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NO. 19

The Noise Problem

EDITORIAL

Revaluations of the Incarnation

THE BISHOP OF WESTERN MICHIGAN

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NO. 19

EDITORIALS & COMMENTS

The Noise Problem

IT is interesting to hear that there is so much noise in New York City and that it is causing so much nervous wear and tear that a committee has actually been appointed to study this volume of sound and to reduce it where reduction is most needed. Not the old poser: "What kind of noise annoys an oyster?" but rather "What kind of noise annoys a New Yorker?" will be the field of study for this committee, which consists of men prominent in the community: ear specialists, of course, and neurologists; but also teachers, social workers, and lawyers. And these are all described as "experts on noises." This "Noise Abatement Commission" will begin by doing two things. A special truck, with apparatus for measuring sound "sensitively" and accurately, will patrol the city streets for a period of three months, collecting "samples" of noises. Then, a questionnaire will be published, to be answered by individual residents; they will tell what noises they particularly dislike, and at what hours they dislike these sounds most.

New York people are trying to decide what to put down. Some of them say that they can tell their tales in one brief sentence: "Any noise, at any hour." Others are afraid that their lists will take more space than the questionnaire may provide, and are hoping that they may be requested to "Use extra sheet, if necessary, and attach." Some few remark that a little noise never hurt anyone, and that the time and money to be used by the "Noise Abatement Commission" might better be applied to "something sensible." But everyone is interested. Many trust that other cities may appoint a similar committee, for the same purpose. Noise: there are few persons whose nerves are so strong that they like it, even though it may not "hurt" them. Almost all would have it "abated." That is all the commission proposes to undertake—not to stop it completely, but to "abate" it.

There are no clergymen on the commission. We wonder a little at this. There are good reasons, perhaps, why they were not named, or did not accept nomination. Like the clergy anywhere and everywhere else, they are "experts on noises"—if hearing an enormous variety of noises, and classifying them "sensitively" and accurately, constitute expertness. It is to be earnestly hoped that they will fill out and return their

copies of the questionnaire. What noises do they particularly dislike, and at what hours do they dislike those sounds most? Who would not eagerly read their answers to these questions? Church people would "devour" them, as we say—and so would those who are not Church people. Both groups are continually hazarding guesses. So would they wonder and speculate in any city or town or countryside: probably do.

TAKE for example, the rector of a large parish anywhere: what noises does he particularly dislike, and at what hours does he dislike these sounds most? There is one type of noise that he surely would like to have "abated": that made by those parishioners who compare him with the former rector; and he must find this most hard to bear when they do it in the hours immediately after service, especially the first quarter of the first such hour. They may compare him unfavorably: "Our dear old rector would not approve of these red cassocks you have got for the servers." They may say this as they go out. Or they may say: "Where are the red cassocks that our dear old rector provided? He would not like these black ones you have got!" What can the poor new rector reply, if these things are said to him? And, if not, worse still: he hears a noise that is disturbing, and at an hour when it is especially inappropriate—to be disliked most by him.

Things are not much better if the comparison be favorable. The new rector is bound to dislike it; at any hour, but probably most just after he has preached a good sermon. "You are wonderful," some people will say, pressing his hand as they pass out after service. We hasten to add that this remark *alone* does not rank as "noise" that he would have "abated" to any normal man, preacher, or other, but it is seldom a simple sentence; too often it is only the better half of a compound sentence of which the "worse half," as Hamlet says, is: "How different from that awful man we did have!" This "awful man," the former rector, may be a friend of the new rector; he may even be the recently elected bishop, whose parish this was. Either fact thus changes what might sound like sweet music into noise. But, even if the new rector has never met the former rector and knows nothing whatever about him, he will, if astute, be equally disturbed by this kind of noise. For

he will reflect that they who exalt those present by putting down the absent are of all people in the whole world the most "difficult"; and he will be sorely perplexed and, perhaps, deeply disturbed, to find them in his new parish.

There are other parochial noises, such as that made by the people who object to "giving to foreign missions when a new organ is needed"; that made by people who "feel it a duty to open the eyes" of the rector in the direction of certain persons in the parish whom he "would not admire were all known" to him; that made by the people who wish to do all the active work of the parish—or none of it. Every rector in every parish hears some of these noises. Which does this one or that dislike most, and at what hours does he dislike it most? It might be an excellent thing for parishes to know. Or it might not. Knowing might "abate" the noise, in some cases; but, in others, it would simply start a new noise: that made by people who would say that the rector "was complaining—ungrateful man, when everyone was so fond of him!"

The astonishing fact of the matter is that rectors so very seldom indeed do complain. Of course, there may be many who think that "a little noise never hurt anyone." There *are* some: we have all known them. They "have no nerves," we say; or: "They are saints."

Yes; it would be interesting if the New York study in noises might be made throughout the country. What would our bishops say, in answer to the questionnaire? What noises do they dislike most, and at what hours do they dislike those sounds most? Anyone who knows bishops, even a few, can guess. A good many would appear to like no noise at all; quiet is what they would have. Doubtless, there are some who think that "a little noise never hurt anyone"—but very probably they would not go so far as to say that it ever helped anyone. What about the noises they particularly dislike, and the hours at which they dislike these sounds most? Anyone can guess, as has been said, who knows bishops. But it seems best not to—out loud. It might make what some bishops, if not all, would consider a noise—another one, which they might particularly dislike at any hour at all!

About now, laymen who may be reading this will ask: "But what of the noises the clergy *make*? You tell of the noises that rectors do not *like*—and bishops. How about the noises *they* make that *we* dislike—at certain hours, anyway?" Quite; as the English say. It may be that some day we shall have that country-wide questionnaire suggested: "What noises in the Church do you particularly dislike, and at what hours do you dislike them most?" Then everyone can say, "How about it?" Most of the clergy, however, rectors and bishops too, are so quiet; how few of the laity will have anything to answer! In any event, we hope that readers of this editorial will not seize their pens or typewriters at this point and compose a lengthy letter "*To the Editor of The Living Church*" retailing the particular Church "noises" that annoy them most!

THERE is another aspect to "noise abatement"; and the "Noise Abatement Commission" is already facing it. No sound can be conclusively listed as "noise"; to some persons it may not be that. Fog horns, for example; some people consider them noise, and dislike them intensely, particularly in the early morning hours; but others like them, regarding the sound of them as "romantic"—suggesting Joseph Lincoln's stories, and Masefield's poems, and ever so many other literary delights. Still others like the sound, because it means a care for the safety of those in ships. Then, too,

an accustomed sound becomes a part of daily life. We all know the happy sigh with which a sick person, returning from country quiet, will greet the tumult of the city—it is home. And we have all known persons who lived with the "elevated" to the right of them, and railroad yards to the left of them, and a "fire street" in front of them, who could not endure "country noises." Many of us have met men like a man from Chicago who could not sleep in the cottage on the Maine coast, for the "noise of the sea." He explained that he could not sleep in any noise at all. Now, where did he live, in Chicago? In the middle of one of the great parks? Not at all. He lived, as he said on another occasion than that on which noise was being discussed, "within three minutes of an Illinois Central suburban station—splendid location." What an interesting time the "Noise Abatement Commission" will have, making their report, based on the results of the sound-measuring truck and the questionnaire! And what numbers of letters they will receive, when it is published? Who will pass on the sounds in these?

All sound is not noise; and some noise is "cheerful," as has been said. Yet, there is something about quiet that is better than sound, even sound that is good. The "still, small voice"—we all know that the Word of God is expressed in that. "Be still and know that I am God"; we all know that not in the tempest but in the quietness is the knowledge of God found. Let us "abate" all the noise that we can, for many, many reasons—but especially for this reason.

THE heavy toll of bishops during the past winter is very greatly increased by the death of Bishop Hall.

Bishop Hall has been chiefly known in recent years as a canonist. So great has been his proficiency in this regard that he may almost be called the Church's arbiter in canonical interpretation. Yet his earlier fame as a devotional writer and preacher really does him greater justice. It was in the earlier days when, as Father Hall of the Society of St. John the Evangelist, and from that church in Boston, his best devotional books were written, largely from notes of his various addresses when he was in the midst of that cure of souls that made him the master spiritual guide. For spiritual guide to particular souls he was, and it was his greatest accomplishment. As bishop he may often have seemed brusque and academic, but those characteristics, which seemed to be impressed upon him, and particularly upon his writings in later years, never superseded his charm of manner, his real sympathy, which were the expression of a deep spiritual life. Bishop Hall was not in his best element as a controversialist, and from being a leading exponent of the Catholic Movement as a priest, and particularly as a young priest, he became one of its keenest critics. Yet to the end he lived the Catholic life and he never outgrew the underlying principles, which, he was fond of saying, he had learned from Benson and the earlier Cowley fathers. As bishop in a small diocese, Bishop Hall was not content with routine visitations but often gave a full week or more of retreat to a single parish as a part of his visitation, and the cure of souls that had made him great was but expanded on a diocesan scale when he came in vital contact with the people of an entire diocese.

God grant him light and life unending and bless him abundantly in that hidden life that was so often the subject of his devout meditation.

KEEPING LENT *

A Pastoral Letter

By THE RT. REV. A. C. A. HALL, D.D.
LATE BISHOP OF VERMONT

To the Clergy and Congregations of the Diocese of Vermont.
My Dear Friends and Reverend Brethren:

MY THIRTY-SEVENTH year as Bishop of Vermont ought not to break the tradition of an annual pastoral at the beginning of Lent. After these weeks and months of enforced rest, following my accident in Advent, I ought to be full of thoughts and exhortations to suggest to you. But I will confine myself to a few thoughts about the observance of Lent. My doctor, who approves of a letter being issued, urges that it should be brief.

1. Lent is not a time of strict observance in exchange for general carelessness and laxity through the year, nor a season for accumulated devotions neglected at the other seasons. It is a season with its own special and peculiar duties and observances: of repentance (including the examination of our lives by the rule of God's Commandments, confession of our sins, and restitution or reparation); of more frequent attendance on public prayer; of Bible or other sacred study; of fasting (abstinence from pleasant food) and bodily discipline; of almsgiving or works of charity, spending on others time or money that would otherwise be spent on ourselves. These are *special* duties of Lent, not to the neglect of other times or other duties.

2. Lent is also a time for doing ordinary duties more carefully and thoroughly; for trying to make our prayers more real, our sense of God's presence more constant, our watchfulness over words and thoughts more careful.

Lent is a time for *fresh starts*. Persons may have grown careless and neglectful; now is the time to brace up and, with the sympathy of Christian people throughout the world, to make together a concerted effort and united attack on faults and evil habits. A long pull, a strong pull, a pull all together; a spurt in the race of the Christian life.

3. Looking beyond ourselves, what need there is for a concentrated effort in the fight for righteousness, for united penitence and prayer for our Church and country, in the midst of wild and lawless schemes, of narrow and selfish ambitions, of difficult and perplexing problems. Let us pray for and confess our sins and the sins of our people, begging for God's guidance for rulers and leaders in Church and State, for the various classes and peoples of the world, that in true acknowledgment of God and in brotherly love and fellowship they may all find their peace in the common welfare.

4. Lent ends with the solemn commemoration of our Lord's suffering and death in Holy Week. Do not let this simply arouse sympathy or awaken shame; let us rather year by year try to associate ourselves more truly with our Lord in His Sacrifice. "Arm yourselves likewise with the same mind." As He offered Himself in entire obedience to His Father's will, even up to the laying down of His life, so should we endeavor to offer ourselves, our souls and bodies, with Him, a living, holy, and acceptable sacrifice for God's glory and the service of our brethren. "Let this mind be in you which was also in Christ Jesus."

5. For myself I may ask you to pray that this long time of retirement and disability may result in increased physical, mental, and spiritual vigor.

May God hear your prayers and bless you according to your several needs!

Faithfully and affectionately your friend and chief pastor,
ARTHUR C. A. HALL.

Bishop's House, Burlington.
Sexagesima, 1930.

* This is Bishop Hall's last message to his diocese, written only a few days before his death and distributed to the clergy at his funeral.

BISHOP HALL OF VERMONT DIES

Burlington, Vt., March 3, 1930.

THE Rt. Rev. Arthur Crawshaw Alliston Hall, D.D., LL.D., Bishop of Vermont since 1894, died on Wednesday evening, February 26th, at Rockpoint at the age of 82.

A native of Binfield, Berkshire, England, he was brought up under the influence of the Evangelical school of the Anglican Church. This influence, however, he quickly threw off, and at 18, on leaving Brighton College, he went to Cowley, the home of the Society of St. John the Evangelist, in preference to joining one of the Oxford colleges. In due time he was professed and became a Cowley Father.

Soon afterward, in 1873, he was sent to Boston to help Father Grafton, later Bishop of Fond du Lac, to establish the American branch of the order. Three years later he became a naturalized American citizen. He served as assistant at the Church of the Advent, Boston, from 1874 to 1882, and was priest-in-charge of the mission of St. John the Evangelist, Boston, from 1883 to 1891.

His service in Boston covered eighteen years, from 1873 to 1891, with the exception of one year, 1889 to 1890, spent in mission work among the miners and lumbermen of Manitoba. During his labors among the poor of the mission church of St. John the Evangelist from 1882 to 1891, he formed an intimate friendship with Bishop Brooks that endured until the latter's death.

Bishop Hall's election to the bishopric at Burlington, in August, 1893, took place two years after he had returned to England in response to a summons from his superiors in the Society of St. John the Evangelist, and it was necessary for him to obtain a release from the Cowley Fathers in order to assume the American bishopric. He was consecrated February 2, 1894, by Bishops Neely, Niles, Coleman, Grafton, Lawrence, and Archbishop Lewis of Ontario.

Until recently Bishop Hall was one of the commanding figures of the House of Bishops, in which he represented the Anglo-Catholic group. Until age caused him to lessen his activities, Bishop Hall had served on many of the standing commissions and committees of General Convention. He had

(Continued on page 641)



SUCCUMBS TO HEART ATTACK
Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont since 1894.

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DAILY BIBLE STUDIES

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

A PROFITABLE LENT

Sunday, March 9: First Sunday in Lent

READ II Corinthians 6:1-10.

THESE Forty Days are not to be considered as a burden, but as a blessed opportunity. Denial, when rightly understood, is a pleasure because it is the fruit of loving devotion, to God first, and then to men. "As having nothing and yet possessing all things"—so St. Paul characterizes the Spirit of Lent. And the very temptations; like the temptations of Christ, become a proof of Satan's fear lest we are too closely bound to God, and of Christ's desire to have us grow in grace. Nothing is more helpful for the Christian than a good and healthy conflict with the powers of evil, for so he learns how Christ's victory assures His help, and at the same time he gains a new love for righteousness. To "approve things that are excellent" (Philippians 1:10) we must fight against evil.

Hymn 126

Monday, March 10

READ St. James 1:2-12.

ST. JAMES startles us a little by his enthusiasm. A joy to fall into temptations or tribulations? Why, we long to escape such experiences! Yet I see the dear Lord, after His baptism and the declared word from Heaven of His divine Sonship, driven by the Spirit (St. Mark 1:12) into the wilderness. He began His ministry by contending with and conquering Satan, even as He ended it by contending with and conquering death. "The Son of God goes forth to war!" No weak standing still and awaiting the temptation, but behold! a holy Hero going out to seek the enemy! Eden's fall was to be changed to a wilderness victory. So the Christian attacks evil. He anticipates Satan. He is a warrior under the Master's banner, and he sings as he goes out to battle, for he knows the Lord is with him in this holy war.

Hymn 530

Tuesday, March 11

READ I Corinthians 9:24-27.

BRING my body into subjection"—in that phrase lies a fine interpretation of victory. We do not conquer when we kill the passions and emotions. It is when we use them to advance our growth that we are really victorious. I find no virtue in destruction. Negation is a dead and miserable issue. The true life is positive, and it does not "sweep all before it," but rather it gathers up and claims all things, whether friendly or hostile, and makes them a part of the final triumph. So Tennyson wrote:

"... men may rise on stepping-stones
Of their dead selves to higher things."

Perhaps we have here an interpretation of the much-discussed problem of evil. If a bigger victory is gained when evil is made to serve good than when good helps toward goodness, then surely triumph is superb. Even so the Cross of Christ spells the victory of salvation.

Hymn 152

Wednesday, March 12: Ember Day

READ St. Luke 10:1-24.

OUR Ember Day lesson suggests real profit through denial and service. Christ sent His disciples out as "lambs among wolves" and with very little of possessions, but they had power to work miracles and to preach. No ministry of any kind can have merit and receive God's blessing unless sacrifice is associated therewith. "I will not offer unto the Lord that which doth cost me nothing," cried David (II Samuel 24:24). It is the joy of God's ministers that they have left all and followed Christ" (St. Mark 10:28). They have enough, indeed, of worldly possessions to satisfy their needs. But the real reward is "eternal life," not only or chiefly for themselves,

but for those whom they lead to Christ. Lent, then, is profitable for all active Christians who minister to others, in the fact of its worthwhileness. We serve the Lord Christ in serving His children.

Hymn 319

Thursday, March 13

READ Philippians 2:14-18.

LENT has a music of its own, and it is by no means in the minor strain. "Murmurings and disputings" try to enter and make our meditations and deeds unworthy, and it is for us to turn them into songs of joy. We confess our sins and examine ourselves in the light of God's love, but even though tears may flow they are penitential tears and reveal a divine love so great and precious that we begin to sing even while the confession is on our lips. No Lenten hymn should be sung in despair, no matter how agonizing its declaration of known guilt. No Litany should allow sin to take the place of the Saviour. An honest confession should indeed be full of hatred for sin, but the divine absolution from our "Great High Priest" (Hebrews 4:14) should reveal the love which freely pardons and then gives a call to service. God's part in our Lent must be remembered and observed, else we shall be egotistical penitents instead of true believers.

Hymn 148

Friday, March 14: Ember Day

READ St. John 10:14-18.

EVERY Friday in Lent has a special significance, because the whole blessed season has the Christ as its Center and culminates in the holy tragedy of Good Friday. We must always remember that this holy tragedy was allowed by our Lord. No man took His life from Him. He laid it down of Himself. In our sorrow, because all human sin was borne there on the Cross, we must always recall this holy voluntary sacrifice and give earnest thanks even as we speak our sincere lamentations. Hope—that is, a vision of glorious victory—must never be absent from the Christian's observance of Lent. For us the Cross and the open Tomb are inseparable parts of our faith. What an Easter Day message thus comes to those who are preparing to be Gospel messengers! Yes, and to all of us, for all Christians are evangelists and are called to give the glad tidings of salvation. How well that blessed hymn which closes Stainer's *Crucifixion* fits in with our meditation:

"All for Jesus—all for Jesus!
This our hymn shall ever be;
For we have no hope, no Saviour,
If we have not hope in Thee."

Hymn 150

Saturday, March 15: Ember Day

READ St. Luke 4:16-21.

THIS is the Gospel for Ember Day given in the revised Prayer Book. It comes with a special message for our Lenten Ember Days as we hear our Blessed Lord in the synagogue on the Sabbath read the prophetic words concerning Himself, and then saying: "This day is this scripture fulfilled in your ears." They are fulfilled in our ears as we follow Him, our divine Leader, through Lent. They tell the story of His love, and they appeal to the hearts of men to give their lives to the blessed work of the ministry. What joy there would be in Heaven if during this Lent many young people made a decision to consecrate their lives to serving in the harvest!

Hymn 502

Dear Lord and Master, I pray Thee, make this a profitable Lenten Season for me. As I remember Thy fasting and Thy victory over evil, may I in deep gratitude consecrate anew my life to Thee and Thy Service. So shall sorrow for sin and love for Thee make me truly Thy servant. Amen.

Revaluations of the Incarnation

By the Rt. Rev. John N. McCormick, D.D.

Bishop of Western Michigan

WHOM say ye that I am?" (St. Matthew 16:15). This is a question in religion asked many centuries ago. On my library table is a book with a yellow jacket in the prevailing fashion, on which, stamped in red, is an interrogation mark large enough to be seen across the room. It calls attention to the query, *What is God Like?*, which is the title of the book, and the book inside the startling cover is written by a recent welcome visitor to our country, the Rt. Rev. Dr. Frank Theodore Woods, Bishop of Winchester. Dr. Woods is writing for young people—boys in the sixth form, girls leaving school, young men in the universities or entering business, and his method is therefore both scholarly and popular. His thesis is that to find an adequate answer to the question, "What is God Like?", we must answer Christ's own question, "Whom say ye that I am?"

The answer is not the guessing of a riddle or the solving of a cross-word puzzle. We do not have to unravel the moral universe as one would decipher a code. There is a direct answer to a plain question. What is God Like? God is like Christ. "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." The sublime revelation of the mystery of life can be covered with the simple statement of Christ. "He that hath seen Me, hath seen the Father." We believe not only in the God-likeness of Christ, but in the Christ-likeness of God. So we find Bishop Woods saying:

"The point of our investigation is quite simply put. If Jesus were only an ordinary man (however great and distinguished) I should not know by *looking at Him* what God is like. I should regard Him as a wonderful teacher, the greatest perhaps that the world has ever known, but the quality of His life would not necessarily be the quality of God's life. He might tell me a great deal about God, but I couldn't examine His character and say *that is the character of God*. If, on the other hand, I believe that Jesus, though completely human, was an exhibition of God: if His life was God's life lived in terms of manhood and in the circumstances which mankind is accustomed to; if His character was (so to speak) God's character thrown upon the screen; if His outlook was God's outlook; His plan God's plan; His love for men God's love for men—then with all my human limitations I can say boldly and confidently, I look at Jesus, and *I know what God is like*."

This quotation leads us to our first point—the interest in the life and person of Christ as evidenced by contemporary literature. Perhaps you may have noticed that the American Bible Society has been dramatizing its distribution of the Bible in a window display which shows a model representing the height of the Chrysler building on a scale with seven other pyramided structures of equal height. Reduced to words this means that the number of Bibles distributed by the Society in one year, if placed one on the other, would equal seven buildings as high as one of the tallest New York skyscrapers. This is a visualization that of all books the Bible is still the best seller. Attention has also recently been directed to the fact that in the titles of books published in America in 1928 and 1929 religious books stand second in number, easily surpassing history, science, biography, art, etc., and being second only to fiction with its wide popularity.

You are familiar with the phenomenon of the large number of articles on the subject of religion and the Church in current reviews and magazines, and even head-lined on the front page of the newspapers. It is quite evident that religion, as a popular subject, is not just now remote, unfriended, melancholy, slow. It is very much alive and it comes near to holding the center of the literary stage. One thing which impresses us in this astonishing output of authors, publishers, and readers is the number and the variety of the lives of Christ. In a recent number of the *New York Times Book Review* the leading article is entitled, "Jesus and the Modern World," and a review is given of five books, all of which are lives of Christ. The writer says:

"Nineteen hundred years ago there was born the Child

whose name is celebrated at Christmas. Concerning the child so born, it was foretold by one of His followers that not even the world itself would contain the books to be written about Him. It was a strange prophecy, yet still more strange has been the abundance of its fulfilment. For the books about this Child, published in a single season, Charles W. Eliot would have had to provide not a five-foot shelf but a shelf of fifty feet, and of the volumes that crowd the presses we have to limit our attention to a mere handful of typical examples.

