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VOL. LXXXII

MILWAUKEE, WISCONSIN, APRIL 26, 1930

NO. 26

Again—Churchmanship and Unity

EDITORIAL

Why Some Evangelism Peters Out

REV. S. M. SHOEMAKER, Jr.

Helping Children

CLINTON ROGERS WOODRUFF

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NOVEMBER, 1929 — APRIL, 1930

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VOL. LXXXII

MILWAUKEE, WISCONSIN, APRIL 26, 1930

NO. 26

EDITORIALS & COMMENTS

Again—Churchmanship and Unity

IT strikes us as decidedly curious that there should be doubt expressed anywhere as to the sort of unity that is fostered by the Episcopal Church or by the Anglican communion in general. From the time of the Muhlenberg Memorial three quarters of a century ago, when the modern desire for unity may be said to have begun, the movement has always taken the form of offering to the Christian world to share with others those things which were in our possession. We had the historic episcopate and priesthood and we sought some feasible way by which we might extend it to others who had it not. That was largely the burden of the Quadri-lateral. Indeed the common criticism that might be, and was, made of our efforts was that we appraised too highly the things that were ours.

It has been reserved for these latter days for the Protestant world, including some of our own people, to affect surprise that we would not all fall into line with suggestions that we assist in effecting a unity based upon surrendering all of our distinctive possessions. Heretofore there has been a rather general agreement that Anglicans were "different." Protestants, within or without our fold, have sometimes discussed among themselves the extent of their "common Protestantism" and what it might imply. It is a new thing for these to seem to expect that Anglicans would, or ought to, recede from the "Anglican position" by accepting for themselves a position that involved the assumption that ministries of bishops and priests were in no sense different from ministries that repudiated both. If the "Anglican position" involved a rejection of the modern papacy, it also involved, by common consent, the acceptance of the ancient episcopate and priesthood.

So when now we are all being charged with illiberality and partisanship and various other unpleasant things because we will not throw these essential elements of the Anglican position into the discard, and seek a unity that shall be based upon an "equality" between bishops and Presbyterian and Congregational ministers, between priests and non-priests, between the baptized and the unbaptized, the confirmed and the unconfirmed, it is fair at least for us to say that nobody expected us to merge our position into that of a "common Protestantism" until very lately. It is a demand that we recede from the position which English Churchmen maintained during all the days of the con-

troversy with Puritans and become all Puritans together.

Speakers for Anglican Churchmanship have for generations tried to make it clear that their hopes for unity were based, not on their willingness to throw away the distinctive principles of Churchmanship but in their hope to give to all whatever they could of those distinctive possessions, and to seek to find a basis for comprehension of the distinctive possessions of other Christians. We do not ask of those who lay great stress upon the priesthood of the laity that they recede from that belief but that they will make the necessary distinction between that priesthood, in which we also believe, and the ministerial priesthood, which is an essential part of the Anglican position. We do not ask those who believe in an informal, non-liturgical service with extempore prayers, or in a worship by complete silence, to repudiate these, but rather that they seek, with us, to come to an orderly arrangement whereby these may be coördinated with liturgical forms. In short, wherever there are not absolute incompatibilities in the Christian world, we seek a unity of comprehension and not one of exclusion. We are not trying to exclude the beliefs and the practices of others when we seek, with these, to find a way of reconciling differences. So it does not seem to us unreasonable, or illiberal, when we hold tenaciously to our own beliefs and practices, as not incompatible with the sort of unity that we contemplate and that we have asked the Christian world to seek with us.

WE are not seeking to create a brand new Church, nor a unity based upon anything less than the Catholic unity of the Church. Today we find an attempt by many Protestants to agree upon a purely Protestant unity, which shall leave out all those distinctive principles of Churchmanship which differentiate us from the Protestant world. We are not enemies of such a Protestant unity. We maintain simply that it leaves us out. Be it so, since many obviously wish it. If the time has not come when the Protestant world desires a unity that counts in the historical ministry, its episcopate and its priesthood, the historical sacraments, and the historical perspective, we are not their enemies. If Presbyterians, Congregationalists, Methodists, and Baptists can merge into a united Protestant-

ism, which leaves us out, having no place for the historic Anglican position, we raise no objection, and shall not stand in the way of the realization of their desires. We shall remain true to the principles that we have inherited. Let them remain true to theirs, or merge them with each others' principles, as they will. We must remain aloof from such a united Protestantism as too narrow for our conceptions of right, but it does not follow that we object to it. As the Catholic Churches with their separate episcopates and priesthoods cannot come together in a formal unity today, so, undoubtedly, a united Protestantism would force the Anglican religion into a greater solitude than it occupies at present, estranged, unhappily, from all other factors in the Christian world. We should simply go ahead as we have gone before, seeking the guidance of the Holy Spirit, and leaving Him to find the way for a greater unity in His own good time.

We are anxious that the Protestant world should realize that we do not wish to hold them back from a united Protestantism in which we cannot participate. If all those who accept the Protestant position can come together in one body, we offer no obstruction. We realize that, today, many of these do not desire comprehension of their position with that of Anglicans. They wish neither bishops nor priests in the historic sense, their conceptions of sacraments are such that they do not wish Anglican conceptions introduced among them. Very well; then let us not be a bone of contention to them. Let them form a united Protestantism without us.

We have been perfectly honest and have sought to be generous, in seeking to unite others, with us, into a unity that shall seek to coordinate us all, and to restore to those Christians who feel the lack of anything that their fathers threw away, whatever we could in order to assure them a dignified place in the Catholic fellowship of the Church. Now let them, rejecting the Anglican conception of unity, find an element of cohesion in Protestantism, and, repudiating all sympathy with what is more than four centuries old in the Christian religion, establish the sort of unity that will not be embarrassed by the exclusion of the rest of the Christian world.

ACKNOWLEDGMENTS

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ARMY CHAPLAINS

A CHARITABLE construction to be placed on the remarks of Dr. Peter Ainslie of Baltimore in his sermon on Sunday is that he was carried away on the whirling wings of his own rhetoric. He is a sincere man, who believes that making war is unchristian; that therefore the blessings of the Church ought not to rest on the making of war; that therefore the office of army chaplain is an anachronism indefensible in logic. But when he said, as he is reported to have said, that there is "no more justification for being a chaplain in the army than in being a chaplain in a speakeasy," he apparently forgot that unbecoming exhilaration can be obtained from words as well as in speakeasies.

A ready reasoner would be able, for that matter, to make out a strong case for placing chaplains in speakeasies. The Salvation Army did what corresponds to that when it placed its evangelists in the lowest dives of cities, whence they plucked many a brand from the burning. If there is anything that is obviously needed in some of the joints bred by prohibition it is a corps of good, sturdy chaplains. There is reason for supposing that if the Nazarene returned to Dr. Ainslie's good city of Baltimore there would be modern Pharisees astonished to find Him not far from where speakeasies abound, saying once more: "I am not come to call the righteous but sinners to repentance."

If for the sake of argument it be granted that war is unchristian, the best possible place in the world for Christian ministers is where war is in the making. If anywhere there are those who need such comfort and solace as religion can give, they will be found in the place of sorrow and suffering where men are daily going down into the valley of the shadow of death.

It is not recorded that Dr. Ainslie commented adversely on the heroism and devotion of army chaplains. He could not seriously do that if he wished, but his own career in the ministry has been too long, too distinguished, too close to people, for him to have the slightest misgiving on that score. There is just one way, however, in which to abolish the army chaplain's calling forever, and that is to make it unnecessary.

When all men in the world are good and true and gentle, when there is no more sin or selfishness, when every man shall pray for his neighbor rather than for himself, and when no man or group of men will covet power or riches or authority—then there will be need neither for nations nor armies nor for army chaplains. Even in that blessed day, however, it is safe to predict that such former soldiers as may be found among the redeemed will still remember the padres who ministered to them in war time, and will hunt them out so they may all sing hymns of rejoicing together.—*New York Sun.*

ON EASTER MORN

CHRIST has risen, Christ is here,
Sorrows, shadows disappear;
Lenten night again has passed,
Easter morning dawns at last.

Christ has risen from His tomb,
No more anguish, no more gloom,
He who so sublimely died,
Jesus Christ, the crucified.

Lo! The stone is rolled away
From His grave, on Easter Day,
Lilies bloom and voices sing:
"Glory, glory to our King!"

Christ has risen! Christ is here!
Earth rejoices far and near;
In the church, outside its door,
Christ our Saviour lives once more.

CHARLES NEVERS HOLMES.

OUR CHURCH has weathered the storms for nearly 2,000 years; she venerates no human founder, she is of divine origin, and her principles are the unrepeatable laws of the Almighty.

—John Barrett.

DAILY BIBLE STUDIES

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

CHRIST'S ABIDING PRESENCE

Sunday, April 27: The First Sunday after Easter

READ St. Matthew 28:16-20.

THE Great Forty Days between Easter Day and Ascension Day (so-called to distinguish them from the forty days of Lent) bring to us the blessed truth declared by Jesus Christ, that He is always with us. His spiritual, as seemingly distinct from His physical, presence was perplexing to the disciples, and the dear Lord in His blessed thoughtfulness led them gradually to realize it by the wonderful experiences of these forty days. They saw Him, and then He would disappear! He would bless them and say, "Peace be unto you," and then vanish. It was a lesson for us also, that we may not depend upon eyes and ears and hands, but find comfort in the things that are no less real because we cannot grasp them. The eternal things are unseen but very real (II Corinthians 4:18). *Hymn 404*

Monday, April 28: St. Mark the Evangelist

READ Ephesians 4:7-16.

ST. MARK'S Day comes on April 25th, but its observance is transferred from Easter week. St. Mark was an evangelist, that is, a gospel-writer, but not an Apostle. If he was the same as John Mark (Acts 12:12) we find many interesting associations of St. Paul and St. Peter with him. But we are chiefly concerned with his gospel, said by some to have been dictated or taught by St. Peter. It has the early Christian symbol of "the man," as the other gospels have the symbols of the Lion, the Ox, and the Eagle. He presents the Manhood of Christ, not referring to His birth or early home but beginning with His baptism. We can especially thank God for St. Mark's last chapter in which he sums up the many appearances of the Risen Christ, and reports His gracious assurance of the blessings attending the lives of believers (St. Mark 16:17, 18). The growth of Christianity is due to the abiding presence and blessing of Jesus Christ.

Hymn 193

Tuesday, April 29

READ St. John 20:26-29.

THE Master brought a lasting message of comfort when He declared the blessedness of faith: "Blessed are they that have not seen, and yet have believed." It is our faith in the ever-present Christ that sustains us in our earth-life and commends us to God. And gradually our faith even here becomes spiritual knowledge so that we can pass from "I believe" to "I know." So St. Paul cried: "I know whom I have believed" (II Timothy 1:12). Surely it is a great power in our daily living to *know* that Jesus Christ is with us and that we can commune with Him. It drives away fear. It inspires our work. It gives spiritual rest. It opens the lips as we praise and pray. Above all else, it assures us of the world's final redemption, for the world must finally come to acknowledge Him who is with and in her, reconciling her unto Himself (II Corinthians 5:19).

Hymn 270

Wednesday, April 30

READ St. John 14:5-11.

