedy as instructor, and Social Case Work under Miss Helen Clark of the department of Sociology, in charge of training for social case work. Plans are being made for discussion and clinic experience with Dr. Mabel Masteo, instructor in Neuro-psychiatry under the supervision of Dr. W. F. Lorenz of the Bradley Memorial Institute for Children and the State Psychiatric Institute.

The field work will be under the supervision of Miss Clark and Miss Nicholls and will center around families, welfare organizations, and rural community organizations.

The training course will be interdenominational in character and will be open to a total of ten men, six pastors and seminarians from the Church, and four from other Christian bodies. Men taking the course will be nominated by the various denominational boards and passed upon by the graduate committee of the university. Men accepted may be enrolled in the graduate school of the university and secure credit which can be applied toward an advanced degree. Men not meeting graduate requirements or desiring advanced credits may enter as "adult specials," with or without undergraduate credit.

The cost of board, room, tuition for the courses, half-time payment for a member of the staff, and full-time payment for the instructor supervising the field work on a guaranteed registration of at least ten men, will approximate \$250 per man.

#### SCHOLARSHIP AID

The Division for Rural Work is offering to give not to exceed an average of \$300 to the six men who may attend from the Episcopal Church, whether they be pastors in actual work or students on the way through seminary. To receive scholarship aid, clergy must be in village or country work and seminarians must be planning to spend five years in village or country work; all must be able to meet

the scholastic requirements of the committee of the university.

Believing that the Wisconsin training course may well offer town and country clergy and seminarians who are expecting to go into country work the very best training available, the Division for Rural Work will give scholarship aid to men attending the Madison school instead of sending men into rural fields as in years past.

That the proposed course will prove attractive to leaders of other denominations who are interested in Church and country life is indicated by the fact that Dr. M. A. Dawber, secretary for rural work of the Methodist-Episcopal Church, has asked permission to send some of his men to the school.

Application should be made to the Rev. H. W. Foreman, secretary for Rural Work, Church Missions House, 281 Fourth avenue, New York City.

#### JESUS CHRIST AND MODERN EDUCATION TO BE STUDIED

NEW YORK—Jesus Christ and Modern Education is the topic decided upon by the Department of Religious Education, at its meeting on February 11th, as the main theme for the triennial meeting of the national conference for educational leaders which will be held on May 5th, 6th, and 7th, in St. Louis, at the parish of St. Michael and All Angels. The St. Louis meeting will provide an opportunity for the educational leaders of the several dioceses and provinces to compare notes, to study their educational problems, and to give each other the inspiration and encouragement which came from unity of purpose and fellowship.

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**BUILDING PROGRAM AT ALL SAINTS', PASADENA, CALIF.**

PASADENA, CALIF.—All Saints' Church, Pasadena, is rapidly completing the last portions of its \$600,000 building program, with the erection of a new parish house and rectory. Following the demolition of the old buildings, excavation was started for the parish house last October. Its walls are now completed, its roof is on, and interior construction is progressing steadily. Foundation walls for the rectory have just been cast.

The two new buildings, designed by Bennett & Haskell of this city, will harmonize with the English gothic church which was completed in 1924 at a cost of \$380,000. Both new structures are built of reinforced concrete, to be faced with grey, hand-dressed, California granite. Together they will cost the sum of \$230,000, the bulk of which is in hand.

The parish house, designed primarily as a plant for religious education, will be one of the most complete in the country. There will be a full sub-story for kitchen, dining hall, dressing rooms, class rooms, and scout rooms. The main floor will provide a spacious assembly room, surrounded by numerous class rooms, an independent kindergarten unit, and an attractive common room for guild use. The second floor will be a handsome gothic hall, with complete stage, smaller halls for the young people's fellowships, and a large suite of offices. The entire building will be finished in Philippine mahogany and all sliding doors will be treated in gothic detail.

The church, parish house, and rectory will eventually form three sides connected by cloisters, of a green lawn court directly opposite Pasadena's new Civic Center.

All Saints' Church was organized as a mission in 1883, becoming a parish three years later. It now has 1,442 communicants and, despite the temporary lack of a parish house, an enthusiastic Church school of 483. The Rev. Dr. Leslie E. Learned has been rector of this influential parish since 1908.

**VISIT OF BISHOP ROWE TO WEST MISSOURI**

KANSAS CITY, Mo.—What are said to be the largest congregations that ever assembled in any of our churches in Kansas City greeted Bishop Rowe of Alaska and his native deacon, the Rev. Paul Mather, on the Sunday included in a five-day visit of the Bishop to West Missouri. The Bishop and Mr. Mather spoke in Christ Church, St. Joseph, on Thursday evening, February 13th, and were guests at a reception following the service. The Sunday morning service in Kansas City was held in St. George's Church, the Rev. Charles R. Tyner, rector. A great mass meeting which overflowed the capacity of Grace and Holy Trinity Church, the largest in the city, was held on Sunday evening, with all local parishes participating. The service was in charge of the Rev. Robert N. Spencer, rector, who was assisted by the Rev. Oliver F. Crawford and the Rev. Edwin W. Merrill.