"Despite publishers' panegyrics, therefore, the marvel about these books is not their merit. It is the amazing fact that so many books as these should have been written at all. By the mystery of Christ the skeptic is no less fascinated than the saint. No one in history has been so perennial a stimulus as He to adoration and argument, to denial, description, to research, to speculation, and all the processes of reason, emotion, and imagination."

These lives of Christ range from the most sensational titles, like *The Man Who Dared to Be God*, up to Bishop Gore's scholarly yet popular *Jesus of Nazareth*. These books are written by all sorts of persons, scholars and critics, Fundamentalists and Modernists, business men of the noon-day-club sort and highbrow educationalists—all sorts and kinds—Christians, Jews, infidels, and heretics. In the present flood of biography, Jesus Christ is still the favorite character. The inference may not unfairly be drawn that He is still the dominant figure in the history and in the life of the world—that He dominates the modern world, as well as the medieval or the ancient world. The inference is also fair that just now, more than perhaps ever before, men are realizing that the master-key to the Christian religion is really the Key of the Master, and that Christianity, as a system, is, in its final analysis, Christ as a person. The answers to the questions, What is God like?, and Whom say ye that I am?, are the same answers in the twentieth century as in the first, and the third question is still unescapable by writers and readers, speakers and hearers—What think ye of Christ?

THE second point is the revaluation of the Incarnation in view of the readjustment of man's place in the universe. The new astronomy, the new physics, the new chemistry, the new geology, the new biology—in short, not to name all the branches of what might fairly be called, in general terms, the new science—not only revise our attitude toward man and the universe, but revolutionize it. To choose one survey out of many. I may select from the 1929 publications Sim James Jeans' fascinating book, *The Universe Around Us*. Here we are shown that the age of the earth is perhaps 2,000 millions of years, that life on the earth has existed for perhaps 300 millions of years, and that man's life as man has existed for about 300,000 years. We are also told that in the scale of the universe the sun is something less than a single speck of dust in a vast city and the earth less than one one-millionth of such a dust particle. This is perhaps as vivid a picture as the mind can really grasp of the relation of our home in space to the rest of the universe. Or, if we represent the journey of the earth around the sun, traveling, as we do, 1,200 times faster than an express train, a journey of 600 million miles every year, the whole journey would be represented by a pin-head one-sixteenth of an inch in diameter. The sun in such a model would be a speck 1/3400 of an inch in diameter, while the earth would be too small to be seen in the most powerful microscope. On such a scale the nearest star, Proxima Centauri, would be placed 225 yards away, and to contain the 100 stars nearest the sun the model would have to be a mile high, a mile long, and a mile wide.

Thus we have always to remember, so that our manners may fit our bearings, that in such a mile-dimensioned model our whole solar system is a fraction of an inch and our own place sub-microscopic. In the range of even a 100 inch telescope—and a 225 inch instrument is now being constructed—there are computed to be 1,000 millions of millions of stars, and the life in general of these stars is from 5 to 10 millions of millions of

years. Such are the categories of time and space in which man now finds himself, and the question of the Psalmist is raised to the *n*th power of astonished adoration—"When I consider Thy heavens, the moon, and the stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him?"

As to whether other planets than this earth of ours are inhabited is a speculation that has always fascinated the human mind. Dr. Eddington in one of his recent books seems to think that the chances against life of anything like the sort we know are very high. But I have been reading a charming book by the English explorer, Sir Frederick Younghusband, *Life in the Stars*, in which he conjectures that within our range of observation there may be at least 5,000 other worlds in which the conditions are not dissimilar from those which exist on the planet earth. What provision is made for the relation of these other-worldly beings to their Creator lies outside man's knowledge or even man's imagination. But the worthwhileness and the possible uniqueness of this world in the scheme of things, the dignity of human-nature, the true measure of a man, are incalculably increased by the wonder of the Incarnation—

"For God hath other words for other worlds,
But for us men the word of God is Christ."

Modern science revises the cosmogony of a Dante or a Milton, but in reducing the material scale it raises the spiritual scale. As material values diminish, immaterial values ascend. Man is a spiritual being in a spiritual world. A speck of dust in the material universe that has become the birthplace of the Son of the Highest cannot be negligible. The planet that is the chosen stage for the divine tragedy of Redemption is not the least among the morning stars. The Incarnation orientates human life by rescuing it from material relativity. The world to which God reveals Himself as love and into whose order of being He interprets Himself as life, cannot be insignificant. So our second point in the revaluation of the Incarnation underscores the Supreme declarations—"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," and "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." We revalue the Incarnation not only because it explains the age-long mystery of the Person of the Christ as the center of the world's interest and attraction, but because it preserves to man his rightful place as to origin, dignity, and destiny in the spiritual universe of the living God and as a Son in the family of the Father in whose house are many mansions.

THE third point in the revaluation of the Incarnation is that of the personal and social implications with which it both binds and inspires the believer. For example, this year our own branch of the Church is thinking and acting in terms of Personal Evangelism. Personal Evangelism is simply the passing on from man to man of the good news, the glad tidings, the Gospel of the Incarnation: "We have found the Christ. Come and see." Some years ago in one of his forecasting novels Mr. H. G. Wells predicted that the people of 2,000 years hence would describe this age as the age of confusion. That there is a confusion in moral standards and moral aims and also in spiritual dynamics we are all aware. Even so fair-minded an observer as Mr. Walter Lippmann can speak only of a Preface to Morals. What as Christians we have to realize is that belief in the Incarnation is not intellectual assent to a proposition or a theory, but is loyalty to a life and incorporation into a living body. If, to the question, "What is God like?" we answer, "God is like Christ," and if to the question, "Whom say ye that I am?" we answer, "Thou art the Christ, the Son of the living God," then comes the inevitable challenge, "Leave all and follow Me"; "If ye love Me, keep My commandments"; "If any man would come after Me, let him deny himself and take up his cross daily and follow Me."

We should not, I believe, speak of ourselves and think of ourselves as believers in Christ, but as followers of Christ. The Incarnation does not express itself primarily in the form of intellectual belief, but in terms of moral and spiritual acceptance and obedience. "If any man be in Christ he is a new creature; old things are passed away, all things are become new." There

is a basis and a standard for morals and for spiritual endeavor, both in the individual and in society, and there is a dynamic which both inspires men and energizes them. The Son of God, who is the Son of Man, has come to show us God and to enable us to live like sons of God. Life is worth while, even on a minor planet, because this thing which we call human life is forever bound up with eternal life. Man in Christ and Christ in man is the equivalent of man in God and God in man. This sense of divine Sonship conveys the flair and the élan which come to those who are bold to say, "Our Father, who art in heaven"; "Beloved, now are we the sons of God"; and we look from the vantage point of sonship not backward, but forward—"and it doth not yet appear what we shall be."

We have, therefore, a firm fulcrum for a glorious leverage. Christian ethics for the redeemed individual and for a world which has been made the subject of redemption, lays its claim upon every Christian follower to live like Christ, and therefore to live for God in God's world. Conduct blossoms out of creed, because outward creed expresses an inner reality of personal relationship. The humblest of us can say with St. Paul, "I live, but no longer as I; Christ liveth in me and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me." St. John declares, "And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God and eternal life." And to this he immediately adds, "Little children, keep yourselves from idols." I will quote once more from the Bishop of Winchester:

"The need of our community-life is obvious—a will to righteousness; and if there is to be any true progress in this twentieth century that will must be forthcoming. Among the nations it will be seen preëminently in a will to peace; in industry a will to justice and to a more real coöperation; in our social life a will to honesty and purity. Once more, summed up in the fullest meaning of the words, it is a Will to Love."

HOW is this will—this spiritual driving power—to be produced? Not by Acts of Parliament nor by the measures of States; not even by a League of Nations, nor by coöperative councils in industry; nor by the thousand social and philanthropic associations with which we are familiar. These are all eminently desirable and in some cases indispensable. The League of Nations, for example, is at present the only visible barrier between the world and a war whose devastating effects might easily prove the end of civilization as we know it. But what matters in this as in similar enterprises is the *temper of the people behind it*, that is, the presence, or absence, of that will to righteousness of which I spoke. This has only come, can only come, through the recognition of what is to many a new fact, the fact of God; for when men realize God, and what God is like, and what God wants done, they change their minds, and the formation begins of a public opinion (made up of private opinions) which looks toward righteousness, peace, fellowship, and love.

This process has been going on steadily, though sometimes very slowly, ever since Christ came. The leaven of the Kingdom of Heaven has been working. But in a sense it has to be re-introduced into each succeeding generation, for its quality depends on the loyalty of the sons of God to the Father's plan, and upon their aggressive propaganda in making Him known. For, let me repeat it, to know God as unveiled in Christ is to be committed to Christ's scheme of life and to reproduce it (so far as it is within our power) within the framework of our own circumstances. Here is the root-weakness of the Church. By tens of thousands its members believe in Christ as the "image of God": they worship Christ Sunday after Sunday; but all too often they make little or no attempt to act on Christ's values; to insist on Christ's rights; to use Christ's resources. Aids of life and habits of conduct which are supposed to be He said His men were to be the "salt of the earth." Too often they "lose their savour" through tame acquiescence with stand-"inevitable." Whenever they refuse to be thus tamed, whenever the "sons of the Kingdom" bestir themselves, a fresh breeze begins to blow, the sun comes out—for a sense of God is like the sunshine—and the wilderness of dead-level life begins to "blossom as the rose." We have only to remember the moral effect produced by men like Francis of Assisi, or Hugh of Lincoln, or Lancelot Andrewes, or William Carey, or William

Booth, or by groups like the Methodists, or the leaders of the Oxford Movement, to see how true this is.

Therefore, the Church should be the working model of the Kingdom, the sphere where already life is "eternal" in its quality, the fellowship whose supreme concern is exhibiting the Divine Family Life at whatever cost of toil or pain in the arena of "this age." For this every son of God was "adopted." To this he was dedicated. For this he must pray and labor. For all the sons are "called" to go into the "Father's business" of redeeming the world, of re-making men. They are to be the purveyors of this immeasurable Love. This one will find the Father's business in the ministry at home; that one in the Christian hospital in Africa; another as an educationist in India; another in promoting the Father's Kingdom in parliament or in the town council; others in medicine or in the law or in school or in business or in society. The fact is that every honest profession or occupation or sphere of life can be used by the sons to promote the Father's business, that is, the rebuilding of character and the bringing in of His Kingdom.

What is God like? He is like Jesus. Then I must worship. What is the world like? Like a disordered room that needs to be put straight. Then I must work. What am I like? A poor sinner, very unlike Christ; yet destined to be like Him. For He "loved me and gave Himself for me." Do we really know, reader, what God is like? We do know. We watch Christ, and we are certain. To know that is life's greatest joy and life's greatest responsibility. For "God is Love."

Christmas has come and gone, and the new year is well under way. Even in a vulgarized and commercialized Christmas, through the blare of jazz and the shrieking of horns, we must have caught a gleam and an echo of what the Nativity really means—a vision of that silent and that holy night "when God laid a Baby on the doorstep of the world." Amidst all our revaluation of biography and history we cannot altogether miss what has been called the radium-like personality of Jesus. Amidst all the confusion of standards and of ideals, the life, the law, and the love of God in Christ stand fast. To fashion our daily lives according to the teaching and example of Christ, coöperatively and corporately to strive to fashion modern society according to the Christ pattern—this is a thrilling endeavor to any man of us. Bernard Shaw has said—and surely he is a modern of moderns—"I am not a Christian any more than Pilate was—but I am ready to admit, after studying the world of human misery for more than sixty years, that I see no way out of the world's troubles but the way Jesus would have found had he undertaken the work of a modern practical statesman." In the search for reality in which science, philosophy, and theology are joint-seekers, the Incarnation offers one ultimate and universal basis. In the realm of comparative religions a leading Hindu thinker has recently said: "No one but Jesus Christ is seriously bidding for the heart of the world: there is no one else in the field."

ONE of the most interesting and stimulating of the recent books on religion is *The Gospel for Asia*, by Dr. Kenneth Saunders, one of the foremost authorities on Asiatic religions. The aim of the book is to make plain the fact that the three great religions which appeal to the Asiatic mind, Brahmanism, Buddhism, and Christianity, are all religions growing out from an Incarnation. The three representative books of these religions, the Gita, the Lotus Scripture, and the Fourth Gospel, are all scriptures of Incarnation. They all alike, he reminds us, "would reject any theory of adoptionism of a man made God. For all of them this is the Eternal speaking in time: they all realize that a great idea must tabernacle in human flesh to have redemption power." He then quotes William Blake's verse:

"God appears and God is light
To those poor souls who dwell in night;
But does a human form display
To those who dwell in realms of day."

This "human form to those who dwell in realms of day" is represented to the Oriental mind by Krishna, Sakyamuni, or Jesus. After summing up the points of resemblance and the points of difference in the three religions he says:

"The words of the Johannine Christ, 'I am come that they may have life and may have it abundantly' are being richly fulfilled in the Orient and would have seen much more abundant fulfilment but for the poverty of our Western Christianity and the tragic failures of Christendom. The testimony of

Asia is that Jesus is worthy of homage and obedience. She will interpret Him in her own way and we shall surely welcome her interpretation as an enrichment and not a menace to our Christology. We hold that men cannot get nearer or farther than that burning center of the Cosmos where man and God meet in the Son of Man. And all of us who know Him know that we have got a long journey before we exhaust what we have seen in that Holy Place. To cling to the Asiatic sense of immanence as corrected by the Hebrew and Christian view of divine transcendence—that is perhaps the central problem of Christian philosophy. It is not enough to hold these two views as theories; we have all to learn to rejoice in them and to practice them. We must continue to teach a Christianity which is fellowship with God in Jesus mediated by the indwelling Spirit. Sakyamuni has been a light of Asia; Krishna is a peculiarly Indian figure whom no other people will worship. It is the Christ alone who can in its full sense claim the great title, Light of the World."

In the intimate choices of each man and woman and child we accept as Christians the well known lines of Richard Watson Gilder (and I recall once having heard a master-Christian, a master-scholar, and a master-statesman—Charles Henry Brent—repeat them with ardent fervor):

"If Jesus Christ is a man and only a man, I say
That of all mankind I cleave to Him
And to Him will I cleave alway.

"If Jesus Christ is a God, and the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air."

BISHOP HALL DIES

(Continued from page 637)

remained a member of the Commission on the World Conference of Faith and Order, and chairman of the committee to which is referred the report of the Commission on Provinces.

Bishop Hall was an author of some note, publishing many books which were of a profoundly devotional character. Among the titles of the score of books of his authorship are *The Christian Doctrine of Prayer*, *Ecclesiastical Discipline*, *The Forgiveness of Sins*, *The Relations of Faith and Life*, *The Example of Our Lord, Especially for His Ministers*, *The Work of the Holy Spirit*, *The Doctrine of the Church*, *Consideration on the Sacrament of Our Lord's Body and Blood*, *Thoughts on "The Seven Sacraments."*

The University of Vermont awarded him a Doctorate of Divinity in 1893 and a Doctorate of Laws in 1904; Columbia a Doctorate of Sacred Theology in 1916. He was unmarried.

The Bishop's body was brought to St. Paul's Church, Burlington, on Friday evening, February 28th, and, after an all-night vigil by the clergy, lay in state from 8 until 10 o'clock on Saturday morning.

The service was held at 10:30 in St. Paul's Church, of which the Rev. Vedder Van Dyck is the rector. Bishop Ferris of Western New York said the opening sentences, Bishop Perry of Rhode Island read the prayers, and Bishop Dallas of New Hampshire the lesson. Bishop Booth, Coadjutor of Vermont, was the celebrant, with Bishop Brewster of Maine reading the epistle and Bishop Oldham of Albany the gospel.

Interment was at Rockpoint, where there is a lot in which Bishop Hopkins and Bishop Bliss are also buried. The committal was said by Bishop Booth, assisted by the Rev. Joseph Reynolds, president of the standing committee.

With the death of Bishop Hall, the Rt. Rev. Samuel B. Booth, D.D., formerly Bishop Coadjutor of Vermont, becomes the diocesan.

THE NECESSITY OF FASTING FOR LENT

IT IS OFTEN lost sight of in these days. We have been so insistent on the superiority of the positive approach, which is so truly important psychologically, that we quite overlook its negative corollary. Lent is a time when we agree to make special efforts for the cultivation of the spiritual life, and to that end every parish provides an extraordinary program of special services and special forms and occasions of instruction. But a little common sense will tell us that it is unreasonable for people to attempt to *add* such a program to their already crowded lives. In order that we may be able to use these special opportunities we will have to eliminate some of our ordinary activities. Fasting, then, is a process of abstaining from the less important and less valuable things (whether it be diet, amusement, reading, sleeping, or something else), so that the supreme values may be attained.

—Rev. B. Z. Stambaugh.

A LENT WITH CHRIST

Meditations for the Holy Season

By the Rev. ABRAM L. URBAN

First Sunday

WITH CHRIST IN TEMPTATION

IN THAT last quiet hour with "His own" in the upper room, the Master said to them, "Ye are they that have continued with Me in My temptations."

The moral test of the Christ was continuous up to the darkness of Calvary. Were the men whom He called to discipleship in some mysterious but very real way "with Him" in that moral experience, and did they in such fellowship draw into their own lives a depth of experience that went far to prepare them for the severe temptations awaiting them? We touch, I think, one of the profound mystical realities of life in communion with Christ.

The Church places the narrative of our Lord's long vigil and fierce temptations at the very beginning of our Lenten teaching. It must be for our learning. May we think of that experience of our Lord as having a meaning for us, even that in a very real way we may be with Him and learn of Him?

The Saviour was alone. None shared those days and nights; He alone of all the earth could face that ordeal. He seems beyond our ken, and yet, if as is written, He was tempted in all points as we are, there is spiritual contact. We may in our hour of temptation be with Him not only in thought, but in the realization of the common human fact of temptation which He shared with us, and so in sympathetic understanding learn of Him how in His strength to meet temptation. As He is our Example as well as Saviour, these recorded temptations may be regarded as types of those which may assail us. There is likeness.

This trial of the Christ immediately followed His baptism, His baptism was His consecration to mission as the Christ, a kind of beautiful gate leading up to His public ministry and on to the altar of sacrifice. The baptism of the Spirit was His anointing for that ministry. In the consciousness of mission He went into the wilderness. He must be alone. As human He must think it out. What was He in the world for? How was He to accomplish it?

He, the Son of Mary, is the Son of God. He is to declare the Kingdom of God at hand and accomplish the will of the Father in establishing His Kingdom. How? The Saviour was passing through a supreme spiritual crisis. Conscious of His mission as the Son of God, He must face it in His manhood.

The first temptation was at the end of the long fast. Jesus was faint with hunger. But He is the Son of God. He can do miracles. He can change these stones into bread. "If thou be the Son of God command that these stones be made bread." Why not? Here is opportunity to prove that He is the Son of God, and why not? He is the Son of God. He can make bread of these stones. But He is also *Man*. To reveal God He became man, for only so could He reveal God. He became man to reveal the true life of man as a Son of God. For this, that He might be man's ideal brother. He entered fully into the conditions of man's life. But man cannot make bread of stones, and for Him to have done that would have been for Him to separate Himself from His brethren, and so deny His mission.

The answer to the tempter was immediate. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And the lesson for us is plainly written. The question that Jesus had to face we all must face. The temptation was a challenge to His consciousness as the Son of God through His need as a man. Is it not true of us? Does not the test for us most often strike at our consciousness as Christians through lower bodily needs? Is it not the issue between the lower and the higher needs? We need bread. We may suffer hunger. But what is the supreme need? Bread or God? How often men use power to make bread when loyalty to ideal sonship forbids such use of power! Jesus triumphed by giving Himself unto the hands of the Father.

In the most real way we may be with Him in the trial of faith.

The second temptation followed close upon the first, and was directed at the very faith upon which Jesus had cast Himself. It came clothed in a divine oracle, came as religious counsel. He was taken in thought into the holy city, and seated on a pinnacle of the temple. Then came the suggestion. "If thou be the Son of God cast thyself down."

How subtle the suggestion! Would He not be taking God at His own word? For is it not written, "He will give his angels charge concerning thee and in their hands they shall bear thee up"? And how subtly it appealed to His consciousness as the Messiah's claims! Should He now give them an incontestable sign? "There is your opportunity," whispered the tempter. Jesus must have thought about this miracle plan. Was it not the sure road to the confidence of the people? Must He take the weary road to rejection and the Cross? No, the miracle plan is not God's plan. He is come, not to gain men by His show of power, but by love. Here were the two alternatives. Jesus made His choice.

Here was temptation addressed to the spiritual man, an appeal to sublime faith. The tempter repeated one of the most beautiful of God's promises. It is often so. To the good man temptation is never so dangerous as when in the nature of religious counsel. It is often supported by the perversion of Holy Scripture.

"In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?"

The Christian's safety lies in deeper knowledge of God's Word and a truer accordance with God's will. Jesus set one Scripture over against another, "It is written again, thou shalt not tempt the Lord thy God."

The last of these temptations in the wilderness seems eminently gross. It was nothing less than devil worship. Yet devil worship can assume many forms, some most refined and powerful in appeal. It might have seemed so to Jesus. From some high mountain He saw the wide world before Him. He was about to found His Kingdom. It was to be world-wide. How subtle the temptation! Jesus well knew how little Israel with its narrow nationalism could understand His world-wide kingdom. And now the kingdoms of the world and the glory of them lay open to His thought. The Messianic vision widens. Is He not promised the heathen for His inheritance, and the uttermost parts of the earth for His possession? Then came the whisper, "All these will I give thee if thou wilt fall down and worship me." At once the evil lay disclosed to the pure mind of Jesus. The devil proposed an infamous bargain.

Let us not mistake. The devil has gifts to bestow. He has power to give. He does give. Men do rise to mastery by compromise and bargain. We can all win some portion of the world and its glory if we pay the devil's price. It is temptation to be met safely only in one way. Jesus shows us the way. "Get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." We may well pray, "From all the deceits of the world, the flesh, and the devil, good Lord deliver us."

So may we even in His wilderness vigil be with Christ and learn of Him the meaning of our high calling, and in mystical communion draw into ourselves strength for our moral tests.

In His hunger and fierce temptation we see One who knows us and is touched with the feeling of our infirmities, tempted in all points like as we are, yet without sin, and who in His victory shows us the way to like victory.

"In that He Himself hath suffered being tempted, He is able to succor them that are tempted."

SNOW

WHITE as the prayers of Mary
The silent flakes drift down:
Like angel hosts descending
Upon the little town.
Immaculate as Jesus
Is earth's unspotted gown.

White as the prayers of Mary
The silent flakes

drift

down.

CHARLES HAMILTON.

The Temple of His Body

By the Rev. George Craig Stewart, D.D.

A Sermon Preached at the Dedication of the Anderson Memorial Chapel, Western Theological Seminary,
St. Matthias' Day, February 24, 1930

"He spake of the temple of His body."—St. John 2:21.

