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# The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, MARCH 15, 1930

NO. 20

## Disciplinary Canons Discussed

EDITORIAL

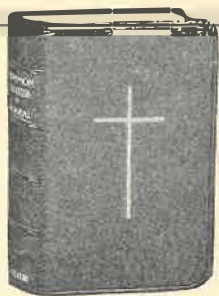
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# The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, MARCH 15, 1930

NO. 20

## EDITORIALS & COMMENTS

### Disciplinary Canons Discussed

WE HAVE read with much interest the valuable article in *The Churchman* of February 1st by Dr. Howard Chandler Robbins entitled Canon 23: An Historical Study of a Widely Discussed Law. Circumstances, including an extended absence of the editor from the city, have prevented a reference to it until the present time.

The canon in question is that, once famous as Canon 19, which restricts the officiant in our churches to those who are authorized to officiate, and states conditions under which exceptions may be made. Dr. Robbins' historical summary of the canon is admirable, and shows various episodes in our history in which the canon has come into notice. Dr. Robbins' point of view is that the future of the canon depends largely "upon the liberality with which it is construed," and he feels that "If any bishops exalt their individual and arbitrary opinions above the law and mind of the Church as expressed in General Convention by persistently withholding from their priests the ordered liberty contemplated in the provisions of the canon, then it may be taken for granted that they will be met with the 'higher lawlessness' of which they have themselves set the example."

We are not certain that we know just what this means, as the sentence lacks the clearness that elsewhere pervades the article. We have supposed that the limited permission to the bishop (not to the rector of a parish) to give "permission to Christian men who are not ministers of this Church to make addresses in the church on special occasions" had been very "liberally" interpreted in almost every diocese. Certainly in the Cathedral of New York, of which Dr. Robbins was recently dean, there have been repeated instances of addresses by "Christian men" on many occasions, and we have too much confidence in Dr. Robbins to assume that he permitted such addresses without first being assured that his bishop had given canonical permission for them. With perhaps the one well-known exception of a celebrated case in Alabama, where, it may be remembered, THE LIVING CHURCH expressed sympathy rather with the priest than with his bishop, we have never known an instance of a bishop refusing the canonical "permission" to any Christian man to make a legitimate address in a church building

when any rector had asked it, except in cases that conspicuously did not come within the terms of the canon. There may, of course, have been such instances, known to Dr. Robbins but not to us, but we are confident that in general the attitude of our bishops has been exceedingly "liberal" in granting such permissions; our own feeling being that at times there have been too many rather than too few permissions granted, and something of laxity rather than to rigorous application of the canonical restrictions. After all, there must be a good reason for the exceptional provision for addresses by others than our clergy, and we should say rather that if it shall appear that our bishops are too lax in giving permissions for outside addresses without cause, or if any considerable number of rectors of parishes defy the law of the Church by inviting outside preachers on their own authority, neither asking nor receiving the canonical "permission" of the bishop (we have heard of such cases), there is much greater probability of further amendment of this ancient canon in the way of greater restrictions, than any danger that may exist from any exaltation of "individual and arbitrary opinions" of particular bishops.

BUT we have seen various complaints that particular bishops have not been willing to permit various outside ministers to perform functions in our churches other than the delivery of addresses with or without their permission. Certainly the most "liberal" reading of this canon fails to find a line in which either bishop or rector can find canonical justification for permitting any sort of "officiating" in our churches, other than by giving an address with the bishop's permission, to a minister not of this Church. Has not Dr. Robbins confused two very different things? Has he not assumed that the permission which a bishop cannot canonically grant is equally within his power with that which he may lawfully grant? If not, we feel that he was bound to give specifications. What bishop has unreasonably refused to license the "address" of a "Christian man" on a "special occasion" when the rector of a parish has asked it? We say "unreasonably" because it is the bishop and not the rector who is charged with the exercise of discretion; but even remembering this, and that therefore there may probably have been instances,

unknown to us and to the public generally, in which bishop and rector have disagreed as to the value of particular "permissions" and the bishop may therefore have declined a particular request of a particular rector, it is so contrary to our own observation as to the working of this canon to hold that there is not in general a "liberal" construction of its terms, or that there is any ground for holding that any considerable number of bishops "exalt their individual and arbitrary opinions above the law and mind of the Church," that we rather resent this unjust reflection upon our episcopate, especially as we can see no ground for it whatever. Dr. Robbins has expressed himself carelessly here.

Of course there are varying degrees of necessity for the restrictions in this canon. Violations of its terms may be serious or it may not be. But since there are those in the Church who would sweep away all the distinction between a priesthood in an apostolic succession and a non-priestly ministry outside such a succession, it becomes necessary for our canons to state explicitly what functions within our churches are reserved to the priesthood and what functions may be shared with others. Certainly we cannot think that Dr. Robbins would be willing to leave such a question to be decided by individual initiative, which is the only alternative to explicit statements such as those in Canon 23; statements which no bishop, however "liberal" in his manner of interpretation, is authorized to vary.

No, our own feeling is that if there proves not to be a general disposition to stand by the spirit and the letter of Canon 23, there will be an irresistible demand that the canon be strengthened at the next General Convention. To us, its language seems plain enough now, but if events shall prove that one can "drive a coach and four" through that language, greater explicitness and stronger language are the inevitable results to be expected. We entirely agree with Dr. Robbins that what he terms the "Protestant" and the Catholic traditions in this Church must be preserved, but it is clear that if the historic ministry is not to be maintained inviolate, those traditions will have been overthrown and the Anglo-Catholic will have no standing ground in any part of the historic Church.

DR. ROBBINS also discusses the loaning of a church edifice and holds that this canon "has no bearing whatever upon this question." With one qualification we agree with him; but that qualification is that where a church edifice is loaned expressly to permit that which would be unlawful if done by the constituted authorities of the church, the "loan" is, of course, unlawful; for that may not be done by indirection which cannot lawfully be done directly.

It is well, however, to give some space to this discussion now, when there is no concrete issue in the matter before the Church. What is lawful and what unlawful in connection with the loaning of a church building?

Strictly speaking, it is probable that it is never lawful to lend a church building at all. A parish church always constitutes trust property and is held by vestry or other trustees in trust for a particular purpose. Vestries and trustees do not have the title in themselves as though the church were the personal property of themselves. There is always a trust, generally expressed, always implied. The property is always held for the primary purpose of worship, according to the doctrine, discipline, and worship of this Church, and for any secondary purposes that are not inconsistent with this. That a church may not legally be diverted

from its trust has repeatedly been held by courts during the last fifty years.

Few will question this as a general proposition. Apart from it there can be no security that those who have given money with which to build an Episcopal church may not sometime find it diverted to a totally different purpose. The consecration of a church establishes and defines the trust and invariably recites the purpose for which the church is built. So sacredly must this trust be fulfilled, that our canons make it unlawful to alienate a consecrated church building, even by sale, without the permission of diocesan authorities. Those authorities, therefore, are reckoned as a part of the trust organization, together with the vestry.

But in course of time there has grown up a custom of putting the church building at the disposal of other corporations, for purposes other than those stated in the trust. Probably the earliest occasions of the sort were those in connection with the burning of the church of some other body, Christian or perhaps sometimes Jewish. Charity has risen above law, and our churches have frequently been offered to, and sometimes accepted by, those responsible for the services of the other body. Nobody, we think, has ever challenged such a practice, nor have trustees ever been censured for it.

NEXT has come about a practice of "lending" our churches for the use of foreign bodies in friendly relations with this Church, for services according to their several rites and practices. With the coming to America of great numbers of members of the Eastern Churches, for whom provision could not quickly be made by their own Churches, it has become a common practice to place our churches at their disposal for celebrating their own rites and services in their own language. This, also, has remained unchallenged. In these cases there has been a recognition of the fact that the national Churches concerned, our own and the other, are on increasingly friendly terms, that both are organized on an episcopal basis, that no question of the validity of the orders possessed by these other Churches has been raised, and that the policy of maintaining friendly relations with these has been so successfully established that nobody contests it.

Now in both these cases—loans because of the burning of another church building and loans to members of a foreign Church for their own services—it may be said that the practices are based upon the unanimous consent of all concerned. In any such case the diocesan authorities could undoubtedly intervene and prevent the "loan" being made should they desire to do so. In few cases is it made without the consent of the bishop, on behalf of the diocese and of the Church at large, being formally asked and given at the outset. We know of no instance in which one of our churches has been "loaned" in this manner without the consent of bishop as well as vestry. If it is a violation of law to do it, as it probably is, it is, at any rate, one that is sanctioned by all the parties concerned, for reasons of so exceptional a character as to seem to warrant the technical violation of law.

But now has arisen a concrete case in which the rector and vestry of a parish church proposed to loan the church edifice for a purpose including the celebration of Holy Communion in a manner contrary not only to the provisions of Canon 23, but also to the directions of the Book of Common Prayer and to the position of this Church with respect to other ministries as set forth in the preface to the Ordinal and elsewhere, not only without the consent of the Bishop but over his direct prohibition. We regret exceedingly that Dr. Robbins seems to sanction an irregularity of this

nature. Because we have all concurred in an extra-legal use of our churches, with the concurrence of diocesan as well as parochial authorities, for purposes such as we have related, does it follow that our churches may be diverted from their avowed purposes where no diocesan sanction is given? Because we all wish to strain a point when some calamity occurs or some expression of charity toward a foreign and friendly Church seems fitting, have we lost all right to demand that trust property be not diverted for purposes that have no such unanimous sanction? We cannot feel that Dr. Robbins has done justice to himself when he seems to hold that there is no distinction between the temporary diversion of a parish church for such radically different purposes and under such very different conditions.

Yes, if the whole Church no longer accepts the time-honored position of the Church as to such matters as these, it is inevitable that there must be further legislation so that her position be not revolutionized by action of single parishes, ignoring the authority of their bishops. We have too much confidence in and regard for Dr. Robbins' judgment to feel that he has altogether done justice to himself in this article, though its excellencies are many. We shall await the appearance of a further expression from his pen as the result of that further thought which, we are confident, he will give to so weighty a subject.

THE subject of Church publicity has been mentioned in these columns several times of late. In this issue we are fortunate enough to be able to print Twenty Publicity Pointers, contributed by a clergyman with newspaper training whose desire to remain anonymous we respect with reluctance, for we should much prefer to use his name in connection with it. The article itself will bear careful study by parish priests and by all who have anything to do with newspaper publicity for Church affairs. The excellent handbook on Church Publicity published by the National Council ought also to be studied in this connection. Another book, recently published, which will be found very helpful to those interested in the subject is William H. Leach's *Church Publicity* (Cokesbury, \$2.25), a book that deals with all forms of Church publicity—press notices, advertising, the parish paper, direct mail, and many others.

And while we are on the subject, we cannot refrain from quoting one more example of "ecclesiastical journalese" which has come to our attention during the past week. It is from one of our own Milwaukee papers, which, published in such close proximity to our infallible (with exceptions) selves, really ought to know better. "Men, women, and children of Catholic and Protestant Churches," this periodical tells us, "during these six weeks will have thought and action influenced by the religiously historic conception of the Holy Son's life on earth, His ascension on Good Friday after the crucifixion and His resurrection on Easter Sunday, April 20th this year." Believe it or not!

THE mission field is drawing nearer, thanks to the progress of modern science. Our issue this week contains a report of the annual council of the missionary district of Southern Brazil, held February 22d to 24th in Porto Alegre. Ordinarily it would require a month or more for a report of it to come to us by mail. This time, however, our correspondent (none other than Bishop Thomas himself) sent his re-

port by air mail—the second flight between Porto Alegre and New York. Leaving Porto Alegre on February 26th, the story was received in Milwaukee March 10th, in time for this issue of March 15th. One of the first copies from the press will be dispatched to Bishop Thomas in Brazil by air mail, and we shall ask him how long it takes for his news story to make the round trip.

THAT ever wide-awake American institution, the *Literary Digest*, is in the midst of another stupendous task: no less than a canvass of twenty million citizens—one sixth of the population of the United States—for their views on prohibition. As the old copy books were wont to say, "Now is the time for all good men to come to the aid" of their theory of enforcement—or lack of it.

Steam is only useless vapor unless it is confined and harnessed to an engine of some kind. So is hot air. We have had a great deal of hot air, pro and con, on the subject of prohibition. Perhaps the *Digest* poll will prove to be a means of utilizing some of it to turn the wheels of progress. And it will be interesting to see which way the wheels turn!

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ALWAYS I shall remember  
 Doves that softly dipped  
 Into the cavernous doorway  
 Of that ancient crypt.

Outside, the plains of Umbria  
 Spread glory of green,  
 Purpling vineyards—olive orchards—  
 Miles of silver sheen.

Inside were faded frescoes  
 And darkness and prayer;  
 "Little flowers of St. Francis,"  
 His words linger there.

Century on century,  
 Lure of love for bread,  
 St. Francis stands with circling birds  
 And flowers garlanded.

ELIZABETH CASTLE.

Missions and  
 Air Mail

# DAILY BIBLE STUDIES

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

## THE LIFE ABUNDANT

*Sunday, March 16: Second Sunday in Lent*

READ I Thessalonians 4:1-8.

THE expression of St. Paul—"That ye may abound more and more"—in the Greek is given in just three words, and the word "abound" has a keen suggestion, namely, that we should go beyond a fixed measure or goal with unlimited zeal. It brings to us a memory of the eternal love and care of God, and leads us to think of the boundless universe and of the equally boundless wisdom of the Infinite King of kings. And then we come back to ourselves, and lo! God places no limitations for us, but bids us abound, go beyond all human goals and enter the realm of eternal growth! It almost takes away our breath, but it stimulates us and makes our spiritual advance a matter of great importance. It is a fine message for our Lenten Season.

*Hymn 531*

*Monday, March 17*

READ St. Matthew 5:43-48.

CHRIST calls us to a state of perfection. Now perfection is infinite because God, who alone is perfect, is infinite. Can we hope ever to attain such perfection? It is the ideal towards which we are to press, and we have eternity before us. All ideals must be beyond us, but if we are sincere we will press on, unsatisfied. "The man of high ideals becomes most nearly the ideal man," said Emerson. The danger which faces us humans is "contentment with the ordinary." We lower the standard from perfection to the commonplace, and change our Lord's words to read, "Be as good as you can." When we lose sight of the perfect we go backward. There is no standing still in life. The call is ever onward and upward; Christ wishes us to press on. We may not seem to go very far here on earth, but we can go a little way, and there is no limit in time or growth for the Christian.

*Hymn 241*

*Tuesday, March 18*

READ Ephesians 3:14-21.

ST. PAUL brings, by inspiration, the very message of Christ recorded by St. John: "I am come that they might have life, and that they might have it more abundantly" (St. John 10:10). There is no limit with God. His mercy and love are everlasting in time and eternal in power and continuance. It is difficult for us to grasp such boundless blessings because we are dealing daily with the changeable and perishing things of earth. "Change and decay in all around I see! O Thou who changest not, abide with me." But we must remember that the things which are not seen, and which are spiritual, are eternal (II Corinthians 4:18). We men and women have to deal with things temporal which change, but we also can deal with the blessed and holy spiritual things. And we can make the common things finer and better as we meet them with spiritual knowledge and love. This might be called the transfiguration of life.

*Hymn 493*

*Wednesday, March 19*

READ Romans 5:15-21.

JOHN BUNYAN, whose three hundredth anniversary we have been observing, wrote a book called *Grace Abounding*, in addition to his *Pilgrim's Progress*, and while in it he "be-moans his sad and sinful state," in contrast he pictures the abounding grace of God through Jesus Christ. St. Paul touches upon the infinite love of God in the words: "Where sin abounded, grace did much more abound." The comfort of Christianity is the fulness and richness of God's mercy, and it is this abundance which makes

doubt so cruel and fear so irreverent. He abundantly pardons. He abundantly nourishes. He gives more than we ask. We confess our sin like the Prodigal, and like the Prodigal's father He overwhelms us with His gifts. It is this richness and infinite fulness of Christ's pardon that should be remembered during Lent, else we cannot fairly confess and hate sin. Infinite love faces our poor weakness, and draws us from darkness to light.

*Hymn 154*

*Thursday, March 20*

READ St. Mark 8:14-21.

THE abundance of God's supplies in nature attests His holy greatness. In the two miracles of feeding the multitudes Christ called attention to the quantity left over, and so He calls our attention to the fulness of supplies for human nourishment and care. It startles us to note the lavish richness of field and tree, of air and water, to give food and to create beauty. And our Lord speaks in like fashion of the rewards for human generosity: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom" (St. Luke 6:38). It is the joy of giving that brings such a great return. Is there any joy greater than that of the man who leads another to the Saviour?

*Hymn 237*

*Friday, March 21*

READ St. Luke 3:3-5.

AS WE think of God's mercy to us in saving us, we may forget how abundant Christ's salvation was and is. He died for the sins of the whole world. "Whosoever", "Every creature", "All men"—those are the words which make the Cross the glory of the world in all generations. So Dr. Stainer sings in his beautiful oratorio of the Crucifixion:

"The burden of wrong that earth bears along,  
Past evil, and evil to be—  
All sins of man since the world began,  
They are laid, dear Lord, on Thee."

No wonder it is called "so great salvation" (Hebrews 2:3). And so we are called to abound in all the graces of our faith, in purity and love and trust and service, that in some feeble measure we may approach the fulness of God (Ephesians 3:19). It is pitiful for us to give so little love and loyalty in the face of that holy, world-wide, age-long, universal blessing granted on Calvary!

*Hymn 379*

*Saturday, March 22*

READ Revelation 7:9-12.

THOSE who love Handel's oratorio of "The Messiah" will recall the last great chorus when the voices and instruments blend in a most glorious harmony in the words of Revelation 7:12 and in the "Amen." It seems to anticipate the song of the innumerable hosts of the redeemed. "No man can number"—there is the "abounding" again at the last when all kindreds and tongues and people shall join the everlasting song and crown Jesus Christ Lord of all. We must abound in all the Christian graces more and more here and now that we may share in that great hymn of the ransomed. Let us hold nothing back. Let us breathe in, as it were, that glorious pardon and peace which come from Jesus Christ, that He may see of the travail of His soul and be satisfied (Isaiah 53:11).

*Hymn 541*

Dear Lord, help me to abound more and more. As Thou hast revealed the greatness of Thy love, so let me bring all I have and all I am to Thee. I thank Thee for the abundance of Thy mercies. Thy love never faileth. Take me, therefore, dear Lord, and make me great through Thy greatness. Amen.

# The Power of the Cross\*

By the Rt. Rev. William T. Capers, D.D.

Bishop of West Texas

WE must never forget the regenerating power of the Cross. At once it was despised by the world when it was set up on Calvary's brow with the crucified Galilean hanging from it. To the Jew it was a stumbling block, and to the Greek it was foolishness. But to St. Paul and the Church, it was the sign of the Triumphant Christ. His victory was the subordination of self to the highest interest of the soul. It was an everlasting judgment upon the selfish and sordid spirit of the world. The Cross was the pole-star of the Church which marked out a new way of life that led its followers into the joys and eternal privileges of the kingdom of man's highest nature: his spiritual nature. It was the pledge of man's emancipation from the bondage of the flesh. In following the Cross, the Christian realized the meaning of our Saviour's words which He announced as the underlying principle of His Kingdom: ". . . He that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it."

In these words Christ uttered a revolutionary program for life; He put the spiritual interests of man in the first place of importance and He required that they should be cultivated, if need be, at the expense of his physical nature. This was just the reverse of all the philosophies that were current in His day. And out of this revolutionary statement began the re-creation of human nature and the steady triumph of the Church over the spirit of the world. Therefore, "Christianity is the religion of the Cross. Its subject matter is called the Cross. Its Author and Lord is the incarnate, risen, and exalted Son of God who died upon the Cross. Its aim—salvation—is accomplished through the Cross. The true instinct of Christendom has echoed St. Paul's words, and accepted the spiritual ultimatum: 'But far be it from me to glory, save in the Cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world.'"

The Church has incorporated this divine truth into every phase of its expressed life. The little babe when made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven, at his baptism is signed with the Sign of the Cross as a token that he shall be a true soldier of the Cross and fight manfully for his Master as a faithful soldier and servant unto his life's end. The altar surmounted by the cross is the pledge of the Church's faith in the sacrificial love of Christ; in the efficacy of His atonement, and in the realization that victory over Sin, Satan, and Death can only be achieved through taking up one's cross and following in the footsteps of Him who has made the Cross the symbol both of His humanity and of His divinity. . . .

NOW, let us contrast this ideal state of mind of the true Christian with the Church of today. As in the world there is the steady effort to avoid and evade the Cross, so in the Church is there the selfsame attitude of mind. While there are very distinguished exceptions in every parish and mission of the Church and, of course, the diocese of West Texas has its fair proportion of such faithful Christian men and women, yet the general Church membership under the tutelage of the world is seeking to serve the Church at the minimum of self-sacrifice. This fact is expressed in very many attitudes of mind and of conduct on the part of the Church's membership, but in no instance is it more apparent than in the apathy of the people toward their obligation to attend the services of the Church. Conditions of weather and other circumstances in the home or in business have to be most favorable before the Sunday services of the Church can attract a goodly percentage of her membership. This statement may sound very much like a platitude, and in a sense it is, but there is nothing that is more seriously

menacing the spiritual life of the Church than the indifference of her people to her services. Speaking from a long and varied experience, I am prepared to affirm that our financial delinquencies, parochial, diocesan, and missionary, are largely due to the indisposition of the parishioner to support, with enthusiasm, the services of the Church.

Today is the Church's supreme opportunity because of the fact that the knowledge of God's love is shed abroad to such a degree that the prophecy of Isaiah is not very distant from realization, namely, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." This condition is brought about not only through our missionaries, but through the marvels of the radio and constant interchange of the citizens of one nation with another. And also by the striking and thrilling fact that Jesus Christ is ever growing in His influence as the omnipresent Son of Man among the sons of men. In no period of the world's history has Christ held such a position in the hearts and minds of men. But mark you, He is never divorced from His Cross, it matters not what view may be taken concerning the merits of His sacrifice upon it. His words, "And I, if I be lifted up from the earth, will draw all men unto Me," are more obviously true today than ever before, and His challenge has never changed from the day of its first utterance to now. "If any man come after Me, let him take up his cross and follow Me." "He that taketh not his cross and followeth after Me, is not worthy of Me." Here is the gauge of our enthusiasm for Christ. We cannot serve Him without sacrifice and His Kingdom will not go forward except through the power of His Cross.

