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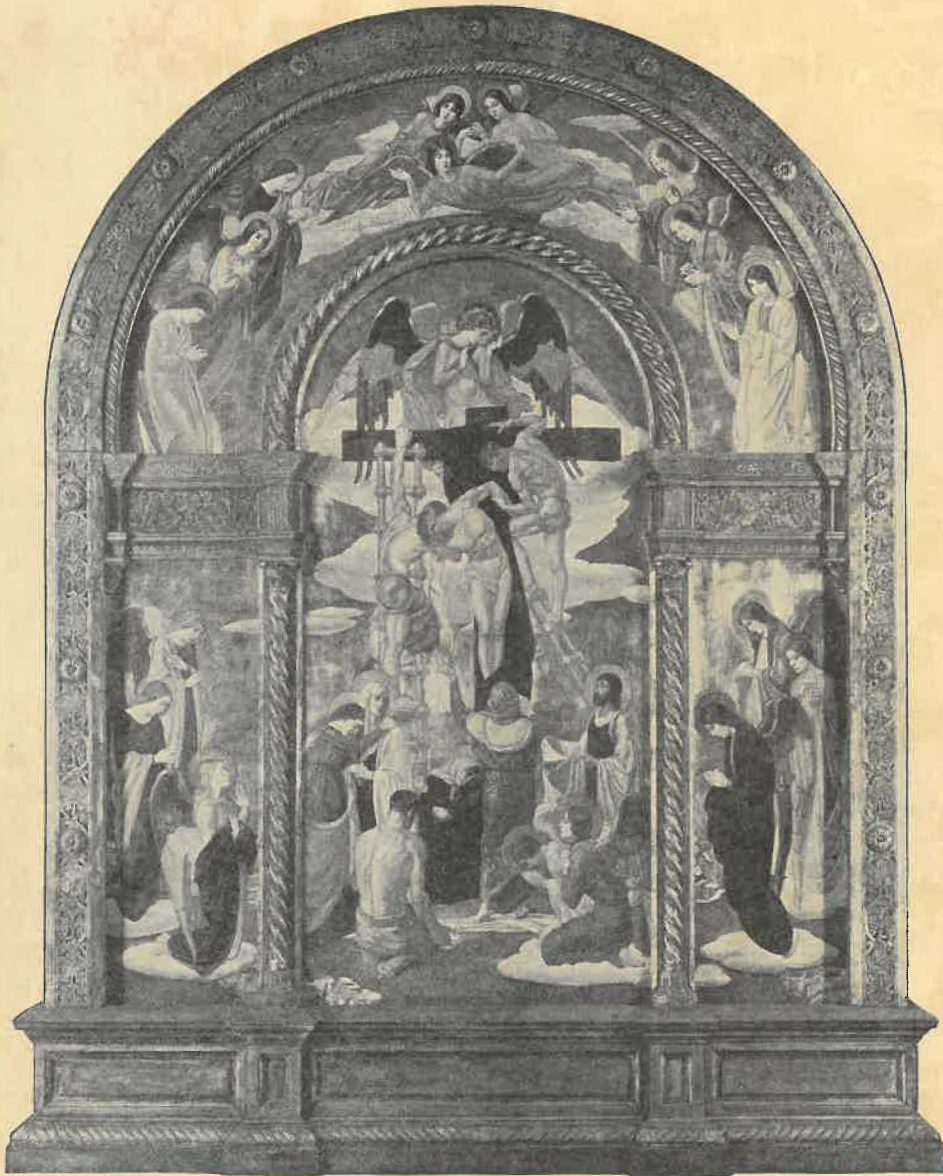
The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, APRIL 12, 1930

NO. 24



THE DESCENT FROM THE CROSS

Francis Scott Bradford
(Story on page 813)

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EDITORIALS & COMMENTS

Towards a Revival of Zeal

THERE is real need for a revival of enthusiasm for the Church's Program. We have many warnings of dangers ahead, and those who have the responsibility for the guidance of the Church's affairs—our Fathers in God, the bishops, the members of the National Council, and of provincial and diocesan councils—will doubtless have noted these already, and will be engaged in maturing plans not only for averting disaster, but for bringing in a real forward movement all along the line.

The executive secretary of the Field Department, Mr. Snowden, gave a much needed reminder recently, when he said that the Church's Program will never be really successful so long as it receives only the intensive efforts of the few weeks in the fall prior to the Every Member Canvass. The Church's Program means the Church at work in every field, all the year round. The support of the Church's Program also needs the attention, the interest, the loyalty, and the prayers of Churchmen all the year round. Some of the recent warnings which we ought to be considering may be mentioned here. We are all interested in them. First, the desperate efforts that had to be made to balance the budget of 1930. It is true that not one dollar was cut from the appropriations to missionary work. We are profoundly thankful for that. But in order to achieve this result very drastic measures had to be taken. All the imaginable economies in "overhead" could never have accomplished it. Work in the Departments—Religious Education, Social Service, Field—has been crippled or abandoned, and our mission work both in the domestic and foreign fields will inevitably suffer from this in the future. Moreover, all this cutting and carving—not economy and efficiency, but the starvation and under-nourishment of necessary and desirable projects—cannot but undermine the *morale* of the staff at the Missions House. The abandonment of good work discourages the good workman. It is only the meanest of misers who can rejoice in that. Surely there is a real warning there.

Then, again, all the economies, and all the cutting down of departmental work, would not have prevented the necessity of a very serious "cut" in every missionary appropriation if we had only to depend upon diocesan support—upon the "promise to pay" by the

dioceses. Heroic work by individuals at the last moment was necessary to make good diocesan shortages, besides which there was a good balance from 1928, and "lapsed balances" also came to our rescue. But it is on the dioceses we must depend. In the nature of things the balance on December 31, 1930, cannot be expected to be a large one. Surely here also is a real warning.

Perhaps most serious of all, while we rejoice to see a few of the larger and stronger eastern dioceses make large increases, one or two of them coming into the 100 per cent group for the first time, we are dismayed to find that a whole group of dioceses in the provinces of the South and of Sewanee have been unable to tell the National Council to expect from them in 1930 the usual 100 per cent of their maintenance quota. (Or at least they were unable to do so when the National Council met in February.) These dioceses have been the standard bearers of the Church in supporting the Program of the Church ever since there was such a thing. Ten years ago, when dioceses stronger in numbers and in financial resources were hardly making an effort to face their duty and were loud in criticism and complaint, these dioceses proved their spiritual mettle. All honor is due to them. We understand that many of them are affected by adverse financial conditions, but the troubles of 1920-1921 were never urged as an excuse. Are they tired of the position of leadership in the missionary enterprise? We do not believe it—but surely here also is a warning to the Church.

NO one would dare to undervalue the importance of all work done in the cause of real Christian Unity. Since Lausanne, however, it is only too evident that almost every effort made by Churchmen, alike in England and America, to further the cause of re-union, has only served to emphasize the lack of unity within our own body. Are we not a little too anxious that the leadership in the great task of promoting the re-union of Christendom shall remain with the Anglican communion? From the days of the "*via media*" to the present "Bridge Church" we have been so convinced of our mission to re-unite the scattered forces of Christendom that we are surprised when Rome not only fails to accept our good offices but resents them. Then we turn eagerly to the great Protestant communions who may

be willing to join with us, or have us join with them—but only on terms which would not only mean the abandonment of the whole idea of the *via media*, or Bridge Church. The result is that every attempt to exercise a leadership in the cause of Christian unity has recently been the occasion of a sharper and often a more bitter emphasis on our internal dissensions. Moreover, such happenings as the recent episode at St. George's Church, New York, do not increase the respect of our separated brethren for the "leadership" of the Anglican communion in the matter of the re-union of Christendom. A Church which is to give "leadership" must know where it is going. It cannot effectively lead in two opposite directions at the same time. The result of the failure of well-planned efforts is discouraging enough, but a succession of failures to exert "leadership," obviously due to lack of foresight, consideration, and ordinary prudence, dissipates all confidence in capacity for leadership—and has a damaging effect upon loyalty and enthusiasm in the ranks. Again—is there not a real warning for us here?

IT is time for us to take counsel together. We dare not ask any man or any group to be untrue to convictions, but we may well suggest that the time has come to focus our attention on the duty and obligations of the Anglican communion throughout the world in the fact of the world's desperate need of the salvation that is in Christ Jesus. We submit that if we were for some time to concentrate our attention on that great subject we would see the problems involved in the re-union of Christendom and our own relation thereto in a much better perspective. We should realize that a thousand years are with the Lord as one day, and that we might wait until He opened the way before we set about exercising our gifts of leadership. We submit that to concentrate our attention on the needs of the world, of such portions of our Lord's work in the world as our own Church is directly responsible for, would not only solve the problems of the Maintenance Budget, and the Equipment Program, but would compel this Church to look in the face her shameful neglect of many of her most obvious and bounden duties. That would draw us all together. The quest for "leadership" means self-assertion, and therefore division; but penitence will draw us all together in a deep realization of the way we have failed our Lord. He has committed so much to us, trusting to our sense of honor (we are called by His name), and we have failed Him, are failing Him now. We have not kept faith.

HERE is one way in which we might set about accomplishing this great task. Let the National Council at its next meeting have a special period of intercession prior to its business sessions. Let the heads of all departments be called into conference, together with representative Churchmen and Churchwomen who know the needs and opportunities of the various fields. Let them prepare a great Missionary Exhibition which will show forth in graphic form (1) The world's need of Christ; (2) That need as it exists especially in the fields for which we have a direct responsibility—abroad and at home; (3) Fields we ought to occupy—but cannot as yet—and the need as existing there; (4) What is being accomplished by our devoted missionaries at home and abroad, and the handicaps under which they labor and overcome, in order to achieve what they do. Let this exhibition be a great and worthy effort. Above all let it be thoroughly representative of the conditions and needs in the various fields as they exist today, in the post-war world. Let it be without reserve or partisanship. Let the work in the

mountains of Virginia be made plain, and the work of the religious orders in China, and Honolulu, and Liberia. Let it all stand forth in a great exhibit which can be moved from one central location to another. Let Chicago, Cleveland, Boston, New York, and other metropolitan and provincial centers make request for the exhibit as soon as they are ready, and then let it travel from one diocesan center to another. Let there be a devotional preparation, a week of prayer, or a novena in each parish in the city or diocese to which the exhibit is to come. Let the exhibit be presented in a large hall, with daily services and instructions. Let the need—and the work—tell their own tale, city by city, diocese by diocese.

If we are answering our Lord's call to us in this part of His Holy Catholic Church it may be we shall also be fulfilling His prayer that "they all may be one." It might work. It might be worth trying.

ANSWERS TO CORRESPONDENTS

V.—Lenten weddings are discouraged, but not actually forbidden, by the traditions of the Church. It is the festivities usual to the occasion rather than the action itself which the Church discourages. Thus a Lenten marriage devoid of public festivities need not be discountenanced by Churchmen.

F. C. J.—Lights on the credence table, supplementary to those on altar or gradine, are sometimes seen, but we know of no practice of putting lights on the credence to the exclusion of those on or above the altar. The symbolism is in light itself and not in the number or position of separate lights.

ACKNOWLEDGMENTS

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

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THE INEFFABLE

LORD, I may sing of Thy most holy Birth,
Or stammer thoughts of Thy sweet Infancy,
But when God dies,
Creator, dead, in arms of His own living creature—Mother lies,
Silent I bow before the Pietà,
And ponder with hushed heart its mystery,
Nor find one word
To stir the veil that shrouds Thy Calvary.

MARGARET E. HENRY.

THE ESSENCE OF RELIGION

WHAT DID Jesus represent as the essence of religion? One thing above all else—*love*. When someone asked Him what was the most important thing a man must think about and attend to for the sake of his soul, Jesus said the one thing above all else is *love*. Love makes God desire man; love connects man with God. The only thing that keeps a man away from God is the substitution of hardness, self-righteousness, complacency, and ill-will for love. Jesus simplified religion to its simplest and plainest terms. Religion to Him was a fellowship of love—love for God in heaven, love for brother man upon earth. His message to the world was an invitation to enter into a fellowship of love.

—*Congregationalist*.

A Splendid Example of Modern Religious Art

(See cover illustration)

IN THE Chapel of the Resurrection, Christ Church, Cranbrook, Mich., there was recently placed an altarpiece called *The Descent from the Cross*, which has attracted the attention of art lovers the world over. It is the work of a young Wisconsin artist, Francis Scott Bradford, and gives splendid promise for the future.

The subject has been a favorite one with painters ever since art came out of the catacombs and began to beautify the buildings devoted to the worship of God. The teaching value of such pictures was great in the days when books were the treasured possessions of the few. It is scarcely less so today when, although religious books abound, the casual reader pays little attention to them. It may be trite to repeat that things seen are mightier than things heard, but every worshipper will testify that the sermons preached by the stained glass windows and the paintings in his church are remembered when he cannot recall even the texts his rector has preached from in recent months.

Our churches have changed wonderfully for the better in the past decade. Beauty banished from them under Puritan influences is resuming its rightful place as a handmaid of the Lord. There are plenty of signs to indicate that we are about to witness a great revival of religious art. As an example we have this lovely altarpiece which we are reproducing as our Holy Week cover. In their search for the most beautiful painting to adorn the chapel altar, Mr. and Mrs. George G. Booth viewed hundreds of possible subjects, both here and in Europe. In a Roman studio this splendid canvas was slowly ap-

proaching completion. They saw it several times, discovering new beauties at each visit. So it became their final choice.

Thus far the story is a commonplace one. The remarkable thing is that the young artist, who lived in Appleton, Wis., until the time of the World War, had never touched a canvas with a brush until after the drive at St. Mihiel, in which he was wounded. While a patient in a government hospital in Des Moines, he began his training in art and in an amazingly short time had won the Prix de Rome, the most coveted honor among American art students. While a member of the American Academy in Rome, Mr. Bradford began his altarpiece, spending fourteen months in executing it.

A STUDY of the picture will convince one that it is wholly original in composition. The artist seems to have absorbed the best traditions of painters of both old and new schools of art and evolved something entirely different. It is painted upon a gold background and is exceedingly rich in tone. The twenty-five figures, the artist says, are nearly all ideal, though a janitor and a boxer posed for certain parts of them.

Mr. Bradford describes the work that went into the painting thus: "The design was first well thought out on a small scale and then enlarged to full size in charcoal.

Tracings of these drawings were then transferred to canvas and the picture painted in *terre verte*. The color was then washed on in a glaze—that is, put on so thin that everything below shows through just as a water colorist's pencil lines appear in his completed picture. An advantage of 'glaze' is its great durability, since there is no mixing of pigments to speak of, while both clarity and color tone are gained. One is able to trace a great many leading lines all through the design of the



ANGELS

Detail from Francis Scott Bradford's painting, "The Descent From the Cross."



ANOTHER DETAIL

One of the striking portraits in the group at the foot of the Cross in the Cranbrook altarpiece.

picture besides the great circle of figures surrounding the central group on the cross. There is another circle drawn in perspective of the figures at the base of the cross. Stops are made by the drapery on the ground and the crosspiece. Between these many lines run to knit the composition, such as that passing up the kneeling angels through the raised arm of Mary into the arm of Christ, across His back, to reverse into the lines of the angels at the top."

The frame was designed in conjunction with the picture by the artist and executed by a famous wood carver of Florence. Mr. Bradford believes it is one of the finest examples of present-day wood carving in the country. When completed it was covered with three coats of very thin plaster, on which gold leaf was laid.

Christ Church, located on the Booth estate, is the religious center for the Bloomfields district, and also for the five schools for boys, known as the Cranbrook Foundation. Both fine and applied arts are taught. The buildings are the gift of Mr. and Mrs. George G. Booth, who have devoted more than \$12,000,000 to the Cranbrook project.

I NOTICE a definite difference in (Sunday) schools. Some take the matter seriously, others casually—the spirit being imparted in the main by the leaders.

—Bishop Jenkins.

DAILY BIBLE STUDIES

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

CHRIST'S APPEAL TO THE WORLD

*Sunday, April 13: The Sunday next before Easter,
commonly called Palm Sunday*

READ Zechariah 9:9-16.

THE Lord Christ appeals to His people to give Him a triumphal entry into their hearts where He would establish His Temple. It was no accidental excitement among His Galilean friends when they sang Hosanna and waved their palm branches and cast their garments before Him. Rather was it a prophetic declaration in an inspired and holy pageant of His final triumph and still more of His personal entrance into every believing heart. For our Christ asks not for a submission which reluctantly opens the door, but for an entrance in triumph with songs of joy as you and I welcome our Redeemer and our King. This Palm Sunday brings a personal approach. Shall we make it a glad enthroning of a Friend and Saviour who will never leave us?

Hymn 143

Monday before Easter, April 14

READ St. Matthew 21:12-16.

CHRIST appeals to the world to let Him drive away from human hearts all doubts and fears and sins. The cleansing of the Temple did not suggest alone or chiefly the sacredness of church buildings consecrated to His service, important though that message may be. But He calls for a cleansing of heart and life, a cleansing that He alone can accomplish. He cannot reign in a life which clings to earthly gain and selfishly regards profit as supreme. When He comes to us as our King He seeks for loyal love and with His power casts out the enemies of the spiritual life. It is a blessing that He Himself purifies the place of His abode, for we are ignorant and timid and cannot ourselves alone make holy and pure our hearts and lives.

Hymn 277

Tuesday before Easter, April 15

READ St. Mark 11:20-26.

THE Master appeals for fruit, and fruit can only come where there is faith in Him who is the Vine (St. John 15). Christ began the great work of re-creation by dying that sin might be washed away, and by rising from the tomb that newness of life might lead to noble service. He appeals to men to do good as well as to be good. And He established His Kingdom that we might have a high ideal and then seek for its realization. The conversion of the world is the divine work to which He bids us as co-workers. And this work is not a matter of show with "nothing but leaves," but a continual warfare whereby mountains of wrong and injustice and shame may be cast into the sea. What a glorious opportunity, what a holy appeal! The Church of God, the Christ being in her and with her, going everywhere to establish the Kingdom of God which is the Kingdom of righteousness!

Hymn 466

Wednesday before Easter, April 16

READ Psalm 109:1-5.

CHRIST gave Himself unto prayer. He communed with His Father; and that was the great appeal which He made to the world, the appeal of prayer. Prayer leads us to think of God as having the deepest interest in our lives. It is a confession of our need, and reverently be it said, of God's need of us, for in that Christ came to save us we find a declaration of His love. Only through prayer can peace come to the world. Only through prayer can the world be prepared for our Lord's coming again. The appeal of Christ,

as in quiet seclusion on this Wednesday of Holy Week He communed with His Father, calls us to a friendship, a companionship with God. So do we come to know His love. So do we find strength and comfort. So are we drawn to the blessings of Heaven as, washed in the sacred blood of the Crucified, we are received in the loving arms of the Eternal Father while angels rejoice because Jesus Christ has led the children home!

Hymn 223

*Thursday before Easter, commonly called
Maundy Thursday, April 17*

READ I Corinthians 11:23-26.

WHAT an appeal was this! "Do this in remembrance of Me!" The desire to be remembered in grateful love. The Memorial presented to the Father as a token and proof of Redemption. The life-giving power for human body and mind and spirit as we are being fitted for the Life to come. The holy declaration of our sonship. The assurance of Christ's coming again. The Feast of Thanksgiving. The bond of fellowship through Christ with all God's saints. No more touching appeal could have been made for it was the night before Jesus Christ died. So we come to this Holy Communion humbly but oh, so happily, and the Blessed Lord feeds us and binds us anew to Himself and sends us out with His blessing of peace to tell others of His precious love.

Hymn 320

Good Friday, April 18

READ Hebrews 10:8-25.

THE appeal from the Cross! And it has been the holy appeal of the nineteen centuries since Jesus Christ was crucified.

Our hearts are bowed down with sorrow! And yet that holy Crucifixion has brought salvation to the world. The appeal is for the world's acceptance of the Gift of God. The appeal is for you and for me to declare, "He died that I might live!" We sorrow, but in hope, with a vision of the infinite love, of Heaven, of final peace, of a purified world, of ourselves awaking after His likeness. And we rise from our watching by the Cross with a consecration of life and a desire to tell the story everywhere.

Hymn 154

Easter Even, April 19

READ Job 14:10-15.

IN YOUR patience possess ye your souls," the Master calls, and the appeal is for the growth of faith and love and service as we are being educated for the higher life and, with the saints under the altar, sending up a prayer of longing for the great Day to come (Revelation 6:9-11). For Easter Even presents to us the waiting time until His coming again, and while we worship and pray and remember, we are to serve our King in telling to all nations the message of His redemption. The time may seem long, but there is much to be done before the trumpet shall announce His coming. "Thou shalt call and I will answer Thee," cried Job, rejoicing in the knowledge that God has a desire to the work of His hands. To be patient is to follow the Master's example, for He has waited for nineteen centuries for the world to acknowledge Him. Paradise comes near, but also the multitude of the unconverted are crying, "Come over and help us." Let patience have her perfect work.

Hymn 314

Dear Lord, come Thou in triumph to my heart and rule there. I thank Thee for Thine appeal to me and to the world. Help me to answer Thee with loving devotion until I hear Thy voice calling me home. Amen.

Passion and Prejudice

By the Rev. Frank Gavin, D.D.

Professor at the General Theological Seminary

WE contemplate the crucified Jew, Jesus, looking down on the world which repudiated Him. Not many hours before, a Roman had let the Jew given up by Jews fall prey to the anti-Semitism of the soldiery. Here—thought the soldiers—is a Jew whom Jews reject; here is a safe person on whom to vent the pent-up fury against Jews. So He was taken into the common hall, was crowned with thorns, was spat upon, derided, mocked with false humility and prideful servility, with scornful gestures of pseudo-homage, and lofty self-abasement: "Hail, King of the Jews." The purple robe, the piercing thorn-crown, the sham sceptre, and the hollow pretense of deference—all these are the measure of the vengeful verdict of the Gentile on one Jew whom it was safe to mock. Finally, above His Cross was written the superscription in three tongues: "This is the King of the Jews."

SINCE the War we are well acquainted with that symptom of social pathology known as anti-Semitism. The Jew has never been allowed to live long without experiencing it in one form or another. He is born into a world where he is in a minority, and by the time he becomes aware of his environment, he comes to recognize his difference from the Gentiles about him. With rare exception, the Jew cannot long remain in ignorance of that fact; it is brought home to him on the street, in the shop, at school, and in his business or profession. He becomes sensitive to it so soon as he becomes aware of himself in his world. By the time he has attained an adequate consciousness of his environment, he has become self-conscious in relation to it. Outside his family or the Jewish group of which he may be a part, all his actions are subject to an invisible scrutiny and stand uncomfortably before the baleful eyes of an unseen inquisitor. He can seldom be natural and at ease. He can only infrequently feel completely at home. He is forced to remember that he is an alien—a stranger in a strange country, though it be the country of his birth; and day by day in ugly ways it is brought home to him that he is "different." When he begins life there is often no room for him in the Inn of modern civilization. As he lives his life it is often a refined Calvary which is his daily experience.

Discrimination dogs his steps. He is treated differently by the non-Jews who do not fail to let him know that he is not of their class. He is aware of the fact that the verdict upon him is extra-sharp—that he seldom stands or falls by his own merits alone. Hung about his neck he bears the cross of all the sins of any Jews anywhere: he must prove himself to be exceptional if he is to be admitted into the normal. He must acquit himself in advance of trial of indictments prepared before he came into court—nay more—of condemnations passed before evidence was collected.

Is it any wonder that the life of a modern Jew has in it much that might make him bitter? Puzzlement and bewilderment oppress the sensitive mind which first experiences brusque rebuffs and crude repudiation. Disdain and contumely breed vicious children of the soul. Small wonder that protective hardness encases the conduct of those who feel their outsideness.

Here in American life we have a minority of Jews in a population overwhelmingly non-Jewish and nominally Christian. The Jew is here—a definite and not undistinguished factor in social, economic, and cultural life today. We must recognize that fact. His rights to exist are the same as our rights—guaranteed us less by the humanity we share in common than by the character and equality of our country's Constitution. Yet, in countless ways, a discrimination is exercised against the Jew which is no less a transgression of right than a nullification of the principles of the religious convictions of the majority.