WE ARE come today to do four things:
To keep a festival—the Feast of St. Matthias, Apostle, one who companioned with the eleven "all the time that the Lord Jesus went in and out among them, beginning from the Baptism of John unto that same day that He was taken up";

To celebrate an anniversary, the 30th anniversary of the consecration of Charles Palmerston Anderson to the episcopate, ordained like St. Matthias to be a witness of our Lord's resurrection;

To consecrate a chapel, builded in his memory; and
To inter beneath its altar the body of our sacred dead.

We last had seen him as a flag in air
A battle banner bidding men out-dare
Now he is dead: and we have laid him there.

There where they break the bread and bless the wine
And offer up the sacrifice divine
Life and not death shall whisper "he is mine."

His own great introibo he hath said,
Upon the altar stairs I feel his tread,
He lives and serves in light: he is not dead.

I SPEAK of the temple of Christ's resurrection Body. I speak of the Temple of His Body, the Church. I speak of this Temple of the sacramental Body of Jesus. I speak of the temple of his body who has today a new temple, a house not made with hands eternal in the heavens.

I. This is not a fast day but a feast day, a day of translation and not of burial, as when St. Cuthbert's body after many wanderings came to Durham, as when St. Martin's body came to Tours, as when St. Hugh's body was brought to the "angel choir" of Lincoln. It is the feast of St. Matthias, Apostle and Martyr. He was chosen to be an apostle, to be numbered with the Twelve. His mission and their mission was clear; to be a witness of the resurrection of Jesus Christ; and by the resurrection the apostles meant precisely what the Church has always meant ever since, the resurrection of His Body. "Destroy this Temple," said Jesus, "and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But he spake of the *Temple of His Body*.

When, therefore, He was risen from the dead, His disciples remembered that He had said this unto them, and they believed the Scripture and the word which He had said.

This, my brethren, was the flaming witness of the apostles, a fact of their own experience which they could not deny. They had seen that Temple of His body upon the cross; they had heard the loud cry as the veil of that Temple was rent; they had tenderly laid that body in its tomb even as we have today laid the body of our beloved leader in the tomb, and they had seen it raised again the third day. From abject crushing and apparently irrevocable defeat, they, in the light of that extraordinary experience, swept like a flame through Palestine and Asia Minor and into Africa, and finally into Europe bearing one breathless message—He is Risen, Risen, Risen! And they were irresistible. They laughed at jailors, defied mobs, sang in prison, welcomed death, because they knew that Jesus was no "dead fact stranded on the barren shore of the oblivious years," but a living present energetic Lord. It was that witness which transformed the cross from hideous shame to a symbol of glory: it was that witness which put the Lord's Day the first day of the week above the Jewish sabbath; in the light of that experience dark mysteries in the life of Jesus leaped into eternal significance. Calvary was no longer a mere execution, it became the sacrifice of the pure Lamb of God; the sermon on the mount was no longer the mere teaching of a saintly Rabbi, but

the counsels of the Eternal in human syllables; Nazareth shone with the glory of a God in a carpenter's shop, Bethany shone with the beauty of a God at a dinner table, Bethlehem glowed with the glory of God being born into human life; and they began to understand the inevitableness of the Resurrection, for as St. Peter put it, "it was not possible for Him to be held by death." They saw little by little that His rising from the dead with His body was not a suspension of divine laws, not a solitary accidental and detached incident outside of normal experience, not a strange and disorderly freak of nature; on the contrary they saw that the incredible, the impossible, the unnatural, the disorderly, the unthinkable would have happened if He had not risen from the dead.

That faith is central to Christianity. Take it away and you take the keystone from the arch; Christianity crumbles. It is stamped deep into our prayers, our hymnology, our creed, our worship, our procession of holy days, our sacraments, our font, our altar, our architecture, our liturgy, our life. St. Matthias, apostolic witness to this central faith, stands like a trumpeter of the Easter message at the very gateway of Lent, while the Church lifts up her voice and prays that she "being always preserved from false apostles may be ordered and guided by true pastors."

UPON his feast then, thirty years ago today, a young priest of singular beauty and strength was consecrated to the same apostolate. Doubtless there are here today some who were present at that solemn service of consecration. Three hundred and sixty-five bishops have been consecrated in the American Church. Bishop Anderson was the one hundred and ninety-seventh. He stands midway between the first bishop, Bishop Seabury, and the latest one in Western New York. Upon the black-haired head of the young priest, aged but thirty-five, ten bishops laid their apostolic hands. One of these, Bishop Huntington, had been consecrated by Smith, the first Bishop of Kentucky, who in turn had been consecrated by Bishop William White, the first American bishop consecrated by English archbishops and bishops in 1787. Huntington, Smith, White—three steps from 1900 to 1787, a span of one hundred and thirteen years. Three living members of the Body of Christ consecrated in the same way and to the same office and witness; three living links in the golden chain of continuous tradition and life of the Church which united Bishop Anderson to the days when George Washington was as yet a private citizen, and the proposed constitution of the United States still awaited ratification by the several states.

This spring we are keeping the 1900th anniversary of Pentecost. Nineteen hundred years! And yet three bishops of the apostolic line cover more than a hundred of these. Multiply nineteen by three. Fifty-seven such steps carry us in great strides back across the centuries to St. John and St. Peter, St. James and St. Thomas, and St. Matthias, and the others of the Twelve. If we could summon them from the spirit world and clothe them with bodies these seven and fifty men would occupy scarcely a quarter of the seats in the Chapel. Bishop Anderson was in the apostolic succession—a phrase which seems to many today redolent of dusty old shelves, of outworn ecclesiastical theory, and more than touched with the suggestion of some kind of magic. "Suppose he was," they say, "what possible difference can it make? Men are judged today by what they are, not by their predecessors in office. The twentieth century cares nothing for apostolic succession: it is interested only in whether or not there be apostolic success. Gifts are not transmitted by the touch of a hand, and power comes from within not from without." But they do not understand. Apostolic succession is not a mere factual succession; it is a continuity of responsibility, a continuity of that faith and tradition and wit-

ness and worship and life which is characteristic from age to age of the mystical Body of Christ.

The Church, and there is only one Church, is the Body of Christ, the fulness of Him that filleth all in all. It is the Temple of His Body built up of living stones out of every nation and race and speech into one great organic structural whole, ever adjusting itself to new environments, ever facing new perils and overcoming them, ever growing older, and ever revealing the startling signs of a perennial youth, ever emerging with fresh evidencies of vigorous renewal, ever dying and, behold, ever alive, ever coming to the crisis of Calvary, and ever exhibiting the unearthly beauty and power of Resurrection.

BISHOP ANDERSON believed in Christianity as a personal individual experience. He believed that the body of every Christian is a temple of the Lord. He never wearied of stressing personal conviction, personal consecration, personal service as the greatest needs in the Church today. He was in his own magnificent impressive self a shining example of what he meant when he spoke of the individual and the temple of his body; but he had the vaster vision of the Temple of the Body of Christ seen by the Elder John on Patmos, "having the glory of God and light like unto a jasper stone clear as crystal." He was one of the world's greatest leaders in seeking to manifest the unity of the Body of Christ that the world might see and believe. Read his great Convention addresses. Begin with the first one of 1903. It is on the proposed change of name of the Church. He argues with his usual lucidity and force "in favor of dropping at the earliest possible moment the words 'Protestant Episcopal' wherever they occur in the formal phraseology of the Church." And he gives nine reasons why he thinks it should be changed. Let us listen to his own summary:

"Brethren of the Clergy and Brethren of the Laity, these are some of my reasons for desiring the restoration of the Church's legitimate name. Because the present name is controversial, because it is a mere negation, because it is out of harmony with the nomenclature of the Churches with which we are in communion, because it is out of touch with the language of historic Christendom, because it does not fit in with the official language of the Church's creed and worship, because it is denominational and sectarian, because it is unhistoric and inconsistent with our constant appeal to history, because it is absolutely misleading, because it is narrow and unworthy of our broad platform, because it is not descriptive of our religion, because it is unstatesmanlike and unprogressive, because it is behind the times, because it is a caricature of the grandeur of the historic past, because it is not prophetic of the future that we believe is in store for us—for these reasons I, for one, favor dropping Protestant Episcopal at the earliest possible moment consistent with the peace and prosperity of the Church.

"Such, dear brethren, are my opinions. My convictions are strong: they have been spoken in charity. Yet strong as my convictions are, my love for the Church and for the members of the Church everywhere is stronger. I do not desire immediate affirmative action if it is going to hurt the feelings of any considerable number of people who love the Church as much as I do, but do not see eye to eye with me. I prefer to labor on under the title that is a personal hardship and a sore affliction to me, rather than lift my little finger to wound unnecessarily my most timid and sensitive brother. I shall be loyal to my first love, and serve her—I shall be loyal to you and serve you, whether this undeserved nickname is discarded or not, whether you agree with me or not. Truth is mighty and will prevail. 'If this counsel or this work be of men, it will come to naught, but if it be of God, ye can not overthrow it, lest haply ye be found even to fight against God.' I have spoken as in the sight of God, and in that Majestic Presence I pray that His Will may be done, and that my will be frustrated if it is not in harmony with His Will."

GO forward a few years. On May 14, 1910, he delivered to the Seventy-third Annual Convention of the diocese a notable charge on "Catholicity and Unity." Let him speak again to us in words that by their dignity and strength and beauty make us strangely aware of his presence:

"Never was it more necessary or expedient to emphasize the Catholicity of the Anglican Church than now. Her historic continuity, her episcopal succession, her true and lawful priesthood, her orthodox faith, her cycles of fast and festival, her theological symmetry, her power to make saints—these are her glories, these were not broken in upon by the English reformation. On the other hand the Reformation, especially the imported continental reformation, created a new atmosphere, a new life, a new environment. In that environment God has placed us. He who believes that God reigns must recognize the Reformation as providential. Is it not also manifestly providential that even the protestant world was not left without a Catholic Church? Therein is our mission—a Catholic Church

in a Protestant world. Is it ecclesiastical conceit, or is it a vision, to see the mission of our Church to be the leaven that leaveneth? In these days when the spirit of unity is in the air, when Protestant Churches are approaching federation, when they are reconsidering their divisive principles, when they are coming back to the Christian year, and taking more kindly to liturgical worship, when Dr. Smyth can write of 'Passing Protestantism and coming Catholicism'—are these the days when it is wise or expedient for us to hold lightly to our Catholic heritage? Or, on the other hand, in view of these tendencies, are these the days for us to be cold and proud, unsympathetic and undiplomatic? Nothing would so paralyze our power to make our contribution toward Church unity as anything that would tend to denominationalize or sectarianize the Church.

"Do Christian men of the present day really desire unity? You Broad Churchmen, who talk more about it than anybody else, are you not a little squeamish lest a unity that embraced all Catholic Christendom would be broader than you are, more orthodox than you are, less latitudinarian than you are? You High Churchmen, who pray for unity more than others, are you not a little fearful that a unity that embraced the spiritual forces of Protestantism would be broader than you are, more evangelical than you are, less 'attitudinarian' than you are? You Protestants, who pretend that you have unity already while you propagandize your rival organizations, are you not somewhat afraid that a unity that took in the whole Christian world would call upon you to embrace principles that you have abandoned, and make you more Catholic than you are, less Protestant than you are? You Romanists, who claim that there can be no unity apart from the Pope, are you not quite sure that if perchance the non-Roman Christian world were to go over to you, the infusion would make you more Catholic than you are, more Christian than you are, less Roman than you are? Do we really desire unity? Can we humble our pride, bury our prejudice, and confess our shame? Can we feel and show the larger love?"

"All this we can do and must do. But that is not the end. More than this must we do if we fulfill our mission. Let me explain. There are two conspicuous tendencies in the Christian world today. Roman imperialism and Protestant federation. Between the two the Anglican communion may be very highly squeezed. Between the two she may become a tiny but highly respectable body of future non-jurors. Between the two she may be crushed, if the traditional Anglican temper and attitude prevail. On the one side Rome has closed up all avenues of approach. Figuratively speaking she refuses to walk on the same side of the street with her blood relations. On the other side, the Anglican communion cannot embrace Protestant federation without abandoning her very soul and life and character, without surrendering her very *raison d'être*. As has been pointed out, she is a Catholic Church in a Protestant world. For the nonce, any negotiations in the Roman direction have been estopped. This throws her sphere of influence for the time being with Protestant Christendom. . . .

"Union services and interchange of pulpits do not make for unity. Have not such things gone hand in hand with the rapid multiplication of Churches? Interdenominationalism is not unity. It is next door to undenominationalism, and undenominationalism is next door to nothing. All these things are so many flirtations. A man does not flirt with the woman whom he wants for his wife. Flirting is immoral. When the Churches stop flirting with each other and seriously settle down to the contemplation of holy unity, they will want the genuine article, and not a make-believe unity. . . .

"The angry controversies of the sixteenth century cannot be reproduced in our day, for we are learning to love. Calvinism and Arminianism will fight no more, for they have learned to love. Neither side won. Both sides won. Love won! The battle is over. God is changing men's attitudes. God is uniting men more than they realize. God is imparting to men His own character, love. Love will sweeten acerbities, soften stubbornness, subdue haughtiness, remove obstacles, illumine dull minds, melt icy hearts, bring us to our knees in tears that we have rent Christ's seamless robe and then lift us to our feet to march breast forward, a united phalanx, to the conquest of the world for Christ. 'That they also may be one in us, that the world may believe.' Love is of God. Love alone conquers. Love alone unites. The world cannot withstand that one Holy Catholic Church whose life is love. 'Honor all men' everywhere, but 'love the brotherhood.'"

TWO years later came the sequel to this address in one delivered to the Seventy-fifth Annual Convention of the diocese on "The Manifestation of Unity." I long to let him speak from it:

"I speak as a Churchman, as a Catholic, as a Christian. Do I need, does any Christian man need, any other terms to define my religion or his? God is my Father; the Church is my Mother. Christian is my name: Catholic is my surname. Do we need any other names? Why go on to add Anglican, Episcopalian, Roman, Protestant, Presbyterian, Methodist, Congregationalist, Baptist, and so on, and so on? These terms are divisive, sectarian, narrow. They shrivel up one's soul. Names stand for realities. The realities of religion are its affirmations, not its protests and its negations. The universal positives of religion are mine. The whole sweep of Christian doctrine, the whole field of spiritual experience, the whole world of religious values, the whole story of

Christian triumph, in every age and in every clime, are mine, because I give my whole allegiance to the whole Church, and not to a mere segment of it. Will not every Christian man in these days claim the same thing? If, then, every baptized man claims to be nothing less than a member of the Catholic Church (a claim that has the sanction of sound theology) why not begin to plan to give outward and visible expression to this inward spiritual reality? Why seek to perpetuate division and segregation, except to thwart the will of God, to feed our own pride and to defeat the power of the Church of Christ? Christians, Churchmen, Catholics! Christians because of our discipleship to Christ; Churchmen because we are incorporated into His mystical Body; Catholics, because we belong to nothing less than the Church universal. These are the conclusive, the comprehensive, the unifying terms. Cling to them, dear brethren, cling to them, and make them truly expressive of your religion.

"Let us pray for the manifestation of unity. Christ prayed for it. So must we. It is easy to talk about it. It is easier still to cry Hurrah, and clap our hands when others talk about it. But we must get beyond the talking stage into the praying stage and doing stage. In this case praying will be doing. Take it to the altar with you. It is around the altar that unity must be manifested. It is at the foot of the altar that we shall learn the will of God. When Christians the world over voice their passion for unity at the Mass and in the prayer-meeting, something wonderful will surely happen. Nothing less than this will win the day. The spirit of separatism is that kind of a spirit that can be cast out of the church by nothing—save by prayer."

ANOTHER quotation, and it shall be from his sermon on the Work of the Church on Behalf of Unity—the Hale Sermon of 1917, published by the Western Theological Seminary:

"One does not like to quote Nietzsche much in these days, but he says some things that stir our sluggish souls. 'Live dangerously,' he says. Live courageously. Courage is the keen desire for life which takes the form of a challenge to death. God give the Churches the faith and the courage to stake everything on Him!

"The substance of it all is this: The world is groaning in pain. Vital principles are coming to the birth. A new age is dawning. That new age is to be indelibly stamped with internationalism, with a new social order and a wider ideal of brotherhood. These things are the outgrowth of Christianity. They must not be cut off from the Church. They must be housed within it. Can our chaotic Christianity preach and practise the gospel of brotherhood in Jesus Christ to a world that is beginning to dream of a universal Kingdom of God? Shall the Churches lag behind the times? Will they learn to think and speak and act in terms of the whole? Will they abandon their self-consciousness and enter upon a self-forgetful adventure for the visible unity of the people of God? Will they discern the signs of the times?

"Nation is rising against nation, and kingdom against kingdom. There are famines and pestilences and fearful sights and great signs. Upon the earth there is distress of nations with perplexity. The sea and the waves are roaring. Men's hearts are failing them for fear and for looking after those things which are coming on the earth. The powers of heaven are being shaken. Let us read the signs of the times. Let us look through the war clouds that darken a distraught world and see the Son of Man coming anew into the lives of men with power and great glory."

I SHOULD weary you, my brethren, were I to multiply excerpts from the published words of Bishop Anderson on the great theme of the Temple of Christ's Body, the Church. That vigorous mind, sensitive alike to the great past of the Church and to the present changing world, seeking ever by deeper thought and richer experience to find a way to visible unity of the Church based not upon minimums but maximums, not upon compromise or concessions but upon convictions and charity and contribution, reviewed his own episcopate in a remarkable Convention address entitled "Twenty-five Years." In that address he dealt in the large with science and invention and philosophy and religion and politics and economics with the League of Nations and the movements for Christian Unity. And he closed that address thus:

"The old order is certainly changing in many ways. Inventions and discoveries are changing our habits, our customs, our thoughts, our mode of living, and our outlook on life. But underneath all these changes the most precious things of life never change and never lose their freshness. The glory of the sunset, the sheen of the snow-capped mountains, the beauty of the landscape, the color of the flowers, the song of birds, the laughter of children, the joy of friendship, and the sweetness of love—these never change, are never quite the same, and never get monotonous. So it is with our religion. Amid all the changes and chances of this mortal life, the Catholic faith stands for the things which are permanent and which never grow old. The inexhaustible treasures of Christ, the love and goodness of God, the fellowship of the Holy Spirit, the Communion of saints, the

forgiveness of sins; the Christian virtues of faith, hope, love, freedom, fellowship, peace, honor, and righteousness—they are as old as the world and as young as this morning. They are eternally young. Rest assured then, dear brethren, that we shall be truly modern, splendidly practical, and thoroughly progressive if we continue loyally to practise, preach, and teach, 'Jesus Christ, the same yesterday, today, and forever.'"

AND just because he believed in practising and preaching and teaching "Jesus Christ, the same yesterday, today, and forever" he placed this Seminary at the very center of his plans and hopes and dreams for the diocese of Chicago. He believed that a swiftly changing world needs an educated priesthood to interpret to it the never-changing love and passion and beauty and glory of Jesus. He dreamed of the Seminary planted here under the shade of a great University. He reminded us over and over again that when it was built it must be built in "strength and beauty." How happy it made him to see these buildings rising in strength and beauty! How happy he was over the deanship, the faculty, the growing number of students within these walls! If he were speaking here today I know he would pay a strong and beautiful tribute to the architect, and to the building committee, to the trustees, and the Dean, and to all the generous benefactors who have helped to make his dreams come true. And I dare to think he would have pointed out that in this Chapel is the heart of the institution, the center of its life, because it means one thing above all else the place of rendezvous with the sacramental Presence of Jesus. It is indeed a place of sepulchre because beneath its altar is the temple of Charles Palmerston Anderson's body, but he would be the first to remind us that it is not a tomb but a garden in which we may meet the Risen Lord. It is the Temple of His Body who is the great High Priest, the Chief Shepherd and Bishop of our souls, and who shall say here day by day, "This is My Body which is given for you: this is My Blood of the New Covenant which is shed for you." It is the Upper Room where He is "known in the breaking of the bread." It is well for seminarians to study: it is well for students to wrestle with problems of philosophy and theology, of language and apologetics and homiletics and exegesis, but, as Amiel put it, there is one thing necessary and that is to possess God.

I have a rendezvous with life
Within the Blessed Sacrament
When over me the priest is bent
And Jesus comes exceeding fair
I have a rendezvous with life
For He has promised to be there.

I know I am not worthy thus
To take His life mysterious;
My sins are higher than a hill
His mercy deeper than the sea,
And so in my communion still
I find His love and it healeth me
And I to my pledged word am true,
I shall not fail that rendezvous.

In the book of Revelation where we may see the eucharistic service of the primitive Church reflected in the worship of heaven, there is a phrase which more than suggests to us the early practice of burying beneath the altar the martyrs who died for the word of God "for the testimony which they held." We have today long and solemn precedent for what we have done. And in that passage you may remember "white robes were given unto every one of them and it was said unto them that they should rest for a little season." God grant then to our beloved, rest. The temple of his body is yonder under the altar—but we know that he has a loftier mansion this day for his soul. "For we know that if our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

This is the Anderson Chapel. This is the Chapel of the Lord Jesus. We boldly keep their names together because they are indissolubly united in the Communion of the Body. And we shall know where to come closest to our great Bishop—not down there in death but up here in life, not down there in the physical which is temporal but up here in the spiritual which is eternal.

'Tis here I feel how near thou art
Thy face I almost see
When in the Eucharist I touch
The hand that touches thee.

Along the street without the generations pass. They see these buildings and admire them. The city fathers generously acceded to our request that in the sacred place we might bury our precious dead. For a little while the word goes up and down

that a Bishop's body lies here. We think it would please him if he could feel that somehow he still made men passing by feel how he loved them, and longed to draw them nearer to Christ through the altar of the Church. And so I here propose that a suitable message be carved in stone or in bronze or in marble—perhaps some words like these:

"BENEATH THE ALTAR WITHIN THIS CHAPEL WHICH BEARS HIS NAME, LIETH THE BODY OF CHARLES PALMERSTON ANDERSON, FOURTH BISHOP OF CHICAGO, AND PRIMATE OF THE CHURCH IN AMERICA, AND HUMBLE DISCIPLE OF JESUS CHRIST. ENTER THOU AND KNEEL AND SAY A PRAYER FOR THE GOOD ESTATE OF HIS SOUL, AND FOR ALL WHO STUDY HERE, AND FOR THYSELF THAT THOU MAYEST ALSO VALIANT BE."

THERE is the temple of the Bishop's body, but above it and around it, this embracing Temple of Christ's sacramental Body, and above it and around it and embracing it the vaster temple of Christ's mystical Body, the Church, and encircling that, the mystical body of humanity, and encircling that the mystical body of all created things, but within, within the Body the Spirit of the Eternal working out His infinite loving purpose for the salvation of a world and of all worlds. We are bereft for a little while; he has gone on before us and turned a bend in the road and entered into a light which we but dimly see as from afar, but we pledged him our loyalty and it will not fail; we vowed to carry on the work of his ministry and we shall be true.