THE presence of God is abundantly taught in the Old Testament. He is revealed as a Father caring for His children from Genesis to Malachi. But the full revelation of Himself came in Jesus Christ. We know the nature of God through Him: "He that hath seen Me hath seen the Father." Those who wonder about the nature of the Infinite God may well study the gospels and see Jesus Christ and hear His words and mark His works. It is a wonderful and precious revelation: Love, power, mercy, pardon, care, eternal providing—they are

all there in Him who lived and died and rose again. We need not seek to find God when we have Him near us and can call upon Him and hear His voice and that a loving voice. The joy and blessedness of Christianity is the presence of Christ in the world and in our hearts.

Hymn 534

Thursday, May 1: St. Philip and St. James, Apostles

READ St. John 14:1-7.

DURING the forty days from Easter to His Ascension our Lord taught His disciples "of the things pertaining to the Kingdom of God" (Acts 1:3). And He is still teaching us, for there is a progressive revelation. It comes through a larger understanding of the Bible, both Old and New Testaments. It comes through the Holy Spirit who guides us into all truth (St. John 16:13). And it comes through our devotion to Christ and through our obedience (St. John 7:17). The truth is always the same, for He who is the Truth is the same yesterday, today, and forever; but we have a larger understanding of the truth and a deeper consecration to its blessed guidance. The Christian man of forty knows more about Christianity than the child of four. Daily Christ becomes dearer, and our lives are enriched by the love which leads us on, showing us the way and helping us to live aright.

Hymn 279

Friday, May 2

READ St. John 15:5-7.

IT IS a dear truth which our favorite evening hymn leads us to sing: "Abide with me." But it is a dearer truth which Christ declares when He speaks of abiding *in* Him. The Palm Sunday message is blessed in that it brings the entrance—a triumphant entrance—of Christ into our hearts, and there He abides, loving us and teaching us to love Him and to learn what life means. "Christ in you is the hope of glory," declares St. Paul (Colossians 1:27), and that brings a larger truth which the margin of our Bible gives as another translation—"Christ among you." He is in us, and He is in His Church and in the world, ever present to help and guide and bless. Our faith becomes a real thing when we grasp this truth. Christ is living with us. He is our life and the Life and Light of the world. Whether men accept it or not, He is here, and we have the proof of it in that He abides in each one of us if we have opened the door to Him.

Hymn 525

Saturday, May 3

READ Revelation 22:1-4.

IT IS a blessed comfort to know that we love and worship a present, not an absent, Lord. The eye of faith grows stronger and we can trust more as we go on our way under the leadership of our unseen Guide. But oh! we do sometimes long to see Him face to face. And this blessing is promised to us, that when we enter Heaven we "shall see His face." It is worth waiting for; it makes the striving and the loyalty very worth while, and it gives strength to our prayers and life to our worship. He is here now. But when we go to the Home He has prepared we shall hear His voice and see Him as He is (I John 3:2), and when He calls us by name I am sure our cup of happiness will be full. Only let us realize His presence here and now by our faith and our work with Him for the building of His Kingdom, and then Heaven's revelation will become a fulfilment of our loyalty on earth.

Hymn 542

Dear Lord, I thank Thee for Thy blessed Presence. I cannot see, but I can feel, and the sure confidence comes from Thee. Teach me, love me, guide me, and then at last receive me, my Master and my Friend. Amen.

NOTES FROM HAITI AND THE DOMINICAN REPUBLIC

BY THE RT. REV. HARRY ROBERTS CARSON, D.D.
BISHOP OF HAITI, WITH JURISDICTION IN THE DOMINICAN REPUBLIC

NOTWITHSTANDING very general economic distress and widespread political unrest throughout Haiti, our work has made marked progress during the past year. The number of clergy is substantially the same as when I assumed charge of the district, seven years ago, but their work is more extensive and I believe the quality of the work has sensibly improved. Cords have been lengthened and stakes strengthened in a spiritual and material way. There is no item that does not show increase except in one or two cases where undoubtedly the explanation is in poorly kept records.

I feel that this progress is very largely due to that outstanding happening of the past year—namely, the consecration of our Cathedral at Port au Prince—which is to say, the presence of Bishop Murray in his quality of Presiding Bishop of the Church. . . . The impressive inauguration of the activities of the cathedral made a profound impression upon the public and, best of all, gave a wonderful impetus to the Church itself.

During the year two young men were admitted to the diaconate, Delatour Antoine René Gilles, a son of the Rev. Victor Gilles, and Joseph Philoclés Cassion. The former was assigned to work with the Rev. Edouard C. Jones of Aux Cayes, with particular charge of several new mission stations; and the latter was assigned to the Rev. Déricé Abellard who is now in charge of Gros-Morne and its associated missions. Two others were ordained to the priesthood, Jean Déricé Abellard and Félix Dorlans Juste.

I AM indebted most largely to the Sisters of St. Margaret and their associates for the means with which to construct a new Children's Home. The work of construction is practically complete. Replacing the old discreditable shack which served for upwards of fifteen years as a home, we have now a very attractive, two-story building, admirably equipped to carry on its humane work. When we shall be able to remove the old building that was formerly used as Holy Trinity Church, but now used temporarily as the Cathedral School for Girls, we shall have an unusually satisfactory home for the little waifs, of which the city of Port au Prince is so full. The work will be under the general supervision of the Sisters of St. Margaret, with the assistance of a native worker. The cost of the new building is approximately \$6,500.

This work among abandoned children was begun in 1915 by the Rev. Pierre E. Jones and his family. It is our privilege and happiness to build upon foundations already laid, and I do not doubt that in future years this will be one of the strongest justifications of our Haitian work.

Mrs. Estelle S. Royce, U. T. O. worker, terminated her active work in the field in March, after ten years of notable service, the first four having been spent in Panama and the last six in Haiti. In this short space of time, Mrs. Royce has made a valuable contribution to the work of the Church, the outstanding feature being her own example of complete dedication of herself to the work. In Panama, she was the founder of what is now an unusually richly equipped Children's Home. In Haiti it has been work among girls that she has been most interested in—pure social service. With no experience of her own or of another to guide her, she opened a school where girls might find work and sale for their work, at the same time being able to supply means to the Bishop with which to build up more quickly than would have been otherwise possible some of the many waste places in Haiti.

Mrs. Royce quickly secured the confidence of the clergy and people, as well as the confidence of the many supporters of missions at home. Her first thought was to spend just a brief term of service in the field, and then to retire; her zeal and earnestness have carried her on to the completion of the tenth year. Now she retires, not from missionary interests but simply from Haiti and as a United Thank Offering worker. She will be greatly missed.

During the past year, the Rev. Edouard C. Jones has begun

new work at Savannette and Carrefour Berret, re-opening work that has been suspended for a number of years past at Torbeck and Macombe.

The Rev. Victor Gilles has opened a promising mission at Bayonnais, in addition to new work at Gonaives, made possible by Madame Grant's gift of a church built many years ago by her husband.

The Rev. David B. Macombe has opened a mission and built a modest chapel at Chateau Gaillard, thus replacing an old chapel at Dufaure that simply fell down. He has also begun the construction of a chapel at the Mission at St. Luke's, Duny.

A new mission is also under construction at St. Luke's, Citronnier, under the Rev. Villevalaix Coulanges.

The Rev. Ledoux L. Paraison is rebuilding on a larger scale at Petit-Boucan.

FOR the field outside Port au Prince, our most pressing needs for the immediate future are two new churches, one at Gros-Morne and the other at Grande Rivière (Deslandes), replacing the present almost incredibly impossible structure. At Deslandes, work in the extensive Leogane district was begun many years ago. There are now more than twenty missions that may be traced directly to the influence of Deslandes.

In Port au Prince, the need is a school house for girls. At present we are using the old church building; apart from its inadequacy, it can hardly stand many months longer.

Bishop Carson has in Haiti fifteen native priests, two native deacons, and one American priest, Dean Kroll; 60 native lay readers; 51 mission stations. During the year there were 47 adult baptisms, 580 infant baptisms, 398 confirmations. He has 13,760 baptized persons, including 4,652 communicants. There are 1,440 pupils and 80 teachers in 35 Sunday schools.

Contributions amounted to \$3,572, and in connection with this figure, the great poverty of many people in Haiti may be remembered. The Cathedral School for girls has 50 pupils; the industrial school for girls, 60. In addition, there are twenty elementary schools, with 31 teachers and 1,171 pupils.

IN the Dominican Republic, by reason of the insufficient equipment and the inadequate supply of clergy, there is little progress to be reported. The inadequacy of equipment will be very materially remedied upon the completion of the new Church of the Epiphany, Santo Domingo City, but there will be immediate and pressing need for a new worker in that city. As Archdeacon, the Rev. William Wyllie gives ministrations at many scattered points, and as he desires to continue such work it will be necessary to secure an additional priest for the important post at the capital of the Republic.

Our next need is to purchase ground and erect a church at Puerto Plata, the Rev. William Thomas Johnson being priest-in-charge. We are now using a rented building; it is within the realm of easy probabilities that we may be dispossessed of the building at any time, or upon very short notice. Then we shall be confronted by a serious situation. At the earliest moment possible, the work of construction should begin, so that the gains and advantages already secured by the faithful ministrations of the Rev. Mr. Johnson may not be lost.

At San Pedro de Macoris, the Rev. Mr. Beer is likewise laboring under serious disadvantages—no church, inadequate school facilities, a too populous field for one priest.

I want to express my very deep appreciation of the response that the Woman's Auxiliary has made to the appeals of Mrs. Wyllie. Not only has it resulted in the building of the new church at Santo Domingo City, but it means deep sympathy and interest. I feel that a larger understanding of the importance of this work will result in its quick strengthening and for that reason instead of depression I feel hopefulness for the future. Our objectives should now be a church at Puerto Plata; a priest at Santo Domingo City; and enlargement of the equipment at San Pedro de Macoris.

Statistics for the Dominican Republic include: 4 foreign priests, 4 foreign lay readers, 10 stations, 72 infant baptisms, 23 adult baptisms, 2,165 baptized persons, including 674 communicants.

GRANT that we may never seek to bend the straight to the crooked, that is, Thy will to ours, but that we, and all doers, may bend the crooked to the straight, our will to Thine, "that Thy will may be done."
—Augustine.

Why Some Evangelism Peters Out

By the Rev. S. M. Shoemaker, Jr.

Rector of Calvary Church, New York City

I BELIEVE that our Church has, at long last, awakened to the need for evangelism. But I am not sure that as yet we know very much about how to set an actual evangelistic movement on foot. We have tried it once or twice in the past few years, and am I far wrong when I say that most of the fires of evangelistic zeal which blazed up in many places two or three years ago have pretty well gone out? These movements did a great deal of good. Many were lifted into a sense of the reality of spiritual things; others deepened in their sense of obligation to the Church; some were doubtless soundly converted. For all this we may thank God: even a few results in the spiritual life of individuals and parishes were worth all that they cost of time and effort and money. I suppose that these movements have left behind them the machinery which they called into operation: there are committees and commissions and pamphlets and follow-up. But has the Church, as a whole, or even in any considerable portion of it, been awakened to new life by them? And have not a good many of the clergy and most interested lay people said, "This is only what we expected in the first place. All this talk about evangelism is emotional; it was just a flash in the pan"?