Bishop Rowe was guest of honor and speaker at a dinner of the Canadian Club in Kansas City on Friday evening, February 14th.

The Rev. Mr. Mather also visited Springfield, and spoke in St. John's and Christ Churches. Both missionaries were guest speakers at a meeting of St. Philip's Men's Club in Joplin on Monday, February 17th.

**G. F. S. HOLD CONFERENCE AT BERKELEY, CALIF.**

NEW YORK—Eminent leaders in the field of psychology and young people's activities gave courses at the institute on work for young people to be conducted by the Girls' Friendly Society at St. Margaret's House, Berkeley, Calif., February 26th to 28th.

A study of 'teen age young people in reference to the needs of associates of the Girls' Friendly Society, advisors, teachers, parents, and the clergy occupied the morning sessions. On Wednesday and Thursday Dr. Harriet O'Shea of Mills College lectured on the Psychology of the Early Adolescent; on Friday, Miss Avis Harvey applied these principles to the problems of Church work.

The afternoons were given to the study of program building, with Mrs. W. Bertrand Stevens, vice-president of the Girls' Friendly Society for the eighth province, in the chair. On Wednesday, Dr. Herbert F. Evans of the Pacific School of Religion lectured on the principles involved in program building for the various age groups. Thursday, Miss Joyce Gardiner of the Y. W. C. A. lectured on Materials and Methods of Program Building. Friday Mrs. Stevens talked on Problems of Leadership.

Each lecture was followed by group discussion under selected leaders.

Dr. C. E. Rugh of the University of California gave a course in the evening on the Psychology of the Later Adolescent, with special emphasis on its relation to religion and the Church.

**GENERAL PERSHING TALKS ON NATIONAL CATHEDRAL**

WASHINGTON, D. C.—Frequently urged to appear in talking news reels, General John J. Pershing has constantly declined until recently when Paramount Sound News invited him to appear in a subject devoted to Washington Cathedral. As chairman of the cathedral's national committee, he then consented to his first formal appearance before the sound motion picture camera so that 40,000,000 people or more throughout the United States might be told about the cathedral in the nation's capital.

Photographed before the architects' model of the completed edifice on Mount Saint Alban. General Pershing speaks briefly and sincerely of the need of a witness for Christianity at the seat of the Republic and of the importance of completing the north and south transepts for the national observance in 1932 of the George Washington bicentenary.

**VESTRY LUNCHEON TO BISHOP OLDHAM**

ALBANY, N. Y.—Thirty-two laymen, vestrymen of the various parishes in the city of Albany, together with several of the rectors, on February 17th gave a luncheon for the Bishop of Albany at the Fort Orange Club. Dean Richardson presided and Bishop Oldham addressed the gathering on the subject of lay service and the opportunities presented in the diocese. The object of the gathering was to promote, if possible, some definite laymen's organization that would strengthen and enlarge the work of the laity throughout the city parishes and extend its influence into the diocese. A small executive committee, Rollin B. Sanford, chairman, was appointed to consider the whole matter of such organization.

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### DEAN ABLEWHITE TO BE CONSECRATED MARCH 25TH

MARQUETTE, MICH.—The Very Rev. Hayward S. Ablewhite, dean of St. Paul's Cathedral, Marquette, will be consecrated Bishop of Marquette on Tuesday, March 25th, in the cathedral by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio. Bishop Vincent of Southern Ohio will be one of the co-consecrators.

### PARISH AT WILLIAMSTOWN, MASS., WELCOMES STUDENTS

WILLIAMSTOWN, MASS.—During the past year a closer relationship has been established between the students in Williams College and St. John's Church, Williamstown. Starting out with ten students the first Sunday of the year, the number gradually grew until, by the end of the first term, some thirty students were in attendance. A reception was held early in the fall for the incoming Church students at the rectory, at which President Garfield, the rector, the Rev. Dr. J. Franklin Carter, and his new assistant for student work, the Rev. Gardiner M. Day, spoke.

In December a special corporate service of the Holy Communion was instituted at 9 A.M. It was attended by fifteen students, and following it breakfast was served in the parish house. This venture was so successful that it will be repeated every second Sunday of the month during the academic year. Sunday evenings the students have been invited to attend discussion meetings in the rectory. Small groups of the students have attended. Among the guests at these meetings have been the Rev. Arthur H. Richardson, who told of his work in the mountain province of Luzon in the Philippines, and the Rev. Malcolm Taylor, who spoke on Religion in Modern Thought, and Dr. A. Herbert Gray, who was the preacher in the college chapel in the morning. On Sunday evening, February 16th, Coleman Jennings, associate secretary for student work on the National Council, was the guest.

