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MILWAUKEE, WISCONSIN, MARCH 29, 1930

NO. 22

The Church Plus

EDITORIAL

Sacrificial Leadership

THE BISHOP OF LONG ISLAND

Charles Lewis Slattery

REV. HARRY P. NICHOLS, D.D.

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EDITORIALS & COMMENTS

The Church Plus

WHAT is the Church Plus? This question is often asked. Parents, for instance, seeking a good college preparatory school for their boy or girl, are very likely to be given the names of three schools of as many different types: a "Church" school, a school the headmaster or headmistress of which is a Church member, and a school which is listed as "non-sectarian." There are a fairly large number of good schools belonging to each of these three types. Before the College Board, they are equal; they prepare their pupils equally well for college. "Why do you call it a 'Church' school; why not simply a 'college preparatory'?" The head of the Church school will be asked this question. "What is the Church Plus?" This question will follow.

The fact that a great many of the pupils in Church schools are not the children of Church people, but have been sent to these schools because the schools have a "standing" that the parents value; the fact that the children of Church people are in the "non-sectarian" schools, for the very same reason; the fact that the headmaster or the headmistress of the schools that are not Church schools may read the services of Morning and Evening Prayer in school daily, however diverse the communions to which the parents of the pupils belong, and that no objection will be made to this practice, even by those who are members of the Jewish faith, if the school be a good college preparatory school—all these facts emphasize the point of the question put to the Church school: "What is the Church Plus?"

But it is not only here, nor chiefly here, that the question is asked. Whenever and wherever a Church organization reaches such a degree of effectualness that it ranks with secular organizations in standing, the question is sure to come. The Seamen's Church Institute: when this fine work grew to its present proportions, admiring visitors to large and well-equipped buildings in use in the several ports almost always concluded their laudatory exclamations with the question. Visitors, that is, who were not Church people, even when members of other communions, usually put the question. They were accustomed to think of social work on a large scale as "undenominational." One of these, going over the fine building on South street, in New York City, seized a moment when Dr. Mansfield was

out of hearing to ask: "How does a *clergyman* happen to be the head of *this* kind of thing?" How indeed! Did anyone ever thus inquire at Toynbee Hall, when Canon Barnett was taking a party over it, and had stepped out of hearing? Very instructive was the expression of astonishment, with which an explanation of how Dr. Mansfield "happened" to be the head of the Seamen's Church Institute was received. "Why not call it the 'Seamen's Institute'; why 'Church'?" The seamen must belong to all kinds of religious groups or none. Wouldn't 'Seamen's Institute' be enough?" Another member of that party asked this question.

Of any Church organization the work of which is done by Church people for anyone needing it, "without regard to race, color, or Creed" is the question asked with particular insistence, if the word "Church" appears in the title. Particularly is this the case if the work be in the field of social service. Let that organization become as large and as expert as what is called a "secular agency"; let its workers attain to the rank of "professionals"; let the work be first in "secular" rating; in short, let success crown it in the best possible sense, and the question is inevitable, almost involuntary. "Why 'Church'? What is the Church Plus?"

This is observed with peculiar clearness in the case of the Church Mission of Help. When, in its early days, this organization was small and known to few, no one was surprised by its title. From the beginning the Church Mission of Help has dealt with the problems of unadjusted girls, including the problems of unmarried mothers. And from the beginning this work has been effectually done. It has grown from a "very little thing" to a national society with units in seventeen dioceses; its workers are either trained social workers or under the immediate direction and tutelage of such workers; its head is a social worker of great distinction. At a meeting in Washington, for which Miss Jane Addams and Mrs. Glenn were the two speakers, a member of the Children's Bureau who was present not only asked the question: "Why 'Church' Mission of Help?" She urged afterward that an answer be made. "What *is* the Church Plus?" She put the question thus. Later, she returned to the subject. "Which are the dioceses; those around New York?" A list was actually requested—and sent—with the dates of the

formation of the seventeen units: New York (1911), Pennsylvania (1916), Newark (1918), Long Island (1918), Maine (1920), Southern Ohio (1921), New Jersey (1921), Western New York (1922), Tennessee (1922), Albany (1923), Chicago (1923), Connecticut (1923), Central New York (1923), Vermont (1925), Massachusetts (1927), Maryland (1928). "This is social work, done according to the best standards, I take it," she said. "Why 'Church'? What *is* the Plus?" For she knew that the "help" was available to any girl, and that the "mission" was not to promulgate Church doctrine—that, in brief, the work was done after the way of the best "case work" done elsewhere, by the best trained workers in the "secular" field.

WHAT is the Church Plus? In the Church school, what is it? Ask those who are graduates. Or read some of the letters they "wrote home," if these have been kept. The chapel services, the first opportunity for following the Church Kalendar, the formation of the habit of daily devotions: all these things are mentioned. And others: "Bishop Hare was here yesterday. He told us about his school, and about how girls have helped him in his work." This appears in one such letter. "The Archbishop of York came here today." This begins another. And what countless numbers of "Sunday letters home" told about the visits of "the Bishop," or "the Archdeacon," or of some other leader of the Church's work in the immediate vicinity. "How did *you* happen to know Mother Eva Mary when she was 'in the world'?" This was asked a woman. "She came to school and helped us start a Junior Auxiliary." This was the answer. The Church Plus of the Church school: what is it? Surely it is this vital, daily contact with the Church, side by side with preparation for college!

It seems plain enough, here. But what is it, in such fields as those of the Seamen's Church Institute and the Church Mission of Help? Often, perhaps as often as otherwise, the workers do not even so much as speak of the Church to those for whom they are working. Certainly it is no part of their purpose to "lead up" to the subject. No, they have no aim except to help those with whom they deal to solve their problems—whether those problems be such as face seamen or the very different problems that confront young, unguided girls. Then, what *is* the Church Plus?

IS it not in the attitude taken by Church people toward the problems of life, whatever they may be? And what is this? Surely it is the attitude that the vista is eternity. Not merely that the rest of her life on this earth may be happy and virtuous does the worker give time and thought to the girl who comes or is sent to the Church Mission of Help. The problem is viewed in the light of eternity. Since her life on earth is only a small part of her whole life, the solution of her problem here takes on an importance that it could not have without the Church Plus. Because each man and woman and child is beloved of God, and is a partaker in the redemption of mankind, what will aid the straight growth and right unfolding of each individual's bit of life on earth is a matter of tremendous import. "The value of the individual": this is stressed by all thinking people. Those who insist upon calling themselves "secular" social workers stress it again and again: for no social workers are really "secular" in the ordinary meaning of that term; they are all "religious," for they all are working for the benefit of others. But Church people are bound to stress the "value of the individual" by every implication of their being. They do not call themselves "secular," in the literal meaning of that term, for they do not regard their work

as of, nor primarily for, this temporal world. They look far ahead, toward another world which is eternal.

Does the Church Plus make their work any better than work without the Church Plus? No one is qualified to weigh and measure, and compare. But beyond a doubt the Church Plus makes their work different. There is a distinctiveness about work done by Church people, as Church people, because of their Plus. As long as the Church endures, we shall have organizations with the word "Church" in their titles. And everyone will be glad, including the "secular" workers of other organizations. That is to say, they will be glad so long as the word "Church" means the Church Plus—in deed and in truth.

THE Girls' Friendly Society is passing through the dangerous phase that is so great a temptation to many organizations, to forget its own special work and aims and to merge its interests with various others, especially such as are of a political

Entangling
Alliances

nature. We confess to a special jealousy for the G. F. S. Organized for the protection of girls in their personal lives, whatever tends to obscure that aim is necessarily a misfortune. Without being especially well informed as to its internal affairs, we have several times had occasion to regret a tendency to ally the organization with one or more secular movements, some of them of a political character, whose aims, sometimes good, sometimes less good, have been wholly foreign to the purposes of the G. F. S. As examples, though as Christian women they are only to be commended for setting their faces resolutely against war, it is scarcely within the scope of their organization to indorse particular schemes to secure world peace or to affiliate officially with particular organizations looking to that end, particularly in view of the fact that some organizations having that laudable purpose have, since the conclusion of the World War, only been a source of embarrassment to many Christian people who earnestly long for a world at peace.

Yes, as Churchmen we cannot afford to have the Girls' Friendly mixing up in questions extraneous to its own ideals, and risking its own independence of action by too close affiliation with organizations standing for policies and ideals wholly distinct from those which have given to the G. F. S. the confidence which has been so generally given to it throughout the Church. The national council of the organization meets rather soon in Chicago, and we shall hope that it may effectively recall its branches to their one and only purpose, and permit its associates and members to differ as to such matters as are not within its scope, while unanimously working together for the aims of the Girls' Friendly.

THE LIVING CHURCH feels that it has lost a personal friend in the passing of the Rev. Arnold N. Hoath, whose death is reported in this issue. Although we have never met him personally, he has been a frequent and valued contributor to our columns, and his articles, always sounding a note of faith and cheerfulness in spite of his own suffering, have brought comfort and hope to many.

"Radiant and
Triumphant Faith"

For during the past five years the Rev. Mr. Hoath has suffered from tuberculosis, being confined to his bed during much of that time. More than once he has been critically ill—a fact that this editor has known only because an article, in his customary cheerful vein, would be accompanied by a brief note, stating simply

that he had been worse, and sending the editor his sympathy in any sickness or bereavement in his own family. And never a word of complaint or discontent has been heard from him.

The same issue that contains the report of his death contains an article expressing his faith in life eternal—the same “radiant and triumphant faith” of which he has written often before, written now as he awaited the death that he knew was near at hand. One cannot feel sorry for the passing of a man of such faith—rather one can only pray that we, too, will have the courage to face death as he did, with a smile on his face and, as he writes, an “unshakable assurance of immortality” based upon his own “experience of fellowship with God.”

ANSWERS TO CORRESPONDENTS

F. W. S.—We have no information that the late Patriarch Tikhon, during his imprisonment, “was fed and clothed by subsidies from the Pope.” It seems highly unlikely, and probably the correspondent has, as you suggest, confused the Patriarch with Roman ecclesiastics imprisoned at the same time.

R. C. S.—(1) The Polish Ambassador to the United States, in a statement to the N. C. W. C. News Service, says that the five hundred churches of which the Metropolitan Sergius is quoted as saying “the Catholic Church . . . forcibly confiscated” in Poland, were actually only restored to their original owners. The Ambassador says that, when Poland secured her independence, the Russian Cathedral in Warsaw “was entirely destroyed as a too striking monument of Russia’s former domination.” Of the other churches, he says:

“After the Polish insurrection of 1830 the Russian government suppressed forcibly in Poland the so-called Greek Uniat Church, all these Uniat churches being converted into Russian Orthodox churches. Again, after the Polish insurrection of 1863, the Russian government suppressed Catholic monasteries in Poland, and many of their churches were converted into Russian Orthodox churches. When in 1919 Polish rule had been reestablished, the old Greek Uniat churches and many of the former monasterial churches were restored to their corresponding denominations.”

(2) We regret that we have no information as to the early religious affiliation of Alfred Noyes.

E. B. J.—The usual English pronunciation is as follows: (Gloriä (as girl’s name) Pätri; Glöriä tibi (i as in pin), Domine (o as in upon, short e), and Jubiläte (first syllables as in jubilee) Dëo. The older classical form is also correct.

ACKNOWLEDGMENTS

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THE NEXT TIME your day seems very long and you are tired and friendless in a strange land, the next time you are tempted to be discouraged or lose patience, think of the Holy Family in their desperate flight into Egypt. Think of their patience and perseverance and loving trust. Ponder the divine patience.

—Rev. Karl Tiedemann.

BISHOP SHIPMAN DIES

NEW YORK—Within a few hours after he had confirmed a class of thirty-five at Calvary Church, New York, the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, died suddenly in his home at noon on Sunday, March 23d. He was seized with a heart attack while lunching with his wife and her father, Edson Bradley. Dr. Samuel B. Moore, his physician, arrived within a few minutes after being summoned, but found that the Bishop had died instantly. As an army chaplain, Bishop Shipman lost an eye and was gassed during the war. Four years ago he suffered a nervous breakdown, but lately had been considered in better health.

Bishop Shipman was born in Lexington, Ky., August 3, 1869, receiving his education at Columbia University and at



ANOTHER BISHOP SUCCUMBS

Rt. Rev. Herbert Shipman, D.D., late Suffragan Bishop of New York, whose sudden death last Sunday brings the toll of bishops to five in the first three months of 1930.

the General Theological Seminary. He was ordained deacon in 1894 and priest the following year by Bishop Potter. He spent the first period of his ministry as assistant rector of Christ Church. In 1896 President Cleveland appointed him chaplain at West Point, and he was reappointed by President McKinley and President Roosevelt.

In 1905 Dr. Shipman became assistant rector to the late Rev. D. Parker Morgan, then rector of the Church of the Heavenly Rest. When Dr. Morgan resigned in 1907, Dr. Shipman became rector.

On April 19, 1899, Dr. Shipman married Miss Julie Fay Bradley, daughter of Mr. and Mrs. Edson Bradley of this city, Tuxedo Park, and Newport.

In 1916 Dr. Shipman returned to the army and served on the Mexican border as well as in the World War. He went overseas as chaplain of the 104th Artillery, formerly the First New York Field Artillery. He was promoted in France to senior chaplain of the First Army Corps. He returned from France broken in health. Years ago he lost the sight of one eye.

When he left for the war, the vestry of the Church of the Heavenly Rest insisted upon paying his full salary while he was away, but he wanted it stopped altogether. They compromised by permitting him to turn over to the church his army pay.

(Continued on page 744)

DAILY BIBLE STUDIES

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

SPIRITUAL REFRESHMENT

Sunday, March 30: Fourth Sunday in Lent

READ Psalm 23.

FROM very early times this Fourth Sunday in Lent has been called "Refreshment Sunday." There are many reasons suggested, and from them we may draw a great lesson, namely, that all along our earthly way the Lord provides blessings which renew our courage and strength. "He restoreth my soul," sang David in his Good Shepherd Psalm. The analogy is drawn from the way in which our bodies are refreshed by food and sleep. The Christian needs a constant renewal of love and faith, and God grants it by many helps. He gives Himself to us as we pray. He comforts us with His promises. He feeds us with spiritual Food in the Holy Communion. He re-inspires us through our ministrations to others. Life is not a long journey through a barren land. Rather is it a "walking with Christ." And Lent becomes a time of refreshment to the sincere soul.

Hymn 328

Monday, March 31

READ I Corinthians 10:1-4.

THERE is an old tradition that the water flowing from the rock which Moses struck with his rod followed the Children of Israel all through their wilderness wanderings. We have the promise of Jesus Christ: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (St. John 4:14). And again He said: "If any man thirst let him come unto Me and drink" (St. John 7:37). Our bodies find rest and our spiritual hunger is satisfied when we live in conscious nearness to Him. We need to think of our Blessed Lord more than we think of ourselves. He follows us and goes before us. He is always with us, our Best Friend, and He plans for our happiness and our comfort.

Hymn 525

Tuesday, April 1

READ Exodus 31:12-18.

IT IS well in these days when men are careless regarding the observance of the Lord's Day to remember how God taught His people at the very first that it should be a day of refreshment. God speaks after the manner of men saying He was Himself refreshed in resting from His creative work, and if He thus identified Himself with us how doubly true must His message be! The Christian Sabbath (or Day of Rest, for that is the meaning of Sabbath) is a day of gladness when we are refreshed by ceasing from toil and by worship. It has been scientifically proved that rest one day in seven is needed for human health. And there is no spiritual rest so precious as that which comes through worship.

Hymn 43

Wednesday, April 2

READ St. John 6:1-14.

THE feeding of five thousand men, "besides women and children" (St. Matthew 14:21), was a miracle which in a large way is repeated yearly. How bountiful is the supply which God gives in return for the littleness of human toil! The fields of grain, the cattle upon a thousand hills, the fruits of the earth—they all proclaim the bountiful care of the Almighty. But not less in power for nourishment as well as in abundance of supply is the spiritual food which He has provided. It is the age-long richness of pardon and peace which Calvary and the Open Tomb provide, and which the Lord's Supper declares, that reveals to us the love of God in Christ Jesus our Lord. He feeds us with the Bread of Heaven.

He gives us the Water of Life freely. And His words bid us welcome as we gather, His guests, at the Table which "runneth over" with the marvel of His spiritual bounty.

Hymn 324

Thursday, April 3

READ Philemon.

THIS short letter of St. Paul to Philemon is interesting in many ways, and particularly as the Apostle speaks of being refreshed, and of the Christians who knew him being refreshed, by Philemon's love and faith. It brings us a message that we should refresh others even as we are refreshed by Christ Jesus. It is a poor appreciation of spiritual refreshment to keep it for ourselves and not to bring it to others. The true way to keep God's blessings is to pass them on. They are given to us that we may bless others even as we are blessed. It is a joy indeed to give new courage and hope and cheer to those who are weary and perplexed, and there are many such. Our own joy should fill us with sympathy for others, and a desire to share. Spiritual refreshment is greatly needed by the sick and sorrowful, and even as the Lord cheers us we can cheer others and lead them to the Fountain whence the living waters flow.

Hymn 500

Friday, April 4

READ Isaiah 53:6-11.

JESUS CHRIST, on the Cross, cried, "I thirst." It was a divine longing for an acceptance of His sacrificial salvation on the part of mankind. A sad cry, revealing His holy love, was also given when He wept over Jerusalem (St. Matthew 23:27), and when He said, "Ye will not come to Me, that ye might have life" (St. John 5:40). May we not bring sacred and reverent cheer to Him as we accept His gift of eternal life? Thus He may see of the travail of His soul and be satisfied. It seems wonderful that we mortals can refresh the Blessed Master, yet He tells us that the angels sing for joy over a repenting sinner! It is one of the sacred joys of the Holy Communion that in "doing this" as He asked we can make glad the Lord's heart, for we can give therein even as we receive, and the gift of our faith and love and adoration is a part of the Holy Sacrifice which the Redeemer graciously accepts.

Hymn 340

Saturday, April 5

READ Acts 3:19-26.

A BETTER translation of St. Peter's sermon reads: "That so there may come seasons of refreshing from the presence of the Lord." Repentance and forgiveness bringing refreshment—that surely is a good message for Lent! In a large way we may anticipate Easter Day as bringing new life to those who have faithfully observed the Lenten Season. But even immediately upon repentance and faith there comes a holy joy. The burden is rolled away, the stain of sin is removed, the blessed Christ speaks pardon and peace as the heart is opened to Him and He enters. As we loyally keep these precious days of denial and meditation, our Lord fulfills His promise and we know He is near to comfort and to inspire. It is the revelation of a present joy resulting from an honest confession. It is the assurance of a present refreshment as we accept the Master's invitation: "If any man thirst let him come unto Me and drink" (St. John 7:37).

Hymn 242

Dear Lord, grant me that spiritual refreshment which Thy presence alone can give, that abundant life which comes from Thee, for Thou art the Life and the Light of the world. I thank Thee that even in the wilderness of fasting and prayer Thou preparest a Table before me and so Thou restorest my soul. Amen.

Sacrificial Leadership*

By the Rt. Rev. Ernest M. Stires, D.D.

Bishop of Long Island

"Be it unto me accordingly to thy word."—St. Luke 1:38.

IT is fitting that we assemble on the Feast of the Annunciation, a day which marks the effective beginning of Christianity. The manner of that beginning was evidently intended to be highly significant. Never had man's pride been so exalted, or woman's influence so abased, as when a heavenly messenger announced to a lowly maiden that through the power of the Holy Spirit she should bring forth the Saviour of mankind. Increasingly, from that day, it has been true not only of Mary but of all womankind that all generations have called her blessed. Then was woman lifted from the dust to shine as a jewel in the crown of God, and a mother became the holiest thing under heaven that the world possessed.

In the early dawn of the human story there was a day of splendor when God breathed into man the breath of His divine life, and man became a living soul. In the fulness of time another ascent was achieved in the divine plan of creation, when God came to inspire His children by the most perfect method of teaching—by example; and man learned that God was at once his loving Father, his sacrificial Elder Brother, his ever-present Best Friend. All along, man's increase in knowledge has been limited by his readiness to obey. "If any man will do My will, he shall know," was the divine promise unflinchingly fulfilled. That was the glory of God's daughter when in faith and obedience she cried, "Be it unto me according to thy word." Later her divine Son enshrined that answer in His great prayer when He taught us to look into the Face of the wise, just, loving all-Father and pray, "Thy will be done." It is no sigh of resignation to the inevitable; it is the soldier's loyal acceptance of the orders of his commander; it is the joyous response of the higher patriotism; it is clear faith and glad obedience, and to such faith and obedience we owe all our victories from Mary's day to this.

It would be inspiring to call the roll of even the greatest leaders whose faith and obedience made them the lights of the world in the time of their earthly service. Among such valiant souls Charles Palmerston Anderson holds a rightful place. Definite faith and quick obedience were preëminent in him. Immediately after his election as Presiding Bishop I offered my good wishes and pledged my utmost coöperation. He replied, "If my name had been seriously mentioned this morning I should have withdrawn it at once. But the election coming at this hour, and in this way—I must accept it, whatever the result." I think he had no illusions concerning the possible cost, but his faith in a high call was clear, and justified. He might almost have been heard to whisper, "Be it unto me according to Thy word."

He came to Grace Church, Oak Park, just forty years ago. Three years later when I came to Grace Church, Chicago, he was among the first to give me warm welcome. Seven years later, upon his election as Bishop Coadjutor, he generously consented to be consecrated in my parish church. In these thirty years of his episcopate I have had an affectionate pride in his increasing power and influence. Throughout that period wherever he preached during General Convention there the bishops, clergy, and laity thronged to hear him, seeking inspiration and finding it. His memorable sermon in Washington in October, 1928, is still sounding in our souls. Never must we forget the spacious vision of that sermon, its solemn warnings, its wise counsels, its urgent pleading, and the noble tribute to the name of our living Leader, which was the climax of the message of a true prophet. Not since Phillips Brooks have we heard another than Bishop Anderson who could throw such vitality of body, mind, and spirit into a vital message which never failed to thrill all who listened.

He was Presiding Bishop of the Church for two months and

a half, but in those few days he made a permanent contribution. On the night of December 9th he graciously consented to address our Church people in the Academy of Music, Brooklyn. It was filled to capacity, with hundreds standing. That first and last great public utterance as Presiding Bishop was sent everywhere to stimulate the loyalty of the Church, but the three thousand who heard him that night have now a sense of special responsibility.

On the following morning he met with the Department of Missions, showing, with all his modesty, a surprising grasp of every problem. And so he did at his first meeting of the National Council. The whole Church had known him as a preacher of rare power, but few were prepared for his quick understanding of complex questions, his kindly but firm guidance, his selfless devotion to the progress of the kingdom. It was evident that, if health permitted, a real leader had been found.

On January 14th he called a few bishops to his office in New York for a conference. We saw that he was profoundly anxious. He wished to state the problem, to invite our counsel, to plead for our help. Each bishop present came there convinced that already he was doing his best for the general work of the Church, and that it was impossible for him to promise more. But no one could listen to the story which Bishop Anderson unfolded without knowing that more must be done, or without pledging himself to do it.

THE problem which confronted the Presiding Bishop might easily have daunted a man in perfect health; but he faced it with quick intelligence and courage, and won a victory. But the problem is inevitable; it will return each year. How can we better express our admiration and gratitude today than by an effort to see what he saw, and to deal with it in his wise, brave spirit?