It is three times harder for a Jewish boy, completing his university work in New York, to enter a medical college than for other boys in other parts of the country. Jewish boys who are ready for medical school have often to try from five to

forty-six colleges before they can secure admission. Last year some six hundred such boys, who could not prosecute their studies in medicine here, made application at Edinburgh, of whom but thirty could secure places. Of Americans studying medicine abroad a disproportionate number are constituted of Jewish boys who could not secure admission to an American medical college. Many of these boys are well above the average in intellectual preparation, the capacity for consistent hard work, and the keen desire to study medicine. Lest it be thought that a prospective medical student, rejected again and again, is not likely timber for the profession, Dean Schwittalla's paper, delivered this past winter, gives the verdict of the St. Louis University Medical College on such cases: the evidence is clear and unmistakable—the so-called "multi-applicants" furnish not the worst but the most promising material, on the basis of class standing, grades, and general competence. Because a boy's name happens to be Greenblatt, he experiences difficulties and meets obstacles which would not come his way did he bear an Anglo-Saxon name.

The case of prospective medical students is illuminating, for if anywhere, surely here discriminatory obstructions cannot be justified by the quota system or by common sense. If the quota system in colleges and universities exists to prevent the dominance by the Jew of the tone of the undergraduate life of the college, it is out of place in a professional school, where the best competence and ability must be secured and trained, for the public good. Discrimination cannot be justified on grounds of common sense; why penalize society and the public weal by excluding keenly alert and intelligent possibilities from making their potential contributions to the general good? The Jew is, of course, an individualist. He tends to an originality and independence which mystifies, baffles—and often flouts—the easy-going group action of typically non-Jewish society. But such individualism and instinctive independence are valuable assets in life—especially in the scientific world, where all the sedulous training of the student is designed to assist him to an independent and fresh view of evidence. It is the insight which penetrates to a new interpretation of the familiar which makes for scientific progress.

DISCRIMINATION in the limited field here utilized as illustration and instance is the lot of most Jews in our modern world. It is not justice. It is not Christianity. It makes for the development of all those things against which our religion is doing battle: embitterment of life, constriction of personality, frustration of vocation, cramping and paralysis of capacity, incentive, and creative powers. It offends every principle of fairness. It flouts every canon of social integrity and honest dealing of man with man.

But its evils do not stop there. The instances, momentous in number and appalling in the aggregate, where anti-Semitism operates in hostile discrimination against the Jew—socially, politically, economically, or culturally—do the Jew less harm (great as it is) than they do the non-Jew. The stultification of principle and the release of evil instincts are corrosive and subversive of the essential qualities of Christianity. After all Jesus was a Jew; the early Church's Bible was the Jewish Bible; the root ideas of Christianity—of God, of sin, repentance, free will, the Resurrection—were inherited from the Synagogue; the doctrine, discipline, and worship of the Christian Church owe more than we are often disposed to admit to the parent faith from which, in God's Providence, our own is derived. The crippling and paralyzing effect of non-Christian actions by alleged Christians vitiates the effective power of their Faith in their lives. How can Jews ever respect or love the religion of Christians who experience in daily life such un-Christian treatment from the professed followers of Christ?

The Crucifixion of Jesus happened once for all. He was "crucified under Pontius Pilate"—an abiding memorial which we may not forget, not only of the time and the circumstances,

but also of the mood and temper which did to death the Jew, whom we believe to be the Son of God. In that life surrendered to death we hope for our life. In that sacrifice we draw power, faith, forgiveness. As He offered it, above Him was the title, put up in mocking scorn by the superiority and prideful arrogance of Gentile power: "The King of the Jews." He came to the Cross from the jibes of men who thought little but hated much—a Jew could safely be scorned whom His fellows had given over to the tender mercies of anti-Jewish prejudice.

At the foot of the Cross we are called to an outspoken penitence and a frank denunciation of all that caused His Crucifixion—or the bearing of the cross of shame by the nameless Simeons of Cyrene on whom it is placed. Wherever the subtler crucifixion of spirit and soul is reenacted in our midst, there is the figure of the thorn-crowned Jew, toiling up His Calvary again. The Cross of Jesus is the great touchstone of our faith—not only that God's Son died for the sins of the world, but that the Son of Man was crucified by men. Where do we find ourselves today? With those who excoriated the Jew they derided, and mocked Him as "The King of the Jews," or with Him who bore our griefs then, as He bears the grief of His brethren after the flesh now? Are we among those who share or those who cause His Crucifixion? From Him no word came to justify Himself or to appeal for justice. It is the part of those who disavow and repudiate the crucifixion of Jesus the Jew by the bitter carelessness of callous indifference to arouse themselves to denounce, repent of, and correct the condemnation and passion of the blood-brethren today. In His Name who died that we might live we must remove the reproach against ourselves of tolerating His brethren's passion.

TO A THORN TREE IN BLOOM

YOU mock me with your loveliness—
Beneath your artful, white disguise,
I see blood-drops where thorn-points press
Above His mild, forgiving eyes.

WINNIE LYNCH ROCKETT.

CLOUDS

ASTRONOMERS and others watch at night,
To study moon and stars and planets bright,
But very few look up unto the sky
To see the clouds in beauty drifting by,
Although we know that clouds shall bring Him when
The Lord with glory comes to earth again.

LUCY A. K. ADEE.

THE SYMBOL OF THE CROSS

CHRIST calls upon us, His followers, to take up our cross daily. The cross is the symbol of many things. But it is certainly the symbol of the pain which creates, which builds up. Christ asks us to follow Him in His path of creative activity—a path which always passes through Calvary—but which ends in the glory of the Easter garden on the third day. He tells us deliberately to accept—even to embrace—the pain involved in creation.

But we are not left to ourselves in this task. Christ is with us all the days. Holy Communion, the service of the altar, is a many-sided form of worship. It is rich in meaning and rich in power. It is a means by which Christ imparts to us His creative energy. If the Holy Communion is the memorial of the passion and death of Christ, it is also the means by which He shares with us His risen, triumphant life. To those who come to the altar with the offer to God of themselves, their souls and bodies, to be used and consecrated for being fellow workers with God in His task of creation—a gift is given, a gift which will sustain and strengthen and fortify.

There is only one way through the pain and the turmoil and the travail of the world—and that is the way that Christ went. The Communion Service is an opportunity of identifying ourselves with Christ and with the road He took.

And remember this: the pain of the cross, the pain of creation willingly undertaken, is not an embittering pain, it is not a pain which turns all our goodness sour, it is not a pain which dehumanizes us. The pain and travail of soul involved in creation in itself ennobles and purifies—it does not sear the soul, leaving traces of agony which haunt us ever after. It is a pain which heartens and strengthens and softens. "As soon as she is delivered of the child she remembereth no more the anguish for joy that a man is born into the world."—*The Guardian*.

GOOD FRIDAY

DARKNESS...
A black and brooding night...
The rumble of thunder
In ominous monotone...
A jagged flash of lightning
Now and then...
Low-hanging clouds
And impenetrable darkness...
The swish of wind
In the trees
Precursor of the storm that is to come...
And darkness...



Light...
Candles at the Shrine...
Altar boys kneeling
In reverent meditation
Asking pardon
For a world of sinners...
And waiting... watching... listening...

Darkness
And a long protracted calm
As if the earth's great heart
Had stopped its beating...

And then a sudden lash of wind
And storm
All Hell had found its way
To earth
The pent-up fury of the elements
Pounding and grinding everything
Man-made
Within its path...
A flash of lightning strikes...
The roar and groan
Of a crumbling mass of rock
Are lost
In the ensuing thunder...
Then silence...

Standing alone
Amid a mass of stone
Piled high and wide...
The Shrine
Wrapped in a soft effulgence
And revealing
Jesus crucified!

HARVEY W. ENGEL.

The Stations of the Cross

By Edna G. Robins

SEVERAL hundreds of years ago, when Christians made pilgrimages to the Holy Land, it was customary for them to go over, step by step, our Lord's sorrowful journey from Pilate's house to Calvary. The various places along the way where our Lord had stopped were marked with some fitting memorial. Sometimes the pilgrims followed this Way of the Cross in procession with the clergy to point out the places of special interest and to conduct appropriate devotions. Sometimes a pilgrim alone followed the Way of the Cross, stopping at each station to make acts of love and contrition. The Franciscans in the Holy Land were apparently the first to make use of these little journeys to Calvary as a means for making more vivid the sufferings of the Lord. Gradually, as conditions made pilgrimages to the Holy Land very dangerous, it became the custom in Europe to set up stations either outside a church but leading up to it, or in the cloisters, or in the church itself. The devotion was so helpful, appealing so powerfully to the emotions, that the custom spread until now "Saying the Stations" is one of the most popular forms of meditation and prayer known in the church.



FOURTH STATION
Jesus meets His Blessed Mother.

ing the comfort and help to be derived from each to his own particular needs.

There are many little books containing set forms of prayer to be used in saying the Stations. It is well, however, at times to lay all these books aside and to let our Lord Himself speak to us and teach us the lessons to be learned on the Way of the Cross. Most of these devotional books contain pictures of each station. If anyone is unable to go to a church to say the Stations, the devotion may be performed nearly as well at home. While the devotions are especially appropriate to the season of Lent, many people say them every Friday throughout the year in commemoration of the Lord's death on Good Friday.

WHEN the Stations of the Cross are said at the public service of the Church, the procession is led by the crucifer, attended by acolytes. The service always begins and ends with prayers before the altar. After the introductory prayers, the procession moves to the first



FIRST STATION
Jesus is condemned to death.

This popularity is no doubt partly due to the fact that the worshipper can take an active part in the devotion. He feels, as he proceeds around the church from station to station, that he really is following the Lord to Calvary. If he follows the priest in a procession, he has responses to make. If he says the Stations by himself, as an act of penitence, he can pause as long as he likes before each station, apply-

when He broke bread with His disciples in the Upper Room. His prayer and agony in the garden were a great strain on His strength, as mental suffering is so much more exhausting than physical pain. Only tremendous spiritual power could keep Him so controlled as He goes with His captors back and forth from Pilate to Herod, mocked by the crowd, tormented by the rough soldiery, and finally, by Pilate's orders, scourged. We cannot bear to think of His sufferings as they tie Him to a pillar and ply the heavy whips, laced with steel. Then early in the morning they lay the cross on His bleeding shoulders and lead Him forth to die. We

are mute in the presence of such suffering endured with a divine patience. We can only bow down in heartfelt contrition, that for our sin the Saviour suffers so much.

station, which depicts Jesus condemned to death. Pilate has pronounced his sentence and now sits washing his hands to show that the responsibility for the condemnation of Jesus rests upon the Jews. He knows that Jesus is innocent, but he fears the mob. He lacks the courage of his convictions. We pray God to deliver us from a lukewarm adherence to Him, so that no fear, no human respect, may keep us from obeying His will and doing all He asks of us. Pilate judges the Saviour. We wonder how Pilate will fare at the Last Judgment. He was blind to the power and majesty of his Prisoner. How terrible an awakening awaits him when he approaches the Divine Judge to receive his sentence.

At the second station Jesus receives the cross and sets out on the way to Calvary. It is a heavy load to carry along the winding, uneven street. He is exhausted from all that He has been through. He has not broken His fast since the previous evening



SIXTH STATION
The face of Jesus is wiped by St. Veronica.

The procession moves on slowly, as the Divine Victim is so weak that He can hardly drag the cross along the way. Indeed, when we arrive at the next station, we see that He has fallen under the weight of the cross. The crowd jeers at Him and spits upon Him; the chief priests are anxious lest He die before Calvary is reached; the soldiers prod Him with their spears, and pull at the cords which bind Him. His thorn-crowned head is bowed down to the dust.

Blessed Jesus, merciful Redeemer, it is we who should be prostrate in the dust, mourning the sins which have brought to Thee such grief and humiliation. Forgive us for yielding so easily to temptation. Except for Thy divine love which gives life to our souls, we would be no better than the dust where Thou dost lie.



EIGHTH STATION
Daughters of Jerusalem Bewail Our Lord.



TENTH STATION
Jesus stripped of His raiment.

the only woman in the crowd who feels for the Lord's pain. A woman named Veronica, seeing Him half blinded with sweat and blood, wipes His sacred face with a linen cloth. There is a legend that the impression of His face was left on the linen. Although we cannot show our love for our Lord by physical acts of compassion like Veronica's, nevertheless, by constantly looking upon Him, by faithfully obeying His commands, by penitent and devout reception of Him in the Blessed Sacrament, we will receive the imprint of His divine character.

There are several women in the crowd who weep to see the sad plight of the Saviour. Jesus, seeing them in tears, bids them weep for the sorrow that will fall on their nation rather than for Him. It is a comfort to see these women giving their love and sympathy to our blessed Lord. Women are apt to feel compassion for Him and to be submissive to Him. The only way to follow Him is by self-renunciation, and through the long history of the human race that has been woman's destiny—self-obliteration—in the home, in marriage, in motherhood, in the convent. She is prepared by the self-denial of every-day life for the discipline of the Cross.

Meanwhile the pressure of the great cross has proved too much for the enfeebled frame of Jesus. Simon of Cyrene, a man coming in from the country, is seized by the soldiers and forced to help carry the cross.

Dearest Lord, Thou callest each one of us to bear the Cross after Thee. How often we receive it unwillingly and seek to evade it, or bear it rebelliously or sullenly. Perhaps if Thou wilt bear it with us, our hearts will be touched by the example of Thy patience and by the sweetness of Thy self-surrender. If we feel at times that, how ever willing we may be to suffer for Thee, nevertheless the weight of the Cross is crushing us so that we cannot go on, give us, we beseech Thee, such confidence in Thee, that we may never doubt but that Thou wilt support and strengthen us in our hour of trial and desolation.

WHEN we stop at the next station, we see that the procession has arrived at Calvary. The Saviour stands stripped of His garments. His enemies rub their hands in horrid triumph as they witness His public shame. He, the spotless Lamb of God, whose pure brightness even the angelic hosts cannot endure to look upon, suffers vile hands to touch His Sacred Person, and to subject Him to such indignity. Alas, since that dreadful day not a moment has passed in which some faithless disciple has not put Him again to open shame. Our sins, both known and secret, our indifference to His commands, the self-consciousness and fear of ridicule that spoil the fervor of our devotion, all these lower the dignity of our blessed Lord and expose Him again to the vile jeers of the vulgar. Let us try to remember every moment of our lives that the honor of the

The next station shows us the meeting with the Virgin Mother. Now indeed the sword of anguish pierces her loving heart. We feel that she, better than any of the disciples, understands His grief. She realizes that the physical pain and the approaching crucifixion are the least of His sufferings. She knows the tender love that fills His heart. She knows how His heart yearns for these foolish, wayward people who are so blind to His goodness, who reject His love.

The Virgin is not

King is in our keeping. Men will judge the Master by His servants.

And now begins the terrible ordeal toward which the march from Pilate's house has been leading. We see the Saviour stretched upon the cross. The terrible nails are driven through His hands with harsh blows. Our hearts are moved with a compassion too deep for tears as we gaze upon this picture of the meekness and humility and sublime self-oblation of the Son of God. Can we ever again rebel against Him and refuse to obey His commands? He was wholly offered up to pain and death for us, and can we selfishly hold back any part of our lives from His service?

O patient and suffering Saviour, most truly great in Thy lowliness, most divine in Thy silent resignation, in reparation for the agony which Thou didst endure when they nailed Thee so brutally to the cross, we gladly offer Thee all we are and all we have. Help us to understand the immeasurable love that has led Thee here to be a sacrifice for us wretched sinners.

We are nearing the end of our pilgrimage. At the next station the dying Lord hangs on the cross, at the end of His strength. At his feet kneel the Blessed Virgin, Mary Magdalene, and Saint John, the beloved. They have knelt there through the long hours; they have seen Him tormented by thirst under the burning heat; they have remained steadfast through the horrid, unearthly darkness that blotted out the sun. Overwhelmed in grief, they have felt powerless to help Him. Yet shall we not believe that in the midst of His anguish He was

comforted and strengthened by the presence of these three on whom He had bestowed in special measure the love of His great, tender, gentle heart? It is a comfort to us, too, to see them there, close by the cross, rendered speechless by grief but none the less giving Him the fullest measure of their love and service. We feel at times that we have nothing worthy to offer our Lord. Our hearts yearn to make some tremendous sacrifice, to suffer some bitter martyrdom for Him. We are discouraged because we have no acceptable gift for Him. Then let us remember the group at the cross. They had no words, even, with which to express their devotion, yet the Saviour understood and was cheered by their presence.



TWELFTH STATION
Jesus dies upon the Cross.

THE heart of the Saviour still yearns for love and appreciation. We are so quick to grow resentful if people do not appreciate what we do for them. Yet how

seldom do we offer up a little prayer of thanks to Jesus for saving us from eternal death at the price of His own shame. How often Jesus is on our altars in the Blessed Sacrament with none to worship Him, none to bear Him company. By a visit to the Blessed Sacrament, by a prayer of penitent love at the foot of the crucifix, by just lifting up our hearts to Him from time to time, we are comforting the Lord as truly as did His faithful followers on Calvary. As we watch the Lord in His dying agony, we are moved to offer ourselves up to Him even though it means embracing the Cross. The more quickly and willingly we accept our Cross, the more quickly shall we ascend with Him, even now, in this life, to the joy and peace of the heavenly places. Jesus was lifted up that He might draw all men unto Him. When we submit to the crucifixion of self, we too are



FOURTEENTH STATION
Jesus is laid in the grave.

lifted up. Earthly cares and trials cannot touch us, the lash of envy cannot harm us, the voice of detraction cannot reach us, for we are caught up with Him who leads us through pain to peace, through tears to joy, through the valley of the shadow of death to the light of eternal day.

The last two stations show us the Saviour taken down from the cross and laid in the tomb. His fearful sufferings ended, He rests in peace. His sorrowing mother performs the last sad rites, holding His lifeless body in her arms for the last time. We leave her and the disciples broken-hearted, as the stone is rolled into its place before the tomb. But as we rise from our knees after our prayers at the last station, it is not with sorrowing hearts; for we go from this scene of death to the altar where He reigns who destroyed death, where He gives Himself to us that we, too, may live eternally. But because our pilgrimage along the Way of the Cross has taught us how great was the price of our redemption, our joy even at the altar is tempered by contrition. We approach Him there with especial humility and reverence.

Dear Lord, Thou hast purchased life for us by Thy own most painful death. May we never for a moment think that we are free to choose our own way. May we rejoice to be Thy servants. We would repay Thee for Thy love by the fervor of our devotion, by the purity of our lives. Guide our souls, most blessed and loving Jesus, through the sorrowful pilgrimage of this earthly life, out of the valley of death, into life eternal. There may we have the vision of the Cross Glorified, there may we enjoy the fruits of Thy Passion, there may we lose ourselves in the worship of Thee in Thine unveiled glories, attended by the cherubim, reigning with the Father and the Holy Spirit, the perfection of love, the everlasting joy and light of the redeemed.

BISHOP PERRY URGES SANCTITY OF FAMILY

PREACHING in New York for the first time since his election as Presiding Bishop of the Protestant Episcopal Church, the Most Rev. Dr. James De Wolf Perry affirmed the sanctity of the family and warned against the "dreadful consequence" of the struggle in Russia, in his sermon at the Cathedral of St. John the Divine.

Bishop Perry's text was taken from Ephesians 5:32: "I speak concerning Christ and His Church." After asserting that St. Paul never once departed in his writings from the precepts of Christ or from the mystic vision of St. John, he said that the Apostle had interpreted Christ to every age and had touched on every vital subject that concerns the world by referring all problems to the central issue of "Christ and His Church."

"The inviolability of marriage may be argued pro and con forever and without effect so long as the home is regarded as of individual right, a purely human institution," Bishop Perry said. "Outside the purposes of God as these are learned through Christ there can be no ground for the sanctity of marriage. It is subject then to sheer expediency. Only when he can look forward and see the age-long struggle between a conception of society veering with the change and chance of moral fashion, and on the other hand a kingdom of God on earth, does the character of marriage become clear, a sacrament, "ordained by God Himself, signifying the mystical union between Christ and His Church."

Declaring that the cause of the present confusion in regard to marriage resulted from "willful ignorance of the issues at stake" rather than "conscious antagonism to the marriage law," Bishop Perry declared that the correction of the evil would be accomplished not by legislation and prohibitory decrees but by the persistent declaration of the ideal for which the Church is finally responsible.

"There is seen now in terms which fill the heart with horror and foreboding the extreme proof of the principle before us," he continued. "One need only watch the havoc wrought in Russia to know the outcome of a struggle which ignores eternal issues for the sake of an immediate selfish victory. The blow aimed by a nation against its most sacred tradition, its spiritual heritage, is the culmination of an effort to order the affairs of this world with utter scorn of things that are of God. From blindness of soul to madness of purpose was an inevitable step. The dreadful consequence is not for us only to condemn and to resist in the evil form that it has taken; it is there for us to take deeply to heart as well."

—*New York Times*.

BISHOP SHIPMAN: AN APPRECIATION

By THE REV. J. GREGORY MABRY

RECTOR OF HOLY CROSS CHURCH, KINGSTON, N. Y.

PEOPLE have been telephoning me from all over the county to express their sense of personal loss in the death of Bishop Shipman. I suppose they called me because they felt the need of talking with someone who would have the same feeling of distress as themselves. Each told of some extraordinarily simple and genuine act done by Bishop Shipman of which they had themselves been the recipient, or which they had observed. They were distressed, and they wanted to talk. There was nothing dumb about their grief. They knew Bishop Shipman, they loved him, and they wanted to talk about him. My bereaved friends ranged all the way from some of the leading business men of the county to debutantes; from lawyers to altar boys; from the wealthiest we have in the county to a poor country woman whose mother had just died and had not yet been buried; from Anglo-Catholics to men who make no formal profession of religion. And they were all profoundly afflicted.

Others will write of Bishop Shipman's splendid work as a parish priest, of his power as a preacher, of his striking success as chaplain at West Point, of his really great work in the army during the World War, of his labors in behalf of the Negro Churchmen of Harlem, of his literary ability, of his fine patriotism and civic interest; but I am writing this because I desire that his work as Bishop in the most rural portion of the diocese of New York should be known.

We of this section of the world are possessed of a traditional Dutch conservatism which does not readily accept newcomers among us, regardless of their previous record and position. We examine a man thoroughly and long before we accept him, and no superficial brilliance will win a place among us. So the simple fact that Bishop Shipman was a bishop would not have won for him the confidence and affection which came to be his. Well do I remember the first visitations he made in our county. People were admiring but reserved. But when he made his second visitations he had won. Our citizens had turned his qualities over in their hearts and minds and they were ready to give him their allegiance. During the year they had consciously or unconsciously weighed him and had not found him wanting.

WHAT was there about him which caused persons of all ages and classes to admit him to the finest recesses of their beings? As I have known him during these years I think it was his amazing humility. Though a man noble in his strength of character and soldierly to the very depths of his being, having a very accurate estimation of his many gifts and great power, still he remained as wholesome and simple as a doughboy. His overwhelming desire to serve others with his gifts saved him from any suggestion of pomposity or stiffness. He has often been spoken of as "a man's man," but that was only half the truth, for he was everybody's man: all sexes, classes, and ages made him their own. For his humility expressed itself in unbounded kindness.

I have seen his kindness overcome all obstacles. For instance, you may wonder at me, a rather pronounced Anglo-Catholic, being able to know so intimately a bishop of the preferences of Bishop Shipman. But his innate kindness simply made partisanship impossible with him; his benignity transcended all differences of theological opinion and practice. I have heard him pay sincere tribute to priests of all shades of opinion.

He was truly the good samaritan to the clergy and laity committed to his charge. I could tell of the old priest for whom he provided for years; of priests broken in health whom he helped to restore; of priests in adversity and trouble into whose wounds he poured the oil of kindness and the wine of love. How kind he was to the under-shepherds! And he was no less concerned for the sheep. Who doesn't know of the overflowings of his pastoral heart for the young, the sick, the old, the bereaved, the unfortunate! To record the good deeds of Herbert Shipman would be humanly impossible.