Now, I worked for one of these movements. I never worked harder or more happily than in the week's mission which I conducted in connection with it. But I believed then that the movement was in danger of impermanence because it did not seem to me to be following the experience of genuine awakenings in the past. I am throwing no stones at particular movements as such; I am simply using them as types of efforts which arise from time to time, have their day, burn themselves out and, so far as the general membership of the Church is concerned, vanish away. I am asking why they vanish in this way. Some of the wisest and best men of our communion poured themselves out in a flood of prayer and worked without stint. I still insist that we did not come anywhere near getting the Church evangelized, nor did we make any appreciable bid for the attention of the outsiders to whom we were sent. What was the matter? Will you forgive me if at the outset I say some things which sound negative, and later come to some positive suggestions?

FIRST, I think our plans were too pretentious. We felt a great need about us, within and without the Church. We felt responsible, and we wanted to "do something." We wanted to do something large: our people were cold, the world was indifferent, and God laid a concern upon our hearts. And so we made great plans to reach the whole Church, almost at once. We would not start a fire in one place, and let it spread: we would start it everywhere simultaneously. The thing was highly organized, with the emphasis always upon the spiritual. We claimed the talent of the best men we could find. The Church papers were full of it. We got it "in the air" of our people's thinking. But, to put it crudely, I think we bit off more than we could chew. There was no corresponding increase in our spiritual power to this predicted increase in our fruitage. I am afraid that organized modern evangelistic movements are spiritual Towers of Babel. I think the Inter-Church World Movement was born of a union between pride and spiritual passion: and it crashed fearfully because it over-reached.

Second, we took for granted our workers. We called in the "best" men, those humanly gifted or qualified with brains, personality, preaching power, evangelistic interest—in other words, *appropriate* men. The plans must be general enough to include widely divergent points of view, and these men must come together without any previous intimate fellowship, must work rapidly, assuming their loyalty to one another but not having time to test it. Their fellowship was purely formal in most cases, and grew out of the immediate enterprise in hand. They were chosen by responsible men at headquarters as men likely to be able to lead an evangelistic crusade. The number chosen

must be somewhat arbitrary, so as to fill the openings which were given. But unfortunately, not every man who believes in evangelism knows how to evangelize. Men who knew nothing of practical evangelism at home were not more effective when they went a few hours' journey on a train, and preached somewhere else. "Such as I have give I thee." If he had had no evangelistic results in his own parish, he would not have them in some other parish where he was sent. I said at the time of the Bishops' Crusade, "There needs to be held a crusade among the crusaders before they will have power among the people to whom they are sent." Now that crusade among the crusaders was, of course, never carried on. We assumed that a man's willingness to try to conduct an evangelistic campaign was evidence enough of his power to do it. They were busy men, there was not time to get them together for long; and it seemed almost an insult to their spiritual consecration to suggest that they needed anything more than a few suggestions about how to organize their work.

Similarly, when it comes to lay evangelism, we choose our earnest men, and the women who are faithful in the guild, ask them to come for a small meeting at the rectory, outline a plan for bringing more people to church, do most of the talking ourselves, the conversation being punctured now and then by a vacuous question from a good soul without the slightest idea of how to persuade anybody of anything, or—still worse—by a wordy discourse from an evangelistic eccentric, try to "sum up" the results of the evening, manage to make an extemporaneous prayer, give them a leaflet from 281 Fourth avenue, and send them forth to evangelize the parish! What wonder they give up and fall in their tracks, and that the results are meager? Much more has got to happen to them before they can help it to happen to other people.

THIRD, the workers, lay people especially, but clergy also, were not acquainted with the kind of need which they had to meet, and therefore had no technique by which they might be expected to meet it. It is one thing to go to a parish, or a lapsed Church member, with the thought in our minds that these men and women do not make their Communion often enough, or help their rector enough in his parish responsibilities, or read their Bibles enough, or give enough to missions. These things are all probably true. But such results as we seek come only after a very long process, and cannot without disaster be made the immediate aim of an evangelistic address or conversation. This means that you merely want them to come to church: you never get at their personal needs, or their relation to our Lord. Whether you speak to a group, or face an individual, there is apt to sit in front of you one who is wondering whether there is a God, what motives bring you to him, will he admire your courage or pity your naïveté, what would happen if he got the divorce he wants, how can he drive a better bargain in business, how can people find any excitement in such a tame outfit as the church on the corner, why is sin and selfishness so much more alluring than the timid program which this person is putting up to him? There is doubt abroad in the land, and there is sin. And it is no use skirting about and talking of the rector being overworked, or the foreign missionary budget, when it is all in a different world from the one in which your host habitually lives. This simply means that the conversation is bound to be somewhat trivial, and to center chiefly in the question of Church loyalty and attendance.

Fourth, evangelism means both an experience and a technique, and it is utterly impossible to hurry these things through for a special occasion. Someone at diocesan headquarters goes out in the country to see a rector, and talk with him about his coöperation in a great evangelistic campaign. The scheme is outlined. He is a warm friend of spiritual work, and says he will gladly come in on it: and the diocesan officer goes back and says he had a "great response"! Now, that country rector is

just where he was before he was called on. He is not doing a bit better work with his own parishioners. If he were far enough along to be useful in a great evangelistic campaign, he would be having definite evangelistic results in his own parish. I am not saying that some men do not have them; I am saying that we call to general evangelistic service a good many of them who do not have such results in their home parishes. We ask them to preach missions, we put them on our evangelistic committees. Some people can be won at first approach, some you will wait years to win. Many are gun-shy and afraid of any approach at all—you cannot touch them in a big, sweeping evangelistic drive, and will do them more harm than good. You get your greatest response from the emotionally suggestible, or else you awaken a merely temporary interest in your steady people. People are not won merely by being put on a parish list and being visited, except those least capable of leadership. They are won when we put them in our hearts, and win their friendship, and some day share with them a great experience of Christ, and get them to give their lives to Him. This slower, quieter, more flexible way is much better adapted to the Church member who has no idea of the need of further possible reaches in experience; to the out-and-out sinners who shy away from being gathered in a net; and to the more intellectual outsiders who must slowly be exposed to more of the facts of religious experience.

Fifth, even where real spiritual results were secured, there was no center for continuing and developing the experience which was begun. Frankly, the average church is no place in which to find fresh fuel to keep warm a new religious experience. By and large, we are organized to produce and to sustain a kind of religion in second-gear, something admirably adapted to the cautious, the conservative, the middle-aged. Beginners need fellowship with other beginners, so that they may go through their readjustments together. And they need fellowship with those farther along who yet know what Drummond called the "rationale" of conversion, and are very understanding of how to bring these people through their slumps and difficulties. To help a woman to find a first-hand experience of Christ, and then by way of fostering it ask her to work on a social service committee which must not mention religion to their cases, or to make jam for the orphanage, or even to pack a box for a missionary is just poor technique. She still needs something to get her into regular devotional habits, someone to help her integrate the new experience into the old surroundings. She needs intelligently articulate people who can talk naturally about what has been happening to them and to her. You know perfectly well that there is almost no such thing as spiritual fellowship in most churches, unless you are going to misuse terms and call by this high name the mere social chit-chat in the porch of the church after service, or the groups working together in various parish guilds. Fellowship takes time and it takes honesty, and it is one of the happiest and one of the costliest of gifts of Christian experience.

NOW, I should like to try to make some positive suggestions about the way in which we might expect to have a genuine evangelistic revival in the Church.

And first we must take a look down the long corridor of history, beginning with our Lord. Did He begin His movement by choosing out the religiously eminent, the spiritually "likely," bring them together artificially and try to weld them into a committee, and tackle anything on a country-wide scale at once? I think we know very well that He did not. His movement began in the lives of His workers, drawn together from different walks of life, most of them obscure, gathering to Himself only those who were attracted to His austere but deeply adventurous type of life, men incapable of impressing the great of their own day; them He fused together in an unbreakable unity till finally leaders emerged from the crucible of disciplined and arduous fellowship who were leaders indeed. There was, so far as we can see, nothing which even remotely corresponds to our scheme of first legislating, and then organizing an evangelistic movement out of those who were already religious leaders. I do not believe that this was because the leaders of His day were so thoroughly rotten, but because they were so set in their ways, while He could mould the unprofessional as He wanted them, and they had far more appeal for other outsiders than did the already professionally religious. And "the Son of Man came to seek and to save that which was lost."

And ever since, as we peruse true movements of the Spirit of God in Christian history, something like this seems to have been the case. None of them ever began with being sponsored by the ecclesiastically respectable. They were never the result of the concurrence of a committee. They generally began in the lonely travail of one man's divinely discontented soul, who saw the sham and futility of the conventional religious life about him, felt the desperate needs of his own life, and flung himself utterly upon God's mercy; who gradually discovered his mission and his message through his experience; who gathered about him a little handful of heterogeneous followers, not for a two weeks' mission, but for a lifetime—men who only slowly found themselves willing to ally themselves with him at all, sometimes disagreeing among themselves, and some finally falling back; who stubbornly clung to his convictions when the religious world, as well as the secular, was against him; who predicted no lines along which his work should go, and confined it to no places or groups; who nourished a little fire in a corner for a time and later saw it spread from place to place by spreading first from life to life; and wrung from the world at last the grudging admission that he had hold of a great truth, saw the travail of his soul, and was satisfied. Now that seems to me, with certain minor modifications, pretty much the history of St. Francis, John Tauler, George Fox, John Wesley, George Whitefield, William Booth, and Dwight L. Moody.

I realize the discouraging element in this, because we cannot produce a John Wesley at will. But that brings me to something which I think wants to be said, and that is that none of us can produce an evangelistic awakening at will, either. I suspect that so long as we think of ourselves as sufficient to produce one, we are yet far enough *down* for God to send us one. I am told that Dr. McCosh of Princeton once heard that there was a revival going on at Yale, and he said, "We'll have a revival at Princeton!" Now, unfortunately, we cannot commandeer the Holy Spirit, who is the Author of these fresh fires. I think that we need to realize that very deeply, and to give a much larger place in our evangelistic thinking to the transcendence of God; for I fear that there are not a few of us today who think that if only we could get the conditions right, we could surely guarantee that God would manifest Himself. When we have done our utmost, we must wait and remember that God's ways are not our ways.

Nevertheless, we can do our utmost, we can be ready for a new manifestation of the Holy Spirit, and we can un-blind our quantity-loving American eyes as to the probable course of an awakening today.

Because we do not know who the man may be through whom God may send His arousal, all of us need to be ready. A little piece of it can come through most of us if we are ready. We can, if we will, seek out those who know how to communicate it, come by a richer and deeper and more demanding and adventurous experience of Christ ourselves. And I ask you to bear with me if I say to you that I am not making just the ordinary "spiritual appeal": I mean that something further, something disturbing, something drastic has probably got to happen to a good many of us here before we will be shaken out of our Protestant Episcopal dignity and caution, and set free under God's Holy Spirit for action in the lives of men and women. For in our present experience there is nothing sufficiently acute or crucial to make any impression upon the average present-day unbeliever, to attract him, to give him a "pain in his mind," or to give him spiritual hope about himself. It means somewhere greater self-giving to Christ.