Herein lies the mystery and the power of the Christian faith, enthusiasm, and joy through suffering for the cause. This fact differentiates our faith from all other creeds and religions. Some of the ancient religions of the world may invite self-immolation and most severe self-torture—but the atmosphere of these religions is surcharged with gloom and is without the radiance of an ever-approaching Kingdom of light and peace; not so with the religion of the Cross of Christ, for it is shot through and through with a deathless joy and the enthusiasm of eternal love. It is for this reason that the religion of Jesus Christ survived the three hundred years of malignant persecution in the very beginning of the Church's life. Love is deathless, and love expresses itself in joyous enthusiasm.

Hence St. Paul, in challenging the Roman world, and at the same time giving heart to the followers of the religion of the Cross, exclaimed, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." And in thus rejoicing he was expressing the mind of his Lord, "who for the joy that was set before Him endured the Cross, despising the shame." Enduring enthusiasm then is the manifestation of Christian character, and the matrix of Christian character is the Cross—not the cross of the world—not the cross of self-torture, or of an aimless self-discipline, but the Cross of Jesus Christ.

NOW, the implication of this statement is this: that the lack of enthusiasm for Christ and His Church is evidence of an undeveloped Christian character, and if I must be perfectly frank in my statement I must declare that this is the underlying cause of the failure of the Church to measure up to her duties and marvelous opportunities—the spirit of the world has made the Cross of Christ unpopular, and in consequence Christian character, speaking very frankly, is lacking in the power of the Master.

As for our own Church, think of the truly distressing and alarming financial statement that our National Council has recently issued, the concluding paragraph of which reads as follows:

"The result of these actions is that the Domestic and Foreign Missionary Society must operate for the next two years on a budget smaller than that adopted in 1922, even though the

\* From Bishop Capers' annual address to the diocesan council of West Texas.

convention of that year voted that an increase of \$200,000 per annum was reasonable.

"In contrast to this policy of marking time, there comes from practically every mission field a story of great opportunities for the extension of our work, which opportunities we must ignore. Our work is ready to grow if we will permit it to grow."

We cannot face this condition of our Church, knowing full well that we have our share in it, without feeling a deep sense of obligation and responsibility. If this situation is to be remedied we must begin here with our own diocesan life—we must feel more deeply our obligations to Christ to make good the opportunities that He in Himself has created for the Church. As I have already indicated, never in the history of the Church has Christ had such a commanding place in the affairs of the world and in the minds of the people of the earth as today. But mark you—the demand is the same that the Greeks made of the Disciples of Christ in the Temple at Jerusalem, just before His crucifixion: "Sir, we would see Jesus." Jesus is in the world today and millions are calling for Him, but He can only be seen and touched through the men and women whose characters have been formed by the discipline of His Cross.

There is a demand for evangelism in the Church, but this evangelism must be preached by converted lives from the rank and file of the membership of the Church. It is not everyone that sayeth, "Lord, Lord," that shall enter into the Kingdom of God; but he that doeth His will.

If we are to go forward with joyous progress, we must take up the Cross of self-discipline and perform our Christian duties with joy and gladness, believing the Church to be the agency of God for the regeneration of the world.

#### A PRAYER TO ST. FRANCIS DE SALES

THIS man is gentle, grave as you were grave,  
With his own courage making others brave;  
Having in him the Love that bids life sing,  
That makes the day's tired round a joyous thing;  
Willing, as you, to put desires aside,  
If only the one Truth may still abide;  
Serenely drawing forth the strength he gives  
Straight from the ancient faith whereby he lives.  
Whatever paths he travels, old or new,  
Guard with your prayers this priest so like to you.

KATHERINE BURTON.

#### THE QUIET PLACE

WE NEED TO RETIRE to the place of quiet to readjust our sense of proportion. Before the sailor sets out to voyage the seven seas he readjusts the compass of the ship. So, from time to time on the journey of life, we need to readjust our sense of values. Unconsciously, what we see most grows to be the most important thing in life. And, of necessity, we are most familiar with the things temporal and material. We live and move and have our being in a world of buying and selling; getting and spending. We have to labor for the bread that perisheth. Much time must be spent in the "dusky lane and wrangling mart." And, without deliberate intent, the spiritual frontiers gradually disappear, and their place is taken by the immediate and tangible things which we can touch and taste and handle. Before we know it, these material things become the most vital and absorbing. They command our highest endeavor.

So, our sense of proportional values is warped. Secondary things take the first place. First things, like the seeking of the Kingdom, are more and more pushed into the background. The all important matter is to get money, and when we have it, to spend it. The love of pleasure looms larger than the love of God, to do, than to be. Work displaces worship. We are so rushed that we have lost our bearings. We can only recover them in the quiet place. Rightly to reappraise our sense of the real values of life, there must be a degree of detachment from its major activities. Only as we enter into the silences can we recover a due sense of proportion.

The basic trouble with so many of us is not so much that we are vile and miserable sinners. Most of us are eminently respectable members of society. We do not normally lie, or steal, or commit adultery. Nevertheless, the trouble is that in the intolerable rush of material things, we have lost our sense of proportionate values. And only as we enter into the quiet place and take time to think, do we learn again to "seek first the kingdom of God and his righteousness."

—Canadian Churchman.

#### BISHOP HALL: A TRIBUTE

BY THE REV. CHARLES E. HILL

RECTOR OF CHRIST CHURCH, BALLSTON SPA, N. Y.

IT WAS when I was in college in 1898 that I first heard Bishop Hall preach and met him in Christ Church, Cambridge, Mass. Later in the General Seminary I met him several times and learned to know him. Then he asked me to stay at Rock Point with him during the week before I was ordained priest. And all through my ministry, particularly the earlier years, I (like many others) was constantly turning to him for advice and help, which he gave gladly and generously. It was said of him after his death that probably no one in the American Church had kept in touch with and helped so many young men in the ministry as he. It is a privilege for me now to say that I have received more help from him spiritually, theologically, and in other ways than I have from any other of our leaders.

His friends often felt that there was something tragic in placing a man of his abilities and greatness over a small diocese like Vermont. His friends felt that he was not appreciated, as for example he would have been in a large city. But of late, after the consecration of his third Coadjutor (it was pathetic and humorous, too, that the Bishop promised to die *before* his last Coadjutor), perhaps his people warmed up and realized that they had one of the greatest bishops of the day. Two or three years ago, his Coadjutor, Bishop Booth, said to me that the last two years of Bishop Hall's life had probably been the happiest. I think that loyal Bishop Booth had much to do with this, for he told the Vermont people how great their Bishop was and made them understand his reputation and influence in the Church at large.

BISHOP HALL himself was devoted to Vermont and loved everybody and everything connected with it.

The Bishop was large in stature and in soul, a buoyant, manly Christian, always tolerant, never partisan, a convinced believer in Christ and His Church. More than once he witnessed strongly for the truth and the right against popular opinion and against the powers of wealth and prestige. Who has ever more earnestly insisted on the evil of the divorce between Faith and Morals? Who has ever contended more strenuously for belief in the verities of the Faith?

After his death they put his rochet on him with his episcopal ring and his pectoral cross and placed him in his beautiful private chapel built by grateful English friends to whom he had ministered. They said he looked like a king, reigning; truly his character was royal, because morally and spiritually he was *great*.

As a preacher, until advancing age diminished his powers, he was very remarkable. Seldom has there been a union in one man of such qualities as were his—a thoroughly consecrated character, a commanding, winning personality, a very quick and clear and wise mind, a deeply spiritual purpose and outlook, a very thorough scholarship, a loving heart alive with a sense of humor which never suggested the slightest touch of irreverence.

OTHERS will tell of Bishop Hall's leadership as an authority on canon law, of his profound knowledge of the New Testament (he seemed to use easily the ablest practical exposition in our Church), of his liturgical knowledge, of his many helpful books.

Above all, I think that I prize most his friendship, so strong, so helpful in several crises of my life. And I like to think of his rich, affectionate, loyal soul still engaged in the great work of the ministry, to which he was so thoroughly devoted, praying, interceding, working for us in whatever ways God may allow.

Wherefore, ye host of people who came into contact with him and were cheered and helped, thank God for his life and example, and take courage.

"He being dead yet speaketh."

SHOULD a man err in supposing the Christian religion to be true, he can be no great loser by the mistake. But how dreadful to err, in supposing it to be false.

—Pascal.



# Arthur C. A. Hall

Bishop and Doctor

Born, Binfield, England, April 12, 1847; Died, Burlington, Vt., February 26, 1930

By the Very Rev. George L. Richardson, D.D.

Dean of All Saints' Cathedral, Albany, N. Y.

ON THE 18th of December, 1870, the Rev. Richard M. Benson, superior of the society of St. John the Evangelist, wrote from Boston to "Brother Hall" on the occasion of his ordination to the diaconate:

"I was happy to think that our celebration this morning at half-past seven might be just about the time when your Ordination was taking place. May He who has called you to bear the chalice of His Divine Mystery give you grace so to share in the presentation of His Sacred Passion before the Father in your daily life, that you may share according to His purpose the new wine of joy unspeakable in His Eternal Kingdom. God bless you."

The young novice fresh from Oxford would have been incredulous had he been told that more than fifty years out of his long ministry would be given to the Church in America and that he would at last be laid to rest under the pines by Lake Champlain, three thousand miles away from Cowley; yet so it proved.

The contribution that he made to this Church is too great to be measured yet, if indeed it ever can be estimated by any one except by Him who knows the hearts of men. It is possible here only to set down some fragmentary memories which come flooding back as one turns away from the grave of one who was for thirty-six years honored and loved as a master in spiritual things and as a friend.

Bishop Hall was trained in a great school. He sat at the feet of Canon Liddon and Father Benson and Bishop King. He was a pupil of Moberly, and an intimate associate of many others in that group by whom the Oxford Movement was expanded into the Catholic revival. When he came to America in 1874 to join the Fathers who were then in charge of the Church of the Advent, he was, although only 27 years old, already mature and equipped to a remarkable degree for the work that awaited him there. A photograph taken at this time shows him extraordinarily youthful in appearance, but with a face that clearly shows the spiritual discipline and the vigorous mind that were always outstanding characteristics.

His preaching at the Church of the Advent and later at the Church of St. John the Evangelist made a deep impression upon the Boston of that day. Crowds flocked to hear him, and he was in demand as a conductor of retreats and of parochial missions. A clever woman remarked concerning him, "We go to Trinity to hear Phillips Brooks, and he makes us want to be good, and then we go down to hear Father Hall and he tells us how." As a preacher, he stood for many years in the front rank of our communion. Disdaining all flowers of speech and dealing very slightly in anecdote and illustration, with little quotation from contemporary authors, he excelled in force, directness, and a clearness of statement that sprang from his own accurate and painstaking thought and preparation. No one ever failed to understand his meaning. The points of his sermon grew out of each other by a logical necessity and were driven home with fiery earnestness. A gentleman who frequently heard him preach in the chapel of St. Paul's School, Concord, said, long years after, that among his school boy memories none were so vivid and had produced so lasting an influence in his life as the sermons of Father Hall. "I can recall still," he said, "almost his very words and the order of his thought." To preach to school boys in such a way as to leave an impression like that is an achievement indeed!

Father Hall's connection with the diocese of Massachusetts was one in which he always took pleasure. That the diocese chose him, an English monk, to serve on its standing committee, means a great deal to those who knew the Massachusetts of that day. A wide circle of lifelong friendships was formed

there and long endured, but most of those who knew him during that fruitful ministry have gone before him to the peace of Paradise.

MY own memories of him begin thirty-six years ago, directly after his consecration as Bishop of Vermont, when I went to serve under him in my first rectorship, the first priest whom he received in his long episcopate. The sermon that he preached at my institution on the text, "I am the Good Shepherd," still lives in my memory today as one of the noblest expositions of pastoral duty and responsibility that I ever heard.

Bishop Hall threw himself into the difficult work of administering the diocese of Vermont with indefatigable energy. He loved to call himself "the chief pastor," and that was indeed what he became. The humblest struggling mission among its rocky hills received an amount of attention and care that seems incredible as one looks back upon it now. He preached with the same clarity and fervor in the little church at Buck Hollow to a handful of farmers and their families as he would have done in the greatest metropolitan parish in the land. He knew with an intimate and sympathetic knowledge the needs and possibilities of every parish, and it was remembered in his prayers and aided constantly by his counsel. Although in his own private chapel at Rock Point he wore the eucharistic vestments and had services according to the ceremonial to which he had been accustomed, as he went about the diocese he celebrated in rochet and chimere because, as he said, "Vermont people do not like changes; they like what they have been used to." The Vermont people responded to him and learned to love him.

At a diocesan convention on one occasion, when the question of electing a Bishop Coadjutor was under discussion, there was much debate about possibilities and ways and means. Finally, a lay delegate from one of the more remote rural missions arose and said, "I don't see any necessity for all this talk. What we laymen want to know is, What does Bishop Hall want?"

The Bishop's care for his clergy took shape at once in provision for retreats and clergy conferences at Rock Point. It was the privilege of the writer to be present at the first retreat that was held in Bishop Hopkins Hall. Most of the men who went there had never been in retreat before, and many of us went with some hesitation and a lingering prejudice against what we looked upon as a novel and doubtful exercise. The three days spent with Bishop Hall changed completely our attitude of mind. Many men have said that they never heard him rise to sublimer heights than he did in those annual retreats. His penetrating insight, his clear exposition, and the lofty standard by which he measured the privilege of ministry to Christ's people, made those days the richest and most unforgettable of our spiritual experience. Nor was this all, for he gathered the clergy together again for conference on practical problems, and it was his custom to ask the younger men to visit him at Rock Point from time to time. We grew to know him, to trust his judgment, and to be secure in his sympathy. The house which was built for him, in what Bishop Gore said was the most beautiful spot in America, became a spiritual center. His library lined with books, his study the scene of so many memorable interviews, and the little chapel beautifully furnished and equipped by friends in England as a thank offering for the help he had given to them, made the place one in which it was a rare pleasure to be a guest.

The Bishop began early the practice of visiting the larger parishes in Advent and Lent, not for Confirmation, but for

three or four days, or even a week, of conference and instruction. He gave each Lent in Burlington or Rutland or some other parish of the diocese a course of sermons which drew crowded congregations and left an indelible impression. He was in constant demand outside the diocese for many things, but Vermont claimed his first attention, and he gave Vermont his best.

**B**ISHOP Hall was looked upon by many people, chiefly those who had met him only casually, as an austere man. He did have a certain severity of manner and sometimes of act. He was impatient of careless and negligent methods and of anything that seemed like sentimentalism, self-advertising, or sham, in people. He knew canons, rubrics, and Church law as few men of our American Church have known them, and he administered discipline with a firm hand, sometimes even with an appearance of harshness. Yet those who came to know him speedily realized that if he was strict toward others he was doubly strict toward himself. He held himself to standards far more rigid than any he imposed upon other men. He had taken to heart our Lord's warning about the "straitness of the way that leadeth unto life," and no man of our time held himself under more iron discipline than Bishop Hall. His spiritual life and his daily routine of duty were ordered with a system in which he spared not himself in the least degree. Those who stayed in his house came to know the hours of prayer kept in that little chapel, the daily offices said, and particularly the breadth and earnestness of his life of intercessory prayer. A little worn black book was his inseparable companion for many years, and in its were entered and arranged hundreds of objects and of individuals for whom he prayed. The list grew steadily. The sick, the sorrowing, the troubled, were always sure of a place in those pages, and to be privileged to join him in his hours of intercession was to have a new door opened into the immeasurable possibilities of prayer.

It was the same with his intellectual life. He read constantly and widely; studying and digesting the great Fathers of the past and keeping in touch with the newest literature which came to his table day by day. When a book had been read it was seldom laid aside until it had been analyzed and annotated. On the fly-leaf one generally found a careful digest of its principal points. Frequently, in the midst of a discussion, the Bishop would reach his hand to a shelf, draw down a book, and turn almost instantly to a reference. What he knew, he knew thoroughly. He made use of every fragment of time. Once, when he had been to Boston for a busy day of committee meetings, he remarked casually on his return that he had spent the time of the railway journey in reading in Greek the First Epistle to Timothy and making an analysis and commentary. This was characteristic.

The appearance of austerity was misleading, for as a spiritual director and guide none could be more sympathetic and understanding. None will ever know how many thousands came to him for confession and direction, and never was there a more patient, wise, and understanding spiritual helper. He might bear down with heavy hand upon the careless, the dishonest, or the unfaithful, but those who came seeking help, with troubled conscience, or puzzled mind, found an instant response, a patient hearing, and advice which was always on a level far above expediency or material advantage, but sought with a single eye to know and do the will of God.

**F**ROM his quiet study on Rock Point Bishop Hall reached out to the farthest ends of the Church in an amazingly wide correspondence. To the very end of his life he wrote all his letters with his own hand. Although at times he yielded to his friends far enough to try dictating to a stenographer, he always turned away from it, saying he was too old to learn these new ways of doing business.

The commanding place which he held in the House of Bishops was attested not only by his leadership in General Convention, but by the hundreds of letters, and even of telegrams, which poured in from every side, as bishops of all schools of thought sought his advice. Canonical interpretations, questions of discipline, personal needs, all came to his table, and he answered each with painstaking thought and minute care. In the midst of all these demands, he found time to write a long list of books, some of which ran into thousands of copies and have become a permanent part of the literature of the Church. The

royalties that came in from such sources became to a great extent resources for his large charities. He gave with the same conscientious devotion that he showed in everything else. A parish in need, a priest overtaken by illness, or some unusual family need, received over and over again a generous donation from the Bishop, while his contributions to the work centered at Rock Point in the schools and for the maintenance of the Bishop's House grew to a sum which few would believe possible who were not acquainted with the facts. Much of this kind and generous giving was secret and unknown.

One might go on indefinitely if there were time and space, for Bishop Hall's many sided usefulness to the Church and conspicuous leadership in spiritual things are hard to gather into so brief an impression as this. He was a great man, a great Bishop, and a great Christian. He loved and followed with an intense and unswerving devotion his Lord and Master Jesus Christ. He loved and served with unsparing faithfulness the Church, which is Christ's Body; and in all things great and little he showed himself simple, self-denying, and sincere; a man of whom it may be said, more than of most whom we know, that he walked humbly with his God.

## NEW ARMENIAN DEPORTATIONS

BY THE REV. CHARLES T. BRIDGEMAN

HONORARY CANON OF ST. GEORGE'S CATHEDRAL, JERUSALEM

**A** RENEWAL of Armenian deportations from Turkey is reported by the authorities in Aleppo, Syria, where a steady stream of unfortunates is arriving daily from the interior of Turkey. Several thousands have arrived in destitution after harassing journeys in the winter snows, and upwards of thirty thousand are on the way. The Kemal government seems determined to eject the small Armenian population of some thirty thousand forlorn people, chiefly women and old people, who have remained in the inner provinces in the neighborhood of Caesarea after the mass deportations of the war.

Despite the severities of winter travel when snow covers the rugged interior the people are being compelled to abandon houses and property, to sell their few goods for what they can get, and find refuge elsewhere. Syria under French mandate is their goal. Reports tell of thousands being concentrated at Deibekr and Urfa waiting opportunity to enter Syria. When they finally arrive in Aleppo the majority are penniless. Thus a new refugee problem is being created before the old one is solved. Already four or five thousand are said to have reached Syria, while parties of hundreds arrive daily.

The supposed regeneration and Westernization of Turkey has apparently not modified their attitude toward the Christian minorities. Under the flimsy pretext that the Armenians are plotting with the Kurds, the age-old harriers of the Armenians, to stir a rebellion against the Turkish government, the authorities have summoned all the scattered remnants, handed them "one-way" passports (enabling them to leave Turkey but not to return), and advised them that their immediate departure would be pleasing to the Turkish government. The steady pressure of the local police soon convinces them that delay would be unhealthy. The unfortunates are too few and weak to make an effective protest.

While it cannot be imagined that the Turkish government seriously fears the presence of so ineffective a minority, there is a certain advantage to be gained by the local communities because the real property abandoned by the Armenians is immediately confiscated, and most of their movable goods bought in at panic prices.

This renewal of an old problem has been brought by the French relief authorities to the attention of the League of Nations committee on Armenian refugees. Action is being taken to procure at least a delay in the execution of the evacuation until the warm weather comes. Possibly it would be better to avoid creating more refugees by persuading the Turkish government that such action is not in harmony with claims to being a civilized nation.

If the American people do not wish to hear more appeals for refugees they would do well to take some measures to prevent a recurrence of the difficulty.

# Twenty Publicity Pointers

By a Cleric with Newspaper Training

(1) A NEWS ITEM is of far greater value than an "ad," provided, of course, it is well-written and of interest. If possible, supply a photograph to accompany it, as a cut adds to news value.

(2) But you cannot expect a newspaper to give you free space for reading notices about coming events, unless you also advertise—and pay.

(3) The right sort of advertisement more than pays for itself; the wrong sort is negligible or harmful.

(4) An advertisement should be well placed, in the section given over to religious notices; if possible, close to reading matter, with space sufficient to give good display and the material sufficiently condensed to permit such large type and spacing as will make display possible. An "ad" so crowded as to give no point of attraction to the eye is useless. (There are some bad examples of this in the book on publicity published by the National Council.)

(5) New notices of coming events should be typed and sent to the City Department, or City News Room, far enough in advance to insure publication. If it is a morning paper, send the news in by early afternoon; if an evening paper, let it reach the office by 9 o'clock in the morning.

(6) Don't, under any circumstances, telephone, asking, "Will you please put in an item to announce," etc. Either it will not go in at all, or it will go in wrong; in any case, you will have induced in the receiver of the message two reactions: a disposition to swear and a contempt for your inefficiency. Always send your notices already prepared for print.