What was the problem? To obey the orders of the General Convention, without dealing an almost fatal blow to much of the most important missionary work of the Church. It is incredible that such a situation could arise. But it did, and it will come again next year.

You will remember that General Convention, after approving the estimates for the general work, ordered the National Council to carry on only so much of this program as could be paid for by the definite promises made in advance by the several dioceses and missionary jurisdictions. The quota for missions and other work finally approved by General Convention, after many excisions and reductions, was fixed at what seemed an irreducible minimum for the three years 1929-1931. But early in 1929 it was discovered that the promises of the dioceses would fall short of meeting the budget. A similar situation in 1928 had compelled the giving up of much important work; and now, in 1929, work still more important had to be discontinued, in order that the Church's budget might be balanced. Early in January of this year of 1930 reports from the dioceses made it painfully clear that the work as now carried on, even after the drastic reductions of the two previous years, absolutely required two hundred and fifty thousand dollars more than the Church was ready to promise. Nothing more could be cut out or cut down, without risk of shame to the Church. Because that extra amount exactly represented the carrying charges of the spiritual success of our missionary work: the native children coming to our Church schools; the native candidates for Holy Orders; the native clergy ordained and now entitled to salary; and a dozen other answers to the prayers at home and the devoted laborers in the field. Can it be that the Church cannot afford to succeed? That was the question that the Presiding Bishop was forced to ask, first of himself, and then of his brethren. He asked it in wonder, in agony, almost in indignation, for he knew that if the story of the work, its urgent importance, and its amazing success were rightly pre-

* Sermon preached at the memorial service for Bishop Anderson held in St. James' Cathedral, Chicago, March 25th, attended by members of the House of Bishops.

mented to the right people, the laity of the Church would promptly, proudly, and gratefully sustain it.

Under his leadership one large diocese and then another promised for the first time to meet the quota in full. The days brought further encouragement, and while his great heart was beating slower and slower, the pulse of the Church, quickened by him, was beating faster. Greater love hath no man than that he should lay down his life to bring to his Lord's feet the other sheep that are not of this fold. His great effort was made at great cost, but it was victorious. The needed resources were secured, and the King's cause suffered no damage.

But the problem remains, and must remain. If we are sincere in praying for God's blessing on the work, and if our missionaries are wise, diligent, and Christlike in the whitening fields, then success will come to test our intelligence and sincerity. For success raises this question: How much do we really desire to succeed?

DO you not see that it was Bishop Anderson's clear understanding and courageous action that concentrated attention upon these searching questions? My brethren, surely he is trying to do exactly that at this moment. I should not have had the courage to speak to you of such things on such a day if I did not feel that the highest honor we can pay to him, the only honor he desires, is for us to try to see through his eyes what he saw in those last weeks, and to hear his pleading that we find the way to tell the whole inspiring story to our people, in the certainty that they will rejoice to know that still "the Son of God goes forth to war," and, instead of merely singing about it, they will follow in His train, and give themselves and their substance to increase and to share His victory.

In every year hundreds of millions are given for colleges, hospitals, museums, for great charitable and philanthropic purposes. A substantial part of these many millions are given annually by members of our Church, and we are glad that it is so. With equal or greater joy our people would give for the Church and its work if its urgent importance, its thrilling interest, its inspiring success were with convincing intelligence placed before them. Recently a modest beginning of such an effort was made, and with an encouraging degree of success. There is abundant reason for believing it can be done in many places, perhaps everywhere, and upon a large and increasing scale. Our wealth must be moralized; it must find its soul before it can truly bless the world. For such teaching and leading we have been divinely sent, and with the King's high commission. The task is not impossible; it is not even painfully difficult, after we have once fully committed ourselves to its fulfilment.

You would not expect me to speak to you in this diocese of the dear place which Bishop Anderson had in your hearts, or of his work among you, of which there are many substantial proofs. Nor do I permit myself to direct attention to the beloved ones of his own household, except to assure you that the heart of the whole Church throbbed with yours in sympathy for them and for you. Rather has it been my grateful task to ask you to contemplate the rare qualities of mind and spirit and will which Bishop Anderson brought to that last high responsibility to which he was called; to feel the forcefulness with which he seized his task; to know the definite success and lasting effect of those seventy-eight days; and to hear him call the Church, led by his brethren of the episcopate, to a clearer vision of our great mission, and to higher levels of sacrificial service. He sees us discussing the limitation of armaments; he hears our prayers for peace; but he knows that when physical force is decreased moral force must be increased to replace it; that if we rely less upon Caesar, we must rely more upon God; that to teach the world the better way of the divine Prince of Peace is not only obedience to the command of God but is infinitely less costly in men and treasure. But it must cost something, something commensurate with its infinite value. Can you not hear him? Surely he, being dead, yet speaketh.

AND we can almost see him. What noble figures surround him: Tuttle, Talbot, and Murray, whose hands so lately held high the torch of leadership; and Brent, still visioning the waiting victories; and the others new-come to the land of the living—Kinsolving, after building an empire for Christ under the Southern Cross; the eloquent Sessums; the saintly Mor-

rison; the gallant and lovable Tucker; the able, brave, consecrated Hall; and, as though he were here yesterday, the young, diligent, scholarly Slattery; and now dear Herbert Shipman. And, in their midst, Christ, their Lord and God, still commanding with words that warn and plead, that we bring the others that are not of this fold. He looks upon His Church, no longer poor and persecuted, but rich and powerful; and yet He warns us that the victories of the early days cannot return until the sacrificial living and giving of those days shall come again. He pleads—for our sake, for their sake, for His sake; pleads with outstretched hands, hands wounded in the fight for us, the gentlest, strongest hands of all time.

Who can resist? Who would resist? For this cause we were sent; to Him we have dedicated our lives; and for our stewardship we, too, must soon appear before Him and render account. Look upon the fields, white for the harvest; the opportunity is inspiring; the call is trumpet-clear. Let every heart leap in glad obedience, and every voice send back the loyal pledge: "Be it unto me according to Thy word!"

Then, in this great city, and in every far-flung outpost of our American Church, we shall strive to bring in the new day of sacrificial service inspired by sacrificial leading. And, it may be, the captains of the Lord's host, so lately among us, will march with us; and, still in the lead, our beloved Anderson, who, in the promise of a Church aroused and obedient, will see of the travail of his soul, and rejoice.

BISHOP SHIPMAN DIES

(Continued from page 741)

Soon after he had resumed his pastoral duties Dr. Manning, having become Bishop of New York, let it be known that he wanted two assistant bishops. Bishop Shipman and Bishop Lloyd were elected at a diocesan convention on September 20, 1921. He was consecrated Bishop on November 30, 1921, by Bishops Tuttle, Manning, Lines, Talbot, Moulton, Colmore, Cook, Ward, Overs, Davenport, and Howden.

Besides his wife, Mrs. Julie Fay Bradley Shipman, Bishop Shipman left three sisters: Mrs. Mary Raymond Shipman Andrews, a writer, of Syracuse, N. Y.; Mrs. Henry M. Hubbard of 533 Park avenue, and Mrs. William H. Burr of 142 East Seventy-first street. His only brother, Raymond Gold Shipman, died several years ago.

The death of Bishop Shipman came as a great blow to his many friends, not only in clerical, but in lay circles, including members of all creeds.

The funeral was held on Tuesday, March 25th, at the Cathedral of St. John the Divine, New York, and burial was at West Point.

PRAYER

WE MAY never know here how much is done through our prayers, but we shall know hereafter; and in the meantime we have Christ's promise that where two or three are gathered together in His Name, there He is in the midst of them. This thought alone brings unspeakable comfort; for by it we know that we can come into the very presence of the Lord—that we can speak to Him and ask Him for His help. And as we speak we know He hears us—that He is standing beside us, just in the same way that He stood in that room with His disciples after His resurrection, when the doors were shut. They did not see Him until He opened their eyes, but He was there nevertheless. And even so we know He is with us here as we pray, though we, like the disciples, do not yet see Him. But we may all feel His Presence, and be enfolded in that peace and light which radiate from Him. The more we enter into the reality of this central fact—His immediate Presence here with us—the greater will be our sense of His almighty power, the more full of faith will be our prayers, the more shall we feel the inexpressible joy of being used by Him as channels through which His love can flow to others.

Who can measure the power of corporate intercession when the intercessors are united as one heart, one mind, and one soul, with the power of the Lord behind to use and direct the prayers? For, as in all His utterances on earth, there is a law of God behind those direct words of His: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

—The Healing Church.

Charles Lewis Slattery

A Personal Appreciation

By the Rev. Harry P. Nichols, D.D.

I HAVE probably known Bishop Slattery, after a personal fashion, for a longer time than any of his living friends. I presented him for confirmation in St. Paul's Church, Brunswick, Maine, in 1883, in his fifteenth year. I followed him with warm affection through Harvard College and the Episcopal Theological School. I nominated him as dean of the Cathedral at Faribault, Minnesota, when he was but twenty-eight years old, being myself rector of St. Mark's, Minneapolis; and continued in close touch with him while I remained in Minnesota. Returning East myself I had an eye on him when called to Providence and to Springfield. At last, becoming rector of Grace Church, New York, in 1910, he and I were together again. And our associations transcended ecclesiastical interests; became increasingly personal, in his rectory and mine, in our summers in the mountains. At the death of Mrs. Nichols, Charles Slattery officiated at our family services. On the death of his mother, I took the funeral service at Grace Church, with two other old friends of the Minnesota ministry. At the memorial service for my son, Shepley, who gave his life in the great war, Dr. Slattery told the congregation the story of that life from his boyhood on, for he had known him well. I was one of the presenting presbyters in 1922, when he was consecrated Bishop of Massachusetts. And I was privileged to be of the half-dozen outside the immediate families at his wedding in St. Paul's Cathedral, November 19, 1923. The hospitable home then established has been an open door for me in the six to seven remaining years of his fruitful life. So I speak of what I have seen and known.

Many of these earlier recollections combine grave and gay in livable and lovable union, as he combined them in his own nature. He always saw the humorous in the most solemn and saved it for reality. The best scholar in our Brunswick Sunday school, winner of its prizes, he never forgot that as I gave out the prizes I stood over the big hot-air register, and that my old-fashioned surplice billowed out like a balloon, suggesting to the scholars that I was about to ascend into heaven. On long walks in the Maine woods he interspersed earnest talk about life plans with discussions on botany and lively personal anecdotes. As dean at Faribault, young as he was, it became his duty to assign a part in the services to some six or eight elderly gentlemen, professors in Seabury Divinity School, the headmaster of Shattuck, and the chaplain of St. Mary's. Fortunately for this manifold allotment, those were the days of Morning Prayer, Litany, and Ante-Communion. He fulfilled this duty with painstaking impartiality; the brethren were his delighted and loyal backers.

On occupying my cottage in the White Mountains, he would share my climbs, but rather in conversation than in Alpinism; for having reached the height, after one passing glance at the view, he would demand his lunch and hasten back to his books and his letters—the trail most worn being that from the cottage to the post office. In the preparation of sermon, essay, and biography in the library of Grace Church rectory he invited and welcomed a listener—time and again I was privileged to first readings, but as a listener rather than as a critic. He knew what he wanted to say and how he wanted to say it. From boyhood to bishopric he saw straight, he thought clearly, he faced duty and did it his own way. Even in such matters as the arrangement of the books in his library he had his own method and his own joy. Volumes and pictures and desk furniture all had their own place, and he often busied himself mornings before breakfast in rearranging them where they belonged. A supreme gladness to those of us who loved him were the six and more years of his married life when Bishop Lawrence's daughter "Sally," as we were allowed to call her, who ministered to all these his tastes and ways, made a shrine for his books and furnishings, made a home for

him to return to, went forth with him to his labors, and won a like place with the Bishop in the hearts of his people and his friends.

OUT of these close relationships, continued with brief intermissions for some fifty years, comes a vivid and ever ripening picture of Charles Slattery's manifoldness. In revaluing the traits whose blend made up his rich character, I name:

First: Personal relationships: with his friends, with his people, with his fellows.

He never forgot his friends. We heard from him, whether at home or abroad, whether on vacation or on exacting duty, whether from his home or his Joy street office; heard from him constantly, regularly. I keep a limited number of the letters I receive; I have kept Slattery's, and they are filed in stacks. I should say that in the past months I had received at least two letters a month: a reply by next mail to one of my own, a cutting from a Boston paper, the *Church Militant* two weeks since with paragraphs marked of interest to me. He had time to do this; he took time, he made time.

His "people" were of all the parishes to which he had ministered, of all the congregations of his great diocese. I asked Bishop Lawrence when Slattery was being thought of for bishop in one and another diocese, "What do you consider to be the most desirable characteristic in a bishop?" His reply, "That he be a pastor to his clergy." And that Slattery would be. I have a daughter whose little child died while she was a worshipper at Grace Church in Dr. Slattery's rectorship. She now lives in Portland, Oregon; and every anniversary of that child's death a letter of sympathy reaches her from her old rector. Think of the painstaking plan and effort such a pastorate represents, covering ranges of time and distance. My own experience has been a like one: a letter in his own handwriting, coming to me, differently phrased, on each recurring human anniversary.

And his fellow men have not been limited to one class or one age, to his own parish or his own communion, to any communion or fellowship—all, all, sons of his Father, brothers of his Master. Witness the recent testimonies on his death from federations and synagogues! Right personal relationships are increasingly felt to be the purpose and the test of a living religion. Bishop Slattery embodied such relationships: friend, pastor, man.

I NAME, second, a trait over against this first: Literary interests.

Bishop Slattery was a great reader; ancient books, present-day books. He was constantly reviewing such in our Church papers, with intelligent appreciation for their place and value. How he found the time we idlers wonder; yet in view of his life have come to realize that minds and spirits such as his always have time, find time. His own writings number up to more than twenty-five volumes: biographies of deep value; works philosophical, theological, devotional; tracts for the people giving counsel on the duties and privileges of personal religion. His books are to be put into the hands of all ages and types: to open the eyes of the young, to comfort the thinking of the mature. I find myself quoting once and again *The Master of the World*, when I aim to make vivid the beauty and to drive home the power of Jesus' life. Two sets of these volumes are on the shelves of my summer home, in each of them differently phrased inscriptions of personal regard, in his own familiar cursive handwriting. When the Church wanted to make over its Hymnal, to recast its Prayer Book, she turned to Dr. Slattery as a master alike of the art of poetry and of liturgies. At his impressive

funeral, in Trinity Church, Boston, the simple nobility of the Prayer Book office for the burial of the dead, just as it is in its revised form, with permissive prayers, with interspersed hymns, with alternate lesson, was demonstrated to the uplifting in prayer and praise of the great congregation. Bishop Slattery, in his literary and liturgical instinct, is to be gratefully remembered by American Churchmen by the side of Archbishop Cranmer.

CONNECTING the first and second traits of Slattery's character, personal touch, and literary interest, I put a third which embodied and combined the two:

Preaching. Bishop Slattery's preaching was marked and distinctive. It was both scholarly and practical. It was rooted in learning, while warmed by illustration. It set people thinking and sent them forth to act. These twofold marks of his preaching continued in his charges as Bishop, in speeches at dinners, and in academic addresses. The thinker and the worker listened with like pleasure and profit, received matter to reflect upon and suggestions for service. The model of his sermons appeared to me to be: a narrative from Scripture set forth and interpreted at some length till it became real and vivid; an application of that story in the language of today, with an enforcement of its present value and power; illustrations of the truth thus found in the Bible and in life from his own experience and that of his listeners.

I name, as a fourth mark of Bishop Slattery's value: Orderliness—in his own daily regimen, in the conduct of his parish and of his diocese, in the way of life he commended to his fellow workers, to his classes in Confirmation, and to the associations of people over whose deliberations he presided. An orderliness, to make effective right personal relationships, intellectual training, and public worship. Slattery was a wise administrator; his advice he first practised himself. At the meeting of his parish staff in Grace Church, New York, of a Monday morning, each member of the staff told of the previous week: the number of calls made, needs investigated, offices performed, individual perplexities and needs; then the rector, doubling perhaps one's figures, counseling, inspiring, standing ready to help.

AFIFTH mark seems to be along very different lines, yet in Bishop Slattery's use it paid its tribute and shared its interest with all the rest: the mark of an artist. He loved beauty, he recognized its importance, he had his part in its creation. I find in this artistic sense a parity with his love as a pastor for beauty in human relationships, with his literary taste in a well constructed sermon, as in a beautifully developed biography or philosophy of religion. To many it will be a surprise that this pastor, preacher, writer, was also a painter of no slight skill. Nor was this artistic ability just the side play of spare moments—it was part of himself. His painting of his mother hung in an honored place in his home. To this later was added a painting of Phillips Brooks, pronounced by those who knew him well to be a gracious portrait of one whom Slattery ever counted his close friend and counselor, from the day when the "great sixth Bishop of Massachusetts guided the youth who was a stranger to him to the path which led him to be the eighth Bishop of the diocese." So Bishop Lawrence writes of the letter written Slattery by Bishop Brooks when as a boy he had asked where he should study and at what life work he should aim.

Along this same artistic line was Slattery's taste in architecture. Evidence of this is seen in much constructive work in the churches where he ministered. Perhaps the most noteworthy is the beautiful sacristy of Grace Church, completed in 1922, the last year of his rectorship. Characteristic of his fine taste, in addition to paneling and mural paintings, are the inscriptions accompanying the several memorials, in whose phrasing Slattery was so great a master as to make the memorial live on, a perpetual record of saintly lives. Of like flavor was the Book of Remembrance of Grace Church, New York, whose purpose was "to record the gifts and memorials made to Grace parish," the entries being made in his own handwriting. He loved rare editions of books and beautiful bindings. Little by little he accumulated such. Whenever and again I was his guest, he took me to his library and showed me new treasures as one would introduce another baby, taking the

book from the shelf with his quick, nervous touch and irresistible smile, awakening perforce in his friend a love responsive to his own. One such handsomely bound volume he showed me, the first hundred pages the sermons of an Anglican father, the rest of the book a case containing the many letters of Bishop Greer, from which he wrote the biography. And then he took down another gilded leather tome, within whose falsely pretentious depths was a big bundle of my own letters.

Pastor, Writer, Preacher, Administrator, Artist—the marks of this rounded life.

Charles Lewis Slattery was my close and rare and inspiring friend. His life was full; too full, for in all its variety he was still working, taking no recreation, rather no real refreshment. But he died with the harness on, facing to the front, not shelved, not retired. He passed at once from one service to another, with eyes undimmed and natural force unabated.

PREACHING THE GOSPEL

ANOTHER request has just come in. This time it is for a special sermon for the Red Cross. Just a short time ago it was for the Boy Scouts. Again it was for something else. And so it goes. The constant appeal for special sermons is rather bothersome. If one does not comply, he is suspected of being out of sympathy with the movement.

We clergy of the Church are taught to preach the Gospel more or less in line with the Church Year. We can understand how some ministers are often at their wits' end to know what to preach about and welcome suggestions from outside agencies. But in the Church the wealth of suggestion is so great that the only restriction we feel is the lack of opportunity to present the message as the Church has given it to us.

Frankly, all of these calls for special sermons have become more or less a nuisance. It puts us in an embarrassing position. The causes are generally good and we wish to coöperate. But we cannot be everlastingly giving a Sunday for this and a Sunday for that without serious damage to the integrity of preaching. Certainly it is all more or less unapostolic and extra-liturgical.

The larger communities found themselves facing this situation with regard to financial drives for these same undertakings. They were mostly good and the people who had money to give wanted to contribute. But the persistence of constant drives nearly worried folks out of the notion of giving. Irritation was quite manifest among the givers of the communities before a plan was hit upon to make one canvass do for all—the Community Chest. That has been a great relief to many besetted givers. Now I wonder if we clergy could not do likewise, and institute a Community Chest for all sermon appeals? Let it be known and publicly announced that on such-and-such a Sunday we will make appeals for all worthy causes that hope to have us preach for them, that all requests must be in by a certain date and the reasonableness of it plainly set forth. Then we can plan a sermon—so many minutes to the Red Cross, so many to the Boy Scouts, so many to the Anti-Saloon League, so many to the Salvation Army, etc. It's a good idea and may work. Anyway, the clergy will welcome the day when people realize that their duty is to preach the Gospel, and not to act as a convenient free advertising medium for this cause or that, even if the object is perfectly worth while in itself.

—Alabama Churchman.

DISASTER

MY little House of Plans has tumbled down.
All that I built with such devoted care
Lies shattered at my feet, and in the midst
I stand bewildered, tempted to despair.

These plans have failed, so I shall quickly sweep
The scattered fragments in a useless pile,
And singing at my work I'll build again
A house far better, if I rest awhile.

HELEN R. STETSON.

Modern Labor and Industry

By Clinton Rogers Woodruff

ALL the wonderful changes in modern industry, to some of which attention has been called in these columns, have created many difficult problems, not the least of which is the relation of labor to industry. In the olden days when every worker was known to his employer by name, and usually by his first name, the problem was a simple one, but with the industrial revolution of a century ago there came a marked difference in this relationship due, among other things, to the fact that the number of employes so materially increased. Now, with the introduction of mass production and its resultant effects, a still larger group of problems comes into being, chief among which is that of unemployment; for with the introduction of labor-saving machinery and the new organization of industry the least competent workmen have been eliminated, so that there is a growing group of men and women whose services are no longer required and who in many instances, if not in most, are too old to adjust themselves to new work. It is the old story of the dislocation and the dispossession of the old-fashioned seamstress by the introduction of the sewing machine.

That eventually there will be a readjustment may be expected, but in the meantime there will be many sufferers. It is this phase of the situation that is giving Church and charitable workers generally so much concern.

Some time ago I received a circular letter from the editor of the *Survey* in which he said:

"I am just back from speaking in five Ohio cities, where they are grappling with unemployment in constructive ways. In Cleveland the mayor is appointing a commission, in Cincinnati they have one in operation. In Dayton a group of key people are meeting once a week. They represent the Chamber of Commerce, Community Chest, welfare agencies, the leading employers, labor leaders, and city officials—and are canvassing one after another constructive steps to be taken not only to meet the emergent situation confronting them but to make at this time a beginning on a long program for the stabilization of work as the community's chief asset.

"Such developments, no less than President Hoover's leadership in crystallizing forces for business revival, are silver linings to this winter's cloud of uncertainty."

What should be the relation of the Church to Labor? In a recent sermon the Rev. Dr. Oliver J. Hart of St. Paul's Church, Chattanooga, Tenn., said:

"We will have no solution of the industrial problems of the south unless employer and employe, both as children of God, are welded into a closer fellowship.

"Here in Chattanooga and throughout the South we realize that we are facing and will continue to face very serious industrial problems. There is a great need for those of us who profess and call ourselves followers of the Nazarene to do some very hard thinking (and, pray God, some very wise thinking) about the relationship of Capital and Labor and of the message of the Christian Gospel to each."

THE Church's solution of the industrial problem is always a fundamental solution, and therefore it is always difficult to apply any solution to any particular dispute after the dispute has arisen. This attitude, I realize, is not one that will win favor with partisans. It will not win favor with that class of people whom we call parlor socialists, those people who are loud in their commendation of socialism as long as it is kept entirely away from their own property, their own method of living, and their own manner of making and spending their income.