We shall build on—
 We shall build on—
 On through the cynic's scorning,
 On through the coward's warning,
 On through the cheat's suborning,
 We shall build on—
 Firm on the Rock of Ages,
 The City of Saints and Sages,
 And laugh while the tempest rages.
 We shall build on—
 Christ though our hearts be bleeding,
 Fierce though the flesh be pleading,
 Still let us see Thee leading
 Let us build on—
 Till through death's cruel dealing
 Temple of body reeling,
 We hear the trumpets pealing
 And we pass on!

"And all the trumpets sounded on the other side."

TO KEEP A TRUE LENT

IS THIS a Lent—to keep
 The larder lean
 And clean
 From fats of veals and sheep?

Is it to quit the dish
 Of flesh, yet still
 To fill
 The platter high with fish?

Is it to fast an hour,
 Or ragged go,
 Or show
 A down-cast look, or sour

No! 'Tis a fast to dole
 Thy sheaf of wheat,
 And meat
 Unto the hungry soul.

It is to fast from strife—
 From old debate
 And hate:
 To circumscribe thy life:

To show a heart grief-rent;
 To starve thy sin,
 Not bin—

And that's to keep thy Lent.

ROBERT HERRICK (A. D. 1591-1674).

Honolulu Welcomes Its New Bishop and Mrs. Littell

NEWEST BISHOP
 Rt. Rev. S. Harrington
 Littell, D.D., consecrated
 Bishop of Honolulu on
 February 27th.

Covell Photo.

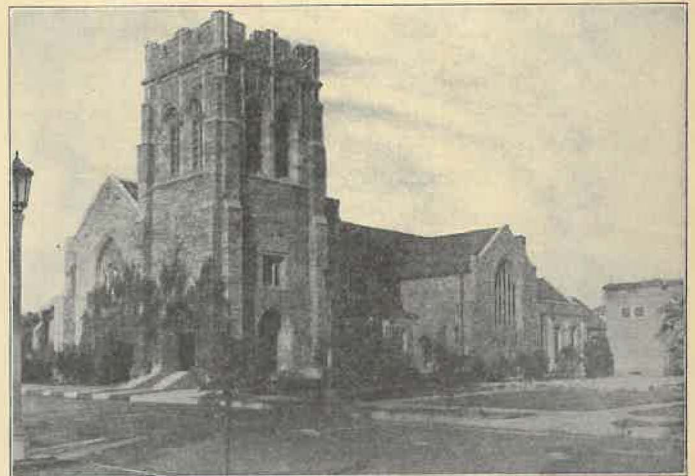


BISHOP'S WIFE
 Mrs. S. Harrington Lit-
 tell, wife of the Bishop
 of Honolulu.

Covell Photo.

(Story of Honolulu's welcome to Dr. and Mrs. Littell on page 638)

Progress Shown by Western Parish



IN SUNNY CALIFORNIA

All Saints' Church, Pasadena, Calif., showing the new parish house and rectory. [See THE LIVING CHURCH of March 1st.]

BOOKS OF THE DAY

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

THE DISSENTING OPINIONS OF MR. JUSTICE HOLMES. Edited by Alfred Lief, New York: The Vanguard Press. Price \$4.50.

MR. Justice Oliver Wendell Holmes, succeeding to a distinguished ancestry, added a long list of meritorious services, not the least of which is his service as a Justice of the Supreme Court of the United States, longer than any other member of that great judicial body. He was a Captain in the Civil War, a Justice of the Supreme Court of Massachusetts and later its Chief Justice. In 1902 he was appointed a member of the United States Supreme Court, which position he still holds.

Mr. Justice Holmes has made a great reputation for himself as an able interpreter of the law and a special place in the history of jurisprudence by a series of dissenting opinions, marked by learning, humanitarianism, and foresightedness.

Hampton L. Carson, the historian of the Supreme Court, said in an address before the American Bar Association that as a rule dissenting opinions receive slight attention. "There is a class of dissenting opinions, however," he declared, "which is well worthy of the closest attention on the part of the American Bar. I refer," he said, "to the dissenting opinions delivered by members of the Supreme Court of the United States. . . . These dissenting opinions constitute, in a certain sense, the best exposition to be found in the books of the views of the two contending schools of constitutional interpretation. At all events, they cannot fail to enable us to grasp the living principles underlying the struggle between the expanding empire of National Federalism and the shrinking reservation of State Sovereignty, while they deserve close attention because of the ability and the purity of their utterances."

He might also have added that these dissenting opinions represented and illuminated the conflict between the old and the new ideas concerning the utilization of governmental power to ameliorate adverse conditions.

Chief among the great dissenting opinions of this court are those of Mr. Justice Holmes, and Alfred Lief has done a noteworthy piece of work in gathering these together in a single volume. His arrangement and introductory notes add to the value of the volume which is really an amazing piece of liberal thought and of literary style.

While some of Mr. Justice Holmes' majority opinions are included as a matter of contrast and as evidence of the constructive character of his contribution, "no apology is needed," as George W. Kirchwey says in his introduction, "for putting the main emphasis on the dissenting opinions. It is only at the points where Mr. Holmes' philosophy of life and of the law has clashed sharply with that of the majority of his colleagues that he has found it necessary again and again, in many different aspects, in winged words, to expound and justify that philosophy." That philosophy, it may be said in passing, represents the highest conception of public service and of the power of government to ameliorate and develop living conditions.

While it is true these utterances were intended primarily for his colleagues and for members of his profession, they have, to quote Dean Kirchwey again, "only to be read to become the priceless possession of the wider community whose spokesman he is."

CLINTON ROGERS WOODRUFF.

IT IS A PITY that a book like *The Sower: a Study of the Parable of Parables*, by the Rev. C. C. Bell of York Cathedral (Morehouse, \$1.80), cannot reach a larger number of people than it probably will, for it is especially fine and true. The English clergy excel in this type of exposition, which requires sound learning and faith as well as an ability to

write English with dignity and distinction. This small book would be profitable Lenten reading.

Another small book from England is *The Man At the Gate of the World: A Story of the Star*, by W. E. Cule (Hale, Cushman & Flint, \$1.50). This is a legend of Gaspard, youngest of the Magi, and I, for one, like it better than Van Dyke's famous *The Other Wise Man*. There is a compelling beauty about it.

A third book, also to be recommended, is by Dr. H. L. Willett, *The Bible Through the Centuries* (Willett, Clark & Colby, \$3.00). This gives a most lucid and interesting account of the history of the Bible and its contents, ending with a really noble chapter called *The Continuing Word*. In short, here is the best scholarship of modern Protestantism put within reach of ordinary people. Its effect is to wake one up to the realization that time is passing, and that without the habit of Bible reading and study, life will be infinitely poorer.

H. M.

THE INTRODUCTION of the new Prayer Book has aroused a new interest in liturgical history. A book that should prove a real help in this subject is *The Lay Folks' History of the Liturgy*, by E. Crewdson Thomas (Rivingtons, London: \$3.00). It deals entirely with the present English Prayer Book, but that does not alter its value for those interested in the history of ours. The book is in three parts: A history of liturgical use, A detailed study of the present English Prayer Book, and An appendix. The appendix is a reprint of the whole Prayer Book, with a note by the side of each item as to its source and date. This appendix, together with a well arranged chronology dealing with liturgical history, is most valuable.

Though Mr. Thomas' idea is to set forth a book that may be read easily by the educated layman, in that respect he is not very successful. He has tried to condense too much material into too short a space, and his desire for brevity has led him many times into most unhappy English. For general reading the layman as well as the clergyman will still find Proctor and Frere more interesting and more helpful. But with its many tables, its simple arrangement, and its excellent index, this book does make a valuable reference book for all those interested in liturgical history.

A. S. L.

NO DOUBT the reader has many a lay friend who desires to study and know the gospels more thoroughly, and who is eager for a greater appreciation of the likeness and the distinctiveness of the four narratives and their authors. Canon Anthony Deane of Worcester, England, has produced a book which will serve this purpose admirably—*How to Understand the Gospels* (Harper, \$1.50). Having a keen appreciation both of the value of the several evangels and of the critical problems involved in their interpretation, the author gives a worthy summary of investigation up to date in a style and vocabulary easy to understand, with all technicalities either expunged or summed up in terms of practical value. The book deserves close attention on the part of priests and laymen, who will gain a keener insight and a new love for the Gospel by reading it again in the light of Canon Deane's suggestions.

W. S. H.

MESSRS. Thomas Nelson and Son are issuing a series called "American Standard Bible Readers," of which two volumes have come in for review, the Old Testament Primer entitled *First Bible Stories* by Jessie Eleanor Moore, and the New Testament Primer entitled *Jesus and the Children*, by Ethel L. Smither (\$1.00 each). Both follow the same plan. On the right hand page of each opening is a full page illustration in colors; on the left the corresponding letterpress—the Bible stories re-told in the style of a child's picture book. The work is remarkably well done, and both books can be recommended to parents and teachers.

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 Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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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

9. First Sunday in Lent.
- 12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday. Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

CALENDAR OF COMING EVENTS

MARCH

11. Special convention of Los Angeles to elect Suffragan Bishop.
12. Convention of Louisiana (to elect new Bishop).
14. Convention of East Carolina.
25. Consecration of the Very Rev. Hayward S. Ablewhite as Bishop of Marquette, St. Paul's Cathedral, Marquette.
26. Meeting of House of Bishops in Chicago to elect Presiding Bishop.
- Convocation of Mexico.

APRIL

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

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

8. Sisters of St. Margaret, Boston, Mass.
10. St. John the Evangelist, Boston, Mass.
11. Christ Church, La Plata, Md.
12. Holy Trinity, Tiverton, R. I.
13. St. Margaret's, Brighton, Mass.
14. Trinity Church, Haverhill, Mass.
15. All Saints', Dorchester, Mass.

APPOINTMENTS ACCEPTED

BOYD, Rev. N. PETERSON, rector of St. Philip's Church, Dean St., Brooklyn; to be also arch-deacon for colored work in diocese of Long Island. Address, 1481 Bergen St., Brooklyn.

GRESHAM, Rev. GEORGE S., formerly rector of St. Paul's Church, St. Louis, Mo.; to be rector of Church of the Ascension, Norfolk, Va. (S.V.)

HEMKEY, Rev. HARRY KROLL, formerly priest-in-charge of St. James' Church, Clovis, N. Mex.; to be rector of St. Alban's Church, Indiana Harbor, Ind. (N.I.)

JEFFERY, Rev. LEONARD S., formerly rector of Christ Church, Central City, Neb.; to be priest-in-charge of Christ Memorial Church, El Reno, Okla. Address, 818 S. Barker, El Reno.

KIZER, Rev. E. D., formerly of Highland Park, Mich.; has become minister-in-charge of St. Paul's Cathedral, Detroit.

LYTE, Rev. JOHN B., formerly assistant at Grace Church, Lawrence, Mass.; to be rector of St. George's Church, Newport, R. I.

MORGAN, Rev. JOHN H., formerly curate at St. Paul's Church, Westfield, N. J.; has become rector of Christ Church, Charleston, S. C. Address, 350 Sumter St., Charleston, S. C.

RILEY, Rev. LAWTON, formerly missionary-in-charge of St. Andrew's Church, Fort Valley, Ga. (At.); has become assistant at Trinity Church, Columbus, Ga. (At.) His work is especially among the young people. Address, 1120 First Ave., Columbus, Ga.

RUFLE, Rev. F. G., formerly rector of St. Matthew's Church, Newton, Kan.; to be priest-in-charge of St. Thomas' Church, Clarkdale, Ariz. Address, P. O. Box 266, Clarkdale.

TITUS, Rev. JOSEPH H., formerly acting rector at Grace and St. Peter's Church, Baltimore; to be rector of Grace Church, Jamaica, N. Y. (L.I.)

TOURTELLOTT, Rev. WALTER ROY, formerly rector of St. John's Church, Taunton, Mass.; has become rector of Church of the Holy Trinity, Marlborough, Mass. Address, 148 E. Main St., Marlborough.

NEW ADDRESS

DAVIS, Rt. Rev. CAMERON J., D.D., Bishop Coadjutor of diocese of Western New York, has established his office at the diocesan house, 237 North St., Buffalo, where all official correspondence should be addressed. Upon completion of repairs on the bishop's house, his residence address will be 252 Summers St., Buffalo.

CORRESPONDENTS OF THE LIVING CHURCH

NEVADA—Add, Very Rev. Bayard H. Jones, 325 Flint St., Reno, Nev.

ORDINATIONS

DEACONS

LEXINGTON—At Christ Church Cathedral, Lexington, on Sunday, March 2d, the Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, D.D., ordered ALVIN LAMAR WILLS to the diaconate. The Ven. James D. Gibson presented the candidate and preached the sermon. The litany was said by the acting dean of the cathedral, the Rev. Charles E. Craik, Jr.

The Rev. Mr. Wills has come into the Church from the active ministry of the Christian Church, having been until recently the pastor of the Christian Church in Covington, Ky. On March 3d he left for Washington, D. C., where he is to serve as assistant at the Church of the Epiphany, under the Rev. Ze Barney Phillips, D.D.

NORTHERN INDIANA—On February 14th the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, ordained GEORGE A. P. JEWELL to the diaconate in St. Paul's Pro-Cathedral, Mishawaka. The candidate was presented by the Rev. A. L. Schrock of Goshen.

The ordinand is to do missionary work under the Rev. James Foster, rector of Christ Church, Gary. His address will be 759 Kentucky St., Gary, Ind.

DEACON AND PRIEST

NEW JERSEY—On March 1st the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, ordained THOMAS BAIRSTOW BRAY to the diaconate, and advanced the Rev. HERBERT W. FRICK to the priesthood in Christ Pro-Cathedral, Trenton. The sermon was preached by the Rev. Robert B. T. Anderson, O.H.F., of St. Andrew's, Tenn.

Mr. Bray, who was presented by the Rev. W. C. Heilman of Haddon Heights, is to be assistant missionary at Holy Nativity Church, Dorothy, and surrounding territory, with address at Mt. Ephraim.

The Rev. Mr. Frick, presented by the Rev. W. E. Conkling of Philadelphia, continues in charge of St. John's, Maple Shade, where he has been stationed during his diaconate. Eight of the priests of the diocese joined in the laying on of hands.

MEMORIALS

Walter Woodworth Wells

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

"Christ's faithful soldier and servant: Rest in peace."

Katherine Willmann

At her home in New York, N. Y., on February 18, 1930, Mrs. KATHERINE WILLMANN, widow of Jacob Willmann, and mother of Agnes, William G., Edward, Rev. Henry, Augusta J., Mrs. George Willing, Florence L. E., Gertrude A., Lillian M., the late Oscar P., and four children who died in infancy.

Services were held at All Souls' Church, New York, the burial office being read by the Rev. William Pitt McCune, and the Requiem offered by the Rev. Rollin M. Dodd.

"God rest her body, where it lies.
Christ bless her soul in Paradise."

Helen Henrietta Wood

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

"Grant her with all Thy blessed Saints, eternal rest."

MAKE YOUR WANTS KNOWN

THROUGH

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OF

THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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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In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITION OFFERED

MISCELLANEOUS

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

POSITIONS WANTED

CLERICAL

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

MISCELLANEOUS

CLERGYMAN OF WIDE EXPERIENCE desires summer duty for months of August, or July and August. Good preacher and reader, sound Churchman, competent to carry on activities of any well-organized parish. Loyal to incumbent, no ulterior motives. H. C. 809, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF TWENTY- five years' successful experience, desires position with church of high musical ideals. Brilliant organist and capable director. Thoroughly efficient with boy and mixed choirs. Conscientious, ambitious, energetic. Interested in permanent opportunity for good service. Churchman. Highest references. Address, J903, care of THE LIVING CHURCH, Milwaukee, Wis.

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

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

YOUNG MAN, NOW ENGAGED AS BOYS' worker and lay reader, wishes to apply for a similar position outside of New England. Can furnish excellent references. C-808, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99½ Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

VESTMENTS

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

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

CHURCH LINEN

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

PALMS FOR PALM SUNDAY

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

MONEY-EARNING PLANS

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

CHURCH LITERATURE FOUNDATION, INC.

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

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LENDING LIBRARY

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

FOR SALE

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

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

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

HEALTH RESORT

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

BOARDING

Los Angeles

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

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

New York City

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

Washington, D. C.

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

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

TRAVEL

TRAVEL WITH ME FOR 56 DAYS IN eight countries. Anglo-Catholic Congress, London; Passion Play, Oberammergau. Personally conducted. Sailing June 13th, returning August 14th. High class, great opportunity, reasonable, \$1,026. Rev. T. DeWITT TANNER, Joliet, Ill.

SISTERS OF THE HOLY NATIVITY

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

APPEAL

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

RETREATS

A QUIET DAY FOR WOMEN WILL BE held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Tuesday, March 18th., beginning with Mass at 10:00 A.M., and closing with Vespers at 3:30 P.M. Conductor, the Rev. Edward S. White. Those desiring to attend kindly send their names to the SISTER SUPERIOR.

LENTEN RETREAT FOR THE WOMEN OF Trinity Parish, and other women, to be held Saturday, March 15, 1930, at St. Christopher's Chapel, Trinity Mission House, 211 Fulton St., New York City. The Conductor, the Rev. Edward H. Schlueter. Those desiring to make the Retreat will please notify the Sister-in-Charge in writing.

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

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.

WBBZ, 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.

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

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

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

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

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.

WPG, 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 lectures 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 TAC, EAU CLAIRE, WIS., 1330 KILO- cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays 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.

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.

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., L.L.D., Rector
Sundays: 8, 10, and 11 A.M.; 4 P.M.
Noonday services daily 12:20.

Holy Cross Church, New York

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

SPECIAL LENTEN COURSES

At St. Luke's Chapel—Trinity Parish

Hudson Street below Christopher Street,
New York City

SUNDAYS:

8:00 A.M. Rev. M. Bowyer Stewart, D.D.,
General Theological Seminary. (There will be
a 12 minute instruction right after the 8:00
A.M. Communion Service.)

March 9th—Sacraments and Tokens.

16th—The Last Supper.

23rd—The Presence of Christ.

30th—Spiritual Food.

April 6th—The Sacrifice.

13th—The Victorious Life.

FRIDAYS:

8:00 P.M. Rev. Frank Gavin, Th.D., Gen-
eral Theological Seminary, "The Church as
Organism."

March 7th—The Jewish Background of the
Church.

14th—The Church in the New Testa-
ment.

21st—The Apostolic Church.

28th—The Medieval Ideal.

April 4th—The Reformation.

11th—The Episcopal Church.

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.

CHURCH SERVICES—Continued

New York

St. Paul's Church, Brooklyn

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

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector

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

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets

REV. FRANKLIN JOINER, Rector

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

BOOKS RECEIVED

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

Cokesbury Press, 810 Broadway, Nashville, Tenn.

Sermons of Power. Pentecost Series. Sermons
by Edwin DuBose Mouzon, William E.
Barton, M. Ashby Jones, W. E. Snyder,
Ross Stover, Thomas F. Gailor, Merton S.
Rice, S. P. Spreng, and James I. Vance.
\$1.50.

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

Exploring Religion With Eight Year Olds. By
Helen Firman Sweet and Sophia Lyon
P. Fahs. Illustrations by Dorothy Smed-
ley. \$2.50.

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

*The Church of England and the Church of
Christ.* By A. E. J. Rawlinson, D.D., Arch-
deacon of Auckland. \$2.00.

Our Heavenly Father. A Study of the Nature
and Doctrine of God. By the Rev. Peter
Green, M.A., Canon of Manchester. \$1.50.

Essays in Christian Philosophy. By the
Rev. Leonard Hodgson, professor of Chris-
tian Apologetics in the General Theological
Seminary, New York. Author of *And Was
Made Man*. \$3.50.

Lausanne, Lambeth, and South India. Notes
on the Present Position of the Reunion
Movement. By N. P. Williams, D.D. 90 cts.

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

The Makers of the Unwritten Constitution.
By William Bennett Munro. \$1.50.

BOOKLETS

A. R. Mowbray & Co. London.
Morehouse Publishing Co. 1801-1811 Fond du Lac
Ave., Milwaukee, Wis. American Agents.

Abide With Me. Devotional Readings and Pic-
tures. Everyday Counsel Booklets. 60 cts.

Thy Way Not Mine. Devotional Readings and
Pictures. Everyday Counsel Booklets. 60
cts.

Glimpses of Italian Art. Titian, Da Vinci, and
others.

Glimpses of Italian Art. Raphael, Botticelli,
and others.

Glimpses of Italian Art. Luini, Perugino, and
others.
40 cts. each.

Welfare Council of New York City.

A Health Inventory of New York City. A
study of the volume and distribution of
Health Service in the five Boroughs. By
Michael M. Davis and Mary C. Jarrett.
Study 1 of the Research Bureau of the
Welfare Council (paper).

THE TOWN JAIL of Londonderry, Nova
Scotia, says the *New Yorker*, has been
sold for \$30, after twenty years without
a prisoner.

CALIFORNIA CHURCH DEDICATED

WHITTIER, CALIF.—On Sunday after-
noon, February 23d, the Eve of St. Mat-
thias' Day, the Rt. Rev. W. Bertrand
Stevens, D.D., Bishop of Los Angeles, dedi-
cated the new St. Matthias' Church. He
was assisted by the Rev. Edwin T. Lewis,
rector. The new edifice was crowded to
capacity.

In addition to the address of Bishop
Stevens there were messages from the
Rev. Irving Spencer, rector of St. Mat-
thias' Church, Los Angeles; Dr. Walter F.
Dexter, president of Whittier College; and
the Rev. Ray C. Harker, president of the
Whittier Ministerial Union.

The church occupies a strategic corner,
close to the campus of Whittier College.
The new structure is of Mediterranean
architecture, built of reinforced concrete.
It has a stucco finish and red-tiled roof.
The tower to the left of the narthex has
a baptistry on the ground floor, and the
rector's study above. Exclusive of furnish-
ings the church cost \$25,000.

The altar is made of Carrara and Penn-
sylvania marbles, while the sanctuary and
church are paved with pure white tile.
The Bishop's chair is a handsome example
of carved wood. The memorial pulpit is
of cast concrete, inlaid with Italian
mosaic.

Each of the 250 seats in the nave has
a clear view of the altar, and fifty more
sittings are afforded by a gallery. The
aisles are paved with red tile.

There are many memorial windows in
stained glass, including one to the Rt.
Rev. Joseph H. Johnson, D.D., first
Bishop of Los Angeles, and one to the
Rev. Franklin U. Bugbee, a former rector.
Two unique windows flank the narthex,
one bearing the seal of the diocese of
California, the mother diocese of the
state, and the other the seal of the diocese
of Winchester, commemorating the
fact that the Lord Bishop of Winchester
laid the cornerstone of the church.

St. Matthias' was organized a mission
in 1896, and became a parish in 1912.
The Rev. Mr. Lewis, who became rector
in 1920, is also dean of the convocation
of Los Angeles. During the entire period
of construction the parish maintained all
obligations to the diocese and the general
Church program.

CONFERENCE ON RELIGION AT PORTLAND, ME.