Others will write of Bishop Shipman as an outstanding man of the world; I write of him as the bishop and shepherd of the souls of a lot of country people. He possessed our hearts, and, oh, how he longed to give them to God!

OUR AFFECTIONATE CRITICS

BY THE REV. ROBERT S. CHALMERS, M.A.

RECTOR OF GRACE AND ST. PETER'S CHURCH, BALTIMORE

SOME months ago there was a good deal of correspondence in the columns of THE LIVING CHURCH and a good deal of discussion in clerical circles about "mumbling the Mass"—I remember that one controversialist pointed out that it would be no more irreverent to mumble the Mass than to 'bawl' the words at the pitch of his voice.

I remember, too, that I felt that both expressions seemed to me to be singularly unhappy. I wondered if anyone really "bawled" at the altar, or if any one deliberately mumbled. It seemed to me that the critics in each case might better be occupied in examining the mental attitude which caused them to write that way. For the words spoken at the altar, at the consecration of the elements in the Holy Eucharist, are surely the most sacred and the most awful that can be uttered by man. And what the celebrant is *doing* then is an act of such solemn spiritual import (no matter what theory of the Blessed Sacrament he may personally hold), that light criticism of his methods might well be excluded entirely, and controversial criticism is surely a very dangerous thing for any one to indulge in.

I think most of us clergy, and a good many of the ecclesiastically minded lay-folk, might profit by a careful reading of Arnold Lunn's powerful essay on the Rev. Ronald Knox. Few of us are quite as smart at epigram as Father Knox—many of us, however, seem to find an epigram (or an epithet) which may add sparkle to the conversation and possibly a little luster to our own reputation as wits—an irresistible temptation. When that temptation comes, we sometimes forget that it is a grievous sin to make light of holy things—and also to forget the words of our Blessed Lord regarding those who offend one of the least of these, His little ones.

ONE Monday morning recently I happened to meet a devout layman who remarked to me that he did not like to criticize the clergy (and he does not—I have known him for five years and this was his first attempt), but did I not think we had a very bored young man at the altar yesterday? I was in a quandary—I knew perfectly well what he referred to. The young priest of whom he spoke is one of the most devoted and consecrated clergymen I have ever had the privilege of knowing. He celebrates the Holy Mysteries with real reverence. His personal preparation is sincere and thorough. He was anything but a "bored young man." He has, however, a perfect horror of anything like excessive formalities or any striving for oratorical effect in the service, and in his sincere effort to avoid any affectation of manner he sometimes causes a certain amount of quite natural misunderstanding. He overdoes being natural.

The same day at lunch time a fine southern gentleman of the old school came over and sat down at my table. He is a devout communicant and a regular worshipper at another parish church where the rector might be called an Evangelical Modernist. I never had the pleasure of being present when the Rev. Dr. Blank was officiating, but from what I know of him personally I am fairly certain that he does not mumble his words, nor does he render either the choir offices or the Holy Mysteries in an "inaudible tone." Yet this is what I heard at luncheon that day:

"Dean Chalmers, I have never yet had the pleasure of hearing you preach. But I am coming to your church, suh, some day soon—I want to hear the service, suh. What is the matter with our clergy today? They do not seem to be able to read the service. Our new rector, you know him? He is one of the finest fellows I know but his rendering of the service leaves me cold. There is no feeling in it. The noble words of our liturgy, the grand old prayers in the Book of Common Prayer—they ought to be declaimed! That matchless English ought to be uttered with deep feeling by our ministers."

WELL, I can frankly say I dread that visit. I am afraid my genial friend is in for another disappointment.

Can we do anything about it? I don't know. We stand for the principle that the liturgy shall be rendered in the vernacular—in a language understood by the people. That exposes all of us clergy to a good deal of criticism. But

the criticism is seldom malicious. If it is not always intelligent, it is at least an evidence of real interest and quite often of affectionate interest. We ought to value it, I think, and to use such opportunity as it affords to direct that interest and stimulate that affection.

When we celebrate the Holy Mysteries, and when we officiate at the choir offices, we are leading our people in the worship of Almighty God. We are not engaged in any performance where we are actors or orators, and they are to sit passively as an audience to be interested or even inspired. They are participants with us in every real act of worship. That is profoundly true.

Our people ought to know their Prayer Books, ought to follow the service, and make the prayer their own, and they should not be dependent upon the celebrant. That is also true.

But to how many of us—even among the clergy—does concentrated attention and devotional sincerity, through the whole period of an average service, even of a low Mass, come easily?

And may it not be a possible guiding principle for all of us that we endeavor so to render the Divine Service as to make it as easy as possible for the "least of these," His brethren (perhaps the least instructed of them), to take their part therein, to the glory of God, and to the profit of their own souls? The worship of God in the Holy Catholic Church surely assumes that they are not to be left out in the cold.

THE PARENT HEART

MY God! My God! Hast Thou forsaken Me?"
 God could not bear the cry of agony
 That fell from paling lips of dying Son,
 Nor could He view the tortures heaped upon
 The Lamb; . . . great darkness fell upon the place
 As God, in anguish, hid His face.

WINNIE LYNCH ROCKETT.

REINFORCEMENTS

THE TRUE SOLDIER OF JESUS knows of reinforcements from above that enable him to do what otherwise he could not do, and he draws on these reserves, and fights the good fight, though he may often be worsted, and has to fight again and again before he finally wins. It takes some courage to carry on after repeated repulse, but as a "fellow-soldier" with all the saints who have gone before, he girds on his sword again, and renews his vows to stand true to his baptismal obligations. He carries scars, but though he has been hurt in the battle, he does not withdraw from it; but humbly creeps back to the altar to renew his strength, and to prepare himself for another battle with the old enemies.

It is not an easy thing to be a true Churchman, but warfare never was easy, and soldiers do not expect safety. All they ask is that they shall not be forsaken by their leaders, and given an impossible task. And of this we may be sure, for our Leader is the Lord who Himself girds us with strength. We are not sent into battle without help, for His grace is available. If we fail, it is because we forget the source of our power, and have forgotten prayer, and have not called upon the Holy Ghost to come to our aid.

" . . . every virtue we possess,
 And every conquest won,
 And every thought of holiness
 Are His alone."

There are thousands who have ceased to be practising Church people, not because they doubt the faith, nor because they deny the Christian ideal of character, but simply because they have been defeated in their Christian warfare. They are discouraged in their spiritual conflict. Will they not remember that it is to the defeated that Jesus offers Himself as Helper and Leader. It is to turn their reverses into victories that He became Man, and to succor them that He offers them grace upon grace, help renewed from day to day. Do not be daunted by your failures, but reënlister and try and try again.

Get back to the sources of strength and power in the holy Word and Sacraments, return to prayer and to work; and earn at the end the glorious tribute of the Lord Himself: "My brother and fellow-worker and My fellow-soldier."

—The Scottish Chronicle.

A LENT WITH CHRIST

Meditations for the Holy Season

By the Rev. ABRAM L. URBAN

Sixth (Palm) Sunday

WITH CHRIST FOR JUDGMENT

WE are in Pilate's judgment hall. Pilate is on the throne. In front of him stands Caiaphas pointing with outstretched hand as he makes his charge against the prisoner. Many are there. The Pharisee, prosperous and insolent; the scribe, contemptuous and cruel; Roman soldiers, indifferent and hard; the unknowing mob, and, perhaps, as a great artist has painted it, a mother with her baby and a compassionate look at the bound man. Outside is the tranquil blue of the oriental sky, while in the midst is the calm and confident Christ.

It had to be. It was the morally inevitable. Considering who and what was the Prisoner, what Caiaphas represented in office and in himself, the Christ could not be unchallenged. There is such a thing as the morally inevitable, the inevitable evil as well as the assured good. Jesus Christ challenges all that is false and evil in the mind and heart of man, and wrong human beliefs and human pride resent the calm and confident challenge.

Jesus early foresaw the Cross. He deliberately went to Jerusalem in full knowledge and expectation of trial and cross. He had to appear before the Roman judge, for Pilate represented the authority before which even Caiaphas had to bend the knee, and knowing well what Rome meant to Pilate, and what Caesar meant, Caiaphas adroitly made the charge appear to be treason to Caesar.

The moral complications in a world such as this cannot be ignored. They need to be understood. Caiaphas and Pilate represented the two great forces of the world in which Jesus moved and accomplished His ministry. The attitude of Jesus toward these powerful world-forces as represented in the persons of accuser and judge, that is the center of interest and meaning for mankind.

To Caiaphas Jesus said nothing. Caiaphas must carry his self-imposed responsibility. Truth must stand on its own feet. Caiaphas must go into history as he is in Pilate's judgment hall. Here, again, was the morally inevitable. We bring it about again and again.

Jesus did reply to Pilate. He recognized that which Pilate represented, evil and cruel as it was. Power is given to the ruler from above. To Pilate's first question, "Art thou the king of the Jews?" Jesus answered neither yes nor no, for in the sense that Caiaphas made it appear He claimed no kingship. He was no rival of the Caesars, yet He could not say no, for he is King of Jew and Roman. But when Pilate asked, "Art thou a king, then?" the Roman was not left in doubt. He was born for the very purpose that He should reign. Of the nature of His Kingdom and the basis of His royalty He spoke fully. His is not a kingdom of this world, yet is it a kingdom in the strictest sense and the widest sway, a kingdom set up on the earth and to rule over the earth, for it is the Kingdom of Truth. They that are of the truth hear His voice. As our Lord answered Pilate's proper question, so He never withholds light from the soul of man, but when Pilate turned away with his contemptuous question, "What is truth?", He gave no answer. The answer stood before Pilate.

What majesty in the rebuke of the proud Roman! "Thou couldst have no power at all against Me except it were given thee from above." There is a power of government derived from God, but let all to whom government is committed beware how they use that power. Here, too, is the morally inevitable. Pilate must be suffered to act, but the burden of the act he must carry. Pilate carried that burden into history and to God's judgment seat.

Before the Roman judge Jesus was brought for trial, brought by the force represented in Caiaphas. Strange, we say. The high priest of the Hebrews would destroy the prophet of Galilee by use of the hated Roman power. Strange? Was it not

inevitable? The priesthood of the holy city loved not the prophets. There was a long dark history back of it all, a history that called forth the sad cry, "O thou that destroyest the prophets!"

How inevitably moral law works! Caiaphas was the product of that long dark history. He represented all the pride of caste and conscious power of that priesthood which Jesus challenged. The rule of rabbi and priest over the Hebrew mind and will was dear to the heart of rabbi and priest, and no hatred is so bitter as that of challenged rabbi and priest. It explains the religious inquisition, physical and spiritual, of the ages. It is as challenger of that power that Jesus Christ is, must be, judged by mankind.

And Pilate—history presents no contrast so sharp as that of the rejected Christ and the Roman governor of Palestine. Pilate represented the mightiest empire the world has known. His word sent Jesus to His Cross. Jesus, the bound prisoner, the unfriended Prophet of Galilee—could there be a sharper contrast, a more pitiful exhibition of weakness in the presence of power? But that is not the contrast that moves the ages. How in spiritual stature Pilate shrinks before the Christ! What a symbol of the time-server is Pilate, failing in his weak expedients to shift responsibility, and when confronted with the majestic question of Truth only cynically asking: "What is truth?"

As sharp is the contrast of ideals. A "Kingdom not of this world!" How strange and harmless it must have seemed to Pilate! Pilate had no fear of that ideal throne on which Jesus sat. To world-power no dream seems so baseless as Christ's dream of a Kingdom of God on earth, no idea so wholly in the air as a Kingdom not of this world. And yet, with that claim Jesus Christ appealed to time. The Kingdom which Pilate thought the real, what is written about it? The man who wrote *The Decline and Fall of the Roman Empire* sits amid the ruins of the Roman Capitol and hears the vesper service chanted in what was once the temple of Jupiter.

Jesus was alone in that judgment hall. No voice was raised in His defense, none to whisper fellow feeling. Where were the disciples? We need not judge them. The human soul approaches Calvary with halting steps. Jesus had to stand alone. Nothing human was as yet strong enough to stand by Him. The Truth must be able to stand alone. Time must pass judgment. Jesus Christ calmly appealed to the future: "Every one that is of the truth heareth my voice."

There was, however, a very real sense in which the disciples were on trial. Every new hope, every cherished belief gotten of Christ was at stake. How loyal would they be to the new hopes, the new beliefs? How loyal to the Crucified? Where were they? We know not, but doubtless groping in a darkness their faith could not yet penetrate, but we do know that they did at last bravely face the same world-power that sent the Master to His cross.

The meaning of it is for disciples of every age. The world-power is as real today and as hostile to the ideals of Jesus Christ as when Pilate sat in judgment. Whether priest or prophet, teacher or statesman, he who stands loyally for the ideals of Jesus Christ will stand before the modern Pilate, not now, perhaps a man, but more fateful, a worldwide order, entrenched in a civilization materialistic and anti-Christian. Such a one will be judged with Christ, tried by the moral tests imposed by the inevitable working of Christ's Gospel.

Christians are always up for trial. The world-power will judge them. They may be thought harmless, and like fools be "suffered gladly." The Church is patronized if only she will be silent as to Christ's Kingdom of truth and righteousness and justice. Pilate could and did send Jesus Christ to His cross. Are we able for the inevitable judgment? There is such a thing as spiritual crucifixion. Are we able?

Good Friday

AT THE CROSS

IT is the last awful act of the divine tragedy. The hour seems to belong to the powers of darkness. The unknowing crowd surges about the crosses on Calvary, enemies mock, and soldiers play their dice. A few lone figures at the foot of the cross of Jesus represent all there is of faith in this dark hour. Hate seems stronger than Love.

The Christ of the Cross, who is He? It is the question of the ages. What think ye? It is an impressive fact that for the heart of man that question can be answered only as He is seen on His cross.

"And they stood beholding." So through the centuries man has stood. That scene on Calvary holds the eye of the world.

Where in the crowd may we stand? We may be merely on-lookers and see, as the unknowing saw, only a man hanging there. We may see a greatness in that man constraining us to say with the brilliant Renan, "among the sons of men there is none born greater than Jesus," or we may pass by with only a look as on common human tragedy and altogether futile. We may, indeed, look with cynical eye and see a defeated idealist whose dream is broken against hard fact, or sadly see only the dead Christ now long in the grave under the Syrian stars.

The most tragic fact of the Gospel story is the fact of the unknowing crowd. The Christ passed. They saw the son of Mary, but did not see the Son of God. He passed to His Cross unknown. But we may be not merely of the crowd, but take our place with them at the foot of the cross. We are disciples. We heard the call in our Galilee. We followed, and from the Galilean call the way has led straight to Calvary.

And now at the Cross, what do we see? What learn? We are Christians. We make our confession of faith. We confess the Godhead. What, then, of meaning has the Cross for us? It is full as life, wide as humanity, long as eternity. It has all the meaning that we try to tell in our creed, all the meaning of God "made man" for us men and our salvation. Here is the light for the great company of saints who have striven, however imperfectly and with whatever falls, to be faithful to their call. Only faithfulness to the call will place us with the Marys and John.

We need constantly to remind ourselves that the way of the Christ led inevitably to the Cross, as ever the way of faith must lead, that there God and man met in a way that God meant to be the way of reconciliation, but that may separate God and man. For at the cross of Christ truth faces man's untruth, goodness man's evil, love man's hate, and we have poorly learned if not that truth must face untruth, goodness must face the evil in man, love must face man's hate; and we have gotten little of the spirit of Christ if we do not know that truth faces the untrue, goodness faces evil, love faces hate, not only because truth opposes the untrue, goodness opposes evil, love opposes hate, but because truth would dispel error, goodness would take the place of evil in men's hearts, and love would win hate to itself. Only as we come to know this can we realize the Saviourhood of Him of the Cross. To reveal that the Eternal Son of God came down from Heaven, became man and suffered under Pontius Pilate. He came to show us *God*, and so immortal truth and goodness and love.

That alone explains the divine "must" that was ever present in the Christ-consciousness. "I must do the works of Him that sent me" is the keynote to the understanding of all His life.

We cannot have heard the teaching in Galilee and at Jerusalem, we cannot have come truly to believe on Him who taught in Galilee and at Jerusalem, and not now see in His Cross the *law of His life* as the Son of Man, but what does that mean for us men? It can mean but one thing. As the Son of God became man and lived the life of man He revealed the *law of all moral life*. Therefore the law of the Christ's life must be made the law of the disciple's life. That is the tremendous meaning wrapped up in His word to the disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." It is for Christians the great lesson of Calvary.

It is here that the revelation from the Cross faces the false in man's thought and the evil in man's life, and has made "the offense of the cross."

There is a philosophy of life which sees only unspeakable weakness in the Cross of Christ. It is a philosophy that exalts self and the passion of power, that in the name of self-realization demands uttermost freedom for self-assertion. Of course, as a rule of life it can see only cowardly surrender in the divine self-giving of Jesus Christ. The Cross is a spectacle of submission to defeat, a weakness inconsistent with the doctrine of "legitimate rights." "He that saveth his life shall lose it," said this Man of the Cross, and that, say the critics, is a saying as "foolish" as is the Cross. The will to live alone makes

life possible. To "save it" is the primal instinct. To the man of the world Christ's is an impossible program for living.

At the Cross of Christ two philosophies or rules of life are seen contending for the rule of man. One exalts self, the other loses self in a large human passion. One has for its ideal a superman who, rising above all weakness and overcoming all opposition, by the force of self-assertion rules the weaker, whether in nature or in man; the other is the ideal shown on the Cross which by the power of love in divine self-giving raises the weaker to a fellowship in which life's good is made possible to all. These are the two philosophies that, since Jesus Christ gave Himself, contend for the rule of life. That is going on in a worldwide way. Like leaven the spirit of the Christ has been working in the lump of our humanity unseen and slowly in altruistic spirit and motive while greed and conflict have strewn life's way with war's wreck of life.

But is not great nature on the side of the strong? Is not the primal instinct true to life at its best? Do not the weak fall by the way? Men have so interpreted the scientific dogma of "the survival of the fit"; but the truth in that dogma does not deny the real teaching of Christ. It is utter misstatement to speak of "the life-denying spirit of Christianity." The religion of the Christian does not deny life, nor its instinct of survival. "I am come," Jesus said, "that men might have life, and that they might have it more abundantly." The Cross of Christ exalts life, but reveals life as found by losing it in a fuller life.

The man of the world does not see into that other side of Christ's doctrine of life, "He that loseth his life for My sake shall *find* it." It is only at the Cross that we learn this deeper wisdom.

Which of these contending rules of life do we make our own? That rates us in God's universe. We need to pray as the blind beggar in Masfield's great drama of Good Friday, "Teach me, O Thou Wisdom of God, and make me wise."

For this, too, is true. The meaning of the Cross can be known only as we have in ourselves the spirit of the Christ of the Cross. Love can be understood only by Love. To know we must leave the crowd that merely beholds and kneel with the Marys and John.

That it is that gives the revelation in the Christ of Galilee and Jerusalem and Calvary its stern aspect. The Cross has its message to the evil as well as to the good. It speaks to Caiaphas and Pilate, to insolent Pharisee and contemptuous scribe, as well as unto Mary and John and Joseph of Arimathea.

THE HANDS OF CHRIST

NAIL them down
Close to the cross,
The weather-brown
Hands of Christ.

The tender hand
That made
Ointment of sand
For the blind.

The mighty palm
That wrought
Deep certain calm
On angry sea.

The loving hands that led
Lazarus from the dead.

Blessed hands that fed
The Miracle of Bread.

EVANGELINE CHAPMAN COZZENS.

THE INESCAPABLE CHRIST

CHRIST IN LIFE is inescapable. It was Henry George who said, "I love the people and was led to Christ as their best friend." It was Cardinal Manning who replied, "I loved Christ and was led to love the people for whom Christ died." It was a Hindu who said to me, "No one but Christ is seriously bidding for the heart of the world. There is no one else in the field." The modern man knows that he must be religious after the mind of Christ or not be religious at all. —E. Stanley Jones.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE SOUTH INDIA SCHEME

To the Editor of *The Living Church*:

NO PROPOSAL looking toward Church unity seems to me more to deserve the earnest support of American Churchmen than the so-called South India Scheme. For it violates no essential principle of Anglicanism, preserving with adequate safeguards the four great points laid down in the Chicago-Lambeth Quadrilateral; it represents the extreme to which Protestants can be expected to go before experiments have been made with it; it gives excellent promise of success. It is greatly to be hoped that the Lambeth Conference this summer will formally approve the plan.

Two considerations must be borne in mind. First, that in India, as elsewhere in the mission field, unity is a pressing necessity. The Christian forces are engaged in dread combat with all manner of hostile forces. They must unite to win. Hence, calm and unimpassioned contemplation of the absolute ideal must give way to active espousal of the best possible. The present scheme of union apparently presents to the eyes of those who know the situation intimately the best possible way to unity.

Again, perfected unity can never be attained by waiting till a formula has been discovered to which no one can object at all. Just because it is not a theory that is wanted, not a paper constitution, but a living, working, organic unity, it can only be achieved by going ahead. The words of St. Augustine are apposite here—*solvitur ambulando*. All that can be asked is that the uniting bodies begin their united march from a basis which does violence to no essential and authoritatively emphasized principle of any of them. The perfecting of the union, the clarifying of details, the growth and development of the organic relation, can come about only as they go forward in union; even as the perfecting of the unity of the various elements in an army is achieved only by those elements working together in the best team-play they can manage.

It has been asserted that essential principles of Anglicanism are violated, notably episcopal ordination. These charges, it seems to me, have been dealt with quite adequately by Bishop Palmer in his articles published last autumn in *THE LIVING CHURCH*, by the Bishop of Gloucester, and by the Bishop of Rangoon in a charge to his clergy delivered shortly before he was translated from Tinnevely. Episcopal ordination of all clergymen after thirty years is assured; there need be but very few irregularities in the meanwhile; and surely, such temporary accidents will no more impair Anglican principles than did the fact that Geneva-ordained ministers held benefices in the Church of England during the days of King Charles II.

The Anglican communion has survived several sets of irregularities without any harm; and certainly, when so great an issue is at stake as the re-uniting of the divided forces of Christendom, our Church should be prepared to countenance temporary departures from the norm that we feel ought usually to be observed.

New York City.

GEORGE ZABRISKIE,
Chancellor of the Diocese
of New York.

"EVOLUTION AND SOCIAL PROGRESS"

To the Editor of *The Living Church*:

I WOULD like to bring to your attention and to the attention of your readers a book which I read not very long ago.

The book is a scientific treatise against the materialist's views of evolution without a Creator. Although written by a Jesuit priest, it is not written to convert its readers to the Roman Church; but to impress upon them that the world and life were created by God, and argues from a scientific standpoint rather than from the spiritual or religious view. It points out that from the teachings of the modern materialistic evolutionist come the present teachings of the irresponsibility of man for his actions, no abiding standard of morals and other evil dogmas that are leading so many astray.

Having loaned this book to a friend, he in turn loaned it to a friend of his who was either an atheist or had strong doubts leading toward atheism. After reading it, the man be-

came convinced of the truth of revelation, and began taking steps toward becoming a Christian and a Churchman, and I suppose by this time is already in the fold.

The scholarly handling of the book to which I refer should appeal to all deep thinkers. To my surprise, however, I learned the other day that it is difficult to secure a copy as it is not being reprinted. The clerk at the publishing house said there was no demand for the book. I can account for this only because I think that few know about the book. If it should be brought to the attention of people, it should bring a large sale. Even Roman Catholics I have met have not heard of it.

The book is called *Evolution and Social Progress*, by Joseph Husslein, S.J., Ph.D., published by P. J. Kennedy & Sons, of Barclay street, New York City, in 1920. If possible, get a copy and see for yourself the value of it, scientifically and religiously. I repeat that its aim is not to lead to the Roman Church, but to prove that through the right study of science God is found and not eliminated from His creation.

Bayonne, N. J.

MADELINE HOBART EDDY.

TIMIDITY

To the Editor of *The Living Church*:

ONE of the prevalent faults of our people today seems to be timidity. We, who have the faith, are so afraid to be positive. We are termed negative. There is no occasion to be aggressive, but a Catholic should not be afraid to express the Faith quickly and decidedly. Take Bishop Fiske in the *Faith By Which We Live*. Throughout he is lovable, courteous, but never waters down or explains away. An old priest, years ago, told me he was complimented, when leaving his pastorate, by several pastors of other communions, on his consistency.