In the matter of settling disputes, according to Dr. Hart three qualities are needed: (1) A detailed knowledge of the facts; (2) a clear head, and (3) a detachment from the interests involved. A man having these qualities may or may not be a Christian, or a Christian may or may not have the qualities, but the Christian must stand up for the fundamental principles of the Gospel and say the solution can be reached.

"There is room for an honest difference of opinion as to how best to apply the Christian principles to actual conditions. For that reason the Church of God should never become a political party; nor should the Church of God rush in to

support an economic theory. Conditions change and economic laws change, but the principles of the Gospel are eternal.

Unemployment bids fair to continue for a long time to come, due, as has already been pointed out, to the second industrial revolution through which we are passing. Those who are interested in the immediate problem, especially for elderly people, will find much in James Myers' book, *Religion Lends a Hand* (Harper Bros., \$1.50), that will prove most helpful. His account of what "Mother" Tanner is doing is of value because it shows what religion is doing to make its dreams of a better world come true. It is a definite attempt to present in popular form and in a single volume case material descriptive of a wider range of activities of various types of Churches in social action. It is a definite account of what certain Churches are doing in labor relations, in inter-racial cooperation, and in attacks on racial problems. The author is the industrial secretary for the Commission on the Church and Social Service of the Federal Council of Churches.

This, it has always seemed to me, is the line of true progress, and I confess I have very little sympathy with those representatives of religious bodies who vie with outside critics in finding fault.

THOSE labor leaders of extreme views who feel that they are without sympathizers within the ranks of the Churches may take comfort from a recent book, *Our Economic Morality* (Macmillan, \$2.50), by the Rev. Harry F. Ward, a member of the faculty of the Union Theological Seminary and one of the secretaries of the Methodist Federation for Social Service. Mr. Ward's position is described by John A. Hobson, the well known English economist, and himself a radical, as follows:

"Here is a quite uncompromising indictment of Capitalism . . . by a man well acquainted with economic literature and the facts of modern business life. No intelligent minister of religion could read it without developing new qualms of conscience. For in no treatise that one knows is the fundamental immorality of the economic system so thoroughly exposed. . . . The contention that 'an invisible hand' compels selfish actions to contribute to a social good is ruthlessly refuted. This is done, not by rude abuse or sentimental diatribes, but by well-documented facts and close analysis of motives. Directed primarily to American money-getting, it is not less applicable to our own. Moreover, Mr. Ward contends that the current capitalist system is crumbling to destruction because the ethic of individual greed is corrosive and is not able to evoke full economic efficiency. Man is in his deeper motives not a money-grabber, but a social being bent on developing those higher qualities and activities that are sterilized by absorption in a money economy. . . . When Mr. Ward gets to grips with his concrete problem he shows a reasoning power which surprises by its cogency. This is particularly true of his chapters upon Profits and Property. . . . His final contention that sympathy, fair-play, goodwill, and conscious cooperation are better foundations of economic prosperity, as of human progress in its wider sense, deserves closer consideration than it is likely to receive from business Christians."

Prof. Jerome Davis, of Yale University, conceived the idea of making up a book in which labor would be allowed to speak for itself and he gathered the views of labor leaders throughout the world. These he has published under the title, *Labor Speaks for Itself* (Macmillan Co., \$2.00). Here we have a statement of the views of labor leaders running from the sensible, mellow views of those who are members of the Church to the extreme views of the Russian leaders who repudiate not only all Churches, but all religious influences. James Myers, whose book I mention in this article, feels that this volume constitutes in the main "a tremendous indictment of the Church. Its institutional self-seeking, its class control, and its frequent blindness to the ethical meaning of its own gospel in social relations have found it out. A call to repentance for our neglect to practise what we preach is in order, and a great strengthening of those positive programs of study and social action in which many Churches are already engaged."

There has always been a question in my mind whether extreme views such as Dr. Ward expresses in his book

and Mr. Myers states in commenting on the Davis book meet the situation. I doubt if a single member of a labor union would be brought within the fold of the Church by pointing out its human errors and the shortcomings of those who are identified with it. Rather the line of progress lies in the direction of showing how much the Church is doing, not only to prepare men for the next world, but to ameliorate their conditions in the present world.

George Pepper, in his address at the Bok Memorial meeting, called attention to the fact that Mr. Bok sought to help the community in which he lived, not by emphasizing its shortcomings and those who were responsible therefor, but by giving due credit to those who were working to improve conditions.

A contrasting view to Ward's is that of Edward A. Filene, Boston merchant and philanthropist. "If profit-making is all there is in business, I am profoundly disinterested in it." The new conception of business he held to be, not wealth for a few and poverty for the masses, but "getting to the people of this world the things which the people of this world want and should have, if they are to lead a useful and happy life." To Mr. Filene, religion means service. So also must business, rightly conceived, mean service. So business and religion can stand together on firm ground.

He warned religious leaders from the pitfalls of always lining up with the ruling classes, from having too great regard for the supreme rights of property and the *status quo* and even the opinion of authorities. "The right way to solve a problem is not to consult the authorities, nor even to sit down and meditate upon it, but to look up the facts. This is science. To a scientist it is never a conclusion which is sacred, but the search for truth." And Mr. Filene urged the Church and business men alike to learn from science in this respect.

Mass production has upset all the old theories of business and is upsetting many of the old theories of life. In Filene's view, mass production is scientific production. It proved the point of Jesus' statement, "Let him who would be great among you be the servant of all." Mass production means production for the masses. This means not only supplying the masses with articles they want, but also supplying them with work in the production of these articles, and at wages which will insure the masses being able to buy all the things which the masses are producing.

"The real inspiration of this age of science and this much-maligned machine civilization is that it is ferreting out the facts. Human society is being born again. It is doing this not by a visionary process of abolishing human nature and superimposing a sweet little ideal in its place, but by the process of fact-finding." We are discovering at last, as a result of scientific research, that we are "members one of another," and that the members must work in harmony, with the good of all as the goal. The business man must provide the masses with desired goods at a price which they can buy. That we are all one family and children of one Father—once an ideal only—is now becoming recognized as a fact by the hard fact-finding rule of business.

HOW to Prevent a Drift of Labor from the Churches was the subject of discussion at the annual meeting of the executive committee of the Federal Churches. A communication was sent out to the Council Associates in thirty-eight states, asking their counsel on a series of questions, one of which was: "How can we avoid the present trend of industrial workers staying away from the Churches?" Unfortunately, the form of the question seemed to assume that there is such a trend, and a special trend in labor as compared with other social groups, which was not intended. It was only desired to get samples of the thinking of the Churches on how to prevent an estrangement such as has taken place in certain countries of Europe.

However, most letters took for granted that there is a general estrangement of labor from the Churches. A number said that they think nobody knows the situation and that it should be made a subject of research. A dozen correspondents challenged the accuracy of this impression and expressed the positive conviction that labor attends church services as much as any other class. One wrote, "I know of but one worker who left the Church." Another, "There is no such trend, the industrial workers are the congregation now filling the churches, Protestant and Catholic." One writer said, "Find a

way of avoiding the same trend among all other classes. The problem really concerns religion today generically." Still another declared, "I have found, during more than thirty years in the pastorate, no class more ready to respond to sympathetic approaches than industrial workers." A pastor from Cleveland says, "Proportionately the golf players neglect the Church more than industrial workers."

On the other hand, a great many correspondents themselves, ministers or Church people, recognized that the official boards of Churches and the national assemblies are in the hands of the employing class; that industrial neighborhoods are not properly cared for; that too many churches are luxurious and over-expensive and their worshippers too well dressed to encourage the families of working people to feel at home; and that membership in the average church is too costly for them.

Clergymen came in for criticism for lack of knowledge on industrial problems and the way the workers have to live, for too "doctrinal" preaching, for pulpit fads, for sensational sermons, and for teaching what is not practical and related to life.

PRACTICAL suggestions of value were made. A few were emphatic because they are said by so many. Two stood out: first, that the Church must give itself to social justice for the workers; second, emphasis upon the importance of pastoral work in workmen's homes, personal contacts with labor, and the spiritual and social care of workers' families. Many correspondents also urged that labor should have its place on the governing boards of Churches and in Church work.

A rural sociologist wrote: "I judge that any organization that wishes to hold the workers must increasingly show them that it meets their conscious needs in this world." This same stress upon religion that meets the hard facts of life, or lifts men above its hard facts into the realm of the invisible, appeared repeatedly. "Show him his work is your work, his troubles your troubles."

A number of correspondents referred to unemployment. As Dr. Worth M. Tippy of the Council in summarizing the replies said:

"The emphasis on social justice is impressive. The Church is urged by a multitude of correspondents to enter into labor's struggles by standing behind them in their struggle for decent conditions. Let the clergy urge a policy of economic sacrifice on the employing class. Convert employers to the Cross."

Again,

"The local church will have to become sensitive to the economic and social problems of the worker."

Another writer comments:

"I do not advocate less scholarship in the pulpit but I do advocate the Church going into the close problems of life industrially and socially under which men live."

The happenings in North Carolina and the work of the Federal Council in sending James Myers to the scene and in organizing relief were mentioned in many letters with appreciation and approval, and the Federal Council was urged to "take the lead in aid of workers in their struggle for justice. The Marion situation is in point. The appeal of the Council for funds to help these needy people will do much to bring Church and workers together. Pittsburgh steel in 1920 was another experience of value."

Our own Church's representative, Spencer Miller, who is the industrial adviser of the National Department of Social Service, has been doing effective work not only in the North Carolina district but in other places. His relations with labor leaders are on a most cordial and substantial basis and, I believe, his influence is going to tell with increasing effect in behalf of a better understanding. Mr. Miller is quiet and unsensational, and I think we have every reason to believe that the work he does will last much longer than what we sometimes call "headline activity."

One method of adjusting the relationship of labor and capital in this country is being worked out with what permanent success remains to be seen. I refer to employe stock ownership. As the editor of *Information Service*, published by the Federal Council of Churches, points out in connection with a study of the question: "One of the most talked of and widely advertised movements in the industrial world is the

sale of industrial securities to the employes of the concerns issuing them. It is thought by many that this movement is significant of a considerable improvement in employe status in industry."

THERE have been two interesting studies of this question recently put out, one by Prof. Willard C. Fisher of the College of the City of New York, published in the *Journal of International Electrical Workers and Operators*. The other, a study of employe stock purchase plans in the United States, published by the National Industrial Conference Board. This is much more elaborate and detailed than Prof. Fisher's. From an investment standpoint, however, much the same conclusions are reached regarding the advisability of employe stock ownership. Prof. Fisher points out while it remains true that the larger number of workers who have speculated in their employers' stocks within the past few years have made gains, it remains equally true that no small number have made losses which have been disastrous.

Russia's experience under Communist rule is highly illuminating. In accordance with the terms of the Five-Year Plan, as the Foreign Policy Association reports, the *Gosplan* proceeded during the past year to increase the pace of industrial production, especially in enterprises devoted to the construction of means of production and of agricultural machinery. Modern technical methods were introduced in the factories, modern machines purchased abroad and installed, the uninterrupted working week introduced (every workman being given a rest on the fifth day, and work being performed in all enterprises on Sundays), technical research encouraged and generously financed, and the workers urged to do all in their power to raise the productivity of labor and decrease the cost of production. The Soviet government claims that the results of the first year have exceeded its expectations. Industrial production has been increased by 23.7 per cent in 1928-1929, as against 21 per cent increase envisaged by the Five-Year Plan, and the *Gosplan* proposes a further increase of 32 per cent in 1929-1930.

The Soviet government has encountered three main obstacles in the application of the Five-Year Plan: lack of capital, acute shortage of skilled technical workers (it is estimated that upwards of 10,000 technicians are required for the fulfillment of the plan), and the bureaucracy and inefficiency incident to State management.

In the village the Soviet government has undertaken the task of placing agriculture on an industrial basis. For this purpose, in addition to existing State farms, it has organized collective farms which are formed as the result of the pooling of land and equipment by a number of individual peasants. To these collective farms the government has extended credits for the purchase of agricultural machinery, seeds, and fertilizers. It is expected that by the end of the five-year period the collective farms will be self-supporting, will have taken over the major portion of arable land in Russia, and will be in a position to supply grain in sufficient quantity both for home consumption and for export. This plan, if realized, will substitute the "collectivization" of land for the "nationalization" which proved impracticable in 1917, and will make the individual farm an obsolete economic unit.

At the present time State farms occupy 1.82 million hectares of land, while collective farms occupy 4.83 million hectares—a total of 6.45 million hectares, out of 105 million farms under cultivation. State and collective farms furnish 5.5 per cent of the total grain production. It must be added that 20 per cent of the grain shipped to the cities comes from State and collective farms.

There is a food shortage in spite of the improved methods of agriculture introduced by the government, and bread is rationed in the cities. This shortage appears to be largely due, on the one hand, to greater consumption of grain by the peasants, whose standard of living has risen considerably during the past few years, and on the other to the reluctance of individual farmers, who still furnish the major portion of grain, to produce any grain over and above their own needs. These peasants have little incentive to sell their grain to the government, which pays a relatively low price for it, and is still unable to offer a sufficient quantity of manufactured goods in exchange. In other words, the government has not yet succeeded in closing the famous "scissors," the divergence

between prices for manufactured and for agricultural products.

In the opinion of the government the consciousness of contributing to the welfare of the State should serve as an incentive to production by the individual farmer. This argument has not appeared persuasive to those more prosperous peasants, known as *kulaks*, who have succeeded in securing a degree of economic independence. The *kulak* is reluctant to part with his land and equipment for the purpose of joining a collective farm. The government is taking drastic measures to overcome this resistance and hopes to eliminate him entirely from the village community. The *kulak* is disfranchised, he is heavily taxed, and is discriminated against in all village undertakings. Finally, he is to be forced to contribute his land and equipment to collective farms, which he will not be permitted to join. They are retaliating, with the result that frequent cases of arson and murders of Soviet officials occur.

During the past year a divergence of views appeared in the Communist party with respect to the policy to be pursued towards the peasants. Trotzky, the spokesman of the Left group of the party, was expelled from Russia in 1928 for advocating an extreme program, which called for ruthless suppression of the *kulak*, but the party now offers once more a united front, and the government is frankly engaged in "class warfare" to the death against the *kulaks* in the villages, and the private traders (*nepmen*) in the cities.

Whether or not the Soviet government will succeed in fulfilling the five-year plan depends in large part upon its ability to maintain party discipline and to obtain from the population, especially from the peasants, the great personal sacrifices entailed by the plan.

REFERENCE has frequently been made in these pages to G. D. H. Cole, one of England's most suggestive and thoughtful writers on economics. His latest book, *The Next Ten Years in British Social and Economic Policy* (Macmillan, \$5.50), was written because he had been compelled by the rapid movement of recent events to think out afresh his social and political creed. "In one sense," he said, "the more basic, my political opinions remain what they were; in another sense they are a good deal altered. I have been a Socialist for about twenty years, and I am, if anything, rather more a Socialist than ever; but my conception of Socialism has changed perforce with the changing world. The problems of today are not the problems of twenty years ago; and the solutions that then seemed all-important, now look, in some cases, almost irrelevant. And above all, the people have changed. The new generation is, in certain respects, markedly unlike the old."

Twenty years ago, he points out, Socialism was still in the main an "exercise in Fantasy." Now it is a matter of practical politics because the Labor party is both far more powerful and far more Socialist, and also because "the world's troubles far more plainly invite fundamental remedies."

This new volume is suggestive, as are his earlier books, although it is marred by what one might call provincialism, or perhaps it would be better to call it "Little Englandism." As P. W. Wilson has pointed out to the United States, Mr. Cole is not so much ignorant as unconscious. Mr. Wilson also points out that "the entire experience of North America is quietly dismissed in two or three paragraphs, and the outlook on the economic problem is really an in-look. Mr. Cole is ready to think and he thinks hard, but he is less ready to learn.

Mr. Cole is interested, and very properly, in the matter of the standard of living in the homes of the people, their wages, the prices they have to pay for commodities, and in what has been aptly called "bread and butter politics." His book is an outstanding one and deserves the thoughtful attention of all who are interested in modern industry and the relation of labor to it. Like all his other volumes it is extremely well written and makes mighty good reading.

O WHAT great troubles and adversities hast Thou showed me! And yet didst Thou turn and refresh me: yea, and broughtest me from the deep of the earth again. Praised be God for His disciplines! It is good for me that I have been in trouble. Thy terrors have I suffered with a troubled mind, but out of the austerities of Thy love have come visions of hope and encouragement. I think Thee that Thy fire is a purifying fire and that Thou dost not chastise to destroy, but to build up and save to the uttermost.

—Bishop Charles H. Brent.

A LENT WITH CHRIST

Meditations for the Holy Season

By the Rev. ABRAM L. URBAN

Fourth Sunday

IN THE UPPER ROOM

WE ARE in the upper room of the mystical revelations of which St. John tells us. He dwells on it, lingers as if loath to leave it. This is how He leads us to it. "Jesus, knowing that His hour was now come that He should depart out of the world unto the Father, having loved His own He loved them unto the end," and gave to them the little time left before the betrayal and trial and death, eating with them that last passover, and giving the inner revelation of Himself as cannot be given unto the world.

It meant preparation for the dark hours ahead. The bewildered disciples could not see all those dark days would have for them. Peter never dreamed the possibility of denial, John could not vision the Cross, and what was working in the brain of Judas only Jesus could know. Jesus foresaw it all, and would bind them to Him with strong cords of love.

His own! Out of the vast humanity to which He had come there were this few who believed on Him, and whom He had called out of the world to be, in its feeble beginning, the Church which should represent Him throughout time.

His own! In all that crazed world were these, His own. They were separate. They were withdrawn. That is the meaning of the upper room. There we have shown us something of the hidden mystical life with Christ in God.

Throughout the teaching of our Lord there is a sharp line between the world and His own. Discipleship marks the crossing of the line, and perhaps nowhere do we get so deep insight of the meaning of discipleship as here. The men with Christ in the upper room were chosen and called, and trained for mission. Doubtless we are to see apostles in these disciples. We cannot but see the ground of the Church's belief in the call and commission of her ministry; but St. John claims, I am sure, the revelations of the upper room for all who believe. All who love the Lord are His own.

The innermost meaning of the Church-ideal is here shown. It is a *fellowship*, fellowship with Christ and with one another. The Church is called out of the world. Ignoring this, we miss the very inmost of the Church-ideal. The ground and condition of this fellowship is not only a common faith and common love, but a sacramental life binding into unity of faith and love. The climax of teaching in the upper room is in these words of our Lord when, the broken bread and the poured wine given, He said, "A new commandment I give unto you, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another."

There is here shown the spiritual training necessary to the ideal as fact. What a vivid picture we have of the Church on its human side. Even in that sacred hour the disciples contended about which should be greatest. How human! From that room one went to denial, another to betrayal. In the hour of trial all fled. At once the mystery of the Holy Catholic Church is before us. How can we declare our belief in "One holy catholic Church"?

It needs no scornful reminder to make us conscious of the weakness and faults and sins of Christians. All that was already evident in the upper room. The Church is not holy on its human side. Here at once, as now, was evidence of imperfection, and weakness, and sin. But there was then, and there is now, a divine side to this mystery. There was in the upper room, and there is in the Church now, a *divine Presence*, and a *divine ideal* revealed. The Church-ideal is holy by the indwelling of the Holy Presence.

The teaching for Christians is in the setting forth of the holy ideal. See how the Lord dealt with these imperfect men. St. John tells of their training in that upper room. He would have us know, as he remembered so well, the infinite patience

of Jesus with their faults. They contend about preëminence and greatness. He rises, divests Himself of His upper robe, wraps round Him the slave's towel, fills the basin that stands ready, and washes their feet. We can see the little company watching in silence. "I have given you an example," He said.

We may not pass over another act of our Lord on that fateful night, the expulsion of Judas. We stand appalled before John's telling of it. What deeps as well as heights in our human nature! St. John says it was night. His words sound like a shudder of dread significance as he lets the curtain of darkness fall upon that appalling figure. But something like a ray of light breaks into that darkness. Amazing fact. Jesus washes the betrayer's feet, and gives to him a last love token.

Judas had to go. Judas had determined, and the sop, the last appeal of love, could not hold him; but the love token, what a teaching for disciples! Christ's last acts for the betrayer were acts of love, and who can tell with what pitying and redeeming love the Lord followed Judas into the mysterious world of the dead. It is still for disciples a training in love.

The teaching of the upper room most illuminating to faith and most transfiguring for life now appears. During all this time the paschal supper was in progress, but at its close, now that the betrayer had gone, Jesus took bread and, giving it to the disciples, said, "This is my body." Taking wine, He said, "This is my blood." "Take eat," He said, and "drink."

His body! Soon to be nailed to a Cross! His blood! Soon to be shed! Yet He said, "Take eat. Drink ye all of this." Unfathomed mystery as it must be to our intelligence, it is here that the Church finds deepest reality. The mystical ever present, the supernatural its essence, it is ever the profoundest expression of that communion which is the inmost of the Church's life on earth. The inmost meaning of the Sacrament of the Altar is revealed in the upper room. The Church is right in calling it a Eucharist. It is our great Thanksgiving. We do, indeed, plead the one offering perfect in God's eyes, but we reach its tenderest meaning in our beautiful Prayer Book word, the *Holy Communion*, the holy bond of our oneness with and in Christ. It is the sacrament of love. With it the new commandment is given, "that ye love one another as I have loved you."

After these acts of love our Lord went out and on to trial and death, but before going He poured forth Himself in the discourses and great high priestly prayer which St. John records in chapters which are the Holy of Holies of the Gospels. The outstanding reality is for all Christians. It is the reality of manifestation as not unto the world. To believing souls there are hours of illumination and revelation. There are experiences when the believer gets near to the mind of the Lord, and gathers strength for days to come. Often these deeper insights are, like those of the disciples, preparation for time of trial. The experiences cannot be translated into common speech. They are the soul's own possession. To some of us, perhaps most of us, they are like transfiguration moments, as if granted on some mystical Hermon. They come to us in the midst of world conditions. But they pass; like the three on the Mount of Transfiguration we go down from our Mount of vision, back to the world's hard realities. We carry something of the light into the darkness below. The mystery is so great, the reality so divine, that we are slow to tell these experiences, lest we seem to use words without meaning, and for fear our past and present do not warrant the telling, but the reality remains. Our Lord is not a memory. He is with us. It is still true that in our mystical upper room there is granted the deeper revelation.

THERE IS no speech nor language to be heard when the earth beareth fruit of herself. The pull of the moon on the earth is noiseless. The magnetic North is mute. Gravitation moves forward with silent tread. There is no grinding of the gears in molecular changes. There must be silence in the throne room when a lonely man approaches the Father of our Lord Jesus Christ. Our entrance into the drama of life at birth as well as our exit at death are alike solitary business. Communion in secret with a friendly God links a man with eternal ends. "Prayer," observes Bishop Fiske, "is bringing God and the soul together and leaving them alone." A generation ago the princely Henry Drummond shared with his contemporaries this same truth, "When God wants to speak with a man He wants that man to be alone."
—*Calvary Evangel*.

Shall Man Live Again?

By the late Rev. Arnold N. Hoath

WITH almost pathetic eagerness each generation seeks fresh answers to the perennial questions concerning the departed and the nature of the experience of death. If a man die, shall he live again? Day by day people with whom we have established close acquaintance, intimate friends some of them, or members of our own family group, join the innumerable company of the mysterious Beyond; thus continually there are being stirred anew within our minds the questionings which though often quiescent are never absent. Along the highway of life a boon companion drops off here and there whose loss makes the journey more difficult and lonely. But what if there is no real loss, after all, and what if he continue to be present though unseen?