PORTLAND, ME.—About sixty-five men
from Portland and vicinity met at the
Cathedral Church of St. Luke on the after-
noon of Washington's Birthday in re-
sponse to an invitation to attend a confer-
ence on religion. The conference was, in
point of fact, a brief retreat, and was
sponsored by the clericus of Western
Maine and the diocesan committee on
Evangelism. It was conducted by the Rev.
Granville Mercer Williams, S.S.J.E.

After the reading of Evening Prayer by
the Rev. Richard M. Fenton, rector of St.
Paul's Church, Portland, and the Rev.
Archibald Winslow, rector of Trinity
Church, Saco, Father Williams led the
men most helpfully in meditation and
prayer. Although but few of the men pres-
ent had ever attended a similar gathering,
their response was wholehearted and im-
mediate. The conference began at 3 o'clock
and closed at 8:30. On Sunday, Father
Williams preached at the morning and
evening services at the cathedral, and
spoke to about seventy young people in
the late afternoon.

Convocations of Canterbury and York Protest Religious Persecutions in Russia

Dr. Thomas Fry, Dean of Lincoln,
Dies—To Celebrate Reopening of
St. Paul's Cathedral

The Living Church News Bureau
London, February 14, 1930

ON WEDNESDAY, AT THE CONVOCATIONS of Canterbury and York, there were passed unanimously resolutions protesting most strongly against the persecution of religion in Russia.

The Archbishop of Canterbury said it was "a record almost unparalleled in the pitiful history of religious persecutions." The persecution had been accompanied by "popular blasphemies and obscenities of ridicule encouraged and even ordered by the government of the country." He went on to say that the very fact that diplomatic relations with Russia had been resumed laid upon this country responsibilities which in loyalty to all its best traditions it could not ignore. He was taking steps to have a careful inquiry made into the present facts about religious persecution in Russia, and unless there was evidence of real improvement he might feel bound to deal with the matter in Parliament, "not as a matter of politics, but as a matter which concerns the honor of a Christian people and the demands of our common civilization."

The Archbishop of York at the Northern convocation also referred to the Russian horrors. He said: "It is inevitable that, among the thoughts and prayers of any representative gathering of the Christian Church at this time, a prominent place should be given to the treatment of our fellow-Christians in Russia. No words can be too strong to express the indignation and abhorrence with which we hear day by day news of a revival of persecution such as is incompatible with the elementary principles of civilization. Anything that can be done to mitigate the horrors of that persecution and to bring it to an end ought certainly to be done."

Convocations have thus endorsed, in a significant way, the denunciation by the Pope of the horrible and sacrilegious outrages in Russia. All Christendom will acclaim this bold denunciation, and the Pope's intention to celebrate in St. Peter's, on March 19th, a Mass of "expiation, propitiation, and reparation for all the defences against the Divine Heart." His Holiness completely realizes the real Bolshevik peril—the corruption of morals, the destruction of the basis of Western civilization. He shows a fine appreciation of the privileges and responsibilities of his sacred office by his solicitude and prayers for the martyred Orthodox, and he concludes by a final call, not only to the faithful within the Roman Catholic Church, but to the whole Christian world, to join him in protest and in prayer.

A correspondent of the *Church Times* asks, "Have the Roman Catholics ever asked us to pray with them before?" It is, he says, very wonderful and momentous, and he thinks that the visible unity of Christendom may one day be brought about in some such way, when Christians will be found shoulder to shoulder fighting a common enemy. He ends his letter with a remarkable suggestion. Would it be possible, he says, for the Anglo-Catholic Congress Committee to scrap all the spectacular events of the coming Con-

gress and offer to pay all expenses of the Albert Hall for one night, and put it at the disposal of all the Anglican bishops and the Roman Catholic bishops in England, and the leading Nonconformist divines, to hold a united prayer meeting about Russia?

Not a bad suggestion! What will the Congress Committee have to say about it?

DEATH OF THE DEAN OF LINCOLN

Only a few days after his return from Chile, the dean of Lincoln, Dr. Thomas Charles Fry, died in his sleep on Monday morning last, at the age of 83.

The dean left Liverpool some time ago to tour the United States and Canada to collect funds for the restoration of Lincoln Cathedral. He collapsed soon after reaching Antofagasta (Chile), and was ill for some weeks. When he reached Liverpool, just over a week ago, accompanied by his two sons, B. H. Fry, the British consul at Antofagasta, and the Rev. C. E. M. Fry, vicar of St. Luke's, Maidenhead, who went out to La Rochelle to meet him, he was looking frail and ill. Since then he had been confined to the house.

It can be said with truth that the dean gave his life for his beloved cathedral.

Funds were urgently needed for its restoration, and nothing was too much, no journey too long, for the aged dean, if he thought that he could raise money for the object of his heart. Altogether he raised nearly £100,000 for the cathedral.

When he left Liverpool last October, on the tour which ended so tragically, he declared: "Before I die I should like to see Lincoln Cathedral cleared of debt. We want £20,000 more; £35,000 has been received already from American sources."

The mission in South America is being carried on by the Rev. W. S. Chippindall, vicar of Hougham, near Grantham, who left England soon after the news of the dean's illness.

TO CELEBRATE REOPENING OF ST. PAUL'S CATHEDRAL

Arrangements are in hand for the services, covering a period of about ten days, from Wednesday, June 25th, to celebrate the reopening of St. Paul's Cathedral. It is hoped that the King will attend the great service to be held at noon on June 25th, and several other members of the Royal Family may also be present. The Archbishop of Canterbury will preach. The bishops, who will then be assembled in London for the Lambeth Conference, will be invited to attend. The corporation of the City of London, members of the Order of St. Michael and St. George, the Peers and the Commons, and representatives of many learned and religious bodies, are to receive invitations. The three following days will be devoted to diocesan celebrations of the restoration and reopening. The ordinary services at 10 and 4 o'clock will be open to the public, but special services will be held at 8 p.m. for the three archdeacons, and admittance to these will be by tickets, which are to be distributed by the rural deans. The service for the archdeaconry of London will take place on June 26th, and the preacher will be the Bishop of Liverpool. That for the archdeaconry of Hampstead will be held the following day, with the Bishop of Lichfield as the preacher; and

the third, for the archdeaconry of Middlesex, will be held on June 28th, and the Bishop of Southwark will preach. Immediately after the great reopening service on June 25th those parts of the cathedral which were formerly available to visitors will again be open to them at the usual times.

One of the first festival services to be held in the reopened cathedral, after the special services enumerated above, will be that of the Gregorian Association, on July 17th, with a choir of a thousand voices. This will be the sixtieth anniversary of the association, which was founded in 1870. GEORGE PARSONS.

A VISIT TO CAMAGUEY, CUBA

CAMAGUEY, CUBA.—The Rt. Rev. H. R. Hulse, D.D., Missionary Bishop of Cuba, recently completed a ten-day visitation of the archdeaconry of Camaguey, having been accompanied over the field by the Ven. Reese F. Thornton. Seventeen services and confirmations were held in eleven different places. In spite of the extreme poverty to which the people among the Cubans and Jamaicans are reduced by reason of the financial depression throughout the sugar industry, the congregations were better than average and their worship hearty.

At Ceballos and at Bartle, services were held in private homes on orange groves to which came Americans and Britishers from the countryside—Methodists, Presbyterians, Adventists. There are few of our own people. At LaGloria, the Rev. F. S. Persons in charge, Spanish Sunday school followed English Holy Communion, followed again by another service in English. The evening service began at sunset and ended three and a half hours later. Present were Cubans, Jamaican Negroes, Americans, and Britishers. Services were Evening Prayer in Spanish, Confirmation in Spanish, sermon by the Bishop in Spanish, and in English following were again Evening Prayer and another sermon by the Bishop. At Morón (the Rev. J. Mesegue Tomás), and at Camaguey (the Rev. Pablo Muñoz), large Cuban congregations were present to greet "*El Señor Obispo*." At Bartle, the service for the Jamaican Negroes, or British West Indians, as they like to be called, was held in a half-finished lodge hall, for want of a church building, and the only light a feeble oil lamp for the use of the archdeacon who read the service. Hymns and canticles were sung from memory as the moonlight, like day, streaked through the cracks in the wall to make queer shadows on the dusky faces of the congregation. The Bishop's sermon in the semi-darkness made a touching appeal.

BISHOP BURLESON IN HONOLULU

SIoux FALLS, S. D.—The Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, and Assessor to the Presiding Bishop, left late in February for Honolulu for the consecration of Dr. Littell. Bishop Burleson has been in charge of the Church of Hawaii since the death of its Bishop last year, it being one of his first tasks as Assessor. Bishop Burleson has left the South Dakota district in charge of the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop. Bishop Burleson will return in time for the meeting of the House of Bishops this month, at which time a Primate will be elected to fill the vacancy caused by the death of the Most Rev. Charles P. Anderson.

Balkan Churches Seek Liberty of Action From National Governments

Church and State No Longer Conterminous—Recent History of Roumanian Church

L. C. European Correspondence
Wells, Somerset, Eng., February 9, 1930

WE HAVE NOTED ALREADY THE EXISTENCE of the general movement among the national Churches of the Balkan lands, to secure the recognition of an "autocephalous status" from the highest ecclesiastical authority. Today we wish to call the attention of readers of THE LIVING CHURCH to another aspect of the same movement, *viz.*, the efforts which these same Churches are making to secure liberty of action from their own national governments.

The Patriarchate of Constantinople has accepted, fully and frankly, the fact that the national Churches, on which it once looked with some anxiety, have won their right to independence, and that it is no longer the one and supreme Patriarchate of the nearer East, but a much greater thing than that—*primus inter pares* in a band of Patriarchs. This is a point to which we must return later. Today we deal with the fact that each one of these "autocephalous Churches" is now securing what we in England have learned to call an "enabling act" from its own government.

Hitherto, in Balkan lands, the Parliament has done the legislating for the Church, as in England till lately. Now, the need of self-government is felt by the Church, and it has also to be recognized that in these lands, as in others, Church and State are no longer conterminous. Thus, both in Greece, Serbia, and Roumania, the gradual recognition of the independence of the national Churches has this double aspect.

In Greece, the principle has been accepted, though there is still some discussion—not always quite friendly—going on over the details of the plan. The peculiar character of Greek politics accounts for this.

The Church authorities, in their discussions with government, have to deal with "the Minister of Religion and Education." Now the very remarkable man who is at once Premier and Dictator of Hellas has much of greatness in him, but even his most devoted friends and admirers admit that he has this defect. He is an autocratic colleague—how else would he be what he is—and he is a poor judge of men. Hence, his cabinets are apt to be composed of nonentities, and it is a tradition of Greek politics that the office into which you can safely put the "dud" who cannot be left out of a ministry, is just that particular one that deals with "Religion and Education." Nobody can do much harm there, it is felt. However, the imp that presides over politics sometimes sees to it that the post of that sort becomes important sometimes! At the moment, the *projet de loi* that is to give powers of full self-government to the Church of Hellas is being hammered out, but the details that are still under discussion deal with the method of the appointment of the bishops, and with the meetings of the episcopal synod that is to be the real ruling body of the Church.

As regards the first of these, the Church suggests that vacancies in the episcopate

should be filled by election by the bishops themselves, who would thus become a co-optative senate. The government urges, with some truth, that this may lead to a dangerous estrangement between the final authority of the Church and the members of the same, particularly as bishops in the Orthodox Church are still chosen from among the monks. They want the bishops to present a list of three names on a vacancy, from which the president or premier of the day is to make his choice.

As for the meetings of the episcopal synod, the bishops wish to meet every year. Lay authority thinks that every other year would be quite enough. As it is admitted, however, that the synod can and must be summoned on any real emergency, it would seem that there is room for a compromise here.

HISTORY OF ROUMANIAN CHURCH

Roumania is a Church with a curious history. Until very lately, as we count the stories of nations, the kingdom of today was the two principalities of Moldavia and Wallachia, each of which has a long history of its own. Further, until yesterday—till 1918 to be accurate—important provinces of the present kingdom were under other governments. Transylvania and Bukovina were in Austria-Hungary, Bessarabia in Russia, and each of these had their own Orthodox archbishops.

Now, all of these have united in the one autocephalous Church of Roumania, under the one Patriarch. That prelate is Myron Cristea, who is the Metropolitan Archbishop of Bucharest, which is the ancient province of Wallachia, and is also the leading member of the board of three officials who are collectively the Regent for the boy King of the land, Michael. That fact is enough to give some idea of the position held by the Patriarch in the land.

It must also be allowed, however, that neither Church nor nation has had the time, as yet, to grow thoroughly into unity, and the Metropolitans of the various ancient sees are, quite rightly and naturally, jealous for some of their ancient rights.

Now this national and autocephalous Church has also been given, by arrangement with the state authority, the right to manage its own affairs, and the National Assembly held its first meeting in the month of November, 1929, meeting in the Roumania House of Parliament.

This building, by the way, stands just by the cathedral and patriarchal residence in Bucharest, and it is probable that it will soon be surrendered for the meetings of the Church Assembly, and a new House of Parliament built elsewhere in the city.

The national Church Assembly is to meet every three years, and at its meetings it can pass any canon for the better government of the Church that it desires, without any endorsement by Parliament. The bishops of the Roumanian Church—who number thirty-eight in all—are members of it, *ex officio*, while two priests and four laymen are elected for each diocese.

As the lay members of the assembly often wear the peasant dress of their district, and the bishops and clergy always appear in their robes, it is a most picturesque gathering, much more so than, for instance, the Church Assembly in Eng-

The assembly meets in one house, in which house bishops and clergy have only their personal votes, and no voting by "orders" is even permitted; so that laymen can carry, by an ample majority, any proposal on which they feel strongly.

Per contra, the assembly meets only once in three years, barring "extraordinary meetings," which may be summoned for the election of a bishop on a vacancy, for that is how vacancies on the bench are filled.

When it is not in session, the bishops can act in their own episcopal synod, and so can exercise real administrative power collectively as well as individually in their dioceses. Still, it will be seen that on the whole the Roumanian Church is markedly democratic in its constitution. It is interesting to see the varying ways in which the principle of episcopacy which all accept is applied in Churches which are new to the problems of self-government.

W. A. WIGRAM.

CHURCH REOPENED AT MANISTEE, MICH.

MANISTEE, MICH.—The Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, and the Very Rev. C. E. Jackson, dean of the cathedral, assisted by the Rev. J. M. Madeley, rector of Holy Trinity Church, Manistee, conducted the reopening service of Holy Trinity Church, Thursday, February 27th, which was recently destroyed by fire.

The interior of the church has been completely restored, a new organ installed, and plans are being prepared for adding a new entrance and vestibule which will give direct access to the basement. The Bishop blessed the new chancel furniture, pulpit, organ, and altar. Dean Jackson preached the sermon. Twelve adults were presented to the Bishop for Confirmation.

The rector and building committee are to be heartily congratulated for such a quick and complete recovery from the fire.

IMPROVEMENTS AT ST. STEPHEN'S, HARRISBURG, PA.

HARRISBURG, PA.—Recently extensive improvements were made at St. Stephen's Church, Harrisburg, the Rev. Oscar F. R. Treder, D.D., rector. In memory of her husband, for many years a vestryman of the parish, Mrs. William T. Hildrup, Jr., gave to the church an entirely new floor of hand-made tile manufactured by the Moravian Tile Company, of Doylestown, Pa. The laying of the floor on its concrete and steel bed necessitated the reinforcing of the foundations of the building. During the process of the work the parish hall cellar was excavated to provide space for the future development of the parish house facilities. The east end of the church, an addition to the original edifice, was erected upon land that was formerly part of the churchyard, and during the course of the work vaults were found containing skeletons of former parishioners. These were reinterred where found so that in effect the cellar is now a crypt, which fact will be taken into consideration in future developments of the church. In addition to her gift of the tile floor, Mrs. Hildrup presented the church with new cushions for the pews, and new kneeling pads of an exceptionally fine quality. At the conclusion of the work the entire interior of the church was painted, which Mrs. Hildrup also made part of her gift.

Lenten Preachers Announced for Services in Five New York Churches

Actors' Memorial Window Dedicated at "Little Church"—Estate of Dr. Mottet

The Living Church News Bureau
New York, March 1, 1930

OF WIDE INTEREST EACH YEAR ARE THE lists of preachers scheduled to speak during the Lenten season in the larger churches of our greater cities. Whether or not one is near enough to attend any of these services, the lists have an interest for most of us in that they may be said to indicate who among our clergy are the best received in preaching of this nature. Here are the names of those scheduled this Lent in five local churches: Trinity, the Transfiguration, St. James', Heavenly Rest, and St. Paul's Chapel. The week-day preaching services of the first two are daily, except Saturdays, at noon; of the next two at 5:15 P.M.; and at St. Paul's at 12:30. The Roman numerals used indicate the numbers of the weeks of Lent, *e.g.*, I, the first week, beginning with March 10th.

At Trinity Church: I, Bishop Rogers; II, Dr. Fleming; III, Fr. Kinkaid; IV, Canon Shatford; V, Fr. Williams, S.S.J.E.; Holy Week including Good Friday, Bishop Johnson of Colorado.

The Transfiguration: I, Fr. Huntington, O.H.C.; II, Dr. Vernon; III, Bishop Fiske; IV, Fr. Hoffman, S.S.J.E.; V, Fr. Hughson, O.H.C.; Holy Week, including Good Friday, Fr. Burton, S.S.J.E.

St. James' Church (Tuesdays through Fridays); I, Captain Mountford (parochial mission); II, Dr. Fleming; III, Dr. Sherrill; IV, Canon Shatford; V, Drs. Buttrick, Howard, Cadman, and Sockman; Holy Week, including Good Friday, Bishop Fiske.

Heavenly Rest: I, Dr. Wallace J. Gardner; II, Fr. Hughson, O.H.C.; III, Rev. S. S. Kilbourne; IV, Dr. James Moffatt; V, Dr. Bernard I. Bell; Holy Week, the rector, Dr. Darling-ton.

St. Paul's Chapel, Trinity parish: I, Fr. Harrison, O.H.C.; II, Fr. Williams, S.S.J.E.; III, Dr. Mockridge; IV, Dr. S. Tagart Steele; V, Dr. Wallace J. Gardner; first three days of Holy Week, Prof. M. Bowyer Stewart; Maundy Thursday and Good Friday, Dr. McComas. Dr. McComas also will conduct a day's retreat on Saturday, March 29th.

From St. Mark's, Tarrytown, the Rev. Howard D. White, rector, comes a good list of preachers for Wednesday nights in Lent, beginning with March 12th: Canon Prichard, Fr. Huntington, O.H.C., Dr. Silver, Dr. Bowie, Dr. Bell, and the Bishop of Colorado.

At Trinity Church Bishop Manning will preach at noon on Ash Wednesday, Bishop Shipman on the following day, and Bishop Lloyd on Friday.

ACTORS' MEMORIAL WINDOW TO BE DEDICATED

A dedication service tomorrow afternoon at the Church of the Transfiguration will increase the appeal of the beloved "Little Church Around the Corner" to its host of friends. A window is to be unveiled in tribute to members of the theatrical profession who hitherto have had no public memorial. Its inscription reads: "In Honor of All Actors and Actresses who for the Love of Christ Have Served." It is the gift of Miss Jessie Van Brunt, an artist, who has also designed and executed it. The theme of the window is the Flight Into Egypt. The designer explains its symbolism: the journey into the ancient land of culture here is typical of the distant lands of the intellect into which the theatrical profession journeys to bring back to their audiences the wisdom of the ages. Other symbols depict

eternity, immortality, food for the body, and food for the mind. The purpose of the window is expressed in the verse from Ecclesiasticus, 40:9, "And some there be which have no memorials." Walter Hampden is scheduled to speak at the service, and the rector of the church, the Rev. Dr. Randolph Ray, will officiate at the dedication. The new window is in the transept of the church, nearly opposite the one in memory of Edwin Booth.

Fifty years ago a now famous event revealed the friendship of the Church of the Transfiguration to members of the dramatic profession. Today it is the headquarters of the Episcopal Actors' Guild, and the spiritual home of a host of actors and actresses. Contrary to the opinion held by some the religion of the people of the stage is of a deeper sort than that expressed by attendance at services in popularly-conducted funeral parlors.

ANNUAL ELECTION BY ACTORS' GUILD

The annual election, held this past week by members of the Episcopal Actors' Guild, resulted in the continuance in office of its former directors. Bishop Manning is honorary president; George Arliss, president; and Dr. Ray is warden. The only change of note was the resignation of the Rev. W. Harold Weigle as resident chaplain, effective May 1st, to become rector of St. Paul's Church at Eastchester in this diocese. Nine council members re-elected are Mrs. Frank Gillmore, Mrs. Thomas McLane, Percy Haswell, Dean Gates, Marjorie Gateson, Dr. Reiland, Ida Mülle, Dr. McComas, and Col. Earl Boothe.

DR. MOTTET'S ESTATE

The record of the late Henry Mottet is a great one. To many that greatness will seem apparent also in the estate which he left. The priest who gave himself in a ministry of fifty years to the downtown New York parish of the Church of the Holy Communion, and in the closing years of his service labored successfully to raise for that work an endowment of a million dollars, died leaving \$561 in money, a library valued at \$614, and a fur-lined overcoat worth \$100, "As having nothing and yet possessing all things."

CATHEDRAL NEWS

A children's corner has been arranged in the cathedral, adapted somewhat after the one in Chester Cathedral. It will be dedicated by the dean at the late Eucharist tomorrow.

To the names of the cathedral clergy staff printed on the Sunday leaflet have been added those of the Rev. Dr. B. Talbot Rogers and the Rev. G. Sherman Richards.

The March issue of the *North American Review* contains an article, "Manning—Cathedral Builder," a sympathetic review of the construction under the present administration by the Rev. Arthur H. Styron, a non-parochial priest of this diocese.

ITEMS

St. Thomas' Church at Mamaroneck has such a timely department as an employment agency.

Columbia University announces among its extramural courses of its extension department one on Principles and Methods in Modern Religious Education. This is

conducted on Friday evenings at the Church of the Heavenly Rest by Dr. Adelaide T. Case. The director is a communicant of St. Ignatius' parish.

Award, *magna cum laude*, to the New York *Times* for its excellent notice, accurate and extended, covering the death of Bishop Hall.

The Lenten schedule of the National Church Club for Women includes a corporate Communion at 8 o'clock on March 19th at St. Thomas' Church. This is, by the way, the day appointed in behalf of Russian sufferers. There are also a sewing class on Tuesday evenings at 8:00, Dr. Gavin's previously announced course of lectures on Wednesday afternoons, and Dr. Easton's lectures. The latter are to be at 5:00 o'clock on Friday afternoons in St. Thomas'; his theme, the Life of Christ. Further details can be obtained at the club rooms, 130 East 57th street.

HARRISON ROCKWELL.

GIRLS' FRIENDLY SOCIETY IN WEST MISSOURI

KANSAS CITY, Mo.—Miss Winifred Dunkle of Chicago, national field secretary of the Girls' Friendly Society, is spending three weeks in organization work in West Missouri. Among the branches of the society to welcome her is the newly organized group of fifty girls in their 'teens at St. Andrew's Church, Kansas City, the Rev. James P. DeWolfe, rector. Miss Dunkle will visit also the branches of the society at St. Mary's, St. George's, St. John's, and Grace and Holy Trinity Churches.