(7) When you prepare items for publication, study the style of the newspaper. Make the items readable. Do not type out a statement like this:

"On Sunday morning, March 16, 1930, at eleven o'clock, the preacher at St. Paul's Church will be the Rt. Rev. James E. Woodside, D.D., LL.D., D.C.L., Bishop of Kennington." Write: "Bishop James E. Woodside, of Kennington, one of the outstanding leaders of the Episcopal Church, will be the preacher," etc. "Bishop Woodside is well known as," etc.

(8) Ask yourself whether it is courteous to send notices such as this to the newspapers for advance publicity, and then show yourself indifferent in assisting in the actual news gathering after the event has occurred. There are small town ministers who expect advance notices (which are really "ads") about everything from oyster suppers up, and are indifferent in furnishing the reliable information which will make possible the publication of interesting news of religious events afterward.

(9) Remember that the newspaper prints news, not history. It is utter incompetence to send news notes some days after an event, and absurd, in such circumstances, to expect that it will be published.

(10) The same rule applies to the publication of reports of sermons. "News" is the interesting record of present-day thought, discussion, or happenings. Many clergy think that if they deliver lectures on the history of the early Church in the British Isles, the newspapers ought to send a reporter to take notes, because some of the congregation have expressed their interest. The city editor considers early history in Britain as history and nothing more. He is not anxious to make his news columns a text book for study classes.

(11) But he *is* interested in live news on live topics. The sermon may have contained a paragraph on religious sentimentality, or cant; it may have dealt with modern hindrances to religion, or the approach to faith, or Christian Unity, or the Disarmament Conference, or any number of other topics. A paragraph, with suitable introduction and a sentence or two to tie it up to the general topic of the sermon, could be sent *in advance* for release after delivery.

(12) Don't preach on Christian Unity, or world peace, or drag in Abraham Lincoln, or George Washington, more than one hundred times a year. Leave at least two sermons (one for

morning and one for evening) without any reference to these subjects of perennial importance. And once in ten years will be often enough to preach on Prohibition—preferably on the Third Sunday after the Epiphany, as provided in the Revised Prayer Book.

(13) REMEMBER that reports of sermons are welcomed in the city room, *if* well-written in news form; not if they are written in the form of minutes of the proceedings. Never begin: "Rt. Rev. James E. Woodside, Bishop of Kennington, preached at St. Paul's Church Sunday morning from St. Matthew 16:26." Say: "Preaching in St. Paul's Church, Sunday morning, Bishop James E. Woodside spoke of the new psychology of Behaviorism, and," etc. Or: "The Behavioristic psychology, said Bishop James E. Woodside at St. Paul's Church, Sunday, 'is an,'" etc. "The Bishop was preaching on the reality and value of the soul, and in the course of his sermon touched on," etc.

(14) If the item you are sending in to the city room is a news item, see that names are given, and given in full. Newspapers want this personal element in the reporting of local events. It is of far more importance to have the names of the committee arranging a social function than an accurate record of what was taken in at the door.

(15) If the publicity material is sent by the clergyman, he should closely examine his conscience to discover *why* he is sending it. To get publicity for himself? Newspaper men despise such self-advertising in a minister. In order to get such publicity, is he grasping desperately for timely topics? Is he verging on the sensational? Is he trying to attract a crowd of curiosity seekers? Or—is the report sent, because (and *only* because) it will help the cause of religion, or give worthwhile publicity to the parish church, or make some real contribution to Christian knowledge in the community, or explain the Church's attitude on certain questions, or (in general) lead people to think, and show that the clergy also are thinking? *Never* send a report of a sermon, unless you are dead sure that the element of self-advertisement is wholly absent.

(16) Don't send *any* reports too often. You ought not to expect any newspaper to print a weekly summary of your thoughts. It would be bad for you, if any paper should "fall for" such a program. Few of the clergy have burning thoughts on live topics every Sunday. If you try to be "timely" every week, you will become a bore to the congregation, a nuisance to the city editor, a blatant sensationalist whose spiritual life rings hollow. When you have said anything out of the ordinary, it is well to allow it to go into print; but the best things you say—the steady, cumulative teaching which builds up a congregation in faith and good works—cannot be summarized week by week. Even the most popular radio preachers end by having little worth listening to in their Sunday afternoon spell-binding. If you are reported occasionally, what you say will be read; if you are reported too frequently, the very name in the headlines will cause readers to turn the page in the weariness of boredom, or (if they do read) to glance over the column with a sigh of resignation or impatience and with a mental protest of exasperation.

(17) When church events are reported, it will be well to have some one to "coach" the reporters on ecclesiastical phraseology, etc. Reporters don't *want* to make blunders; they do not reek with anxiety to reveal their ignorance; they welcome kindly assistance. But don't give such aid with superciliousness and in a condescendingly instructive manner. The reporter knows *his* business and he is willing to be shown that you know *yours*; but just as you would resent his showing you what a consummate fool you can be, on occasion, so he resents your attempt to instruct him like a kindergartner.

(18) Yet the clergyman, or his publicity representative, should always be ready to help the men of the press. They may call him on the telephone at inconvenient hours, or wish to see him when he is exceedingly busy. He ought never be too busy

or too annoyed to meet them. What is more important than the opportunity of interesting men in religion, and giving correct information about the things of the Kingdom to those who have the greatest of all opportunities to present to masses of people the information or spiritual convictions which you would have all men accept?

(19) THE clergyman who maintains such friendly relations with newspaper men has splendid opportunities to "put them straight" on Church matters in general. He can explain general Church news and so give it the local touch which is necessary, if it is to be printed, or read when actually in print. He can save the newspaper representatives from many foolish mistakes by explaining matters about which they are quite naturally confused. There need be no "Rev. Smiths," or "Brother Joneses"; no Bishops "wearing red hats"; no local clergy "presiding over communion"; no one "pronouncing Confirmation" or "distributing the Sacrament"; no one to "sit on the altar"; nobody conducting services "on the pulpit." Clergymen will seldom appear in "gowns of black and white"; Archdeacons will always be clearly distinguished from Archbishops, and "High Church functionaries" will be more clearly defined as to ecclesiastical, rank, theological convictions, and ceremonial practices.

Once you have gained the acquaintance of the city editor, or the reporter, and once you have won their confidence, you will find them calling upon you for information about the news of our own Church and offering opportunity to correct unfortunate blunders in the news, or to explain things about which the general public will otherwise have distorted ideas. Instead of finding the columns of your local paper loaded up with silly twaddle whenever a religious controversy arises, or breaking out in crude sensationalism when certain "cardinal priests" try to bedevil their bishop, or taking for gospel truth the noisy clamor of a sensational paper or a disgruntled cleric, you will be able to help in the good work of giving religious news and views without bias and with a due regard for relative importance.

(20) All this the clergyman may do, or have some one do for him—*provided*, again, that he is not a self-seeker; *always* with this proviso: *never* if there is the slightest suspicion that he is a "publicity hound," working for his own glory; "another conceited preacher" always anxious to be in the limelight; a silly fool who thinks he advances the cause of religion by getting a column of publicity about himself and some dinky little congregation, which is made to appear as important as St. Paul's Cathedral, London, or St. Peter's, Rome!

The newspaper man sees enough of humbug to make him look sharply and cynically at every publicity seeker. Don't let him get the idea that *you* want to be "boomed." Try to have him discover that you don't care a hang about yourself, if you can only help the cause of religion: that your name may always be left out, if the Church is only given its rightful due; that you are a friendly, human, helpful chap who is, for the most part, trying to "get him straight" on whatever he is after, and prevent his blundering. Then he will be quick enough to "get you straight." He will know that in your attempt to clear up his Church news, you are not seeking to "put something over" on him; you are merely a Churchman, loving the Church, working for it, anxious to have it rightly represented, keen to see that it has a fair chance.

WE DO NOT belong to Christ consciously enough; our heart is too roaming, too divided, and too much filled with things that hinder His influence and sweet companionship; it is indeed good and necessary that we should, by God's grace, practise ourselves in self denial, and secret prayer; only God must do the principal part of this, yes, finally He only works in us through the manifestations of His Providence, and the leadings of His grace; for He knows what to give and what to take, in order to help us. Our duty in this is to call every simple thing good that He does; to let fall our own will, and what seems good to us; for He knows how best to prepare us, to gather us up; to bend us, to simplify us, to strengthen us in wonderful ways, in order that He may work unhindered in our hearts, and dwell in them everlastingly. So let us then love and thank Him in everything, and also believe, even when we cannot see, that He, the dear Friend of our souls, and our Saviour, is close to us in our hearts. Only a little while does He leave us, shorn of all earthly comfort, before He that shall come, will come, and will not tarry.

—Tersteegen.

## CHRISTMAS IN WUCHANG

BY THE REV. ROBERT E. WOOD

RECTOR OF ST. MICHAEL'S CHURCH, WUCHANG, CHINA

WHILE Christmas and Epiphany are fresh in my mind, I must tell something about them. To begin with, just before Christmas we had a parish retreat at St. Michael's. The weather was bitter cold but about forty people came and stayed throughout. They really behaved very well and seemed to get into the spirit of the retreat quite naturally. After Mass in the morning it wasn't very difficult to have a breakfast in silence in the parish house. The rest of the retreat was divided into three parts with a brief rest between. We had a good number preparing for the Catechumenate, for Baptism, and for Confirmation. A number of these were boys and girls from our parochial school.

St. Michael's school was one of the first to register with the government. Many people feared that this would mean curtailing our religious privileges, but this was far from the case. Attendance at the Sunday High Mass and Sunday school, our Friday Low Mass with hymns, and daily prayers in church has been as good as ever, and the large proportion who received the Sacraments at Christmas is evidence that registering our school does not interfere with religion. We had a good number of confessions and the newly confirmed made a specially careful preparation for their first Communion. We felt obliged this year to omit the Midnight Mass on account of the extreme cold weather and the martial law.

At the hospital we did the usual things. I gave them two periods for Confessions preceding Christmas. The First Vespers of the Feast was lovelier than ever. It was sung solemnly with cope and incense and followed by the procession all through the wards, and all carrying candles and singing the dear old familiar hymns and carols. It certainly gives one a thrill to see our Presbyterian doctors and other Protestant people carrying candles and walking in a solemn procession!

On Christmas morning we had the usual High Mass with incense in the hospital chapel at seven. Everybody who could get off duty was present. At St. Michael's our Solemn High Mass and Procession were as usual at 9:30. We secured the Rev. Hu Ho Tsai as preacher, and it is always a joy to sit in the chancel and watch the expressions on the faces of the eager listeners, young and old. Many of our widely scattered flock came home to St. Michael's for this great service. It is always such a joy to see them. Some came on the Eve and spent the night in the parish house. Others arrived in the morning and after Mass we had a very happy Chinese meal together. To be sure I ate quite sparingly for I was expected over at Boone at a regular homeside Christmas dinner at the Sherman, along with my sister and others.

We had our parish party at St. Michael's the following day. The school children staged a very good play. The Bishop's visitation was on the Sunday in the octave. He also started for us the great nation-wide Five Year Movement. We began the same at the hospital with a week of special meetings ending at Epiphany. We had the Darkness and Light special service at the hospital on the Eve and at St. Michael's on the Feast itself. The Rev. Hu Ho Tsai came over again to be the preacher, and began with a long and interesting discourse on the subject of Darkness. The weather was bitterly cold, and four big braziers were put in the church to warm it. The fire, however, gave out too much light and spoiled the effect, so they had to be carried out during the sermon on Darkness. Two were hid in the Lady chapel and two in the vestibule, and the discourse continued. The effect was certainly beautiful as the service proceeded and the light gradually spread, and we ended up with Solemn Procession to the Darkness without and returned to the church for Solemn Evensong.

CONSIDER your prayers, your morning and evening prayers. Have they changed at all in the last five years? They should. If your prayers are really the breath of your soul, they should change and grow as your love for God grows. Have your intercessions been made in an orderly way? Has your mental prayer been persevered in? Has it grown and developed? Your prayers of aspiration in the street and at work, have they grown and increased? Consider your whole life of prayer. Is it one which you can offer to God?

—K. TIEDEMANN in *The Lord of Love*.



**NEWEST BISHOP OF THE CHURCH**  
Rt. Rev. S. Harrington Littell, Bishop of Honolulu.



**BISHOP LITTELL AND CHILDREN OF HIS DIOCESE**  
Hawaiian, Japanese, English, Korean, and Chinese little girls—Americans all—surround their new bishop.

## Bishop Littell's Consecration

(Covell Photos, Story on page 694.)



**CLERGY GROUP**  
Bishop Littell and the clergy of the Hawaiian Islands.



**BISHOPS AT THE CONSECRATION**  
LEFT TO RIGHT: Bishops Parsons of California, Littell of Honolulu, Burleson of South Dakota, Restarick (retired), and McKim of North Tokyo.



**A GROUP OF CLERGY AND OTHERS AT THE CONSECRATION OF BISHOP LITTELL**

# A LENT WITH CHRIST

Meditations for the Holy Season

By the Rev. ABRAM L. URBAN

Second Sunday

## THINKING WITH CHRIST

IT WAS a critical time in the experience of the disciples. The time was drawing near when the Master was "to be received up and must steadfastly set His feet to go up to Jerusalem." He was desirous to be alone with the Twelve and we read that He took them outside of Palestine into the region of Tyre and Sidon. Somewhere in that mountainous region He retired with the Twelve whom He had called to be His apostles. There in the wild, grand solitude of Mount Hermon He was apart with them. Suddenly He asked, "Whom do men say that I am?" "Some," they answered, "think that Thou art John the Baptist risen, some Elijah come back to earth, some one of the prophets." "But whom do ye say that I am?" He asked. Peter answered, "Thou art the Christ, the Son of the living God." The great confession was made, the first statement of the great creed. Our Lord acknowledged it. "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this to thee, but my Father who is in heaven."

What did the great confession mean to the Twelve? What was their real thought about the Christ? What their expectations? Is it possible to sincerely say the creed with confused and possibly very mistaken notions about its meanings? The Lord knew that it was still so with the Twelve. They still thought of the Kingdom of God in the terms of their narrow national hope, and did not see the Eternal Christ must die as man before the world shall recognize Him as God. He knew that they must be made to think right before they could be His messengers to the world of man. They must know that "the Son of Man must be delivered into the hands of men, that they shall kill Him, and that after He is killed He shall rise the third day." But they did not understand. Could that be literally true? Could they be utterly mistaken about the Christ and His purpose? "They understood not that saying." Again He told them, but Peter (how terribly wrong his thinking was) began to remonstrate, "God forbid. This shall not happen to Thee." Then our Lord turned and uttered those words of stern rebuke, "Get thee behind me, for thou savorest not the things that be of God, but the things that be of man." The meaning is quite clear. Your outlook is not God's, but man's. You are thinking like men, not thinking like God.

Thinking like God! Getting God's outlook! That is what we may learn of Christ, must learn if we are really to understand Him. To lead men to think like God, that is the constant aim of Jesus Christ. He brings men back to the ultimate fact. Our views are too short and too narrow. He would have men face God, see Him and realize Him—think in the terms of God, look at things from God's point of view. He shows us life from God's outlook. That means the breaking up of our short and narrow views, and putting us at a universal point of view, to see things against a new and true perspective.

How does this insistence of Jesus Christ upon thinking like God bear upon our view of things? Does our modern thinking justify St. Paul's statement concerning the wisdom of the world as "foolishness with God"?

Our science, is it too short? Insistence upon the study of fact gives science its dignity. Loyalty to that gives science its authority. But is there more than fact? Is there something within the fact, or behind the fact, that requires a faculty of insight, something to be seen only from God's point of view?

Our art, does it fall short of the adequate for the same reason? Our philosophy, is Plato's raft of the best of human words safe for the riding of life's rough sea, or do we need, as Plato hoped for, some "divine word"? Is our wisdom folly because we do not see as God sees, and think not like God, but only like man?

To think like God and so to see with something like the eyes of God, that is exactly what Jesus Christ would lead men

to. But is not that a daring thing for a man to say? God's thoughts, we are told, are not our thoughts, and yet that man may think like God is just what Jesus Christ did say. His constant aim is to help men to so think. On earth He was forever telling men not only about God, but how men may come to know God, how to come into accord with God, and so think like God. It is the one great thing that we may learn of Him. He brings God's viewpoint down to our understanding. He reveals God in ways that we can understand, showing us the Mind of God. He does all that because He is God in human form and mind and character, placing Himself where we can see from God's outlook.

That we can understand. The human father with his mature mind enriched by knowledge and experience is beyond the comprehension of his child. The child looks up to the father, to know and understand him, and in the father's desire to make himself known to his child he becomes as a child with him, plays with him, talks in terms that the child can understand, and the child comes to see things as the father sees them. So we look up to understand God. He is wholly beyond our comprehension, but God in Christ stoops to our level, becomes man, lives on earth with men, and in our human way makes Himself known to men.

Learn to think with Christ and you will think like God. You will see from the viewpoint of God.

## DELLA ROBBIA

OPAQUE yet mellow as old marble lies  
The creamy lustre on this bright lunette,  
Vistaed with heaven lest the heart forget,  
And from its edge the wings of angels rise;  
On that medallion, blue as April skies,  
The gentle Virgin like a pearl is set,  
With rose and lily veined in violet,  
And at her feet are pools of Paradise.

White pastorals that breathe of early Spring!  
So might a Tuscan by some forest lawn,  
Where olive branches turn from green to gray,  
Have paused to hear the Sons of Morning sing,  
And seen her thus through orchards of the dawn,  
Pale, blossom-crowned, Our Lady of the May.

THOMAS S. JONES, JR.

## IT WORKS WONDERS

SOME YEARS ago, says the *Public Leader*, a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read the Bible more."

"But doctor," began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest. At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy. In one month she went back to his office.

"Well," he said, smiling as he looked at her face. "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you need any other medicine now?"

"No, doctor, I feel like a different person. But how did you know this was just what I needed?" For answer, the famous physician turned to his desk. There worn and marked lay an open Bible. "Madam," he said with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible.

"I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for a source of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure."

# 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.

## MAINTAINING THE RUSSIAN PRIESTHOOD

To the Editor of *The Living Church*:

AT THE present moment when, miraculously it would almost seem, a divided Christendom is coming together again in a general uprising against the great religious persecution in what once was Russia, it is not inopportune once more to beg financial support for the Seminary of St. Sergius in the Rue de Crimée in Paris. This is the only place where formal training for the Orthodox priesthood is possible and here are to be found the most devoted and at the same time pathetic efforts toward replenishing and continuing this priesthood, though under the most difficult conditions. The amount of money that is necessary is pitifully small, but even so, the work is reduced to a point where, as we know, the funds in hand are from time to time sufficient only for a few months, and these funds must be regularly supplemented by gifts from outside. This is true even though all that is asked is barely enough to keep body and soul together of the devoted and self-sacrificing professors and students.

A committee in England and one in the United States pledge themselves to raise a certain sum each year, but in itself this amount is inadequate to meet bare necessities. The Emigration does what it can which, of course, is little enough, but there must surely be those in this country who realize the importance of the work and who, in sympathy with the grievously persecuted Russian Christians, and because of the bonds which bind together the Anglican and Orthodox Churches, will be prompted to aid in a cause of such enormous importance. If there are such, any contributions will be received by THE LIVING CHURCH and made immediately available for the Seminary.

I venture to hope that not only by their prayers but by their gifts in money those of our communion may give their aid in this time of supreme danger not only to the Holy Orthodox Church but to the very cause of religion itself.

RALPH ADAMS CRAM.

Boston.

## A CANADIAN LOOKS AT THE REVISED PRAYER BOOK

To the Editor of *The Living Church*:

FEW THINGS have given me more delight than a perusal of the revised American Book of Common Prayer.

Our Canadian Book of Common Prayer was revised about fifteen years ago, and is consequently in some respects an improvement on the English Book which was in use up to that time. The improvements were chiefly confined to the Lectionary and the Calendar, the addition of some prayers, a few extra collects, epistles, and gospels, with a number of permissive rubrics. On the whole it was a timorous production, scarcely worth the great time and labor involved.

I do feel that the revised American Book is one for which every American Churchman should feel justly proud. I hope the time is not far distant when our Canadian Book will be modelled largely after the beautiful pattern shown us by the American Church, without, of course, the unfortunate title Protestant Episcopal, which still remains as a blot upon the title page.

I always felt that the American Communion office with the Oblation and Invocation as part of the prayer of Consecration, was much superior to the office of the English Book, but the present re-arrangement of the Prayer of Humble Access and of the Lord's Prayer lifts the office to a still higher level, bringing it more into harmony with primitive liturgies. The preface to the Lord's Prayer, which has been criticized by many, strikes me as a most fitting introduction to the said Prayer—one that should impress upon our minds the great value of that priceless gem.

I have been deeply impressed by the great beauty of all the collects which have been added. Those for each day of Holy Week are particularly impressive. The one for Maundy Thursday seems a perfect gem! How good it is to find the

Unction of the Sick restored. How it cheers the heart to find such beautiful collects and prayers for the repose of our dear departed ones, and without committing us to any belief in the penal fires of purgatory.

The various corrections in the Psalter are to be welcomed, as some blemishes are thereby removed and the meaning is more clearly and smoothly expressed.

The additional form of the hymn *Veni, Creator Spiritus*, in the Ordination services, is surely fitting, as the newer form is the better translation and reads more smoothly, though I cannot understand why the doxology to the hymn is omitted.

The additional prayers added to Family Prayer tends to make the book more than ever a fitting volume for private devotion. As such it is greatly valued by the writer.

Thanks, dear American Churchmen, for this exquisite volume.

Charlottetown, P. E. I., Canada.

W. E. ENMAN.

## A MOST ENCOURAGING LETTER

To the Editor of *The Living Church*:

I HAVE just completed reading the issue of THE LIVING CHURCH of March 1st, and as I laid down the paper, I thought, "What valuable information pertaining to the Church was therein contained."