AND then we must learn to discover the universal elements in our own experience, so as to make it pertinent for others. This means that you and I must learn to evangelize in the scale of one. Drummond used to say that the true worker's world is the unit. I have an uncomfortable feeling that there are some today who are thinking of evangelism in terms of hundreds and thousands, who do not know how to carry it out in terms of one: and this is like the privileged youth who enters the business too high up, and is never secure because he does not know the initial stages. I dare to say that anybody can learn how to win individuals for Christ: but they won't learn by being told to do it by parsons who they know perfectly well are not doing it themselves. Do you know how, as Drummond says, "to draw souls one by one, to buttonhole them and steal from them the secret of their lives, to talk them clean out of

themselves, to read them off like a page of print, to pervade them with your spiritual essence and make them transparent"? That is the task of personal evangelism. It takes prayer, and time, and patience, and knowledge, and skill, and faith. But I insist again, any reasonably intelligent person can learn how to do it.

Third, I am convinced that the center of gravity in religion is the human will—that the way to the will is through the imagination—and that the first thing to secure is the attention of the person you are working with by letting him see a type of spiritual experience which makes him divinely jealous. You ought to have spiritual personalities which will interest him, to whom he may be exposed. Increasingly I find myself at a loss to argue with a man's mind about the type of religious expedience in which I believe: my very terms are more apt to conceal than to reveal to him what I mean. But give me a walking parable, a man or woman who talks his language and knows his problems, and has worked out of them into an enthusiastic experience of Christ, and you have whetted his appetite. It is fatal to try to feed people's souls when they are not hungry.

Fourth, I believe that we have got to deal with human sin. And you can always say, even to those as yet without a theological basis for sin, that they may begin by defining it as their own wilful barriers between themselves and the ideal which they see incarnated in others and would in their heart of hearts like to realize in their own lives. Then sin is not just a bugaboo and a shibboleth of another generation, but a concrete wall between them and what they want. I feel reasonably sure that one reason why evangelistic movements are evanescent is that before people make their decisions for Christ they have not, in the presence of a priest or a consecrated lay person, "exteriorized their rottenness," to use a phrase of William James': and that this is in many cases both the price and the means of spiritual release and power.

FIFTH, we must aim for genuine conversion. And the handle by which the ordinary man takes hold of conversion is surrender, which, I think, is our part in conversion. You can help him to itemize the several elements in his surrender so that he knows just what it involves. And you can get down on your knees with him, when the time comes, and pray with him as he gives himself to God. This is a very different matter from deciding to come to church, or from signing a card; this is a spiritual transaction between a man and his God with you as a witness. How many of us shudder and grow cold at the very thought of asking a person to decide for Christ, or of praying with him about his sins, or of daring to appear so officious as all this indicates—yet we are quite calm about sitting on an evangelistic committee and giving large directions which we hope will incline somebody else to do what we are frankly afraid to do ourselves.

Sixth, we have got to provide spiritual fellowship for those who are thus won to our Lord. We think automatically of the Church's means of grace, and we are thankful for them. But if the means of grace are not to grow stale and dry, unable to sustain any higher life than in many quarters they are sustaining; if, in other words, we do not want to go on producing a lot more tame people like ourselves, they have got to be made vital by the element of a deeper spiritual fellowship. A group of these people meeting, say, once a week, gives encouragement to the fearful and failing, corrects the perspective of those who would go off on individualistic tangents, coaxes out the shy, and in a spirit of good-natured pooling of mistakes and successes raises the sense of spiritual possibility and encourages everyone to go forward. There is only one thing to keep such a group from staleness, and that is continuously fresh experiences, and the frank hushing up of those who say the same things over and over again. If there are growing experiences of guidance, of answered prayer, of moral victory, of others won for the Master, the meetings will be filled with Life, and it will be safe to bring in new people and expose them. It is the want of concrete ways to follow up evangelistic efforts which, of course, has made so many of them abortive and even harmful.

But one comes back at the end to the conclusion of the matter: "When thou art converted, strengthen thy brethren." You cannot give what you do not have. You can cheat at preaching and praying, but you cannot have results with individuals un-

less the whole thing is fresh and personal and vital to yourself. Modern evangelistic movements grow pale and die because people like you and me do not pay the price for spiritual power in our own lives. Technique will come later if only the great experience comes first. But we shall go on getting nowhere if we take ourselves and our fellow-Christians for granted, and think that we can legislate a revival by getting the approval and the coöperation of enough men and women, instead of facing at the outset that the crux of the matter does not lie in the stubborn resistance of the unbelievers, or the complacency of the Church members, but right down in that deep place of our own soul "where we dwell alone with our willingnesses and our unwillingnesses."

EMMAUS

ABIDE with us, O Jesu,
Be Thou to us a Guest,
The shadows of life's evening
Are calling us to rest;
Earth's day will soon be ended,
O grant us to prepare
For that dear home of glory
Beyond this world of care.

Abide with us, dear Saviour,
Heal Thou the wounded hearts
Which long to know Thy presence,
The joy that it imparts;
Take Thou our absent loved ones
Beneath Thy tender care,
And may Thy gracious blessing
Be with them everywhere.

Abide with us, O Jesu,
Thy table with us spread,
And may we ever know Thee
In breaking of the Bread;
May Thy celestial Manna
Our fainting souls sustain,
Until within heaven's portals
Thy marriage feast we gain.

There may we ever see Thee
And know Thee as Thou art,
One with the Eternal Father,
The impress of His heart;
There with the Holy Spirit
From whom all graces flow,
May we, O risen Saviour,
Thy love and sweetness know.

WILLIAM EDGAR ENMAN.

FRIENDS WITH MAN

CHRISTIANITY IS THE gospel of friendship. In the first place it proclaims that love is at the heart of the universe and that God offers a present companionable friendship to every individual man. Freely giving his friendship to God in answering affection, man is filled with all the fulness of God until, at last, his thoughts become as God's thoughts and his ways as God's ways and he is able to achieve God's purpose for him. Then to the fullest extent is he able to coöperate with God in winning the world for righteousness. Only then is he able to develop full powers of personality and to find amidst the confusions of the busy days complete satisfaction for the unfathomable depths of his nature.

But this is not all. Christianity not only proclaims God's friendship for man and invites man to friendship with God. It also calls man to be a friend to his fellows. In reality these two aspects of Christianity are inseparable. Where there is one there will be the other. In his first epistle, St. John, who had pondered long years with deep spiritual insight upon his Master's life and teaching, makes clear this connection between friendship with God and friendship with man. "Beloved," he says, "let us love one another: for love is of God and everyone that loveth is born of God and knoweth God." "If God so loved us, we ought also to love one another." "If we love one another God dwelleth in us and His love is perfected in us." "If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment have we from Him, that he who loveth God, love his brother also."

—Canadian Churchman.

DR. HODGSON'S "ESSAYS IN CHRISTIAN PHILOSOPHY"*

Reviewed by the Rt. Rev. HENRY ST. GEORGE TUCKER, D.D.
BISHOP OF VIRGINIA

PROFESSOR HODGSON'S latest book, *Essays in Christian Philosophy*, is much more important and interesting than its title would perhaps indicate. Serious students of theology are becoming rather weary of collections of essays. Those whose interest is primarily in the application of Christianity to practical problems may not be particularly drawn to a book on philosophy. These essays, however, are well worth the attention of both classes of readers. Some of them deal with deep problems of philosophy, others with such questions of current interest as Birth Control, Sin and Its Remedy, Sacraments, the Reunion of Christendom.

The value of the book does not consist in the fact that with such a variety of subjects every one can find something suited to his taste. Professor Hodgson's discussion of all these topics is indeed interesting and stimulating, but, as he says in his Preface, the chief claims which the opinions expressed in this book have to a hearing is due to their springing from roots in the central position arrived at in the two essays on Freedom.

Freedom to the unreflective mind seems to be the most obvious fact of everyday experience. Yet so great is the difficulty of finding a place for this apparently simple fact in any conception of the universe as a coherent whole, that many philosophers have felt obliged to look upon freedom as an illusion. This is notoriously true in the case of modern psychology. Its method of securing coherency in the universe is to reduce all events to the mechanistic level. Professor Hodgson, while agreeing that there is no place for chance as an ultimate factor in the universe, criticizes the assumption that the only alternative is mechanistic sequence. Modern science itself has come to recognize the inadequacy of the mechanistic interpretation of the world order. Some other ground must be sought for the coherency of the universe and for that dependableness which we demand in the system of events. This at least leaves the way open for the Christian contention that the will of God is the true ground of rationality in the universe.

This interpretation, however, seems to leave the status of human freedom as uncertain as the other. If events are determined by the will of an omniscient and omnipotent God, what room is there for real freedom? Professor Hodgson suggests that if we assume God's purpose in creation to be the eliciting of perfect freedom through the spatio-temporal process, then there may be elements in this process which are intelligible as steps towards the attainment of that purpose, but which are "untranslatable into terms of eternal being except by actual transformation." This means that while human freedom has temporal reality, it must be transformed into perfect freedom or lost. To allow reality to freedom involves the possibility of its misuse. The Christian doctrine of the atonement shows us God's method of dealing with this contingency. The irrationality resulting from man's misuse of his freedom must be eliminated. This can be done only through divine and human self-sacrifice.

This summary gives a very inadequate idea of the rich suggestiveness of and practical helpfulness at Professor Hodgson's discussion of freedom. In the course of it he takes up and throws real light upon many of the problems involved in the relationship between the mechanistic order, human freedom, and God. He does not, of course, remove all of the difficulties. For example, one wonders whether the problem of the irrationality resulting from sinful acts is adequately solved by saying, "Apart from such remaking of them (*i. e.*, by divine and human self-sacrifice) they come to nothing; the would-be soul sinks back into the realm of subconscious mechanism, from which it might otherwise have emerged to the enjoyment of selfhood, freedom, and immortality." Again one wonders whether the results attained through the creative process do not mean more to God than is indicated in what is so beautifully said (p. 41) about the intrinsic perfection of the divine life, "itself neither enriched by creation's progress nor impoverished by its disasters, seeing that from the same God-

head come both the riches wherewith creation is blessed and the love whereby its sins are redeemed."

It is impossible in this brief review to give even a summary of Professor Hodgson's treatment of various questions of current interest in the other essays. They deserve to be widely read. He has the faculty of laying his finger upon the fundamental principles which are involved in any useful discussion of a subject, and in most cases he makes suggestions which are really helpful in removing difficulties and in arriving at a logical and at the same time practically worthwhile interpretation.

THE CHURCH AT WORK IN MEXICO

Pages from the diocesan journal of
THE RT. REV. FRANK W. CREIGHTON, D.D.
BISHOP OF MEXICO

SATURDAY, March 1st. Don Tomás Phillips, Mrs. Creighton, and I left on the El Paso train for Encinillas to dedicate a new bell for the Church of San Pablo. Quite a group of young people, including several teachers from Hooker School, were on the train, bound for the dedication. At Dañu, Pbro. Rubén and Samuel Salinas, together with a delegation from Humini and Chapantongo were present to greet us. We were about twenty-five in all as we cantered away to Buena Vista and Debegó for lunch. At Debegó Mrs. Rubén Salinas proved a wonderful hostess. Her lunch was a banquet. We arrived at Encinillas after a hard ride shortly before nightfall to be the guests of Sr. Ezequiel Romero.