### AMERICAN EUGENICS SOCIETY SPONSORS CONTEST

NEW HAVEN, CONN.—A sermon contest open to clergymen of all denominations and faiths and with prizes aggregating \$1,000 was announced by the American Eugenics Society to begin at once and to run until June 30th. The general topic of the sermon will be "Religion and Eugenics—Does the Church Have Any Responsibility for Improving the Human Stock?" and it may be preached at any time between now and the end of June. It is suggested, however, by the society that Children's Day would be an appropriate occasion for the sermon. But whenever preached, entries must bear a postmark of not later than midnight, June 30th. The first prize will be \$500, there will be a second premium of \$200, and three third prizes of \$100 each.

The sermon must be preached at a regular church or synagogue service, though not necessarily by a pastor; the contest is open on equal terms to clergymen, to theological students of all denominations. Further information of the contest may be had at the headquarters of the society at 185 Church street, New Haven.

### THE WORK IN MEXICO

NEW YORK—Work in Mexico takes time and patience and fair weather. On September 18th last, Bishop Creighton filed with the federal government the necessary application to permit the Rev. Ellsworth Collier to officiate for the foreign colony at Pachuca, and not until November 4th was the necessary permission received from the governor of the state. Five days later, final word was received from the federal office. Whereupon the Bishop went to the department of migration for official instructions to permit Mr. Collier to enter the country, then to the treasury department for permission to despatch the instructions to officials on the border, and then to his own office to send word to Mr. Collier to start. He and his wife and daughter arrived on December 2d.

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## AMERICAN CHURCH MONTHLY

The Rev. CHARLES CARROLL EDMUNDS, Editor

March, 1930

Vol. XXVII, No. 3

### EDITORIAL COMMENT

Are We Too Respectable?—Our Jerusalem Chaplaincy—The Broken Family—A Day of Judgment—Count Them and See—Real Steps Toward Unity—Is This Science?—Moral Standards Divide—Not So Simple—Serious But Witty—Arabs and Zionists—A Bolshevistic Proposal.

THE CHURCH AND HUMAN SOCIETY  
Chauncey B. Brewster

NICODEMUS AND THE SPIRIT OF  
MODERN YOUTH  
Kenneth O. Crosby

LOYALTY  
Irving P. Johnson

WHAT IS ANGLICANISM?  
Frederick S. Arnold

THE PATIENT PRIEST  
Frank L. Vernon

THE EPISCOPAL CHURCH, A CHURCH  
OF ORDER. A DIALOGUE  
Hamilton Schuyler

A SAINT OF THE "AGE OF REASON"  
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## † Necrology †

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### ELIZABETH BROWN-SERMAN

NYACK, N. Y.—Mrs. Elizabeth Brown-Serman, wife of the Rev. William Brown-Serman, D.D., former rector of Grace Church, Nyack, of which their son, the Rev. Stanley Brown-Serman, has been rector since 1923, died on Tuesday, February 18th. Funeral services were held in the church at Nyack on Thursday afternoon, February 20th.

### AUGUST H. VOGEL

MILWAUKEE—August H. Vogel, 67, senior warden and treasurer of the endowment fund of St. James' Church, Milwaukee, died at his home here on Tuesday, February 18th. For many years he had been a trustee and at one time was president of St. John's Home for the Aged. Besides his Church work, Mr. Vogel was actively interested in Milwaukee's most important philanthropic undertakings, and it was largely through his efforts that the city's scattered charitable institutions were welded together. He was president of the board of trustees of the Milwaukee University School, chairman of the board of trustees of Milwaukee-Downer College, a director and vice-president of the Visiting Nurse Association.

Death came almost without warning. Mr. Vogel had been at his office in the Pfister and Vogel Leather Company, of which he was vice-president. A little later he complained of feeling ill, and he was stricken shortly after. He died almost immediately without regaining consciousness. Funeral services were held at 2:30 P.M., February 20th, at St. James' Church, with the Rev. Arthur H. Lord officiating. Interment was made in Forest Home Cemetery, Milwaukee.

Mr. Vogel was born in Milwaukee December 16, 1862. He was the son of Frederick Vogel, who came to America in 1846 from Germany and engaged in the tanning business. Mr. Vogel attended the public schools in Milwaukee, Adams Academy, and Harvard University, graduating in 1886.

He is survived by his widow, Mrs. Anita Hansen Vogel, and six children: August H., Jr., of Boston; Theodore F., Milwaukee; Hugo C., Milwaukee; Rudolph E., Chicago; Mrs. Edward Livingstone, White Plains, N. Y.; and Anita, Milwaukee. Also surviving him are a brother, Fred Jr., and three sisters, Mrs. Hedwig Barth, Mrs. Emilie Nunnemacher, and Mrs. A. C. Helmholz, all of Milwaukee.

### BISHOP TUTTLE SCHOOL HAS RECORD ENROLMENT

RALEIGH, N. C.—The Bishop Tuttle Training School, Raleigh, for colored women who wish to train for social work, is full this year, with fifteen students. Two are occupying the guest room, and the school faces the question of finishing the third floor which has been waiting until enrolment demanded its use. The nine graduates of the school are in good positions, and excellent reports of their work are received.