Included in her itinerary for visitation of existing branches for pioneer work will be the parishes of the Church in St. Joseph, Carthage, Joplin, Springfield, Sedalia, and Marshall. Miss Dunkle has planned a series of conference classes in leadership methods for work among girls to be held on successive Monday evenings at the diocesan headquarters office in Kansas City.

Mrs. C. E. Roberts, national vice-president of the society for the province of the Southwest, is assisting and coöperating with Miss Dunkle.

A CHOIR RECORD IN BALTIMORE

BALTIMORE—Fifty-four years of faithful service in one choir, director for sixteen years of this period, and not once the cause of any dissension in the Church—think of it!

This remarkable record was made by Thomas H. Disney, who is now retiring from the choir of the Church of the Messiah, Baltimore.

His first connection with the Church dates back to 1872, when Dr. Penick, later the first Bishop in Liberia, was rector. He then served through the fifty year rectorship of the late Rev. Dr. Peregrine Wroth. The present rector holds him up as an ideal parishioner.

In addition to his comprehensive knowledge of music, Mr. Disney is an acute Bible student, familiar with both his Vulgate and King James Version; is an excellent sermon critic; and probably knows more about Baltimore City than any man alive. He laid out much of it in his capacity as a surveyor.

On his retirement from the choir, his church honored him with a dinner, on February 24th, to which were invited all those who had sung with him. This was followed by a public reception and concert, and the presentation of a purse of gold.

Quintet, Singing in Behalf of Voorhees School, Denmark, S. C., Welcomed by Boston

Alumni of Theological School Meet —Bishop of Pittsburgh Revisits Trinity Church, Boston

The Living Church News Bureau
Boston, March 1, 1930

THE QUINTET SINGING IN BEHALF OF the Voorhees Normal and Industrial School of Denmark, S. C., is being given a real welcome at all of the many engagements which fill the days and evenings of the singers' sixteen days' visit. This is natural enough for Massachusetts has an interest in the welfare of the Negro race that is of long standing. It was but the other Sunday, during the series of services devoted to a discussion of race problems and race prejudices, that the Rev. H. H. Proctor of the Church of the Nazarene, Brooklyn, N. Y., said, when addressing a congregation in Trinity Church, that his first act upon coming to Boston was to visit "the greatest spot in America," the spot where the freedom of a race began. Dr. Proctor was referring to the corner of Congress and Water streets in this city, the place where William Lloyd Garrison began the publication of *The Liberator*. In the same address, Dr. Proctor took issue with Kipling's statement that the black man is the white man's burden, and made the opposing statement that the white man and the black man are complementary opposites, contrasts but not contraries.

The quintet will sing the Negro spirituals tomorrow in connection with services in Christ Church, Cambridge; St. Paul's Church, Newburyport; and the Church of the Holy Spirit, Mattapan. In addition, there will be briefer appearances in the parish of Our Saviour, Roslindale, and the parish of the Good Shepherd, Boston. The Rev. Dr. Patton, director of the American Church Institute for Negroes, and J. E. Blanton, principal of Voorhees, are making the accompanying addresses. The diocese is engaged in making known the interesting and appealing work of Voorhees and plans to give the Massachusetts Building, the classroom building of the school. Louis J. Hunter, treasurer of the American Church Institute for Negroes, is treasurer for this special piece of advance work and is receiving contributions at his headquarters in the National Shawmut Bank, Boston.

ALUMNI OF E. T. S. MEET

Pastoral Care was the topic presented by three speakers at the annual dinner of the alumni of the Episcopal Theological School last Wednesday evening. The presiding officer and toastmaster was the Rev. Malcolm Peabody. The three speakers were the Rev. Angus Dun of the faculty of the school; the Rev. Alfred S. Priddis, active leader of social work in the diocese of Western New York; and the Very Rev. Percy Kammerer of Pittsburgh. As may be deduced from the qualifications of the speakers, the subject was presented from every angle. The consensus of opinion was that the program was one of the most helpful and satisfactory that had ever been presented. Dean Washburn, bringing a welcome from the school, spoke of the important place the subject holds in the curriculum of the school.

This day given over to the alumni began with a service of Holy Communion,

followed by a quiet period led by the Rev. William Lawrence Wood in St. John's Memorial Chapel. In the interval between luncheon in the deanery and a foregathering for tea with the present students of the school in the school itself, the Rev. Dr. Edward S. Drown read a most constructive paper on the Church and the Sacraments.

BECOMES RECTOR OF CHURCH AT SWAMPSCOTT

The Church of the Holy Name, Swampscott, has called as rector the Rev. James Dirickson Cummins, D.D., who will begin his duties in Swampscott tomorrow. This parish has been without a rector since the death a year ago of the Rev. Edward Tillotson. The Rev. James Dirickson Cummins has been associate rector of Emmanuel Church, Boston, for the past four years.

FINDINGS IN CHURCH ATTENDANCE

Dean Sturges' report to the cathedral chapter contains interesting figures that prove new findings in church attendance; for instance: the total of weekday attendance nearly equals the total of Sunday attendance; the attendance at Sunday evening services is as large as that on Sunday mornings; the attendance during the hot months of summer is as great as that in the months of winter. The number of worshippers in St. Paul's during the past fifteen years show that the Sunday attendance has increased by 24,000 while the weekday attendance has decreased by 6,000; this decrease for weekdays is doubtless due to the fact that weekday services, especially during Lent, have increased in some other of the Boston churches.

BISHOP OF PITTSBURGH REVISITS TRINITY CHURCH, BOSTON

Bishop Mann of Pittsburgh, revisiting Trinity Church, Boston, where he spent eighteen happy years as rector, was given a hearty welcome to the parish by Dr. Sherrill and the congregation last Sunday morning. Both in his sermon and in a brief interview, Bishop Mann expressed a belief that thinking people will shun communism that denies to its followers religious freedom and that they will, instead, cling to the principles of Christianity which ensure peace of soul and mind and which, permeating industrial life, will ensure also the peace of the world.

MISSIONARY TO INDIA VISITS BOSTON

The Rev. C. F. Andrews, Anglican missionary to India, friend and interpreter of Gandhi and Tagore, author and preacher, visited the Episcopal Theological School at Cambridge last week and preached in St. John's Chapel on the opportunities for missionaries in India and the need of that country for Christianity. He emphasized the educational needs of Southern India and described the fine work being done by the Church in that field. Besides his public address Dr. Andrews conducted conferences with students who are considering the mission field.

MISCELLANEOUS

Three efforts toward the deepening of the spiritual life had their place during the past week. A New England School of

Prayer continued for three days in Christ Church, Fitchburg, with the Rev. Fr. Huntington, O.H.C., as leader. The Rev. Fr. Hughson, O.H.C., led a similar school of prayer for approximately the same length of time in the Church of the Advent, Boston. In St. John's Church, Jamaica Plain, a mission has been held by Captain C. L. Conder, assisted by Captain F. W. Jameson and a cadet, all of the Church Army. This mission will continue through tomorrow and is the result of a program carefully formulated by the rector of St. John's, the Rev. Thomas C. Campbell.

The Washington's Birthday service and breakfast for the men of the four parishes of New Bedford was held in Grace Church parish last Saturday morning. The Rev. C. Leslie Glenn was the speaker. On the following morning, the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, preached in Grace Church on the missionary aspects of his work.

The preacher at High Mass in the Church of St. John the Evangelist last Sunday was the Rev. Edmund L. Souder of the missionary district of Hankow.

ETHEL M. ROBERTS.

NOONDAY SERVICES SUCCESS IN OIL CITY, PA.

OIL CITY, PA.—Station WLBW and the Rev. William R. Wood, rector of Christ Church, Oil City, have just compiled a report of the noonday services held in Christ Church on Wednesdays from Advent through the Epiphany season. It is estimated from 60 to 100,000 listened in each noon, many of them Church people in country districts far away from a church. Of the 475 letters received from persons in eight different states, all excepting two expressed appreciation and asked that the services be continued. The larger number were written by the sick, "shut-ins," and people on farms in isolated districts. One woman stated she had not heard an Episcopal service for twenty-eight years.

The preachers were the rector of the parish, the Rev. Mr. Wood, the Very Rev. Martin Aigner, D.D., rector of St. John's Church, Franklin, and the clergy of Oil City.

The officials of Station WLBW have repeatedly asked that the services be continued, because they are one of the most popular noonday broadcasts.

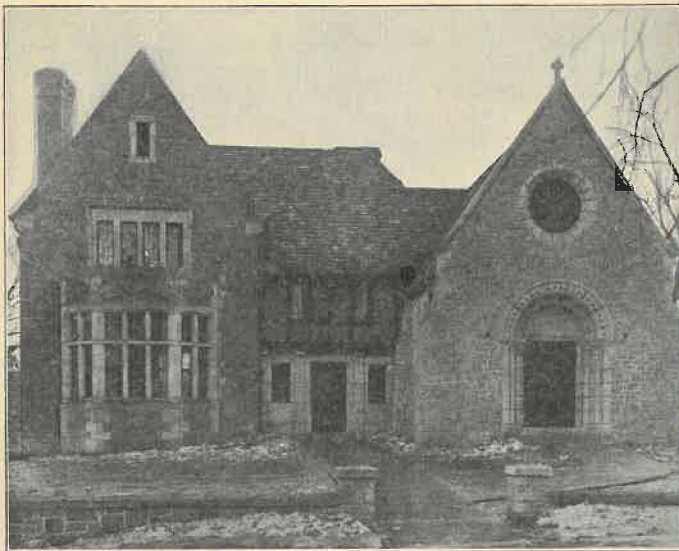
CONVOCATION HELD IN PORTO RICO

SAN JUAN, P. R.—The convocation of Porto Rico was held in San Juan at the Bishop's residence February 13th and 14th. Committees were appointed on the afternoon of the 13th, and in the evening the Bishop read his address to the delegates. Friday, the 14th, was given over to routine business, at which officers were generally reelected.

After some discussion relative to self-support, it was decided to place the extra amount asked for by convocation toward self-support in the fund for the support of the episcopate.

A resolution was presented, toward the end of the session, referring to the discussion now under way in India about union and the apostolic ministry, wherein this convocation goes on record as holding fast to the Nicene faith and the necessity of the threefold ministry.

After the benediction of the Bishop the council adjourned.



EXTERIOR

St. Francis' House and the Stanley M. Cleveland Memorial Chapel, Madison, Wis.



INTERIOR

Parlor and club room in the new St. Francis' Student Club House, Madison, Wis.

New Student Center for University of Wisconsin

[See THE LIVING CHURCH of March 1st.]

**Remains of Bishop Anderson Entombed
Beneath Altar of W. T. S. Chapel**

**New Seminary Buildings Dedicated
—Diocesan Lenten Programs
Planned**

The Living Church News Bureau
Chicago, March 1, 1930

THE REMAINS OF THE MOST REV. Charles Palmerston Anderson, D.D., late Primate of the Church and Bishop of Chicago, were permanently entombed Monday of this week beneath the altar of the Western Theological Seminary Chapel, erected in his honor.

Simplicity marked the translation of the Bishop's remains from the Rosehill Cemetery chapel to the shrine where they will rest for all time. Only members of the Bishop's family and a few close friends were present for the entombment.

Bishop Griswold was in charge of the services and committed the body. The ceremonies were brief, taking place at 9:30 Monday morning before the dedication of the new seminary buildings and consecration of the chapel. The service included the reading of the 15th and 112th Psalms, a lesson from St. Matthew, being a portion of the Sermon on the Mount, special prayers arranged by Bishop Griswold, the entombment and Benediction. The lesson was read by the Rev. William A. Simms, former rector of St. Mark's Church, Chicago, and now of Battle Creek, Mich. Dean Frederick C. Grant also assisted in the service.

As the service closed, the casket bearing the Bishop's remains was lowered into the concrete crypt directly in front of the chapel altar, later being moved directly beneath the altar. The altar under which the Primate rests is a solid block of Italian marble, presented to the chapel by the Church Club of Chicago.

Following translation of the Bishop's body to the crypt, the dedication of the new seminary buildings began. The Horlick Refectory, given by William Horlick of Racine, was first dedicated by the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac. Then the south

dormitory was dedicated by the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa. The dormitory is the joint gift of Mr. and Mrs. Angus S. Hibbard, and the late Chauncey Keep.

The procession of bishops, clergy, seminarians, alumni of the seminary, and laity wound from building to building in impressive fashion. After dedication of the dormitory, Bishop Griswold dedicated the Gregory Memorial Library, given by Mrs. Robert B. Gregory in memory of her late husband. Then the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, dedicated the Wheeler administration building and lecture hall, erected in memory of Tolman Wheeler, M.D., founder of the seminary.

The cloister, a memorial to the late William R. Stirling, and the tower, given by Mr. and Mrs. R. Floyd Clinch, were dedicated by Bishop Griswold.

Then the procession moved to the door of the Anderson Chapel. There Bishop Griswold tapped upon the door three times with his staff. It was opened by Angus Hibbard, representing the seminary board of trustees. Mr. Hibbard presented the Bishop with the instrument of donation, after which the consecration of the shrine took place and the altar was blessed and vested.

The Rev. Dr. George Craig Stewart, rector of St. Luke's, Evanston, was the preacher at the chapel consecration and the Very Rev. Frederick C. Grant, dean, was the celebrant, assisted by the Rev. Professors A. Haire Forster and Percy V. Norwood. The music for the service was written by James William Kennedy, seminary organist. The gradual, anthem, and final amen were sung by the a capella choir of Northwestern University, under direction of Dean Peter C. Lutkin. [Dr. Stewart's sermon is printed elsewhere in this issue.]

Meeting in the afternoon on Monday, the board of trustees adopted memorials to Bishop Anderson and elected Mr. Hibbard as vice-president of the body. This is the first time a layman has been vice-

president of the seminary board. Three new trustees also were named: Bishop McCormick of Western Michigan; the Rev. Dr. Stephen E. Keeler of St. Chrysostom's Church; and John N. Tilton, architect of the new seminary buildings.

Monday's ceremonies marked the final fulfillment of a plan launched in 1923 for the removal of the seminary from the west side in Chicago to Evanston.

LENTE PROGRAMS PLANNED

Lent will be ushered in on Ash Wednesday with special services in all parishes of the diocese and special Lenten programs will be inaugurated. A special feature of this year's Lenten program will be the children's crusade which is being followed in many parishes, according to Miss Vera L. Noyes, diocesan supervisor of religious education.

The Rev. Alfred Newbery is following the crusade through a series of children's services each day next week, beginning Sunday, March 2d, and concluding Sunday, March 9th. A number of other parishes are following similar programs, extending them throughout Lent.

The noonday services of the Church Club are to start at the Garrick Theater on Ash Wednesday with Bishop Campbell Gray of Northern Indiana as the special preacher. Bishop Griswold was to preach at the first of a series of Wednesday night services at St. Luke's, Evanston. At St. James' Cathedral, Dean Browne is inaugurating special Communion services on Wednesday morning.

At the Church of the Holy Spirit, Lake Forest, the Rev. H. W. Prince, rector, special Tuesday night preachers have been secured, including Dr. George Craig Stewart, Dr. Stephen E. Keeler, Dean Duncan H. Browne, the Rev. David E. Gibson, and the Rev. Alfred Newbery. St. Paul's, Kenwood, is to have special Wednesday night and Friday afternoon services during Lent.

The Garrick Theater noonday speakers are scheduled to preach at Emmanuel Church, LaGrange, on Monday nights, at St. Luke's, Evanston, on Wednesday nights, and at the Church of the Redeemer, Hyde park, on Thursday nights.

CLERICAL CHANGES EFFECTIVE

Important clerical changes were effective today, March 1st, in the diocese. The

Rev. Francis R. Godolphin became the rector of St. Andrew's Church, Richmond, N. Y., leaving Grace Church, Oak Park. The Rev. Walter R. Bihler, of Christ Church, River Forest, became rector of Christ Church, Woodlawn. Neither of these parishes has secured a successor.

A committee of thirty-five, headed by C. Ward Seabury and W. B. Gervais, wardens, is making an extended search for a successor to Fr. Godolphin. It has been stated, however, that no selection is likely until after Lent. Dean Grant, of the Western Theological Seminary, and the Rev. J. H. Edwards will take the Sunday services at Grace Church for the time being, while special Wednesday night preachers have been secured during Lent.

The new rector of Christ Church, Woodlawn, is to be the guest of honor at a parish reception Tuesday evening, March 4th. In becoming rector of Christ Church, he returns to his former parish, since he was reared as a boy in Christ Church and served as an acolyte there.

ADVENT GROUP WINS DRAMA CONTEST

A group of young people from the Church of the Advent, Chicago, under direction of Charles M. Guilbert, took third prize in the finals of a city-wide religious drama tournament at Goodman Theater. The Advent group presented a one-act play, "The Bishop's Candlesticks."

Before reaching the finals in the contest, the cast took part in two elimination contests against nine other churches in the Logan square district. The Rev. Irwin St. John Tucker of St. Stephen's Church was one of the judges in the finals.

NEWS NOTES

Alfred S. Hope, of the Church of the Messiah, was elected president of the lay readers' association of the diocese, meeting at St. James' Cathedral recently. Milo S. Smith was named secretary-treasurer. Arrangements are under way with Dean Grant whereby the Western Theological Seminary will supply the society with a course of instruction on public speaking and reading. The group will meet at the Church of the Advent, March 14th.

Lonsdale N. West of St. Paul's, Kenwood, has been elected president of the diocesan Young People's Association, succeeding David E. Evans.

The Junior Assembly of the Brotherhood of St. Andrew will meet at the Church of the Epiphany, March 14th, combining a reunion of Camp Houghteling and Racine conference boys. The Rev. Edward S. White, Church of the Redeemer, will speak, as will L. Parsons Warren. Dean Browne will address the senior assembly of the Brotherhood, meeting at St. Chrysostom's Church, March 24th.

Lord Bishop of Algoma Concludes Eucharistic Mission in Philadelphia

Dr. Mockridge Observes His Fifteenth Anniversary — Special Lenten Preachers

The Living Church News Bureau
Philadelphia, March 1, 1930

LAST SUNDAY MARKED THE CLOSE OF THE Septuagesima-tide Eucharistic Mission at St. Clement's Church, which was conducted by the Rt. Rev. Rocksborough R. Smith, D.D., Lord Bishop of Algoma. It had been a most stimulating week, with extraordinary congregations at all of the services.

"A new revival of Catholic idealism is taking place in the Western civilization today, which is comparable to the Oxford Movement of less than a century ago," the Lord Bishop declared in his closing sermon. "Religion had reached a decline before the Oxford Movement set in, which in many respects paralleled the conditions of the present day," he said.

"One of the strong indications of this revival is the fact that in Canada more men are offering themselves for the service of the Church," said the Lord Bishop. "What is needed is more 'men whose hearts God has touched,' to whom the things of materialism mean nothing. We need the Catholic ideals of sacrifice and service to counteract the materialism of our day, and to stem the natural man within us whose desire it is to gain influence and possess riches."

On Monday morning the Lord Bishop spoke before the clerical brotherhood at the church house, and Monday evening addressed the church club of the diocese, giving a lecture with lantern slides on Burma, where he had spent five years as president of one of the Church of England colleges there.

Although he had had innumerable invitations to remain and preach at various churches in Philadelphia, pressure of work

in his own diocese forced the Lord Bishop to return late Monday night to the province of Ontario.

SPECIAL LENTEN PREACHERS

The Rev. Allan Pearson Shatford, D.D., dean of the cathedral, Montreal, will preach every day at noon during the week beginning March 10th at the Brotherhood of St. Andrew services to be held in the Garrick Theater. Dean Shatford will also preach in St. Matthew's Church on Wednesday evening, and in the Church of St. Luke and the Epiphany on Thursday evening, March 13th.

The Rt. Rev. Frank Du Moulin, rector of the Church of the Saviour, West Philadelphia, will be the noonday preacher at Christ Church from Monday until Thursday of the same week. Bishop Taitt preaching on Friday, and the Rev. W. H. Anthony, rector of St. Peter's, Phoenixville, on Saturday.

At St. Stephen's, the Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn, will speak at the noon services from Monday, the 10th, until Friday, inclusive. The Rev. Charles H. Long, rector of Zion Church, Philadelphia, will preach on Saturday.

OBSERVES FIFTEENTH ANNIVERSARY

Tomorrow, March 2d, will mark the close of the fifteenth year of the Rev. John Mockridge, D.D., as rector of St. James' Church. Dr. Mockridge is the sixth rector, Bishop White, the church's founder, having been the first rector, from 1809 until 1836. The second rector, the Rev. Henry J. Morton, served the parish for fifty-one years. With the exception of the first two, Dr. Mockridge has served St. James' longer than any other clergyman.

In his parish leaflet, however, Dr. Mockridge points out the fact that central Philadelphia churches all have long rectorships. Dr. Washburn of Christ Church,

BOOK CHATS

from Morehouse Publishing Co.

NEW BOOKS

Added to stock during the week ending
March 1, 1930

SERMONS OF POWER, by William E. Barton, Thomas F. Gailor, and Others. Pentecost Series. (Cokesbury)\$1.50

Nine sermons by distinguished American ministers in commemoration of the nineteenth hundredth anniversary of Pentecost.

CARDINAL NEWMAN, by J. Lewis May. (Dial) 3.50

A new and popular study of the life of the great English Tractarian and Cardinal.

THE DAY BEFORE YESTERDAY, by the Rev. James Moffatt, D.D. (Cokesbury) 2.00

The Fondren Lectures; a study of our spiritual heritage by Union Seminary's professor of Church history.

CHURCH PUBLICITY, by William H. Leach. (Cokesbury) 2.25

A study of mediums, methods, and motives of great value to the parish priest and all who have to do with Church advertising and publicity.

THE PEW PREACHES, by Owen D. Young, Henry Ford, and Others. Edited by William L. Stidger. (Cokesbury) 2.50

A cross-section of what some of America's successful business men are thinking and saying about organized religion.

CONFIRMATION INSTRUCTIONS, by the Rev. Charles Paterson Smyth. (Morehouse) New paperback edition60

A cheaper edition of this popular Confirmation text.

GLIMPSES OF ITALIAN ART. Three booklets: (1) Luini, Perugino, and Others; (2) Raphael, Botticelli, and Others; (3) Titian, Da Vinci, and Others. (Morehouse) Each40

Reproductions in color and sepia of famous Old Masters, with simple biographical notes.

EVERYDAY COUNSEL BOOKLETS. Two booklets: (1) Abide With Me; (2) Thy Way Not Mine. (Morehouse) Each60

A little anthology of devotional quotations.

YOUR Correspondent plans to make the above listing of the week's new books and new editions added to the stock of Morehouse Publishing Co. a regular feature, and hopes that it will prove valuable to those who are interested in keeping up with current religious publications. The remaining space in BOOK CHATS will be devoted to the further discussion of these and other books, in the somewhat aimless fashion to which Your Correspondent is accustomed.

Of the books listed above, Your Correspondent especially enjoyed reading **CARDINAL NEWMAN (\$3.50)**. Mr. May's biography is a sympathetic one, dealing with the spiritual side of the Cardinal's life rather than with the specific incidents of it. It is an interesting study of a fascinating character.