Sunday, March 2d. A glorious day and a glorious service. First there was a baptism, then we all went outside the church where I dedicated the sweet-toned bell, naming it San Marcos for St. Mark's Church, Frankford, Philadelphia, where I was baptized, confirmed, and ordained priest. Then we re-entered the church for the Holy Communion and the administration of an apostolic rite. Pbro. Samuel Salinas preached and Rubén Salinas was master of ceremonies and in charge of the music. After the service I addressed the people.

We had a quick lunch and then made a hurried trip down the mountain for the train, but, alas, it was three hours late. We were a bit tired when we finally reached home but it was a happy day and a great occasion.

Ash Wednesday. Service at the cathedral. Good congregation present. Dean Golden-Howes preached.

Thursday, March 6th. Attended farewell dinner at British Club to Mr. George Ogilvie-Forbes, first secretary to the British Legation, who has been transferred to the legation in Vatican City. Made an address.

Sunday, March 9th. Archdeacon Watson, Miss Lacaud, Mrs. Creighton, and I to San Pedro Martir. The congregation was awaiting our arrival, all ready to be hospitable and give us warm greetings. I made my way to the church door through a lane of children, each one holding a bouquet of flowers, while the orchestra played the *Diana*. At the door representatives of the Church school and congregation made addresses of welcome and then one by one the children gave me their flowers until my arms were full to overflowing.

Monday, March 10th. Solemnized marriage of Mr. George Clapp Vaillant, American archeologist, and Miss Suzannah Beck.

A tremendous congregation crowded the church, all the men standing, as usual, through the long service. Pbro. Daniel Romero celebrated and preached and dedicated new altar linens. The singing was fervent and devotional and all took part "*con mucho gusto*." After the service I spoke to the people.

We had a sumptuous lunch provided by the congregation and then returned to the city in the afternoon.

Wednesday, March 12th. Convocation. *Excelsior*, one of Mexico's leading papers, carried the following account:

"The seventeenth convocation of the Episcopal diocese of Mexico held during the week in Christ Church Cathedral drew many visitors to the metropolis from all parts of the Republic. A large congregation gathered for the opening service at 10 A.M. The long procession of choir and clergy entered the cathedral to the strains of *Firmes y Adelantes* and took their places in the chancel. Bishop Frank W. Creighton celebrated in Spanish assisted by Dean Golden-Howes and Archdeacons William Watson and Efrain Salinas. Pbro. Daniel Romero

(Continued on page 893)

* *Essays in Christian Philosophy*, by the Rev. Leonard Hodgson, D.D. New York: Longmans, Green & Co., 1930. \$3.50.

Helping Children

By Clinton Rogers Woodruff

FEW realize how much is being done by voluntary organizations of citizens to help solve the problems of the child and childhood. Some of these organizations have been doing most effective work of late, and all who are interested in children, and that should include all Churchmen, would do well to inform themselves in detail about the activities of these societies.

Among the organizations making substantial and permanent contributions to the solution of child problems is the Commonwealth Fund which maintains headquarters at 578 Madison avenue, New York City. Its work has been undertaken with intelligence and with a view to the future as well as to the present, and always with the idea of suggesting a permanent solution. Some of this work is practical field work, the results of which are embodied in important volumes like *Serving the Child in Fargo* and *Five Years in Fargo*. It has published three highly suggestive, and therefore important, studies on the problem child. One, entitled *Three Problem Children* is a well-told account of three children studied and helped by the Bureau of Children's Guidance maintained by the Commonwealth Fund for a period of five years. The second, entitled *The Problem Child in School*, written by Mary B. Sayles and Howard W. Nudd, embodies narratives from the case records of visiting teachers. Mr. Nudd, by the way, is chairman of the National Committee on Visiting Teachers and his chapter summarizing the historical development and educational evolution of the visiting teacher's movement is a valuable contribution to the subject. The third volume, written by Miss Sayles and entitled *The Problem Child at Home*, is a study of parent-child relationship based on some 200 case records of child guidance clinics. Twelve detailed narratives are preceded by ten chapters of discussion of the emotional satisfaction which parents and children seek from each other, and of mistaken ideas regarding child nature, sex, discipline, and heredity.

One point common to these three books must not be overlooked. Although they are founded upon careful research, they are written in a style which makes them easy reading. In this they differ from many similar studies.

Children's Behavior and Teachers' Attitudes, by E. K. Wickman, is another publication of more than passing interest. The editor of the volume suggests that the book might be given the subtitle, "How Teachers Behave When Children Misbehave." The purpose is to inquire into the nature of teachers' reactions to the behavior and personality difficulties of children.

"The school teacher occupies a pivotal position in the field of mental hygiene. The teacher's recognition of behavior and personality difficulties of children offers a rich and comprehensive opportunity for constructive work in child guidance at a favorable time in the child's career. This book demonstrates, through an experimental inquiry, what particular problems in children teachers now consider to be important, and how the typical schoolroom attitudes toward such problems have developed. The study shows how these attitudes of teachers are in contrast with those of mental hygienists, and offers a program for teacher training in the recognition and treatment of children with social and emotional difficulties."

For twenty-five years the National Child Labor Committee whose office is at 215 Fourth avenue, New York City, has worked unceasingly to curtail the utilization of child labor in industry and it has a long record of achievements to its credit. Last year it published a leaflet recounting what had been done in this connection which is recommended to those who want to inform themselves as to what a voluntary organization can do in a field like this.

The committee publishes a monthly bulletin dealing with the subject of general child welfare, under the title, *The American Child*. It contains up-to-date information about what is being done in the several states and in the country at large to make the future worth living for the coming generation. It also publishes each year in connection with Child Labor

Sunday a "Survey of Child Labor." In this connection it is interesting to note the work which the "Information Service," sustained by the Federation of Churches, 105 E. 22d street, New York City, does in exploiting the work of organizations like this committee.

ONE of the most interesting pieces of the Child Labor Committee's work is to gather the testimony of the medical profession with regard to child labor. As Dr. C. E. A. Winslow of Yale says in his recent book, *The Doctor Looks at Child Labor*, published by the Child Labor Committee, "No reasonable person can doubt that the employment in industry, commerce, or commercialized agriculture of children under sixteen years of age involves a constant danger of physical and mental impairment of a serious character, unless such employment is safeguarded with the greatest care." If further proof were needed of the danger attendant upon child labor, this book and the other publications of the committee would afford convincing evidence.

In connection with the celebration of the twenty-fifth anniversary of the National Child Labor Committee, Dr. Felix Adler, who was influential in its formation, said three motives had led the men and women already burdened with many obligations to give of their time and strength to the movement for abolishing child labor: the first motive was sympathetic, pity for the abused children—a pity and shame combined; the second was political, that is, a concern for our democracy; the third was spiritual. The passion for the acquisition of wealth, he says, must necessarily be bridled so that it cannot over-ride limits set by law and public opinion. He might have added that emphasis should be laid on the idealistic rather than the materialistic.

In his *Chicago Poems* Carl Sandburg says:

"Of my city the worst that men will say is this:
You took little children away from the sun and the dew,
And the glimmers that played in the grass under the great sky,
And the reckless rain; you put them between walls
To work, broken and smothered, for bread and wages,
To eat dust in their throats and die empty-hearted
For a little handful of pay on a few Saturday nights."

One of the most comprehensive and aggressive pieces of work for children I know of has been organized by the Public Charities Association of Pennsylvania through its Child Welfare Division. Its motto is "Much for care; more for cure; most for prevention," and its ten-year program has these purposes clearly in view. In a striking pamphlet entitled *An Adventure in Child Welfare* we are told of the organizing of a series of local committees in the various counties of the state. These committees are made up of public-spirited citizens and social workers and are designed not only to arouse but to educate public opinion. In this pamphlet we are told that the present estimated population of Allentown is 99,400, and that if all the dependent, neglected, and delinquent children in Pennsylvania were put into that city they would fill its every dwelling, with 9,000 still to be housed, for Pennsylvania's share of such children is at least 108,000. It then goes on to point out that if a city of 100,000 needs thoughtful, far-visioned planning for the future in order to become a better and not a worse place in which to live, how much more important is such planning to the 108,000 who present some major problems like poverty, neglect, physical lack, mental defect, and baffling behavior difficulties. These young lives will play an incalculable part in shaping history for good or ill, but there has been no clearly unified statewide program for their care and for meeting the social needs they represent. The Child Welfare Division is aiming to provide this program and is doing its work with vigor and effectiveness. In passing, I should like to note that the director of the Public Charities Association is George R. Bedinger, son of one of our priests, and himself a devoted Churchman.

As far back as 1880 a Magdalen society was formed in Philadelphia and continued for a number of years to look after erring girls. In 1916 Anna B. Pratt became director of

the society and from that time on the policy and work of the organization underwent a development that has made the organization one of the most helpful institutions in Philadelphia for the guidance of youth. In 1918 the name was changed to "White-Williams Foundation for Girls," in honor of Bishop William White, the first president, and George Williams, who had been one of the early benefactors. Later, when the services of the society became available for boys as well as girls, the phrase "for Girls" was dropped from the title. From being a reformatory institution the foundation has been developed into a preventive one, and the work of its counselors, supervisors, and social workers has been crowned with abundant success. From June, 1917, to June, 1927, personal guidance and service were given 9,367 children, 822 of these being in parish schools; 298 children were given financial assistance to remain in schools from one to six years each; 88 workers gave courses in mental hygiene and case work on children; 31 graduate students and 86 undergraduates did field work or made special investigations.

THE foundation began its new work in 1916 with children who were leaving school and going to work. The first plan was to try, through interviewing those who were applying for employment service, to persuade them to return to school. It took only a short time to convince the workers that while children leaving school needed guidance in adjusting themselves to the industrial work, the children still in school could be kept there happily and successfully only by personal guidance and counseling within the school, and so there were developed three departments of Social Employment Service: school, counseling, and scholarship work. Miss Pratt and her associates have worked in close coöperation with the Board of Education. This policy has been strengthened through the recent election of Miss Pratt by the Board of Judges to the Board of Education.

The Church is by no means backward in its work for children, a great number of departments of social service being engaged in active work on various phases of the problem. One of the most notable recent developments was the action of the Department of Social Service and Institutions of the Diocese of Pennsylvania. The department has been studying, especially for the past six months, the problem relating to the attitude of the Church in the diocese to the juvenile courts. The work of these courts constitutes the crucial point frequently in the solving of maladjustment problems in the lives of the boys and girls who come into the courts, and of their families.

The Church has a very real responsibility and opportunity in caring for children on probation and in assisting the courts in placing neglected children. The Roman Catholic Church, the Jewish social service workers, and the Lutherans are always on hand to care for their children, and it is not unusual to have children committed to them when no one else appears to be able to assume such care.

The department felt that the Episcopal Church should look after its own children, and because the total number is not great, we should do so, if possible, in coöperation with other Christian bodies, who have no provision for such care. The Philadelphia Federation of Churches, in a conference with the department, expressed itself as eager to enter into such arrangement, but unable at present to finance the work.