Your interesting editorial, Lent Today, wherein you brought out so forcefully the benefits of a fasting Communion and the great spiritual benefit derived from the early celebration; the excerpt from the Bishop of Lexington's annual address to his diocese, The Holy Catholic Church; The Way to Unity, from the annual address of the Bishop of Sacramento; and also the news of the Church, not only in this country but from those parts of the world where the Anglican communion so greatly dominates, made this issue not only instructive but interesting to the real Churchman, and its contents brought about a relaxation from the strenuous duties of a professional day's work, and at the same time a stimulation for more active service in the future in the Master's Kingdom.

One of the most enlightening benefits I derived was reading what Bishop Abbot said about the instruction of candidates for Confirmation, when he said: "What an opportunity there is in the definite and prolonged preparation of candidates for Confirmation! It is nothing short of criminal negligence to permit confirmees 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.'"

He also emphasized the importance of the instruction of the laity in the historicity of the Episcopal Church, which has much bearing upon the Church life of all who are candidates for Confirmation, but, if I were permitted to add anything to what the learned Bishop said on this subject, I would say that the candidates of riper years especially be instructed in a general way in the canonical law, usages, and accepted traditions of the Church, and this should apply particularly to those persons of riper years coming from the denominations and more particularly those who were raised antagonistic to the Church, that are seeking this holy rite.

With an experience of over forty years as an active Churchman, as lay reader, vestryman, warden, and other official positions, I have found much of the unfortunate difficulties that have often arisen in parishes, especially those that have no rector, comes from a lack of knowledge of the canonical law of the Church, and ignorance of her traditions and usages of these who perhaps have taken upon themselves the position of a leader, and who invariably in their assumed position are wrong because of the lack of knowledge and ignorance of Church affairs.

Why not then broaden the instruction along the lines above mentioned?

(Hon.) CHARLES D. JAMES.

Eureka Springs, Ark.

# BOOKS OF THE DAY

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

THE INSIDE OF PROHIBITION, by Mabel Walker Willebrandt. Indianapolis: The Bobbs-Merrill Co. \$2.00.

DRINK: COERCION OR CONTROL?, by Rheta Childs Dorr. New York: Frederick A. Stokes Co. \$2.50.

**M**RS. WILLEBRANDT'S book is the product of a militant crusader; Mrs. Dorr's that of an effective propagandist.

Mrs. Willebrandt tells with forceful and unmistakable language of her experience as Assistant Attorney General of the United States, in charge, since August, 1921, of prohibition enforcement. It is made up of the articles which she contributed to a syndicate of newspapers last autumn, and might very well be called her *apologia pro sua vita*, or, if one were disposed to be critical and possibly sarcastic, it might be termed a successful "passing of the buck," to use a modern colloquialism in contrast with the classical phrase. In many respects Mrs. Willebrandt is entitled to pass the blame on to others, although from the statements that she makes she would also be entitled to draw the conclusion that the Volstead Act was difficult, if not impossible, of universal and successful enforcement, a conclusion which has been reached by some of the franker and more outspoken members of the House and Senate.

In some aspects the book is a human document and as such of first rate importance, especially as it includes the speeches she made during the recent Presidential campaign which created such widespread discussion and criticism. The author is entitled to claim more credit than she does for her successful handling of the cases which established the judicial interpretation of the law, for it is due to her skill and resourcefulness as an advocate that the Supreme Court has taken the position that it has on the controverted questions of the meaning of the Volstead Act.

Mrs. Dorr's book is based upon an extensive investigation of alcoholic control in various countries in Europe. As a result of her investigation she concludes that while no two countries have adopted precisely the same system of liquor control, certain broad principles have been evolved on which the whole body of scientific and what appears to be enduring legislation is being constructed. This is notably the case in England which from year to year is becoming more and more sober. Not the least interesting portion of the book is the chapter on what she calls "The League of Nations Verdict" which is construed to be a verdict in favor of control rather than of coercion. Mrs. Dorr is frankly opposed to prohibition and begins her book with an examination of the conditions existing in this country at the time of the adoption of the Eighteenth Amendment. She finds that only a very few states had a sufficiently long experience under prohibition to justify drawing of conclusions. Her chapter on "How Dry Were Dry States?" discusses this phase with much pertinency. While the publishers maintain that the book "contains no propaganda," it is nevertheless a carefully constructed argument for a scientific and constructive program for the control of liquor.

CLINTON ROGERS WOODRUFF.

THE NEW SERIES entitled the Anglican Library of Faith and Thought is intended to include "not technical handbooks" but such as will "present facts intelligently to the educated public." *Christian Religious Experience* by the Rt. Rev. Arthur Chandler, formerly Bishop of Bloemfontein (Longmans, \$1.35), is a scholarly presentation of "the nature and validity of Christian Experience and its various phases." The writer shows familiarity with recent works of science, philosophy, and religion, and those familiar with this literature will profit greatly; others may find it a difficult book to understand.

F. L. P.

## SOUTH INDIA UNION PROPOSALS

**A** MAJOR problem of our time is that of Christian reunion, the urgency of which is most obtrusive in foreign mission fields, but which is not less real at home. Involved in the solution of this problem is the corporate union of Catholics and Protestants, in particular of the Anglican communion on the Catholic side and non-episcopal or Protestant communions. Many among us believe that such union cannot be accomplished consistently with faithfulness to divine arrangements for the Church until Protestants are persuaded of the need of restoring such of these arrangements as were abandoned in the sixteenth century. In other words, schematic proposals are premature until considerable educational conference and study concerning differences in Faith and Order have brought sufficient agreement. But others are unwilling to wait, and in South India proposals for union between Anglicans, Methodists, and the South India United Church (Protestant) have been formulated in outline, and are to be submitted for criticism to the home Churches involved, in particular to the Lambeth Conference of 1930. The Bishop of Madras, E. H. M. Waller, M.A., explains the nature of these proposals in *Church Union in South India: the Story of the Negotiations* (Macmillan, 80 cts.). Inasmuch as they have been fully set forth by Bishop Palmer, in *THE LIVING CHURCH* (October 19th and 26th, and November 2, 1929), I need not recapitulate their details. It needs to be said, however, that vital differences of belief and practice are left untouched; and Anglicans cannot accept the Proposals as they stand without dangerous compromise of Catholic principles. Acceptance of the historic episcopate is coupled with acceptance of presbyterial and congregational ministries for at least thirty years, and with refusal either to acknowledge the divine appointment of episcopacy or to stipulate *in the terms of union*, as distinguished from the intention of its promoters, its final and exclusive establishment in the United Church. Confirmation is left to fight its way into general acceptance as a sacramental means of grace; and the arrangements for the Holy Eucharist are exceedingly dubious in their probable outcome. Finally, it is intended that intercommunion shall be retained by the United Church with all the home Churches. The present reviewer is alive to the lofty motives of the framers of this scheme. But for reasons more fully indicated in his *Christian Reunion in Ecumenical Light*, and in the January *American Church Monthly*, he regards it as impossible for the Anglican communion safely to sanction the scheme, without more radical amendment than can be reasonably expected.

FRANCIS J. HALL.

A BOOK of considerable present-day interest is *Religion and the Modern Mind*, edited by Charles C. Cooper (Harper's, \$2.00). It is a series of short essays, built up on addresses delivered last winter before the Hungry Club of Pittsburgh. The essays treat of religion from different points of view—from the standpoint of agnosticism, of science, of psychology, of philosophy, etc.—and are each by a different author. Naturally they show much variation of treatment, but it is worth noting that in nearly every case the moral side of religion is stressed almost to the exclusion of any other aspect. Some of the writers put forth vague theories only; others write from conviction, and these latter are much the most interesting. The treatment of religion from the standpoint of Judaism, by Rabbi Goldenson, is excellent and informing. Perhaps the best essay of the book is the one by the scientist, Dr. Heber D. Curtis. It is well planned, well developed, and is an excellent expression of the point of view of modern science.



# The Living Church

Established 1878

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

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

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

## Church Kalendar



### MARCH

- 16. Second Sunday in Lent.
- 23. Third Sunday in Lent.
- 25. Tuesday. Annunciation B. V. M.
- 30. Fourth Sunday in Lent.
- 31. Monday.

## CALENDAR OF COMING EVENTS

### MARCH

- 25. Consecration of the Very Rev. Hayward S. Ablewhite as Bishop of Marquette, St. Paul's Cathedral, Marquette.
- 26. Meeting of House of Bishops in Chicago to elect Presiding Bishop. Convocation of Mexico.

### APRIL

- 24. Convocation of Eastern Oregon.
- 26. Convocation of Honolulu.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MARCH

- 15. All Saints', Dorchester, Mass.
- 17. St. Stephen's, Norwood, Pa.
- 18. St. John's, Pleasantville, N. Y.
- 19. Church of Our Saviour, Washington, D. C.
- 20. St. Peter's Memorial, Geneva, N. Y.
- 21. All Saints', Fulton, N. Y.

## APPOINTMENTS ACCEPTED

**ABELLARD, Rev. JEAN DERICÉ**, priest-in-charge of Church of the Good Samaritan, L'Acul, Gonaives, Haiti; to be also in charge of Church of the Resurrection, Gros-Morne, Haiti. Address, Gros-Morne, Haiti.

**CLARKE, Rev. MAURICE**, secretary of Department of Religious Education, diocese of Southern Ohio; to be dean of St. Paul's Cathedral, Marquette, Mich. (Mar.) May 8th.

**CUMMINS, Rev. JAMES D.**, formerly assistant at Emmanuel Church, Boston; to be rector of Church of the Holy Name, Swampscott, Mass.

**DITCHBURN, Rev. JOSEPH S.**, formerly missionary-in-charge of St. James' Church, Brightmoor, Detroit; to be student pastor at University of Louisiana, Baton Rouge, La.

**DUNCAN, Rev. JAMES M.**, formerly curate at Church of the Epiphany, Providence, R. I.; to be priest-in-charge of St. Alban's Church, Centredale, R. I. Address, 273 Bucklin St., Providence, as previously.

**EVANS, Rev. JOHN M.**, formerly priest-in-charge of St. John's Church, Norman, Okla.; to be rector of Church of the Messiah, Providence, R. I.

**FERRIER, Rev. J. C.**, formerly priest-in-charge of St. Thomas' Church, Falls City, Neb.; to be priest-in-charge of St. John's Church, Broken Bow, Neb. (W. Neb.)

**FRENCH, Rev. CLIFFORD W.**, formerly of New York City; to be assistant to the Rev. O. F. R. Treder, D.D., rector of St. Stephen's Church, Harrisburg, and priest-in-charge of the missions at Steelton and Elizabethtown, Pa. Mr. French's address is Trinity Rectory, Steelton, Pa.

**HALL, Rev. HARRY H.**, formerly rector of St. Luke's Church, Allston, Boston; to be rector of Christ Church, Needham, Mass.

**HORTON, Rev. JAMES M.**, rector of St. John's Church, Alma, Mich.; to be rector of Trinity Church, Marshall, Mich. (W. Mich.) April 1st.

**PEARCE, Chaplain HUGH M. THOMPSON, U. S. Navy**, will be detached from the U. S. S. *Altair* about April 1st and will report to the U. S. S. *Wyoming* May 15th for duty as Fleet Chaplain of the Scouting Fleet.

**TOWNSEND, Rev. CHARLES**, rector of Church of Good Shepherd, Rosemont, Pa.; to be rector of St. Stephen's Church, Providence, R. I. May 1st.

## RESIGNATIONS

**KIRKUS, Rev. FREDERICK M., D.D.**, as rector of Trinity Church, Wilmington, Del.; has become rector emeritus of that church. Dr. and Mrs. Kirkus will sail for Europe on the steamer *Adriatic*, and their address until June 1st will be care of Morgan & Co., Place Vendome, Paris. Their permanent address remains as formerly, 1106 Adams St., Wilmington, whence all mail will be forwarded.

**ROGERS, Rev. ARTHUR, D.D.**, as rector of St. Mark's Church, Evanston, Ill. (C.) Effective November 1st.

## ORDINATIONS

### DEACONS

**Eau Claire**—**BILLETT ALLAN WILLIAMS** was ordained to the diaconate by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, in St. Paul's Church, Hudson, Wis., on Quinquagesima Sunday.

The candidate was presented by the Rev. Everett E. Williams, and the sermon was preached by the Bishop. The Rev. Mr. Williams will graduate from the Seabury Divinity School next May when he will take charge of the work at Hudson, River Falls, and Ellsworth, where he has been serving for some time in the capacity of lay reader.

**Iowa**—On February 28th the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa, ordained **CLAUDE E. SAYRE** to the diaconate in St. Paul's Church, Creston. The candidate was presented by the Rev. J. D. Griffith of St. Andrew's Church, Des Moines, who also preached the sermon.

Mr. Sayre will be in charge of St. Andrew's, Chariton, Grace Church, Albia, and St. Michael's, Mt. Pleasant, with address at Chariton.

## DIED

**CANFIELD**—In Arlington, Vt., February 20th, **FRANK NEALLEY CANFIELD**, senior warden of St. James' Church, Arlington, aged 78 years.

## MEMORIAL

### Harry Bancroft Livingston

Entered into fullness of life on February 18, 1930, at his home, 520 West 114th St., New York City, **HARRY BANCROFT LIVINGSTON**, beloved husband of Mary Montgomery Livingston. Funeral service with Requiem Mass at the Church of St. Mary the Virgin on February 21st.

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

"He whose one oblation,  
Is a Life of Love;  
Knit in God's salvation,  
To the blest above."

## RESOLUTION

### Harry John Hanson

At a meeting of the rector, wardens, and vestry of the Church of the Atonement on March 4, 1930, the following minute was unanimously adopted:

The rector, wardens, and vestry of this parish express their deep sorrow at the death on February 6, 1930, of Harry John Hanson, vestryman, of the Church of the Atonement, Chicago, and desire to place on record their sense of the loss sustained by them and by the Church in his passing.

He rendered an invaluable service to the Church both by the witness of his life and by the conscientious discharge of his tasks. His unobtrusive but cordial welcome was frequently the first impression of the parish gained by those who came as strangers, while his pastoral interest strengthened and sustained the loyalty of many parishioners. The personal affection he aroused is the measure of the loss felt by those who worked with him and enjoyed the privilege of his companionship.

Resolved further: that a copy of this minute be delivered to his widow, and that this meeting hereby express their profound sympathy in her deep bereavement.

**ALFRED NEWBERY,**  
Rector.  
**E. A. KIRKLAND,**  
**WILLIAM HOWELL,**  
Wardens.  
**JOHN I. IAING,**  
Clerk.

## MAKE YOUR WANTS KNOWN

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OF  
THE LIVING CHURCH

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

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

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### MISCELLANEOUS

**T**HERE IS A FINE OPENING FOR EPISCOPAL doctor in a good sized and prosperous village in New York state. Rector will give particulars to those interested in general practice, and good living. Improvements. Good schools. Near large city. Population 2,500. Address, "CLERICUS, R-902," care of **THE LIVING CHURCH, Milwaukee, Wis.**

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### CLERICAL

**P**RIEST, CANADIAN, MARRIED, WILLING to consider supply for August, summer resort preferable. Address, P-906, **LIVING CHURCH, Milwaukee, Wis.**

**P**RIEST DESIRES CORRESPONDENCE with bishop in regard to position as arch-deacon, city missionary, or chaplain of Church institution. Address, R-904, care of **LIVING CHURCH, Milwaukee, Wis.**

**PRIEST, SOUND CHURCHMAN, EARLY** middle age, married, no children; available after Easter, for parish or mission work. Address, Box R-901, LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**A CHINESE DESIRES POSITION WITH** American firm in China. Communicant of Episcopal Church. One year of high school in America. Speaks English and all southern Chinese dialects, except Shanghai. Some business experience in America. One year with American army in France. Five years as aviator with Nationalist government. Prefers aviation, automobile, or machinery firm, or to act as interpreter for American visiting China. Now on visit in United States. Write W. N. B., 38 Marathon St., Arlington, Mass.

**ORGANIST CHOIRMASTER, DESIRES AP-** pointment, trained, experienced, mixed or boy choir. Recitals, undeniable references. Mus. Bac., A.R.C.O. A-807, LIVING CHURCH, Milwaukee, Wis.

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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;** Handmade, 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.

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**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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#### 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.

#### FOR SALE

**8 COLORED PICTURES. INTRODUCTION** offer. School Rewards. Easter-Mothers' Day. Mounted Gethsemane, Christ in Temple, Sistine, Ruler, etc. Christ Head Medal. Smallest Gold Cross. Other samples. Only 50 cts. postpaid. St. PHILIP'S SOCIETY, Glenmount Ave., Akron, Ohio.

**FOUR MANUAL ORGAN, ONLY FOUR** years old, to make way for larger organ. Apply, W-905, care of LIVING CHURCH, Milwaukee, Wis.

**ONE OF THE OLDER EPISCOPAL** churches in Massachusetts would like to learn of some church interested in the purchase of an English type of Communion Service consisting of five large pieces of solid silver, richly engraved, and dating from about 1850. Flagon, paten, and two chalices. If desired, photographs can be submitted. Inquiry may be made of Hodgson, Kennard & Co., Inc., 15 Arlington St., Boston, Mass.

**TWO STOLDS, VIOLET AND CRIMSON, FOR** sale. Beautifully embroidered and in perfect condition. For particulars write, 4183 MARGUERITE AVE., Vancouver, B. C.

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**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.

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**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.

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#### SISTERS OF THE HOLY NATIVITY

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

#### APPEAL

**S.T. PETER'S PARISH, HELENA, MON-** tana, continuing Bishop Tuttle's work. Contributions are earnestly solicited for the New Church Building Fund. All donations will be gratefully acknowledged by the Rev. HENRY H. DANIELS, Rector.

#### RETREAT

**NEW YORK CITY—A DAY'S RETREAT FOR** women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, April 5th. Conductor, the Rev. J. O. S. Huntington, Superior O.H.C. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

## 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, B.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.  
Noontday 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 Takeas.  
" 10th—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**

**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 Address 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.

**Saint Mark's Church, Philadelphia**

Locust Street, between 16th and 17th Streets  
 SUNDAYS:  
 Masses for Communion, 8:00 and 9:00.  
 Solemn High Mass, 11:00.  
 Solemn Evensong, 4:00.  
 DAILY:  
 Masses, 7:00 and 7:45 (9:30 Holy Days and Thursdays) 12:10 in Lent.  
 Matins, 9:00.  
 Intercessions, 12:30.  
 Evensong, 5:00.  
 CONFESSIONS:  
 Saturdays, 4:00 to 5:00; 8:00 to 9:00.  
 TELEPHONE:  
 Clergy House—Pennypacker 5195.

**RADIO BROADCASTS**

**KFOX, 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.

**KSCJ, SIOUX CITY, IOWA**, 1330 Kilocycles (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.

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

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

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

**WIP, PHILADELPHIA, PA.**, 610 Kilocycles (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

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

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

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

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

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

**WRBQ, GREENVILLE, MISS.**, 1210 Kilocycles (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

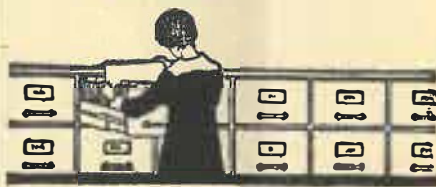
**WRC, WASHINGTON, D. C.**, 50 Kilocycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

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

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

**WTOC, SAVANNAH, GA.**, 1260 Kilocycles (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.

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

**BOOKS RECEIVED**

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

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

*The Red Harvest.* A Cry for Peace. Assembled and edited, with an Introduction by Vincent Godfrey Burns. \$3.75.

*Early Traditions About Jesus.* By J. F. Bethune-Baker, D.D., F.B.A., Lady Margaret professor of Divinity in the University of Cambridge. \$1.50.

*The Christian Life.* A Handbook of Christian Ethics. By Joseph Stump, D.D., L.H.D., president of Northwestern Lutheran Theological Seminary. \$2.50.

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

*The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Protestant Episcopal Church in the United States of America. Together with the Psalter or Psalms of David.* Cleartype Edition, with illustrations. No. 851, black Durotex, \$1.75; No. 852, red Durotex, \$2.00; No. 853, black genuine Morocco, \$2.50; No. 854, red genuine Morocco, \$3.00.

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

*The Litany Book.* The Litany and Suffrages for Ordinations. A Penitential Office for Ash Wednesday together with Prayers and Thanksgivings and Additional Prayers from the Prayer Book. In red, black, and purple, \$20.00.

Oxford University Press. 114 Fifth Ave., New York City.

*The Four Gospels and the Acts of the Apostles.* In the Authorized Version. The World's Classics Series. 80 cts. net.

Richard R. Smith. 12 East 41st St., New York City.

*The Minor Prophets.* A Little Library of Exposition with New Studies by the Bishop of Plymouth and G. H. Box, D.D., professor of Old Testament Studies, University of London. The Study Bible. Editor, John Stirling. \$1.25 net.

*The Major Prophets.* A Little Library of Exposition with New Studies by the Bishop of Durham; H. Wheeler Robinson, D.D., principal of Regents Park College, London; W. F. Lofthouse, D.D., principal of Handsworth College, Birmingham. \$1.25 net.

Trinity Publications. 3230 Sunset Boulevard, Los Angeles, Calif.

*The Great Apostle (Saint Paul).* A Play of the Ages. By H. O. Stechan, author of *Balboa*. Introduction by the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky. \$2.50 postpaid.

Yale University Press. New Haven, Conn.

*The Evolution of Earth and Man.* By Lorand Loss Woodruff, George Howard Parker, Richard Swann Lull, Charles Schuchert, Harry Burr Ferris, Joseph Barrell, Albert Galloway Keller, George Grant MacCurdy, Ellsworth Huntington, James Rowland Angell, Edwin Grant Conklin, Wesley Roswell Coe. Edited, with a Preface, by George Alfred Batsell, professor of Biology in Yale University. \$5.00.

**PAPER COVERED BOOK**

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

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

*The Gospel of an Artist and Physician.* Brief Studies and Notes for Meditation on St. Luke. By Cyril Bickersteth, M.A., of the Community of the Resurrection. 60 cts.