In answer to these persistent inquiries the Christian Church gives the comforting assurance that death does not have the last word, and that we are not mere ephemeral instruments of a mysterious Life Force. God is love and the souls of the righteous are in His hand; therefore, he that soweth unto the Spirit shall of the Spirit reap eternal life.

"We know full well that, in that dim Hereafter,
The thread of that great scheme whereof this life
Is—as a something tells us—but a part,
Shall not be lost, but taken up again
And woven into one completed whole."

So to the Christian, Death becomes, in the teaching of the Church, "not a fate, but an opportunity; not disaster, but triumph; not impoverishment, but a means of incomparable enrichment."

FROM the earliest times every tribe and race has asked the question: "Does man live again?" and in its broad outline the answer in every instance has been the same: "Man has an eternal spirit that survives the dissolution of the body." In this belief man is expressing his profoundest instincts and is acknowledging a doctrine that appears to meet his deepest needs, intellectual and emotional. In this belief he has shown that God has set the eternal in his heart and has so fashioned him that it is as natural for him to be spiritually hungry for eternity as to be physically hungry for food. Refusing to admit that he is part of but a world of shadows the normal man in all the ages is convinced that the real world to which he belongs is one of everlasting reality.

The ancient Babylonians and all Semitic races, the ancient Chinese and Japanese, the Teutons and Scandinavians, the Red Indians and the black Negro, the Eskimos of the Arctic North, and dwellers in Mexico and Peru were all convinced that life goes on. When he was asked where he wished to be buried the Greek Socrates replied: "You will have to catch me first." The Roman Cicero declared of the thinking men of his day: "It is by the unanimous opinion of all nations that we hold the doctrine that the souls of men continue permanently to exist." In Egypt, three thousand years before Christ, there was a highly developed doctrine of the future life. And so far back as in the twentieth century B. C., an Egyptian peasant said to his judge: "Take heed, for eternity draws near."

With the wisdom of the centuries this belief in the persistence of personality has grown stronger. It is generally true that the more advanced a man is in the scale of being, the wider his interests, the keener his intellect, the stronger his affections, the nobler his life, the more convinced he is that there is something within him that death cannot end, and that the soul of man lives on in comradeship with other spirits. Although there are some notable scientists who will not admit that human survival has been satisfactorily proved, other scientists of equal eminence are definite in their acceptance of this universal belief. With no uncertain voice the greatest of our scientists assert that the dissolution of the body does not automatically issue in the annihilation of the self. It is impossible to tie down the mind to the material body, to live with it and to die with it.

Prof. Julian Huxley is a fair representative of thinkers who are not altogether convinced that personality can survive the dissolution of the material body, yet even he maintains that it is a one-sided truth to say that all the activities of the mind are dependent upon matter. "The body which is the material frame of the human being and the mind with which he thinks and feels, are only two aspects of the single reality, the living human individual himself." "Therefore," he thinks, "it is difficult to imagine a mind without a body." But that the mind or soul dies with the death of the body "does not seem to be the only or necessary conclusion from the evidence. . . . The inference that electricity could not exist apart from batteries would be quite erroneous." So that an eminent biologist whose mind is not yet made up is careful not to rule out the possibility of survival. And Sir Oliver Lodge, a scientist of equal prominence, says emphatically: "I know how weighty the word 'fact' is in science and I say without hesitation that individual personal continuance is to me a demonstrated fact."

IT is in quite another direction, however, that most modern minds turn in search of the strongest argument for man's immortality. In a world in which there is any purpose whatever, and in which righteousness is part of the character of God, we cannot think of moral values, love, duty, truthfulness, honor, being destroyed or coming to an end. Man's moral consciousness, his consciousness that moral values are eternal principles "deeply rooted in the ultimate Reality," demands not only a God in whom moral qualities reside, but also survival of the individual self by whom these eternal qualities have been achieved.

In his notable work, *Reality*, Canon B. H. Streeter has elaborated this argument with a lucidity that is satisfactory to most minds:

"I have argued above that life of the quality manifested in the soul of Christ, that is, the highest life we know, is for us in this world a mirror of the creative life of God; if so, all human life as it approximates to that same quality must be a mirror of the life of Heaven. What we know here as love, joy, peace, constructive work, the vision of beauty—humor too, I would add—are the pattern by which to frame our conception of that other richer life. But if the highest life we know on earth is no mere shadow, but is of the very substance of that which is to come, yet it is still only an earnest and a foretaste. There must remain heights and possibilities yet unexplored. 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him.'"

However, all arguments supporting the belief in mortality, are more or less unconvincing to one who has had no experience of the indwelling Christ, while he who has had such an experience of Christ's presence needs no argument. Having known God in experience the Christian is conscious that he has received that quality of life which is eternal, and his experience of fellowship with God and of God's gracious giving of Himself is his unshakable assurance of immortality.

Therefore, as we journey along the road of life, despondent perhaps and weary, as were the two disciples on their way to Emmaus, if we are joined by the triumphant and Eternal Christ, our hearts cry out, "Abide with us," for His companionship is immortality.

CONSIDER THE possibility of your losing Jesus. It is very easy to lose Him. To lose Him does not mean that you must commit any great sin. Casualness, forgetfulness, sloth, routine, formalism, all these may lead to your losing Jesus. Are you making your religion the most vital and important part of your life? Perhaps you cannot spend more time on your religion than on anything else, but are you putting it first in your life? Resolve to try to perform your religious duties with more devotion. Possibly you cannot devote more time to them, but you can try to put more energy into them. It is not a matter of time so much as of spiritual energy.

—K. TIEDEMANN in *The Lord of Love*.

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.

COLORED WORK IN EAST ST. LOUIS

To the Editor of *The Living Church*:

I AM RATHER ANXIOUS to let it be known that at last an opportunity has offered itself for the opening up of work among the colored people in East St. Louis, Ill. in this diocese. I have had a priest of the Church working among the colored population of this great center of the diocese for several months, and he has gathered about him a group of some thirty-five Church families who have expressed their interest in coöperating with him and the Archdeacon and with the diocese in making a start. This has been done. A vacant store has been rented and it is now being cleaned and papered and put in shape for the holding of services and for other work usual to the carrying on of a mission congregation.

I really believe I am very fortunate in having as the priest-in-charge a most devoted and energetic man. He has my confidence. He has really done much more in the time he has given to the work than I had hoped would be possible, and I look forward with a great deal of enthusiasm and pleasure to the prospect of this becoming a definite work of the diocese.

We have chosen as the name of this mission the Church of the Redeemer, and I think it is a rather appropriate name. The whole enterprise is largely one of faith upon my part. I do not have at the present time sufficient funds to insure the permanence of the work and yet I believe funds will come. I have been able to help in properly equipping the building with pews and chairs. We have an altar and a reed organ, and practically everything else necessary for the material side of the work with the one exception of funds to support the priest-in-charge. If it is permissible to say so in this letter, I should like to add that if there are any friends of the Church's work among the colored people who would like to send me something to help me to carry the Church to upwards of 15,000 colored people of East St. Louis, I believe that I will be able to make a good accounting of the use of that money a little later on.

(Rt. Rev.) JOHN C. WHITE,
Bishop of Springfield.

JONAH AND THE WHALE

To the Editor of *The Living Church*:

LET ME refer to your Correspondence columns, March 22d, page 715, last letter. Your good correspondent protests against attacks upon the Old Testament tale of Jonah, "swallowed by the whale." He also quotes one version of our Lord's words recorded in St. Matt. 12:40: "Jonas was three days and three nights in the whale's belly."

Is your correspondent prepared to furnish undeniable proof that either Old or New Testament says "whale"?

Washington, D. C. (Rev.) A. LEFFINGWELL.

To the Editor of *The Living Church*:

I OBSERVE in the correspondence column of the LIVING CHURCH for last week an article headed In Defense of Jonah. Of course it has to do with the old fish story. But why forget the obvious purpose of the book of Jonah and concentrate attention upon Jonah and the fish? Nothing more of practical importance than the brotherhood of man. The Book of Jonah reveals the attitude of God toward "race prejudice." Jonah, as a preacher, had been a failure among his own race, who had gone into captivity. God ordered him on a mission to Hamitic people. Jonah did not want to preach to those "colored people." Race prejudice was strong in him. Finally he obeyed, and had the greatest success of any revivalist since the world began. Instead of rejoicing, since God had saved those children of Ham, he no longer wanted to live, and requested death. The Book of Jonah makes clear, on the one hand, the strength and stubbornness of race prejudice; and on the other, the wonderful and amazing love of God. This aspect of the book is of far more practical benefit than speculations with respect to Jonah and the fish.

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

"DEANS"

To the Editor of *The Living Church*:

I HAVE READ with interest the letter of Bishop Sanford in the issue of March 22d.

In reply I hasten to say that the only principles of canon law which vitiate the proceedings quoted are the entire series of canons dealing with the erection of dioceses, the constitution of chapters, the position of deans, and the jurisdiction of non-diocesan bishops. . . . If Bishop Sanford quotes me authority and precedent for the "unanimous action of the vestry, the congregation, and in parish meeting, and the convocation" erecting a church into a cathedral, I will fully and publicly acknowledge my error.

I respectfully submit, that until a diocese is canonically erected, there can be neither cathedral, chapter, nor dean. That the position of the missionary bishop, his advisory council (not standing committee), and his diocesan representation are strictly limited by our own constitution and canons, and show distinctly that the General Convention of this Church clearly intend the status of a missionary district not to be that of a duly erected diocese. A Bishop's Church, yes; an acting chapter, certainly; an honorary dean, by all means; but a cathedral, a chapter, and a dean in the full canonical sense of the law, tradition, and canons of the *Ecclesia Anglicana*, impossible. Directly the missionary district conforms to Canon 56 and has, under Section IV of that canon, been "admitted into union with the General Convention," we have another story.

Whether the consent of the Presiding Bishop to an irregular amendment to the canons of a missionary district overrides the general canon law of the Church is another question. Much might and probably could be said on both sides, although in the absence of a definite ruling from the General Convention, I should be inclined to have my doubts.

May I further assure Bishop Sanford that my remarks on purple birettas had no reference to the missionary district of San Joaquin?

Seaford, Del. (Rev.) JOHN RAYMOND CROSBY.

[Without going fully into the issue involved, we believe that Bishop Sanford is correct in challenging Dr. Crosby's denial of the right of a missionary district to establish a cathedral with dean and chapter. Canon 19 § 4 gives the Bishop of a new missionary district power to "adopt the canons approved by the House of Bishops for missionary districts, or . . . the constitution and canons of one of the dioceses of this Church," and further to alter these laws, with the consent of his convocation and the approbation of the Presiding Bishop. Surely this power of self-government would seem to be broad enough to cover the case in point, and as a matter of fact very many of the Church's missionary districts, both at home and abroad, have active cathedral foundations.—EDITOR, L. C.]

"CLERGY MARRIAGES"

To the Editor of *The Living Church*:

I WANT TO THANK you for your editorial, Clergy Marriages, in your March 22d issue, especially for the last paragraph touching "the kind of woman" the young theologian marries.

For we old fogeys (I am past 45 so cease to count for much) know how large a factor the wife is in the success or otherwise of the parish priest, and his career. Would that sometimes love were not blind!

Young marriageable clerics beware! For we have all known "priestesses" who proved to be misfits, necessitating a change of locale for their husbands every few years; while, on the other hand, we have known those good women both able and willing to take charge of all your list of feminine (?) accomplishments—and more; and, in cases I have known, living nine, ten, and more years in some small parish, becoming beloved leaders of community intellectual and spiritual life, yet finally overthrown and caused to "move on" by and through the machinations of a little coterie of parochial malcontents whose one-track minds have become jealous (can you believe it?) of their sister's ability, efficiency, and leadership—saintliness, in short.

Cedar Falls, Iowa. (Rev.) H. C. BOISSIER.

BOOKS OF THE DAY

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

PROFESSOR WHITEHEAD'S GIFFORD LECTURES

PROCESS AND REALITY: AN ESSAY IN COSMOLOGY. By Alfred North Whitehead, F.R.S., Sc.D., LL.D. New York: The Macmillan Company, 1929. Price \$4.50.

MAN is so made that he cannot help trying to understand the universe he lives in. Science begins when he wonders about some particular object and tries to see how it fits in with its surroundings in time-space. Science passes over into philosophy when the inquirer goes on to ask for a *meaning* in the universe he is studying. And unless he goes on to this fuller inquiry, he stultifies all his previous activity, for unless "How did that happen?" leads on into "Why did that happen?" it gets nowhere. The only conceivable end to this process is the discovery of reality as self-authenticating, as needing no *apologia pro vita sua* beyond the apprehension of its own character, as that which we "acknowledge with natural piety" not merely in blind submission to its givenness, but in enlightened appreciation of its worth.

It was long ago discovered—and, despite temporary set-backs, the progress of thought tends only to enrich the discovery—that of all objects in time-space, human personality at its best most nearly satisfies our criteria of reality. The better a person is, the more richly complex is his make-up, the more harmoniously unified are the contrasts which make up his richness, the more intrinsically intelligible he becomes to the mind as well as lovable and worthy of admiration. Hence arises the conviction that if there is any meaning to be found in the universe at all, our experience of human personality at its best must be our clue in the search for it. It is the "master-light of all our seeing."

But from time to time the set-backs occur. We are deluded into thinking that the impersonal is more intelligible than the personal, and to attempt to construct a philosophical system in which personality appears as one derivative element merging from the substratum of impersonal reality. It is true, of course, that it does so in the history of time-space; that is why the mind cannot rest content with acknowledging time-space as the ultimate reality. Time-space can command only blind submission, not enlightened appreciation. So time-space is not ultimate. But what then? Is that ultimate reality in which it lives and moves and has its being intelligible or unintelligible? Is it like human personality at its best, only more so—or is it less than personal, and therefore in the long run no more satisfactory than time-space itself? Alas! For Professor Whitehead it is the latter, and the last word in philosophy is the unintelligibility of the universe.

The fact that *Process and Reality* is a magnificent attempt to expound the unintelligible is what makes it so difficult to understand. Impersonal relations are assumed to be more intelligible than personal, and of these mathematical relations are the most intelligible of all. Reality is at bottom a system of such relations; but as it is not a static system the fundamental reality is described as "creative." "God" is a derivative element within the more real system of physical and mathematical relations. But the truth has its revenge on Professor Whitehead, and, by refusing to be left entirely outside, brings confusion into his system in the following manner:

It is now generally agreed that in the history of time-space consciousness appears as a quality of certain finite organisms at a very advanced stage of evolutionary development. It seems probable that its earliest appearance was in the form of some dim awareness of feeling. But however that may be, by now self-consciousness of a highly developed order is an integral element in that personality which is our clue to interpreting the universe, so that the less conscious anything is, the less intelligible it is. The pre-conscious stages of evolutionary de-

velopment are intelligible not *per se*, but as leading up to the appearance of finite consciousness in fulfilment of the purpose of eternally conscious God. Professor Whitehead is trying to exhibit them as intelligible *per se*; but at the critical point he is tricked by the truth into making use of the opposite principle unawares. While verbally denying the existence of consciousness in certain entities, his whole description of the history of their development in Part III is only intelligible if they are illicitly thought of as behaving in the way in which we behave in virtue of our self-consciousness. We all know the confusion introduced into psychology by speaking of "unconscious mind." Professor Whitehead goes further, and speaks of "unconscious feelings," and credits every entity (presumably even a hydrogen atom) with a principle of unity called "feeling." But in strict thought an "unconscious feeling" is nonsense. There may be a physico-chemical state of affairs (*e.g.*, in a tooth) such that when consciousness appears there is feeling; but to call that state of affairs "unconscious feeling" is a metaphor so dangerous for Professor Whitehead's purpose that he would have been wise to avoid it at all costs. So, too, with words like "conceptual" and "mental." This becomes clear if one takes such a paragraph as that beginning on p. 385 and translates it into language that expresses his meaning without conveying any sense of consciousness; beginning (for example): "In the developing entity these similar inward termini of causally constitutive relationships to other similar particular entities bring with them causally constitutive relationships to an eternal object, and originate an inward terminus for them. . . ." When re-written in this style, as Professor Whitehead's system requires, the process under examination, however accurately described, is as impersonally unintelligible at the end as at the beginning. A half-hearted pan-psychism, never consciously admitted, pervades this crucial section of his work, and bears witness to the truth he has overlooked.

I HAVE tried to indicate, as briefly as possible, my disagreement with Professor Whitehead's main thesis, and the lines on which I should set out upon a more detailed criticism did time and space allow. In the light of his former works the book, as a whole, is rather disappointing. The attempt at an explicit statement of the "philosophy of organism," as he holds it, is less valuable than the pioneer work of criticism through which he has helped many of us to appreciate the philosophy of organism and to hold it no less faithfully than, though somewhat differently from, himself. Nevertheless the book is full of passages which well repay study (and, by the way, casual readers had better be warned that it will not yield its treasures to any but serious students); especially illuminating are the criticisms and interpretations of previous thinkers, particularly of Locke and Hume. Though he has not built the final tower of philosophy, that building, when at last completed, will assuredly contain some stones, well and truly laid, inscribed, with the initials A. N. W.

L. H.

FROM the Universal Knowledge Foundation, New York, comes a copy of *The New Catholic Dictionary: a Complete Work of Reference on Every Subject in the Life, Belief, Tradition, Rites, Symbolism, Devotions, History, Biography, Laws, Dioceses, Missions, Centers, Institutions, Organizations, Statistics of the Church, and Her Part in Promoting Science, Art, Education, Social Welfare, Morals and Civilization*. "The Church" is the Roman Catholic Church, and the book bears the imprimatur of Cardinal Hayes. As a guide to the knowledge of the subjects treated, it often leaves much to be desired; but as a guide to official Roman Catholic opinion about them, it is a very handy one-volume reference book.

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

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

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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 Calendar



MARCH

30. Fourth Sunday in Lent.
31. Monday.

APRIL

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Palm Sunday.
14. Monday in Holy Week.
17. Maundy Thursday.
18. Good Friday.
20. Easter Day.
27. First Sunday after Easter.
28. Monday. St. Mark.
30. Wednesday.

KALENDAR OF COMING EVENTS

APRIL

24. Convocation of Eastern Oregon.
26. Convocation of Honolulu.
29. Church Congress, Charleston, S. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

31. St. Luke's, Easthampton, N. Y.

APRIL

1. St. Barnabas' Brotherhood, North East, Pa.
2. Annunciation, Glendale, L. I., N. Y. St. Paul's, Aquasco, Md.
3. Sisters of St. Margaret, Boston, Mass.
4. St. Andrew's, Harrisburg, Pa. St. Paul's, Aquasco, Md.

APPOINTMENTS ACCEPTED

BENTLEY, Rev. JOHN B., associate rector Bruton Parish Church, Williamsburg, Va., and rector of Hickory Neck Church, Toano, Grace Church, Yorktown, as well as student pastor at College of William and Mary, and chaplain of Eastern State Hospital, Williamsburg, Va. (S.V.); to be archdeacon of the Yukon, Alaska. Address, Nenana, Alaska. Effective August.

EDMUNDS, Rev. CHARLES C., D.D., formerly professor of New Testament Interpretation, at the General Theological Seminary; has become rector of Church of Holy Advent, Clinton, Conn.

HAMILTON, Rev. EBENEZER H., formerly priest-in-charge of St. Cyprian's Mission, Hampton, Va. (S.V.); to be priest-in-charge of Chapel of the Resurrection, Corona, L. I., N. Y. Address, 103-20 32d Ave., Corona.

JOHNSON, Rev. HERBERT L., formerly dean of St. Paul's Cathedral, Detroit; has become rector-in-charge of St. John's Mission, Haverhill, Mass.

LAIRD, Rev. WILLIAM H., assistant at St. Paul's Church, Richmond, Va.; to be assistant of Bruton parish, Williamsburg, and rector of Grace Church, Yorktown, and Hickory Neck Church, Toano, with charge of the student work at College of William and Mary, Williamsburg, Va. (S.V.) Effective in July.

LIEF, Rev. RICHARD, assistant at All Saints' Church, Pasadena, Calif. (L.A.); to be rector of St. Luke's Church, Allston, Boston. June 15th.

SEAMAN, Rev. ROBERT W., formerly rector of St. James' Memorial Church, Eatontown, N. J.; to be assistant pro-tem at St. Paul's Church, Overbrook, Pa. Address, 24 Legion Terrace, Lansdowne, Pa.

SNOWDEN, Rev. JOSEPH, formerly priest-in-charge of Trinity Church, Emmetsburg, Ia.; has become priest-in-charge of St. Paul's Church, Carlinville, and of the churches at Chesterfield, Gillespie, Thayer, and Virden, Ill. (Sp.) Address, 417 South Broad St., Carlinville, Ill.

NEW ADDRESSES

RILEY, Rev. LAWTON, assistant at Trinity Church, Columbus, Ga.; 1120 First Ave., Columbus. Post office box 262.

TRELEAS, Rev. RICHARD M., rector of St. Paul's Church, Kansas City, Mo.; 430 West 57th St. The business office of the parish continues to be at St. Paul's Church, 40th and Main Sts.

ORDINATION

PRIEST

KANSAS—On Sunday, March 16th, at the 11 o'clock service, the Rev. CHARLES ROSCOE DAVIES, deacon-in-charge of St. Paul's Church, Coffeyville, and Ascension Church, Neodesha, was advanced to the priesthood by the Rt. Rev. James Wise, D.D., Bishop of Kansas, in the Church of the Epiphany, Independence, the Rev. Carlton A. Clark, rector. The Bishop preached the ordination sermon and gave a charge to the candidate, who was presented by the Ven. L. W. Smith. The Rev. Carlton A. Clark read the litany. The above named clergy and the Rev. L. J. H. Wooden, retired, joined in the laying on of hands.

The Rev. Mr. Davies will continue as priest-in-charge at Coffeyville and Neodesha.

DIED

FRISBIE—ALPINE BARNES FRISBIE, at Detroit, Mich., February 20th, aged 82 years, widow of the late Rev. Stephen W. Frisbie, and mother of Mrs. M. T. Stiling. Service was held at Trinity Church, Detroit.

RESOLUTION

The Rev. Charles L. Newbold

At a regular meeting of the vestry held on Monday, February 24, 1930, the following resolutions were passed:

WHEREAS, Christ Church in Manhasset, Long Island, has sustained a very great loss in the death on Thursday, February 13, 1930, of the Rev. CHARLES LAURIE NEWBOLD, A.B., B.D., the rector emeritus, who gave 47 years of his life in the service of Christ Church, Manhasset, becoming rector on January 1, 1883, and rector emeritus on All Saints' Day, November 1, 1918;

AND WHEREAS, the rector, wardens, and vestrymen wish to place on record an expression of their sense of bereavement, and of the respect and esteem of which the Rev. Mr. Newbold was held by them as well as of their appreciation of his long and faithful service both as rector and rector emeritus;

BE IT RESOLVED, that the rector, wardens, and vestrymen hereby express their unanimous and profound feeling of bereavement, their deep sympathy for his family, and their recognition of the Rev. Mr. Newbold's valuable service to the Church as rector and rector emeritus.