The chief need, according to the department, is for an experienced, wise, and consecrated social worker, to look after the court cases, to find homes for those committed to our care, and to follow them up until they are able to care for themselves. This worker must also get in touch with the social agencies, such as the Children's Aid, and take care of our children who come into their hands. It should be borne in mind that while there may not be a great many such cases in any court, the diocese is responsible for the courts of five counties, Philadelphia, Bucks, Chester, Delaware, and Montgomery.

Mrs. Mabel Gwynne, a communicant of the Episcopal Church residing in Morrisville, Pennsylvania, who has had fifteen years' experience with the Children's Aid and the Red Cross, and is very acceptable to the social agencies and to the Federation of Churches, met the requirements and was willing to enter into a three months' trial arrangement. No small part of the Church's contribution is that of its communicants who serve as members of the boards of voluntary organizations and as executive officials.

For club groups interested in child study and for parents who wish to have a better understanding and a closer relation with their children, the American Library Association has issued a study outline on the *Pre-school Child*, which was prepared to accompany a reading course, *The Young Child*, issued some time ago. The study program was designed as a special guide to clubs and others wishing to concentrate upon the study of the young child. With the reading course and the six books suggested for reading, it furnishes material for a well-organized season's study. It is divided into twelve main heads such as development of the senses, bodily growth and control, food, sleep, and exercise, speech development, mental processes and intelligence, play, anger, fear, habits, obedience, and parent-child relationship.

The Federal Government is doing a splendid piece of work through its Children's Bureau, not the least interesting part of it being the exhibits prepared under the direction of Margaret A. Kline, to be loaned for exhibit purposes. Those desirous of arousing local interest in the welfare of the child and its various phases will be greatly helped by consulting Miss Kline. The posters prepared under her direction deal with community care, child labor, infant and maternal mortality, and the care of the baby and the older child. The Children's Bureau also issues a series of panels and posters for general publicity purposes.

CHURCH INSTITUTIONS FOR CHILDREN

DIocese	BOYS	BOYS AND GIRLS	GIRLS
ALABAMA			
Church Home for Orphans, Box 180, Route 1, Crichton, Ala.	18		46
ARKANSAS			
Ophelia Polk Memorial Home for Orphans, Helena, Ark.			22
ATLANTA			
Appleton Church Home, Macon, Ga.		—46—	22
BETHLEHEM			
Church Home and Orphanage, Jonestown, Pa.	20		20
CALIFORNIA			
Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home, San Francisco, Calif.			22
CENTRAL NEW YORK			
House of the Good Shepherd, Utica, N. Y.		—175—	22
CHICAGO			
Lawrence Hall, 2850 Lawrence Ave., Chicago, Ill. 132			22
St. Mary's Home for Children 2822 Jackson Blvd. and Elmhurst, Chicago, Ill.			100
CONNECTICUT			
Curtis Home, Meridan, Conn.		—30—	22
DALLAS			
St. Matthew's Home for Children, Dallas, Texas		—41—	22
EASTON			
Children's Home for the Eastern Shore of Maryland, Easton, Md.			27
ERIE			
Erie Home for the Friendless, 2208 Sassafras St., Erie, Pa.		—100—	22
FLORIDA			
Church Home for Children of St. John's parish, Jacksonville, Fla.	18		22
FOND DU LAC			
Fond du Lac Children's Home and Day Nursery, Fond du Lac, Wis.			22
GEORGIA			
Episcopal Orphans' Home, Savannah, Ga.			22
Anson Dodge Memorial Home for Boys, Frederica, Ga.			28
KENTUCKY			
Mary K. Williams Home for Orphans, Frankfort, Ky.			12
Orphanage of the Good Shepherd, Louisville, Ky. Protestant Episcopal Orphans' Home, Louisville, Ky.	25		21
Home of the Innocents, Louisville, Ky.	26		12
LONG ISLAND			
Children's Cottages (Church Charity), Sayville, N. Y.	8		20
House of St. Giles the Cripple, Garden City, N. Y.		—60—	22
John Rogers Chisholm Memorial (St. Johnland), Kings Park, N. Y.	28		22
Lawrence House (St. Johnland), Kings Park, N. Y.		—30—	22
Spencer and Wolfe Cottage (St. Johnland), Kings Park, N. Y.		—21—	22
Sunbeam Cottage (St. Johnland), Kings Park, N. Y.			28
LOS ANGELES			
Church Home for Children, 940 N. Ave., 65 Los Angeles, Calif.		—38—	22
LOUISIANA			
Children's Home of P. E. Church, New Orleans, La.			85

DIOCESE	BOYS	BOYS AND GIRLS	GIRLS
MAINE			
House of the Good Shepherd, 89 Lincoln, Gardiner, Mo. ....	..	.....	20
MARYLAND			
Christ Church Orphan Asylum for Girls, Guilford Ave. and 21st St., Baltimore, Md. ....	..	—30—	..
Maryland Home for Friendless Colored Children, Ellicott City, Md.	50	.....	..
Orphans' Home and Episcopal Free School for All Saints' Church, Frederick, Md. ....	..	.....	16
St. Barbara's Home for Girls, 2400 W. N. Ave., Walbrook, Md. ....	..	.....	25
St. Gabriel's Home for Convalescent Children, Orange Grove, Md. ....	..	.....	25
St. Katherine's Home for Little Colored Girls, 2003 Druid Hill Ave., Baltimore, Md. ....	..	.....	35
St. Mary's Home for Colored Boys, Gilmore and Presstman Sts., Baltimore, Md.	50	.....	..
St. Paul's School for Girls, Elk Ridge, Md. ....	..	.....	..
MASSACHUSETTS			
Church Home Society, 41 Mt. Vernon St., Boston, Mass. ....	..	.....	..
MILWAUKEE			
St. Mary's Summer Home for Children, Kenosha, Wis. ....	..	.....	..
MINNESOTA			
Sheltering Arms, 43d St. and Riverside Blvd., Minneapolis, Minn. ....	..	—67—	..
MISSOURI			
Orphans' Home, 1711 S. Grand Ave., St. Louis, Mo. ....	..	.....	..
Brittain Hall, St. Louis, Mo.	17	.....	..
NEWARK			
Bonnie Brae Farm for Boys, Millington, N. J.	60	.....	..
Laura Augusta Home for Orphan Children, Madison, N. J. ....	..	.....	..
St. Marguerite's Home (Industrial), Ralston, N. J. ....	..	.....	33
NEW HAMPSHIRE			
Coit House (Orphans' Home), Concord, N. H. ....	..	—50—	..
NEW JERSEY			
Christ Church Home for Girls, Perth Amboy, N. Y. ....	..	.....	15
St. Bernard's School, Gladstone, N. J.	39	.....	..
NEW YORK			
St. Agnes' House, Valhalla, N. Y. ....	..	.....	25
St. Barnabas' House, 304-6 Mulberry St., New York, N. Y. ....	..	.....	100
Orphans' Home and Asylum, 168 Convent Ave. and 135th St., New York, N. Y. ....	..	—110—	..
Hope Farm, Verbank, N. Y. ....	..	—174—	..
Grace Hospital, 414 E. 14th St., New York, N. Y. (Emergency Nursery) ....	..	.....	—11—
Sheltering Arms, 129th St. and Amsterdam, New York, N. Y. ....	..	.....	..
NORTH CAROLINA			
Edwin A. Osborne Memorial Bldg., Charlotte, N. C. ....	..	.....	..
Thompson Orphanage and Training Institute, Charlotte, N. C. ....	..	—112—	..
OHIO			
Holy Cross House for Crippled Children, 9014 Cedar Ave., Cleveland, Ohio ....	..	—50—	..
St. John's Orphanage, 2619 Franklin Ave., Cleveland, Ohio ....	..	.....	24
PENNSYLVANIA			
House of the Holy Child for Colored Children, 625 N. 43d St., Philadelphia, Pa. ....	..	—37—	..
House of St. Michael and All Angels, 607 N. 43d St., Philadelphia, Pa. ....	..	—50—	..
Home of the Merciful Saviour for Crippled Children, 44th St. and Baltimore Ave., Philadelphia, Pa. ....	..	—60—	..
Church Home for Children, 58th St. and Baltimore Ave., Philadelphia, Pa. ....	..	—75—	..
Church Farm School (Home of Good Shepherd), Glen Loch, Pa.	75	.....	..
Burd School of St. Stephen's Church, 4426 Baltimore Ave., Philadelphia, Pa. ....	..	.....	42
PITTSBURGH			
St. Barnabas' House by the Lake, North East, Pa.	25	.....	..
Church Home, Pennsylvania Ave. and 40th St., Pittsburgh, Pa. ....	..	—60—	..
RHODE ISLAND			
St. Andrew's Industrial School, W. Barrington, R. I.	62	.....	..
St. Mary's Orphanage, East Providence, R. I. ....	..	—60—	..
SOUTHERN OHIO			
Bethany Home for Boys, Glendale, Ohio	24	.....	60
Bethany Home for Girls, Glendale, Ohio ....	..	.....	..
SOUTHERN VIRGINIA			
Jackson-Field Episcopal Home, Greensville County, Route 1, Jarratt, Va. ....	..	.....	27
Episcopal Home for Girls, Jarratt, Va. ....	..	.....	25
SOUTHWESTERN VIRGINIA			
Boys' Home, Inc., Covington, Va.	200	.....	..
SPRINGFIELD			
Orphanage of the Holy Child, Springfield, Ill. ....	..	.....	20

DIOCESE	BOYS	BOYS AND GIRLS	GIRLS
TENNESSEE			
St. Mary's-on-the-Mountain Industrial School for Mountain Girls, Sewanee, Tenn.	46
Church Home, Memphis, Tenn.	—75—	..
Church Orphanage, Knoxville, Tenn.	—50—	..
UPPER SOUTH CAROLINA			
Church Home Orphanage, York, S. C.	—125—	..
VIRGINIA			
Children's Home, Dykes, Va.	—20—	..
St. Paul's Church Home for Girls, 3003 Taylor St., Richmond, Va.	20
Margaret Paxton Memorial Home for Convalescent Children, Leesburg, Va.
WASHINGTON			
Episcopal Home for Children, Anacostia, D. C.	—54—	..
St. John's Orphanage, 20th and F Sts., N. W., Washington, D. C.	—80—	..
WESTERN NEW YORK			
Church Home, Rochester, N. Y.	—33—	..
WYOMING			
Cathedral Home for Children, Laramie, Wyo.	—50—	..

THE CHURCH AT WORK IN MEXICO

(Continued from page 890)

preached the sermon. The music was under the direction of Mr. Percy Edwards, Mr. Cecil James presided at the organ. "The morning session of the convocation convened in the parish hall at 12 o'clock to hear the Bishop's charge, in which he commended both clergy and laity for their work during the past year.

"Luncheon was served in the Y. M. C. A. building under the direction of Mrs. A. F. McKee and a committee of ladies from the Cathedral parish.

During the afternoon inspiring reports were heard from all parts of the field. Interest centered on the report of the Board of Missions which embodied a resolution providing for the erection of a Department of Publicity to keep the widely scattered parishes and missions informed of work being done in various parts of the republic. Before adjournment the delegates listened to a comprehensive report of the Havana Conference from the delegate from the Mexican Episcopal Church, Ven. Efrain Salinas.