**BOOKLET**

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

*Signs of Life.* Instructions for Those Members of the Holy Catholic Church Commonly known as Episcopalians. By Alfred Brittain, rector emeritus of St. James' Church, Batavia, N. Y. \$5.00 per hundred.

**VISITS FLORIDA IN INTEREST OF Y. P. S. L.**

JACKSONVILLE, FLA.—Miss Clarice Lam-bright, associate secretary of the national commission on young people's work and field worker of Western New York, visited Florida during the month of February in the interest of the Young People's Service League and the student work at the Florida State College for Women.

During the first week of her visit Miss Lambright made Jacksonville her headquarters. She held separate meetings with each one of the seven leagues of the city and vicinity; she spoke to the Jacksonville clericus and also to a joint meeting of the counsellors of the city leagues, and she was the chief speaker at a young people's service and a young people's banquet, both of which were held in the Church of the Good Shepherd.

During the second week of her visit, Miss Lambright held a college mission in Tallahassee. This mission was planned by Miss Hope Baskette, the student worker of the two Florida dioceses. It was opened with a corporate Communion service on Sunday morning, meetings were held for the college girls each day, and numerous personal conferences between Miss Lam-bright and the girls are felt to have been of inestimable benefit to the latter. Bishop Juhan was present in St. John's Church on the closing Sunday of the mission. He preached and confirmed a class at this time.

## Convocation of Canterbury Considers Religious Value of Broadcast Services

### Original Documents of Malines Conversations are Published—Memorial at Normandy Abbey

The Living Church News Bureau  
London, February 21, 1930

**B**OTH HOUSES OF THE CONVOCATION OF Canterbury concluded their business on Thursday in last week. In the Upper House, a resolution, moved by the Bishop of Southwark, urging the government to introduce legislation which will facilitate the abolition of slums, was carried unanimously. The Lower House discussed the religious value of broadcast services and their bearing upon public worship. A resolution was carried requesting the Archbishop of Canterbury to appoint a joint committee to consider the matter. The House also agreed to ask the president to appoint a commission to consider the whole question of the revision and codification of canon law; and agreed to appoint committees to review the work being done for the furtherance and improvement of Church music; and to inquire into the proportion between elected and *ex-officio* members of the Lower House.

#### THE CONVERSATIONS AT MALINES

Much interest is attached to the publication of Lord Halifax's edition of the original documents giving an account of the four Conversations held at Malines, at which the late Cardinal Mercier presided. Lord Halifax's record includes a paper of which no mention is made in the report on the Conversations presented to the Archbishop of Canterbury and published in 1927. This is the paper, of undisclosed authorship, entitled *L'Eglise Anglicaine unie non absorbée*, which was read by Cardinal Mercier at the fourth conference in May 1925.

In a short preface, Lord Halifax explains that it is desirable to publish these original documents, "in view of the attempts to discredit" the Conversations; and that "the attempt to discredit the Conversations affects the memory of the Cardinal and his endeavor to pave the way for the healing of the schisms of the sixteenth century, and the reunion of the Churches in communion with Canterbury with the holy see." An additional motive for publication is "that justice may be done to the Abbé Portal's work, and to Cardinal Mercier's wishes and intentions, so that it may be impossible to misinterpret and misrepresent them, as has been attempted in authoritative quarters." The work begins with summaries, in French, of the Conversations, after which are printed the documents submitted at them.

By far the most arresting of the memoranda is the document read by Cardinal Mercier to the conference. Its reading of history is that the English Church for the first ten centuries of its existence was both fundamentally and faithfully Roman, and also invested with all exceptional and patriarchal jurisdiction in the see of Canterbury. From these two historic facts the anonymous writer concludes that the true destiny of the English Church is neither absorption in Rome nor separation from Rome, but union with it. The patriarchal organization still exists in the East in Churches united with Rome. Leo XIII, in his Constitution on Oriental Dignity, declared that neither he nor his successors

would in any respect suppress the principle of the Patriarchates.

There is no part of Christendom to which the principle so appropriately applies as the English Church. It is suggested that on the basis of union with Rome, which possesses in its head the principle of unity, the Archbishop of Canterbury should be reestablished in the traditional rights of the Patriarchate of the English Church. The canon law of the Latin Church should not be imposed on the English. Celibacy need no more be the rule of the English Church than it is of the Eastern. The English Church should have a liturgy of its own, which would be a restoration of the more primitive use.

It is also proposed that the ancient historic sees of the English Church would remain, and the new Roman Catholic sees would be suppressed. This procedure, it is admitted, would be grave; but it is not without a precedent. As part of his concordat with Napoleon, Pius VII demanded and secured the resignation of the whole episcopate of France, whereby more than a hundred bishops, including all the great sees, were forced to abdicate.

The boldness and independence, yet Catholic character, of this scheme speak for themselves. The remarkable feature is that this important memorandum was not introduced at Malines by a subordinate, but by Cardinal Mercier himself. [The book is published in England by Philip Allan & Co., and imported by Morehouse Publishing Co., Milwaukee, at \$1.40.—EDITOR L. C.]

#### BLACKHEATH COLLEGE CELEBRATES ANNIVERSARY

St. Christopher's College, Blackheath, has just completed its twenty-first year, and the occasion was marked by two meetings on Thursday in this week, at the Church House, Westminster. The college opened in 1909, with three students. It was founded by the Rev. W. Hume Campbell as a place of training for leaders in religious education. Sunday school work was originally in view, as the need of reform in this direction was becoming pressing felt. Numbers of teachers, volunteers for the most part, are being offered opportunities of training in their own parishes. The Sunday schools manned by these instructed teachers are becoming very different from those of thirty years ago, and sound and systematic teaching is being given to the children. Much of the work of training the parish teachers is done by leaders trained at St. Christopher's. A number of dioceses have appointed organizers of Sunday school work who have been trained there.

#### MEMORIAL AT NORMANDY ABBEY

An interesting item of news is furnished by a correspondent to the *Times*, who states that the French government has accorded permission to the Rev. C. H. D. Grimes, English chaplain at Bordeaux, to put up a plaque on the gateway of the Abbey of Bec-Hellouin, in Normandy, commemorative of the distinguished men who, in the Norman period, left that abbey for England to occupy important positions.

Among them were three Archbishops of Canterbury, including the famous St. Anselm and the almost equally famous Lanfranc; two bishops of Rochester, one of whom, Gundulph (or Gundulf), was the

builder of the Tower of London; and the heads of some of the most important religious houses in England, all of whom distinguished themselves by their writings or buildings. This famous abbey, which is the property of the French government, is now the best preserved of all the Norman abbeys.

#### MISCELLANEOUS

Last Saturday was the bi-centenary of the death, on February 15, 1730, of Dr. Thomas Bray, a founder in 1701 of the Society for the Propagation of the Gospel. He set sail for Maryland on December 16, 1699, as commissary for the Bishop of London, but returned to England on finding that he could better serve the work of the Church in America from home. In 1706 he became vicar of St. Botolph Without, Aldgate, and, although always busy with literary work, did his parochial duties most thoroughly.

Many subscriptions have been received from the United States in response to appeals for funds to restore Scrooby Church, near Doncaster, which is well known for its associations with the Pilgrim Fathers. The cottage at Scrooby where William Brewster, one of the Pilgrim Fathers, was born, has been bought by Colonel Whitaker, a local resident, who will maintain it as a permanent memorial to Brewster.

GEORGE PARSONS.

#### CONVOCATION OF PANAMA CANAL ZONE

GATUN, C. Z.—The tenth annual convocation of the Panama Canal Zone met at St. George's Church, Gatun, the Ven. J. L. Sykes in charge, with a full number of the clergy and almost all the lay delegates from the various parishes and missions attending, the opening services being a celebration of the Holy Communion at which the Rt. Rev. James Craik Morris, D.D., Bishop, was celebrant. Archdeacon Oakeley of Costa Rica (Anglican diocese of British Honduras) was a welcome visitor at the meetings. From the Rev. Arthur R. Gray, D.D., secretary of the National Council for Latin America, on a visit to the Isthmus as guest of the Bishop, the chair read a communication expressing his inability to be present and invoking the blessing of Divine Providence upon the convocation.

The outstanding features were a resolution of congratulation to the Bishop upon the tenth anniversary of his consecration; the Bishop's announcement that the district had overpaid its assessment toward the budget quota of the National Council, and the report of the completion and consecration of a new church building at Mount Hope, Canal Zone, with the name of St. Mary, the Virgin.

Delegates elected to the provincial synod were: *Clerical*, the Very Rev. Halsey Werlein, Ph.D., Jr. *Lay*, Dr. D. P. Curry.

#### PARISH AT DENVER, COLO., CELEBRATES ANNIVERSARY

DENVER, COLO.—Emmanuel parish, Denver, recently spent a week celebrating the thirty-seventh anniversary of its present church building; the mission itself was founded some ten years earlier by the late Mrs. Lavinia Spalding. The program ranged from a baptismal service for new parishioners to a requiem for others departed. Bishop Johnson came for Confirmation; the children presented a play, *The Magic Sword*; and the week included various other events. Mrs. Spalding's grandson, William Spalding, was the organist.

# National Memorial Service for Late High Commissioner of Canada Held

## Valuable Clergy Conference at Calgary—Centenary of Trinity Church, Thornhill

The Living Church News Bureau  
Toronto, March 6, 1930

**A** NATIONAL MEMORIAL SERVICE IN HONOR of the Hon. Peter Charles Larkin, High Commissioner for Canada in Great Britain, was held at St. Paul's Church, Toronto, last Sunday afternoon. Mr. Larkin died in London on February 3d, and after a service at Christ Church, Lancaster Gate, the body was cremated and the ashes brought to Canada by the family and interred at St. James Cemetery, Toronto.

At the official service held on Sunday at St. Paul's, the Governor-General was represented by Col. K. R. Marshall. Among others who attended were the Hon. W. L. Mackenzie King, Prime Minister of Canada, and several other members of the cabinet, the Lieutenant-Governor of Ontario, the Hon. W. D. Ross, the Hon. H. J. Ferguson, Premier of Ontario, and other members of the provincial government; the Hon. Vincent Massey, Canadian representative at Washington; Chief Justice Sir William Mulock; and Sir Robert Falconer, president of the University of Toronto. The simple memorial service was conducted by Canon Cody, rector of St. Paul's, Mr. Larkin's favorite hymn being sung. Canon Cody gave a brief address speaking of the qualities of Mr. Larkin as a friend, a man of business, and a statesman.

### VALUABLE CLERICAL CONFERENCE AT CALGARY

The diocese of Calgary under Bishop Sherman is rapidly forging to the front rank among prairie dioceses and indeed among Canadian dioceses generally. A unique and valuable clerical conference extending over three days and attended by ninety-nine per cent of the clergy of the diocese has just been held under the Bishop's leadership.

The Bishop provided an admirable background for the conference by conducting a quiet half day each morning. His addresses, which made a profound impression upon the whole conference, were of a devotional character. The first morning he spoke upon our center of gravity, and the second morning upon the personal equation, and on the third morning on Action.

On Wednesday, Lieut.-Col. D. G. L. Cunningham, D.S.O., delivered an able paper on how to prevent war and how not to prevent war. On Thursday, Dr. Robert O'Callaghan told the clergy of the advance of surgery from the time of Pasteur and Lister to the present day. On Friday, the Rev. Geo. W. Kerby delivered a most inspiring address on New Conceptions of Education.

The only public service of the conference was held in the pro-cathedral on Wednesday, and the address was given by the Rev. W. Atwood, rector of Ogden.

The Resources Available in our Profession was the subject of a paper delivered by the Rev. F. H. Wilkinson of St. Stephen's Church on Wednesday afternoon. The reader of the paper classified the various resources under the headings of human, material, intellectual, and spiritual, and there was a general discus-

sion of the paper which was ably summed up by the chairman.

Methods Necessary in our Profession was the subject of a paper read by the Rev. Canon Gale on Thursday. Canon Gale dealt with the many methods of winning souls for Christ. This paper also introduced a very profitable discussion which was summed up by the chairman, the Ven. Archdeacon Tims.

Problems Facing our Profession was discussed on Friday after the paper had been read by the Rev. G. N. Luxton, rector of Christ Church.

Previous to this conference, which was agreed by all to have been a great success, a reception was held by the Bishop and Mrs. Sherman at Bishop's Court on Tuesday evening.

At the conclusion of the conference one of the senior priests of the diocese paid a moving tribute to the Bishop, both for the success of this particular conference, for the inspiration of his addresses, and for his leadership during the past three years.

### REVISION OF CREE DICTIONARY

Archdeacon Faries, of the diocese of Keewatin, is now staying at the Church House, Toronto, and is busily engaged in preparing for the press the revised Cree dictionary. This is based on the dictionary compiled by the Rev. E. A. Watkins, and a revision for the use of the Plain Crees upon which Archdeacon Mackay was engaged at the time of his death. The dictionary is to be published as a memorial to the late Archdeacon and his long ministry of over sixty years to the Cree Indians. It is to be comprehensive of all the Cree dialects as far as possible and will fill a real need.

### CENTENARY OF TRINITY CHURCH, THORNHILL

Trinity Church, Thornhill, Ont., celebrated its hundredth anniversary on March 1st. The Rt. Rev. J. F. Sweeny, D.D., Bishop of Toronto, conducted the special service. Every seat in the church was filled.

The service was held to commemorate the 100th anniversary (to the day) of when the first sermon was preached in the church by Archdeacon Strachan (later, the first Bishop of Toronto). History records he spoke for two hours on this occasion. The church is little changed from its early days and descendants of

the pioneer congregation gathered and listened to Bishop Sweeny.

At the opening of the service, a silver communion service, the gift of the Rev. H. T. Adams of Vancouver, was dedicated by the Bishop in memory of the late Mrs. Adams, who was married in the church and lies buried in the church cemetery. The set will be used for the first time at the communion service on Easter Day.

### A VALUABLE PART OF THE WORK OF THE S. S. J. E. IN CANADA

The last issue of the little paper issued by the Society of St. John the Evangelist in Canada records among much else a most valuable feature of its house at Bracebridge as a guest house:

"There is one side of our work which can hardly be mentioned but which is evidently filling a real need. It is the entertaining of guests. Many, of course, who come are not in any special trouble, but we have had the joy of welcoming a number of men whose troubles are very real and to whom our house seems to have been a refuge in the storm, where they might stay awhile and then go out strengthened once more for the battle of life. We cannot tell you anything about these, but if you knew the details you would rejoice with us that the atmosphere of our house is such that help is received. There is also a constant use of the house by clergy and laymen who need rest or quiet. So important do we feel this side of our work to be, that we plan to have a Father always here. With the many little missions that the Bishop wishes us to care for, and the many calls from outside our district, this will not always be easy. Father Rose is at present the guest master."

### LEGACIES BY DEVOTED CHURCHWOMAN

Legacies of \$1,000 each to the Sunday school of St. James' Church, Kingston, and to the Missionary Society of the Church of England for foreign missions are made in the will of the late Anna Gertrude Campbell, of Kingston, which has been probated.

### BISHOP BARNWELL IN HOSPITAL

BOISE, IDAHO—The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, after working indefatigably for the new St. Luke's Hospital, Boise, is making a test of the hospital's efficiency; he underwent an operation for a sinus infection Thursday after Ash Wednesday, and will be confined to St. Luke's for a few days.

Bishop Barnwell has announced his intention to attend the Lambeth Conference. He and Mrs. Barnwell will leave Idaho in May after the district convocation.

### ANOTHER NEW CALIFORNIA CHURCH

St. Matthias' Church, Whittier, Calif., dedicated by Bishop Stevens on February 23d. The Rev. Edwin T. Lewis is rector. [See THE LIVING CHURCH of March 8th.]



## Bishop Manning Announces Dates of Services for Sufferers in Russia

### Protests Against Plans in Behalf of Russians — Diocesan Lenten Notices

The Living Church News Bureau  
New York, March 8, 1930

NOTICE WAS GIVEN IN THIS LETTER OF two weeks ago of the service to be held on Sunday afternoon, March 16th, at the Cathedral of St. John the Divine, a service of prayer and supplication for all those who are suffering from the religious persecution in Russia. It was there stated that this occasion has been planned by the Bishop of New York, following the plea for such intercession first voiced by His Holiness, the Pope, and later by both the Archbishop of Canterbury and the Archbishop of York. Bishop Manning selected a Sunday as a day more convenient for a larger number to assemble at the cathedral and made his plans in conjunction with the Greater New York Federation of Churches.

In his sermon at Trinity Church on Ash Wednesday the Bishop referred to the world-wide situation, which has manifested itself notably in Russia, as "one of the great crises in Christian history" whose influence is being felt throughout the world. Dr. Manning pointed out especially our own share of guilt, saying that the Russian situation would not exist if we and all who believe in Christ had been truer to our faith in Him. He urged that on the day designated by the Pope, Wednesday, March 19th, the clergy and people of this diocese observe the same as a Day of Intercession. The Bishop said that we are witnessing "a world-wide, concerted movement to break down and destroy both Christian faith and Christian moral standards. . . . In a world filled with the love of Christ the teachings of Lenin could find no place, but if the world is not to go the way of Lenin it must far more truly go the way of Christ."

Has the Pope ever before in all history appealed to Christians beyond his own communion to pray with him? It seems that the plight of the stricken people of Russia and the presence of that which is a menace to Christianity throughout the world are having the effect of drawing us all closer together in the fellowship of intercessory prayer.

#### CATHEDRAL ITEMS

The dean announces that on March 19th, the Day of Intercession explained in the notice above, there will be four celebrations of the Holy Communion, at 7, 7:30, 10, and at noon. Also that the day will be divided from 8 until 5 into half-hour periods, providing for continuous private devotions.

The preacher at the cathedral next Sunday morning will be the Bishop of Aberdeen.

The Lenten schedule at the cathedral provides for addresses at Evensong on week-days. On Mondays, the Rev. Cranstons Brenton; Tuesdays, the Rev. W. D. F. Hughes; Wednesday, the Dean; Fridays, the Rev. C. Leslie Glenn in a series of talks especially to young people. On Thursday afternoons, beginning with March 6th, the following are to speak: the Rev. G. S. Richards, the Rev. Dr. Gilbert, the Rev. Dr. Ray, the Rev.

Frederick Burgess, the Rev. Dr. Rogers, and Dean Sargent.

Many children were present at the service last Sunday morning when Dean Gates dedicated the "children's corner." A tapestry of red and silver, and a reproduction of the Sistine Madonna are among the devotional aids.

#### OTHER LENTEN NOTICES

In addition to the lists of visiting Lenten preachers noted here last week the following are of interest:

At St. Matthew and St. Timothy's Church, Thursdays at 8:15, beginning with March 13th: Dean Gates, Dr. Brooks, Dr. Atwater, Dean Sargent, and the Rev. Arthur R. Cummings.

At St. Michael's Church, Wednesdays at 8:00, beginning March 5th: Dr. Robbins, the Rev. C. Leslie Glenn, District Attorney Crain, the Rev. G. A. Trowbridge, Dr. Niebuhr, and Dr. Cummins.

At St. Clement's Church, Wednesdays at 8:00, beginning March 12th: the Rev. N. M. Feringa, the Rev. Frederick Burgess, Fr. Edmund Sills, Dr. Stetson, and Fr. E. P. Hooper.

At Grace Church, White Plains, on Wednesday evenings, beginning March 12th: the Rev. J. Gregory Mabry of Holy Cross Church, Kingston, will give a series of four sermons on the theme, the New Life.

At St. Ignatius' Church, New York, Fr. Joseph, O.S.F., will be the preacher at the late Mass on Sundays from March 9th through April 6th.

At Holy Cross, Kingston, the Rev. Dr. Barry, rector emeritus of the Church of St. Mary the Virgin, New York, is to be the preacher at 10:30 on the Sundays in Lent.

The Rev. Dr. Elwood Worcester will speak at 8:00 p.m., on April 1st, 2d, 3d, and 4th, in St. George's Church on the subject of Religion in Its Application to Life and to Health.

#### AT THE CHURCH OF THE HEAVENLY REST

The funeral of the late Dr. Barbour, rector emeritus of the parish, will be held tomorrow afternoon.

At Evensong tomorrow Bishop Shipman will be the preacher. As guests of the parish, the rector and congregation of the colored Church of the Crucifixion will be present. The Schubert Glee Club of Colored Singers will render a program of spirituals. The service has been arranged to promote fellowship between the white and colored people of our communion. The offering will be devoted to philanthropic work in Fr. Edmead's parish.

From the pulpit of this parish has come a vigorous protest against our plans for days of intercession in behalf of the persecuted in Russia. In his sermon last Sunday morning Dr. Darlington said in part:

"I personally am inclined to think that the representations of religious persecution we have received from Russia are grossly exaggerated. At any rate, if the Russian Church is suffering, she has largely brought it upon herself through her ignorance and gross superstition and through her allying herself with privilege rather than with the people. Surely the sum-total of goodness in the world would be increased if some of our bishops in this country and the various federations gave more concern to the lack of spirituality of their own people here than to freely expressing themselves in the denunciation of the Bolsheviks in Russia.

"I am not greatly worried. For truth, crushed to earth, will rise again, and real religion cannot be stamped out by persecutions, machinations, or laws of any nation, be it communistic or otherwise.

"Our reply through the whole present distressing situation in Russia is to widen our own religious experience and belief and to deepen our faith.

"It is to help in doing this that Lent holds open the door to us."

#### "NEGRO" WITH A CAPITAL "N"

Adolph S. Ochs has recently given to New York Cathedral a pair of Menorah lights, a gracious spiritual act from a distinguished Jewish citizen. His paper, the *New York Times*, has just decided to make a change, considerably more than typographical in nature, in its printing of the word, Negro. Its explanatory editorial is, after all, one more contribution toward man's spiritual treasury. It is as follows:

"The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. Major Robert R. Moton of Tuskegee, the foremost representative of the race in America, has written to the *Times* that his people universally wish to see the word 'Negro' capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital 'N' becomes a tribute to millions who have risen from a low estate into 'the brotherhood of the races.'