Again, this talk of unity—mixing in services, speaking in other churches, which unfortunately seems to be a fad now, does not help. If the visiting pastor realized that by the Prayer Book and Canons he is simply regarded as a layman, he would, not unreasonably, feel irritated.

We will not speak of the priest who dresses as a layman, under the fond delusion that he can more readily reach the laity; his case is sad, but not half so sad as the great body of the laity, who, educated and intelligent in so much, is simply plain ignorant as to Church history and doctrine.

This is a Jeremiah for the latter part of Lent, but, oh, if only we would be honest with ourselves, realize our heritage, act accordingly and not voice apologies, the strong temptation of our weaker brethren to Rome and Uniformity would be lessened.

CLEMENT J. STOTT.

Chicago, Ill.

"ENTANGLING ALLIANCES"

To the Editor of *The Living Church*:

YOUR EDITORIAL in the issue of March 29th entitled *Entangling Alliances*, and commenting on the action taken at various times by the Girls' Friendly Society, is most timely, sound, and judiciously expressed. As a diocesan president of the society, I want to thank you for it, and to call your attention to the fact that the tendency to such action in the society is not the result of a general feeling among the branches, but only of a certain portion of the whole group composing the organization.

I hope, with you, that at the Chicago council in the autumn, the purposes of the national organization may be recalled to the real aims and ideals of the society.

Camden, Me.

LOUISE WATERBURY,
Diocesan President, G. F. S., in Maine.

THE LORD'S PRAYER

Do you not see how by the very first word of this Divine formulary all selfishness is banished, how the thought of others is introduced—the thought of our brethren, represented by us at the throne of grace?

—Thomas Hugo.

BOOKS OF THE DAY

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

I HAVE only just recently received *Firehead*, by Lola Ridge (Brewer and Warren, \$2.50), and have not yet had time to read more than about a third of it. But I should like to bring it before LIVING CHURCH readers before Good Friday, and so am writing this notice on the basis of that partial acquaintance. The book is a long poem of which the scene and the time are from dawn to dawn on the day of the Crucifixion; and the various sections attempt to interpret the significance of that day to various of the characters concerned. As poetry, it is what many would call "very modern." The rhythm is not always self-evident, the syntax is often equally obscure, and the poetic thought is often hard to follow. But taken in the large, the effect of the whole can only be described by the word "tremendous." As some pictures appear meaningless smudges when examined in detail at close quarters, but are full of significance when viewed at the right distance, so each section of this poem, though line after line has had to remain unassimilated in detail, leaves haunting the mind an unforgettable impression of that day:

"Let there rise
Sands upon its columns infinitely,
Obliterating sands upon its bones,
And on the pillared temples it shall blaze,
Caparisoned, apart from other days."

L. H.

AN INTERESTING phase of American Christianity, which may come to influence any practical movement toward unity, is illustrated in *A Seven-Day Church at Work*, by William S. Mitchell, D.D. (Funk and Wagnalls, \$2.00.) It is the story of the development and work of an institutional church, representing, as the preface by a member of the Federal Council says, over a one million dollar investment; the town being Worcester, Mass. What is of note is the "treatment of the chancel and the use of symbolism in worship" which are said to be "an ideal solution for a non-liturgical church." We are told that a cross on the top is a "beautiful, delicate tribute of affection to the church's Lord." There is an altar, "the oldest symbol man knows of approach to God." This altar has no sacramental significance, however; hence "no genuflections, no bowings, no crossings." An ever-burning "sanctuary lamp typifies God's Presence." Besides, Dr. Mitchell dismisses with a word the entire Catholic implication, system, and predominance throughout history thus: Catholicism is "still lingering as a somewhat belated survival in certain quarters." The "miracles" of baptism, confirmation, marriage, extreme unction, must be performed "by the right man, God's man, hence the priest."

The member of the council, Worth M. Tippy, evidently gives his imprimatur to the ideals inspiring Dr. Mitchell, speaking as though like efforts were being made in many Protestant churches in America. Now this position is quite opposite to that which inspires Anglicans. We foster and teach Catholic ideals, promoted by architecture and ceremonies, because these help to teach historic truth, and so far we are in agreement with Rome, though Rome may deny us. But the movement of which we speak introduces these same elements, while at the same time denying any meaning, or at best naively distorting the historic meaning and teaching value. For example, the font is placed within the chancel rail, rather than at the door, because "baptism in a Methodist church is a congregational rather than an individual or family affair."

Some of us have felt that any approach toward the things which are dear to us, on the part of those not possessing assurance of sacramental validity, was to be desired, as a step toward unity; others, that it were far better and safer for non-Catholics first to desire and seek unity and Catholic order, than to enjoy and use the externals of religion. But the position which we are considering would appear to get people used to beauty and ceremony while stoutly denying any meaning to be gotten out of it. All of which would seem to be most danger-

ous and undesirable; dangerous for these good Protestant folk, undesirable in that it is confusing and contradictory.

P. R. F.

The Glory of Life, by the Rev. Arthur Pridham, S.S.J.E. (Oxford: S.S.J.E. Press), addresses delivered in the Cowley church at Oxford last Lent, are concerned with the attributes of God and are quite simple and plain; though one might be repelled by that quality, the thoughts of Fr. Pridham are helpful and lightgiving, and exceedingly attractive to those who are saturated with the common sort of preaching and hortative address.

P. R. F.

Plain Tales from Flanders, by the Rev. P. B. Clayton, M.C. (Longmans, \$1.40), is a series of literary idyls written as sequel to the author's *Tales of Talbot House*, which has had many editions. These should appeal to those for whom the war still retains its shadow, and also to those who feel that the evil aspects of the war's effect on the characters of combatants must have some compensatory, balancing result for good in what they accomplished. The author, founder of "Toc H" and master of an excellent and figurative style, hands down to us in sixteen sketches, all idealistic in tone, yet realistic enough in outward habiliments, impressions of the war and of the native English spirit which will come close to the heart of the reader who cares to complete the picture and make the inference himself. The idyls are not all on the same high plane of literary effectiveness, but the harvest as a whole makes the tares worth while.

W. S. H.

THE MANY admirers of Theodore Roosevelt will find *The White House Gang*, by Earl Looker (Revell, \$3.00), worth reading because of the biographical sidelights on the late ex-President. Boys, and those adults who still delight in juvenile pranks, will appreciate the boyish adventures of Quentin and the rest of the "gang." Parents will be interested in the advantages and disadvantages of rearing children in the White House. The book has little literary worth, at least so far as the common conventions as to grammatical construction are concerned; its chief value lies in its interesting content and its abounding sense of humor.

W. S. H.

MOST OF US are now familiar with the 1928 revision of the Prayer Book, and special editions are beginning to appear. We have just received a copy of the Cleartype *Illustrated* edition, gilt-edged and bound in red Durotex (Morehouse, \$3.00). This is of the regular "pew" size, in the attractive shape, characteristic of the Cleartype series, which reproduces that of the Standard Book. The paper is thin but opaque, and there are nine full-page reproductions of well known pictures inserted at appropriate points. Other styles are black Durotex (\$1.75), black genuine Morocco (\$2.50), and red genuine Morocco (\$3.00).

Publishers are also producing large size Altar Books and other necessary selections. We have received from Messrs. Thomas Nelson and Sons (381-385 Fourth avenue, New York) a copy of their Litany Book, which is now ready. This is a handsome volume, 11½ by 7¾ inches in size, well printed in red and black on good paper, and bound in stout leather covers—red, black, or purple as desired. It contains the Litany, the new permissive form of Litany for Ordinations, the Penitential Office, the Prayers and Thanksgivings, and the Additional Prayers (Prayer Book pp. 584-588). This selection has been made by Dean Gates of the Cathedral of St. John the Divine, New York. At the end the two Litanies are reprinted, under the supervision of Mr. Harrat, the organist of the Chapel of the Intercession, New York, with Merbecke's musical setting as arranged by Stainer and Martin. The price of this edition is \$20.00.

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Church Kalendar



APRIL

13. Palm Sunday.
14. Monday in Holy Week.
17. Maundy Thursday.
18. Good Friday.
20. Easter Day.
27. First Sunday after Easter.
28. Monday, St. Mark.
30. Wednesday.

MAY

1. Thursday, SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday, Ascension Day.
31. Saturday.

CALENDAR OF COMING EVENTS

APRIL

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

MAY

1. Convention of Northern Indiana.
6. Conventions of Albany, Easton, New Hampshire, Pennsylvania, Quincy, South Carolina. Conventions of New Mexico and Southwest Texas.
7. Conventions of Georgia and Massachusetts (to elect Bishop). Convocation of Tohoku.
11. Convention of Montana.
13. Special convention of Chicago to elect Bishop Coadjutor at St. James' Cathedral, Chicago. Conventions of Central New York, Delaware, Harrisburg, Maine, New York, North Carolina, and West Missouri.
14. Convention of Washington.
19. Conventions of Long Island and Western New York.
20. Conventions of Bethlehem, Connecticut, Erie, Newark, Rhode Island, Southwestern Virginia, and Vermont.
21. Conventions of Eau Claire, Springfield, Virginia, Western Massachusetts, and West Virginia.

25. Convocation of South Dakota.
28. Convention of Minnesota.
- Conventions of New Jersey and Ohio. Conventions of Idaho and North Dakota.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

12. St. Mary of the Angels, New York City.
- 14-19. St. Peter's, Freehold, N. J.

APPOINTMENTS ACCEPTED

FRANK, Rev. EDWARD M., formerly non-parochial priest of the diocese of Pennsylvania; to be with the employment department and missionary of the Philadelphia City Mission. Address, 225 S. 3d St., Philadelphia.

HARDING, Rev. RUSSELL E., formerly curate of St. Matthew's Church, Kenosha, Wis. (Mil.); has become rector of St. Luke's Church, Milwaukee. Address, 448 Russell Ave., Milwaukee.

HAY, Rev. WILLIAM M., formerly priest-in-charge of Calvary Mission, Bridgeport, Conn.; has become rector of Grace Church, Long Hill, Conn. Address, Stepney, Conn.

HILLER, Rev. G. IRVINE, formerly rector of All Saints' Church, Lakeland, Fla. (S.F.); to be rector of Emmanuel Church, Athens, Ga. (At.) May 1st.

KENNAN, Rev. ERNEST V., formerly curate at St. Mark's Church, Evanston, Ill. (C.); to be rector of Grace Church, Freeport, Ill. (C.) May 1st.

KEARONS, Rev. WILLIAM M., formerly rector of Trinity Church, Bridgewater, Mass.; to be on the staff of Church Extension Society of the City of Rochester, N. Y. (W.N.Y.) New address, 88 Packard St., Rochester, N. Y. May 1st.

MALCOLM-SMITH, Rev. JAMES, formerly rector of Trinity Church, Haverhill, Mass.; to be rector of St. James' Church, Roxbury, Boston. May 7th. New address, 9 Akron St., Roxbury, Boston, Mass.

MINTON, Rev. CHESTER G., formerly priest-in-charge of Good Shepherd Mission, Bridgeport, Neb. (W.Neb.); to be rector of Trinity Church, Norfolk, Neb.

PERKINS, Rev. WORCESTER, formerly rector of St. John's Church, Jersey City, N. J. (N.Y.); to be rector of Church of the Holy Communion, New York City.

ROAK, Rev. JOHN CRAIG, formerly deacon-in-charge of Church of the Resurrection, Mayfair, Philadelphia; to be assistant at St. Paul's Church, Overbrook, Philadelphia.

SHAY, Rev. HAROLD T., formerly minister-in-charge of St. Paul's Mission, Ft. Morgan, Colo.; to be minister-in-charge of St. James' Mission, Clovis, N. Mex. Address, P. O. Box 322, Clovis.

RESIGNATION

FULLER, Rev. DONALD P., as minister-in-charge of Church of the Redeemer, Superior, Wis. (Eau C.) New address, care of Y. M. C. A., Superior, Wis.

NEW ADDRESS

BYRON, Rev. JOHN I., curate at St. Paul's Church, Pawtucket, R. I., formerly 50 Park Place; 60 Dryden Ave., Pawtucket.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 Living Church Annual, pp. 236-237]

MICHIGAN—Add, Rev. Milton S. Kanaga, 70 West Buena Vista Ave., Highland Park, Detroit, Mich.

ORDINATIONS

DEACON

SOUTHERN OHIO—On April 3d the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of Maryland, acting for the Bishop of Southern Ohio, ordained HAROLD HAND DONEGAN to the diaconate in Christ Church, Baltimore.

The candidate was presented by his brother, the Rev. Horace W. B. Donegan, rector of Christ Church, and the sermon was preached by the Rev. William P. Ladd, D.D., dean of the Berkeley Divinity School.

The Rev. Mr. Donegan will take post graduate work at Berkeley next year.

PRIESTS

NEWARK—On April 1st the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, advanced the Rev. J. THURSTON TRAVIS, Jr., and the Rev. ALBERT F. CHILLSON to the priesthood in Christ Church, Ridgewood. The Rev. Henry M. Ladd of Rutherford preached the sermon.

The Ven. William O. Leslie, Jr., Archdeacon of Newark, read the litany; the Rev. David N. Kirby, rector of St. Peter's Church, Essex Fells, the epistle; and the Rev. George P. Armstrong, rector of Grace Church, Union City, the gospel. Thirty-five clergymen were present.

The Rev. Mr. Travis, presented by the Rev. Charles J. Child of Paterson, will continue in charge of the Mission of the Holy Spirit at Verona, and the Mission of the Advent at Bloomfield, with address at 41 Burlington Ave., Paterson. The Rev. Mr. Chillson, presented by the Rev. William M. Mitcham of West Orange, is to be rector of St. Bartholomew's Church, Hobokus, N. J.

SHANGHAI—On March 12th the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, advanced the Rev. TAI-YANG HSU to the priesthood in St. John's Pro-Cathedral, Shanghai. The candidate was presented by the Rev. H. Y. Yao and the sermon was preached by the Rev. C. C. Chu.

The Rev. Mr. Hsu is to be assistant priest at St. Paul's Church, Shanghai.

DIED

CRAWFORD—Suddenly, March 25th, at her home in Shrub Oak, New York, ANGIE LEE LEWIS, beloved wife of William CRAWFORD.

Interment at Peekskill Cemetery.

"May light perpetual shine upon her."

HOBART—HENRY LEE HOBART of New York City and Easthampton, L. I., at the home of his daughter, Mrs. George B. Myers, in Seawane, Tenn., on March 27, 1930, after an illness of eight weeks in his 85th year. Funeral services at Trinity Church, New York, on Monday, March 31st. Interment at Woodlawn.

SISTER JESSIE GERTRUDE—At the Convent of St. John Baptist, Ralston, N. J., on Monday, March 31st, Sister JESSIE GERTRUDE of the Community of St. John Baptist; daughter of the late Lieutenant-Commander Edwin J. DeHaven, U.S.N., and Mary Norris DaCosta of Philadelphia.

MEMORIAL

Edwin Austin Abbey II

In dearest memory of EDWIN AUSTIN ABBEY II, only and well beloved son of the late William B. Abbey of Philadelphia and Katharine E. Abbey, who gave his life gladly at Vimy Ridge, France, the tenth of April, 1917, being Easter Tuesday—for the peace of the world.

"That Peace, ah, who may win it?
Though guileless in the way,
Who keep the ranks of battle
Who mean the thing they say."

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

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.

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED—A PRIEST FOR SUNDAY MASS at St. Mark's, Jersey City, June, July, and August. Room if desired. Rev. F. E. MORTIMER, 449 Jersey City, N. J.

MISCELLANEOUS

WANTED: MAN AND WIFE WITHOUT children, or single woman, to take charge of Episcopal Church home for fifty children, located sixty miles from New York City. Relate experience in detail. Give references and state salary expected. W-908, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

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

PRIEST, MIDDLE AGED, WANTS PARISH or Mission, or long locum tenency. Free May 1st. No. B-104, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A WELL EDUCATED CHURCHWOMAN desires position as companion to middle aged or elderly lady. References exchanged. MISS E. L. HILL, Apt. 12, The Florence, Scranton, Pa.

EXPERIENCED PIANIST (YOUNG LADY), desires position music councillor in summer camp. Social references. Reply B. C.-106, care of LIVING CHURCH, Milwaukee, Wis.

HIGH CLASS ORGANIST AND CHOIR director desires change. Recitalist and specialist in choir training. Equipped for exacting demands. Highest credentials. Satisfaction guaranteed. Address, B-108, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, WIDE experience, boys and mixed choirs. Churchman, married, available June. Would like teaching or other occupation to supplement salary. Address, M-101, care of 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, J-903, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST with highest references, desires change. O. K. S.-103, care LIVING CHURCH, Milwaukee, Wis.

POSITION—CHURCH INSTITUTION AS social worker, or parish visitor, with fifteen years' experience. Highest references. Address, J-900, care of THE LIVING CHURCH, Milwaukee, Wis.

RETURNED MISSIONARY NURSE (REGIS- tered, New York State) wishes position in Church Institution. Country preferred. Highest references. KATHERINE BRIDGEMAN McCOMB, R.N., 28 Calumet Ave., Hastings-on-Hudson, N. Y.

RIDING LESSONS. YOUNG LADY CAPABLE horsewoman desires position in camp or summer resort. Social references. Reply A. C.-105, care of LIVING CHURCH, Milwaukee, Wis.

TRAVELING COMPANION. YOUNG LADY desires summer position. Experienced horsewoman. Can tutor in French. Social references. Reply, C. C.-107, care of LIVING CHURCH, Milwaukee, Wis.

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.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

UNLEAVENED BREAD

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

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.

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.

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.

SEASHORE COTTAGE IN MAINE

RENT FOR SEASON, SIX ROOMS AND bath, hot and cold water, electric lights, fully furnished. Episcopal church conveniently near. Address, S. W. LITTELL, 138 S. Main St., Rockland, Maine.

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.

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

FOR SALE

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

JUST OUT. "THE MINISTRATION OF HOLY Union," compiled from the Prayer Book Liturgical, devotional, and highly recommended. For clergy and laity. 3 cents each, any quantity. REV. HARRY HOWE BOGERT, La Plata, Maryland.

FOR SALE OR RENT

FOR SALE OR RENT: COMPLETELY furnished cottage (except bedding and silver) at Minocqua, Wis., on Lake Minocqua. No near neighbors, yet short walk to hotel where meals may be had. Daily deliveries of groceries, ice, and milk. Country club. Fishing boat and safe boat with outboard motor. Electric lights. Three bed rooms and bath. Running hot and cold water in kitchen and bath. Septic sewerage. Address, I-102, care of LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

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

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine,
New York City

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

Church of the Incarnation, New York

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

Holy Cross Church, New York

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

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

PALM SUNDAY

Blessing of Palms, Solemn Procession, High
Mass, 11:00 A.M.

MAUNDY THURSDAY

Festival Mass and Procession to the Altar
of Repose, 7:00 A.M.

GOOD FRIDAY

Sermon, Stations of the Cross and Devotional
addresses by the rector, 12:00-3:00 P.M.
Tenebrae will be sung on Wednesday, Thurs-
day, and Friday evening of Holy Week at
8:00 P.M.

CHURCH SERVICES—Continued

New York

The Transfiguration, 1 East 29th Street "The Little Church Around the Corner" **REV. RANDOLPH RAY, D.D., Rector**
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia

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

Saint Mark's Church, Philadelphia

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

RADIO BROADCASTS

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 HQ, SPOKANE, WASHINGTON, 590 Kilocycles (508.2). Cathedral of St. John the Evangelist. Evening service every Sunday from 8 to 9 P.M. P. S. Time.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

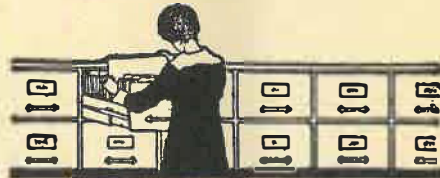
WTOC, SAVANNAH, GA., 1260 KILOCYCLES (228). St. John's Church, every Sunday. Vesper Service and Sermon 6:00 P.M., E. S. Time. Chimes, 5:45 P.M. Rector: Rev. C. C. J. Carpenter. Organist: Mr. W. B. Reeve.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, organized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the 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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INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

Garden City Publishing Co., Inc. Garden City, N. Y.

Alice's Adventures in Wonderland. By Lewis Carroll. Illustrated in Color by A. E. Jackson. \$1.00.

Treasure Island. By Robert Louis Stevenson. With Illustrations by Edmund Dulac. \$1.00.

Grimm's Fairy Tales. Illustrated in Color, by Noel Pocock. \$1.00.

Fairy Tales. By Hans Andersen. Illustrated by Kay Nielsen. \$1.00.

The Bible Story. By William Canton, author of *The Bible and the Anglo-Saxon People*, *W. V. Her Book*, *A Child's Book of Warriors*, *The Story of St. Elizabeth*, etc. Illustrated. \$1.00.

The Story of Philosophy. The Lives and Opinions of the Greater Philosophers. By Will Durant, Ph.D. \$1.00.

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

A People's Book of Saints. By J. Alick Bouquet. With Sixteen Illustrations. \$2.75.

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

The Bible in Art. A Collection of Bible Stories which have been Represented in Painting and Sculpture. Chosen and Arranged by Louise Haskell Daly. \$2.00.

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

Jesus and the Law of Moses. By Bennett Harvie Branscomb, Ph.D., professor of New Testament in Duke University. Net \$2.50.

PAPER-COVERED BOOKS

The American National Red Cross. Washington, D. C.

The Mississippi Valley Disaster of 1927. Official Report of Relief Operations.

Church Assembly. Press and Publications Board. Church House, Westminster, S. W. 1, London, England.

Report of the Committee Appointed by the Archbishops of Canterbury and York to Consider the Findings of the Lausanne Conference on Faith and Order Pursuant to Resolution of the Church Assembly passed at the Summer Session, 1928, together with Various Memoranda. Presented February, 1930. Three shillings.

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

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

The Preaching of Jesus. A Study of some Sermons of the Master. By the Rev. G. L. Richardson, B.D., rector of Uppingham, proctor in Convocation, honorary canon of Peterborough, and chairman of the Diocesan Study and Instruction Committee; author of *The Church Lads' Religion*, *The Travail of His Soul*, *With this Ring*, *The Children's Charter*, *Conscience and Development*, etc. 60 cts.

Our Royal Guest. By Gertrude Hollis, author of *That Land and This*, *The Place Where Two Ways Met*, *As in Heaven, so on Earth*, etc., etc. Boards, 80 cts.

University Extension Division Municipal Information Bureau. University of Wisconsin. Madison, Wis.

Wisconsin City Planning Commission. By Ford H. MacGregor. 25 cts.

BOOKLET

The Stratford Company. 239 Congress St., Boston, Mass.

Transfigured Tales. Talks to Children in the Chapel of the Transfiguration, Glendale, Ohio. By the Reverend Mother Eva Mary, C.T. 50 cts.

BULLETIN

Seabury Divinity School. Faribault, Minn.
Catalogue Number, 1929-1930. Seabury Divinity School Bulletin. Vol. 13, No. 1, March, 1930.

PAMPHLET

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

John Gardner Murray, Priest, Prelate, Priate. By Mrs. Albert Sioussat. Soldier and Servant Series. Publication No. 158. March, 1930. Quarterly, 25 cts.

THE Y. P. F. of Trinity Church, San Francisco, dramatized a meeting of the diocesan council. They impersonated the heads of the various departments and discussed what to do with an imaginary surplus of \$3,000 in the diocesan budget, arguing for increased missionary salaries, etc. Now if any group wants to make even more news, try dramatizing the National Council!

Churches of England Offer Prayers for Persecuted Christians in Russia

World-Wide Appeal of World's Evangelical Alliance—Restoration of Guthlac's Abbey

The Living Church News Bureau
London, March 28, 1930

ON SUNDAY, MARCH 16TH, IN MOST OF the churches and chapels in England and Wales, prayers for Christians who are suffering oppression in Russia were offered. The intercessions were, for the most part, brought into the usual form of service; but from many pulpits sermons dealing with the Soviet campaign to suppress Christianity were delivered.