### DR. BOYNTON WRITES FROM JERUSALEM

NEW YORK—The Rev. Dr. Charles H. Boynton, formerly professor of pedagogy in General Theological Seminary, is in Jerusalem substituting for the Rev. Charles T. Bridgeman, the Church's educational chaplain, who is now on furlough. The educational chaplaincies are supported by the Good Friday offering.

"I have been gradually getting adjusted to the situation, both political and ecclesiastical," Dr. Boynton writes, "and finding out for myself the work that was to be done. Canon Bridgeman had lines reaching out in so many directions that it was no small task to become familiar with them all, but I think I have at last succeeded and I feel as though I were wearing the harness like a veteran. But before I say anything about myself I want to tell you what a high standing he has here. Everywhere I go, and in such diverse quarters, people are most enthusiastic about him, and as I meet them it is enough to be known as his substitute. Here at the cathedral, and at the convents, and elsewhere, socially, it is all the same. I am sure that so far away as the Missions House it is difficult to appreciate this, especially as he is inclined to say so little about himself, but here one comes across it at every turn. And it is not merely towards him personally, but he has made a very favorable place for our Church and opened the way for us to render very real service.

"Now about my work at the Armenian Convent. No one could be more gracious than they have all been, from His Beatitude down. They seem to appreciate what our Church is trying to do for them, and there is no courtesy which they fail to extend. Frequently Father Cyril or Bishop Papken drops into my room for a chat before I go to my classes. They have also arranged my work at convenient hours, beginning at 9:20, four mornings a week, which makes it easy to get there from this distance. I have all the deacons and two lay pupils, fourteen in all, two hours a week in religious education, the senior deacons two hours a week in English literature, and one in homiletics; the junior deacons two hours a week in Bible history; and the top class in the high school two hours a week in sociology. Of this class of ten boys, all are hoping to be priests, and nine of them came from orphanages and I had visited every one of these orphanages in former years.

"Also I have been having five hours a week with private pupils in English—two boys from the Greek school and the Jacobite monk. Now Father Michael is urging me to take him on, and I presume I shall. He came up to the early service this morning because it was my birthday and I was the celebrant. Could I refuse after that?"

### IN MEXICO

BISHOP CREIGHTON'S Discretionary Fund proved its value again on his recent visit to Cuernavaca, where services have been resumed after long hardship and vicissitude. He writes, "Our property is in a dreadful state of disrepair, but we had a most helpful celebration in the only usable room in the house. The old faithful were there, together with some new members whom the priest in charge, the Rev. Miguel Camara, has brought in. The room he expects to use as a bedroom has holes in the roof a foot in diameter. Over some rooms the roof is falling in, shutters are decayed, and the door hangs in a forlorn and battered droop. I gave him \$200 (Mexican) to start making repairs, promising him more as it is available from gifts made to my discretionary fund."

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## NEWS IN BRIEF

**ALABAMA**—Christ Church, Tuscaloosa, is happy at the prospect of the early return of their rector, the Rev. T. H. Evans, from Asheville, N. C., where he has been recuperating his health since November last. Fr. Evans' physician pronounces him in fit physical condition to resume the duties of his important field.

**BETHLEHEM**—A children's teaching mission is to be held in Trinity Church, Bethlehem, during the first full week in Lent, beginning Monday, March 10th, and continuing daily until Sunday, March 16th. Every afternoon during that week there will be a children's service at 4:30 o'clock. The whole scheme of the teaching at these services will center around the thought of Bearers of Light.