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Dr. Jefferys of St. Peter's, Dr. Grammer of St. Stephen's, Dr. Steele of St. Luke's, and Dr. Tomkins of Holy Trinity had all been here for some time before Dr. Mockridge came, and the only churches which have changed rectors since 1915 are St. Clement's and St. Mark's.

During the fifteen years that Dr. Mockridge has been rector, St. James' Church has changed from an old family parish church into a "city church," and many new lines of work have been taken up which were unheard of in the old days.

FATHER BURTON AT ST. ALBAN'S

Father Spence Burton, superior of the Order of St. John Evangelist, will conduct two retreats next weekend at St. Alban's Church, Olney, the Rev. Archibald Campbell Knowles, rector.

The retreat for women will be held on Saturday, March 8th, beginning with Mass at 11:30. The retreat for men will begin at 4 o'clock on Sunday afternoon.

Father Burton will preach in the morning and evening at St. Alban's on Sunday, March 9th.

FATHER HUGHSON AT CHURCH OF THE GOOD SHEPHERD, ROSEMONT

A day of devotions will be conducted on Ash Wednesday by the Rev. Shirley C. Hughson, of the Order of the Holy Cross, in the Church of the Good Shepherd, Rosemont. Father Hughson will preach at the late morning and afternoon services tomorrow in that church.

ST. MARY'S CHURCH RECEIVES BEQUEST

Under the will of Miss Ella Williamson, a former welfare worker, St. Mary's Church will receive a bequest of \$5,000, it was announced this week.

DAY OF PRAYER TO BE CONDUCTED AT ST. JAMES'

As Friday, March 7th, has been designated as a World Day of Prayer by the Federation of Women's Boards of Foreign Missions of North America, a day of prayer at St. James' Church has been arranged. The day will begin with a celebration of the Holy Communion at 7:30, and will end with Evening Prayer at 5; but during the day there will be five periods for silent prayer, which will be subdivided into twenty minute silences. At 10 and at 3, there will be a meditation by Dr. Mockridge.

MISCELLANEOUS

The Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, will preach on March 9th at the Chapel of the Mediator, West Philadelphia, where he was formerly vicar.

The Rev. Floyd W. Tomkins, Jr., spoke at a meeting of the Young People's Fellowship last week on the Vocation of the Ministry. Mr. Tomkins is an assistant at Holy Trinity, Philadelphia.

The first services in the new Church of St. Giles, Stonehurst, of which the Rev. Walter C. Pugh is rector, were held last Sunday. The church building is one unit in the group of buildings which have been erected, and which are built on colonial lines.

A reception and tea were given by the Churchwomen's Club of the diocese last week. In the evening, a talk on current books was given at the club by Miss Ida Wood. Mrs. Frances R. Packard is chairman of the domestic committee.

Three daughters of the Rev. James F. Bullitt, archdeacon for foreign work of the diocese, sailed for London last week to attend the ordination of the Rev. Albert F. Lutley, son-in-law of Mr. Bullitt. Dur-

ing their visit, they will stay with the Most Rev. Cosmo Gordon Lang, Archbishop of Canterbury, and Mrs. Lang.

ELEANOR ROBERTS HOWES.

BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, February 28, 1930

THE THIRTEENTH ANNUAL WASHINGTON'S Birthday corporate Communion of the Brotherhood of St. Andrew in this diocese brought 487 men to receive the Sacrament in St. Ann's Church, Brooklyn, at 8 o'clock on the morning of the holiday. Bishop Stires was celebrant, assisted by Bishop Larned, the Rev. S. M. Dorrance, rector of St. Ann's, and the Rev. A. R. Cummings, chaplain of the Brotherhood. After the service 517 sat down to breakfast in the St. George's Hotel, a short walk from the church. Later there were two notable speeches. The Hon. Mortimer W. Byers, federal judge for the eastern district of New York, and warden of the Church of the Messiah, Brooklyn, spoke on Man's Need for the Church.

Bishop Stires, following Judge Byers, spoke on the Church's Need for Men, and described the kind of men of whom the Church has need.

The Church life of this diocese is distinctly stronger and better because of the inspiration of this splendid annual gathering.

NEW RECTOR AT JAMAICA

The Rev. Joseph H. Titus has become rector of Grace Church, Jamaica, succeeding the Rev. Rockland T. Homans, who resigned last fall.

Grace Church, Jamaica, is one of the historic parishes of this diocese. It was founded in 1701, and until the close of the Revolutionary period it was connected with Newtown and Flushing as one cure. From 1757 to 1766 Samuel Seabury, afterward the first American Bishop, was rector of these three towns, his father, of the same name, being at the same time rector of St. George's, Hempstead.

Not many years ago a village parish, Jamaica is now in the center of a large and growing population in the great borough of Queens. Grace Church is destined to be a strong center of Church life for many people.

DR. BOYD APPOINTED ARCHDEACON

Bishop Stires has inaugurated a new policy in the work among colored people in this diocese by appointing an archdeacon over that work. His choice has fallen on the Rev. N. Peterson Boyd, D.D., rector of St. Philip's, Dean street, Brooklyn. Dr. Boyd will continue to hold his rectorship.

This appointment ought to result in a better inter-relation among the colored missions, and a better presentation of the whole problem to the people of the diocese. Colored population, especially in Brooklyn, has greatly increased in recent years, and it is plain that the Church has failed to find and hold her own children in this multitude. The new policy brings strong hope for advance.

CHILDREN MAKE THEIR OWN PROGRAM

The children of St. Ann's Church School, Brooklyn, are to make up their own Lenten program. Next Sunday, after morning service, the school will meet for the purpose of deciding for themselves what particular mission field shall have their at-

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tention. Four members of the school will tell of the claims of China, of the Philippines, of Porto Rico, and of Japan; and another will present the industrial conditions of the United States.

HILL ZONE UNITED LENTEN SERVICES

The five churches of the "Hill Zone" in Brooklyn announces the speakers for their united services as follows:

March 11th at St. Luke's, the Very Rev. Milo H. Gates; March 18th at the Church of the Messiah, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; March 25th at the Church of the Incarnation, the Rev. William T. Crocker; April 1st at St. Mary's, Bishop Stires; and April 8th at St. James', Bishop Larned.

CHAS. HENRY WEBB.

BISHOP-ELECT ARRIVES IN HONOLULU

(Pictures on page 646)

HONOLULU—On February 13th, when the *President McKinley* docked in the Honolulu harbor, the Rt. Rev. Henry B. Restarick, D.D., retired Bishop of Honolulu, the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, the clergy of Honolulu, and a host of Church folk were assembled to give greeting to the Rev. S. Harrington Littell, D.D., Bishop-elect of Honolulu. A truly royal welcome was accorded him, his wife, and two children. The accompanying photographs, showing the flower leis which bedecked them, well tell the story.

Within a few days the Bishop-elect and his family have made a veritable host of friends, and the missionary district of Hawaii, feeling happy and thankful, faces the future with renewed faith, courage, and enthusiasm.

BEQUESTS TO CHURCH INSTITUTIONS IN MILWAUKEE

MILWAUKEE—St. James' Church, and St. John's Home, Milwaukee, were beneficiaries in the will of the late August H. Vogel, who died very suddenly on February 18th. The will was drawn about four months before he died and filed in Waukesha County because Mr. Vogel's legal residence was at Chenequa.

A bequest of \$5,000 was left to St. James' Church, of which Mr. Vogel was senior warden and treasurer of the endowment fund. St. John's Home, of which Mr. Vogel long served as chairman of the board of directors, received the sum of \$1,000. Other charitable institutions received substantial bequests, but the widow received the greater share of the \$100,000 estate.

G. F. S. ADMISSION SERVICE IN KANSAS

PARSONS, KANS.—An admission service, which more than doubled the membership of St. John's branch of the Girls' Friendly Society, was held in St. John's Memorial Church, Parsons, on Sunday, February 23d. The admission was in the form of a vesper service at 4 o'clock in the afternoon, and was followed by a candlelighting ceremonial in which the speaking parts were taken by those who were already members. After the short playlet, which emphasized the principles of the Girls' Friendly Society, the eighteen newly admitted members came forward to light their candles from that of the spirit of the Girls' Friendly Society. The Rev. James W. Smith, rector of the parish, gave a short address, in which he told what the society stands for, and offered suggestions for the work of the branch.

EXECUTIVE COUNCIL IN GEORGIA MEETS

SAVANNAH, GA.—Meetings of the diocesan departments and of the executive council of Georgia were held February 19th and 20th in Christ Church, Savannah, with the Bishop, the Rt. Rev. F. F. Reese, D.D., presiding at the meetings and being the celebrant at the Holy Communion held in the Chapel of Christ Church. At the meeting of the executive council, before receiving the reports of the departments, Bishop Reese paid a tribute to the late Presiding Bishop, the Most Rev. Charles Palmerson Anderson.

The Rev. David R. Covell, secretary of the Field Department of the National Council, addressed the council in reference to two missionary projects he believed the diocese would be interested in taking up to forward the Penecostal year: the building of a rectory at Christiansted, St. Croix, V. I., and the other a chapel at Calienthe, Nev., at a cost of \$2,500 each, the Woman's Auxiliary to do away with the corporate gift this year and assist in raising this amount. The council accepted the two projects.

The Bishop has offered, as is his custom, a banner to the white and colored Church schools having the largest per capita Easter offering. Mrs. F. B. Screven, who has completed a course in writing Braille, has offered her services to the diocesan department of religious education and is ready to send current events to those of the diocese who furnish her with their names and addresses.

The department of Christian social service has sent out a questionnaire to every diocesan department of social service in the country for information as to the work being done in each diocese. As soon as answers are received from fifty per cent of the questionnaires, the information will be compiled and used in a social service survey of the diocese.

PARISH HOUSE DEDICATED AT VERSAILLES, KY.

VERSAILLES, KY.—On Saturday, February 15th, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, dedicated the new Camden Memorial parish house of St. John's Church, Versailles, the Rev. Robert J. Murphy, rector. Assisting Bishop Abbott were the Rt. Rev. James M. Maxon, Bishop Coadjutor of Tennessee, and the rector. The parish house is the gift of the Camden family in memory of Susannah Preston Hart Camden, a lifelong and devoted communicant of St. John's.

The new parish house will provide adequate housing for a rapidly growing Church school and parish. The building, designed by Robert McMeekin of Lexington, is complete and modern in every detail. A beautiful and spacious auditorium, choir vesting rooms, library, rector's study, and serving room are to be found on the first floor, while the second floor is devoted exclusively to class rooms. The kitchen, storage rooms, and boiler room are located in the basement. The cost of the building approximates \$75,000.

On the afternoon of the day of dedication the people of St. John's maintained open house for all their friends from 4 to 6 o'clock.

The chapel, the connecting link between the parish house and the church, will be completed in a few weeks and consecrated during the Easter season.

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GROWTH OF CHURCH AT PAWTUCKET, R. I.

PAWTUCKET, R. I.—St. Martin's Church, Pawtucket, has voted to become an independent parish. Less than ten years ago it was conducted by the Rev. J. L. Dwyer, who was in charge of the neighboring mission in Phillisdale. In 1922 the Rev. W. T. Townsend took charge. About that time the city of Pawtucket began a phenomenal growth, spreading out beyond the borders of Rhode Island into Massachusetts. It was in this section of the city that St. Martin's was located, and it profited by all this development. For a church building the parish has been using a rest house occupied during the War by the employes of the Potter and Johnston Machine Company. What to do with all the children that try to attend the Church school is one of Dr. Townsend's chief problems. Either the new church building in prospect now for several years will have to be put up at once, or attendance at Church school will have to be restricted and scores of children put on the waiting list.

C. L. I. D. MEETING HELD IN NEW HAVEN, CONN.

NEW HAVEN, CONN.—The annual meeting of the Church League for Industrial Democracy was held in New Haven on Washington's Birthday, 125 members of the league and guests attending. The chairman of the meeting was William F. Cochran of Baltimore, vice-president, in the absence of the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, president, who was unable to be present but who sent greetings and a heartening message to the effect that "I count it one of the greatest honors of my ministry to be associated with the Church League for Industrial Democracy." There was a report of the work of the organization during the past year by the Rev. William B. Spofford, executive secretary. There were two addresses, the first by Harry Russell, New England representative of the Workers' Education Bureau. He stated that the workers were increasingly coming to feel that the Church was identified with the owning class, and gave incidents from his own life which forced him to the same opinion. He outlined the aims and ideals of organized labor and expressed the opinion that sincere Christians could do nothing less than support their program.

Miss Mary Van Kleeck, research director of the Russell Sage Foundation, and a vice-president of the league, was the other speaker. She explained to the audience what is going on in industrial life, with programs of mass production. We now see the same program launched in Russia, she said, except that in Russia private profit has been eliminated with the result that that country is rapidly getting to the point where it is underselling other countries. She suggested that the present protests against religious persecutions may very likely be a part of a propaganda started by industrialists who are feeling Russian competition. The function of the Church, she said, is not to bolster up any particular industrial system but rather to create new spiritual values as a new social order emerges from the old.

There were also brief reports on the work being done by chapters of the league at the Berkeley Divinity School and the General Theological Seminary. Following the luncheon meeting, there was a meeting of the executive committee, the Rt. Rev. Benjamin Brewster, D.D., Bishop of

Maine, in the chair. Plans were made for the coming year, with much emphasis placed upon the School for Christian Social Ethics, which is to be a part of the Wellesley Conference in June. An unusually strong faculty was reported consisting of Vida D. Scudder of Wellesley College, dean; the Rev. Frank Gavin, professor at General Theological Seminary; the Rev. Niles Carpenter of Buffalo University; and the Rev. August Dement, research director of the Christian Social Council of England, who is to come to this country particularly for this school. Dr. Dement is also to address meetings in New York; is to preach at Trinity and St. Mary the Virgin's, New York, and the Advent, Boston; and is to lecture at the College of Preachers, Washington.

Arrangements for the Church League Industrial Democracy meeting were made by Mrs. William P. Ladd and Mrs. Joseph Fletcher of New Haven, who also entertained the members of the executive committee at the Berkeley Divinity School.

RHODE ISLAND EXECUTIVE SECRETARY UNDERGOES KNIFE

PROVIDENCE, R. I.—Lewis D. Learned, executive secretary of Rhode Island, was operated upon on February 24th at the Jane Brown Memorial Hospital, Providence. The operation was successful and the patient is steadily regaining health. It will be several months before Mr. Learned returns to his office, but fortunately quite the most successful piece of financing the diocese has undertaken in recent years has just been completed and the secretary's mind is free of heavy responsibility.

Early in 1929 the diocese, which for several years now has been meeting its national apportionment in full, promised to do as much for another twelve months. When December came a deficit of over \$15,000 was in prospect, and it was only by what Bishop Perry called "heart-breaking" efforts that the deficit was finally made up.

The bishop and council determined then never again to make pledges to the general Church until the diocese had first received pledges for an equal amount from the parishes. When the parishes returned the amounts of their pledges for 1930 they were materially short. At once and close on the heels of the 1929 campaign, Bishop Perry and Mr. Learned undertook an intensive canvass of their field, requesting by special delivery letters and telegrams that meetings of vestries be called to vote an increase of pledges for 1930. The response was immediate and loyal. Increased pledges, together with individual gifts, were more than sufficient to meet the 1930 apportionment. The diocese is now on a firmer financial footing than it has ever been before.

OHIO INSTITUTIONS BENEFIT UNDER WILL

STUEBENVILLE, OHIO—By the will of Mrs. Eli T. Castner of Steubenville, Ohio, who died on February 21st, St. Paul's parish, Steubenville, receives \$12,000; the rector, the Rev. W. M. Sidener, \$5,000; the local Home for Aged Women, \$500; the Social Service Union, of Steubenville, \$500; the County Orphanage, \$200; and the Steubenville Salvation Army \$5,000 in trust. To a faithful colored servant she left \$5,000 in trust, which at his death is to be divided between two local colored churches. There were other bequests to friends.

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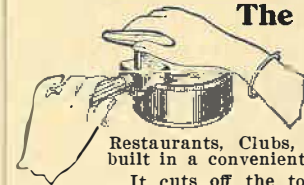
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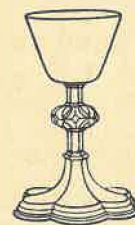
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KENTUCKY INSTITUTIONS RECEIVE BEQUESTS

LOUISVILLE, KY.—The endowment fund of Christ Church Cathedral, Louisville, has been further enlarged by the gift of \$5,000 in memory of Robert C. Judge, a former member of the cathedral chapter. This sum is the gift of his widow, who provides that it shall be kept intact, and known as the Robert C. Judge Memorial Fund, and that one-fifth of the income be returned to the principal annually.

The Norton Infirmary, Louisville's Church Hospital, was bequeathed the sum of \$2,000 by the will of William G. Bridges in memory of his mother and three sisters. Other Louisville Church institutions which are beneficiaries under Mr. Bridges' will are the Episcopal Orphans' Home, \$2,000, the Home of the Innocents, \$1,000, and St. Paul's Church, \$5,000. Some of the testator's personal effects are also bequeathed to St. Paul's.

CHURCHES STUDY PROBLEMS OF PEACE

EVANSTON, ILL.—The Churches of Christ in America, at this critical juncture of world affairs, are insisting upon a substantial reduction in naval armaments. This fact was made abundantly clear by the 150 leaders of some thirty-five communions and allied religious organizations who participated in the deliberation of the third national study conference on the Churches and World Peace, held in the First Methodist Episcopal Church of Evanston, February 25th to 27th.

Action was then taken by the conference looking toward the incorporation of peace education materials in the teaching curricula of the Church at large.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, was reelected chairman of the national committee on the Churches and World Peace.

FOR "ASSOCIATE SECRETARIES" OF WOMAN'S AUXILIARY

NEW YORK—The appropriation which is to care for the expenses of the women who will serve as "associate secretaries" of the Woman's Auxiliary is to come from the income of the legacy of Mrs. Mary M. Emery, late of Cincinnati, Ohio, and not from the Emery Fund as erroneously reported to the Church papers.

There is a legacy, received in 1928, of \$51,956.18, from Mrs. Mary M. Emery, "principal or interest for the Woman's Auxiliary."

There is also the Emery Fund of 1913, \$16,019.60, "from members of the Woman's Auxiliary to the Board of Missions. To be invested and the income paid to Miss Julia C. Emery during her life, and then to Miss Margaret T. Emery if she should survive her. After the death of the survivor, the income to be used as a yearly contribution from the Woman's Auxiliary to the Board of Missions for the General Missions of the Church."

There is also the Emery Fund of 1921, \$97,914.07, "from the Woman's Auxiliary as a Jubilee Holiday Fund in observance of its fiftieth anniversary. To be invested and the income used for women missionaries on furlough in such way as the executive committee of the Woman's Auxiliary shall approve."

IF YOU have any technical interest in diocesan papers, you may be interested in the *Church Herald* of Florida (Rev. Jeffery Alfriend, Tallahassee). Informing and lively, well rounded, and easy to read.

† Necrology †

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

ALEXANDER W. BOSTWICK, PRIEST

PHILADELPHIA, PA.—The Rev. Alexander W. Bostwick, 57, for the last thirty-four years a priest, died suddenly on February 28th from a stroke of apoplexy at his home in Philadelphia following an attack of grip, from which he was thought to be recovering.

Born in New York, Mr. Bostwick attended the General Theological Seminary, and was ordained in 1896. He served as vicar of Calvary Chapel in New York for several years, and for a time was rector of Holy Trinity Church, Brooklyn. Later, he became rector of Trinity Church, Vincentown, N. J., where he served twenty-two years. He came to Philadelphia two years ago, and was unofficially attached to the Church of the Saviour, West Philadelphia, where he helped with the services.

Besides his wife, he is survived by two sons, Alexis H. and Edgar I. Bostwick, and a brother, Charles E. Bostwick, a lawyer, of Rochester, N. Y.

Funeral services were held on Monday, March 3d, from the Church of the Saviour, West Philadelphia.

EDMUND DUCKWORTH, PRIEST

ST. LOUIS, Mo.—The Rev. Edmund Duckworth, rector of the Church of the Redeemer and its predecessor, St. James' Church, for thirty-five years, died at St. Luke's Hospital, St. Louis, of heart disease on Thursday, February 20th. He had been a semi-invalid for several years past, and while preaching was obliged to remain seated. Last fall he resigned his pastorate but the resignation was not accepted by the vestry until last month, when it was submitted for the third time.

Born in Burnley, Lancastershire, England, August 26, 1857, Mr. Duckworth came to this country, at the age of 24, an ordained minister of the Wesleyan or Methodist Church. He was sent as a missionary to the Indians and preached to them in the Great Lakes region several years before assuming the pastorate of a small congregation in Wisconsin. He held three pastorates in this section, the last at Oconomowoc, Wis., where he became acquainted with the late Edward C. Simmons, founder and head of the Simmons Hardware Company, who had his summer home there. Mr. Simmons was instrumental in bringing Mr. Duckworth to St. Louis as a candidate for holy orders in the Episcopal Church. He was ordained by Bishop Tuttle, and in 1894 became pastor of St. James' Church, which was built by Mr. Simmons as a memorial to his daughter. In 1910 this church was merged with the Church of the Redeemer, St. James' Church being moved stone by stone to the present site of the Church of the Redeemer, Mr. Duckworth being retained as rector. During his long pastorate, he became known as a vigorous preacher and excellent speaker, and attracted many persons of different faiths to his church just to hear his sermons. He was also in demand as an after-dinner speaker, when he usually chose as his subject travel or religion.

Mr. Duckworth was known as a great

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cricket player and played on American national cricket teams thirty years ago, and he formed a local eleven which went to Canadian cities for match games. A mighty batsman, known as a "four-hitter," the clergyman was the strength of the team. He was also interested in the stage and pageantry, and one of his appearances in costume was in the Church pageant given in connection with the General Convention held here in 1916, when he took the part of Henry VIII.

Mr. Duckworth is survived by his widow, Mrs. Angeline Pullin Duckworth, who was his second wife, and five children: Mrs. C. R. McDonald of Webster Groves, Mrs. Leona Johnson of Maplewood, Mrs. Jack Cranbrook of San Francisco, Calif., George Duckworth of Kirkwood, and Laurence Duckworth of Dallas, Tex.

The funeral services were held at the Church of the Redeemer on February 24th, the Rev. George Lloyd officiating. The lesson was read by the Rev. Sumner Walters of Ft. Scott, Kansas, Mr. Duckworth's successor, and the prayers by the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, who is visiting the diocese. Bishop Johnson conducted the services at the cemetery.

OLIVER MARTIN FISHER, PRIEST

CORRY, PA.—The Rev. Oliver Martin Fisher, Ph.D., a retired priest of the diocese of Erie, died in Corry Saturday morning, February 22d. He was born in Boston, Mass., in 1877, and studied at Cushing Academy, Mass., the Western Theological Seminary, and at Oxford University.

Dr. Fisher served in St. Stephen's, Rochester, and in Avon, N. Y., and for some years had charge of St. Luke's, Kinzua, Christ Mission, Tidioute, St. Saviour's, Youngsville, and for part of this time St. John's, Kane, all in Pennsylvania.