BE IT FURTHER RESOLVED, that these resolutions be placed upon the records of the vestry, that copies be sent to Mrs. Newbold, The Churchman, THE LIVING CHURCH, and The Church Militant.

CHARLES H. RICKER,
Rector.
E. J. DIMOCK,
Clerk.

MEMORIALS

Mrs. Frederick William Deane

PHILADELPHIA—LAURA A. DEANE, widow of the late Frederick William Deane, died on March 13, 1930, at her home in Logan, Philadelphia, after a long illness. She was born in New Orleans, the daughter of the late Samuel James and Clara Amanda (Meuse) Dodds, seventy years ago, and lived in Mississippi during the Civil War. After the war the family migrated to Cuba, where her father became interested in sugar. Seeing the great need of education among the unprivileged children around them Mrs. Deane's father opened a private school in his own residence for the white, black, and Chinese children in the community, which he maintained until he returned to the United States. Mrs. Deane was one of the teachers and the leading spirit in the project. As Americans migrated to Cuba, difficulties increased for them; and Mr. Dodds and his daughter interested the American colony in prison conditions and established definite communication between American prisoners and their families as well as securing legal aid, regular visiting, and food for said prisoners. This work they continued for a number of years. Although a semi-invalid for many years, her interest in Christian education in our mission fields was her chief interest, especially for the people of Cuba and the colored folk. She did what she could in a very quiet way and only her family knew the work that she carried on. She is survived by three children: Frederick J. Deane of Boston, Mass.; Daniel T. Deane of Jenkintown, Pa.; and Eleanor A. Deane of Philadelphia, Pa., the diocesan worker to the Italians.

"May she rest in peace, and may light perpetual shine upon her."

Margaret Arnold Rand

At high noon on Monday, March 17th, MARGARET ARNOLD RAND crossed over and joined the great invisible Host.

Many will remember her only by the untiring perfect work she did for the Massachusetts Girls' Friendly Society as diocesan secretary and chairman of the Holiday Houses Committee. But that was only a part of her life. Alongside this executive ability ran her power to re-create in her flowers, her garden, her love of all growing things and of dumb animals, a life where the old-fashioned virtues flourished. She had, too, unusual ability as an artist as her paintings of flowers and landscape testify. About this gift she was very humble and in later life rarely used. But when called on, her brush had not lost its cunning.

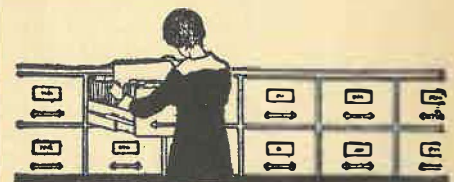
With her going, something fine and serene, a sort of old world quality has passed from our midst. Her epitaph might truly be:

"All her ways were pleasantness,
And all her paths were peace."

L. W. M.,

A Massachusetts Associate.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

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—Montreal Churchman.

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

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ADDRESS all copy *plainly written on a separate sheet* to Advertising Department, **THE LIVING CHURCH**, Milwaukee, Wis.

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PRIEST, **FORTY-FIVE, MARRIED, GOOD** Churchman, able preacher and organizer, in present parish four years, desires parish with opportunities for expansion. Available after Easter. Address, H-909, 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.

MISCELLANEOUS

ACHINESE 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.

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WOMAN OF CULTURE AND REFINEMENT desires position as companion to elderly lady. Three years' experience. Mrs. M. J. OULD, 101 Union Ave., Roselle Park, N. J. Telephone: Roselle 184.

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ST. PETER'S PARISH, HELENA, MONTANA, 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.

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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.

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Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

RETREATS

NEW YORK CITY—MID-LENT RETREAT, Saturday, March 29, 1930. St. Paul's Chapel, Trinity parish. Conducted by the Rev. Joseph Patton McComas, D.D. Subject: Christ or Chaos. Holy Communion, 8:00 A.M.; Breakfast (217 Broadway, Room 210), 8:45 A.M.; First Meditation, 10:00 A.M.; Choral Eucharist, 12:00 M.; Luncheon (217 Broadway, Room 210), 12:45 P.M.; Second Meditation, 1:45 P.M.; Third Meditation, 3:00 P.M. End of Retreat. Vespers at 5:00. Silence is observed. Confessions heard (Sacristy), 11:00 A.M., and 3:30 to 5:00. Offering for expenses. Those desiring one or both meals will kindly notify, as soon as possible, the Verger, George B. Mead, St. Paul's Chapel, or the Parish Visitor, Miss Jane Voyle, 217 Broadway, Room 210.

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.

SCLEMENT'S, PHILADELPHIA. ANNUAL retreat and quiet day, Mid-Lent Sunday, March 30th. The Rev. Dr. Frank Gavin, conductor. Begins with Mass at 8:00. Addresses at 10:00, 2:00, and 3:30. Closes with Benediction at 4:00. Breakfast and dinner provided for those who notify SISTER-IN-CHARGE, 110 N. Woodstock St. Telephone: SPR-2044.

THE ANNUAL RETREAT FOR THE women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, April 5th, from 9:30 A.M., to 4:00 P.M. The Rev. Granville Mercer Williams, S.S.J.E., rector of the church, will be the conductor. Breakfast will be served without charge. Box luncheon. Kindly notify THE SECRETARY, 199 Carroll St., Brooklyn, if you expect to attend either breakfast or lunch. Tea, coffee, and ice cream only will be provided for lunch. To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court Street surface car to Carroll St., and walk one block to the right.

THERE WILL BE A RETREAT FOR WOMEN at St. Margaret's Convent, 17 Louisburg Sq., Boston, on the Third Sunday in Lent. Conductor, the Rev. William M. V. Hoffman, Jr., S.S.J.E.

THE REVEREND GRANVILLE MERCER Williams, S.S.J.E., will conduct the annual retreat for the men and servers of New York and vicinity in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, April 12th, from 5:00 to 9:00 P.M. Supper will be provided for those who notify the CHAPLAIN, St. Andrew's House, 199 Carroll St., that they expect to attend.

SISTERS OF THE HOLY NATIVITY

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

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong. Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays: Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

Holy Cross Church, New York

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

The Transfiguration, 1 East 29th Street

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough
Hall, then Court Street car to Carroll Street.
The church is at the corner of Clinton and
Carroll Streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Ad-
dress and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

CHURCH SERVICES—Continued

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.
CONFESIONS:
Saturdays, 4:00 to 5:00; 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

RADIO BROADCASTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BOOKS RECEIVED

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

Philip Allar & Co., Ltd. 69 Gt. Russell St., Lon-
don, W. C. 1, England.
Morehouse Publishing Co. 1801-1811 Fond du Lac
Ave., Milwaukee, Wis. American Agents.

The Conversations at Malines, 1921-1925.
Original Documents edited by Lord Halli-
fax. \$1.40.

D. Appleton & Co. 35 West 32nd St., New York
City.

*The Commonwealth: Its Foundations and
Pillars.* By Charles Henry Brent, D.D.,
S.T.D., LL.D., late Bishop of Western
New York; sometime Bishop of the Mis-
sionary District of the Philippine Islands;
Duff lecturer, Edinburgh, Aberdeen, and
Glasgow, 1921. \$2.00.

F. S. Crofts & Co. 41 Union Square, W., New
York City.

Europe Since 1914. By F. Lee Bennis. \$5.00.

Harper & Brothers. 49 East 33rd St., New York
City.

Theism and the Modern Mood. By Walter
Marshall Horton, Oberlin College. With
an Introduction by William Adams Brown,
Union Theological Seminary. \$2.00.

*"The Social Worker" in Family, Medical, and
Psychiatric Social Work.* By Louise C.
Odencrantz. \$2.50.

Houghton Mifflin & Co. 2 Park St., Boston, Mass.

*The Continuity of Christian Thought. A
Study of Modern Theology in the Light
of its History.* By Alexander V. G. Allen,
professor in the Episcopal Theological
School in Cambridge, Massachusetts. New
Edition. With an Introduction by William
Lawrence, former Bishop of Massachusetts.
\$2.50.

The Macmillan Co. 60 Fifth Ave., New York City.

Sermons and Lectures. Selected from the
Remains of the Late Edward Russell Ber-
nard, M.A., canon and chancellor of Salis-
bury and chaplain in ordinary to H. M. the
King. \$2.40.

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

*The Ways and Teachings of the Church. A
Course of Instruction for Confirmation
Candidates and for Inquirers.* By the Rev.
Lefter M. A. Haughwout, M.A., author
of *The Missionary and His Work; Cantos
Sagrados, Aspectos Fundamentales de la
Religion Cristiana*, etc. With Foreword by
the Rt. Rev. Cortlandt Whitehead, S.T.D.,
late Bishop of Pittsburgh. Sixth edition,
revised. Cloth, 90 cts.; paper, 45 cts.

The Practice of Prayer. By William C.
Sturgis, Ph.D. With Preface by the Rt.
Rev. Philip M. Rhinelander, D.D., warden
of Washington Cathedral College of
Preachers. Washington Cathedral Series.
\$1.00.

W. W. Norton & Co., Inc. 70 Fifth Ave., New
York City.

The Sceptical Biologist. By Joseph Needham,
fellow of Caius College, Cambridge, and
University demonstrator in Biochemistry.
\$3.00.

Princeton University Press. Princeton, N. J.
Party Government in the United States. By
John W. Davis. \$1.25.

G. P. Putnam & Son. 2-6 West 45th St., New
York City.

*The United States of the World. A Compari-
son between the League of Nations and
the United States of America.* By Oscar
Newfang. \$2.00.

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

*God and Man. A Treatise with Topically Ar-
ranged Bible References.* By Blair Scott.
\$1.50.

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

*The Autobiography of God. An Interpreta-
tion.* By Ernest R. Trattner, author of
Unravelling the Book of Books. With Draw-
ings by Victor Basinet. \$2.50.

*The Supreme Book of Mankind. The Origin
and Influence of the English Bible.* By
James G. K. McClure, D.D., LL.D., presi-
dent of the Presbyterian Theological Sem-
inary, Chicago, 1905-1928; president of
Lake Forest University, 1897-1901. The
Bross Lectures, 1929. \$1.75.

“Church Times” Comments Favorably on Recent General Council of Indian Church

Meet on Behalf of Russian Church Aid Fund—Papers at Modern Churchmen’s Conference

The Living Church News Bureau
London, March 7, 1930

COMMENTING ON THE RECENT GENERAL Council of the Indian Church, the *Church Times* says that the influence of the episcopate in maintaining regard for the principles of the constitution of the Church and the ministry was remarkably illustrated during the discussions. The Indian bishops proved themselves leaders of the Church in a truly memorable fashion. The House of Priests and the House of Laity assembled full of enthusiastic approval of the South India Scheme, and evidently were prepared to carry it by a large majority. But they were guided by the persuasive reasoning of the bishops to substitute carefully-worded resolutions indicating matters on which that scheme required to be amended. That in itself is sufficiently striking. More striking still is the fact that the bishops’ resolutions should pass practically with unanimity. The joint committee of the Churches concerned, which was supposed to have finished its functions and ceased

to exist, has been requested to resume its labors and to see that certain principles are made clear in the next edition of the scheme. The Lambeth Conference must be impressed by the cautious criticisms which these Indian episcopal resolutions contain, and perhaps even more by the definite desire of the bishops “to ensure that the uniting Churches shall reach such real agreement upon all essential points as is necessary for a true and stable union.”

THE TROUBLE AT SMALL HEATH, BIRMINGHAM

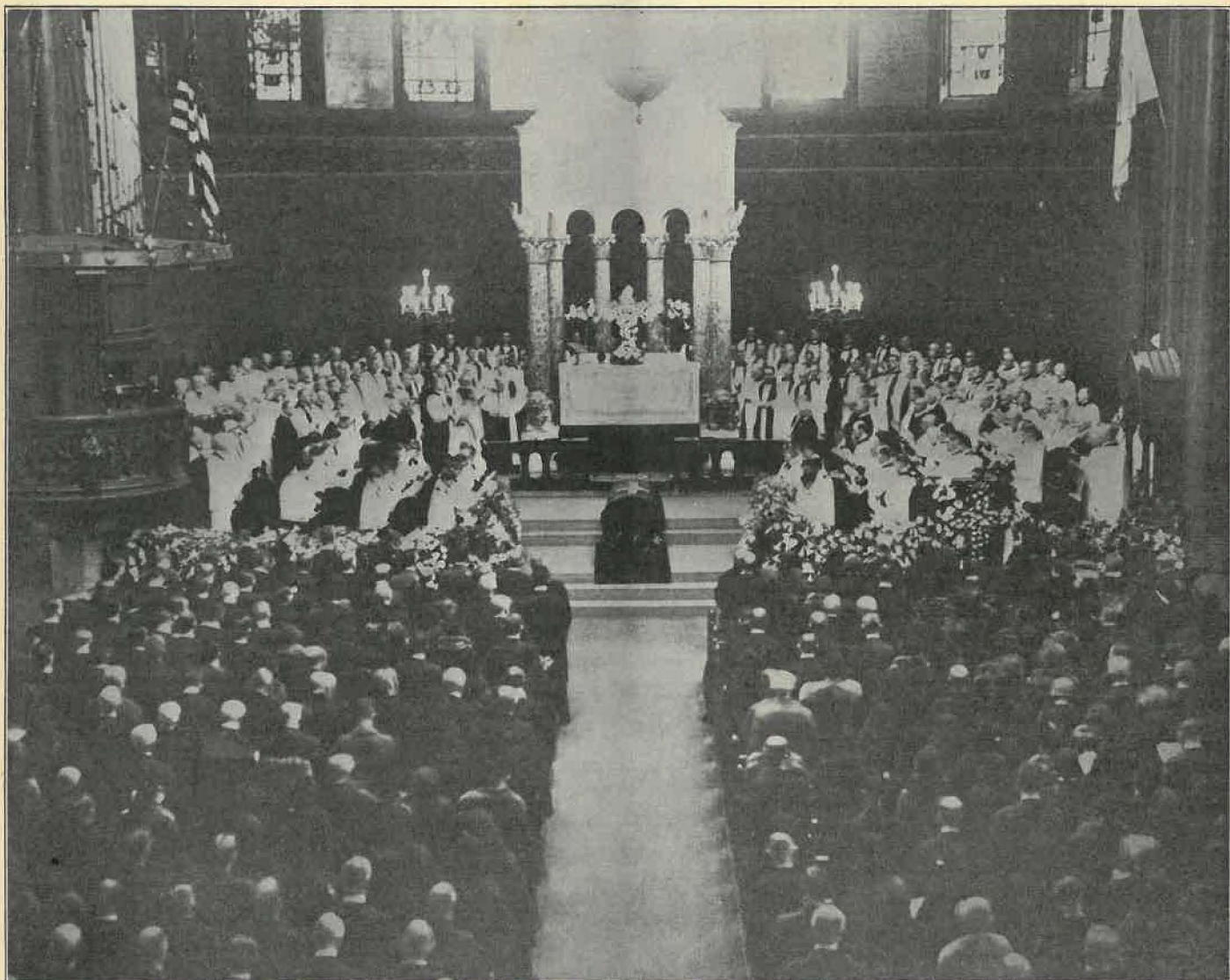
In a previous letter early in the year, I reported that the trustees of the benefice of St. Aidan’s, Small Heath, Birmingham, had served a writ on Bishop Barnes under process of *quare impedit*, in the King’s Bench Division, demanding the institution of their nominee. If the court had ordered the Bishop to institute, and he had declined, he might have been sent to prison for contempt. The trustees, however, have no intention of helping Dr. Barnes to become the Martyr of Modernism, and the action in the King’s Bench has been discontinued. A new writ has been issued in the Chancery Division, under which an order is sought from the court that, if the Bishop persists in his refusal to institute, the Archbishop of Canterbury shall au-

thorize the chancellor of the diocese to proceed with the institution of the nominee, the Rev. G. D. Simmonds.

THE RUSSIAN CHURCH AID FUND

Bishop Russell Wakefield presided last week at a meeting on behalf of the Russian Church Aid Fund, which has for its object the training of Russian students, at the Academy in Paris, for the priesthood. While following their studies the young men had also very frequently to earn their bread. The fund had nothing to do with forms of government. The non-political nature of the cause was also emphasized by Sir Bernard Pares, who said that he made up his mind to be out of politics as soon as he began to work for Russia. Their cause was a common matter for all believers, not only of Christians. He did not think that there were any people with their minds more concentrated on religion than the Russians. It was quite impossible to cut it out of their lives. There was an historical reason for what was happening in Russia. There had been in the past a degeneration of the Church, which began in the seventeenth century. A religious revival had begun in the last days of the Czar, and when the revolution broke out one of the first things done was the restoration of the patriarchate. The democratic revolution in Russia was religious. The Soviet government was not Russian; it had abolished the title of Russia, and was international.

GEORGE PARSONS.



BISHOP SLATTERY’S FUNERAL

—Courtesy Boston Transcript.

Historic Trinity Church, Copley Square, Boston, was crowded at the interment of the late Bishop of Massachusetts. [See “The Living Church” of March 22d]

Many Special Services Mark Lenten Observances in Canadian Church

Pastoral of the Archbishop of Nova Scotia—Annual Meeting of Edmonton W. A.

The Living Church News Bureau
Toronto, March 21, 1930

THE SEASON OF LENT IS BEING WELL observed by special services throughout the Canadian Church.

In the course of his Lenten pastoral the Archbishop of Nova Scotia wrote:

"In the general routine of the social world there are so many demands upon people that an increasing difficulty is found for the time required for anything else. It is right and even necessary to recognize these demands and to enter into the spirit of them. But the danger lies in letting them get the mastery to the exclusion of what is of greater importance. The Master's prayer was, 'I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.' That is the Church's work and that work can only succeed when it draws people to Christ who is the Way, the Truth, and the Life. No one need lose touch with the world and its activities by withdrawing to some extent from them for a few weeks and limiting the degree of participation in them.

"That will give time to consider what the Church urges—a little less indulgence in pleasure of all kinds, a little more prayer, a little more frequent communions, a little more meditation, a little more study of eternal things. Here I would urge a careful selection of books which would be helpful in putting first things first and an equally careful rejection of the novel and theaters and magazines which are full of suggestions of how any of the commandments may be broken with impunity.

"Six weeks of devotional life is not too much out of fifty-two and those six weeks spent as the Church calls will sweeten and strengthen and make effective all of the remaining weeks of the year."

LENTEN ACTIVITIES IN TORONTO

The Bishop of Toronto was the preacher at the first of the noonday Lenten services at Holy Trinity, Toronto. Subsequent preachers have been Canon Sawers, rector of St. Matthew's, Toronto, and Archdeacon Robertson, rector of St. Thomas', Hamilton.

A number of parochial missions are being held this Lent. At St. Michael and All Angels', Toronto, a preaching mission was conducted by the Rev. F. E. Salmon, rector of Christ Church Cathedral, Ottawa. During the course of the mission a special service was held for members of the Mothers' Union throughout the city. After the Mothers' Union Litany the missionary said he wished to draw attention to the three things of the utmost importance in a mother's life, *viz.*, private prayer, public worship, and the observance of the Holy Communion—a mother of a family has much to do in getting the children off to school and in looking after their physical needs. "But," said the speaker, "let her find a time however brief, at least once during the day when she can have her private prayer. And," continued Mr. Salmon, "don't be like the lady who wanted to speak to the parson and then talked so much that he couldn't get in a word."

He urged as the minimum of duty that a mother should strive for was public

worship at least once a week, and the Holy Communion once a month, but hoped none would be content with the minimum. In stressing the importance of the baptismal sacrament he told the mothers to try to influence their friends who were neglecting it.

After the service, tea was served in the parish hall. The president spoke a few words of welcome, and before pronouncing the Benediction, the Rev. Canon Brain used the prayer for the Lambeth Conference.

At St. Matthias', Toronto, of which the rural dean, Canon Hartley, is rector, a mission is to be held by Father Harrison, of the Order of the Holy Cross, from March 30th to April 30th.

Lenten lectures which are being largely attended are being held at Trinity and Wycliffe Colleges. Those at Trinity are on Friday evening, the lecturer being Provost Cosgrave, and his subjects, the Bible, God, Christ, the Church, and the Sacraments. At Wycliffe, Professor Pilcher is giving a series of four lectures on Saturday afternoons on the Psalms in the Light of the Ancient East.

ANNIVERSARY CELEBRATED AT SANTIAGO DE CUBA

SANTIAGO DE CUBA, CUBA—March 8th and 9th were devoted to a fitting celebration of the twenty-fifth anniversary of the work of the Church in Santiago de Cuba and to expressions of love and congratulations to the Rev. Juan B. Mancebo, rector and organizer of the work for all these twenty-five years.

At the anniversary service held in St. Andrew's Chapel March 8th, before a large congregation of Cubans and many representatives of various societies in Santiago, Archdeacon Lopez-Guillen preached and the Rev. Hipolito Jáuregui-Rodriguez, assistant rector, gave a brief history of the work in Santiago.

The material possession of the Church includes St. Mary's Church and parochial school in the Veguita de Galo district, the school (also used as chapel) and teacher's house in Sueño, a school and chapel in Cuabitas, and a chapel in the Reparto de Flores. St. Andrew's Mission in the Calle Beloj baja is Mr. Mancebo's own property. The total value of the Church's holdings in Santiago is about \$25,000.

On the first Sunday in Lent, March 9th, at 6 A.M., Mr. Mancebo celebrated his anniversary Mass and the Rev. J. H. Townsend of Guantánamo preached at St. Mary's. At 9 A.M., Bishop Hulse celebrated Holy Communion, confirmed eight, preached in Spanish, and baptized the granddaughter of the first Cuban member of the mission. The first couple to be married was present.

In the afternoon at St. Mary's, Mr. Townsend officiated at Evening Prayer; Mr. Henriquez, the senior lay reader, spoke a few words of appreciation of Mr. Mancebo; and Bishop Hulse confirmed two young men and preached before a large congregation of British West Indians. At 8 P.M. at a service for the American colony Archdeacon Lopez and Mr. Townsend officiated and Bishop Hulse preached, paying glowing tribute to the Rev. Mr. Mancebo.

BOOK CHATS

from Morehouse Publishing Co.

New books added to stock during the week ending March 22, 1930:

- The Ways and Teachings of the Church**, by the Rev. L. M. A. Haughwout. New edition. (Morehouse) Paper, .45; cloth, .90
A new and improved edition of a well-known Confirmation text.
- Theism and the Modern Mood**, by Walter Marshall Horton. (Harpers) 2.00
A direct challenge to Humanism; March Religious Book Club selection.
- The Conversations at Malines**, edited by Lord Halifax. (Philip Allan) . . . 1.40
The text of the original documents, never before published.
- The Virgin Birth of Christ**, by J. Gresham Machen, D.D. (Harpers) . 5.00
A full, able, scholarly defense of the Virgin Birth by one of the foremost Greek scholars in America.
- Jesus: Man of Genius**, by J. Middleton Murry. (Harpers) 2.00
"One of the most significant books about Jesus which our generation has produced."—*Dean C. W. Gilkey.*
- Whither Christianity?** edited by Lynn Harold Hough. (Harpers) . . . 3.00
Fifteen Protestant leaders endeavor to interpret Christianity in terms of contemporary intelligence.
- The Present Crisis in Religion**, by Dr. W. E. Orchard. (Harpers) . . . 2.50
The author sees religion restored to effectiveness through the life of prayer.
- What Is Hell?** by Dean Inge and others. (Harpers) 2.00
Does the word "hell" mean anything to modern men and women? Twelve well-known writers give their answers.
- The Sermon on the Cross**, by Van Tassel Sutphen. (Harpers) 1.25
Meditations on the Seven Last Words.