**CENTRAL NEW YORK**—Over 300 delegates were in attendance at the meeting of the Woman's Auxiliary of the fourth district in All Saints' Church, Syracuse, on January 23d, and heard an address by the Rev. G. E. Gilbert, the "Traveling Parson" of Connecticut. Mrs. Harry E. Clarke was elected president.—The Woman's Auxiliary of the third district met at Endicott on January 16th. The Rev. C. E. Snowden, executive secretary, Field Department of the National Council, spoke on "The Church's Program." Mrs. M. S. Ciscoe of Elmira was elected president.—The Rev. Manning Bennett and Mrs. Bennett of St. Stephen's Church, New Hartford, are spending the winter in Southern California and expect to return to New Hartford at Easter. In the interim the parish is in charge of the Rev. F. C. Smith, executive secretary of the diocese.—In appreciation of his work the parish of Trinity Church, Lowville, has raised the salary of the rector, the Rev. Walter L. Bennett, \$300 per annum.—Mrs. William Wylie, wife of the Ven. William Wylie, in charge of work in the Dominican Republic, will speak on March 2d in St. Peter's Church, Auburn; and on March 3d before a gathering of women in St. Paul's Church, Syracuse. In the evening she will address a joint meeting of the Woman's Auxiliary and the Girls' Friendly Society in Grace Church House, Utica.—The Rev. Harold E. Sawyer, rector of Grace Church, Utica, is convalescing in St. Luke's Hospital, Utica, after an operation.—Zion Church, Rome, has been presented with a portrait of the late Dean Hodges of the Cambridge Divinity School, by his widow.—The Rev. J. W. Suter, Jr., executive secretary, National Department of Religious Education, will be the leader in a conference on Lenten Work in the Church Schools, and on Church School Activities at Grace Church, Elmira, February 27th-28th.—The Rev. Stratford Jones, chaplain at St. Margaret's Convent, Utica, will conduct a retreat for senior members of the Girls' Friendly Society of the vicinity, at the convent, on March 16th, and for younger members on March 30th.—Clergy of Utica and vicinity are agreed in preaching, each in his own parish, a series of sermons from Septuagesima to Passion Sunday inclusive.—The parishes of Elmira and Elmira Heights have combined to conduct a week-day religious school which meets once a week in Trinity parish house, Elmira. All five of the clergy teach and are assisted by four of the laity.—The members of the Junior Brotherhood of St. Andrew of St. Luke's Church, Utica, motored to Oneida where they were the guests of the Junior Brotherhood Chapter of St. John's Church for dinner, meeting, and a social evening. Plans for further joint meetings were laid.—The men's club of St. Luke's Church, Utica, was host to the members of the Men's Club of the Memorial Church of the Holy Cross, Utica, at a shuffleboard match on February 20th. For over 10 years these two large men's clubs have exchanged hospitality.

**ERIE**—The Bishop of the diocese gave the meditations at the quiet day for the clerics in the convocation of Meadville, held at St. John's Church, Franklin, the Very Rev. Martin Aigner, D.D., rector, on February 18th.

**HARRISBURG**—The archdeaconry of Williamsport met at Christ Church, Williamsport, on Tuesday, February 11th. The Holy Communion was celebrated by Archdeacon McCoy. At the meeting following, nominations for the office of archdeacon were made by the Bishop, the Ven. Charles E. McCoy being reelected archdeacon for a term of three years. The Tuesday Luncheon Club of Christ Church entertained the visiting clergy at luncheon. At the afternoon session the Rev. Lewis Nichols of Lock Haven read a paper on Anglo-Catholicism. An interesting discussion of the Clergy Placement Plan was led by Bishop Darlington.—The Rev. Francis B. Cannon is now taking care of St. John's Church, South Williamsport, along with other places. It is expected that St. John's will be joined with Milton under his care.—A new heating plant,

costing \$1,200, has been installed in Trinity Church, Jersey Shore. A payment of \$600 has already been made, and the parish hopes that the balance will be paid by Easter. The clergy of Williamsport are planning Lenten noonday services at Christ Church. There will be one each Tuesday, the preachers to be drawn from the diocesan clergy.

**LExINGTON**—A beautiful window in memory of the Rev. Jacob S. Shipman and his wife was unveiled in Christ Church Cathedral, Lexington, on Sunday morning, February 16th. The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, and the Rev. Charles E. Craik, Jr., acting dean of the cathedral, participated in the unveiling exercises. The sermon, appropriate to the occasion, was preached by the Bishop of Lexington.—In accordance with the new canon passed at the recent convention of the diocese, the executive council and departments was organized on Friday, February 14th. A full representation was present, nineteen in all, on call of the Bishop.

**LOS ANGELES**—On February 15th the name of the Girls' Friendly Lodge, Los Angeles, was changed to Heathcote Hall, recalling the family name of Mrs. W. Bertrand Stevens, head of the G. F. S. in the province of the Pacific.—St. James' Church, Los Angeles, celebrated the twelfth anniversary of the rectorship of the Rev. Ray O. Miller on February 16th. This parish is rapidly becoming one of the most influential in the see city.—H. Ivor Thomas, diocesan treasurer, has published, under authority of the diocesan executive council, a complete handbook for vestrymen and parish treasurers.—The Church of the Ascension, Sierra Madre, held a preaching mission from February 16th to 23d, directed by Fr. Joseph, O.S.F.

**LOS ANGELES**—Mrs. Covell, wife of the Rev. David R. Covell, general secretary of the field department in the fourth province, was the recipient of several very beautiful gifts from the members of the Bishop's Guild of the diocese. Mrs. Covell resigned the chairmanship of the Bishop's Guild after a service of five years, during which time many interesting programs and activities took place. After the present school year Mrs. Covell will join Mr. Covell and reside in Atlanta. In the meantime, however, she will continue with her work, the reorganization of the midnight Mission of Los Angeles, said to be the largest rescue mission in the country.