The burial service was held in Emmanuel Church, Corry, Tuesday, the 25th. The clergy taking part in the service were the Rev. L. D. Utts, the Rev. Kenneth R. Waldron, the Rev. Aaron C. Bennett, and Bishop Ward. The burial was in Erie in the lot in which Bishop Israel is buried, and in which he provided in his will a burial place for the clergy of the diocese.

JOSEPH SHERLOCK, PRIEST

PHILADELPHIA—The Rev. Joseph Sherlock, D.D., widely known leader of the Catholic party of the Church, and for thirty-nine years rector of the Church of St. John Chrysostom, Philadelphia, died suddenly on the evening of February 25th at the rectory, 2157 North 28th street. He was 68.

Father Sherlock had been ill only a few hours. Death was believed to have been caused by heart disease.

Born in Philadelphia January 25, 1862, Father Sherlock was educated at the old Rugby Academy in that city, and at the University of Pennsylvania. He studied for the ministry at the General Theological Seminary in New York, and was graduated in 1887, being ordained to the priesthood the same year.

He served for several years at Mount Calvary Church, Baltimore, leaving there to become rector of Grace Church, Weehawken, N. J., where he remained until he returned to Philadelphia in 1891 as rector of St. John Chrysostom's.

Beginning at 5 o'clock on the afternoon of Wednesday, February 26th, his body

lay in state in the Church of St. James the Less, Falls of Schuylkill, Philadelphia. Vespers were said at 5 o'clock on Thursday, and the burial office was said at 10 o'clock Friday, the 28th, followed by a high Requiem Mass. The Rev. Frank L. Vernon, rector of St. Mark's, which Fr. Sherlock attended in his youth, preached the sermon. Burial took place in the churchyard of St. James the Less.

Father Sherlock is survived by a brother and a sister.

JOHN L. VILLALONGA, PRIEST

BEACON, N. Y.—The Rev. John L. Villalonga, rector of St. Andrew's Church, Beacon, died Tuesday night, February 25th, in the Murray Hill Hotel of pneumonia. He was born in Savannah, Ga., 55 years ago, and had been a civil engineer for many years prior to his studying for the Church. He was ordained in 1926.

ELIZABETH BLANCHARD

YANKTON, S. D.—Miss Elizabeth Blanchard, for many years a teacher in the government school for Indians at Fort Thompson, and a devoted Churchwoman, died on February 18th. She lived with her sister in a home especially built for them near the church which was so long the center of pioneer missionary work to the Crow Creek Indians. Her sister married the Rev. H. Burt, pioneer missionary.

ALICE LISTER DERN

PHILADELPHIA—Miss Alice Listern Dern, for thirty-two years an instructor and housemother in the Church Home for Children, Philadelphia, died on February 28th at her home in Jenkintown. She was 74 years of age. Miss Dern had also been a teacher in the Shoemaker School, Ogontz.

She is survived by two sisters, Miss Frances L. Dern, of Jenkintown, and Mrs. W. B. Cook, of Easton. Funeral services were held on March 1st at the Church of Our Saviour, Jenkintown.

THOMAS MOORE LONGCOPE

LANSDOWNE, PA.—Thomas Moore Longcope, a vestryman and warden of St. John's Church, Lansdowne, died on February 27th at his home, in his 78th year. He is survived by two daughters, a son, and four grandchildren. Funeral services were held in St. John's Church on March 1st.

ELIZABETH R. CASE STEVENS

SWANSEA, MASS.—Mrs. Elizabeth Richmond Case Stevens, widow of Frank Shaw Stevens, died at her home in Swansea on February 14th. Mrs. Stevens has been in failing health for some time and was in the 81st year of her age. Funeral services were conducted by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, on February 17th. The rector of Christ Church, Swansea, the Rev. J. Wynne Jones, assisted Bishop Slattery. The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, conducted the service at the family tomb in Christ Church Cemetery. The Very Rev. G. C. F. Bratenahl of the cathedral in Washington, D. C., was present at the funeral, as was the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts.

Mrs. Stevens was a generous benefactor, having given to Swansea two school buildings, one in memory of her husband, and one in memory of her father, Joseph



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Case; this latter building is one of the best and most finely equipped in the country. She also had helped institutions of the city of Fall River and gave to it the Stevens Clinic at the Union Hospital. As a Churchwoman, she was the donor of the Rest House, Swansea, to the diocese of Massachusetts, and of one of the four main piers of Washington Cathedral.

MRS. JOHN VAN NOSTRAND

NEW YORK—On Saturday, February 22d, Mrs. John Van Nostrand, sister of Bishop Leonard, and treasurer for more than twenty years of the United Thank Offering in the diocese of Long Island, died at her home on Park Avenue in New York. She had been in ill health for some time, and during her illness resigned from her position in the Woman's Auxiliary. She loved the missionary work with her whole heart, and at the last General Convention in Washington she was present with Long Island's offering, though she came to the church in a wheel chair.

The funeral was held in St. Thomas', Manhattan, the Rev. Roelif H. Brooks, the rector, officiating. Bishop Leonard, who returned from his trip in the West Indies on the morning of the 23d, was present. Interment was in the family plot in Greenwood Cemetery, Brooklyn.

MIRIAM WASHBURN

WORCESTER, MASS.—Miriam Washburn, daughter of the late Charles Francis and Mary Elizabeth Washburn, died in Worcester on February 14th in the 66th year of her age. Funeral services were held in Worcester on February 19th. Miss Washburn was an artist of some note and she was known to a wide circle in Boston, Worcester, Princeton, and at Narragansett Pier. She is survived by four brothers: Robert M. Washburn of Boston, the Rev. Henry B. Washburn, D.D., of Cambridge, Reginald Washburn of Worcester, and the Rev. Arthur L. Washburn of Providence, R. I. Miss Washburn was a member of the Massachusetts Society of the Colonial Dames of America.

CORNELIUS B. ZABRISKIE

NEW YORK—Cornelius B. Zabriskie of New York, who retired last spring after many years as registrar and bursar of the General Theological Seminary, died Friday, February 21st, at the age of 71. He left a wife, Augusta, and a son, George Zabriskie 2d. George Zabriskie, the lawyer, of 23 Gramercy Park, is a brother. Mr. Zabriskie was a son of the late George I. N. and Elizabeth M. Blauvelt Zabriskie. He spent much of the early part of his life in the west.

AT ST. BARNABAS' HOSPITAL, NEWARK, N. J.

NEWARK, N. J.—The annual report of the Hospital of St. Barnabas, Newark, indicates that the number of patients treated at the hospital and the number of days of treatment in 1929 were approximately the same as in 1928. There was, however, an increase of twenty-five per cent in the patient visits of the outpatient department, these visits numbering 17,477 in 1929. The report also states: "There were thirty-eight nationalities and thirty-four religious affiliations among patients admitted."

It has been necessary to postpone until 1931 the building program on which it was hoped work would be commenced this spring. The Rev. John G. Martin is chaplain and superintendent of the hospital.

NEWS IN BRIEF

ALBANY—The usual noonday services will be held in St. Peter's Church during Lent. Bishop Oldham will be the preacher on Ash Wednesday. The preachers for the season from outside the diocese are the Rev. Messrs. Wyatt Brown, D.D., Buffalo; Wilbur L. Caswell, Yonkers; Walter B. Stehl, Hagerstown, Md.; Julian D. Hamlin, Boston; C. K. Gilbert, D.D., New York; and Bishop Abbott of Lexington. Weekly evening services will be held in several of the churches as follows: Tuesdays, Holy Innocents' Church; Wednesdays, St. Paul's; Thursdays, the cathedral and St. Andrew's; Fridays, Trinity Church.

ERIE—The Rev. B. Z. Stambaugh, rector of the Church of Our Saviour, Akron, Ohio, conducted the annual pre-Lenten quiet hour for the Shenango and Mahoning clergies, at St. John's Church, Erie, on the Feast of St. Matthias the Apostle.—A new heating system has been installed in St. Agnes' Church, St. Mary, the Rev. A. C. Bennett, rector.—The annual retreat of the Brothers of St. Barnabas, February 19th to 22d, was conducted by the Rev. Granville M. Williams, S.S.J.E., at St. Barnabas' House by the Lake. Joining with the Brothers in retreat were members of the Priests' Fellowship of the diocese of Ohio, Pittsburgh, Erie, and Western New York.

GEORGIA—At Christ Church, Savannah, the rector, the Rev. Dr. David C. Wright, will be the preacher at the 20 minutes midday Lenten services which will be held daily, as is the custom in this parish. There will also be the following special preachers at both morning and evening services on Sundays in Lent: The Rev. W. J. Loaring-Clark; the Rev. Newton Middleton of St. John's, Jacksonville, Fla.; the Rev. John Moore Walker of Charlotte, N. C.; the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina; and the Rev. W. W. Memminger, D.D., of All Saints' Church, Atlanta, Ga.—St. John's Church, the Rev. C. C. J. Carpenter, rector, will have celebrations of the Holy Communion on Tuesdays and Thursdays and daily Vesper services at 6:00 o'clock. The Sunday Vespers will continue to be broadcast at 6:00 o'clock, preceded by the chimes at 5:45 o'clock.—The services at St. Paul's Church, the Rev. S. B. McGohon, rector, will consist of the daily celebration of the Holy Eucharist at 7:30 A.M., and the litany or Evening Prayer at 5:00 o'clock every afternoon.—St. Michael and All Angels', the Rev. Joseph Burton, rector, will have the celebration of the Holy Communion on Thursdays, Evensong on Wednesday nights, and a service for the Church school pupils on Friday afternoons. The diocesan department of religious education under the caption, Lent for Growth, announces study classes in Savannah.

IDAHO—A new rectory has been purchased for St. Luke's Church, Weiser; the former rectory has been converted into a parish house.—The Church Club in the College of Idaho, Caldwell, were guests one night recently at St. Margaret's School, Boise. The dramatic club of St. Margaret's presented a one-act comedy for their pleasure, and the seniors, with members of the faculty, provided other entertainment for them. Several members of St. Margaret's graduating class will enter the College of Idaho next fall, and the acquaintances made through this visit will have an opportunity to develop there.—Grace Chapel, a mission founded by Bishop Funsten, and for many years his particular care and interest, in the east end of Boise, has had an active year after several years of inactivity. Miss Miriam Stoy, daughter of Archdeacon Stoy, and graduate of St. Faith's House, New York City, has been directress of a Church school, which met for week-day activities as well. Most of the children come from non-Church families. Miss Stoy has recently gone to Portland, where she has become a member of St. Helen's Hall faculty; Mrs. Stoy, with the aid of Miss Eleanor Tinker, is continuing the work at Grace Chapel.

KENTUCKY—At the February meeting of the Louisville clericus recently held in the Cathedral House, felicitations were sent to the Rev. M. M. Benton, senior priest of the diocese, now residing in Lexington, on his 89th birthday which occurred February 18th, also for the sixtieth anniversary of his ordination which occurred on St. Matthias' Day. The program for the day was an address on the Hebrew Christian Alliance in America, by Jacob Peltz.—An institute for the training of leaders for the G. F. S. has recently been held at the Cathedral House by Miss Emma Twiggs of the national headquarters.

LEXINGTON—A most successful eight-day preaching mission has just been completed at St. John's Church, Versailles, the Rev. Robert J. Murphy, rector, by the Rev. Robert

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REV. OSCAR DeWOLF RANDOLPH, Rector

S. Chalmers, rector of Grace and St. Peter's Church, Baltimore. The good effects of the mission are already being felt and witnessed to by the number of applications for Holy Baptism and Confirmation that are being received by the rector, and a deepened sense of devotion among the members of the parish.

LOS ANGELES—The annual Solemn High Mass of the Los Angeles Catholic Club was held at St. Matthias' Church, Los Angeles, on Washington's Birthday, with Fr. Joseph, O.S.F., as the preacher. Luncheon and the annual meeting of the club followed.—The annual Church service of the California society, Sons of the Revolution, was held at St. Paul's Cathedral, Los Angeles, on the evening of Sunday, February 23d. Bishop Stevens, chaplain of the society, was the preacher. Members of other patriotic societies coöperated.—Five parishes in Pasadena and vicinity held their annual joint service at All Saints' Church, Pasadena, on the evening of Sunday, February 23d. Music was led by a combined choir of 125 voices, and the sermon preached by the Rev. C. Rankin Barnes.—On the evening of St. Matthias' Day the members of St. Luke's Church-in-the-Mountains, La Crescenta, tendered a reception to their vicar, the Rev. W. L. H. Benton, in honor of the thirty-fifth anniversary of his ordination to the priesthood. Many diocesan clergy attended.—Coming into the sacristy of St. James' Church, South Pasadena, on February 24th, the Rev. C. Rankin Barnes, rector, discovered that a prowler had broken into a locker and was making away with a gallon of sacramental wine. Collaring the thief, he rushed him outside, threw him to the ground, and sat on him till an officer could be called by passers-by.—St. Paul's Cathedral, Los Angeles, is the recipient of a handsome chancel Prayer Book for the prayer desk of the Suffragan Bishop, from Lady Wolseley of England.

MILWAUKEE—Bright colored balloons and vari-colored serpentine confetti added to the gaiety of the first all-parish party of St. Andrew's Church, Madison. Tripp Commons, one of the larger rooms of the Memorial Union Building, the student center of the University of Wisconsin, was the scene of this affair for young and old. The Rev. Francis J. Bloodgood, rector of the parish, announces that the party was so successful it is hoped to make it an annual parish event.

MISSOURI—Noonday Lenten speakers for the diocese will be: Ash Wednesday, the Very Rev. William Scarlett, LL.D., dean of Christ Church Cathedral; March 6th, the Rev. Karl Morgan Block, D.D., rector of St. Michael and St. George's Church; March 7th, the Ven. H. H. Marsden, archdeacon of the diocese; March 10th to 14th, the Rev. Sidney E. Sweet, rector of St. Paul's Church, Columbus, Ohio; March 17th to 21st, the Rev. Edwin J. van Etten, D.D., rector Calvary Church, Pittsburgh; March 24th to 28th, the Rt. Rev. E. Cecil Seaman, D.D., Bishop of Northern Texas; March 31st to April 4th, the Rev. Charles R. Brown, D.D., dean of School of Divinity, Yale University; April 7th to 11th, the Rev. John Timothy Stone, D.D., rector Fourth Presbyterian Church, Chicago; April 14th to 17th, the Rev. George W. Truett, D.D., rector First Baptist Church, Dallas; Good Friday, Dean Scarlett. The last three weeks of Lent have been given to the Church Federation by Christ Church Cathedral for their Lenten speakers. All services will be conducted in Christ Church Cathedral.

NEWARK—A chancel Prayer Book has been given to St. Mary's Church, Haledon, by Rudolph J. Mayer, senior warden of the parish, as a memorial to his father, Natal A. Mayer. The purchase of a complete set of clergy vestments has been arranged for the rector's aid society. The vestments will be imported from England.—The members of the Newark diocesan assembly of the Brotherhood of St. Andrew arranged for a corporate Communion and breakfast assembly for Churchmen of the diocese, which event was held on February 22d at St. Luke's Church, Montclair. J. Henry Wendt, president of the diocesan assembly, presided at the breakfast meeting, and the Hon. Robert Carey and Bishop Stearly delivered addresses.—Speaking on the topic, Atmosphere, and dealing with the historical significance of the London conference, the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, addressed the men's club of Christ Church, Ridgewood, at the thirteenth annual dinner of that organization on February 18th.

NORTHERN INDIANA—Initial services were held in a community building at Crown Point, by Bishop Gray on Sunday, February 23d. It is expected that this is the first of a series which will mark the establishment of another regular mission station in the heart of the Calumet district.

PENNSYLVANIA—The Rev. John A. Goodfellow will preach his fifty-eighth anniversary sermon as rector of the Church of the Good Shepherd, Philadelphia, on Sunday morning, March 2d, at 10:30 A.M. He began his work in Kensington in a hall with twenty-three members and \$300. All the property of the parish has been acquired during his ministry and it is without debt. There is, besides, an endowment fund of \$30,000.

POMPTON LAKES, N. J.—The wedding of the Rev. J. Warren Albinson, rector of Christ Church, Pompton Lakes, and Miss Virginia Caldwell, daughter of Mr. and Mrs. Joseph Caldwell, of Pompton Plains, took place on February 25th. Bishop Stearly celebrated the Holy Eucharist and officiated at the ceremony. While the Rev. and Mrs. Albinson are on their wedding tour, from which they expect to return by Easter. The Rev. Albert M. Farr, of Madison, will have charge of the services at Christ Church.—The matriculation of the preliminary group of fifteen students of the school of nursing at the Hospital of St. Barnabas, Newark, took place on February 17th. A service was conducted in the chapel of the hospital by the chaplain and superintendent, the Rev. John G. Martin, who also delivered the address.

PORTO RICO—The plans and specifications for St. Luke's Hospital, Ponce, were accepted on the evening of February 18th, and the board authorized the sending out of copies to the various contractors for bids. It is hoped that bids will be returned not later than March 31st, and work begun early in April.

RHODE ISLAND—H. T. Lowe, superintendent of public schools of North Providence and lay reader for the Church of the Holy Spirit of that town, has been chosen secretary of the department of religious education, to fill the vacancy made by the death of the late Dr. Lester Bradner. The department will put a new system of administration into effect. Local leaders will coöperate with diocesan headquarters, providing a large part of the training of teachers besides advising and consulting with the various Church school officers throughout the diocese. Mr. Lowe will continue his duties as school superintendent, giving part of his time to his new office.

VERMONT—A very successful and helpful conference for the clergy of the diocese was conducted by Bishop Booth in the institute building at Rock parish from February 24th to 26th. On all three days the Bishop Coadjutor and his clergy discussed matters of interest in the life and work of the diocese.

WESTERN NEW YORK—At a meeting of the Brotherhood of St. Andrew held recently at St. Paul's parish house, Buffalo, every chapter of the city was represented. The special guest of the evening was George H. Randall

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REV. MURRAY BARTLETT, D.D., Pres.

of Philadelphia, associate general secretary of the Brotherhood, who delivered a most inspiring address.—The Buffalo district association of the Girls' Friendly Society held a meeting at the home of Mrs. W. E. Devereux recently. Following a supper, Mrs. Julian G. Buckley, the diocesan president, gave an address on the work in the diocese for Lent and said this year the branches will work for the Philippine Islands and the particular mission is St. Francis of Assisi Mission to the Tirurai at Upi, province of Cataveato. Miss Lily Pocock, delegate to the provincial conference in New York, gave a short talk on that meeting.—The Rev. Dr. Samuel Tyler, rector of St. Luke's Church, Rochester, was present at the week-end conference held in St. Paul's School, Concord, N. H. There were 140 college students, representing thirty institutions, present at this conference.—The memorial chapel at Alfred University has been presented with a beautiful altar which will be completed and placed so that it may be blessed and dedicated by the Bishop during his visitation in Alfred this spring. The chapel is in charge of the Rev. C. F. Binns, D.S.C.—The Rev. John A. Waring has been selected as superintendent of the Rochester Church Extension Society to fill the vacancy caused by the resignation of the Rev. R. Ridgely Lytle, Jr., who is now rector of a parish in Wilmington, Del. He will also have charge of St. Matthew's, Browncroft.

WESTERN NORTH CAROLINA—The pre-Lenten meeting of the convocation of Asheville was held in the Church of the Holy Cross, Tryon, on February 25th and 26th. The annual quiet day, long a feature of the work of this convocation, was conducted by the Rev. Malcolm S. Taylor, rector of Christ Church, Greenville, S. C.

WEST MISSOURI—Celebrations of Holy Communion were held in all the Kansas City churches at an early hour on Ash Wednesday, with the penitential office and later celebrations in many of the churches. Evensong with sermon was held in St. George's, St. Paul's, St. Mary's, St. Andrew's, and St. John's. There will be daily celebrations through Lent at St. Mary's, the Rev. E. W. Merrill, rector, and at St. Andrew's, the Rev. James P. DeWolfe, rector. Children's services are announced for Wednesday afternoons at St. Paul's Church, the Rev. Richard M. Trelease, rector; for Thursday afternoons at St. Andrew's Church; and for Friday afternoons at St. John's Church, the Rev. H. L. Chowins, rector. Study classes are to be conducted at St. Paul's on Tuesday evenings, and at St. George's Church, the Rev. C. R. Tyner, rector, on Friday afternoons. Mid-week preaching services with sermons by invited clergy are to be held in St. George's Church on Wednesday evenings and at St. Paul's Church on Thursday evenings. Organ recitals will precede the evening services at St. Paul's. On Wednesday evenings at St. Andrew's Church, the Rev. James P. DeWolfe will preach a course of sermons on Great Religious Leaders. Corporate Communion for the men of St. Andrew's will be celebrated on Friday mornings at 7 o'clock, followed by breakfast in the parish hall. At St. Paul's Church, the Rev. R. M. Trelease will give a series of table talks on Women of the Bible on Fridays at noon. Fr. Merrill of St. Mary's and Fr. Crawford of St. Mark's will preach in their own churches on Friday evenings.

COLLEGE STUDENTS' OFFERING

OVER 30,000 college students in the United States are members of the Episcopal Church. This Lent, for the third time, they are raising a special student Lenten offering. In 1928 it was in charge of Princeton students and the total amount, \$300, was given for student work at Arizona State University. In 1929, led by Iowa students, it amounted to \$1,000 and was used for student work in South Dakota.

This year, with students of Hobart College, Geneva, N. Y., in charge, Martin Firth, chairman, and the Texas Student Council, assuming special responsibility for the southwest, the objective is some much needed assistance for St. John's Medical School, Shanghai. The students hope to secure \$5,000, which, of course, would not place a great burden on any one student if the whole 30,000 could be reached. Call it to the attention of any students you know!

In China there is but one doctor to 400,000 people, says Mr. Firth, outlining the need of St. John's Medical School. In the United States there is one doctor per thousand potential patients. "It is beyond the power of our imagination to picture ourselves overcome by disease and having no one to give us aid. To us, fever is just a word the doctor uses when the baby's temperature is high, while to our brothers in China it means the dry burning heat of cholera or the scorching fingers of malaria. It means knowing that, once it lays hold of our father or mother, we can call no medical aid to our assistance, for there is none to call."

Medical schools in China now send into the field each year about a hundred doctors where literally thousands are needed. Of these hundred, about half are trained by small understaffed schools such as St. John's, Shanghai. In eastern China, St. John's is now the only Christian school giving men medical training. The teaching staff is inadequate.

If American Church students secure \$2,000, it means a much needed teacher in chemistry or anatomy; \$4,000 means both; each added \$300 means a scholarship to make possible another well trained doctor.

S. P. G. TO GIVE MISSIONARY PAGEANT

NEW YORK—A great missionary pageant is given by the S. P. G. in the year when the Lambeth Conference takes place, as it does next July. Lacking nothing in ambition, the theme for the next one is the New Jerusalem, based on the Revelation of St. John. It is to be given in Albert Hall. A call has already gone out for 2,000 volunteers to take part.

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