The general note of these addresses was not that of protest, but of supplication for change. Large congregations attended the services in the principal places of worship in London.

A communist appeal was made on Saturday for the interruption of the prayers, and, as a consequence, interruptions, on the ground that the services were anti-Soviet Russia propaganda, occurred at a few churches and chapels. There was, however, no disorder in any instance.

On Wednesday, at All Saints', Margaret street, a solemn Mass of Intercession for the Russian Church was celebrated, and the Rev. R. M. French, secretary of the Anglican and Eastern Church Association, preached the sermon.

On the same morning the Rev. G. Napier Whittingham was the preacher at a High Mass of Intercession for Russia, at St. Matthew's, Westminster. And in the evening, St. Martin-in-the-Fields was crowded for a solemn service of intercession, when the Bishop of Guildford preached.

A WORLD-WIDE APPEAL

A world-wide appeal is being issued by the World's Evangelical Alliance in the form of a "call to prayer for the reunion of the separated members of the Church which is the Body of Christ, in all lands." Clergy and ministers are requested to read the appeal from their pulpits on Sunday, June 8th (Whitsunday), and to make it the subject of special prayers on that day. I quote the following extracts from the appeal:

"Out of the world's difficulties and distress rises a cry for fellowship. The deep wounds of war cannot be healed without peace. Peace cannot come through treaties and covenants alone; it can only come through a new spirit of fellowship between all nations and all classes. All who are Christians know that the one supreme source and center of human fellowship is the Lord Jesus Christ. . . .

"But, alas! the Church is divided. Its unity is broken. Its divisions belie its witness to the truth, which alone can save the world. . . . Moved by the world's need as well as by the honor of their Lord and of His Kingdom, Christians everywhere are seeking now as never before to cement their unity in Christ, and to manifest it to the world. . . .

"Great ventures must either be made or refused in the cause of Christian Unity. The stage of desire for unity is passing into the stage of definite movements toward it. But the stage of movement toward union not only arouses great hopes; it also brings great difficulties. It compels men to face seriously and deliberately the differences which stand in the way. Within these differences are great principles. Behind them are great traditions. Around them are manifold prejudices. The

prejudices must be conquered; the traditions must be re-considered; but many of the principles must be preserved, for in them are truths which are needed for the full life of the whole Church. It is here that we stand in strong and special need of the help of the Holy Spirit who is within the Church to guide into all truth. He who is the Spirit of Truth is also the Spirit of unity. . . ."

PLAN CATHEDRAL FELLOWSHIP AT SOUTHWARK CATHEDRAL

At the Southwark Cathedral Festival in May a Cathedral Fellowship is to be formed in connection with Southwark Cathedral. It will be formed on the same lines as the fellowships already existing at Canterbury and some other cathedrals, and will consist of all those who wish to have some direct connection with the Mother Church of the diocese. One payment of 1/- will be all that will be asked in the way of money, though larger contributions will be welcomed. Members will be asked to pray for the work of the cathedral, and to come to it for purposes of public or private worship at least once a year.

Important alterations will be made in the fabric of the cathedral before the festival.

PLAN MERGER OF ST. JAMES' AND ST. JOHN'S, CLERKENWELL

Under the Union of Benefices Measure, a scheme has been put forward for the merger of the two parishes of St. James' and St. John, Clerkenwell, London. The proposal is that the church of St. James' should serve the combined parishes, and that St. John's should be vested in the Order of St. John of Jerusalem to serve as the private chapel of the order.

The venerable Order of St. John is the initiator of the scheme, and in a double sense the proposals involve an act of restoration. The present parish of St. John was, until two centuries ago, part of the parish of St. James', from which it was carved out and separated; and the church of St. John was originally founded by the order. The grand priory of the order in England was at Clerkenwell on the site of the present St. John's. In fact the church as it stands is part of the old priory church. Another remaining portion of the priory is the old St. John's Gate. If the scheme is sanctioned, it will mean giving back what originally belonged to the Order of St. John, which lost its possessions on the dissolution of the monasteries and Religious houses in Henry VIII's reign.

In the event of the order obtaining control of the church, regular services will be conducted there. The order has thirty chaplains, a large number of them bishops. Commemorative services of great events in the history of the order could be arranged, as well as memorial services for deceased members. The church will remain available for any parochial purposes that might be desired.

WAIFS AND STRAYS SOCIETY TO CELEBRATE JUBILEE

Next year the Church of England Waifs and Strays Society will celebrate its jubilee, and in a recent issue of the society's journal, Prebendary Rudolf, the founder, recalls the circumstances connected with its establishment.

In 1881 a few earnest Churchmen,

clerical and lay, met in a poor South London parish to consider the possibility of forming a definite Church society for providing homes for destitute and outcast children, to which the parochial clergy could refer cases of children left unprovided for or not under proper guardianship, with the certainty that they would be sheltered and trained to support themselves, and at the same time be kept within the Church's fold. The proposal was put before the parochial clergy in the two metropolitan dioceses, and the response showed that if the scheme were successful it would be of the greatest benefit to the clergy, especially in poor and overcrowded parishes where the most neglected and outcast children abounded. It was on June 27, 1881, that the then Archbishop of Canterbury (Dr. Tait) received a deputation on the subject, and on August 24th, having been satisfied as to the working of the Elementary Education and Industrial Schools Act as affecting the scheme, his Grace consented to become president.

"Thus," Prebendary Rudolf writes, "the society became from that date the officially recognized organization of the Church of England in her corporate capacity for providing homes for outcast and destitute children. . . . Actual work was begun by the renting of a small house at Dulwich at £30 a year and a sum of £30 was voted for furniture. The society has continually progressed by the divine blessing, until it is recognized as a part of the Church's own organization for sheltering and mothering the little ones who were so dear to our blessed Lord."

CONVOCATION DATE CHANGED

An official announcement has been issued to the effect that convocation, which at present stands prorogued to Thursday, June 26th, will not meet for the dispatch of business until Thursday, November 13th, as it may be convenient to consider then, and on Friday, November 14th, any business arising out of the Lambeth Conference.

RESTORATION OF ST. GUTHLAC'S ABBEY

Much interest has been aroused by the work, now in progress, of restoring St. Guthlac's Abbey, in the Lincolnshire fen country, and many visits of inspection have been made. The great window in the tower, which was filled in 200 years ago, is to be reopened, and the two buttresses which support the tower are being removed. Norman dog-tooth carving and a fine ceiling boss have already been recovered from the rubble of these buttresses. No vestige of St. Guthlac's shrine has remained from the destruction of the abbey, of which the present church is the north aisle, but a walled-up room which flanks the abbey entrance is said to be the anchorite's cell. When this was opened many years ago, an earthen pitcher was found in it. Stukeley, the antiquary, acquired it, but it has since been lost.

ANNIVERSARY AT ROCHESTER CATHEDRAL

Ascension Day (May 29th) will mark the 800th anniversary of the dedication of the Norman nave of Rochester Cathedral. The Archbishop of Canterbury will visit Rochester on the previous day in connection with the celebration of this event, and other special services are being arranged.

NEW PRINCIPAL OF CULHAM TRAINING COLLEGE

The Rev. Alfred Guillaume has been appointed principal of Culham Training College for Teachers, and will begin his duties there after Easter. For the last ten

years he has been professor of Hebrew and Oriental Languages in the University of Durham, and is known also as co-editor, with Bishop Gore and Dr. Goudge, the regius professor of divinity at Ox-

ford, of *A New Commentary on Holy Scripture*, which was published in 1928. For the past year he has been censor of University College, Durham.

GEORGE PARSONS.

Mixture of Politics and Religion Continues in Ancient Churches of East

Political Problems Trouble Yugo-Slavia—The Assyrian Church in Iraq

L. C. European Correspondence
Wells, Somerset, Eng., March 23, 1930

THE MIXTURE OF THE POLITICAL GAME with religion—that mixture that makes the Balkans so unedifying to the strict moralist, but so fascinating a compound to the observer—still continues in those lands.

In Yugo-Slavia, for instance, the religious differences that have divided the nation for so long present political problems to it now. For centuries the fact that the "Southern Slavs" were divided in their faith between the Roman and the Orthodox Churches kept them divided in their allegiance and usually subject to some detested foreigner. Now that the land has achieved political union, there is still the religious question of a land partly Orthodox, partly Roman Catholic.

Recently the Orthodox, as recorded in these pages, have acquired a "concordat" from the state, that gives them certain powers of self-government as a Church. Now, the Romanists naturally would like a similar privilege. They are mostly to be found in the northern districts of Yugo-Slavia, provinces that have hitherto been known as Croatia, Slovenia, Carinthia, and whose part in history has been to provide the Croat battalions that were such useful food for powder on many an eastern European battlefield. These lands are the home of that "rude Carinthian boor," with whom poor Oliver Goldsmith found it so hard to get on, though the writer must wonder why, for he has always found inhospitality about the last vice of which the Slav can be accused. As for the modern names of these provinces, nobody knows them yet, as they are not yet upon the map. Yugo-Slavia has recently been cut up, like France in 1790, into a series of new prefectures that do not follow the old lines, and with the same object of obliterating the old feelings of local patriotism. Naturally the Church feels that she wants the power of self-adaptation and regulation in this new political situation, as some of the old rules of life have been failing of late in those provinces. It is the fact—a fact that one would not refer to, were it not guaranteed by Roman Catholic evidence—that as you go north into the Roman Catholic provinces of Yugo-Slavia, the level of ordinary morality seems to get lower. The explanation is a natural one, and one that may give the authorities of the Orthodox food for thought, for it is a result of causes that will soon be attacking them.

Old Serbia still keeps to the primitive and medieval way of life, living in the old "clan system," or what is locally known as the Zadruga. It is a semi-patriarchal system that enables old-fashioned and strict age to keep a tight hand on youth, for the present. In the northern provinces the old regulations have van-

ished with modern progress, as they soon will in the south also, and we get a local edition of a universal phenomenon.

Naturally, then, the Roman Church asks for powers of self-adaptation, and the idea of a concordat is just enough. What has been found good for the Orthodox Paul can hardly be denied to Roman Peter. Yet, Serbs do not like the idea. Abstract justice is not a notion that makes a strong appeal to a Slav, whatever his feelings about a personal application of it, and he has a fair share of that sturdy "No-Popery" feeling that still makes a part of the intellectual make-up of the average Englishman, and for the same reason. He has a feeling that all Roman Catholics are tarred with the Italian brush, and certainly if they are not, it is not the fault of Signor Mussolini. That being so, says the Serb, why should we officialize those whom we know to be under the influence of our avowed rival?

Rome on the other hand, if desirous of a concordat, also wants one of the right sort, one that will not put any fetters on her own action. Better no concordat and a good grievance than an unsatisfactory agreement that will leave you no excuse to grumble. Meantime, the Orthodox Church is not too content with what she has got out of the state. There is some feeling that "we have given Rome a good example of what she ought to avoid in her dealings with government" and they would distinctly like a "most favored Church" clause in her concordat, a condition that is, that any rights and liberties given in any other agreement to any other Church, should automatically be extended to the Orthodox, and no such clause is there.

THE ASSYRIAN CHURCH

Meantime, the tiny body of the Assyrian Church in distant Iraq pursues a way that may not be very important, but is at least picturesque as ever. The bulk of the manhood of the tiny "nation" are still serving in the "Assyrian Levy" under British of-

ficers, greatly to their own content and to that of the officers who command them. Everyone admits that they form a corps of most effective fighters, the best in the land of Iraq by far, on their own ground. Meantime the Church life is starting anew in the new homes given to them, to take the place of what was most unjustly lost. We seem back in the early days of the Church when we find bishops working with their own hands to build the new churches of mud brick, and also writing out and binding with those same hands the liturgical books of the little communion.

Recently their Patriarch, Mar Shimun, a youth who has now attained the mature age of twenty-one years, paid an official visit, accompanied by the church building bishop, to the Levy camp in the hills of Kurdistan. A British officer who was present at, and was immensely impressed by; the whole episode, described it to the writer. There in their camp the little army of Christian tribesmen—one battalion strong—are charged with the duty of keeping an eye on a turbulent Kurdish confederation, the men of Barzan. Wild tribesmen these, who regard their sheik almost as a god, while the fact that the potentate in question is much suspected of lunacy adds to his prestige among his clansmen, and gives an element of incalculability to his relations with worldly authority. Yet his men, who wear something corresponding to the tartan that was once the uniform of the most formidable of the Scottish chiefs, are at least a good fighting stock. "Most Kurds we know that we can eat without salt," said an Assyrian friend to the writer, "but these Barzanis are a people whom one must take really seriously."

The young Patriarch, clad in long black robes, with scarlet cincture and turban, crossed the treacherous Zab by a ferry boat, while the whole battalion lined up at the landing place, to form a guard of honor to escort the head of their national Church to the lodgings of the colonel-sahib. There solemnities began with a grand dance of the whole battalion, while the officers, the Patriarch, and other big folk, sat upon a divan to watch, and the women folk belonging to all the soldiery were grouped in the rear.

As all mountaineers dance in much the same way, readers of Scotch history may picture some 800 Campbells or Camerons performing the highland fling before their chief, and get thereby an accurate picture of the ceremony. That evening, a "practice alarm," when some blank cartridges fired by direction in the hills gave the battalion a chance of proving to their Patriarch that they could fall in, ready to take the field inside a brief ten minutes. Next morning, a solemn celebration of the "Holy Qurbana," or Eucharist. An altar table of rough stones was reared up in the open, and the tiny altar slab that the Bishop had brought with him was placed upon it, and the service that has come down unaltered from the fourth century at the latest—some say from an earlier day—was solemnly rendered in the open, with the snow clad hills around.

No order was given, of course, for the attendance of any man, but the whole battalion was there, ranking in their companies under their own officers, and as their custom is they filed before the Patriarch as he stood at the extemporized altar, to receive the Holy Elements at his hands. It is well to have evidence that there is still real spiritual life, as well as most abundant picturesqueness, in the smallest and most interesting of the ancient Churches of the East W. A. WIGRAM.

Functions of Preachers Outlined at Quiet Day for Clergy at Hamilton, Ont.

Memorial Cross to Indian Missionary — Dr. Norwood Addresses Laymen at London, Ont.

The Living Church News Bureau
Toronto, April 3, 1930

THERE WAS A LARGE ATTENDANCE OF the clergy of the deaneries of Hamilton and Wentworth at the cathedral parish hall, Hamilton, on Shrove Tuesday, in response to the invitation by the Bishop of Niagara to a quiet morning. The day began with a celebration of the Holy Communion at 8 o'clock in the cathedral chapel; the Bishop and Dean Broughall officiating. This was followed by breakfast in the parish room, at the very kind invitation of the Bishop and Mrs. Owen. Soon after breakfast they re-assembled in the chapel for Morning Prayer, followed by the quiet hours which occupied the rest of the morning. This was conducted by the Very Rev. W. W. Craig, dean of St. George's Cathedral, Kingston, who gave two addresses on the functions of the preacher, preaching understood in its widest sense as the expression of the whole life of the preacher.

In his first address he dwelt upon the preacher's "constituency." The Christian message must be directed against the "culture" of the day. In his second address the speaker dealt with The Preacher, and drew analogies from the Master.

Every day there is conducted at the Pro-Cathedral, Calgary, a short, twenty-minute service with address. Apart from the Lord Bishop, the dean, Archdeacon Swanson, the Rev. F. H. Wilkinson, and the Rev. Canon Gale, a number of distinguished speakers from various parts of the Dominion are conducting the services. These include the Bishop of Kootenay, the Ven. Archdeacon McElheran of Winnipeg, the Very Rev. Dean Renison of Vancouver, and the Ven. Archdeacon Davidson of Regina.

Noonday Lenten services are being held at Christ Church Cathedral, Vancouver. For the past two years these services have attracted congregations that filled the church. Beginning at 12:15 and ending at 12:40, businessmen are able to attend during the luncheon hour and the messages are brief and inspiring. The Rev. W. H. Vance, the Bishops of Calgary, Eastern Oregon, Seattle, and Kootenay, along with the Dean of Columbia and the Rev. Canon Cooper, are the preachers.

ST. MATTHIAS WINDOW IN VICTORIA CATHEDRAL

The festival of St. Matthias has a special historical significance for the Anglican Church in the diocese of British Columbia, which is illustrated in a stained glass window in the new cathedral.

The twelfth window of the series, at the east end of the north aisle, designed by James Ballantine, F.S.A., contains a figure representing St. Matthias, who holds in his right hand a model of the first Christ Church, which was the first church built on Vancouver Island.

The explanation of this feature in the artist's design is that on St. Matthias' Day in the year 1859 the first Bishop of Columbia was consecrated in Westminster Abbey, and he selected Christ Church as his cathedral church in 1865.

Above the central figure in the window

is the crest of the Hudson Bay Company, reminiscent of the fact that the site of the church was presented by that company, under whose direction the edifice was also erected. Begun in 1853, it was opened for public worship in August, 1856, but was destroyed by fire in 1869.

In the eastern end of the north aisle, and below this window of St. Matthias, are a number of the historical treasures of the cathedral. The foundation stone of the new church was the cornerstone of the second cathedral, built in 1872. It rests now on twelve ancient stones from Canterbury Cathedral, thus giving the local cathedral a link with the early days of the Church in Great Britain.

MEMORIAL TO INDIAN MISSIONARY

A beautiful granite cross has been put up over the grave of Archdeacon Mackay in St. Mary's churchyard, Prince Albert. On this is written "In loving memory of John Alexander Mackay, D.D., born July 14, 1838, died November 29, 1923. First Archdeacon of Saskatchewan. Erected by Canon and Mrs. Cousins (his daughter), and many white and Indian friends."

DR. NORWOOD ADDRESSES LAYMEN AT LONDON, ONT.

When the Rev. Dr. Robert Norwood, rector of St. Bartholomew's, New York, spoke to the laymen's association of the deanery of East Middlesex in Cronyn Hall, London, every available place was filled—even including the gallery, which had been reserved for ladies.

New Presiding Bishop Optimistic Concerning Coming Lambeth Conference

Bishop of Aberdeen Ends Visit Here—Bishop Shipman Memorial Planned

The Living Church News Bureau
New York, April 5, 1930

IN HIS FIRST INTERVIEW WITH THE LOCAL press, the new Presiding Bishop of the Church, the Most Rev. James De Wolf Perry, D.D., reflected his optimism touching the likely accomplishments of the coming Lambeth Conference to be held next summer in London. He has not only assumed his new duties with a characteristic directness but is revealing his grasp of national and international Church problems for which his past experience has ably fitted him.

"All the lines that we are following now are leading rapidly to the Lambeth Conference," he said. "It is the most important thing before us at present, something that concerns the life and thought of the whole Church. Lambeth will try to formulate a positive statement on the Christian doctrine of God, and the purpose will be to make that formulation so clear and so comprehensive as to bring together those who might have seemed to stand in opposition to each other through years of controversy but whose views we believe can be reconciled.

"The second question before us has to do with our relations with other Christian bodies as concerns certain proposals of unity, notably that in South India.

"The Churches have been coming into a

Dr. Norwood has been a former rector of Cronyn Memorial Church, and in his address he spoke of the happy recollections he had of his stay there.

The subject of his theme was Loyalty to Life. He spoke of present-day conditions in the religious life of the United States and outlined the important work being played by Canada as an interpreter between the Republic and the British Empire.

MISCELLANEOUS NEWS

The Bishop of Toronto laid the cornerstone of a new \$70,000 parish hall for St. Jude's Church, Toronto.

A memorial service was held in Christ Church, Meaford, on Sunday afternoon, March 16th, for the Rev. Arnold Hoath, former rector of the church from 1922-23. The present rector, the Rev. T. D. Painting, spoke feelingly of the wonderful influence his life and writings had upon thousands, both within and outside our own communion.

The authorities of St. Mark's Church, Parkdale, Toronto, after careful consideration of what might be the most suitable local monument to the late Archdeacon Ingles, and after consultation with his relatives, have decided to erect, as a feature of the proposed new west front of the church, a baptistry, to be known as the Ingles Memorial Baptistry.

The Rev. W. A. Brown, of St. James' Cathedral, Toronto, has been chosen as captain of the first team to be sent by the Fellowship of the West from the diocese of Toronto. The Rev. Brierley Browne, also of the staff of St. James' Cathedral, recently preached so earnestly on the work of the Fellowship that a check for \$500 and several for \$50 were sent in to further the undertaking.

very much clearer comprehension of each others' views, particularly as regards the ministries," Bishop Perry said. "We have recognized very much more intelligently our differences and we have been finding ways in which the Churches might fulfill their ministries with complete loyalty to their own positions and yet in very much friendlier relations one to the other."

The other questions at Lambeth, he said, have to do with the Christianization of the social order, with moral standards and the integrity of the home and state.

"The difficulties are great," he concluded, "yet I am very hopeful that successful and sound solutions may be found at the Lambeth Conference."

Among the most interesting of Bishop Perry's announced appointments is that on Friday, August 15th, he will lay the cornerstone of the reconstructed edifice of St. Andrew's Cathedral in Aberdeen, Scotland.

BISHOP OF ABERDEEN ENDS AMERICAN TOUR

The Rt. Rev. Frederick L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, has concluded his six months' speaking tour in this country in the interest of the Seabury Memorial Committee. This, as a very large proportion of American Churchmen are aware, has been an undertaking to raise \$1,250,000 for the reconstruction of St. Andrew's Cathedral in Aberdeen, Scotland, as a memorial to the first Bishop of the American Church, the Rt. Rev. Samuel Seabury, who was consecrated

there in 1784. Bishop Deane and the Very Rev. H. Erskine Hill, provost of Aberdeen Cathedral, sailed this Saturday noon for Glasgow and home.

BISHOP SHIPMAN MEMORIAL

More than a thousand persons attended a memorial service for the late Bishop Shipman last Sunday morning at the Church of the Heavenly Rest, Fifth avenue and Ninetieth street. For fourteen years prior to his consecration as Suffragan Bishop of New York, Dr. Shipman was the rector of this parish, then housed in its former edifice on the same avenue at 45th street. The present rector, the Rev. Dr. Darlington, announced that so many unsolicited contributions had come to him for a memorial to the deceased Bishop that a committee has been appointed to plan a fitting remembrance to him in that church.

The preacher at the service was Bishop Lloyd, fellow-Suffragan Bishop with Dr. Shipman during the past eight years. The sermon stressed the lovable characteristics of Bishop Shipman, his joy in service, and the courage with which he faced his duties.

FUNERAL OF MR. HOBART

At the funeral of Henry L. Hobart, held in Trinity Church last Monday morning, an unusual number of prominent clergy were present to honor the memory of this distinguished layman. Mr. Hobart was the great-great-nephew of the third Bishop of New York. Dr. Stetson, rector of Trinity, read the opening sentences, the Bishop of Long Island read the lesson, and the Bishop of New York conducted the remainder of the service. Others present included the Bishop of South Dakota and the dean of New York Cathedral.

AMONG THE UNUSUAL

News items from three of our parishes include mention of unusual details. The only church I know of anywhere in this country having its Sunday Evensong at 6 o'clock is Calvary, here in New York. Two hours later than in most parishes, two hours earlier than in others, the 6 o'clock hour is reported a very successful arrangement. At St. Thomas' in Mamaroneck the usual preparation for Confirmation is accompanied, at least it was this year, by a parents' conference on the night before the Bishop's visitation, by the appointment of Confirmation sponsors, and also by private conferences with the candidates. At the latter a Rule of Life was discussed and then signed by each member of the class. From St. Ignatius', New York, comes the announcement that in place of the series of addresses known as the Three Hours' Service the Mass of the Presanctified will begin at noon on Good Friday and take up the time usually given to the other service.

DR. NORWOOD ON UNITY

A press item reporting an address given yesterday by the rector of St. Bartholomew's Church before a group of Methodist clergy makes interesting as well as bewildering reading. Dr. Norwood, talking on the subject of Unity, is declared to have said: "I am disheartened and discouraged about the Protestant Episcopal Church in North America. I believe that if the Protestant Episcopal Church would only awaken God would use it." Following mention of Christ's talk at the well with the Samaritan woman, Dr. Norwood is reported as saying: "We will have Church Unity the moment we rest our case upon this fresh, free, and first-hand information. . . . I believe that if the Pope

would descend from his throne and walk beneath the Cross of Christ through the streets of Rome we would enter into the religion of Jesus." The rector's opinion of our own position seems to be that "so long as the Protestant Episcopal Church insists that Orders are not of God unless they come from lawn sleeves, it must wait for its power." One hopes that the publicity given these remarks is based upon faulty reporting.