**LOUISIANA**—Bishop Sessums, like his predecessor, Bishop Galleher, performed his last official acts in New Orleans in St. Luke's Church. On December 15, 1929, at 6:00 P.M., the Bishop, accompanied by Mrs. Sessums, visited St. Luke's and blessed the Morgan Memorial pulpit, altar lights, font cover, new chancel carpet, and aisle strip, the organ chamber, and the organ which has been rebuilt and placed in the chamber together with an electric motor. The Bishop also confirmed a class presented by the rector. The Bishop and the rector of St. Luke's were very intimate friends and Mrs. Sessums has presented the rector with an enlarged picture of the late diocesan, together with an individual Communion set which had been used both by Bishops Sessums and Galleher. The set was presented to Bishop Galleher in 1879 by Zion Church after he had resigned the rectorship to accept election as Bishop.

**MASSACHUSETTS**—The Servers Guild of Grace Church, Everett, recently presented a three-act comedy, Safety First, to large and appreciative audiences. The guild was organized in January, 1929, in the study of Grace Church by the rector, the Rev. William H. Pettus.

**MILWAUKEE**—The Rev. Charles T. Bridgeman, canon of St. George's Cathedral, Jerusalem, was the guest of the clericus of Milwaukee on February 19th. Canon Bridgeman spoke on his work in Jerusalem and presented many of the problems he encounters in his work. The meeting followed a luncheon in the guild hall of All Saints' Cathedral, Milwaukee.

**MINNESOTA**—Bishop Faber of Montana conducted a quiet day for the clergy of Minnesota on Wednesday, February 19th, in the Church of St. John the Evangelist, St. Paul. The day began with a celebration of the Holy Communion and continued until 3 P.M. The general theme of the meditations was the Personal and Official Life of the Clergy.

**NEWARK**—Recently, at Trinity Church, Irvington, the Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, spoke on his journey to Palestine. At a later date, taking as his theme his experiences in Fiji, he addressed the Men's Club of Trinity Cathedral, Newark.—For the twelfth successive year Holy Innocents' Church, St. Paul's Church, and Trinity Church, Hoboken, will hold united

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services on the Wednesday evenings of Lent. The sermon on Ash Wednesday evening will be preached by the Rev. James U. S. Huntington, D.D., O.H.C.—The young people of Trinity Church, Hoboken, expect to carry out a plan for increasing church attendance by visiting the families of the parish. Their leader in this work is Harry Geetlein.—The fortieth anniversary of St. Katherine's Home, Jersey City, was observed on February 6th. The Rev. Canon Henry B. Bryan, warden of the home, celebrated the Holy Eucharist, and the preacher was the Ven. Malcolm A. Shipley, rector of Trinity Church, Hoboken.—The rector's aid society of St. Paul's Church, Paterson, the Rev. D. Stuart Hamilton, D.D., rector, has given to the church two handsome altar books in memory of a charter member of the organization, Mrs. Susan Knapp Horn.

OKLAHOMA—Because the cost of a trip to the Lambeth Conference would cost as much as the salary of an additional clergyman in mission work in Oklahoma, Mrs. Thomas Casady, wife of the Bishop, has declined the proffer of \$1,000 offered by the Woman's Auxiliary at their annual council.—January 25th was the twenty-third anniversary of the Rev. James J. H. Reedy, curate at Trinity Church, Tulsa. Fr. Reedy is the very active curate of that parish, calling on hundreds of sick weekly in spite of his 77 years. His service to the Church in Oklahoma practically antedates that of any other clergyman in the state. The aged priest celebrated the Holy Communion in the morning and spent the day taking flowers to the sick, which had been given in extra abundance to his "Flower Funds" as an expression of appreciation and congratulation.—The Rev. James N. MacKenzie of St. Luke's Church, Bartlesville, has found an effective way of making his congregation see the parish's activities as a whole. He submitted his annual address as rector to a committee of the vestry previous to the parish meeting. After the address was delivered the committee was ready with a report and recommendations upon it.

PITTSBURGH—Dean Kammerer of Trinity Cathedral, Pittsburgh, has arranged for the following speaker at the Lenten noonday services: Ash Wednesday, Bishop Alexander Mann; Thursday, March 5th, Dean Kammerer; Friday, March 7th, Canon Gookin; Saturday, March 8th, Canon Wilson; March 10th-14th, the Rev. Dr. Edmund P. Dandridge, Nashville, Tenn.; March 15th, the Rev. Earnest J. Harry, Crafon; March 17th-21st, the Rev. Henry Wise Hobson, Bishop Coadjutor elect of Southern Ohio; March 22d, the Rev. F. C. P. Hurd, Jeanette, Pa.; March 24th-27th, the Rev. Dr. Samuel Tyler, Rochester, N. Y.; March 29th, the Rev. W. E. Bayle of Pittsburgh; March 31st-April 4th, the Rev. Dr. Beverley Tucker, Richmond, Va.; April 5th, the Rev. F. M. Atkinson, Sharon, Pa.; April 7th-11th, the Rev. Dr. Elwood Worcester, Boston; April 12th, the Rev. William S. Thomas, Aliquippa, Pa.; April 14th-17th, Bishop Alexander Mann; Good Friday, April 18th, Dean Kammerer; Easter Eve, April 19th, Canon Gookin. These services are broadcast over KDKA, Pittsburgh.—The Rev. Dr. J. D. Hills, rector of the Church of the Epiphany, Bellevue, has recovered from a serious illness and has returned to his pulpit.—Canon L. H. Burns of Trinity Church, Connellsville, is recuperating from a serious operation at St. Barnabas' Home.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, has been accredited by the International Council of Religious Education. He is a member of the curriculum committee and a member of the faculty of teacher training school, sponsored by the Brownsville Ministerial Association. This school has representatives from fifteen churches of Fayette County.