"The *New York Times* now joins many of the leading southern newspapers as well as most of the northern in according this recognition. In our 'style book' 'Negro' is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations 'in the lower case.'"

HARRISON ROCKWELL.

[Readers of THE LIVING CHURCH have long been accustomed to the use of the word "Negro" with a capital, as this has been the practice of this periodical for many years.—EDITOR, L. C.]

#### JURISDICTION ASSIGNED TO BISHOP FOX

HELENA, MONT.—On February 27th, the Rt. Rev. William F. Faber, D.D., Bishop of Montana, sent the following communication to his Coadjutor, the Rt. Rev. Herbert H. Fox, S.T.D.:

"Following the precedent of my reverend predecessor, Bishop Brewer, I herewith transmit to you the administration of the diocese in the following particulars:

"1. I shall leave to you the preparation of a schedule of the visitations you purpose to make during the year: which being determined I shall accept for my own visitations all those places which you have in that year omitted, or so many of them as I may feel able to visit. Changes may be made by mutual agreement if occasion arises.

"2. You are authorized to admit postulants and candidates for Holy Orders, and to ordain them when recommended by the standing committee.

"3. You are authorized to appoint, with the approval of the Department of Missions and Church Extension, clergy to serve as missionaries in the diocese.

"4. You are authorized to receive, and to issue, letters dimissory; and to issue lay readers' licenses.

"5. You are to receive and pass upon all annual parochial reports.

"6. You are authorized to conduct all official correspondence with the National Council of the Church, its departments, and officers."

# Thousands Attend Services in Cathedral, Trinity Church, and Theater, Boston

## Diocese Prays for Church in Russia—Bishop Babcock Resumes Duties

The Living Church News Bureau] Boston, March 8, 1930

WITH ASH WEDNESDAY ushering in a period of intensive religious life, it seemed indeed a strange and untoward anachronism to have on the next day a gathering of thousands on the common, accompanied by a Communist demonstration in front of the State House, and disorder and arrests.

Three great noonday services attended daily by thousands during Lent are those held in St. Paul's Cathedral, in Trinity Church, and in the Tremont Theater under the auspices of the Greater Boston Federation of Churches. Emmanuel Church offers daily services in the Leslie Lindsay Memorial Chapel at 4:30 P.M. The Church of the Advent and the Church of St. John the Evangelist have daily services at convenient hours for their worshippers for they are set a bit apart in the more quiet walks of city life and have not the multitude at their doors as has, for instance, St. Paul's in the very heart of the city—since the stroll across the common or the stiff little climb up the older streets of Beacon Hill takes one away from the milling whirl of humanity on Tremont street.

Bishop Slattery preached in St. Paul's Cathedral on Ash Wednesday, choosing for his topic, Liberty and Discipline.

### CHILDREN OF GREEK ORTHODOX FAITH TO ATTEND EPISCOPAL SERVICES

Bishop Slattery has been deeply moved by receiving from his friend, the Greek Bishop of Boston, the Rt. Rev. Joakim Alexopoulos, the request that when it is not possible for children of the Greek Orthodox faith to attend services or receive instruction in their own church and by their own priest, these children may (unless their parents or guardians designate otherwise) attend Episcopal services, since there is a close relation between the Episcopal and the Greek Orthodox Churches. In a letter to his clergy, Bishop Slattery has asked them to seek out members of the Greek Orthodox faith in the various parishes and to aid them. As a matter of fact there are several parishes coöperating in this way.

### SERVICE FOR THE CHURCH IN RUSSIA

March 16th, the Second Sunday in Lent, has been set aside as the day on which the diocese as a whole will pray for the Church in Russia, that the faith of the people may continue and that they may bear witness to that strength which only God can give. This prayer has been written by Bishop Slattery for use in public services on that day:

"Almighty God, whose pity is over all Thy children; Bless, we pray Thee, Thy Church in Russia; give courage to all who suffer for Thy truth, that they may endure unto the end; and to those who behold their trust in Thee, grant the vision of Thy sustaining love, that they also may worship Thee in spirit and in truth; through Jesus Christ our Lord. Amen."

The diocesan service for remembering the sorrow of our Russian brethren will be held in St. Paul's Cathedral, on the morning of March 16th.

### GODWILL PROGRAM

A goodwill program, participated in by the children and young people of Christ Church, Andover, has been planned for Fridays in Lent by Mrs. A. H. Brown, recently of Philadelphia, and now giving part of her time to the supervision of the educational program in the Andover parish. The elaboration of the three ideas of what other countries do for us, what the practices and customs in those countries are, and what we are doing for those countries, has entailed a considerable amount of manual art and labor, all conducive to making the lessons in goodwill very vivid and attractive.

### BISHOP BABCOCK RESUMES DUTIES

Bishop Babcock has resumed his visitations for the purpose of conducting Confirmation services. This news will be welcome to all those who have followed his progress with anxiety since the day when he met with the automobile accident. While attempting to conform to his physician's orders and not overtax his strength, Bishop Babcock is again a familiar figure in the diocesan house and will visit St. Luke's Church, Allston, tomorrow, the second Sunday on which he has officiated since his recovery. His first engagement since his accident was in All Saints' Church, Methuen, last Sunday, when he confirmed twenty-seven persons.

### FIRST SERVICE OF PLAINSONG SOCIETY

On the Eve of the Feast of St. Gregory the Great, Tuesday next, the first service of the Boston Plainsong Society will be held in the Church of St. John the Evangelist. This program, so appropriately placed with reference to the patron of liturgical music, will be sung by a sanctuary choir and a gallery choir.

The first of four services of music offered on Friday nights in Lent by Arthur M. Phelps and the choirs of St. Paul's Cathedral was given last night when the choir of 40 men and women sang the *Mass in A* by César Franck. The organ, harp, and violin were used as accompanying music.

### MISCELLANEOUS

In accord with a custom of other years, laymen will be the Saturday noonday speakers in St. Paul's Cathedral. Dr. Alfred Worcester of the medical department of Harvard College will be the first speaker of the series today. The other speakers will be, in succession: Dr. Arthur H. Ruggles, head of the Butler Hospital of Providence, R. I.; Dr. Richard Cabot of the Harvard Medical School; Prof. William Lyon Phelps of Yale; President Sills of Bowdoin College; and Prof. Hocking of Harvard.

The world day of prayer for missions was observed in the crypt of St. Paul's Cathedral yesterday morning from 10:30 A.M. until 12:30 P.M. Mrs. Hannah Hume Lee led those attending in a program of meditation, prayer, and hymns, and a period of personal testimonies. This meeting was arranged by the committee representing the Council of Women for Home Missions and Federation of Women's Boards of Foreign Missions.

*Quality Street*, the comedy by James M. Barrie, was ably presented in the Fine Arts Theater last Saturday evening by members of the Girls' Friendly Society of the diocese. ETHEL M. ROBERTS.

## BOOK CHATS

from Morehouse Publishing Co.

### NEW BOOKS

Added to stock during the week ending March 8, 1930

**Essays in Christian Philosophy**, by the Rev. Leonard Hodgson, D.C.L. (Longmans) .....\$3.50

Man's place in the universe; the meaning and purpose of life; various problems of current practical interest such as Birth Control, Sacramental Religion, Authority in the Church, and the Reunion of Christendom.

**The Gospel and Its Tributaries**, by Ernest Findlay Scott. (Scribners.) 2.75

The February selection of the Religious Book Club. "The reconstruction here given is that of a scholar whose knowledge of the documents cannot be questioned."—*The Living Church*.

**The Practice of Prayer**, by William C. Sturgis, Ph.D. Washington Cathedral Series. (Morehouse).... 1.00

An intensely practical volume on personal relationship with God through prayer, written by a layman in a style that is happily free from theological complexities of expression.

**Exploring Religion With Eight Year Olds**, by Helen Firman Sweet and Sophia Lyon Fahs. (Holt)..... 2.50

The record of an interesting experiment at the Union School of Religion in New York City, wherein the principles of the "New School" were tried in connection with religious education.

**The Gospel of an Artist and Physicist**, by Cyril Bickersteth, M.A. (Morehouse) .....Paper, .60

A new edition of a valuable English study of the Gospel According to St. Luke. A book that will be helpful for Lenten reading and sermon preparation.

**A Book of Devotions**, by the Rev. L. B. Cholmondeley. (Wells Gardner) .60

Private devotions in English, French, Latin, and Greek—originally published in Japanese! Loyal in Churchmanship; refreshing in its treatment.

**Progress and Prospect in Christian Reunion**, by the Rev. Percy V. Norwood, A.M. The Hale Sermon, 1929. (Morehouse) .....Paper, .10

Valuable both for its concise and up-to-date treatment of the subject, and for its carefully selected bibliography.

**Signs of Life**, by the Rev. Alfred Brittain. (Morehouse) .....Paper, .05

A handy little sixteen-page booklet of instructions for Confirmation candidates and Church people.

CAN the principles of the "New School" be successfully applied to the work of the Church school? Many will reply that they are inconsistent with the authoritative nature of religious doctrines. Probably few in the Episcopal Church would give them as free rein as did a teacher in the Union School of Religion, New York, who describes the experiment in **EXPLORING RELIGION WITH EIGHT YEAR OLDS** (\$2.50). But the book will repay study.

The Rev. Alfred Brittain has visited many churches since his retirement from the active work of the parochial ministry, and in many of them he has failed to observe adequate **SIGNS OF LIFE** on the part of the man (and woman) in the pew. His booklet bearing this suggestive title, made for quantity distribution and so priced at \$5.00 a hundred, endeavors to awaken a more intelligent Church consciousness in its readers.

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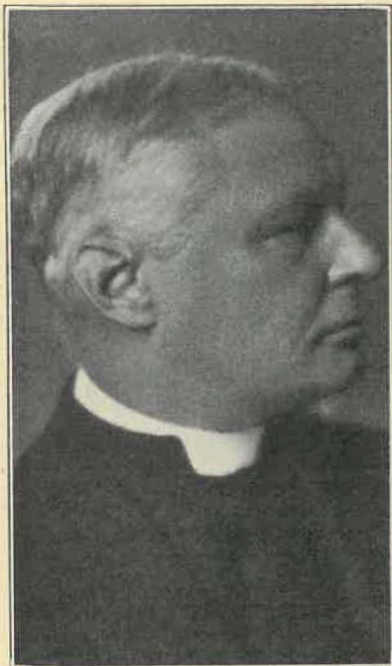
## Dr. Arthur Rogers, Rector Since 1913 of St. Mark's, Evanston, Resigns Parish

### House of Bishops Majority Assured — Bishop Griswold's Election Confirmed

The Living Church News Bureau  
Chicago, March 8, 1930

THE REV. DR. ARTHUR ROGERS, for the past seventeen years rector of St. Mark's Church, Evanston, has tendered his resignation to the vestry of the parish, effective next November 1st, according to announcement this week.

Dr. Rogers will celebrate the fortieth anniversary of his ordination in June, and on October 26th, his sixty-sixth birthday,



#### TO RETIRE

Rev. Dr. Arthur Rogers, who will resign as rector of St. Mark's Church, Evanston, Ill., effective November 1st.

he will preach his final sermon as rector of St. Mark's. He is retiring, he told his congregation, in order to retire to his old home at Newport, R. I., to enjoy a coveted leisure for writing and other pursuits which his duties as rector have prevented his doing.

Dr. Rogers came to Evanston in 1913, from Holy Trinity Church, West Chester, Pa. He attended Brown University, from which he received the Bachelor of Arts degree in 1886. In 1889 he received the degree of Bachelor of Divinity from the Episcopal Theological Seminary, Cambridge. He was ordained to the diaconate June 16, 1889, at St. Stephen's Church, Providence, R. I., and to the priesthood on June 15, 1890, in the same church.

From 1892 to 1899 he was rector of St. George's Church, Central Falls, R. I. In 1899 he went to Holy Trinity Church, West Chester. He is the author of *Men and Movements in the English Church*, and *Prophecy and Poetry*.

"All I have ever desired was to be a pastor, to gain the confidence and affection of my people, and to help them in the way of life," says Dr. Rogers in his statement to his congregation. "What I now covet is that mastery of my own time which cannot belong to any man in active work. I want to have leisure to

read and write, even to think. I should like to remind myself that there is more to religion than the clatter of ecclesiastical machinery and the babel of confusing tongues. As for my parish, I believe on general principles that it will be better off in the hands of some one who belongs to the generation of those who are coming in than in the hands of one who belongs to the generation of those who are going out."

Dr. Rogers' resignation was accepted by the vestry with regret.

#### BISHOP GRISWOLD'S ELECTION CONFIRMED

The election of the Rt. Rev. Sheldon Munson Griswold, D.D., as Bishop of Chicago was confirmed on Friday, when a majority of both the bishops and standing committees of the Church had approved of the election. At that time, 114 bishops had sent in confirmations, and thirty-nine standing committees.

Bishop Griswold automatically became the diocesan upon receipt of the required majority.

Plans for the Bishop's enthronement are yet indefinite.

#### LENTEN SERVICES BEGIN

Special Ash Wednesday services in parishes and missions throughout the diocese marked the opening of Lent.

The noonday services of the Church Club were opened at the Garrick Theater by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. Noonday Masses are being celebrated daily at the Cathedral Shelter. The noonday Masses of the Catholic Club have been discontinued this year.

#### DR. KEELER ADDRESSES MINISTERS

Clergy as well as laymen need to be converted to the Christian religion, the Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, declared in an address before the Illinois Council of Churches, meeting at Springfield, on Tuesday.

"It seems rather startling at first to speak of the need of conversion in the lives of clergy," said Dr. Keeler. "But the truth is that while we have in some greater or less degree enthusiasm for many aspects of our lives as ministers, too few of us are thoroughly converted men. A fuller surrender of our entire personalities, heart, mind, and will, would be most effective in attracting men to God."

The overwhelming abundance of programs, plans, campaigns, and objectives characteristic of Church movements was lamented by the speaker.

"What the Christian ministry really needs today is men more devoted in pastoral zeal and more consecrated to every possibility to be found in pastoral relationship and contact," concluded Dr. Keeler.

#### HONOR THE REV. W. C. BIHLER

The Rev. Walter C. Bihler was formally received as rector of Christ Church, Woodlawn, Tuesday night, when the parish tendered him a reception. More than 300 were in attendance at the reception, packing the parish house.

A delegation from Christ Church, River Forest, which the Rev. Mr. Bihler left to become rector of Christ Church, Woodlawn, was in attendance.

In becoming rector of Christ Church,

## « For Lent »

### His Glorious Body

by Robert Norwood

Rector of St. Bartholomew's Church in the City of New York

Immortality and the survival after death are the dominant theme of these informal talks in which the author discusses the doubts, fears, and hopes that must have presented themselves at times to every thinking man. \$2.00

also by Dr. Norwood

### The Steep Ascent

A volume of Lenten meditations that the New York Times called "A book essentially mystical in this practical modern day, a book very liberal, very beautiful." \$1.50

### The Man Who Dared to be God: A Story of Jesus

"This picture of Jesus radiates the spirit of love incarnate in Him. . . . Religion is not dead when its leaders can speak like this."—*Outlook and Independent*. \$2.50

### The Master: A Life of Jesus Christ by Walter Russell Bowie

Rector of Grace Church, New York; author of "The Inescapable Christ," etc.

"The book for which both modern scholarship and vital religion have alike and together been waiting."—CHARLES W. GILKEY, Dean of the University of Chicago Chapel. \$2.50

### Beliefs That Matter

by William Adams Brown, D.D., Ph.D.

"This book . . . will be of inestimable worth to men and women who . . . worship God with the mind as well as the heart."—*The Outlook*. \$2.75

also by Dr. Brown

### The Life of Prayer in a World of Science

"It is a tonic for the inner life of man. One of the most suggestive and helpful books on prayer that has been written in recent years."—*Boston Transcript*. \$2.25

### The Hero in Thy Soul

Being an Attempt to Face Life Gallantly

by Arthur John Gossip

"A volume of sermons which seem to touch the inner parts of life, . . . flames of fire which reach deep into the needs of men."—*American Church Sunday School Magazine*. \$2.50

### The Reconstruction of Belief

by the Rt. Rev. Charles Gore, D.D.

formerly Bishop of Oxford

"It is the finest summary of Christian faith as confronted with modern doubt that has appeared in this country. It is a monumental work."—*Record of Christian Work*.

1018 pages. \$2.75

### The Place of Jesus Christ in Modern Christianity

by John Baillie

of Emmanuel College, Toronto University

"Should be of great value to clergy and thoughtful laymen in showing what place Jesus Christ can hold in the thought and life of an intelligent man to-day."—*Anglican Theological Review*.

\$2.00

at your bookstore

## « Scribners »



Mr. Bihler returns to his old parish. He was brought up in Christ Church and from it he entered the ministry, during the rectorship of the Rev. Charles Herbert Young, now rector of Howe School.

HOUSE OF BISHOPS MAJORITY ASSURED

A sufficient number of bishops in attendance upon the special meeting of the House of Bishops here March 26th, to elect a successor to the late Presiding Bishop, is virtually assured. Approximately ninety bishops of the Church have signified their intention of being present.

The memorial service for the late Presiding Bishop, Charles Palmerston Anderson, has been definitely set for Tuesday evening, March 25th, at St. James' Cathedral, according to announcement by the local committee. The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island and formerly rector of Grace Church, Chicago, has been appointed to make the memorial address.

Visiting prelates will be guests of the diocese and the Church Club of Chicago

at a luncheon at the Drake Hotel, Wednesday noon, March 26th.

NEWS NOTES

Students of the Western Theological Seminary presented results of a metropolitan survey of social and religious conditions before the clergy's round table, meeting at the seminary last Monday morning.

The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, is the preacher at the Garrick Theater noonday services this week. Next week the Rt. Rev. G. G. Bennett, D.D., of Duluth, comes to the Garrick.

Mrs. Percy Q. Cook, of the Church of the Atonement, has been reelected president of the board of managers of the Church Home for Aged Persons, Chicago.

The Rev. Edward S. White, rector of the Church of the Redeemer, will be the principal speaker at a meeting of the junior assembly of the Brotherhood of St. Andrew, at the Church of the Epiphany, Friday evening, March 14th.

Dr. Robert W. Patton, D.D., head of the American Church Institute for Negroes, will speak at the March meeting of the colored committee, which will be held on March 12th at St. James' Guild House, 2210 Sansom street.

The supper for social service workers

## Pennsylvania Welcomes Visit From Bishop Rowe and Indian Priest

### Catholic Club Holds Quiet Day—Improvements at St. Luke's, Germantown

The Living Church News Bureau  
Philadelphia, March 8, 1930

IT IS WITH GREAT HAPPINESS THAT THE diocese of Pennsylvania welcomes this week a visit from the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, one of the most beloved bishops in the Church.

The Bishop will be accompanied by the Rev. Paul Mather, an Indian priest of the Church in Alaska, who is a member of one of the Alaskan Indian tribes and has charge of the mission church at Ketchikan. He is a protégé of Bishop Rowe's, and many years ago, when a young lad, was brought into the Church through the Bishop's efforts.

Bishop Rowe's first address will be made in St. Luke's Church, Germantown, on Tuesday evening, March 11th, when he will speak at a special missionary meeting. On Wednesday morning he will speak before the Woman's Auxiliary of the diocese at the church house. At noon on the same day he will be the guest of the diocesan field department at a missionary conference to be held in the Penn Athletic Club, at which Bishop Taitt will preside.

On Wednesday evening Bishop Rowe will preach at a Lenten service in Holy Trinity Church, and on Thursday evening will speak before a meeting of the young people of the diocese in the Bellevue-Stratford, at which Samuel F. Houston, of Chestnut Hill, will preside. On Friday morning the Bishop will speak in St. Paul's, Chestnut Hill.

Bishop Rowe will also preach at St. Paul's, Elkins Park, on Sunday morning, March 16th, and in St. John's Church, Norristown, that evening.

This is the first visit which the Bishop has made to Philadelphia for several years, and his many friends in this city have looked forward to his coming for some time.

LENTEN PREACHERS

The Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia, will

spend the week beginning March 16th in Philadelphia, and will preach on Sunday morning, the 16th, in St. Paul's Church, Chestnut Hill. From Monday until Friday he will be the noonday preacher at the Brotherhood of St. Andrew services, which are held in the Garrick Theater. On Wednesday evening he will preach in St. Matthew's Church, Philadelphia.

The Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, will be the special preacher on Wednesday evening, March 19th, in Calvary Church in Germantown.

The Rev. Samuel Steinmetz, rector of St. Michael's Church, Trenton, N. J., will preach on Sunday evening, March 16th, in the Free Church of St. John.

At the noon services in Old Christ Church, the Rev. Floyd W. Tomkins, D.D., will preach Monday until Friday during the week beginning March 17th; in St. Stephen's, the Rev. Ernest C. Earp, rector of the Church of the Redeemer, Bryn Mawr, will preach throughout the week; and on Saturday, the 22d, the Rev. John R. Hart, Jr., will speak at St. Stephen's; the Rev. Howard W. Fulweiler, rector of Christ Church, Media, will preach in the Garrick Theater; and the Rev. Frederick B. Halsey of St. Ambrose, Philadelphia, will be the speaker in Christ Church.

The Rev. Shirley C. Hughson, of the Order of the Holy Cross, will conduct a retreat on March 16th in St. Luke's Church, Germantown.

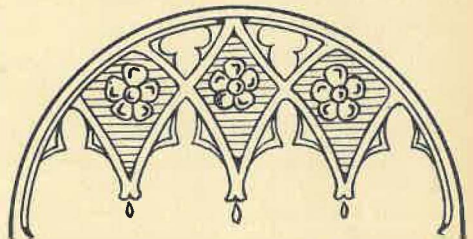
ANNUAL QUIET DAY OF CATHOLIC CLUB

The annual quiet day of the Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles will be held on Tuesday, March 11th, at St. George's Church, West Philadelphia, of which the Rev. Vincent F. Pottle is rector.

The Rev. Spence Burton, superior of the Society of St. John the Evangelist, will conduct the quiet day, which will begin with choral Mass at 10 and close with the Benediction at 3:30. Luncheon will be served at noon.