"While the delegates were meeting in the parish hall the Woman's Auxiliary held their sessions in the cathedral under the presidency of Mrs. Samuel Salinas of Nopala, Hgo.

"From six until seven thirty, Bishop and Mrs. Creighton gave a reception in the episcopal residence to over one hundred of the visitors. The orchestra from San Juan parish, San Pedro Martir, furnished the music.

"At 8 o'clock the pupils of Hooker School presented a *Noche Mexicana* in the parish hall, under the direction of Señora Perez-Rojo, the evening ending with the singing of the national anthem.

"Thursday afternoon the delegates remaining in the city attended a tea at Hooker School, inspected the building, and noted the progress being made on the new class room unit in course of construction.

"Every clergyman in the diocese was present, many bringing large lay delegations."

BUTTERFLY

BEAUTY brief
As April shower,
Autumn leaf,
Or twilight hour.

A quick sip
In wandering;
Brilliant tip
Of angel's wing.

EVANGELINE CHAPMAN COZZENS.

A BEGGAR AT GOD'S GATE

Do, and it shall be done. Do with another, that it may be done with thee; for thou aboundest and thou lackest. Thou aboundest in things temporal, thou lackest things eternal. A beggar is at thy gate; thou art thyself a beggar at God's gate. Thou art sought, and thou seekest. As thou dealest with thy seeker, even so God will deal with His. Thou art both empty and full. Fill thou the empty out of thy fulness, that out of thy fulness of God thine emptiness may be filled.—Augustine.

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.

"JONAH AND THE WHALE"

To the Editor of *The Living Church*:

MAY I be permitted a reference to the recent discussion as to Jonah and the "whale"? In your correspondence, March 22d, the Rev. H. M. Chittenden made several statements which ought not to pass unanswered. The least important of these, as to the propriety of the word "whale," has been dealt with by a correspondent in the March 29th issue. Several other statements are, in my opinion, equally indefensible:

1. The words of our Lord (St. John 5:39)—"Search the Scriptures," etc.—can hardly be applied to the question of the historicity of the story of Jonah.

2. St. Matt. 12:40 need not carry with it an acceptance, by our Lord, of the literal and complete historicity of the book of Jonah, unless one is prepared to assert one's own acceptance of the literal and complete historicity of every parabolic story used by Him to drive home, by forceful illustration, His teachings. Is your correspondent willing so to accept, for example, the story of the rich man and Lazarus?

3. "It is generally conceded and acknowledged by commentators and exegetes that Dr. Orr's *Problem of the Old Testament* practically covers the subject [as to "the authenticity and credibility of the Old Testament"], and is unanswerable. I challenge that statement, and would like to have your correspondent name such "commentators and exegetes." Perhaps he will think I am begging the question if I require that these authorities shall be chosen from those who accept the "documentary theory" as to the composition of the Pentateuch; but surely only commentators who do accept this theory (even if they do not agree in all details) can nowadays be regarded as "authorities."

May I at this same time take exception to the attempt of the Rev. G. F. Bragg, Jr., in the March 29th issue, to answer the original letter? With his main thesis I am in hearty accord. I question only some of his details:

1. The Jonah of the book of that name is obviously intended to be Jonah the son of Amittai, of II Kings 14:25-28, who is there stated to have lived in the reign of Jeroboam II, son of Joash, King of Israel. This reign may be dated about 784-744 B. C. The victories mentioned probably took place between (about) 772 and 776 B. C., so that the fulfilment of the prophecies of Jonah occurred fully forty years before Israel went into captivity (722 B. C.). Jonah, of course, might have been alive in 722 B. C., but there is no mention of him in that period; and apart from the reference to the fulfilment of his prophecy concerning Jeroboam's victories, there is no mention that "Jonah, as a preacher, had been a failure among his own race."

2. When Dr. Bragg calls the Ninevites "Hamitic people" he is, I suppose, referring to Gen. 10:10-12, where the Babylonians, Akkadians, etc., with Asshur, who went to Nineveh from the land of "Shinar" (-Sumer?), are called Hamites; whom Dr. Bragg calls "colored people," that is, Negroes. Does he "swallow" this, while he "strains out" the whale? Even so, Gen. 10:22 includes among the Semites Asshur, that is Assyria, whose capital was Nineveh (in Sennacherib's time, but not during the days when Jeroboam and Jonah flourished in Israel). Would Dr. Bragg claim, perhaps, that the Ninevites were Hamites in Jonah's days, but not in Sennacherib's? I think not even those who accept Dr. Orr's book would agree to this.

Dr. Bragg makes a very clever use of the story of Jonah, by applying it as a lesson against the "race prejudice" all too common today. But it would be more clever, because more accurate, to make it a warning against religious and nationalistic prejudice, which are also all too common among us. It is indeed a very forceful parable or allegory on "the wonderful and amazing love of God." This is truly, as Dr. Bragg says, "of far more practical benefit than speculations with respect to Jonah and the fish."

Sheffield, Mass.

(Rev.) EDWARD K. THURLOW.

NEW DIOCESE IN INDIA

To the Editor of *The Living Church*:

WILL YOU of your courtesy allow me to appeal through your columns to those members of the Episcopal Church of America who have visited India of late years for help in completing the endowment of its most recently formed see, the diocese of Nasik? Probably most of those who have come to India have landed at the port of Bombay; many were nice enough to come and see my husband and myself during the twenty years he was Bishop of Bombay. The new diocese of Nasik is a small portion taken out of the diocese of Bombay, comprising even so about 20,000 square miles. It is the home of some of the largest missions of our Church in Western India—the S. P. G. Mission in Ahmednagar, and the C. M. S. and the Zenana Bible and Medical Missions in Nasik and Aurungabad.

Nasik is second in importance to Benares as a sacred place of Hinduism. No one who has been there can forget the busy scenes round the many temples on the banks of the River Godaveri, or the interesting cave-temples of Pandulena, not many miles distant, and one can understand the longing that this place so famous in Hindu religious history shall become a center of light from the religion of the one true God. The Christians in this new diocese number about 12,000, but are mostly drawn from the very poor classes, and some districts of it suffer partial or complete failure of the monsoons and consequent famine three years out of four, so no contribution towards the endowment of the bishopric can possibly be hoped for from them. The diocese of Bombay, together with the missionary societies working in that area and many friends in England, have provided £20,645 towards the endowment, the Bishop's House at Nasik, and the nucleus of a pension fund. There remains about £1300 to collect to complete the sum required. Will 65 Americans who have visited India during the last twenty years each give \$100 as a thank-offering for their trip and thus have their share in the foundation of a diocese in India?

Contributions may be sent either to the recently retired Bishop Palmer, Heathville Road, Gloucester, England, or to the Bishop of Nasik, Bishop's House, Nasik, Western India. Gloucester, England. HAZEL PALMER.

A SENSE OF STEWARDSHIP NECESSARY

To the Editor of *The Living Church*:

I HAVE BEEN studying the statement of the National Council (back page, January 25th). In view of the two statements made,

(a) That the budget is no larger than in 1923.

(b) That the prospective deficit will be \$250,000 (1930).

I wish to ask why the increasing prosperity of the country is not represented in larger contributions to missionary treasuries.

Evidently, the amounts are not even standing still, but are on the down grade.

Much is said about stewardship, and as to the portion which belongs to God. The title is often quoted in this connection, and occasionally practised.

However, it is safe to say that the average prosperous or wealthy Episcopalian does not contribute to Church and charity combined as much as two per cent of his net income in the average year. Suppose that he looked upon God as owner of all, and himself as custodian of trust funds, his relation being only fiduciary.

Then the question would arise, "How much of God's money now in my possession is it His will that I, as a trustee, should release for Kingdom enterprises at this particular time?"

If young people were trained in that attitude toward money, floods of treasure would pour in upon Church boards in coming years.

Chicago.

JOHN M. FERGUSON.

PASTORAL CALLS

To the Editor of *The Living Church*:

EVER SINCE I read with great interest Bishop Fiske's tribute to Bishop Murray in a November issue of *THE LIVING CHURCH*, I have wanted to write the Bishop and yourself. He speaks of Bishop Murray as a "zealous and loving pastor," and says that "there was not a home in the parish in which he was not a frequent visitor," also telling how this loving pastoral care and interest was true even after he became bishop, with the innumerable duties which such an office necessarily places upon the incumbent.

In some way I wish it were possible to impress upon our clergy what an important factor pastoral care and attention, such as that practised by our beloved Bishop Murray, and by such men as Bishop Fiske, would be in maintaining the interest of those already in the Church and in bringing others to know and love the wonderful truth of our inheritance. While I have great admiration for our clergy, I feel that many of them could do much more for their Church if they were really pastors. It means so much to the majority of people to receive special attention from the minister. If I may intrude upon your crowded space, I should just like to tell of one or two instances as illustrations of unfortunate impressions of and, I think, loss of members for our Church due to oversight in a pastoral way of several of our clergy.

An acquaintance of mine moved from the city to one of our suburbs. Her husband is a Methodist who had been unfavorably impressed with the lack of cordiality in our church which they sometimes attended in the city. I asked the rector of the church in the suburb to which they moved to go to see them, telling him that I felt that if some attention were paid to them the husband might probably be brought into the Church. In addition I called up some members of the congregation and asked them to call. Several years have passed and only a short while ago I learned that not one person, not even the rector, has been to call on that family.

In another suburb a friend of mine asked her rector to call upon a family that had recently moved into the neighborhood. He told her to make the call, saying he had so many sick people to look after. Several families have been lost to this congregation, so I understand, because the rector could not find the time to go to see them.

And just one more, illustrating both sides. A mother and daughter, Church people, moved here from New York. They attended service the first Sunday at the nearest church, introduced themselves to the rector, and told him where they lived. He had the *treasurer* take their names and address. We asked some members of the congregation to call on them. No one ever called. In the course of a month or six weeks, they received a letter from a friend asking them to go to a certain church, which they did. We asked members of that congregation to call. One said, "I will be down this evening." She came, the next day the rector called, and the day following another member of the congregation came to see them. The result was the mother became a teacher in the Church school of that parish. . . .

I have just read in *THE LIVING CHURCH* an editorial on this subject which expresses the sentiment of many people, and I find that it emboldens me to say what has, for five months, been struggling within me for expression. I believe more good can be accomplished by personal contact and relations than by sermons.

Baltimore.

MARY R. COLBURN.

KEEPING SUNDAY

To the Editor of *The Living Church*:

TIMES come when one is seized with the itching finger and must perforce "write the Editor." Such energy is incited in the present instance by your editorial of March 22d, on Sundays.

Necessarily your treatment of this subject could not be exhaustive, and I therefore ask privilege to suggest two further points of consideration. First: Due recognition of the Lord's Day must be binding upon the loyalty of Christians. No people can safely ignore the fundamental institutions of their calling. The Lord's Day since primitive times has been the rallying point of those who profess allegiance to the Risen Christ. To assemble ourselves together, if nothing greater, is a demonstration of His sovereignty. The Church parade may or may not be marked by vanities and imperfection, but it has at least the force of showing our colors and proclaiming our allegiance. National occasions serve both to manifest and to stimulate patriotism. May Christians safely or appropriately do less? What fate is in store for our convictions? What is to become of our devotion if we put golf before God, the stream and the field before the House of Worship?