PITTSBURGH—On Sunday evening, February 16th, the junior order of American Mechanics from the various chapters in the city attended a special service in St. Mark's Church, Pittsburgh. The rector, the Rev. F. Kempster, preached an inspiring sermon on American Ideals and Ingredients for True Patriotism. The officers of the order presented a very handsome silk Church flag to the rector and vestry.

QUINCY—The Advent offering from the Church schools of the diocese, amounting to \$180, was given toward a new church at Canton, Ill. Nineteen schools shared in the endeavor.—New altar service books have been given recently in St. Jude's Church, Tiskilwa, in Trinity Church, Rock Island, and in St. Paul's Church, Peoria.—A silver ciborium has been given to Christ Church, Moline, by B. F. Oxden, a memorial to his mother.—By the will of the late Archibald Fisher, senior warden for many years, St. George's Church, Macomb, receives \$1,000.

WESTERN MASSACHUSETTS—A new \$6,000 Skinner organ is now being installed in St. John's Church, Williamstown.—The Rev. William Smith, rector of St. Matthew's Church, Worcester, recently dedicated the sixteen clerestory windows in the church building. The subjects chosen by the rector were accepted by the vestry, and depict in sequence the various steps in the life of a Christian. Some of the windows are memorials while others are gifts which bear the name of the donors.—The vestry of All Saints' Church, Worcester, recently accepted with gratitude the gift of

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two memorial windows to be placed in the two remaining spaces of the north cloister. One is given in memory of Mary Tirrell Hoyt, by her husband, the Rev. Henry A. F. Hoyt. The other window will be given in memory of David Deas Sessions, 1912-1922, by his parents, Mr. and Mrs. Waldo E. Sessions, 2d. —On the Fifth Sunday after the Epiphany, February 9th, Trinity Church, Whitinsville, held an interesting service in the new church building. Bishop Davies was present for Confirmation, and at the same service dedicated the church building, the memorial chancel furniture, and other gifts. The evening service was a choral service of Thanksgiving. The Rev. Hiram Rogers is the vicar.

### MAGAZINES

THE FEBRUARY issue of the *American Church Monthly* contains a noteworthy article by Dr. Stetson, rector of Trinity Church, New York. He pictures our loose way of marrying anybody and everybody, and the consequent evils, and goes on to suggest that a remedy may be found in the general requirement of a marriage before the civil authorities, as is now the case in France and other countries. This would leave the parties concerned free to supplement it with a religious ceremony, and permit the Church to make her own strict rules regarding the performance of her own marriage rite. Dr. Woods discusses the eucharistic office in the Revised Prayer Book; and the Rev. T. J. Williams maintains the obligation of the clergy to say the daily Morning and Evening Prayer, a point repeated with approval by the editor. There is an interesting account of the work of the Sisters of St. Margaret in Haiti, quite timely in view of present troubles in that country. Among other articles is the conclusion of Mr. Rayson's sketch of Bishop Strachan, a notable character in the beginnings of the Canadian Church.

### ON ST. AUGUSTINE'S CAMPUS, RALEIGH, N. C.

RALEIGH, N. C.—Four new buildings, begun last June, have now been completed on the campus of St. Augustine's College, Raleigh. They are the Cheshire Building, which is the new dining hall, with equipment also for the domestic science classes; the Delany Building (a girls' dormitory); the new Benson Library; and the nurses' home for St. Agnes' Hospital. It is a question which building has been most and longest needed.

The library is the gift of the Rev. Dr. A. B. Hunter, for many years head of the school. It is a two-story building of gray stone.

The nurses' home was made possible by gifts from the Woman's Auxiliary United Thank Offering of 1928, from the Duke Endowment and the Rosenwald Fund. As soon as the present inadequate house can be emptied into the new one, an outpatient department is to be opened in the old house, which is also to provide, on the second floor, quarters for the interns, who have heretofore been most inconveniently lodged.

The Bishop Tuttle Training School, for colored women who wish to train for social work, is full this year, with fifteen students. Two are occupying the guest room, and the school faces the question of finishing the third floor, which has been waiting until enrolment demanded its use. The nine graduates of the school are in good positions, and excellent reports of their work are received.

The total enrolment of St. Augustine's this year is about four hundred. Over seventy students are enrolled as college freshmen.

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# What is happening today in Russia?

## HOOVER'S AID ASKED TO PROTECT RELIGION FROM SOVIET ATTACK

American Committee on Rights Wants Recognition Withheld Till Safeguards Are Fixed.