SPECIAL MEETINGS OF WOMAN'S AUXILIARY

The March meeting of the diocesan committee of the Woman's Auxiliary was held at Holy Trinity parish house on March 4th at 10:30. Bishop Rowe, as announced at the beginning of this letter, will speak at the diocesan meeting in the Church House on March 12th.



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will be held in Holy Trinity parish house on the evening of March 13th.

Dr. Harold Morris, from China, will speak at the March meeting of the foreign committee, which will be held on the 19th at 10:30 in the Church House.

FURTHER IMPROVEMENTS AT  
ST. LUKE'S, GERMANTOWN

Since the parish of St. Luke's, Germantown, celebrated a jubilee month, which began on St. Luke's Day last fall, at which time the new interior of the church was blessed, many new memorials have been added. On the Feast of the Purification, a window in the church porch was blessed, which had been given in memory of Amy Lewis, wife of the Rev. Louis K. Lewis, of Germantown. This window represents an angel with flaming sword guarding the entrance of the church, and is executed by Calvert, Herrick & Reidinger, of New York.

On Quinquagesima Sunday eight stone figures, in niches in the reredos of the high altar, were given by several communicants of the parish, representing the Archangels Michael, Gabriel, Raphael, and Uriel; and St. Peter, St. Thomas, St. Mary Magdalene, and St. Simon of Cyrene. These were carved by Edouard Maene of Philadelphia.

Also a very beautiful Indiana limestone lectern, the gift of Jane Lincoln, in loving memory of her husband, William Henry Lincoln, has been consecrated. This is a companion piece to the Morgan memorial pulpit. The pulpit has the figure of St. Luke in a central niche, and the lectern has the figure of St. Paul. Both were designed by Frank R. Watson, and executed by Brockbourne, of Philadelphia.

This practically culminates the rebuilding of the interior of St. Luke's, which began in 1924 with the rebuilding of the chancel as a memorial to Dr. Upjohn. About the same time a new chapel in the north transept, with the altar of the Holy Child, was given in memory of Marian Morgan, daughter of Reed Morgan; and during the past year the rebuilding of the whole nave interior has been carried out by the people of the parish, over 1,000 contributing. The whole project represents an expenditure of approximately \$125,000. The Rev. Wallace E. Conklin is rector.

ELEANOR ROBERTS HOWES.

DEAN ABLEWHITE TO BE  
CONSECRATED MARCH 25TH

MARQUETTE, MICH.—The Very Rev. Hayward Seller Ablewhite, D.D., dean of St. Paul's Cathedral, Marquette, is to be consecrated Bishop of Marquette in the cathedral on the Feast of the Annunciation, Tuesday, March 25th. Consecrator is to be the Rt. Rev. Hugh Latimer Burleson, D.D., Bishop of South Dakota, and co-consecrators the Rt. Rev. Boyd Vincent, D.D., retired Bishop of Southern Ohio, and the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan.

Others assisting in the service will be:

*Presenting Bishops:* The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth; the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac.

*Preacher:* The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio.

*Attending Presbyters:* The Rev. Walter Tunks, rector, St. Paul's Church, Muskegon, Mich.; the Rev. Edward S. Travers, D.D., rector, St. Peter's Church, St. Louis, Mo.

*Master of Ceremonies:* The Rev. George Walton, general missionary of Marquette.

*Deputy Registrar:* The Rev. Carl G. Ziegler, rector, Grace Church, Ishpeming, Mich.

WASHINGTON NOTES

The Living Church News Bureau  
Washington, March 8, 1930

A GREAT MEETING OF PRAYER AND SYMPATHY for those who in Russia are suffering persecution for their religious opinions is planned for the afternoon of the First Sunday in Lent, March 9th. The meeting will be held in Constitution Hall which has been given for the occasion by the National Society of the Daughters of the American Revolution. The Bishop of Washington will preside and make the introductory address. The principal speaker will be the Rev. Dr. Edmund A. Walsh, vice-president of Georgetown University, and director general of the Papal Relief Mission in Russia in 1922. The Invocation will be pronounced by the Rev. Dr. Joseph R. Sizer, pastor of the New York Avenue Presbyterian Church. The Scripture lesson will be read by Dr. Abram Simon, rabbi of the Washington Hebrew Congregation. Prayer will be offered by the Rev. Dr. Frederick C. Reynolds, pastor of Wesley Methodist Church. The meeting will be broadcast.

LENT IN WASHINGTON

Lent has begun in Washington with plans providing abundant opportunities for prayer and spiritual refreshment through services and courses of sermons and lectures. Epiphany, as has been the custom for many years in this downtown parish, holds a half-hour service each week day at noon. The addresses during the first week were made by the Rt. Rev. Frank DuMoulin, D.D. Under the auspices of the cathedral, Lenten lectures will be held in various parishes, according to the following schedule:

St. John's Church, Lafayette square, the Rt. Rev. Philip M. Rhinelander, D.D., warden of the College of Preachers; St. Paul's Church, Rock Creek, Canon Stokes, Wednesdays at 7:30 P.M.; St. John's Church, Georgetown, Dr. William C. Sturgis, Wednesdays at 8:00 P.M.; Washington Cathedral, Fridays 4:00 P.M., Canon Peter.

BISHOP OF ALASKA IN WASHINGTON

The visit of Bishop Rowe to Washington has been marked by several notable gatherings. On Thursday, March 6th, the branches of the Woman's Auxiliary gave a dinner for Bishop Rowe at Epiphany parish house. Addresses were made by Bishop Rowe and Bishop Freeman. On the afternoon of the First Sunday in Lent Bishop Rowe will address a missionary gathering at St. Mark's Church.

LAY CORNERSTONE FOR CHAPEL AT  
COLLEGE PARK, MD.

On St. Matthias' Day, Bishop Freeman laid the cornerstone for the new St. Andrew's Chapel at College Park, Md. The vicar, the Rev. Dr. Ronalds Taylor, is also student pastor of the University of Maryland. Under his direction the work at College Park has grown to important proportions.

MISCELLANEOUS

At the request of the Columbia Broadcasting Company recently a service of intercession on behalf of the Hon. William Howard Taft was held at Washington Cathedral. Evensong was sung by Canon Wolven, and the intercessions were offered by the Bishop.

Much interest has been manifested in the first and probably the only talking motion picture to be made by General John J. Pershing. General Pershing makes a simple and sincere plea for the building of Washington Cathedral, as a witness and an inspiration to those things which

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guarantee the security of the nation's life. The picture has been shown in various parts of the country.

The Society of Sponsors of the Navy held their annual service at Washington Cathedral on the afternoon of Quinquagesima Sunday. Bishop Freeman addressed the society.

RAYMOND L. WOLVEN.

**CHURCH IN PANAMA CITY OBSERVES ANNIVERSARY**

PANAMA CITY, C. Z.—With intense enthusiasm the West Indian congregations of St. Paul's, Panama City, St. Peter's, La Boca, and St. Alban's, Paraiso, united at the first named church in a service on Sunday evening, February 23d, in celebration of the tenth anniversary of the consecration of the Rt. Rev. James Craik Morris, D.D., Bishop of the district, at which the Rev. A. F. Nightengale, rector, officiated and preached; the Rev. J. T. Mulcare, rector of St. Peter's Church, and the Very Rev. Halsey Werlein, Jr., Ph.D., dean of the cathedral of St. Luke, assisting. At the conclusion of the service the Bishop was tributed with congratulatory addresses and gifts expressive of appreciation from the congregations named.

On Tuesday, February 25th, a reception in honor of the Bishop, held on the spacious lawn adjoining the cathedral, was attended by a large number of Americans—members of the cathedral and friends from other religious bodies—when the Bishop was the recipient of numerous felicitations and a handsome purse which gave evidence of the popular esteem and affection with which he is regarded within and outside his diocese.

The Rev. Arthur R. Gray, D.D., secretary of the National Council for Latin America, on a visit with Mrs. Gray as house guests of Bishop and Mrs. Morris, attended the function which, in every respect, was a most brilliant affair.

**CHINESE CONGREGATION MAKES GIFT TO VIRGINIA PARISH**

MONTPELIER, VA.—The congregation of the Church of Our Saviour, Hongkew, Shanghai, the Rev. P. N. Tsu, D.D., rector, has sent a gift of \$200 in American money toward the rebuilding of the Church of Our Saviour, Montpelier.

The special bond of sympathy between the congregation in China and that in Hanover county, arises from the fact that the Rev. Robert Nelson of Hanover county, ordained in 1845 and one of the earliest missionaries of the American Church to China, was for many years the rector of the Church of Our Saviour in Shanghai and his ministry of loving devotion is still held in memory of that congregation.

Being compelled to return to America for a few years, he lived at "Oakland," his home in Hanover county. During this period he labored in a neglected section of St. Martin's parish, organizing a mission congregation which he named the Church of Our Saviour after his church in Shanghai. When the members of his congregation in China heard of his missionary endeavor in Virginia, they sent a generous gift toward the erection of the church. This congregation is now one of the most important points in the entirely rural parish of St. Martin's. Its church building was destroyed by fire early in 1929. The erection of a new church building was undertaken at once, and the new church has been opened for services,

though a debt incurred in the rebuilding still rests upon it.

When the news of the burning of the Virginia church became known to the congregation of the Church of Our Saviour in Shanghai, they at once proceeded to show their veneration of Dr. Nelson and their sympathy for their namesake church in America by undertaking to secure subscriptions toward its rebuilding. In spite of the fact that the congregation had just been through a campaign that fairly exhausted their resources, a sum amounting to considerably over \$500 in Chinese money was contributed for this object. Owing to the high rate of exchange this sum amounts to \$200 in American money, and a check for that amount has been received.

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### THE BISHOP OF ABERDEEN IN CALIFORNIA

LOS ANGELES, CALIF.—The Rt. Rev. F. L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, has just completed an extensive tour of California in the interest of the Bishop Seabury Memorial Shrine to be erected in Aberdeen. Arriving in this city from the Grand Canyon on February 14th, he made his headquarters with his brother-in-law, Robert H. Lindsay, senior warden of All Saints' Church.

On the 16th he made four addresses before large congregations at All Saints' Church, St. John's Church, Grace Church, and St. Paul's Cathedral. The service at Grace Church, held in the afternoon, was attended by representatives of the Order of Scottish Clans and the Daughters of Scotia. Part of the music was led by the uniformed Pipers Band of Clan MacLean.

The following evening he was entertained by the Los Angeles branch of the English Speaking Union, and on the 19th



by the diocesan men's club. He was also feted by the Breakfast Club of this city at the same time as ex-President and Mrs. Calvin Coolidge.

He spent the next week in the diocese of California, speaking on Sunday, February 23d, at Grace Cathedral and Trinity Church, San Francisco. He also addressed the San Francisco branch of the English Speaking Union and the students of the University of California and Leland Stanford Junior University.

Enroute back to this city Bishop Deane stopped in Santa Barbara, where he addressed the local branch of the English Speaking Union. On Sunday, March 2d, he spoke at All Saints' Church, Pasadena; assisted at the laying of the cornerstone of St. Mary of the Angels Church, Hollywood; and spoke at St. Luke's Church, Long Beach.

The following day he addressed a large meeting of the Los Angeles clericus, held at the Church of the Redeemer, speaking on the ecclesiastical situation in England and Scotland. That evening he left for Chicago, where he was scheduled to speak on March 6th. From there he will go to Pittsburgh and New York.

### DEDICATE ST. PAUL'S CHURCH, CRESTON, IA.

CRESTON, IA.—On Friday, February 28th, the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa, dedicated the new church building at Creston. The new St. Paul's Church is a beautiful structure costing about \$25,000, of which \$20,000 was received as a legacy from Mrs. Philena Buswell.

A number of beautiful memorials, altar, credence, altar rail, pulpit, lectern, font, and widows, were blessed at the service at which also Claude E. Sayre was ordained deacon.

### RHODE ISLAND SEEKS TO HELP PROBLEM OF UNEMPLOYMENT

PROVIDENCE, R. I.—The problem of unemployment in Rhode Island this winter has been especially distressing and perplexing owing to the depression in the textile industries. To meet it the diocese has been taking thoughtful action. A few months ago it established a free employment bureau and now the department of social service is giving a training course in the relief of distress to be held at 5 o'clock on the Monday afternoons of Lent in the parish house of St. Stephen's Church, Providence.

On March 10th, the new general secretary for the Providence Family Welfare Society spoke on Constructive Relief Giving as an Aid to Character-Building. On March 17th, the Rev. Dr. Norman B. Nash, of the Cambridge Theological School, chairman of the social service department of Massachusetts, will discuss the Place of the Church in the Field of Social Ser-

### GREETING THE BISHOP OF ABERDEEN

At Grace Church, Los Angeles, recently, the Lord Bishop of Aberdeen was serenaded by the Clan MacLean Pipers Band.

LEFT TO RIGHT, in center: the Rev. Douglas Stuart, vicar; Bishop Deane; Bishop Stevens of Los Angeles.

vice. On March 24th, Miss Anna I. Griffith, director of the children's bureau of the state of Rhode Island, will take up the subject: The State's Child Welfare Program; How the Church Can Cooperate. On March 31st, Donald North, chief probation officer of Rhode Island, will consider Delinquency: Modern Methods of Treatment, and the Church's Responsibility to Help. On the final afternoon, April 7th, the Rev. Dr. A. Edward Saunders, D.D., rector of St. Martin's Church, Providence, will relate the question to Christianity in his address, the Spiritualizing of Social Work.

### UNIQUE MEMORIAL CHURCH BEGUN IN HOLLYWOOD

HOLLYWOOD, CALIF.—On the afternoon of Quinquagesima, March 2d, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, assisted by the Rt. Rev. F. L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, laid the cornerstone of the new St. Mary of the Angels Church. Both bishops were vested in cope and mitre and were attended by deacons of honor.

After a solemn procession to the already rising building, Bishop Deane led in the recitation of the Creed and blessed the cornerstone. Thereupon the stone was laid by Bishop Stevens, after which the choir sang a solemn *Te Deum*, the setting of which was especially composed for the occasion by Oren L. Gardner, choirmaster. The choir was augmented by the choir of the Troupers, an organization of many of the most famous actors and actresses of this city.

Following the service there were addresses by Bishop Deane, Bishop Stevens, and Alec B. Francis, well known character actor. The latter, a lay reader and devoted Churchman, paid high tribute to

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the ministrations of the Rev. Neal Dodd, vicar of St. Mary's, to members of the acting profession, and urged the formation of a Hollywood branch of the Episcopal Actors' Guild.

The new site and the church building are a gift of Mrs. Charles H. Quinn, in memory of her father, the late Rev. Samuel Philp, a Methodist preacher. The completed church will cost \$100,000 and will normally seat 225. There will also be a chapel seating about 20.

Designed by Carleton Monroe Winslow, well known Los Angeles architect, the new church will be of Spanish architecture, approached through a walled atrium slightly above the street level. The type of construction is a combination of concrete and timber with stucco finish and red tiled roof.

The principal choir will be in the west gallery, with a response choir in the sanctuary. Parish offices, sacristy, choir room, and bride's room will also be provided. The space beneath the church will

**DEDICATE NEW CHURCH AT BEVERLY, MASS.**

BEVERLY, MASS.—A dream of many years has been realized at last by the people of St. Peter's parish, Beverly, the Rev. Arthur S. Payzant, rector. A new church has replaced the old frame church and parish house, built many years ago, which had become inadequate for the work of the parish and which were in a serious state of disrepair. Under the leadership of the rector, who came to the parish in June 1928, the old property was sold, a new lot received from one of the members of the parish, Mrs. R. H. Bancroft, the necessary work connected with planning and canvassing carried through, and the new building completed.

The same roof covers both church and parish house sections of the building. The church is of Norman-Gothic style and is much larger than was the old one, to accommodate growing congregations.

The cornerstone was laid on Sunday,



ST. PETER'S CHURCH, BEVERLY, MASS. From the architect's drawing.

be utilized as a complete hall, with stage, kitchen, and guild rooms.

The old St. Mary of the Angels Church is often referred to as "Hollywood's Little Church Around the Corner," for its services and its ministrations to the theatrical profession are reminiscent of the Church of the Transfiguration, New York. It began under Father Dodd's direction in February, 1918, when its first services were held in a borrowed store building.

**DAY OF PRAYER IN PORTLAND, ME., CATHEDRAL**

PORTLAND, ME.—Twelve clergy from the southern part of the diocese of Maine gathered in All Saints' Chapel of the cathedral church of St. Luke, Portland, on Monday, March 3d, for a quiet day. The Rt. Rev. Benjamin Brewster, D.D., Bishop of the diocese, gave the addresses and led his clergy in the usual exercises of the brief retreat in an exceedingly helpful manner. The day began with a celebration of the Holy Eucharist at 8 A.M., with the Bishop as celebrant, and ended in the late afternoon with some simple devotions.

While the clergy were meeting in a chapel at the east end of the cathedral, members of the cathedral parish were observing their fifth monthly day of prayer in Emmanuel Chapel at the west end. About seventy people, and frequently there are more, take part in this effort to deepen the spiritual life, and the result is becoming more and more apparent. From 7 o'clock in the morning until 8 o'clock at night, the people come and go, each individual giving at least fifteen minutes in prayer before the altar. It is interesting to observe that the majority stay much longer than fifteen minutes. Each month the dean provides a leaflet giving suggestions for the prayers and meditations.

July 14, 1929, by Bishop Slattery, the old church being secularized the same day. On February 2d the congregation gathered for the first time in the new building, which was dedicated by Bishop Slattery on Friday, February 14th. The latter service was followed by a reception in the undercroft, given by the Woman's Auxiliary of the parish to a number of visiting clergy and their wives and to the vestry.

The new building, exclusive of some of the furnishings, cost \$104,000, of which the rector personally raised \$22,000. When all subscriptions are paid—and the bulk of them is in—there will be a debt of only about \$10,000.

**MISSION AT SOUND BEACH, CONN., BECOMES PARISH**

SOUND BEACH, CONN.—St. Saviour's Mission, Sound Beach, ceased to exist on February 28th, when the formal organization of St. Saviour's parish was effected at a meeting assembled at the home of Mr. and Mrs. Fletcher Collins, Hassake Heights.

The Rev. H. B. Liebler, rector of the church, presided at the meeting, and after the appointment of a temporary secretary, the members present signed the form of organization required by the canon law of the Church.

The organization of the parish of St. Saviour is the outcome of the pastoral work of Father Liebler extending over the past twelve years. When he was rector of St. Paul's Church, Riverside, he gathered together a group of Church people in Sound Beach, and conducted services in the then abandoned Presbyterian Church, placed at his disposal by the courtesy of the local presbytery. When the Presbyterian congregation was revived, ground was broken for the present church build-

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ing, services for the time being conducted at Arcadia Welcome reception room, through the kindness of Dr. E. F. Bigelow and the Agassiz Association. The cornerstone of the present chapel was laid by Bishop Acheson in June, 1923, and the chapel consecrated by Bishop Brewster in November of the same year.

Plans are being drawn for the new church building, which will be so constructed that the chapel now in use will remain as a side chapel to the north of the nave.

#### TOUR MADE IN INTEREST OF BROTHERHOOD

SAN FRANCISCO—On Sunday, February 16th, five meetings were addressed in the interest of Brotherhood work by Leon C. Palmer, general secretary, who recently made a three weeks' tour of midwestern and Pacific Coast dioceses in the interest of the Brotherhood. At 9:30 he spoke to the congregation of Christ Church, Alameda; at 4 P.M. at Grace Cathedral, followed by a conference of men and boys from the various parishes of the city, and in the evening addressed a mass meeting at St. Mark's, Berkeley.

Monday, Mr. Palmer held a conference with the students of the Divinity School of the Pacific, addressed a luncheon conference of the clergy at noon, and spoke at a leadership conference of boys and young men at Trinity church, Oakland, in the evening.

At Fresno on February 18th Mr. Palmer addressed the clergy of San Joaquin at the invitation of the Bishop, the Rt. Rev. Louis C. Sanford, D.D. Following the conference, appointments were made by Walter Macpherson, western field secretary of the Brotherhood, for the organization of additional chapters.

In Sacramento on February 20th Mr. Palmer addressed the clergy of that diocese on Lay Evangelism. In the evening about sixty boys from various parishes met in the cathedral and after supper a probationary diocesan assembly of the Junior Brotherhood was formed.

Mr. Palmer addressed the clergy of Portland and vicinity at a luncheon conference held in Portland on February 21st. In the evening he addressed a supper conference of laymen on the subject of Lay Evangelism. Saturday morning there was a corporate Communion of men and boys of the city, and in the evening a reunion of Camp Gearhart boys and prospective campers.

In Seattle, the diocese of Olympia, on Sunday, February 23d, seven meetings in the interest of Brotherhood work were held. In the morning, following a corporate Communion of the men and boys of the city at Trinity Church, Mr. Palmer addressed a breakfast conference, followed by a meeting of the Brotherhood Bible Class of the parish on methods of Bible Class work. At 11 the congregation at St. Mark's was addressed on the Big Boy Problem, and in the afternoon a conference of the men and boys from the parishes of west Seattle was held at St. John's parish. This was followed by the organization of a new junior chapter after which Mr. Palmer addressed the Young People's Fellowship of Trinity parish. The closing meeting of the day was a joint service of Seattle parishes, held at Trinity, with an address on Lay Evangelism, followed by a conference of all Brotherhood chapters. On Monday, Mr. Palmer addressed the clericus on Making Evangelism Effective in the Parish.

A meeting of men and boys from all the

parishes of Tacoma and vicinity, in the diocese of Olympia, was held on Monday evening, February 24th, at St. Mark's Church. Preceding the meeting there was a supper conference of about fifty men and boys. Plans were made for the formation of additional Brotherhood chapters.