IS THERE a hell? If so, what is it like? Warwick Deeping, Dean Inge, Professor Moffatt, Sheila Kaye-Smith, Sir Oliver Lodge, Annie Besant, Dr. W. E. Orchard, and others—twelve in all—give their views on the subject in **WHAT IS HELL?** (\$2.00). Your Correspondent, with rare self-restraint, carefully refrains from any puns or "wise cracks," but recommends the book as interesting for the variety of views presented.

Malines—what a wealth of hopes, disappointments, fears, and misunderstandings cluster around the word! The actual text of the original documents, mostly in French, are at last available in **THE CONVERSATIONS AT MALINES** (\$1.40), edited by Lord Halifax.

Harold Lamb spent a year traveling through Syria and Palestine gathering material for **THE CRUSADES** (\$3.00), under the auspices of a Guggenheim memorial scholarship. The result is a monumental work, a worthy successor to the author's well-known biographies of *Genghis Khan* and *Tamerlane*. The spirit of the Middle Ages breathes through every page.

In **THE VIRGIN BIRTH OF CHRIST** (\$5.00) Dr. Machen has done a monumental piece of work, for he has there presented in scholarly fashion the results of an exhaustive study into the evidence on an important subject. The result is an overwhelming vindication of the teaching of historic Christianity.

MOREHOUSE PUBLISHING CO.

Publishers and Booksellers
1801-1811 Fond du Lac Avenue
MILWAUKEE, WIS.

Bishop Manning of New York And Others Assailed by Soviets

Grace Church, City Island, Achieves Independence—Bread Line at "Little Church"

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

SYMPATHY FOR THE PERSECUTED IN Russia has brought together the great divisions of Christendom in the fellowship of prayer. Never before have the Roman and Anglican cathedrals here been filled on the same day with throngs drawn to them by such a common purpose and concern. And as one passed through the streets of the lower east side in nearly every block were seen the rabbis standing on the steps of the synagogues addressing audiences that filled the streets.

One of the more sensational newspapers of last Sunday carried in its headlines the statement that "14,000 Hiss Pope And Manning." This referred to the great anti-religion demonstration held on Sunday afternoon in the Bronx Coliseum. Conservative papers stated that some 12,000 people paid 25 cents each to gain admittance to this meeting, sponsored by the Friends of the Soviet Union. It is reported that all mention of religion and of such leaders as Cardinal Hayes, Bishop Manning, and Rabbi Wise were booed by the crowd. It was a meeting that occasioned no arrests by the police in the five hours of its session. Following denunciation of religious leaders the meeting concluded with a pageant, staged by young men and women, in which the downfall of capitalism and religion was symbolized. It was the first such demonstration of great size to be carried out here. Its definite nature and the response it elicited cannot be lightly regarded.

The *Evening Post* paid its tribute to those who directed the several services of protest, saying that to do so is a duty of the religious self-respect of the world outside of Russia. "Yet in such a protest there are admittedly delicate factors; every word must be religious in tone and purpose, there must be no color of political interference in internal Russian affairs. We take pride in New York's day of protest because its various meetings so inspiringly lived up to these conditions."

It has been pointed out by some who were out of sympathy with such as the cathedral meeting that the presbytery of New York at its meeting on March 10th laid on the table a resolution commending the Bishop of this diocese and endorsing the proposed service. In a letter made public, the Rev. Dr. David G. Wylie, author of the resolution, states that he presented it at a meeting where only a limited amount of business was transacted and at the conclusion of the session, so that when it was put before the members it was felt that too few were present at the moment adequately to represent the presbytery. Its tabling should not be taken as a protest against the New York Cathedral service and its purpose.

GRACE CHURCH, CITY ISLAND,
ACHIEVES INDEPENDENCE

Three incidents tell of real parochial vitality at Grace Church, City Island. One is that the congregation has labored successfully under the leadership of its rector, the Rev. Richard A. D. Beaty, to achieve the status of an independent parish; an oil-burning central heating plant

has been installed at a cost of \$4,000 and paid for; during Lent a campaign is on to raise an additional \$3,000 to enlarge the parish house. A Church school of over 100 and other activities necessitate larger and better quarters.

Grace parish was begun in 1849 by the efforts of the Rev. Robert Bolton, rector of Christ's Church, Pelham Manor; the present church was consecrated in 1861. The progress now being made by our parish on City Island seems remarkable for a group of about a hundred communicants in an outlying section of the city.

DR. STEEN'S ANNIVERSARY

Previous mention has been made of the observance at one of the recent Sunday afternoon services at the cathedral of the anniversary of the Rev. Dr. John F. Steen. He has the remarkable distinction not only of having passed his sixty-third anniversary in holy orders but of retaining such a measure of health as to make an address in the cathedral on that occasion.

ARE YOUR YOUNG FOLKS AMONG OUR STUDENTS?

The diocesan board of religious education is emphasizing the vast missionary field that lies before us here in New York among the 100,000 young men and women who have come to the city to study. The committee on student work is asking rectors of parishes anywhere who have young people here among this great company of students to notify Miss Louise E. Rich at Old Synod House, Cathedral of St. John the Divine, giving names, addresses, and names of the schools and colleges attended.

CHURCH OF TRANSFIGURATION "BREAD LINE"

Brief mention was made in this column last week of the hundred or so men who line up at the Church of the Transfiguration each morning to receive the 20-cent meal-tickets which the parish is able to hand out every day. This past week has seen a great increase in the number applying. Between 600 and 800 have been cared for on most days, and on Tuesday last 1,000 were in line and received tickets. The rector, the Rev. Dr. Ray, not only preached on the subject last Sunday, appealing for aid in behalf of the portion of the employed who look to "the Little Church" for help, but he has taken an active part in the work, standing each morning at the lych-gate to hand out meal-tickets to the vast line, stretching around the corner and along Madison avenue. In his sermon Dr. Ray spoke of the Russian anger expressed toward the Church, and pointed out that the present crisis in unemployment here is an opportunity for the Church to express brotherhood, not only in daily alleviation but in so studying conditions as to discover the cause of the adverse conditions confronting us: supply and demand, great waste and great need, over-abundance and gnawing want.

THE WINNING POWER OF THE EUCHARIST

In his parish leaflet, *The Pastoral*, the Rev. Arthur P. S. Hyde of Holyrood Church cites statistics to show that his people prefer the Eucharist to Morning Prayer. His item, in answer to a comment that the response has been just the other way about, gives figures for seven months when on the third Sunday the service has been sacramental. The average attendance

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at the Eucharist at 11 has been 143, at Morning Prayer at 11, 121.

ITEMS

Bishop Rowe, vigorous in the thirty-fifth year of his work as Bishop of Alaska, will preach in St. Thomas' tomorrow morning and at the cathedral in the afternoon. Although 73 years of age, Dr. Rowe says

that he has no intention of resigning but will ask General Convention next year for a suffragan bishop.

Dr. Albert Jay Nock, well-known author and publicist, has accepted an invitation to be a visiting professor of American history and government at St. Stephen's College, Annandale.

HARRISON ROCKWELL.

Remarkable Record of Cathedral Shelter, Chicago, Printed in Annual Report

Grace Church, Hinsdale, Celebrates —New Dormitory at Seminary Started

The Living Church News Bureau
Chicago, March 22, 1930

MORE THAN 100,000 OF CHICAGO'S needy assisted in one way or another is the remarkable record of the Cathedral Shelter, the Rev. David E. Gibson, priest-in-charge, according to the annual report just issued. Because of unemployment conditions, increasing demands upon the Shelter are reported by Fr. Gibson.

More than 25,000 men were lodged at the Shelter House during the year, the report shows. A total of 51,596 meals were furnished through the Shelter for poor and unemployed, more than 38,000 free and the remainder at cost.

The Shelter has grown until today it is perhaps Chicago's outstanding social service center, ministering to peoples of all classes and creeds.

In the matter of church services, the Shelter reports an attendance of more than 10,000 at the 622 services held at the Shelter proper.

In addition to the work at the Shelter, Fr. Gibson and his staff also are in charge of the Church's work at the Cook County jail and the House of Correction. At the county jail, 5,720 attended services; 3,380 interviews were held; 215 made their Communion; Prayer Books and Bibles were given to 62; 1,737 calls were made for prisoners.

At the House of Correction, fifty-two services were conducted, with a total attendance of 57,200; interviews were held with 1,439.

BISHOP BENNETT AT NOONDAY SERVICES

The search for and recent discovery of a new planet in the solar system was compared to the search for God by the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, speaking at the Garrick Theater Lenten noonday services this week.

"For years, astronomers believed that another great planet floated in the solar system," said Bishop Bennett. "They felt fairly certain of this fact because of the influence which the planet had upon the known worlds. So they searched for it constantly. A few days ago, they found it.

"Just so is the searching for God. We know God exists because of his constant influence on our lives. And we know that men are constantly seeking after Him. To discover Him, we need to look within our own souls, to turn our telescopic eyes within ourselves. There we will find Him."

Reality is Almighty God, Bishop Bennett told his audience. He declared that men are using varied methods today in their search for reality through the external world. They will all fail, he said,

and ultimately must return to God for the true meaning of life.

GRACE CHURCH, HINSDALE, CELEBRATES

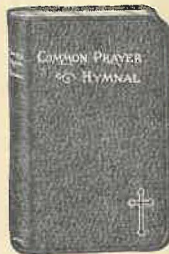
Grace Church, Hinsdale, one of the oldest suburban parishes in the diocese, celebrated the fifty-fifth anniversary of its founding last Sunday. The services were in charge of the Rev. Richard J. Lee, rector.

Since its founding on March 17, 1875, Grace Church has developed slowly but steadily from small beginnings. Much of the credit for the parish's early growth is due to its first three rectors, the Rev. F. N. Luson, the Rev. W. A. Fiske, and the Rev. D. F. Smith. In June, 1879, the parish became entirely self supporting.

Among the rectors of the parish was the Rev. E. H. Merriman, who served from 1907 to 1917, when he became secretary of the diocese. The Rev. Richard J. Lee became rector on February 15, 1922, and has served the parish since. Numerous improvements to the parish property have been made under Fr. Lee's direction. Today the parish owns five buildings and the church property covers nearly a block of ground.

NEW SEMINARY DORMITORY STARTED

Work is under way on the second dormitory of the Western Theological Seminary group in Evanston. The building will cost approximately \$150,000 and will provide additional accommodations



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for thirty-one students. It is being erected to the east of the completed dormitory and completes the third side of the quadrangle of buildings, including the two dormitories and the Horlick refectory.

Plans for the building have been drawn by Armstrong, Furst, and Tilton, the seminary architects. The architecture is in harmony with the other new buildings. On the main floor will be a large common room, together with suites for students. The second and third floors will be devoted entirely to student quarters.

An interesting feature of the plan is the archway which will pass through the building on a direct line between the Stirling cloister entrance and the entrance to the tower of the Horlick refectory. While funds are not available for the completion of the dormitory, the board of trustees authorized the start of work on it because of the great need for additional housing facilities.

BISHOP GRISWOLD IMPROVES

Improvement in the condition of the Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Chicago, was reported throughout the current week by his physician, Dr. Dwight F. Clark. Bishop Griswold has been sitting up two or three hours a day, and continues to improve slowly.

During Bishop Griswold's illness, several bishops from outside the diocese have consented to take his appointments for confirmations. Bishop Wilson of Eau Claire took appointments last Sunday at the Church of the Incarnation and Church of the Messiah. Tomorrow Bishop Sumner of Oregon is taking appointments at St. Barnabas' and St. Ann's. Tuesday night, Bishop Wilson goes to St. Mary's Home,

and Wednesday night to Calvary Church. Bishop Lloyd of New York, who will be in the city for the meeting of the House of Bishops, will confirm a class at St. Stephen's Church Wednesday night, and Bishop Shayler of Nebraska at St. Mark's, Glen Ellyn, Thursday night. Next Sunday, Bishop Fawcett of Quincy is taking appointments at the Church of the Ascension and the Church of Our Saviour.

NEWS NOTES

The Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, will be the principal speaker at a jubilee and praise service of the Greater Chicago Visitation Evangelism campaign next Sunday afternoon, March 30th, at the Auditorium Theater.

Bishop Freeman of Washington is to preach at St. James' Cathedral tomorrow (Sunday) morning and speak to the Chicago Sunday Evening Club in the evening.

Dean White of Cleveland, and Dr. George Craig Stewart of St. Luke's Church, Evanston, are exchanging pulpits tomorrow.

The Rev. Charles Herbert Young, D.D., rector of Howe School, returned to his former parish last Sunday, Christ Church, Woodlawn, and was the celebrant at Communion, and preacher. Many of Fr. Young's old parishioners greeted him. He paid tribute to the new rector of Christ Church, the Rev. Walter C. Bihler, whom his presented for ordination.

St. Alban's School, Sycamore, entertained the annual mid-west prep school basketball tournament this last week and won third place in the contest. The Chicago Y. M. C. A. school won the championship.

**St. Elisabeth's Church, Philadelphia,
To Be Affiliated With St. James'**

**April Meeting of Catholic Club—
Evangelism to Be Discussed at
Holy Trinity Parish House**

The Living Church News Bureau
Philadelphia, March 22, 1930

OF INTEREST TO MANY PEOPLE WILL BE the announcement that St. Elisabeth's Church, on the corner of Sixteenth and Mifflin streets, Philadelphia (having been left without a leader recently by the resignation of the Rev. John R. Crosby, D.D., who has become rector of St. Luke's Church, Seaford, Del.) is now affiliated with St. James' Church, and is under the jurisdiction of that parish.

St. Elisabeth's was started some forty years ago by the Rev. William Walter Webb, now Bishop of Milwaukee. It might be called an "off-shoot" of the old Church of St. John the Evangelist and St. Mark's, and was built for people living in the vicinity of Sixteenth and Mifflin streets, then a prosperous residential neighborhood.

When Bishop Webb left to go to Nanshotah House, he was succeeded at St. Elisabeth's by Father McGarvey. For some years the church was under the management of a Religious order, which was afterwards dissolved. This was a blow, however, from which the church never fully recovered. Its congregation dwindled to almost nothing in spite of the valiant and faithful work of the Rev. Frederick D. Ward, and a few years ago the property was deeded to the diocese. Since then the

work has been mostly among the foreign-born population who now live in the neighborhood.

At the request of Bishop Taitt, the Rev. John Mockridge, D.D., rector of St. James' Church, has assumed charge of this work. A plan has been formulated by which it is hoped to restore the church's usefulness and vigor. The neighborhood is predominantly Italian, although there are many native Americans as well. About a year ago, the Italian Mission Church known as L'Emmanuel was closed, and its priest, the Rev. T. E. Della Cioppa, and the congregation were moved to St. Elisabeth's. It is now planned to have also a young American priest at St. Elisabeth's, in addition to Father Della Cioppa, both clergy being assistants to Dr. Mockridge.

It is understood, however, that St. Elisabeth's is not to be a mission of St. James', but merely under the oversight of that parish.

APRIL MEETING OF CATHOLIC CLUB

The regular monthly meeting of the Catholic Club will be held at the Chapel of the Nativity, Germantown, on Tuesday, April 1st. There will be a choral Mass at 11 in the morning, followed by meditation. The business meeting and luncheon will be in the parish house.

The Rev. Edmund L. Souder of Hankow, China, will address the club on Catholic Missions in the Orient.

EVANGELISM TO BE DISCUSSED

In cooperation with the diocesan commission on evangelism, the Church Club

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

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« **Scribners** »

of Philadelphia and the Churchwomen's Club have arranged for a meeting, to be held on the evening of March 31st, in Holy Trinity parish house, for the purpose of discussing the various phases of evangelism.

The Rev. Granville Mercer Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, and assistant superior of the American Congregation of the Society of St. John the Evangelist, will be the principal speaker. Bishop Taitt will preside.

The committee on evangelism consists of the Rev. John K. Shryock, Ph.D., chairman; the Rev. Floyd W. Tomkins, D.D.; the Rev. Lewellyn N. Caley, D.D.; the Rev. Charles E. Eder; George H. Randall, and Leon C. Palmer.

QUIET DAY FOR SOCIAL SERVICE WORKERS

The Rt. Rev. John C. Ward, D.D., Bishop of Erie, will conduct a quiet day for the social service workers of the diocese on Tuesday, in St. James' Church.

The day will begin with a celebration of the Holy Communion at 9:30. Bishop Ward will speak three times, at 10:30, 11:30, and 2 o'clock. Luncheon will be served in the parish house.

The sessions will be held under the auspices of the Church Mission of Help, the Rev. Gilbert E. Pember, president; the diocesan department of Christian social service, the Rev. Stanley R. West, chairman; and the diocesan committee of the Woman's Auxiliary of Pennsylvania, Mrs. J. Willis Martin, chairman. Many members of the various agencies of the Welfare Federation of Philadelphia will be present.

SPECIAL LENTEN PREACHERS

The noonday preachers for the week beginning March 31st will be as follows:

Garrick Theater: March 31st to April 4th, the Rt. Rev. Charles Fiske, S.T.D., Bishop of Central New York; April 5th, the Rev. Benjamin N. Bird, rector, St. Asaph's, Bala, Pa.

Christ Church: March 31st to April 3d, the Rev. Remsen B. Ogilby, LL.D., president, Trinity College, Hartford, Conn.; April 4th and 5th, the Rev. W. Roulston McKean, assistant, Christ Church.

St. Stephen's Church: March 31st, the Rev. Thomas McCandless, rector, St. Michael's, New York; April 5th, the Rev. Charles Jarvis Harri-man, rector, Church of St. James the Less, Philadelphia.

The Rev. Samuel S. Drury, L.H.D., of St. Paul's School, Concord, N. H., will be the preacher at the Thursday evening service in the Church of St. Luke and the Epiphany, on April 3d.

SOCIAL SERVICE COMMITTEE MEETING

Trends in the Treatment of Delinquency in Pennsylvania will be discussed by Leon Stern, secretary of research and field statistics of the Pennsylvania Committee on Penal Affairs on Monday, March 24th, before the diocesan department of Christian social service in the church house.

RETREAT FOR WOMEN AT ST. CLEMENT'S

Next Sunday, March 30th, the annual retreat for women will be held at St. Clement's. The meditations will be given at 10, 2, and 3:30 by the Rev. Frank Gavin, Ph.D., professor of ecclesiastical history at the General Theological Seminary. Breakfast and dinner will be served in the parish house. Intercessions will be held between the two afternoon addresses.

ELEANOR ROBERTS HOWES.

NEW YORK—In Hsiakwan, diocese of Shanghai, part of the Church's equipment is a kindergarten, with about thirty children, which is paid for by a Mohammedan, who has his own children in the school.

DR. CLINGMAN DECLINES ELECTION TO LOUISIANA

New Orleans, La.—A special council of the diocese of Louisiana has been called for Wednesday, May 14th, in St. James' Church, Alexandria, for the election of a Bishop.

BIRMINGHAM, ALA.—The Rev. Charles Clingman, D.D., rector of the Church of the Advent, Birmingham, has declined the invitation to become Bishop of Louisiana. His letter of declination was mailed Friday, March 21st, and the decision was made public in Birmingham the following day, amid much rejoicing on the part of the congregation of the Church of the Advent, which he serves, his fellow-clergy, and a host of friends which he has made during his six years' ministry in Birmingham.

Dr. Clingman's letter is as follows:

"Rev. Robert S. Copeland, D.D., president the standing committee, the diocese of Louisiana, New Orleans, La.

"Dear Dr. Copeland:

"I have given the subject of my election as Bishop of the diocese of Louisiana the most serious and prayerful consideration, especially since the visit of the notifying committee to Birmingham some days ago. It is a cause of deep regret that I must decline. This conclusion has been reached only after the deepest searchings of heart.

"There are many things which lead me to this decision, many of which I discussed fully with your committee. Taken singly, they might appear inconclusive. Together, they make it clear to me that I must give a negative answer to that searching question, 'Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?'

"This decision is conveyed to you and to

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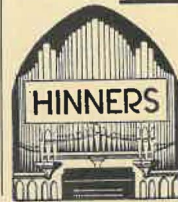
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the diocese of Louisiana with real regret and sorrow. It would be a joy to me to work with you and the other dear friends of Louisiana, as well as with the host of devoted men and women who would soon become dear to me as friends and fellow workers. But it is not to be. I am quite honestly convinced that I am not 'truly called' to this high office.

"Faithfully yours,
"CHARLES CLINGMAN."

Dr. Clingman is the third rector of the Church of the Advent to be elected to the episcopal office. The first was the Most Rev. John Gardner Murray, D.D., late Presiding Bishop. The Rt. Rev. Middleton S. Barnwell, Missionary Bishop of Idaho, was with the Church of the Advent several years, and immediately preceded Dr. Clingman.

Dr. Clingman is a native of Lexington, Ky., and in February, 1928, was elected Bishop Coadjutor of Lexington. In 1926 he was called to be rector of St. Thomas' Church, New York; and in April, 1928, was invited to become a member of the faculty of the Theological Seminary in Virginia. All these honors he declined, feeling it his duty to remain with the Church of the Advent, which offers unusual opportunity for service.

**ANNUAL CONVOCATION
IN MEXICO**

MEXICO CITY, D. F.—The best convocation in many respects that Mexico has ever had opened in Christ Church Cathedral at 11 A.M. on March 12th. The Bishop was the celebrant, assisted by the archdeacons, the Ven. Wm. Watson and the Ven. E. Salinas, the Rev. Daniel Romero preaching the sermon. The choir of the cathedral, assisted by girls from the Hooker School, gave a good rendering of the music. The congregation was the largest that has ever attended the convocation, a great many of the cathedral congregation assisting in the service. The spirit of friendliness prevailed and the barefooted Indians who attended seemed perfectly at home in what was to them the elegant cathedral. In past years the lunch was served in the patio of the cathedral, but this year over one hundred were taken to the Y. M. C. A. restaurant a few blocks away. During the lunch a marimba band played delightful music, and the leader of the cathedral choir sang, and Mrs. F. W. Golden-Howes, wife of the dean, played violin solos.

The outstanding event of the convocation was the announcement that the Church of St. George, Pachuca, had bought the property used by them with funds raised locally and augmented by a loan from the National Council. The property is known as Hacienda de la Luz and is an enormous abandoned mining compound, surrounded by a high stone wall. Within the walls are a rectory, very comfortable and well adapted to the trying climate of Pachuca, a nicely appointed church room that was once a warehouse. Back of the church room is the Sunday school room and large parish hall. Across the patio is a well equipped gymnasium and swimming pool, and in the patio tennis and basket ball courts. It is the finest equipped Church plant in Mexico and would be envied almost anywhere outside the big cities in the United States. The only drawback is that the low price of silver has caused the discharge of many of the people connected with the Church.

The convocation was entirely given up to routine business and reports, and adjourned shortly after 5 o'clock in order to attend a reception given by Bishop and Mrs. Creighton in their residence. An

Indian band from San Pedro Martir played, and everyone had a delightful time.

At 8 P.M. the Hooker School girls gave an entertainment for the members of the convocation in the parish hall of the cathedral. There were not seats enough for those who wanted to hear *Una Noche Mexicana* (A Mexican Night). The next afternoon many of the convocation who stayed over went to a tea at the Hooker School. The great value of the convocation was the social side, the getting together, knowing each other, and creating the brotherly spirit.