## LUTHERAN PRAYER DAY SET

81,000,000 Throughout World to Join in Supplication March 2

## RUSSIA ORDERS MORE CHURCH DOORS CLOSED

But Soviet Reopens Them for Other Purposes

MOSCOW, Feb. 28.—The closing of church doors in Russia, Soviet and other parts of the Russian Empire, is a decided reversal of the policy of the Soviet government in the past.

## SOVIET CITY SHUTS ALL ITS CHURCHES

Chitz, Siberia, Acts After Anti-God Parade by 10,000 in Sub-Zero Weather.

## SOVIET CHURCH HEAD DEFIES POPE'S EDICT

Persecution by Soviet Rulers Denied by Metropolitan.

MOSCOW, U. S. R., Feb. 28.—The rickety one-story wooden building serving as headquarters of the Russian Orthodox Metropolitan Serapion repulsed American and foreign correspondents on Pope Pius' recent

## Manning Summons Churches to Protest Soviet Persecution

Moscow Seizes More Churches Despite Protest

Designates March 16 for Union Prayer Service at Cathedral in Harmony With Catholic Appeal

Federation Adopts Russian's Protest

# Criticism of Church Persecution Causes War Talk

## ANGLICANS PROTEST SOVIET PERSECUTION

American Congress Pledges Putting Down the "Unspeakable Repressions" in Russia.

The movement of protest of religious persecutions in Soviet Russia gained momentum yesterday with four important developments.

1. An appeal to President Hoover by the American Committee on Religious Rights and Minorities.

2. A "Call to Prayer" by the Rev. Dr. William Chauncey Emhardt, an American Lutheran minister, at a World Convention address at the 10th Lutheran Synodical Conference in Minneapolis, Minn., Feb. 27-28.

3. Resolutions adopted by the National Council of American-Soviet Friendship, in its session at the University of Chicago, Feb. 27-28.

4. A protest by the American Episcopalians, in their session at the University of Chicago, Feb. 27-28.

5. A protest by the American Methodists, in their session at the University of Chicago, Feb. 27-28.

6. A protest by the American Presbyterians, in their session at the University of Chicago, Feb. 27-28.

7. A protest by the American Baptists, in their session at the University of Chicago, Feb. 27-28.

8. A protest by the American Pentecostals, in their session at the University of Chicago, Feb. 27-28.

9. A protest by the American Seventh-day Adventists, in their session at the University of Chicago, Feb. 27-28.

10. A protest by the American Unitarians, in their session at the University of Chicago, Feb. 27-28.

11. A protest by the American Quakers, in their session at the University of Chicago, Feb. 27-28.

12. A protest by the American Spiritualists, in their session at the University of Chicago, Feb. 27-28.

13. A protest by the American Buddhists, in their session at the University of Chicago, Feb. 27-28.

14. A protest by the American Jains, in their session at the University of Chicago, Feb. 27-28.

15. A protest by the American Sikhs, in their session at the University of Chicago, Feb. 27-28.

16. A protest by the American Zoroastrians, in their session at the University of Chicago, Feb. 27-28.

17. A protest by the American Hindus, in their session at the University of Chicago, Feb. 27-28.

18. A protest by the American Muslims, in their session at the University of Chicago, Feb. 27-28.

19. A protest by the American Jews, in their session at the University of Chicago, Feb. 27-28.

20. A protest by the American Christians, in their session at the University of Chicago, Feb. 27-28.

## RED PAPER BOASTS OF 'GODLESS STATE'

Izvestia Also Says Henderson's Threat to Fight Anti-Religious Drive Violates Agreement.

VATICAN'S FALL PREDICTED

Atheists Declare They Will Put Pope on Exhibition There at Side of Medicine Man.

SOVIET LAWS CURB CHURCH ACTIVITIES

Since 1918 the Kremlin Increasingly Restricted the Sphere of Religion.

PROPERTY OF CHURCHES WITHDRAWN

Then One Privilege Was Withheld

Special Church Property in Russia Legislation

On Jan. 23, 1929, the Soviet government issued a decree which deprived of all political rights the members of the clergy.

On Aug. 24, 1929, the Soviet government issued a decree which deprived of all political rights the members of the clergy.

On March 3, 1930, the Soviet government issued a decree which deprived of all political rights the members of the clergy.

On Feb. 28, 1930, the Soviet government issued a decree which deprived of all political rights the members of the clergy.

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# Religion in Soviet Russia

By the Rev. WILLIAM CHAUNCEY EMHARDT, Ph.D.

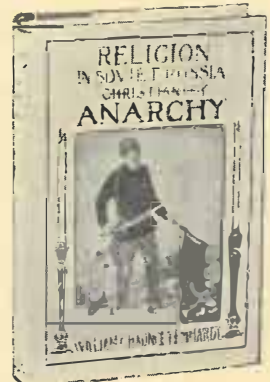
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