#### DR. LITTELL CONSECRATED BISHOP OF HONOLULU


(Pictures on page 677)

HONOLULU—In the presence of the most distinguished assemblage of clergy and laymen of the Church ever known in the Islands, the Rev. Dr. Samuel Harrington Littell was consecrated Bishop of Honolulu at St. Andrew's Cathedral, Honolulu, on Thursday morning, February 27th. The Rt. Rev. Hugh L. Burlison, D.D., Bishop of South Dakota and Assessor to the Presiding Bishop, was the consecrator, co-consecrators being the Rt. Rev. John McKim, D.D., Bishop of Tokyo, and the Rt. Rev. Henry B. Restarick, D.D., retired Bishop of Honolulu. The preacher was the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, who was also the presenting bishop and reader of the certificate of election. The Very Rev. William Ault, D.D., dean of the cathedral, was the master of ceremonies with the Rev. Noah K. Cho of St. Luke's Korean Church, and the Rev. H. A. Willey of All Saints' Church, Kapaa, as assistants. Dean Ault was also deputy registrar.

The Rev. James Walker of St. Augustine's Church, Kohala, read the litany; the Rev. Canon D. R. Ottman of St. Andrew's Hawaiian congregation, the canonical testimonial; and the Rev. Thurston R. Hinckley, principal of Iolani School, the certificate of ordination.

The beautiful nave of St. Andrew's was thronged to its capacity with communicants from all the parishes in the Islands, clergymen from other sects, and visiting friends. Although the service did not begin until a half hour later, most of the pews were occupied at 9:30 o'clock. Promptly at 10 o'clock began the organ

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prelude, and following the chimes the procession moved into the entrance of the cathedral. The service was divided into three sections, a crucifer in the van of each, bearing aloft a gilded cross. The clergy in the procession wore white ceremonial stoles and appeared in the order of their ordination. The Bishop-elect wore his rochet, later donning his chimere.

A plea for closer understanding among the various sects and a hope expressed for an eventual reunion of all Christian Churches were outstanding features in Bishop Parsons' address.

In the afternoon, from 4 until 6, the new Bishop held a reception at his residence which was attended by hundreds of persons.

**CONFERENCE FOR CHURCH WORK TO BE HELD AT WELLESLEY**

WELLESLEY, MASS.—The 1930 conference for Church Work, to be held as usual at Wellesley College, Wellesley, will open Tuesday afternoon, June 24th, and close on Saturday morning, July 5th. Owing to a change in the commencement schedule of the college, it has been found advisable to make this postponement of twenty-four hours; and the fact that classes will begin on Wednesday instead of Tuesday as hitherto is expected to benefit those whose work does not permit them to reach Wellesley until Friday, June 27th, since this year they will miss only two days of classes.

A unique school has been incorporated this year into the Wellesley conference: a school for Christian social ethics, which is to bear the same relationship to the conference as the school for Church drama and the school for Church music, each being part of the larger whole and at the same time possessing a unity of its own.

It is not the purpose of the school to duplicate courses found in secular institutions. Rather it is the purpose of the committee in charge to emphasize strongly the religious approach to social problems which are pressing in upon all thoughtful people. The work in all courses will be based upon the assumption that there is a definite connection between the Christian faith and social theory and practice, and that it behooves all Christians to discover this connection.

An unusually strong faculty has been organized for this year, including the Rev. V. Auguste Demant, research director of the Christian Social Council of England, who is coming to the United States especially for this school. Dr. Demant, in addition to being the research director of this council, the successor to the well known Copeck, is also the secretary of the school of Sociology, which meets each summer at Oxford, and is the author of several important books.

The dean of the faculty is Vida D. Scudder, professor at Wellesley College, who is to lead round table discussion and evening meetings. Miss Scudder is known to all Church people for her research on Saint Francis and the Franciscans, for her books on Christian Sociology, and for her articles in magazines both here and abroad.

The course on Christian Social Theory is to be given by the Rev. Prof. Frank S. Gavin, professor of Church History at the General Theological Seminary. The other member of the faculty is the Rev. Niles Carpenter, professor at Buffalo University, who is to give a course on Christian Social History, with emphasis on the Christian social awakening in the nineteenth century and after.

It is hoped that many of those attending the Wellesley Conference will take courses offered by the new school; it is hoped further that many Church people, recognizing the importance of the subjects to be discussed by the school for Christian Social Ethics, will come to Wellesley this June who have never before attended this great Church summer conference.

**DIOCESAN YOUNG PEOPLE'S CONFERENCE AT ROANOKE, VA.**

ROANOKE, VA.—In the evening of Friday, February 28th, and the morning of Saturday, March 1st, a conference of the young people of Southwestern Virginia was held in St. John's Church and parish house, Roanoke. The conference, though brief, was a most interesting and successful one, and will probably result in the founding of a diocesan organization of young people in the near future. While there are young people's societies in many of the parishes in Southwestern Virginia, they are functioning simply as independent units rather than as branches of a central body representing the dioceses as a whole.

The conference opened Friday evening with supper in the parish house, at which more than 200 were present. This was followed by a brief introductory address by Bishop Jett, who expressed his deep interest in the work of the younger members of the Church and his joy at their assembling in so large a gathering as this.

The key speaker of the evening was the Rev. Philip Jensen of St. Thomas' parish, Owings Mills, in Green Spring Valley near Baltimore, Md. Mr. Jensen took as his subject, the Quest of the Best, and made a most inspiring address. Then, after a fellowship hour of games and recreation in the gymnasium, the Young People's Service League of Christ Church, Roanoke, gave a beautiful presentation of the pageant, Our Risen Lord.

On Saturday morning at 8 o'clock, Bishop Jett celebrated the Holy Communion, being assisted by the Rev. Messrs. Alfred R. Berkeley of St. John's Church and Taylor Willis of Christ Church.

Breakfast was then served in the parish house.

At the opening of the morning conference Bishop Jett, in compliance with a special request, spoke briefly on the school which the diocese is about to establish in Wise county.

John M. Garrison, the diocesan director of religious education, made an address on the Christian Quest; Youth and Jesus; and the Way of Life. He was followed by four young members of Christ Church, Roanoke, who made remarkably effective addresses on the proper attitude of Christian young people from four points of view.

The conference then separated into four groups in which discussions on the same subjects were led respectively by Glenn Jackson, assistant to the rector of St. John's Church, Lynchburg; Mrs. R. H. Reeves, one of the councillors of the Young People's Service League of St. John's Church, Roanoke; Miss Janet Botts, a teacher in the Roanoke schools; and the Rev. Richard S. Martin, rector of Christ Church at Blacksburg.

The remainder of the conference was devoted to addresses to two distinct groups. Mr. Garrison spoke to councillors, officers, Church school teachers, and rectors on Organization-Planning Programs; and Where to Get Material and How to Use It. The Rev. Devall L. Gwathmey of St. John's at Wytheville spoke to

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the young people who are not officers, on Material and Methods for Worship.

A service for the entire membership was then held in the church and the Rev. Carleton Barnwell of St. Paul's Church, Lynchburg, preached. This was followed by luncheon in the parish house and adjournment and the making of a group picture in front of the parish house.

During the conference Mr. Garrison called especial attention to the Virginia summer conference of religious education, to be held at Sweet Briar College from June 16th to 27th next, described the plans that are being made, and urged a large attendance from as many parishes in the diocese as can find it possible to send representatives.

### COUNCIL OF BRAZILIAN CHURCH MEETS

PORTO ALEGRE, BRAZIL—The Church of the Ascension, Porto Alegre, was the scene of the thirty-second annual council of the Brazilian Church, which met on February 20th. It lasted four days, closing Sunday night, February 23d. The council sermon was preached by the Rev. Albert N. Roberts, rector of the Church of the Redeemer, Rio de Janeiro. The sermon was an appeal to the Christ of personal experience.

Each morning and afternoon during the council there were meetings of the Woman's Auxiliary, under the presidency of Mrs. W. M. M. Thomas. These meetings were held in the seminary which adjoins Ascension Church. The reports of the various societies were most encouraging. On the night of February 22d these meetings were brought to an official close. On this occasion the secretary, Mrs. Charles Sergei, gave a general report of the work of the past year. The official speaker was the Rev. Athalicio Pithan, rector of the Church of the Crucified, Bagé.

Special services were held each night in Ascension Church—all too small to accommodate the throngs that attended. The sermons at these services, delivered by various of the Brazilian clergy, struck a high and forward-looking note. The closing sermon, preached by the Ven. Americo Vespuccio Cabral, was a stirring appeal to the youth of Brazil.

The Bishop's report dealt thoroughly with many of the practical problems of the moment. It dealt particularly with the question of the new Prayer Book, recommending and explaining its use.

Outside of the routine two things stood out most clearly in this council. First, the general satisfaction that at last the revision of the Prayer Book, begun several years ago, has been completed. While this was primarily a literary revision, most of the changes of the new American book have been adopted. Due to the peculiar religious atmosphere of Brazil, the Brazilian Church thought it best to omit one or two of these changes. The new book will soon be put in the hands of the printer, and it is earnestly hoped that by the end of the year it will be ready for use in the churches, thus filling a long-felt need.

And secondly: Throughout the meetings of the council there ran a very general sorrow over the death of Bishop Kinsolving, one of the founders and the first Bishop of this mission. One session of the council was dedicated to him and many were the tributes paid to his memory. A commission was appointed for the purpose of planning some definite memorial to him whom all Brazilians loved.

### CHURCH CONSECRATED AT MOUNT HOPE, C. Z.

MOUNT HOPE, C. Z.—Sunday, February 16th, was a happy day for the West Indian congregation at Mount Hope, when the Rt. Rev. James Craik Morris, D.D., Bishop of the district, in the presence of a very large gathering consecrated the newly-erected Chapel of St. Mary the Virgin, which is under the charge of the Rev. E. J. Cooper, rector of Christ Church by-the-Sea, Colon.

A corporate gift of the Woman's Auxiliary in the sum of \$5,000, with \$1,200 by Mrs. Edward V. Z. Lane and other friends in the United States, covered the cost of construction, and through the generosity of Mrs. Thomas Barbour of Boston, who has otherwise donated liberally toward the work in the district, the organ, pews, choir, and clergy stalls were furnished.

### NEW LEADER AT VANDERBILT UNIVERSITY CHURCH SCHOOL

NEW YORK—At the request of the division for rural work, the Rev. Randolph F. Blackford, rector of St. James' Church, Leesburg, Fla., will act as group leader for the "Episcopal group" at the Vanderbilt University rural Church school to be held at Vanderbilt University School of Religion, April 21st to May 2d, inclusive.

Archdeacon V. G. Lowery who, owing to pressure of work in his diocese, has tendered his resignation of the Church group at Vanderbilt, has been leader of the Church group at the Vanderbilt School ever since the beginning of the school; in fact, he had much to do with setting up the program of the school, suggesting courses of study, methods of handling, and faculty personnel. Archdeacon Lowery's resignation was accepted by the division for rural work, with keen appreciation not only of, but for, a consecration and devotion rare in character and value.

### LIBERIAN MISSIONARY VISITS JACKSONVILLE, FLA.

JACKSONVILLE, FLA.—On Sunday, February 23d, St. John's parish, Jacksonville, was fortunate in having as its preacher at the 11 o'clock service, the Rev. Herbert A. Donovan of the Liberian mission field. The Rev. Mr. Donovan is in this country on furlough after seven years' service in Africa; he was passing through Jacksonville after a visit to South Florida and consented to tell of the Church's work in this, her oldest mission field, at the request of the rector of St. John's, the Rev. Newton Middleton.

Seldom has such a ringing challenge been heard from St. John's pulpit—would that all of the Church's missionaries had the power of allowing the Church at home to so enter into their experiences and to share with them the vision of opportunity and the consecration of service as was presented by this young man!

### GOOD MANNERS AT MEETINGS

IT TAKES a lot to win approval from a printer, but the printer who printed *Simple Rules for Parliamentary Procedure*, compiled by Mrs. James R. Cain, said it was the best thing of the kind he had ever seen. Worked out in a summer school at Sewanee by the auxiliary president of that province, these rules have been reprinted by the national auxiliary, and may be obtained from the Book Store, 281 Fourth avenue, New York, at five cents a copy or three dollars a hundred.

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### HENRY N. BARBOUR, PRIEST

NEW YORK—The Rev. Henry M. Barbour, 81 years old, rector emeritus of the Church of the Heavenly Rest, New York, died at the home of his daughter in Miami, Fla., on Wednesday, March 5th.

In the fifty-two years of his life in the active ministry, Dr. Barbour was affiliated with only four parishes. He was ordained deacon in 1872 and took his first charge that year as assistant minister at Trinity Church, Tivoli, N. Y. He was advanced to the priesthood in 1873, and went that year to St. John's Church, Newark, N. Y., where he became rector.

Ten years later he began his first long service, going to Trenton, N. J., where he was rector of Trinity Church. In 1895 he removed to the Church of the Beloved Disciple. He resigned as rector of that church on February 1, 1920, after completing twenty-five years of work, and became rector emeritus. In 1924 the Church of the Beloved Disciple merged with the Church of the Heavenly Rest, and Dr. Barbour remained as rector emeritus of the combined church.

Dr. Barbour was born in Columbus, Ind., on May 29, 1848, and received his education at Trinity College, Hartford. He was a chaplain of the 7th Regiment of the National Guard of New Jersey between 1881 and 1895, and a prelate emeritus of Coeur de Lion Commandery, Knights Templar, of New York. He was a thirty-third degree Mason, and a member of Psi Upsilon fraternity.

### CHARLES S. M. STEWART, PRIEST

NEW LONDON, CONN.—The Rev. Charles Sumner Moore Stewart, a retired priest of the diocese of Connecticut, died at New London on Monday, February 24th.

The Rev. Mr. Stewart was born in Newport, R. I., March 20, 1845, and studied at St. Stephen's College, the General Theological Seminary, and at Jena, Germany. He was ordained in 1875 by Bishop Clark, and held parishes in Allentown, Pa., Frostburg, Md., Long Island City, N. Y., White-stone, N. Y., Putnam, Conn., Poquetanock, Conn., and Groton, Conn. His last parish was the Bishop Seabury Memorial Church, retiring in 1918. His last years were spent in New London, during which time he supplied in nearby parishes, and also assisted in St. James', New London. His widow and three children survive him.

Funeral services were held in St. James' Church, New London, the Rev. Philip M. Kerriage, rector of the church, officiating, assisted by the Ven. J. Eldred Brown, Archdeacon of New London, and the Rev. Arnold A. Fenton, rector of the Bishop Seabury Memorial Church at Groton, Conn. Interment was at the Colonel Led-yard Cemetery at Groton.

### STANLEY C. HAUXHURST

MILWAUKEE, WIS.—Stanley C. Hauxhurst, for many years one of the most active men in St. Paul's Church, Milwaukee, and prominent attorney of that city, died at his home on Prospect avenue on Saturday, March 1st. The Rev. Holmes Whitmore, rector of St. Paul's Church, offici-

ated at the funeral, held from the home on Tuesday, March 4th. Burial was in Forest Home Cemetery.

Mr. Hauxhurst was 50 years of age at the time of his death and leaves, besides his widow, three children, John, Barbara, and Julia.

### CORNELIA LANSDALE EWING

PHILADELPHIA—Miss Cornelia Lansdale Ewing, a life-long member of the Church of the Redeemer, Bryn Mawr, died on March 1st, at her home in Philadelphia, of pneumonia. She was 84 years old.

Miss Ewing was born in Alexandria, Va., November 7, 1845. She was one of the founders of the Students' League House of Philadelphia, and for many years was vice-president and a director of the Benevolent Society of St. Stephen's Church, Philadelphia. She was also vice-

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chairman of the women's committee of the Howard Hospital.

Funeral services were held on March 4th in the Church of the Redeemer, Bryn Mawr. Officiating clergymen were the Rev. Ernest C. Earp, rector of the church; the Rev. George Calvert Carter, former rector; and the Rev. Carl E. Grammer, rector of St. Stephen's, Philadelphia. Miss Ewing was buried in the graveyard of the Church of the Redeemer.

**ALEXANDER STEELE LYMAN**

MAMARONECK, N. Y.—Alexander Steele Lyman, general counsel for the New York Central Railroad since 1908 and valuation counsel for the New York Central Lines since 1925, died on Friday, March 7th, at his home, Shore Acres, Mamaroneck, after a long illness of heart disease. He would have been 70 years old on April 8th. He is survived by a widow, Mrs. Bertha Burton Lyman; a son, A. Victor Lyman; and two daughters.

Mr. Lyman was treasurer of St. Thomas' Church, Mamaroneck, where he lived since 1919. He was a founder of the New York Central Veterans' Association, which has 15,000 members. He was a member of the Century Association, New York Yacht Club, and chairman of the board of managers of the railroad branch of the Y. M. C. A. He was a director of the Merchants Transportation Company and Merchants Dispatch Company.

**PETER NEFF**

CANTON, OHIO—Peter Neff, aged 67, senior warden of St. Paul's Church, Canton, for twenty years, died on Tuesday, February 4th. Funeral services were conducted by the rector, the Rev. Walter R. McCowatt, assisted by the Rev. O. E. Watson, of Gambier. Burial was at Spring Grove Cemetery, Cincinnati.

Mr. Neff is survived by his widow, Mrs. Helen Buttles Neff; two daughters, Mrs. Herbert Cox, and Miss Elizabeth Neff; and two sisters, the Misses Clifford and Rebekah Neff.

**MEETING OF BROTHERHOOD CHAPTERS IN BALTIMORE**

BALTIMORE, Md.—On Sunday evening, March 2d, a meeting of representatives from various Brotherhood chapters, both junior and senior, was held at the Church of the Messiah, Baltimore, to consider the organization of a diocesan Brotherhood assembly. The meeting was addressed by the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, H. Lawrence Choate, national president of the Brotherhood of St. Andrew, and Leon C. Palmer of Philadelphia, general secretary. After full discussion it was unanimously voted to organize a diocesan Brotherhood assembly and a committee was appointed to prepare a plan of organization.

At the evening service at the Church of the Messiah, Mr. Palmer spoke on Lay Evangelism, urging the importance of personal activity by every laymen in the spread of the Kingdom.

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NEWS IN BRIEF

FLORIDA—The Rev. Edgar L. Pennington, rector of St. Andrew's Church, Jacksonville, has been leading a class on Church history for the benefit of the business women's branch of the Auxiliary of St. John's parish and others interested. This is a ten week course, held each Monday night in St. John's community house. Credits in the National Accredited Leaders' Association will be given upon completion of the course, and some twenty men and women are working toward this end. An average of seventy have been in attendance each week.—The Bishop of Florida was the special speaker among the students of the University of the South, from March 9th through the 11th. While on the mountain Bishop Juhan will deliver a series of addresses to the university students upon the invitation of the Rev. Moultrie Guerry, chaplain of the university.

KENTUCKY—The noonday services which have been such an important feature of the Lenten season in Louisville have had a serious drawback this year, owing to the change in management of the Brown Theater and its being given over to moving pictures. It is no longer available for use at the noon hour. The committee in charge, having failed to secure any other theater or public building, were obliged on very short notice to arrange to hold these services in the cathedral, which, while down town, is not so conveniently located. However, during the first two days when Bishop Woodcock gave the addresses the attendance was large and encouraging. Other speakers for this Lent who are to take a week each are: The Rev. W. C. Cravner; the Rt. Rev. H. P. Almon Abbott, Bishop of Lexington; the Rt. Rev. Warren L. Rogers, Bishop Coadjutor of Ohio; the Rt. Rev. Derwyn T. Owen, Lord Bishop of Niagara; and the Rt. Rev. Robert E. L. Strider, Bishop Coadjutor of West Virginia.—The first of the 1930 series of Friday afternoon united Lenten services was held in Grace Church, Louisville, the Rev. H. Campbell Dixon, executive secretary of the diocese. This was preceded by the first of the united meetings of the Woman's Auxiliary. Miss Elsa Almstedt, diocesan president, was the speaker of the World Call to Prayer.—A "Christian Crusade" was conducted at St. Peter's Church in Portland during the week of February 23d. It was opened by Bishop Woodcock on Sunday morning, and the other pilgrimages of the crusade were conducted by the Rev. H. Campbell Dixon. The crusade endeavored to enlist the children of St. Peter's and others in the neighborhood in the cardinal points of the Christian religion, and those who attended were immensely benefited.

MARYLAND—A pageant, the Little Pilgrim and the Book Beloved, by Mrs. Marie E. J. Hobart, was presented in the parish house of Emmanuel Church, Cumberland, on February 28th, before a large audience. By request it was repeated on Sunday evening in place of the usual evening service. The young people of the church presented this missionary pageant as their initial step toward the observance of Lent.

MICHIGAN—Lenten noonday services are being held in Detroit in St. John's Church. The services were opened on Ash Wednesday by Bishop Page, who was the speaker on Wednesday, Thursday, and Friday. Other speakers include the Rev. Messrs. Charles H. Young, D.D., W. R. Kinder, Eric M. Tasman, the Very Rev. Charles E. Jackson, Warner L. Forsyth, H. B. Ashby, T. G. Wallace, Kirk B. O'Ferrall, D.D., Bates G. Burt, R. E. Charles, Francis B. Creamer, John Dysart, D.D., and R. W. Woodroffe, D.D., rector of the parish.—Noonday services in a down-town theater, sponsored by the Detroit Council of Churches, began on Monday, March 10th. The Rev. B. D. Clausen, of the First Baptist Church of Syracuse, New York, was the preacher. Other Christian leaders who will speak at these services are Bishop Edwin H. Hughes of Chicago; the Rev. Dr. Poling, president of the United Society of Christian Endeavor; and the Rev. Dr. O. S. Blackwelder of Baltimore. The Council of Churches will conduct Three-Hour Services on Good Friday in three down-town theaters.

MISSOURI—Mrs. Julius W. Pfau, a member of the national board of the Girls' Friendly Society in America, is to give several addresses in St. Louis next week. At St. Peter's Church she will address a general meeting of the members here of the Girls' Friendly Society. At a mass meeting to be held in the new Harrstick Memorial Auditorium at St. Michael and St. George's Church, Mrs. Pfau will speak on Coöperation Among Women and Girls for Work in the Church. At the Bishop Tuttle Memorial, Mrs. Pfau will meet the members of the diocesan council of the Girls' Friendly Society.

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