**PROGRAM FOR 1930
CHURCH CONGRESS**

NEW YORK—Announcement of the program for the 1930 Church Congress, to be held at Charleston, S. C., from April 29th to May 2d, is made as follows:

Tuesday, April 29

Evening—Ought the Church to Revise Her Position on Marriage and Re-marriage?

1. The Rev. Dr. John Rathbone Oliver of Johns Hopkins University.
2. The Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma.
3. The Rev. Elwood Worcester, D.D., of Boston, Mass.

Wednesday, April 30

Morning—Corporate Communion—The Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont, preacher.

Afternoon—Why Do We Value the Holy Communion?

1. The Rev. Dr. Harry P. Nichols of New York City.
2. The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.

Evening—What Authority Ought We to Accept in Religion and Morals?

1. The Rev. Dr. Bernard I. Bell of St. Stephen's College.
2. The Rev. Dr. Beverley D. Tucker, Jr., of Richmond, Va.

Thursday, May 1

Morning—Is Episcopal Ordination an Obstacle to Church Unity? (Round Table Conference.)

1. The Rev. Dr. Samuel S. Marquis of Birmingham, Mich.
2. The Rev. Dr. William A. McClenthen of Baltimore, Md.

Evening—Can We Still Believe in Providence?

1. The Rev. Dr. M. Bowyer Stewart of New York City.
2. The Rev. Dr. C. B. Wilmer of Sewanee, Tenn.

Friday, May 2

Morning—Should the Church Be Organized for Social Work? (Round Table Conference.)

1. Dr. William S. Keller of Cincinnati, Ohio.
2. The Rev. Dr. Donald B. Aldrich of New York City.

Afternoon—Christian Universalism vs. the Nationalistic State.

1. Admiral Belknap of New York City.
2. The Very Rev. William Scarlett of St. Louis, Mo.

**OUTLINE SOCIAL SERVICE WORK
AT HALEDON, N. J.**

HALEDON, N. J.—An outline of social service work in the diocese of Newark was given at St. Mary's Church, Haledon, on Sunday morning, March 16th, by the Rev. Canon Donald MacAdie, a former rector, but now executive secretary of the diocesan social service department. The preacher's appearance in his former pulpit commemorated the fifth anniversary of his ordination to the priesthood, which occurred at St. Mary's Church.

A surprise awaited Canon and Mrs. MacAdie at the close of the service. They were guests of honor at a dinner in the parish house, given by the present rector, the Rev. Gordon T. Jones, the wardens, and vestrymen of the parish, and their wives.

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SERVICE IN BUFFALO FOR PERSECUTED RUSSIANS

BUFFALO, N. Y.—Partial justification of the anti-Church attitude of Soviet Russia and a plea for a "hands off" policy toward anti-religious activities in that country formed the substance of a sermon by the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, at a service of penance and prayer for those persecuted in Russia. The service was held in St. Paul's Cathedral, Buffalo, on Sunday afternoon, March 16th.

The entire clergy of Buffalo and vicinity were invited to the service. A special musical program was given by two choirs, the Russian Orthodox Church choir and the cathedral choir.

"This service is not intended to voice a protest against the anti-religious campaign of the Russian government, still less to voice antagonism to the Soviet experiment," said Bishop Davis in the opening of his sermon. "The Czarist régime consciously or unconsciously blocked the enlightenment and material progress of the Russian people, and organized Christianity in Russia too often took the color of the leaf it fed on. It is not strange if the Soviet government should confuse religion with the Church and should feel it still to be on the side of reaction and opiate for the people."

"Nor do we meet to voice a protest against a form of government which is utterly foreign to our own and which our own judgment may pronounce untrue and impossible. This service must not be used as a political argument. For it is a fact that the Russian people have today as much freedom as they ever had, and in addition have access to culture, education, and progress greater than they have ever had."

Bishop Davis said that organized religion in the United States might well ask God's mercy for indifference to agnosticism and he bid the people to prayer of penitence, sympathy, and hope that God's cause may be advanced and that His Kingdom may come.

ST. PAUL'S, GREENSBORO, ALA., CELEBRATES CENTENNIAL

GREENSBORO, ALA.—Special services in recognition of the one hundredth anniversary of St. Paul's Church, Greensboro, were held the Second Sunday in Lent. The Rev. J. W. Heyes, rector, was assisted in the services by several clergymen and laymen from other parts of the diocese. At the 11 o'clock service, the Rev. J. R. Walker of Trinity Church, Demopolis, was epistoler, and the Rev. E. M. Parkman of the Holy Comforter, Montgomery, was gospeler. The sermon was preached by the Very Rev. Raimundo de Ovies, of Atlanta, a former rector of St. Paul's.

There was a historical session in the afternoon, presided over by the Hon. H. G. Benner, junior warden. At this service greetings from the clergy of the diocese were extended by the Rev. E. M. Parkman, and the good wishes of the laity were presented by Elgeron Blair, of Montgomery. Greetings from the city of Greensboro were voiced by Mayor L. J. Lawson. Mrs. Lawson gave an address on Some Notable Women of St. Paul's Parish, and St. Paul's Church Through the Century was the theme of W. E. W. Yerby.

At the evening service a musical program was rendered under the direction of Mrs. M. P. Tyaloe, organist, assisted by Alonzo Meek, organist of St. Paul's Church, Selma. At all three services the

seating capacity of the church was fully taxed. People were present "from everywhere," who were once identified with St. Paul's. A letter of congratulations from Bishop McDowell was read, his enforced absence being much regretted.

In St. Paul's Church there are forty-five memorials. One of these is the candle lighter, which memorializes the faithful services of colored Samson, who was sexton during forty-three years of his life, and who died a communicant, being buried from the church by the late Dr. Cobbs.

PROTEST MEETING AT PATERSON, N. J.

PATERSON, N. J.—On March 17th, as the outcome of a meeting of protest against religious persecutions in Russia, an appropriate set of resolutions was adopted by the gathering of Roman Catholics, Protestants, and Hebrews, which assembled at the Central High School, Paterson, for that purpose. The resolutions were presented by the Rev. C. E. Scudder, pastor of the Market street Methodist Church.

The invocation was delivered by the Rev. Charles J. Child, rector of Trinity Church, Paterson, who is president of the Paterson Ministers' Association. Speakers included Rabbi Max Raisin, of the Barnert Temple, who was chairman of the meeting; Leo Glassman, a representative of the American Jewish Congress, whose recent ten months' stay as a journalist in Russia made it possible for him to give first-hand knowledge of conditions there; James Wilson, Jr., of St. Paul's Church; John J. Fitzgerald, secretary of the Paterson Chamber of Commerce; and the Rev. Ralph E. Diffendorfer, secretary of the Foreign Missionary Society of the Methodist Church.

Expressly disclaiming "any concern with the economic or social theories of the Soviet government," the resolutions stated that, in making this protest, those present were "voicing the outraged sense of liberty-loving people the world over, regardless of creed, race, or country, at the denial of elementary human rights to those who only seek the peaceful pursuit of what to them constitutes the eternal verities and highest spiritual values in human life."

VACANCIES IN CHAPLAINS RESERVE OF U. S. ARMY

WASHINGTON—Anticipating the desire of the War Department to fill vacancies at present existing in the chaplains' reserve of the Army of the United States, the general committee on army and navy chaplains is urging the younger men in the ministry to apply for such service. Opportunity is offered for fifteen days active duty, with pay, during the summer months for reserve chaplains desiring and applying for such service. This is usually in connection with training camps and affords reservists interesting contacts with troops and chaplains stationed at the various army posts. It is a fine preparatory school for those who may wish later to join the regular military establishment, whether in peace time or in the event of a national emergency.

At the present time the chaplains' reserve numbers in the neighborhood of 1,200 members, which is somewhat below the authorized allowance, and it is planned to fill the existing vacancies with young clergymen of the various denominations.

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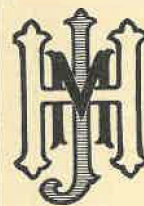
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at least to write to the Chief of Chaplains, War Department, Washington, D. C., or to the Rev. W. L. Darby, secretary, General Committee on Army and Navy Chaplains, 937 Woodward building, Washington, for further particulars and for information concerning the advantages to be had from service in the chaplains' reserve.

RECTOR AT KENT, WASH., OBSERVES ANNIVERSARY

KENT, WASH.—The Rev. Rodney J. Arney, rector of St. James' Church, Kent, since 1905, and president for several years of the standing committee of Olympia, celebrated the completion of twenty-five years' rectorship of his parish this month. On Sunday, March 2d, the Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, celebrated the Holy Communion and preached, congratulating the rector and his people on a quarter of a century of the most helpful and successful ministry. Kent became about forty years ago the new home of the Arney family, who had come from Somersetshire, England, and in 1905, after a successful rectorship of St. Paul's parish, Seattle, Rodney J. Arney resigned that good charge to accept the charge of the small mission at Kent with only twenty-eight communicants. It has now 250 in a population of 2,500. It also possesses a very lovely brick church and parish house and a most active and earnest group of parishioners and organizations, the members of which gave a reception for Mr. and Mrs. Arney which was attended by parishioners and townspeople of Kent.

G. F. S. LEADERSHIP TRAINING CONFERENCES

NEW YORK—With 1,115 volunteer leaders and a national professional staff of only thirteen, the Girls' Friendly Society is placing increasing emphasis on leadership training conferences. The first of these national conferences for the year 1930 will be held April 27th to 29th in New York City at 18 Gramercy Park, South. This conference for leaders (associates) and older members will center its sessions around the problems of the girl of today and her needs. Dr. Adelaide T. Case, Mrs. Harrison Elliott, Dr. Adele Streeseman, and members of the G. F. S. staff will be the discussion leaders.

The second national leadership conference will be for girls of high school age and their advisers, June 26th to July 3d, at the G. F. S. holiday house, Delaware, N. J. The first of these national younger members' conferences was held last year, with the girls themselves planning and carrying out the program. This year a selected group of advisers is to have the opportunity of observing the girls "in action." The possibilities of volunteer work in the Girls' Friendly Society will also be demonstrated to the college girls who are invited to act as counselors.

At the Bishop's School, La Jolla, Calif., and at the G. F. S. holiday house, Buffalo, Colo., there will be similar conferences for girls of high school age. At many of the Church summer conferences, also, members of the Girls' Friendly Society national staff are teaching courses, either for girls or for advisers, and are available for consultation. In addition, the diocesan and provincial meetings of the society are becoming more and more a means of training the leaders of the organization.

The national convention of the Girls' Friendly Society, to be held in Chicago, October 14th to 19th, will present the

greatest opportunity for leadership training on the 1930 program. One thousand members and associates from all parts of the country are expected to come to Chicago, not only to transact business, but also to discuss the problems of girls' work and the ways by which the society may contribute to their solution.

In connection with these leadership training conferences, the second sustaining membership drive begun in March is especially significant. It means that, at the same time that the society is appealing for financial support to men and women interested in girls and their needs, it is increasing the effectiveness of its work through the best modern methods of training volunteers.

NEWS FROM JAPAN

SENDAI, JAPAN—"I do not understand the Japanese girl and therefore I need a woman on the council of advice," said Bishop Binsted during the first meeting of the council of advice of Tohoku, held February 5th, in Sendai, the see city, in explaining why he had appointed as an honorary member of the council Deaconess Anne L. Ransom, head of the Sendai Training School for Bible Women and Kindergartners.

Of the council of advice the Rev. W. F. Madeley of Sendai was elected president, the Rev. Norman S. Howell of Akita, secretary. It was suggested that the adoption of diocesan constitution and canons be postponed "due to the fact that there are only three foreign clergy in the district, all of whom are working under the constitution and canons of the *Nihon Sei Ko Kwai* (Japanese Holy Catholic Church)."

Of great importance for the future of the district is the proposed organization of a young men's association which will correlate all the work for the young men in the district hitherto done ineffectively by each Church. The young men's association will have an organizational convention on May 6th in Sendai.

The convocation will be held in Sendai on May 7th, which will be the first one presided over by the Rt. Rev. Norman S. Binsted, D.D., Bishop of the district.

When theology has been so watered down that "faith in Jesus Christ" may mean less than belief in His divinity; and when Protestant missionaries fear to ask inquirers to accept Him as God lest they offend, it is time the Japanese Holy Catholic Church withdraw from proposed coöperation with other Churches in spreading the Gospel through newspaper evangelism. This was the unanimous opinion of those members of the Japanese Holy Catholic Church who were present at the meeting to organize an Akita "New Life Association" to be composed of various churches in the Akita prefecture. They also were agreed that the principles of the Church differed too much from the churches of the others to make coöperation at all feasible.

A reinforced concrete church will be erected in Akita City as soon as the plans have been approved by the Board of Missions in New York. The total cost of the church will be about \$12,000.

CHANGE DATE OF NEW HAMPSHIRE CONVENTION

DOVER, N. H.—The 128th annual convention of New Hampshire will convene at St. Thomas' Church, Dover, on Tuesday, May 6th, and not on May 20th as originally planned.

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INTRODUCE BILL IN N. Y. SENATE FOR CHURCH ARMY

ALBANY, N. Y.—Backed by bishops and prominent lay members of the Church, the incorporated formation of "the Church Army in the U. S. A.," for evangelizing and welfare work, was proposed in a bill introduced in the state senate on March 21st by Senator Mastick, Republican, of Westchester.

The bishops, among them the Rt. Rev. William T. Manning, D.D., Bishop of New York, and the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, are named as incorporators and members of the first board of trustees of the organization, which is to be formed "for the purpose of winning souls for Christ by providing the parochial clergy with trained Church Army evangelists, captains, and with mission sisters and other lay agents who shall assist them in developing the evangelizing powers of the laity; for preaching the need of real conversion, holiness of heart and life, and loyal and intellectual Churchmanship; such work to be conducted free from party spirit, solely on Church lines and, where possible, under diocesan supervision."

The bill gives the trustees power within the general scope to establish and maintain "homes, night shelters, and other refuges for the poor."

The special act of incorporation is requested because it is against the policy of the State Board of Social Welfare to permit under general membership incorporations a grant for the establishment of a plurality of institutions without any restriction. It is understood, however, that the proposed organization has no immediate plans for setting up homes and shelters.

The incorporators, in addition to Bishops Manning and Stires, are Bishop Booth of Vermont; Bishop Perry of Rhode Island; Bishop Remington of Eastern Oregon; the Rev. Henry W. Hobson, Bishop-elect of Southern Ohio; Frank Cox, J. Wilson Sutton, and Samuel Thorne of New York City; Arthur B. Lisle of Rhode Island; Howard A. Kelly of Baltimore; B. F. Mountford of Pelham; Spencer Van B. Nichols of South Norwalk, Conn.; and William F. Pelham of Glenelg, Ill.

"GENERAL SEMINARY SUNDAY" AT DANBURY, CONN.

DANBURY, CONN.—"General Seminary Sunday" was observed by the young people of St. James' Church, Danbury, the Rev. Hamilton H. Kellogg, G.T.S. 1924, rector, on Sunday, March 16th, when Alden Drew Kelley, president of the student body at the General, Albert A. Chambers, president of the middler class, and John J. Hawkins, vice-president of the middler class, visited the parish. The seminarians spent the entire week-end in Danbury, mingling in the many and diversified activities carried on at St. James' and attending the several services. The parish was told what prompts men of the new era to enter the ministry, and was presented living examples of the fine type of Christian manhood the ministry of the Church is attracting today.

The sixty-two members of the high school department of the Church school were addressed at 10 A.M. by Mr. Hawkins. All three seminarians participated in the 11 o'clock service, when the rector preached on Ambassadors of Courage to a congregation that completely filled the church. At 5 o'clock vespers a ringing challenge

to young men to steer their lives with the Christian ministry as their port was delivered by Mr. Kelley, after which, at a supper of the St. Andrew's Club, a local organization of forty young men between the ages of 15 and 22, founded and carried on under the leadership of George F. Green, a consecrated layman of the Church and a leading hat manufacturer of Danbury, an address was made by Mr. Chambers. The theme of the addresses given by all three seminarians was Vocation.

GROUND BROKEN FOR NEW BUILDING AT HOOKER SCHOOL

TACUBA, D. F.—Ground was broken on February 13th for the new building of the Hooker School. The Bishop, the council of advice, and many friends of the school attended the ceremony. The contractor is working as fast as possible to get the building under cover before the rains begin in June. This building will enable the school to take in a great many more pupils and do much toward making the work of the school self-supporting.

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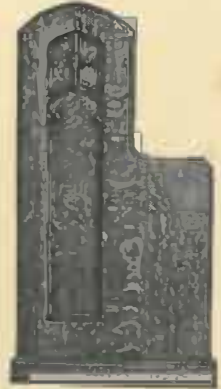
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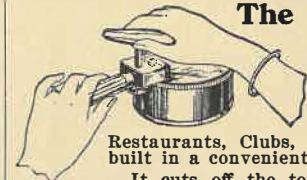
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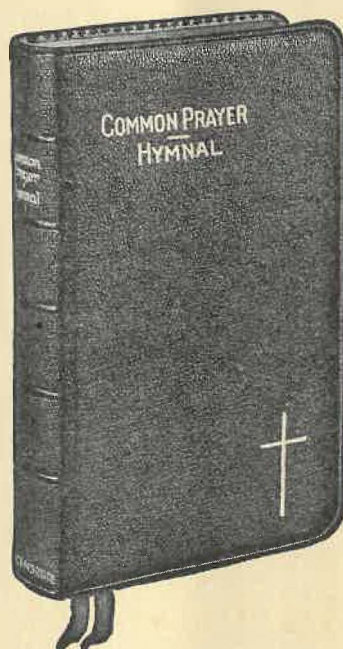
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**SERIES OF TALKS
AT CALVARY, N. Y.**

NEW YORK—Miss Olive Jones, director of religious education of Calvary Church, New York, of which the Rev. S. M. Shoemaker, Jr., is rector, is giving a series of talks at Calvary House, 61 Gramercy Park, on Sunday afternoons at 3:30 o'clock, to which the public is invited. These lectures were originally planned for the Sunday school teachers of Calvary Church, but the interest has been so wide they are now open to all teachers and to parents of young children. The idea of these lectures is how to make religion real enough to children so that they will apply it to their own lives.

The Rev. Mr. Shoemaker is giving a series of informal talks on Sunday nights at 6 o'clock, about the Creed. His approach is not theological, but from the background of experience. These lectures are planned as the result of a remark by one of his parishioners, "I cannot believe all the things the Creed says." At 8 o'clock there is an after-meeting at Calvary House, 61 Gramercy Park, at which various people will give their experience as it is related to the subject of Mr. Shoemaker's talk.

**CHURCH SCHOOLS IN SEWANEE
AND THE SOUTHWEST**

HOUMA, LA.—The Southern Federation of Episcopal Schools, composed of educational institutions of the Church in the provinces of Sewanee and of the Southwest, has recently published an interesting pamphlet, giving a list of and describing the Church institutions in the two provinces.

The Church has thirty-four educational institutions (not counting parochial schools) in the province of Sewanee and the province of the Southwest, of which twenty-five are for white students and nine are for Negro students. All the institutions are under the control of the Church, in most instances being owned by a diocese or group of dioceses.

The pamphlet may be obtained from the secretary of the Federation, the Rev. Gardiner L. Tucker, D.D., Houma, La.

**ANNUAL MEETING OF G. F. S.
OF SOUTHERN OHIO**

CINCINNATI, O.—Christ Church, Cincinnati, was almost filled with members of the Girls' Friendly Society of Southern Ohio at the annual service held Tuesday evening, March 18th. The preacher was the Rt. Rev. Paul Jones, D.D., who spoke of "the Friendly" as one of the fruits of the Christian fellowship. Contrasting the fruits of the Church with those of agriculture, he said that after all it was comparatively easy for the farmer to produce his crop but that his problem was to dispose of it after it was produced, while with the Church the difficulty is reversed. There were nearly 300 in the procession, and six of the local clergy had places in the chancel with the Rev. Dr. Theodore Sedgwick, who is in charge of Christ Church during the absence of the rector on a year's leave.

Mrs. Arthur D. Story, national treasurer of the G. F. S., who is visiting the branches east of the Mississippi, conducted a council meeting in the afternoon and also spoke to about 175 members and associates at a supper preceding the service, when she explained the new budget made necessary by the withdrawal of the subsidy by the National Council.

**CREATE STUDENT COUNCIL
AT CHAMPAIGN, ILL.**

CHAMPAIGN, ILL.—The new student council of the Chapel of St. John the Divine at the University of Illinois, Champaign, was instituted at 11 o'clock on Sunday, March 16th. The service was conducted by the chaplain, the Rev. Morton C. Stone.

The members gathered in front of the chancel, and promised to carry out the duties of their offices and such others as may be assigned to them.

Students have been attending the services since Ash Wednesday in an unusual way. The Sunday morning services have been pretty well crowded. The weekday vespers have never had less than ten present. The general average is about twenty.

William S. Benjamin, a junior, of St. John's Church, Cheshire, Massachusetts, is president of the council.

The members will be officially appointed by the chapel council from nominations submitted by the student council itself as best fitted to pick out the student workers, such nominations to be approved by the chaplain and ratified by the chapel club. The new council is chosen at the beginning of the second semester each year so that a working organization will be ready to take hold immediately upon the opening of the university in the fall.

CHAPLAINS AT OBERAMMERGAU

LONDON—Careful arrangements have been made at Oberammergau by the S. P. G., which has the responsibility for this chaplaincy. There will be a daily celebration during the period of the Passion Play, and the following list of chaplains has been appointed:

- May 11—Canon G. H. Marten, St. Mark's, Surbiton.
- May 18—Bishop G. L. King.
- May 25—Bishop Mounsey.
- June 1—The Rev. W. M. Whitley, chaplain of Liddon House.
- June 8—The Rev. A. J. F. Hobbes, vicar of Ashbury, Wilts.
- June 15—Canon Douglas.
- June 22—The Bishop of Plymouth.
- June 29—The Rev. P. H. Rogers, vicar of St. Stephen's, Bournemouth.
- July 6—The Rev. R. F. Moody, and the Rev. H. J. Fynes-Clinton.
- July 13—The Rev. T. W. Roberts, Christ Church, St. Leonards.
- July 20—Archdeacon Rawlinson.
- July 27—The Rev. L. A. Matthew, Sec., Metropolitan Area, A.C.C.
- August 3—The Rev. G. P. T. Day, and Provost W. J. Margetson.
- August 10—The Rev. C. R. Steward, vicar of St. Clement's, Bournemouth.
- August 17—Fr. Seyzinger, Community of the Resurrection.
- August 24—The Rev. A. H. Baverstock, vicar of Hinton Martel.
- August 31—The Rev. R. O'Gorman Power, rector of St. John's, Gosport.
- September 7—The Rev. G. N. Whittingham, St. Silas, Kentish Town.
- September 14—Dr. Kirk, Trinity, Oxford.
- September 21—The Rev. R. M. French, Sec. A. and E. Churches Association.
- September 28—The Rev. W. C. Good, and the Rev. G. D. Rosenthal, vicar of St. Agatha's, Birmingham.

**DR. VAN ALLEN
SUFFERS INJURIES**

FLORENCE, ITALY—The Rev. Dr. William H. van Allen has been spending the winter in Florence. His experiences there were shortened by a fall in the old church of San Lorenzo which left him with a broken leg and many contusions. He has been under the care of the Blue Sisters for some months. His present address is care of Haskard Casardi & Co., Bankers, Florence, Italy.