ITEMS

The annual alumni service of St. Paul's School, Concord, will be held tomorrow afternoon at St. James' Church, Madison

avenue. The preacher will be the Rev. Dr. Drury. The occasion will be chiefly a memorial service in tribute to the late Dr. James Knox, for more than sixty years organist at the school, and who died last January.

Again this year the Episcopal Actors' Guild will sponsor noonday services in Holy Week to be held in the Broadhurst Theater. The speakers scheduled are: on Monday, the Rev. A. B. Kinsolving, chaplain at West Point; Tuesday, Dean Gateson of Bethlehem Cathedral; Wednesday, Chaplain Weigle of the Guild; Thursday, Dean Gates; and on Good Friday, Bishop Lloyd. HARRISON ROCKWELL.

Bishop's Committee of Laymen Pledges Support to Next Bishop of Massachusetts

Professional Social Workers Meet in Trinity Church—Visitors in Diocese

The Living Church News Bureau }
Boston, April 5, 1930 }

BE IT FURTHER RESOLVED, READS THE report of the special meeting of the Bishop's Committee of Laymen held last Thursday afternoon, "that the individual members of the Bishop's committee, as an expression of their love and respect for Bishop Slattery, hereby declare that they will carry on and offer their services to the next bishop of this diocese, if he should desire them."

And so the next bishop of this diocese, whoever he may be, will inherit, as it were, the staunch support of 225 representative laymen who have for the past four years had experience in assisting in diocesan and parish problems at the call of the Bishop. Mention has been made before of the very valiant service this body of men has given; but, since the organization is unique so far as we know, it is worth recapitulating that, organized with a general secretary and two chairmen for each of our seven counties, this group of men has steadily stood behind the program of the Church; each member has actively interested himself in seeing that his own parish apportionment was paid; through sub-committees, the group has advised on matters of business, real estate, insurance, publicity, and arranged for a supply of lay readers.

An offer to help in the lay conference to be held by the diocesan council in the autumn and an expression of hope that at that time a quiet day, such as Bishop Slattery had planned for this very weekend, might be arranged were included in the resolutions of the Bishop's committee.

A portrait of Bishop Slattery will be the memorial placed in the Diocesan House by the Bishop's Committee of Laymen and a committee of five has been appointed in order that the painting of the portrait may be arranged and executed.

PROFESSIONAL SOCIAL WORKERS MEET IN TRINITY CHURCH

For five successive years, a most successful conference and supper for professional social workers who are also Churchmen has been held under the joint auspices of the social service department of the council of Trinity Church and the diocesan department of social service. To this profitable meeting last Wednesday came not only a great group from Boston and its environs but groups from such

other diocesan centers as Lawrence, Taunton, Fall River, and New Bedford. At least 100 social workers were present. The topic under consideration was the extent to which clergymen, teachers, and social workers should avail themselves of the lessons embodied in psychiatry and mental hygiene in dealing with persons in perplexity and difficulty. The conference began at 4 P.M. and continued until 6 P.M. when a short but most impressive devotional service was held by Dr. Sherrill with those present filling the choir stalls and chancel seats of Trinity Church. Trinity parish, in accord with its usual generous custom, entertained the guests at supper.

St. Andrew's Hall of Trinity was filled to overflowing for the open meeting at 8 P.M., for the occasion formed one of a series of parish meetings for Trinity. Dr. Douglas A. Thom, an eminent psychiatrist, and the Rev. Otis R. Rice, a member of the staff of Trinity Church, spoke on the helps of mental hygiene for us all. Those present at the conference and remaining throughout the evening represented a wide diversity of social service interests; speakers during the conference period included representatives of the state office of Mental Hygiene, the Massachusetts Society for Mental Hygiene, the head of the Boston Public School Vocational and Placement Bureau, and a teacher from a private school for girls. Dr. Jeffrey R. Brackett, who presided at the meetings, had arranged the program which proved so stimulating and helpful; he represented both the social service department of the parish and that of the diocese of which he was long the chairman.

THREE VISITORS FROM ALASKA VISIT DIOCESE

We chronicled last week that three visitors from Alaska, Bishop Rowe, the Rev. Paul Mather, a native Alaskan Indian in orders, and Miss Bessie Blacknall of Nenana, were our visitors. The diocese took them all to its heart. The prettiest stories come seeping in: one is of the group of Church school children taken by car for twenty miles or so in order that they might see and hear the great Missionary Bishop. One of the number, a little boy, went home and said "Father, Bishop Rowe says his greatest need is for men and there is no reason why you and I should not go. Of course Mother and Helen could find something to do there too in looking after the children!" Fr. Mather spoke to the Church school in Hingham before addressing the morning congregation and, when he visited the various classes, it was a very great day for one class: the class voted its funds

to Alaska. The school treasurer made out the check then and there and presented it to Fr. Mather, who solemnly accepted the check and thanked the children in the name of the Church in Alaska. Miss Blacknall had her own experiences in making Alaska a very real place to her listeners and a happy meeting was when she visited the sewing bee of the Guild of St. Barnabas for Nurses, of which there is a diocesan branch, and showed them the missionary, herself, for whom they had patiently cut and stitched and planned for several years.

MISCELLANEOUS

"Everyman," the fourteenth century morality play, was presented on Thursday evening by the members of St. Agnes' Guild of the Church of St. John the Evan-

gelist in the schoolroom. Sir Philip Ben Greet, who did so much to make this morality play known in our day, took an interest in the ambitions of the parish group and sent directions for acting and for costuming.

The cause of the persecuted Christians of Russia was presented quite generally in the churches of the diocese last Sunday. At the 4 P.M. service in the Church of the Advent, a chorus of singers from the Russian Orthodox Church in Boston under the direction of the Rev. Fr. Gregorieff coöperated. The offering was given for the benefit of the Russian Theological Seminary which is, we are reminded, the only place in all the world where priests for the Russian Church are now being trained.

ETHEL M. ROBERTS.

The Rev. C. Leslie Glenn Scores Polls Among Students Regarding Prohibition

St. Paul's, Riverside, to Build—
Dalton Memorial Window Dedicated

The Living Church News Bureau
Chicago, April 5, 1930

THAT POLLS BEING MADE AMONG STUDENTS of colleges and universities throughout the country at the present time with regard to prohibition do not represent the true sentiments of students as a whole or conditions in universities, was the claim made by the Rev. C. Leslie Glenn, secretary of college work of the National Council, while in Chicago this week.

Mr. Glenn was the speaker at the Lenten noonday services at the Garrick Theater during the week. Questioned for his views regarding claims of excessive drinking in colleges and universities, Mr. Glenn took a firm stand, saying that students are not drinking any more today than they did when he was a student. He declared that students of a decade ago evaded college rules against liquor as readily as they do today.

"Anybody can go into a college or university and get students to express themselves favorably on practically any sort of poll," said Mr. Glenn. "The polls reported recently in newspapers of the country do not represent the true sentiment of students or young people with regard to the question of prohibition."

Moreover, prohibition is not a problem of paramount concern among university students at the present time, Mr. Glenn contends. He urged less emphasis upon such questions and more upon the task of placing the Church more firmly before students.

In his noonday addresses, Mr. Glenn dealt largely with problems pertaining to youth.

ST. PAUL'S, RIVERSIDE, TO BUILD

St. Paul's Church, Riverside, will start work shortly on the construction of a new parish house and enlargement of the church. The plan complete will cost approximately \$60,000.

The new parish house, designed by A. J. Wills, architect and vestryman of St. Paul's, will be in gothic style of semi-scholastic type. It will join the church on the west and will be of ashlar stone, with stone trimming. The new building will contain two large assembly and lecture halls, guild room, kitchens, audi-

torium, vesting rooms, and men's and boys' rooms.

The enlargement of the church proper calls for a new chancel added to the present structure. In connection with this enlargement, Mrs. N. W. Mundy has given the main chancel window. A new lighting system will be installed in the church and the addition of the new chancel will materially enlarge the nave of the church.

The present belfry of wood is to be removed and a stone parapet provided, together with a metal-covered spire reminiscent of the English country churches. The old carriage porch, reminiscent of the pre-automobile days, is to be replaced with a concrete platform for landing from automobiles and giving access to the tower entrance separately for pedestrians.

The Rev. R. B. Grobb is rector of St. Paul's and largely responsible for the undertaking of the project and raising of funds necessary to finance it.

DALTON MEMORIAL WINDOW DEDICATED

Tomorrow will see the dedication of a beautiful stained glass window at the Church of the Atonement by the Rev. Alfred Newbery, rector. The window is in All Saints' chapel in the transept of the church. It is a memorial to Samuel Dalton, once senior warden of the parish and a liberal benefactor. It is the gift of Mrs. Dalton and other members of the family. J. E. O. Pridmore, a member of the parish, was the architect for the window.

THE REV. E. VICTOR KENNAN TO FREEPORT

Announcement is made that the Rev. E. Victor Kennan, for the past four years curate at St. Mark's Church, Evanston, has accepted a call to the rectorship of Grace Church, Freeport, as successor to the Rev. John R. Pickells, now of Trinity Church, Chicago. The appointment is effective May 1st.

DR. EASTON TO GIVE HALE LECTURES

The Rev. Prof. Burton Scott Easton, S.T.D., professor of the literature and interpretation of the New Testament at the General Theological Seminary, will give the seventh series of lectures upon the Hale Foundation at the Western Theological Seminary, according to announcement by the Very Rev. Frederick C. Grant, D.D., dean.

The lectures on Christ will be delivered at 8 o'clock in the Anderson Memorial Chapel, with the following schedule: April 22d, the Synoptic Tradition; April 23d,

the Pre-Synoptic Tradition; April 24th, the Extra-Synoptic Tradition; April 25th, the Background; April 28th, Jesus and the Law; April 29th, Jesus and the Father; April 30th, Jesus and the Kingdom; May 1st, Jesus.

DR. KEELER ADDRESSES EVANGELISM MEETING

Churches of Chicago were called upon to redeem Chicago's reputation with the outside world by the Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, speaking Sunday afternoon before 3,500 representatives of non-Roman communions of the city at the Auditorium Theater.

The gathering was a jubilee meeting celebrating the results of the Greater Chicago visitation evangelism campaign. The campaign, Dr. Keeler said, marked a revival of first century methods of extending Church membership, and referred to the New Testament characters, Philip and Nathanael, as examples of the early method of evangelism.

In a preliminary statement, the Rev. Dr. Joshua Oden, pastor of the Irving Park Lutheran Church, declared the campaign marks the beginning of a new fellowship heretofore unknown in organized religious work in Chicago. He stated that 15,000 members had been added to the lists of various churches as a result of the campaign.

NEWS NOTES

Bishop Edwin H. Hughes of the Methodist Church was the speaker before the clergy's round table meeting at St. James' Community House Monday morning.

The monthly meeting of the Catholic Club of Chicago was held at the Church of the Ascension Wednesday night. The Rev. Stephen E. Keeler was the preacher.

Dr. Peter Clark Lutkin, dean of the School of Music of Northwestern University, spoke to the congregation of the Church of the Holy Comforter, Kenilworth, last Sunday morning on the Place of Music in Worship.

Prof. S. L. Joshi of Dartmouth College was the special preacher at St. James' Cathedral Sunday morning. Prof. Joshi has been in Chicago and vicinity for a week lecturing.

Bishop Griswold left the Evanston Hospital last Sunday and has departed for a rest in the south. His physicians reported the Bishop greatly improved.

A group of fifty boys representing south-side parishes met at St. Margaret's Church, Windsor Park, Wednesday night to hear Paul Rusch of St. Paul's University, Tokyo, speak on Personal Evangelism. This was the first of a series of sectional meetings being held all over the city. The meetings will climax with a mass gathering of men and boys at St. Chrysostom's Church, Saturday night, April 12th.

PRESIDING BISHOP TO LAY ABERDEEN CORNERSTONE

NEW YORK—The Most Rev. James De Wolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church, has accepted an invitation to lay the cornerstone of the reconstructed St. Andrew's Cathedral, Aberdeen, Scotland, on August 15th.

The announcement was made by the Rev. Dr. John Forbes Mitchell, a canon of St. Andrew's Cathedral, and executive of Seabury Memorial Committee, which is in charge of a campaign to raise \$1,250,000 in the United States for the reconstruction.

Speakers From Various Mission Fields Address Meetings Held in Philadelphia

Juvenile Court Work Meets With Results—Special Preachers for Holy Week

The Living Church News Bureau
Philadelphia, April 5, 1930

THIS WEEK AND NEXT WEEK IN PHILADELPHIA might be called the "missionary season," judging from the large number of meetings being held in the interest of missions, and the unusual speakers from various mission fields.

The Rev. Charles T. Bridgeman, American chaplain in Jerusalem, and honorary dean of St. George's Cathedral, will speak several times during the coming week. On Sunday, he will preach in Christ Church, Media, the Rev. Howard Fulweiler, rector; on Monday afternoon, Canon Bridgeman will address a missionary meeting in St. Peter's Church, Germantown; and on Monday evening he will speak before the Woman's Auxiliary at St. Luke's Church, Germantown.

Mrs. William Wyllie, who is associated as a missionary with her husband, Archdeacon Wyllie, in the Dominican Republic, will speak before several women's meetings. On Sunday, she will address a group of people at Zion Church, Philadelphia; on Monday at noon, will be the guest of the women of St. John's Church, Lansdowne; on Tuesday, will speak to the women of the Church of Our Saviour, Jenkintown; Wednesday, St. Mary's, Chester; and on Thursday, Mrs. Wyllie will be the principal speaker at a diocesan meeting of the Woman's Auxiliary in the Church House.

The Rev. Harrison W. Foreman, secretary for rural work of the Department of Christian Social Service of the National Council, will be the guest speaker at the April meeting of the domestic committee of the Woman's Auxiliary to be held in the Church House on Wednesday, April 9th.

The Rev. Albert Lutley, of Cambridge, England, who is now enroute to China as a Church of England missionary, will conduct the devotions at the annual devotional meeting of the foreign committee of the Woman's Auxiliary on Wednesday, April 16th, at 10:30, in the Church House.

Archdeacon Frederick W. Goodman of Alaska will speak before the Woman's Auxiliary at Emmanuel Church, Holmsburg, on April 11th. The subject of his address will be, My Experiences as Archdeacon in Alaska.

JUVENILE COURT WORK MEETING WITH RESULTS

Since the appointment of Mrs. Mabel Gwynne as Church worker in the courts, very encouraging reports have been received of the progress of her work. Mrs. Gwynne was appointed to look after cases of Church children which reach the court directly or through social service agencies. The department of Christian social service of the diocese and the diocesan committee of the Woman's Auxiliary, of which Mrs. J. Willis Martin is chairman, are co-operating in the supervision of the work.

Mrs. Gwynne began her work a few weeks ago, and since that time a number of cases of children have been referred to her. She has also succeeded in placing two children in private homes, and two additional cases are pending. Contracts have been made with a large number of

child-caring agencies, and with the city's Department of Public Welfare; twenty-nine visits have been made on behalf of children; and seventeen visits made in securing foster homes. In addition, the aid of the City Mission has been secured in outfitting two children.

SPECIAL PREACHERS FOR HOLY WEEK

The visiting preachers at the noon services during Holy Week will be as follows:

Garrick Theater: April 14th to 18th, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina; April 19th, the Rev. Floyd W. Tomkins, Jr., assistant, Holy Trinity.

Christ Church: April 14th and 15th, the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania; April 16th and 17th, the Rev. Gilbert E. Pember, rector, St. Michael's, Germantown; April 18th and 19th, the Rev. Dr. Louis C. Washburn, rector, Christ Church.

St. Stephen's Church: April 14th and 15th, the Rt. Rev. Frank DuMoulin, D.D., rector, Church of the Saviour, Philadelphia; April 16th and 17th, the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania; April 18th, the Rev. Dr. Carl E. Grammer, rector, St. Stephen's; April 19th, the Rev. Robert O. Kevin, assistant, St. Stephen's.

DIVINITY SCHOOL CLASS MAKES GIFT

The class of 1879 of the Philadelphia Divinity School celebrated its fiftieth anniversary recently by a gift to the school of \$1,000. This sum was to be awarded by the faculty to a recent graduate, in order that he might visit the Holy Land and spend some time in study there. The faculty has just announced the appointment of the Rev. Hugh Latimer Willson to this fellowship.

BISHOP TAITT TO PREACH IN CHRIST CHURCH, GERMANTOWN

On Good Friday, the Bishop Coadjutor will conduct the Three Hour Service in Christ Church, Germantown, of which the Rev. Charles H. Arndt is rector.

MISCELLANEOUS

The Rev. Shirley C. Hughson, O.H.C., addressed the Woman's Auxiliary of St. Mark's Church, on Thursday, April 3d, at which time he spoke about the work of the Order of the Holy Cross in Liberia.

The Rev. Henry Mitchell, rector of St. Mary's Church, Wayne, opened the parish house of that church to provide shelter for those made homeless by an explosion in a fireworks factory at Devon, Pa.

A legacy of \$500 was made to the Church of the Advocate, Philadelphia, by Lillie S. Rusk, who died recently in the Woman's Hospital.

The Churchwoman's Club of the diocese is making a pilgrimage to the National Cathedral at Washington over this weekend.

On account of the illness of the Rev. Granville M. Williams, S.S.J.E., of Brooklyn, who had expected to speak before the diocesan meeting on Evangelism last Monday, the Rev. Robert P. Frazier of the National Council made the address.

Owing to the length of the Palm Sunday Liturgy, St. Clement's Church is adopting the plan this year of advancing the 11 o'clock service to 10:30.

The Wednesday noon organ recitals, which have been instituted at St. James' Church recently, have been very well attended by business people, and it is hoped that, following the custom at Trinity, New York, they will be continued throughout the year. ELEANOR ROBERTS HOWES.

NATIONAL COUNCIL TO LOSE TAYLOR HALL

National Conference Center at Racine Taken Over by School Trustees

RACINE, Wis.—Taylor Hall, which has been leased for several years by the National Council of the Church and used as a national center for devotion and conference, will be taken over on June 1st for the use of Racine College School. The lease held by the National Council expired about a year ago, and has not been renewed.

The property of the Racine College School is owned by the Racine College foundation, and is held from that foundation by the DeKoven Academy trustees on a long-term lease. It is this latter body that now operates the school, under the direction of Robert Cushman as headmaster. Taylor Hall has not heretofore been required for the purposes of the school, and has therefore been sub-let to the National Council and operated for its purposes, with Mrs. George Biller as hostess.

The National Center has a full calendar for the summer and early fall, as reported in last week's LIVING CHURCH, and efforts are now being made to find a satisfactory place in which to hold the various activities scheduled.

Milwaukee Women Express Regret

MILWAUKEE—A resolution expressing regret at the loss of Taylor Hall for the work of the national Church was adopted by the executive board of the Milwaukee diocesan Woman's Auxiliary held here on Tuesday, April 1st. The resolution reads as follows:

"WHEREAS the work at the National Center of Devotion and Conference at Taylor Hall, Racine, Wis., has been so ably developed under Mrs. George Biller, "Be it resolved that we, the members of the executive board of the Woman's Auxiliary and council of the diocese of Milwaukee, go on record as expressing our deep regret over the possibility of the discontinuance of Taylor Hall as the National Center, and further beg that no stone be left unturned to secure its preservation to the diocese and for the national Church."

FIRE SWEEPS BESAO, P. I.

MANILA, P. I.—On March 2d word was received at Bishopstod, Manila, of a serious conflagration at Besao, a mission station beyond Sagada, where the Rev. and Mrs. Vincent H. Gowen are located. It was at first reported that all Besao was burning and that the church, St. Anne's, was on fire. Mr. Robin and the Rev. Lee L. Rose started from Sagada immediately upon receipt of the information. Fortunately the church was not injured although the fire had passed both sides of it, probably because of the galvanized iron roof. The whole *illi*, however, was a scene of devastation, the flames having made a clean sweep. Fr. Rose reports that none of the people was injured, due to the fact that the fire occurred in the daytime, but that the people are homeless and without shelter. All their cherished possessions, gansas, beads, pigs, and chickens are gone, and they "love their homes as much as we do," to quote the report.

Immediately upon receipt of the news in Manila the local chapter, American Red Cross, wired Fr. Gowen and their own representative in the mountain province to coöperate in the purchase of food and other necessary supplies. Many of the peo-

ple are taking refuge in our two church buildings and in the school house. The American Red Cross estimates that at least 250 families have been made homeless in this catastrophe.

WASHINGTON CATHEDRAL RECEIVES CONDITIONAL GIFT

WASHINGTON—A conditional gift of \$250,000 and other benefactions totaling \$200,000 additional were announced recently by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, in reporting progress in the movement to complete the north and south transepts of Washington Cathedral for use during the George Washington Bicentennial observance in 1932.

The announcement was made at a

as an enterprise of national significance.

The transepts with the crossing form the fifth great unit of the cathedral fabric. Into its construction must go more than 250,000 cubic feet of stone. The building of this unit was started during the autumn, when the first of the stones was placed with impressive ceremonies. When this work is completed, it will leave the nave and the three great towers yet to be built.

Major portions of the cathedral fabric already structurally complete include the foundations, the nave crypt, three crypt chapels, the apse, and the choir.

Bishop Freeman regards the building of the transepts as one of the greatest steps thus far taken in the building of the great edifice.

"It is of special importance," he said, "because it contemplates the carrying for-



WASHINGTON CATHEDRAL, SOUTH TRANSEPT

Architect's drawing of the south transept and central tower of Washington Cathedral. Completion of the north and south transepts for use in 1932 during the national celebration of the two hundredth anniversary of George Washington's birth is the present aim of the Cathedral builders. Funds for this construction are sought by committees functioning under the leadership of General John J. Pershing as national chairman.

meeting of the national executive committee for Washington Cathedral, at which former United States Senator George Wharton Pepper presided.

The conditional gift, it was explained, was offered with the provision that \$850,000 additional be secured for the building of one of the transepts or arms of the cross-shaped edifice.

Bishop Freeman said that since the offer had been received, other benefactions totaling \$200,000 and including two gifts of \$50,000 each had become available for the purpose, leaving but \$650,000 more to be raised to insure the construction of one of the two impressive units on which the cathedral builders are now concentrating. He expressed hope that this remainder would be secured during the coming months.

The prospective donor of the quarter-million dollar gift is said to have made a previous gift of a similar amount, but prefers to remain anonymous for the present. Bishop Freeman declined to provide any indication of his identity other than to say that he is a business man of large interests who regards the cathedral

ward of the cathedral to a point where it may be used for worship and where space may be had to accommodate congregations of approximately 3,500 persons."

ST. LUKE'S, ROCHESTER, BENEFITS UNDER WILL

ROCHESTER, N. Y.—St. Luke's Church, Rochester, has been bequeathed a permanent fund of \$100,000 by the will of the late George C. Hopkins of Rochester.

St. Luke's is the oldest parish in Rochester, and has long been known for its social work in that city. This fund, the income of which is to be used for general Church purposes, will enable St. Luke's to undertake a much bigger program. The church fund is to be known as the Caroline R. Rowley Memorial.

A similar fund of \$35,000, also to be known as the Caroline R. Rowley Memorial, was bequeathed to the Episcopal Church Home, Rochester. Two other gifts will eventually revert to this fund and will swell it to \$100,000. The Rev. Samuel Tyler, D.D., is rector of St. Luke's.

BOOK CHATS

from Morehouse Publishing Co.

New books added to stock during the week ending April 5, 1930:

The Commonwealth: Its Foundation and Pillars, by Charles Henry Brent. (Appleton)\$2.00

The late Bishop's Duff Lectures at Scottish universities, on the humanitarian benefits of missionary work.

Savonarola, by Piero Misciattelli. (Appleton) 3.00

A living portrait of a great figure and a richly illuminated narrative of one of the great episodes of history.