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YOUNG PEOPLE'S SUMMER CONFERENCE IN MAINE

BRUNSWICK, ME.—Announcement has just been made of the final plans for a summer conference for young people of the Church to be held at Bowdoin College, Brunswick, July 7th to July 13th, under the auspices of the diocese of Maine.

The conference committee in charge of this "experiment and adventure," as it is described in the preliminary publicity, consists of the following: The Rev. Nelson Bryant, chairman; the Rev. Arthur T. Stray, treasurer; the Rev. Joseph H. Bes-som, registrar; Miss Marguerite Ogden, secretary; the Very Rev. J. Arthur Glasier, the Rev. Herbert Pressey, Mrs. Henry B. Nash, and the Rev. Ralph Hayden.

Sunset services, discussion, and stunts will be in charge of the Rev. Herbert Pressey. Miss Nana Marson, of Gardiner, and the Rev. Tom G. Akeley will be in charge of the recreational plans for girls and boys, respectively. The Rev. Nelson Bryant, and Miss Frances Arnold, field secretary of the Girls' Friendly Society, National Council, will act as advisors. Dean Glasier is to be chaplain of the conference.

MILWAUKEE CATHEDRAL CHOIR TO GIVE RECITAL

MILWAUKEE—The full choir of All Saints' Cathedral, Milwaukee, will give an abridged and translated version of Bach's St. Matthew Passion at 8 o'clock in the evening of Passion Sunday, April 6th. This will be under the direction of Milton Rusch, organist and choir director for All Saints' Cathedral, and will be presented at the cathedral.

This will be the first time since 1914 that this music has been sung in Milwaukee. It has been especially adapted to the language of the Book of Common Prayer and to agree with the Anglican theology. This same music is presented every year on the Tuesday of Holy Week at St. Paul's Cathedral, London.

According to Mr. Rusch, Bach's St. Matthew Passion is probably the greatest of dramatic Church music. It is marked by sincerity in every note and is highly devotional. It is the expression of a deeply religious man.

RELIGIOUS EMPHASIS WEEK AT RIDGEWOOD, N. J.

RIDGEWOOD, N. J.—Participated in by various churches of the town, Religious Emphasis Week was held in Ridgewood from March 9th to 16th. This program of religious activity has come to be a yearly institution there. It consisted this year of mass meetings at the high school in the evening, with Bishop Hughes, of the Chicago area of the Methodist Church, as the speaker; noonday meetings for business men, which were addressed by Bishop Hughes, Dr. James Myers, of the Federal Council of Churches, John J. Fitzgerald, a Roman Catholic layman of Paterson, and Dr. Harry Holmes; gatherings for women; and conferences for young people, some of which were held on March 7th and 8th. These conferences took place largely in the schools. Several choral organizations, namely the Ridgewood Orpheus Club, the Ridgewood Choral Society, the High School Glee Club, and the choir of the First Reformed Church, gave assistance with the musical part of the program of the week, as did Roswell C. Reardon, baritone.

† Necrology †

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

ARNOLD NEWELL HOATH, PRIEST

TORONTO, ONT.—The Rev. Arnold Newell Hoath, non-parochial priest of the diocese of Michigan, died at his home in Toronto on Wednesday, March 12th, after a long illness.

The Rev. Mr. Hoath was born in Alliston, Ont., receiving his education at Trinity College. He was ordained deacon in 1920 and priest the following year by the Bishop of Huron. He came to the diocese of Michigan in 1923, and officiated for several months as assistant in St. Paul's parish, Jackson, and missionary-in-charge of St. Timothy's Parochial Mission of that city. Mr. Hoath was well known to Churchmen throughout the United States and Canada through his writings in THE LIVING CHURCH and the *Canadian Churchman*.

STUART B. PURVES, PRIEST

PORTLAND, ME.—The Rev. Stuart B. Purves, D.D., a retired priest of the diocese of Maine, died at his home in Portland, on Sunday morning, March 9th, after a long illness which involved much suffering.

Dr. Purves was born in Maryport, England, and after spending some years in business, entered Seabury Divinity School, graduating in 1889. In 1917 the school honored him with the degree of Doctor of Divinity. He was ordained deacon in 1888 and priest the following year by Bishop Gilbert.

Dr. Purves came to the diocese of Maine to be rector of St. Mark's Church, Augusta, in 1922, after eleven years service at St. Paul's Cathedral, Cincinnati, Ohio, first as canon vicar, and later as dean.

Prior to his connection with the cathedral, Dr. Purves had been a missionary at Redwood Falls, Minn., and rector of St. Peter's Church, St. Paul, Minn. He served as president of the standing committee of Minnesota for eight years, for six years

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as a trustee of Seabury Divinity School, and was a deputy to General Convention five times.

Ill health compelled his resignation as rector of St. Mark's Church, Augusta, in 1929.

Dr. Purves is survived by his widow, Mary Wilson Purves; a son, Lieut. Stuart Purves, U. S. N.; and two daughters, Mrs. Charles Lee, of Cincinnati, and Mrs. Philip Deering, of Portland.

The burial services were held at St. Mark's Church, Augusta, on Wednesday morning, March 12th. The burial office was read by the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, assisted by the Rev. Herbert Pressey, rector of St. Mark's Church. The Very Rev. J. Arthur Glasier, dean of the cathedral church of St. Luke, Portland, was the celebrant at the requiem Eucharist.

DAVID EWART JOHNSTONE, PRIEST

HICKMAN, KY.—The Rev. Dr. David Ewart Johnstone, priest-in-charge of St. Paul's Church, Hickman, Trinity Church, Fulton, and Christ Church, Columbus, died at his home in Hickman on Thursday, March 20th. Funeral services were conducted by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, assisted by the Rev. Custis Fletcher of Paducah and the Rev. George L. Whitmeyer of Union City, Tenn.

Dr. Johnstone was ordained deacon in 1883 and priest the following year by the Bishop of Newcastle-on-Tyne. He came to this country in 1905, taking charge of Grace Church, Boone; St. Paul's Church, Clinton; and St. Peter's Church, Harrisonville, Ia. He was also at one time rector of Zion Church, Mendon, Ill.

CREIGHTON R. STOREY, PRIEST

ALBANY, N. Y.—The Rev. Creighton R. Storey, rector emeritus of Trinity Church and director of Trinity Institute, Albany, died on Saturday, March 15th, following an illness of nearly one year. The death of "Doctor" Storey, as he has been affectionately known to Albanians, who themselves unofficially conferred the degree upon him, removes from the Church and city of Albany a personality of singular charm and kindly influence. Dr. Storey came to Albany in 1903 as the minister of a Baptist church, where during a pastorate of nine years his chief work was befriending the poor, and where during the panic of 1907 he conducted a notable charity for the unemployed. In 1912 this church was abandoned and the congregation moved to a better section of the city. At this time Dr. Storey took orders in the Church and became rector of Trinity Church, Albany, in the south end of the city, continuing his conspicuous service to the poor. He gathered a vestry who were keenly interested in his project and enlisted the sympathy and help of many citizens outside the Church and of other communions as well as Church people. Under his leadership the ministrations of Trinity Church steadily grew and the work was organized as Trinity Institute.

Two years ago Dr. Storey raised a fund of \$100,000, and the church has been re-decorated and a fine new parish house with ample facilities for community center work has been completed. This achievement had been a great satisfaction to Dr. Storey, who a few months ago resigned the rectorship, became rector emeritus, and initiated his successor, the Rev. William E. Sprenger, into the duties he was relinquishing. His failing health had ren-

dered him practically inactive for nearly a year past.

Dr. Storey was born in 1864, in County Galway, Ireland. He was educated in a school of the Church of Ireland and was confirmed at an early age. He came alone to America when fifteen years old and received his later education in the States. His mother was a Poe, of the poet's family, and Dr. Storey frequently referred to the influence of her fine mind and charitable character upon his life. In addition to his rare faculties of friendship and helpfulness, Dr. Storey was a gifted preacher. He is survived by his widow and three daughters. His only son, Creighton R. Storey, Jr., was killed in action early in the World War, having enlisted with a Canadian regiment.

EDWARD ROGERS SWEETLAND, PRIEST

NEWPORT, R. I.—The Rev. Edward Rogers Sweetland, honorary curate of St. John's Church, Newport, died here on March 17th in his 84th year.

Fr. Sweetland was born in Providence, graduated from Nashotah House in 1874, and was ordained deacon in 1874 and priest in 1875 by Bishop Clark. His first cure was as rector of Christ Church, Delavan, Wis. After an active and aggressive ministry in the early pioneering days of the American Church, chiefly in the middle west, he returned to his native state in 1901 where he assumed duties as curate of St. Stephen's Church, Providence, for thirteen years. In 1914 he was retired, but in 1921 took up work with the Church of St. John the Evangelist in Newport. For the past eight years he had been the honorary curate of that parish.

For a number of years during his retirement from active service, Fr. Sweetland attended daily Mass when he could not celebrate at the altar. He had been failing rapidly for the past few months, but by sheer determination and love was able to celebrate his last Mass on St. John the Evangelist's Day. During the past week of his life the last rites of the Church were administered; and during a lucid interval he asked for and received the Blessed Sacrament.

The funeral service and solemn requiem Mass were held in St. John's Church on March 20th. Bishop Perry and a large number of diocesan clergy were in attendance. The celebrant at the solemn requiem Mass was the Rev. Charles S. Hutchinson, the rector of the parish; the deacon was the Rev. Julian Hamlin, former rector of the parish under whom Fr. Sweetland served; and the sub-deacon was the Rev. Spence Burton, S.S.J.E. of which society Fr. Sweetland was for many years an associate. Interment was at Barrington.

MRS. SARAH MacGOWAN JOHNSON

WARREN, OHIO.—Mrs. Sarah MacGowan Johnson, widow of the late Rev. Herbert M. Johnson, died at the city hospital on March 18th.

Mrs. Johnson was born in Fort Washington, Pa., May 25, 1861. Surviving her are her daughter, Mrs. Bessie Johnson Mines of Warren; two sisters, Mrs. Fred Sharp, and Mrs. Theodore Sopp; and two brothers, George and William C. MacGowan of Philadelphia.

Private services were conducted at the home of her daughter by the Rev. R. E. Schulz of Christ Church, before shipping the body to Philadelphia, where services were held on March 20th at St. Simeon's Church. The body was interred in St. Thomas' Cemetery, White Marsh, Pa.

Rogation Day PAGEANTS

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MRS. ANICARTHA KELLER

GLEN RIDGE, N. J.—Mrs. Anicarta Keller, widow of the Rev. John Keller, who was secretary of the diocese of Newark for many years, died at her home in Glen Ridge on Sunday night, March 16th, of heart disease.

Mrs. Keller was the daughter of John Hagy of New York. Funeral services were held from the House of Prayer, Newark, on Tuesday morning, March 18th.

REPORTS ON CHURCH UNION

LONDON—The report of the committee appointed by the Archbishops of Canterbury and York to consider the findings of the Lausanne Conference on Faith and Order, held in 1927, was issued on March 21st.

"In our judgment," says the report, "real progress toward general reunion will not be made until a conclusion is reached as to what constitutes the Catholic Church and the position of the particular Churches into which it is divided."

The committee records the conviction that an episcopally ordained ministry is a necessary condition of reunion.

NEWS IN BRIEF

ATLANTA—Trinity Church, Columbus, has had a number of distinguished visitors during the Lenten season. Bishop Rowe of Alaska, accompanied by the Rev. Paul Matthews, spent a day in the parish just before Ash Wednesday. Dr. Glazebrook made a day's visit the following week, addressing two large congregations on the subject of lay evangelism. On March 14th, 15th, and 16th, Bishop McDowell of Alabama conducted the annual Bible conference and preached on Sunday. On Sunday, March 23d, the Rev. David Covell was the preacher. The parish is looking forward to the visit of Captain Mountford of the Church Army, who will conduct a mission from Palm Sunday to Easter in the church. Bishop Mikell will visit the parish on May 4th for Confirmation. The rector, the Rev. S. Alston Wragg, has been granted a leave of absence in order that he might visit England, and accompanied by his wife will leave the parish in July, and plans to spend a number of weeks visiting the interesting cathedral and university towns.

ALABAMA—At a meeting of the clericus of the Birmingham district, held March 19th, a purse of about \$2,100, "with more to come," was presented to Bishop McDowell from the lay men and women of the diocese of Alabama, that he might represent the diocese at the approaching session of the Lambeth Conference. The Woman's Auxiliary contributed generously to this fund to make it possible for Mrs. McDowell and the children to enjoy a vacation at their own devising. Dr. Clingman, rector of the Church of the Advent, Birmingham, in presenting the purse, spoke in happy vein. The Bishop spoke of his gratitude with deep feeling, stating that he hoped to bring back to the diocese ideas and plans for further advancement of diocesan life and institutions.

CENTRAL NEW YORK—The Rev. Dr. H. H. Hadley, rector of St. Paul's Church, Syracuse, will conduct a series of Meditations at the Quiet Day for the Church Mission of Help at St. Margaret's House, Utica, on April 2d.—The Rev. Dr. Herbert G. Coddington, rector of Grace Church, Syracuse, who has returned from a Mediterranean cruise including the Holy Land, has written an account which appears in a recent number of the *Syracuse Alumni News*.—Bishop Fiske blessed a picture "Suffer the Little Children to Come Unto Me," at Trinity Church, Syracuse, on March 9th, in memory of a member of the Church school who was to have been confirmed that day, but lost his life in an automobile accident on Christmas Eve.—Bishop Fiske preached at Christ Church, Oswego, at a union service of all the Christian bodies of the city.—St. Peter's Church, Oriskany, Christ Church, Guilford, and Trinity Church, Fayetteville, will be 100 years old this year. At the present time twenty-six parishes in this diocese have reached this age and over.—Damage estimated at \$3,300 was done by fire to the rectory of St. James' Church at Theresa on February 24th. The fire was believed to have started from defective wiring and only the timely arrival of the department prevented total loss. The Rev.

William Barnes and Mrs. Barnes were not in Theresa at the time of the fire.

GEORGIA—Miss Florence Brinker, in charge of the Black Mountain, N. C., district, who is touring the diocese in the interest of her work and the United Thank Offering, addressed the Woman's Auxiliary of St. Michael and All Angels' Church, Savannah, on the afternoon of March 11th, and the congregation of the church that evening at the Lenten service.

HARRISBURG—One of the features in connection with the spring meeting of the executive council of Harrisburg was a conference of the finance committee, budget department, the incorporated trustees, and the archdeacons, which was held in the diocesan offices, Harrisburg, on Thursday, March 13th. — On Friday, March 14th, at the meeting of the diocesan council, a recommendation was made that there be established an additional department to be known as "the department of field operation," whose problems shall be to promote and stimulate interest in field work both within and without the diocese, to foster education as to parochial and individual responsibilities toward the diocese and the general Church, the department to be composed of four clergymen and four laymen, with power to add to their own number. — Lewis B. Franklin, vice-president and treasurer of

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the National Council, made a splendid impression with his address on the Relation of the Diocese to the National Council. He invited questions and made clear many points that were previously obscure. Thus ended an unusually stimulating and helpful meeting.

INDIANAPOLIS—Dr. Lewis B. Franklin, vice-president of the National Council, was the noonday preacher at the Indianapolis Lenten services held in Christ Church during the week of March 16th to 21st. Other noonday preachers at Christ Church during the present Lent are the Rev. J. Brett Langstaff of New York, the Rev. Charles N. Tyndell of Terre Haute, the Rev. John Gass of Charleston, S. C., the Rev. W. O. Kinsolving, Summit, N. J., and Bishop Francis.

KANSAS—Last November one of the candidates for Confirmation at St. Simon's Mission, Topeka, was James Temple. This young man has the reputation of being the most brilliant colored student Washburn College has ever had. At present he is lay reader in charge of St. Simon's, colored mission. He is looking forward to entering the ministry and is said to be the first colored boy from Kansas to study for holy orders.

MARYLAND—A very successful preaching mission was held in the Church of the Messiah, Hamilton, for eight days at the beginning of Lent. The missionary was the Very Rev. John M. McGann, formerly dean of Christ Church Cathedral, Springfield, Mass.—Dean McGann has resigned from parish work in order to devote his entire time to conducting missions throughout the country.—The services were held at Messiah from Sunday, March 9th, through Sunday, March 16th. Dean McGann conducted an evangelistic mission, his emphasis being laid upon an attempt to turn the faithful Church people into lay evangelists for work in the parish and community.—As a follow up of the preaching mission at the beginning of Lent, the rector of the Church of the Messiah obtained clergymen from the diocese of Easton to preach at the mid-week Lenten services. The visiting preachers were the Rev. Frank J. Bohannon, formerly dean of Trinity Cathedral, Easton, Md., now rector of Rock Creek parish, Washington; the Rev. William D. Gould, D.D., rector of Christ Church, Cambridge, Md.; the Rev. R. R. Gilson, rector of St. Peter's Church, Salisbury, Md.; and the Rev. S. R. MacEwan, rector of Christ Church, Easton, Md.

MICHIGAN—The first annual convention of the advanced junior Brotherhood of St. Andrew will be held from April 25th to 27th in St. Paul's parish, Jackson, the Rev. C. L. Ramsay, rector. During the past year the Brotherhood of St. Andrew has grown and developed in the diocese of Michigan, and about twenty chapters have been organized. The program of the convention reveals that Bishop Page, Leon C. Palmer, national general secretary of the Brotherhood, Paul Rusch, and I. C. Johnson, diocesan boys' worker, are to be among the speakers.—Ernest E. Piper, superintendent of the diocesan department of religious education, is leaving shortly for three months' work of research in Chicago, in collaboration with Prof. Norman E. Richardson of Northwestern University.—The diocese has lost to Pennsylvania the superintendent for eight years of Williams House, Diocesan Home for Girls, Miss Clara W. Wolbert, who has resigned to become the superintendent of Christ's Home, Warminster, Philadelphia. As a successor to Miss Wolbert, Mrs. Golda Jane Didlake, formerly executive superintendent of "Sunny-side," at Girard, Pa., has been secured.—A course of training for lay readers was held on several successive Thursday evenings in St. Paul's Cathedral, Detroit, under the supervision of the Ven. Leonard P. Hagger, archdeacon of the diocese. Over seventy lay readers in Detroit will be able to secure copies of the lectures, which have been prepared in manuscript form, although, due to the fact that only the lay readers in greater Detroit were able to attend the course, about thirty were in actual attendance.

MISSOURI—The Rev. John Gaynor Banks, director of the Society of the Nazarene and editor of *The Nazarene*, with headquarters at Mountain Lakes, N. J., conducted a mission at Grace Church, Kirkwood, the week of March 23d. Each morning at ten o'clock he held a class in personal religion, and at eight o'clock in the evening a mission class. The following week Dr. Banks will be at the Church of the Ascension, St. Louis. In the morning he will conduct conferences on the development of the spiritual life, and in the evening have a general preaching service.

NEWARK—A Lenten series of talks on the Life of Christ is being given on Tuesdays at the Paterson Y. M. C. A., by the Rev. William L. Griffin, curate of St. Paul's Church,

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Paterson.—A quiet day for women, and also a thank offering pageant, were held on March 11th at St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector. The subject of the meditations, delivered by the rector, was Thankfulness.—Since last November there has been, at Christ Church, Newark, a group for the informal discussion of personal problems in their relation to the Christian life. On Ash Wednesday evening twenty-one people, a majority of whom belong to this personal problem group, dedicated their lives to Christ and His service. First the two officiating clergymen, the Rev. Robert C. Hobbs, curate of the church, and the Rev. Frank C. Armstrong, rector of St. Paul's Church, Hoboken, who preached the sermon, re-dedicated their lives; then members of the congregation knelt at the altar rail and offered each a prayer of dedication for himself, the priests kneeling with each one. The meetings of the group are being continued throughout Lent.

RHODE ISLAND—The Rev. Norman B. Nash, D.D., of the Cambridge Theological School and chairman of the social service commission of Massachusetts, recently delivered a lecture on the Place of the Church in the Field of Social Service, at St. Stephen's parish house, Providence.

WESTERN NEW YORK—The Buffalo district of the Young Peoples' Fellowship began the third of its Lenten Institute meetings in the parish house of Trinity Church on Tuesday, March 18th. The speaker was the Rev. Wyatt Brown, D.D., rector of St. Paul's Cathedral. The meeting was very well attended and very stimulating. On March 25th the Rev. Alfred S. Preddis, superintendent of the Church Extension Society, Buffalo, was the speaker, and on April 1st the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, will give the address.—Trinity Church, Buffalo, has secured J. R. Naseef, who will give a series of lectures on Jerusalem to the junior guild. Mr. Naseef's father was a leader among the Mohammendans in Jerusalem, and was one of the delegates who presented the white flag to the British forces when they entered the city during the war. His mother is an American, and the family lived in Jerusalem forty-six years.—The associate missions of Allegany County, including Christ Church, Cuba; St. Philip's, Belmont; St. Paul's, Angelica; Grace Church, Belfast; Christ Church, Belvidere; and St. Andrew's, Friendship; held a joint meeting of the Brotherhood of St. Andrew in the parish house at Angelica just before Lent. A Brotherhood tract on family prayer was read by one of the senior members and the Rev. Samuel Hale of Belmont presented a new and challenging project which was promptly accepted.—The Rev. Kenneth Ives Rice of Anthony, Kan., is supplying in the Allegany County Missions district during the Lenten season and assisting the Rev. Roy L. Webber in Lenten services and parish work.—At St. Peter's Church, Geneva, there was blessed on the first Sunday in Lent a bread box, an altar service book, two prayer books for use in the chancel, and a sanctuary lamp. All of these gifts were from members of the congregation and represent thank offerings.—The Rev. Walter R. Lord, rector of St. John's Church, Buffalo, was elected to fill the vacancy caused by Bishop Davis becoming *ex officio* vice-chairman of the executive council.—The Rev. Granville Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, conducted a preaching mission at St. Andrew's Church, Buffalo, February 6th to 16th.—The Rev. Leslie F. Chard, rector of St. John's Church, Dunkirk, has been elected to the department of missions to fill the vacancy created by the departure from the diocese of the Rev. S. Whitney Hale.—Trinity Church, Geneva, and St. Peter's Church, of the same city, joined in a most helpful and far-reaching preaching mission held under the leadership of Bishop Leonard of the Methodist Church.

THE ISOLATED IN SOUTH AFRICA

NEW YORK—Many isolated Church of England people in South Africa are cared for by the workers of the South African Church Railway Mission, with a staff of six or eight chaplains, seven women, and a few laymen, who travel up and down the long lonely stretches of the road, visiting people who live by ones or twos or scattered families, connected with the railroad or on remote farms.

Among such people, during five months in six South African dioceses, there were thirty-seven baptisms; in four dioceses forty-two were confirmed in four months, and others were awaiting the bishops.

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All children should be kept away from people who have tuberculosis. They should have regular, thorough, physical examinations. If tuberculosis is discovered, modern restorative methods should be applied immediately.

Every child, no matter how healthy or sturdy, needs plenty of sleep, plenty of proper food, plenty of sunshine and fresh air. But the child who has picked up the germs of tuberculosis and is beginning to react to them needs additional care and a scientific health-building program under wise medical direction.

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