The Mystics of Siena, by Piero Misciattelli. (Appleton) 3.00

"A brilliant interpretation of the mystics."—*Gabriel d'Annunzio*.

Answers to Everyday Questions, by S. Parkes Cadman. (Abingdon)... 3.00

Some of Dr. Cadman's radio questions and answers.

Masaryk: Nation Builder, by Donald A. Lowrie. (Association Press)... 2.25

A biography of the present-day hero of Central Europe, by the translator of Zankov's *Eastern Orthodox Church*.

So Youth May Know, by Roy E. Dickerson. (Association Press)... 2.00

Sane sex instruction for older boys and young men; a good book for young people about to be married.

Behaviorism: A Battle Line, edited by William P. King. (Cokesbury) . 2.25

Noted clergymen, editors, and psychologists point out the errors of the new psychology both in theory and in practice.

The Lost Cricket, and Other Stories, by Howard Dean French. (Abingdon) 1.50

Sermon-stories for children and for the primary grades of the Church school.

A Guide for Eastertide, by G. P. Trevelyan. (Morehouse)60

Meditations for the days from Easter to Ascension Day.

Surrender: A Study of Vocation, by Natalie Victor. (Morehouse).... .80

A guide to those considering the religious life, or other forms of service to God in the world.

Devotion and Duty, by E. Edmund Seyzinger, C.R. (Morehouse).... .80

Helps to the formation and following of a rule of life.

Eucharistic Meditations, by the Rev. Gerard Sampson, C.R. (Morehouse)80

Sacramental meditations for the Sundays and saints' days of the year, uniform with *Blessed Sacrament Devotions*.

A Preparation for Marriage, by W. H. Longridge, S.S.J.E. (Morehouse)40

A new edition of this helpful little book of marriage preparation instructions. A handy guide for the parish priest.

A Boy's Book of Prayers, by Robert Merrill Bartlett. (Pilgrim Press) .50

A Girl's Book of Prayers, by Margaret Slattery. (Pilgrim Press).... .50

Two helpful little books of meditation and prayer for school boys and girls.

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BISHOP PARTRIDGE TO REQUEST COADJUTOR

KANSAS CITY, Mo.—The Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, has notified the standing committee of the diocese that he will request the election of a bishop coadjutor at the diocesan convention to be held in Christ Church, St. Joseph, on May 13th.

NEW ORGAN DEDICATED AT RHINELANDER, WIS.

RHINELANDER, WIS.—A new memorial organ has just been installed in St. Augustine's Church, Rhinelander. An overhanging balcony was built over the choir passage on the south transept of the church to house the organ so that the only part seen from the interior is the grille of gothic tracery, stained dark to harmonize with the other woodwork. Three clusters of display pipes left in their natural lead finish have been used to accent the distinctive character and beauty of the grille. The center cluster rises to a height of twenty feet, with the end clusters very much smaller. A bronze memorial tablet containing the names of those in whose memory the organ is given has been placed just below the grille. The set of Deagan chimes was presented by the Conro family, memorializing among others Myra Neff Conro, who was the first organist of the church over forty years ago.

The opening recital was given by A. J. Stroh, choirmaster and organist of St. Paul's-by-the-Lake, Chicago, Sunday evening, March 30th. The second recital was given on Tuesday afternoon, April 1st, before the members of the Rhinelander Woman's Club.

The dedication and memorial service was held at 4:30 Sunday afternoon, April 6th, with the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, assisting the vicar, the Rev. Roy Wallace Mason.

The organ was built and installed by Henry Pilcher's Sons of Louisville, Ky.

INSTALL DEAN OF DU BOSE TRAINING SCHOOL

MONTEAGLE, TENN.—The formal installation of the Rev. Albert Glenn Richards, D.D., as dean of the DuBose Memorial Church Training School occurred Saturday morning, April 5th, Bishop Gailor officiating as chairman of the board of trustees, assisted by Bishop Maxon and the Rev. Dr. William S. Claiborne, D.D., field secretary of the school. The dean-designate was presented for installation by the president of the board, Walter A. Sadd, D.C.L., of Chattanooga. The ceremony was brief, and concluded with the inaugural address of Dr. Richards. In the procession, which formed in the main building of the school and moved across the campus to the chapel, were representatives of the faculties of the University of the South and the University of Chattanooga, in addition to the students, faculty, and trustees of DuBose. Visitors present for the occasion included clerical and lay persons from Sewanee, Winchester, Chattanooga, Nashville, Harrison, and Cleveland.

Following the installation service Bishop Gailor laid the cornerstone of the new Alfred Duane Pell Memorial Library, now under construction, which it is expected will be completed in time for its formal opening and dedication at commencement time in June.

CATHEDRAL HOUSE BEGUN AT ALBUQUERQUE, N. MEX.

ALBUQUERQUE, N. MEX.—The erection of the new \$50,000 cathedral house in Albuquerque was begun on March 10th by Charles Lembke and Son, contractors. The style is of English gothic which harmonizes with that of the cathedral, and is to be of the same color and quality of stone.

A beautiful gothic cloister with its series of pointed arches will connect the two buildings, and afford a covered passageway for the choir processions. The entire structure will have a continuous frontage on Silver avenue and a commodious entrance porch will supersede the present side entrance and provide a straight aisle from the main door to the chancel for weddings and funerals, and will add to the perspective of the interior. This feature will be still more evident with the realization of the proposed plan of lengthening the church by the erection of a recess chancel upon the ground now occupied by the deanery.

For the present, however, the only other additions to the structure will be made upon the tower. It is to be considerably heightened and crowned with a spire. Space for a set of chimes will be provided, and the total height from the pavement to the cross will be seventy feet.

The cathedral house will serve as a combined parish house and district administration building. It will consist partly of two and partly of three stories. At the front will be the offices of the Bishop, the dean, and a room in which the Diocesan Library will be housed. The building will contain two large assembly halls, which will provide ample space for all Church school functions and other parish activities. There are to be rooms for the women's organizations, small class rooms for the use of the Church school, a board room for meetings of the vestry and the cathedral chapter, a boys' clubroom, a kitchen, and quarters for the sexton.

The total cost of the undertaking, exclusive of land value, stone, and furnishings will be close to \$50,000, and of this amount about \$40,000 is now in hand or already pledged.

For a number of years the lack of proper equipment has hampered the work of the Church in Albuquerque, and so the new building will meet a pressing need.

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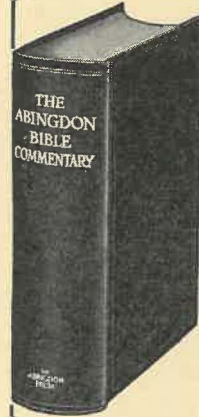
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**JUBILEE OF MISSION
AT OAKLEY, CINCINNATI, OHIO**

CINCINNATI, OHIO—"The burial service would be more fitting than a service of thanksgiving, if you are trusting to what has been done here during the past fifty years," said Bishop Jones, addressing a Confirmation class of twenty-five at St. Mark's Mission, Oakley, Cincinnati, during a week of jubilee.



NEW CHURCH
Architect's drawing of the proposed new St. Mark's Church, Oakley, Cincinnati, Ohio.

The Confirmation came on the fiftieth anniversary of the dedication of the converted town hall of the village of Oakley, then a suburb of Cincinnati, on March 25, 1880. This was the occasion of the whole week from Sunday, March 23d, to Sunday the 30th being observed as a "jubilee



THE OLD MISSION
St. Mark's, Oakley, Cincinnati.

week" by the congregation of St. Mark's under the leadership of the Rev. William V. Mueller, who came to give his whole time to the mission last October.

This mission was started by the late Dr. Peter Tinsley, then rector of the Church of the Advent, and Bishop Jaggar consecrated the present building which has

served for fifty years. The Rev. D. W. Cox was in charge, succeeding Dr. Tinsley, for thirteen years, but following him there was a succession of fourteen different incumbents and the mission fell on evil days. It was proposed to abandon it entirely in 1906 but a few faithful souls kept it going. In 1909 the founding of the Church of the Redeemer in the village of Hyde Park, about a mile distant, gave St. Mark's another set back, but in spite of difficulties

its life continued, and now, under the enthusiastic leadership of Mr. Mueller, there is every prospect of its rapid growth. During the week there were services every evening. At the Holy Communion at 6:30 A.M. on Wednesday, the day after the Confirmation, there was a congregation of over sixty people. The preachers during the week included the present rector of the "mother parish," the Rev. G. C. Dunlop, the Rev. Dr. G. P. Symons, rector of Christ Church, Glendale, the Rev. Maurice Clarke, executive secretary of the department of religious education of the diocese and dean-elect of St. Paul's Cathedral, Marquette, and the Rev. John Quincy Martin, Jr., who was raised in the mission and was ordained to the diaconate recently.

The Rev. Dr. Anton A. Mueller, the father of the priest in charge of St. Mark's, had come from his own parish in Sussex, Wis., to preach at one of the services, but was called home by the illness of Mrs. Mueller and his place was taken, at the last minute, by the Rev. Allan W. Cooke.

Plans have been made for a new church and all the energies of the congregation are now to be devoted to raising a building fund. The week closed with a sacred concert on Sunday evening, under the direction of Miss Gertrude Cook, the organist of the mission.

**NEW ZEALAND PRIMATE
ENROUTE TO LAMBETH**

LOS ANGELES—The Most Rev. Alfred W. Averill, D.D., Bishop of Auckland and Archbishop of New Zealand, arrived at Los Angeles harbor from Honolulu on March 27th, on the S.S. *City of Los Angeles*. Accompanied by Mrs. Averill, he is enroute to the Lambeth Conference. After a short visit in this city he left for Vancouver, whence he will cross Canada and sail to England.

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THE SAP IS RISING

NEW YORK—Signs of Spring are evident.

Quite a number of dioceses and districts have waked up. Ten of them have remitted to us their full proportion of the budget quota due to April 1st. This is six more than last year, and only one less than in 1928.

Thirty dioceses are still asleep, and it is not because of the long cold winters of the north for the sleepers are to be found in every province. The national treasurer wonders where the money is that has been paid in during the last three months in these dioceses from which nothing, or practically nothing, has come.

Due chiefly to the splendid response on the part of a few dioceses to the appeal for supplementary gifts to balance the budget without cutting missionary appropriations, the receipts to date are \$50,053 greater than in 1929, but are still behind 1928.

We are borrowing at the bank to make good our April 1st pay-roll.

Cordially yours,

LEWIS B. FRANKLIN,
Treasurer.

JAPANESE CHURCHMEN SHARE IN CALIFORNIA FESTIVAL

BEAUMONT, CALIF.—A unique example of inter-racial, inter-parochial, and inter-community coöperation was seen here on Sunday, March 30th, when this city celebrated its annual Japanese Cherry Blossom Festival. The Rev. Harry B. Lee, vicar of St. Stephen's Church, invited members of St. Mary's Japanese Mission, Los Angeles, to be its special guests for the day. About fifty Japanese Churchmen accepted the invitation and made the eighty-two-mile journey in two large busses.

The Rev. John M. Yamazaki, vicar of St. Mary's, led the party, which included Boy Scout Troop No. 33 and Girl Scout Troop No. 72. Arriving in this city in mid-morning the visitors made their headquarters at the home of Mrs. Brice H. Gantt. Thence they marched in a body to St. Stephen's Church, where the Rev. Mr. Yamazaki preached at the morning service. After church a picnic lunch was served by members of the local parish and the entire group went to Cherry Valley to participate in the festival.

The Rev. Mr. Lee, host for the day, is a deacon recently graduated from the Church Divinity School of the Pacific, San Francisco. Beaumont, lying in San Gorgonio Pass, which separates the desert and the coastal plain, is the center of a large cherry growing area.

MEMORIAL TABLET UNVEILED IN ST. LUKE'S HOSPITAL, BOISE

BOISE, IDAHO—A bronze tablet, marking a memorial to three former presidents of the second section of the Woman's Auxiliary of St. Michael's Cathedral parish, was unveiled in St. Luke's Hospital, Boise, Wednesday, April 2d, following a celebration of the Holy Eucharist in the hospital chapel. The memorial consists of the complete equipment in the maternity department, which is a complete unit, and is in memory of Mrs. Elna Clinton Coffin, Mrs. Lillian Bicknell Harvey, and Mrs. Maud Shaw Sherman. The memorial is the gift of the second section.

THREE HOUR SERVICE TO BE BROADCAST OVER C. B. S.

WASHINGTON, D. C.—The Three Hour Service on Good Friday in Washington Cathedral will be broadcast throughout the nation over the network of the Columbia Broadcasting System. Bishop Freeman will give the addresses.

PRESIDING BISHOP'S FIRST WEEK IN OWN DIOCESE

PROVIDENCE, R. I.—The Presiding Bishop's first week in his own diocese has been continuously busy. It began on a Saturday night upon his return from New York where he spent two days at the Church Missions House planning the work of his new office. At the station in Providence he was met by the Very Rev. Francis J. M. Cotter, dean of the Cathedral of St. John, and a few friends. The press sought an interview, but the Presiding Bishop said that he thought it appropriate to make his first public announcement to his own people at the cathedral the next morning in the regular Sunday service.

There at a Communion service he took his congregation into his confidence, saying:

"The call that has come to this diocese in the person of its Bishop is a new responsibility for the Church and concerns in a very real way all the parishes of the diocese. But it concerns none more so than the cathedral, and there is none to which I would rather bring the announcement of that call than to the church where I have ministered Sunday after Sunday for nineteen years."

In a second sermon later in the morning at a Confirmation service at the Church of the Redeemer, this city, the Presiding Bishop sounded this call:

"I shall expect every congregation and every communicant to live less in their own borders and more in the vision of the world-wide Church."

A similar appeal for greater unity and world-wide service was made by the Presiding Bishop in the evening at a Confirmation service at St. Ansgarius' Swedish Church, this city.

DEAN OF ALBUQUERQUE ON LEAVE OF ABSENCE

ALBUQUERQUE, N. MEX.—The vestry of the St. John's Cathedral parish, Albuquerque, has granted the dean, the Very Rev. H. R. A. O'Malley, a six months' leave of absence in the earnest hope that a period of complete rest may enable him to return to his work with renewed health and strength.

Since sustaining an injury several months ago in an automobile accident in Denver, Dean O'Malley has been suffering from shock. After a brief vacation during which he was under the care of his physicians, he returned to Albuquerque about March 1st, but found after a trial that his strength was too depleted for him to continue his work at the cathedral. The physicians have recommended a long ocean voyage, and feel confident that by this means he can resume the work in which he has been so successful.

During the absence of the dean, the Rev. Thomas B. McClement of Tucumcari, at the Bishop's invitation, has taken pastoral charge of the cathedral parish for a period of three months.

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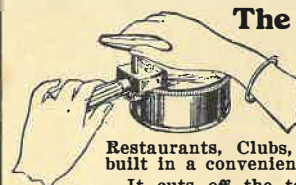
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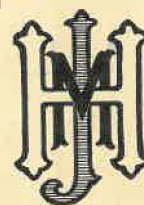
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CANON BRIDGEMAN OF JERUSALEM BUSY IN AMERICA

NEW YORK—Church papers all around the country, parish, diocesan and general, have reflected much interest and enthusiasm called forth by the visits of Canon Bridgeman of Jerusalem, as parish groups and diocesan gatherings have welcomed his first-hand account of the Church's work in Jerusalem and Mosul, carried on by the Good Friday Offering. Canon Bridgeman, just returned to New York after a two months' absence, reports that he made seventy addresses in twenty-five dioceses, reaching representatives of about 400 parishes. The dioceses cooperated in giving him entertainment so that the total cost of the trip was small.

A letter just received from Dr. Charles H. Boynton, who is taking Canon Bridgeman's work in Jerusalem while the latter is on furlough, says that St. George's Cathedral School for Boys has more than 200 pupils enrolled, of all races and religions, and "if the football field is a test, these boys know nothing of the differences which exist among their elders in these troublous times." One constantly hears how the Church's schools in Jerusalem draw together into peace and harmony members of groups that elsewhere are sharply antagonistic. The whole work of the Anglican communion, in which work the American Church takes part through the Good Friday Offering, is making a strong contribution toward the establishment of inter-racial peace.

MISS LINDLEY VISITS IDAHO

BOISE, IDAHO—Miss Grace Lindley, executive secretary of the Woman's Auxiliary, included Idaho briefly in her visit through the west. She spent Sunday, March 30th, in Boise, going on to Pocatello for the following day, where she met with the Pocatello deanery.

Her day in Boise was a busy one; she inspected the new St. Luke's Hospital, was the guest of St. Margaret's School at dinner, speaking to the girls later. In the afternoon she met with the executive board of the Woman's Auxiliary and later with a gathering of Auxiliary members from Boise and surrounding towns.

At the vesper service in St. Michael's Cathedral, she made an inspirational address. Her visit came happily on "Mothering Sunday," when the choirs of the nearby missions joined with the cathedral choir in a Lenten service. Choirs from St. David's, Caldwell, St. Mary's, Emmet, Grace Church, Nampa, St. James', Payette, and St. Luke's, Weiser, were present. A collation was served in the Bishop Tuttle House, with opportunity for the visitors to meet Miss Lindley.

MEMORIAL TO DR. STOREY

ALBANY, N. Y.—Under the leadership of the governing board of Trinity Institute, of which the late Rev. Creighton R. Storey was founder and director, a \$100,000 memorial fund for the endowment of the institute is being raised by citizens of Albany. The board of governors has contributed \$20,000 and about \$8,000 additional has been pledged to date in amounts ranging from \$5,000 to three cents, the gifts representing leading citizens and little children who are beneficiaries of the institute. The Mothers' Club of Trinity Church has pledged \$100 and a Boy Scout troop has given \$5 to the fund. The Rev. William E. Sprenger, rector of Trinity, is manager of the campaign to complete the fund, and various team captains and leaders have been appointed.

BROTHERHOOD CAMP CONFERENCES

PHILADELPHIA—The Brotherhood of St. Andrew has arranged for the holding of a number of camp conferences, both for older boys and younger boys, during the months of June, July, and August. In each of these conferences, in addition to the usual recreational features, there will be definite courses of training in Church work for and with boys, as well as inspirational courses in personal character-building. Daily devotional services will be held and there will be the usual celebrations of the Holy Communion.

The cost of these camps is held to the lowest possible figure; full information can be obtained by addressing the camp leaders listed below, or the national headquarters of the Brotherhood, 202 South Nineteenth street, Philadelphia. The camps planned for, with the dates of opening, are as follows:

Camp Bonsall—Opens June 28th: Haydon O. Merrill, 3723 Chestnut St., Philadelphia.

Camp Carleton—Opens June 30th: Prof. J. B. Eppes, 579 West St., Annapolis, Md.

Camp Woodcock—Opens June 10th: The Rev. Humphrey Dixon, Christ Church Cathedral, Louisville, Ky.

Camp Houghteling—Opens June 16th: George C. Kubitz, 664 Rush St., Chicago, Ill.

Camp Morrison—Opens June 23d: The Rev. Wallace Essingham, care of St. Luke's Church, Des Moines, Ia.

Camp Huston—Opens July 21st: Fred W. Gilbert, 411 Smith St., Seattle, Wash.

Camp Kirk—Opens June 30th: George Entz, 220 E. Fifth St., Los Angeles, Calif.

Camp Nicholas—Opens June 19th: Fred T. Foster, 342 Howard St., San Francisco, Calif.

Camp Prescott—Opens June 10th: The Rt. Rev. Walter Mitchell, D.D., 110 West Roosevelt St., Phoenix, Ariz.

Camp Gearhart—Opens July 10th: The Rt. Rev. Walter T. Sumner, D.D., 11 Ainsworth St., Portland, Ore.

PLANS FOR GAMBIER SUMMER CONFERENCE

GAMBIER, OHIO—Plans are almost completed for the 1930 session of the Gambier summer conference to be held June 23d to July 4th. A program has been arranged which will appeal to Church workers of all ages and in all departments of the Church's life.

The Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council, will give a course on the Curriculum of Religious Education, hold evening conferences with directors of religious education, and preach on Saturday morning.

The Rev. Dr. D. A. McGregor, professor of dogmatic theology in the Western Theological Seminary, will give a course for clergy on the Social Origin and Evolution of Religion.

The Rev. Dr. W. J. Loaring-Clark, chairman of the Commission on Evangelism, will give two courses on that subject, one for Church school teachers and one for clergy.

Mrs. Loaring-Clark will also be a member of the conference faculty, giving the official course of the Daughters of the King, entitled the Religious Life of the Family.

There will be two Bible classes, one dealing with the whole of the Bible and will be taught by the Rev. Dr. W. H. Anthony, of Phoenixville, Pa., and the other dealing with the Gospel According to St. Luke by the Rev. Dr. Edgar Jones, of Oakmont, Pa.

Miss Margaret Marston of the National Council will give two courses, one on Religious Education for Adults, and another on the Woman's Auxiliary in the Life of the Church.

Other members of the faculty will in-

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clude the Rev. Canon O. E. Watson of Bexley Divinity School; the Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, Chicago; the Rev. John Gass, of St. John's Church, Charleston; and the Rev. R. P. Frazier and the Rev. E. L. Souder of New York.

**FLORIDA Y. P. S. L.
PLANS SUMMER CAMP**

LOUISVILLE, KY.—Florida is now preparing for busy days at her newly acquired property on beautiful St. Andrew's Bay. This property, known as Beacon Beach, has been the scene for the past four years of the Young People's Service League Camp and Training Conference. Again on June 17th of this year some hundred or more of Florida's youthful leaders will report to Camp Weed, and happy and helpful days are already anticipated. Bishop Juhan, with the assistance of the Rev. Melville E. Johnson, student pastor at the University of Florida, in Gainesville, directs this camp.

This year two additional conferences are being planned for the month of July. At the close of the Service League Camp, the Rev. William S. Stoney, rector of Holy Trinity Church, Gainesville, and diocesan chairman of the department of Christian social service, will conduct a camp for boys of scout age. Following this camp, it is expected that a teacher training institute will be held under the leadership of the Rev. Ambler M. Blackford, the chairman of the department of religious education of the diocese.

**SUMMER CAMP FOR
GEORGIA YOUNG PEOPLE**

SAVANNAH, GA.—The Young People's Camp of the diocese of Georgia will this year be held on Tybee Island from June 16th to 24th. The Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, has been elected director; Mrs. W. J. Cranston of Augusta, councillor for girls; and the Rev. Francis H. Craighill, Jr., vicar of St. Andrew's Church, Douglas, councillor for the boys.

The adult conference is also to be held on Tybee from June 16th to 28th. The Rev. Dr. David Cady Wright, vice-chairman of the department of religious education, is the director. Mrs. James W. Griffeth, executive secretary of the department, is making all necessary arrangements. The Bishop, the Rt. Rev. F. F. Reese, D.D., will be a visitor at both camps.

**GROWTH OF BOYS' SCHOOL
AT ROMEO, MICH.**

DETROIT, MICH.—The need of boys from broken homes, especially where death has made it impossible to provide the nurture needed, is one of the responsibilities the diocese of Michigan is meeting. For those of liberal means, Cranbrook School is doing excellent work, but not until Sarah Clark Home and School for Boys was opened at Romeo, was their provision for the boy whose parent could only afford \$600 per annum.

The late John C. Batchelder, former organist of St. Paul's Cathedral, left his home in Romeo and \$40,000 for endowment of a boys' school. The growth of the school has been so rapid that the property adjoining was purchased and the aid of the Rev. and Mrs. Charles H. McCurdy was secured, and although it has been largely a venture of faith the money has always been found to meet its needs. Life in the school is free from luxury, the boys assisting in all work as far as possible,

and most of its minor improvements, provisions for play and work, have been made by the boys. Already the school faces the necessity of further expansion to take care of the applications received.

**"SCHOOLS" OF THE
WELLESLEY CONFERENCE**

WELLESLEY, MASS.—The committee in charge of the conference for Church work, held at Wellesley, June 24th to July 5th, has just announced the deans for its various schools. They are as follows: the School for Church Workers, dean, the Rev. Burton Scott Easton, D.D., of the General Theological Seminary; the School of Religious Drama, dean, the Rev. Phillips E. Osgood, D.D., chairman of the national commission on Religious Drama; the School of Church Music, dean, Frederick Johnson, F.A.G.O., Church of the Advent, Boston; the School for Christian Social Ethics, dean, Miss Vida D. Scudder, L.H.D., professor at Wellesley College.

These "schools" or departments of the conference form a feature which contributes greatly to its success. They are not independent groups meeting at one time on common ground, they are integral parts of the conference, sponsored by it and controlled by it, but are made up of those courses which have aims in common and where coöperation can increase the value of all and prevent overlapping or duplication.

AT EVERETT, MASS.

EVERETT, MASS.—The name of the rector of Grace Church, Everett, is the Rev. William H. Pettus and not "Potters" as incorrectly stated in THE LIVING CHURCH of April 5th, in telling of the notable record at Everett, Mass.

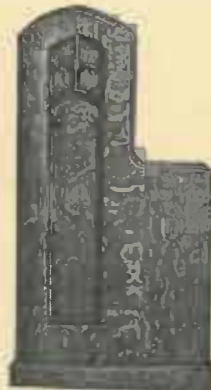
GIFT TO NEWFOUNDLAND

NEW YORK—A recent gift to the cathedral in Newfoundland is a mace in the form of a little fishing dory in silver, mounted on a black staff, the dory symbolizing both the main industry of Newfoundland and the call of the clergy to be fishers of men.

Newfoundland is one of the cathedrals where during the month all the parishes and missions and clergy of the diocese are prayed for by name in turn. Perhaps this has become a common custom now in most cathedrals. At Canterbury and in Jerusalem they pray for us all in turn, every Anglican diocese throughout the world.

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† Necrology †

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

FREDERICK BARBER, PRIEST

TORONTO, ONT.—The Rev. Frederick Barber, only recently appointed chief of the chaplaincy service in Toronto, in succession to the late Archdeacon Ingles, passed away after a day's illness at his residence, Howland avenue, Toronto, early in the morning of the Feast of the Annunciation. He was 67 years of age and was a native of Suffolk, Eng., and for many years was engaged in mission work in the Midlands prior to coming to Canada. Taking a divinity course at Trinity College, Toronto, he was made deacon in 1905, being admitted to the priesthood the following year. His charges from that time included Stouffville (1906-1907), Bobcaygeon (1907-1912), and Picton (1912-1923). He then took the rectorship of Christ Church, Gananoque, which he held until his appointment as chaplain at the Canadian air force headquarters, Camp Borden, and to the staff of the chaplaincy service, Toronto.

He is survived by one son, Frank Barber, of Toronto, two daughters, Mrs. William Hawley of New Westminster, B. C., and Miss E. R. Barber of San Francisco, and four grandchildren.

After service at St. Alban's Cathedral, Toronto, the body was taken to Picton, where after a service at St. Mary Magdalene's Church, it was laid to rest in the churchyard.

GASTON JOHN FERCKEN, PRIEST

YVERDON, SWITZERLAND—The Rev. Dr. Gaston John Fercken, a retired priest of the diocese of Harrisburg, died on March 13th in Yverdon, where he had made his home for several years.

Dr. Fercken was born in Aleppo, Syria, on June 10, 1855, and received his education at American schools in Beirut, Syria, at the Blue Ridge College in Maryland, and at the Berkeley Divinity School. He was ordained deacon in 1884 and priest the following year by Bishop Littlejohn. Dr. Fercken was married to Selena Shober in September, 1885, who survives him.

JOHN PROUT, PRIEST

RENSSELAERVILLE, N. Y.—The Rev. John Prout, rector of Trinity Church, Rensselaerville, died on March 23d at the age of 75. Mr. Prout was a graduate of Trinity College and of the General Theological Seminary. He was ordained to the diaconate in 1880, and to the priesthood the following year by Bishop Doane and spent his entire ministry in the diocese of Albany, having held cures at Stockport, East Springfield, and Deposit preceding his coming to Rensselaerville. At the latter place his death terminates a rectorship of eighteen years.

Mr. Prout's family has been conspicuous for its contribution to the Church's priesthood. He was the son of a clergyman, the Rev. Henry Hedges Prout. He was the father of two priests, the Rev. Frank Prout and the Rev. C. Gregory Prout, both of whom had begun a useful ministry and died at an early age. He is survived by a brother, the Rev. William C. Prout, and a brother-in-law, the Rev. Pierre McD. Bleecker, priests who have served many years in the diocese of Albany.

The burial service was at Trinity Church, Rensselaerville, conducted by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese. The Rev. D. H. Clarkson read the lesson, and the Ven. Guy H. Purdy read the psalms. There were present in the chancel also the Rev. Messrs. Harold E. Hood and Henry Hogg, and several other diocesan clergymen attended the service. The Rev. J. Lee Roney, canon of the Cathedral of All Saints, Albany, celebrated a requiem preceding the burial service. Interment was in Trinity churchyard by the side of Mr. Prout's two sons.

MRS. ANNIE BOUCK HOFFMAN

HAMBURG, N. Y.—After a long illness Annie Bouck Hoffman died at Trinity Church Rectory, Hamburg, Monday morning, March 17th. She was born August 24, 1858, at Middleburgh, N. Y., being a descendant of one of the old families of eastern New York. Mrs. Hoffman was the widow of the late Rev. Edwin Stoner Hoffman, D.D., for sixteen years rector of Christ Church, Hornell, N. Y.; sister of the Rev. Frank Norwood Bouck, late rector of St. James' Church, Watkins Glen, N. Y., who died in January of this year, and mother of the Rev. Paul Bouck Hoffman, rector of Trinity Church, Hamburg, and who survives her.

The funeral was held at Trinity Church on Wednesday morning, March 19th. The burial office was read by the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, and immediately following there was a celebration of the Holy Communion at which the Rev. Charles R. Allison of Warsaw, N. Y., was the celebrant, assisted by the Bishop and the Rev. Edgar T. Pancoast of Salamanca, N. Y. The body was taken from the church to the receiving vault in Prospect Lawn Cemetery, Hamburg, where prayers were read by Bishop Ferris. After Easter the body will be taken to Middleburgh, N. Y., and at the same time the body of her brother, Fr. Bouck, will be brought from Watkins Glen, and together they will be committed to their final resting place in the family plot.

During her whole life Mrs. Hoffman was a devoted Church worker.

LALIAH PINGREE SALMON

MANILA, P. I.—Word was received in Manila on March 7th of the sudden death from meningitis of Mrs. Laliah Pingree Salmon, wife of Robert J. Salmon of the C. M. S. Hospital at Hangkow, China.

Mrs. Salmon, before her marriage in April, 1929, was an appointee of the Church to Anking, China, St. Agnes' School for Girls, but most of her term of service was spent in Manila, where she acted as teacher and later as principal at St. Stephen's School for Chinese, during the absence of Miss Dorothy Latham in America on furlough.

DOROTHY MARGARET VERNON

TORONTO, ONT.—Dorothy Margaret Vernon, younger daughter of Canon and the late Mrs. Charles William Vernon, was called to her rest after an illness extending over four years courageously borne, on the morning of Lady Day at the residence of her father, Howland avenue, Toronto. Besides her father she leaves two brothers, Arthur and Harold, a sister Alice Mary, and a grandmother, Mrs. Mary Vernon.

The funeral service was at St. Alban's Cathedral, and interment beside her mother at Prospect Cemetery.

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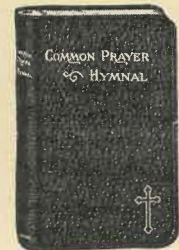
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NEWS IN BRIEF

CONNECTICUT—H. Lawrence Choate, national president of the Brotherhood of St. Andrew, recently addressed the students at Cambridge Theological Seminary and at Berkeley Divinity School. At both places there was evident interest in the work of the Brotherhood. These visits were part of an inclusive tour of visitation of the various seminaries by representatives of the Brotherhood.—A new window was dedicated in St. James' Church, Danbury, on Sunday morning, March 23d, by the rector, the Rev. Hamilton H. Kellogg. The window is in memory of Reuben B. Pearce, 1841-1928, a faithful member and vestryman of the parish, and is the work of Calvert, Herrick, and Riedinger of New York.

FLORIDA—Noonday Lenten services in the Republic Theater, one of Jacksonville's downtown movie houses, are being held each day from March 31st to April 11th inclusive. Splendid congregations gathered during the first week to hear Bishop Darst of East Carolina. The second week of these noonday services was conducted by the clergy of Jacksonville and by the Bishop of the diocese.—The Bishop of East Carolina, at the invitation of the Rev. Charles A. Ashby, rector of the Church of the Good Shepherd, Jacksonville, has just closed a mission in that church which has proved most helpful and inspiring. Always a favorite speaker in Jacksonville, Bishop Darst has drawn good congregations at the evening services of the week of March 31st to April 7th inclusive.—The mission at Marianna, held by Bishop Juhan from March 17th to March 23d inclusive, was probably the first preaching mission ever held in St. Luke's Church, and the rector, the Rev. John B. Matthews, is to be congratulated on the inauguration of such an event. In addition to the evening services, Bishop Juhan held meetings on different days with the women of the Auxiliary, the teachers of the Church school, and with the Young People's Service League. One of the most enjoyable events of the week was the supper given one evening by the Men's Club. This club is an organization of recent date and this meeting with the Bishop of the diocese will do much to give impetus to its undertakings.—The Bishop of Florida was the first speaker at the University of the South, Sewanee, on a Lenten program prepared by the chaplain of the university, the Rev. Moultrie Guerry. Bishop Juhan was on the mountain from March 9th to 11th inclusive, and while there several times in the university chapel and also to the student body of the university. He delivered two lectures on Pastoral Theology to the seminary students and while in Sewanee had several happy and profitable conferences with Florida's boys who are studying for holy orders on the mountain.

GEORGIA—At St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, on the third Sunday in Lent at the Vesper service, a beautiful program of music was rendered as an offertorium by the combined women's, men's, and boys' choirs of sixty voices accompanied by the Savannah Symphony Orchestra of which the organist of the church, William Brooke Reeve, is the director. Selections from Schubert were given by the orchestra and the choir sang, accompanied by the orchestra, Gounod's "Gallia." The service was broadcast over station WTOG.

IDAHO—The Rev. W. R. R. Simmonds, veteran missionary of Idaho, is ill in the hospital in Gooding.—The second annual quiet day for the women of St. Michael's Cathedral parish, Boise, was held in the cathedral on the Feast of the Annunciation. Lunch was served by the Daughters of the King, and the meditations were taken by the dean.—Bishop Barnwell has recovered from his operation, and while kept at home at the time of the meeting of the House of Bishops in Chicago, he was able to leave a week later on an urgent visit in the east.—Extensive repairs are being made on the Bishop Tuttle house, Boise, in preparation for the meeting of the district convocation the first week in May.

LOS ANGELES—Fire, apparently of incendiary origin, was discovered at the door of the diocesan offices at St. Paul's Cathedral House, Los Angeles, early on Sunday morning, March 23d. Dean Beal estimated the damages at about \$100.—Advance figures from the 1930 diocesan journal, just released by the Rev. Stephen C. Clark, Jr., secretary of the diocese, indicate a communicant strength of 25,343, a gain of 1,900 over the 1929 total. The figure is double that of 1920. There are now 122 parishes and missions in the diocese, and more parish houses than rectories. Property values, exclusive of institutions, approximate \$7,000,000.—On March 23d the Rev. William E. Craig was instituted as rector of the Church of the Epiphany, Los Angeles, the parish from which he became a candidate for

holy orders, 1926. The Very Rev. Harry Beal, D.D., was the instituter and preacher.—The centenary of modern Hellenic independence was brilliantly celebrated at St. Paul's Cathedral, Los Angeles, on March 30th. Fr. Pappageorge, priest of the Greek Orthodox Church, and his choir assisted in the service, at which the address was given by Dr. Bruce Baxter of the University of Southern California.

MILWAUKEE—The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, returned recently from a five or six weeks' stay in California. He returned a few days before the meeting of the House of Bishops in Chicago. Bishop Webb reported a very pleasant journey and a delightful visit.

MILWAUKEE—On the Wednesday evening in Holy Week, April 16th, there will be presented in St. Andrew's Church, Madison, The Trial of Jesus, by John Masefield. It will be directed by Mrs. A. W. Bryan, and associated

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with Mrs. Bryan will be Mrs. H. L. Ewbank and Miss Hazel Manning. Barnabas Bryan, who is in his 85th year, and who was for many years a prominent layman in the diocese of Washington, is taking the part of Annas.

NEW JERSEY—A healing mission was held in Holy Trinity Church, South River, beginning Saturday evening, March 22d, and lasting through Thursday evening, March 27th. The Rev. Hollis Colwell of Harrisburg, Pa., a member of the Society of the Nazarine, was the missionary.

NEWARK—At the ten o'clock Eucharist on the Feast of the Annunciation, at All Saints' Church, Leonia, there was blessed and used for the first time a beautiful altar service book, bound in red morocco, the gift of Mrs. E. F. McCrossin, in loving memory of her mother, the late Minna Niles Rogers. Although the donor is a member of St. Ignatius' Church, New York City, she is active in the work of All Saints' parish.—The Paterson Council of Churches is sponsoring a series of noonday Lenten services to take place five days a week during the last three weeks of Lent at the First Baptist Church. The preachers, clergymen of note from various Christian bodies, will include among others Bishop Francis J. McConnell of the Methodist Episcopal Church, and the Rev. Charles E. Jefferson, D.D., pastor of the Broadway Tabernacle, New York City. Following last year's plan, a Three Hour service will take place on Good Friday. Twenty-one local and nearby clergymen are to take part.—A luncheon gathering presenting Bishop Rowe of Alaska and his chaplain, the Rev. Paul Mather, was held for all the parishes of the Oranges on March 21st, at the local Y. M. C. A., by Grace Church, Orange. The guests on this occasion numbered 248. Addresses on the work in Alaska were made by Mr. Mather and Bishop Rowe. The chairman of the luncheon was Mrs. Arthur J. Grymes, president of the Woman's Auxiliary of Grace Church, and Bishop Stearly acted as toastmaster. The guest of honor was Bishop Davenport of Easton.

NEWARK—A great deal of renovating and redecorating has recently been completed at the Church of St. John the Divine, Hasbrouck Heights. A brighter and more spacious appearance has been given to the church by the light tan cream tone in which the walls have been refinished. Behind the altar has been hung a richly designed damask dossal. The glass shades formerly in use for the lights have been replaced by cylindrical globes of cream glass, by which a more restful light is provided. Other improvements include the refinishing of the pews, the moving of the sacristy from the choir room to one on the other side of the chancel, the installation of steel wardrobes in the sacristy, the enlargement and refinishing of the choir room so that it now matches the church, the installation of a steel music cabinet place of the old open shelves, and the laying of a new carpet in the chancel and center aisle.—Lenten preachers announced at Christ Church, West Englewood, include not only well known clergy of our own Church but also four from other communions, these latter being the Rev. James Moffatt, D.D., of Union Theological Seminary, the Rev. Ralph W. Sockman, D.D., pastor of the Madison Avenue Methodist Episcopal Church, New York City, the Rev. A. Von Schlieder, D.D., pastor of the First Reformed Church, Hackensack, and the Rev. Ralph R. Roby, pastor of the Teanack Methodist Episcopal Church.—With thirty-five men present at the organization meeting, a Men's Club was recently formed at St. Clement's Church, Hawthorne, the Rev. Addison T. Doughty, priest-in-charge. Reginald Wilde, president of the Men's Club of St. Paul's Church, Paterson, addressed the meeting on what the men of his own parish had accomplished.—A somewhat unusual fact in regard to the Confirmation by Bishop Stearly of twenty-eight persons at Trinity Church, Paterson, on March 30th, was that one of those confirmed was seventy-two years old and another seventy-four. The parish now has pledges of \$7,000 for a new building.—The Rev. Charles S. Armstrong, rector of St. Elizabeth's Church, Ridgewood, preached the sermon at a special service for the Young People's Fellowship of Paterson and its vicinity, at St. Paul's Church, Paterson, on the evening of March 30th. St. Paul's Church will be the meeting place of the annual convention of the Newark diocesan Young People's Fellowship, which has been set for Saturday, May 10th.

PHILIPPINE ISLANDS—St. Luke's Hospital, Manila, numbers among its graduates this year one Chinese, a former student at Hankow, China, and two Siamese, Red Cross proteges.

RHODE ISLAND—At a meeting of the Union Ministers' Association in the Mathewson Street Methodist Church recently, over 200 clergymen

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unanimously adopted a resolution, congratulating the Most Rev. James De Wolf Perry, S.T.D., upon his election as Presiding Bishop of the Church.

SALINA—The date for the annual convocation of the district has been set for April 29th, and will be held in Salina. The Woman's Auxiliary will be held at the same time.—On the Bishop's birthday, the clergy of the district presented Bishop Mize with a copy of the new Prayer Book and Bible combined in one volume.—St. Cornelius' Church, Dodge City, has recently received two thank-offerings: a chancel edition of the new Prayer Book from Mr. and Mrs. George B. Rose, and a pair of hammered brass altar vases from Miss Sallie Hardesty of St. Louis, Mo.

SPRINGFIELD—The diocesan leaders are looking forward with great interest to this year's annual convention to meet at Centralia, May 21st. The Church Club of the diocese is sponsoring the dinner, and has secured as the speakers Charles D. Dallas, president of the National Federation of Church Clubs from Chicago; the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest; the Rev. Robert A. Seilhamer, rector of St. Paul's Church, Pawtucket, R. I.; and the Bishop of the diocese. The dinner will be held at the Masonic Temple at Centralia on May 20th.—St. John's Church, Centralia, which is in charge of the general missionary, the Rev. T. G. C. McCalla, has contracted for new furniture to be placed in the comparatively new church building in time for the synod on May 21st. It has taken four years to reach the point where it seemed possible to properly equip the new building, but now it is expected that the lost time will be made up.—The Church of the Redeemer is the name of the new colored mission recently established in East St. Louis—the largest center in the diocese. The new work is under the leadership of the Rev. J. R. Brooks, who has already gathered about him some thirty-five or forty families and the work is most promising.—Trinity Church, Petersburg, had a great day on the Fourth Sunday in Lent. The vested choir of men and boys of St. Paul's Church, Springfield, of which Archdeacon Haughton is rector, drove over to Petersburg and united with the congregation in putting on a most helpful and attractive service to which the people of Petersburg generally had been previously invited. Archdeacon Haughton brought the greetings of the diocese. An admirable sermon was preached by the Rev. J. Morgan Williams of Havana, also in charge of Petersburg.—The Bishop has appointed another man to assist the general missionary, the Rev. T. G. C. McCalla, in the southern end of the diocese in the person of Alfred France, who is a postulant for holy orders. Mr. France will soon take his examinations for the diaconate. He has taken up his residence at Zeigler, and will assist the general missionary in rounding up the people for services and in financial matters both in this town and in some sixteen or seventeen other places where the dean is temporarily, at least, holding forth.

WESTERN MICHIGAN—The fourth annual summer conference of Western Michigan is to be held this year at Pine Lodge, near Holland, Mich., from June 21st to June 28th. Pine Lodge is very beautifully located on Black Lake, a bay on Lake Michigan, and is most attractive. A very fine schedule is being prepared, and a splendid corps of instructors, including Professor C. L. Taylor of the Episcopal Theological School, Cambridge, who will give courses on the Prophets and the Psalms. The Very Rev. Charles E. Jackson, dean of St. Mark's Pro-Cathedral, Grand Rapids, will be chaplain.

WESTERN NEBRASKA—The Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings, is now acting as head of the department of religion in Hastings' College. There are a thousand students in this institution and Dean Lee will continue his usual duties at the pro-cathedral.—At a recent service held in the Church of Our Saviour, North Platte, Bishop Beecher baptized twenty-two Japanese children and two Japanese mothers. These candidates were presented by the Rev. H. Kano, deacon, who has been at work among the Japanese of Western Nebraska for the past two years.

WESTERN NEW YORK—At the Church of the Transfiguration, Buffalo, the Rev. Edgar L. Tiffany, rector, twenty young women and two associates were admitted to a new branch of the Girls' Friendly Society at a recent Sunday morning service.—The forty-ninth annual meeting of the Woman's Auxiliary of the diocese was held in Trinity Church, Buffalo, on Wednesday, April 2d. Holy Communion was celebrated by Bishop Davis, who also preached. Mrs. James H. Dyett was elected diocesan president. At the morning meeting there was an

address by Miss Edna Beardsley, an executive secretary of the Woman's Auxiliary, and in the afternoon an address was made by the Rev. George V. Mayo, of the Blue Ridge Industrial School of Virginia. At 8 P.M. there was a special missionary song service and an address on Alaska by both Bishop Rowe and the Rev. Paul Mather.

AMONG THE MAGAZINES

HATRED of the Human Race is the charge Tacitus makes against the early Christians in Rome, it has always been supposed, but a writer in the January *Church Quarterly Review*, the Rev. Dr. Montgomery Hitchcock, puts a new meaning on Tacitus' phrase. The Christians were involved "in the universal hatred," i.e., the hatred of the Romans for alien religions such as theirs. The Archdeacon of Worcester, the Rev. J. H. F. Peile, severely criticizes the recently published report of the Commission on Religious Education put out under the auspices of the Church Assembly. "Centralization, ma-

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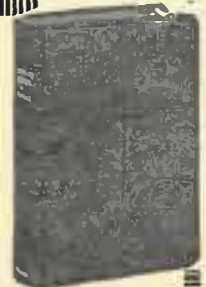
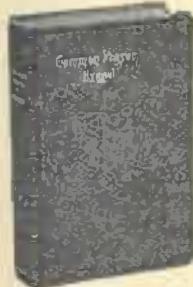
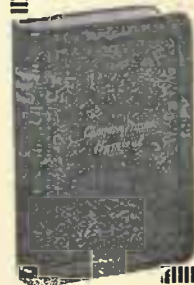
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HOLY CROSS

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chinery, and cash—these be thy gods, O Israel, which, in the opinion of an unconvinced seven thousand in Israel, are rapidly conducting the Church, and especially its ordained ministers, into the house of bondage.”

Canon Jenkins of Canterbury, writing on Bishop Creighton's View of History, remarks that the life of Creighton written by his wife “has always seemed to me to be from a literary standpoint one of the great biographies of the nineteenth century.”

An interesting article entitled Church and State emphasizes the important part which the *jure divino* theory of episcopacy, as elaborated by Barlowe, Downname, and Carlton, played at the beginning of the seventeenth century by thoroughly spiritualizing the idea of the Church.

Other articles are on Paolo Sarpi and Rationality and Mysticism.

NEWS FROM CHINA

NEW YORK—In a cable from Wuhu, received March 29th, Bishop Huntington says that the situation in Nanchang “gives great cause for concern. Communists.” The Rev. and Mrs. Lloyd R. Craighill and their family had arrived in Wuhu from Nanchang, all well. The Bishop says he will telegraph later news.

The Craighills are the only foreign missionaries of the Church in Nanchang. Chinese clergy there include the Rev. Messrs. Kimber Den, Quentin Huang, and Daniel Liu, all of whom have been in this country. Deaconess Pitcher is officially stationed at Nanchang, but is at present in Hawaii.

The Craighills, in the February Anking *Newsletter*, wrote of their joy in having a particularly peaceful and happy Christmas. “Moreover,” Mr. Craighill says, “a

few weeks before Christmas with rebellion raising its ugly head on every side it looked as if we might even have to evacuate our happy home once more, and go forth, we knew not whither; so no wonder we felt thankful for the peace and happiness that were ours at Christmas time.”

In the same *Newsletter*, Bishop Huntington writes that banditry has been worse than ever before around Sousing. This is 150 miles north of Nanchang, and no mention is made of communists in that connection.

Kanchow, the place which has figured much in the newspapers in recent days, in connection with some Roman Catholic missionaries, is over 200 miles south of Nanchang.

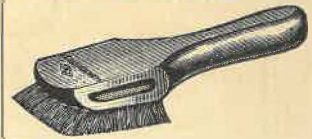
C. P. C. OBSERVES ANNIVERSARY

NEW YORK—The Church Periodical Club has been keeping with thankfulness the fifteenth anniversary of Miss Mary E. Thomas, as its executive secretary.

The club says there is need for more subscriptions to good magazines for the benefit of those who cannot afford to subscribe to them, and for use in mission schools.

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