Second: I am convinced that the problem of Saturday night has in these days of a modern renaissance become as pressing to Christian interests as the question of adequate Sunday observance. Dinners, dances, Saturday nights at the country club, and so on, are all but universal, and prolonged into the wee sma' hours by a social life which reckons Sunday as an open date or wiped off the calendar entirely. Practically your problem begins there. Let us hear from you.

After all, the weight of appeal rests upon the earnestness of the individual and it takes a lot of consecrated manhood and womanhood to withstand the tide.

For those who are concerned there is a hand-book (not new but still valuable): *Sunday*, by W. B. Trevelyan, Oxford Library, 1902.

(Rev.) E. VICARS STEVENSON.

Plainfield, N. J.

"ADVICE ON CONFIRMATION"

To the Editor of *The Living Church*:

THROUGH the kindness of a friend I receive a regular supply of your excellent paper and always find some useful and very interesting reading.

But in your issue of March 30th I read the best article on Confirmation that I ever remember. It is headed "Advice on Confirmation, A Layman's Letter to an Inquirer," by Arthur H. Gilbert (Chicago representative, Spencer, Trask & Co.). I have a large Confirmation class and I have read this letter to them, and I can assure you it has made some difficult points quite clear to them. "Conceived by the Holy Ghost" (the Virgin Birth) is especially clearly and convincingly dealt with, and as a good part of my class are over 20, they saw clearly the sound reasoning which Mr. Gilbert has put forth. I could enumerate many other points in his excellent letter but I know editors do not like long epistles. But I must thank Mr. Gilbert for "Advice on Confirmation," and also the editor for the good subjects.

(Rev.) ORLANDO JAMES ROBERTS.

Gibbons Station, Alta., Canada.

THE PRESIDING BISHOPRIC

To the Editor of *The Living Church*:

THIS is in appreciation of a recent article which appeared in *THE LIVING CHURCH* by Bishop Oldham on The Election and Jurisdiction of the Presiding Bishop.

I wonder how many of us realize how many Churchmen could tell us who the present Pope of Rome is, and who the present Archbishop of Canterbury is, and who couldn't tell us who the present Presiding Bishop of the Episcopal Church is? There are a good many. It seems to me that if there were a primatial see occupied by an archbishop, those Churchmen mentioned above would know who he was and would take more interest in the head of our branch of the Church. It would seem to become in the eyes of those Churchmen, for that matter in the eyes of all of us, a more important position than it now is. In other words it would lend more dignity and prestige to the office, and it would tend, I am sure, to centralize the Church, to draw us nearer together around that archbishop, our head.

I, for one, would like to see this question brought up in the next General Convention. I do not see how it could be made an issue between "high" and "low." We do not think of the office of Archbishop of Canterbury as an Anglo-Catholic or an Evangelical office, but as the office of the Primate of All England.

The Irish Church is in many ways more Protestant-appearing than our own, yet she has retained her archbishops.

Nutley, N. J.

RONALD S. RHOADES.

LETTERS OF BISHOP HALL

To the Editor of *The Living Church*:

WITH THE approval of the present Bishop of Vermont and the Very Rev. Dr. Richardson, who hopes to write the Life of Bishop Hall, it is proposed to publish a small volume of selected spiritual letters of Bishop Hall. Will those who have letters chiefly on spiritual subjects which they think might prove of interest send them to the Rev. Charles E. Hill, Christ Church Rectory, Ballston Spa, N. Y.? The letters will be copied and the originals will be returned safely to their owners.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

BOOKS OF THE DAY

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

CHRISTIAN REUNION IN ECUMENICAL LIGHT. By Francis J. Hall, D.D. New York: The Macmillan Company, 1930. Price \$1.00.

LAUSANNE, LAMBETH AND SOUTH INDIA. By N. P. Williams, D.D. New York: Longmans Green and Co., 1930. Price 90 cts.

THE CHURCH OF ENGLAND AND THE CHURCH OF CHRIST. By A. E. J. Rawlinson, D.D. New York: Longmans Green and Co., 1930. Price \$2.00.

STILL they come, the books "preparatory for Lambeth." Here are three by authors well known in the Anglican world, and beyond. Dr. Hall, recently retired after his distinguished career in the Western and General Seminaries, was a member of the World Conference Commission of the American Episcopal Church, and a delegate to the Lausanne Conference. Dr. Williams is known chiefly for his Bampton Lectures on *The Doctrines of the Fall and Original Sin*. Dr. Rawlinson visited this country as Paddock Lecturer in 1923, and has since published his Bampton Lectures on *The New Testament Doctrine of the Christ* and his *Commentary on St. Mark*. If the voice of scholarship deserves to be heard in the councils of the Church, these three contributions cannot be ignored.

All three writers, despite many striking differences between them, share one common characteristic—a vision of the Church and of Church unity which will be content with nothing less than world-wide, organic union. Anglicanism is sometimes accused of insularity in outlook; but if these writers are in any way characteristic of the Anglicanism of today, such judgment will have to be modified. They clearly see that the true unity of Christendom means neither a "pan-catholic" Church which leaves outside all post-Reformation Protestantism, nor a pan-protestant Church which leaves outside the great Catholic communions and all that they stand for. The "ecumenical light" of Dr. Hall's title is the light which illuminates the vision of world-wide unity, and it shines from the pages of all three books. All three writers urge that it is the special mission of the Anglican communion to keep this lamp shining, to set it high upon its lampstand, and not to purchase some immediate practical advantage by hiding it under a bushel.

So far they are agreed. But when it comes to considering ways and means toward achieving true unity of Christendom, characteristic differences appear. Dr. Hall looks back to the "primitive" Church and tries there to discover what elements in Faith and Order are "of divine appointment" and "immune to change." Dr. Williams tries to uncover eternal principles which underlie Church order, and finds them to be grounded in the doctrine of the Trinity, God's self-expression on earth requiring both an "apostolic" and a "prophetic" ministry to represent the Word and the Spirit respectively. Dr. Rawlinson surveys the Christendom of today; he sees four well-marked types of the Christian way of life: the Roman, the Orthodox, the Lutheran, and the Calvinist. Each has values to be conserved in the united Church of the future, and it is the mission of the Anglican communion, which stands in the midst and is akin to all four, to seek for their conservation in a rich corporate life which will lose none of them. It might be said, though with the inevitable inaccuracy which infects all epigrams, that Dr. Hall stands for *quod semper*, Dr. Williams for *quod ubique*, and Dr. Rawlinson for *quod ab omnibus*.

All three books should be widely read. The Anglican position is all too little understood, and these convergent testimonies to its central characteristics go far to commend it. In this connection it may be worth while to mention again a book published four years ago and noticed in these columns in February 1927: *A Soul's Pilgrimage*, by C. H. B. Miel (Hartford, Conn., Mitchell, \$2.00). There are many readers who will remain unaffected by theological discussions such as those of Dr. Hall, Dr. Williams, and Dr. Rawlinson, but will grasp the truth they stand for when they find it embodied in Dr. Miel's autobiography.

L. H.

THE official Anglican position is not found in the ever-changing movements which are chiefly within public and popular reckoning, but in the prescribed working system embodied in the Prayer Book—the system which all types of Churchmen professedly accept as authoritative and which determines the worship, the formal and weekly confession of faith, and the sacramental observances, of all who seriously reckon themselves to be Anglicans. And this system is the ancient Catholic system, as can readily be perceived by those who note what it retains from pre-Reformation days and the sharp contrast between it and the various systems begotten of the Protestant revolution. But, thanks to the ineffable policy of comprehension, and the consequent toleration of anti-Catholic views and propagandas, it is not easy to persuade Orthodox Easterns that Anglican Catholicity is to be taken seriously. Accordingly, while encouraging progress has been made in seeking reunion with the Eastern Churches, the Easterns still wait for us to set our house in order and more clearly to bring out our rank and file into Catholic unity. This obstacle to reunion was very apparent in Tractarian days, 1833 to 1845, the period covered by Professor P. E. Shaw's interesting book on *The Early Tractarians and the Eastern Church*, with Foreword by Dr. Leighton Pullan of Oxford (Morehouse, \$2.00). He gives accounts of various personal journeys in the East, of the establishment of the Jerusalem bishopric, and of the individualistic and abortive efforts of William Palmer of Magdalen College, ending in his submission to the papal obedience. Reference is also made to contemporary efforts by American Churchmen. Incidentally, considerable light is thrown on the Tractarian movement, not ignoring its limitations. The book could be more coherently arranged, but is well worth study for those who would inform themselves adequately concerning the early stages of modern efforts to promote union between Anglicans and Easterns.

F. J. H.

Money, How to Make It, Use It, Invest It, by Samuel Crowther (Boston: The Stratford Co.), contains much good advice for the investor. Mr. Crowther is mainly concerned with pointing out the wisdom of holding a good proportion of common stocks. The common stock owner shares in the general rise of prosperity in a growing industry, and the capital value of his holdings tends to rise with the standard of living, whereas the bond owner's capital remains practically fixed, as well as his income. Despite the market crash, recent investigations have shown this theory to be sound. There has been an enormous rise in the value of most leading common stocks in the last twenty-five years, and the present poverty of many elderly people, who were once comfortably off, might have been averted if, say, half their capital had been put into conservative common stocks instead of bonds. Of course there is the danger of hasty profit-taking and speculation, and the trustees of excitable ladies are still well advised to stick to bonds.

Taken as a popular handbook to the present financial system, the book provides much interesting material. We learn that "not more than fifty men comprise the entirety of leadership throughout industry, distribution, transportation, and finance today (p. 36)." Again, "Excluding farmers, about ninety per cent of our people work for wages or salaries and the vast majority of them are not able, if they keep adequate life insurance, to save money (p. 90)." He asks many questions which he does not attempt to answer. "Is it honest to cut wages according to the labor market? . . . Is it honest, all the cards being on the table, for a large buyer to drive a bargain which will cripple the seller (p. 54)?" And these are not the most difficult questions; space forbids reproducing them. Where are the students of Christian moral theology, who not only can, but will answer these questions?

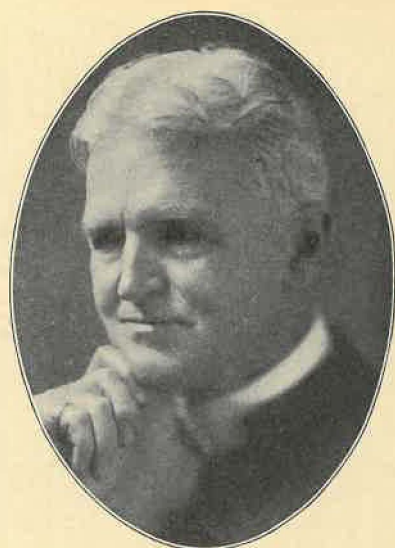
C. R. F.



REV. M. BOWYER STEWART, D.D.



REV. BEVERLEY D. TUCKER, D.D.



REV. JOHN RATHBONE OLIVER, M.D.

Church Congress Essayists

Charleston, S. C., April 29—May 2, 1930



VERY REV. WILLIAM SCARLETT
Coadjutor-elect of Missouri



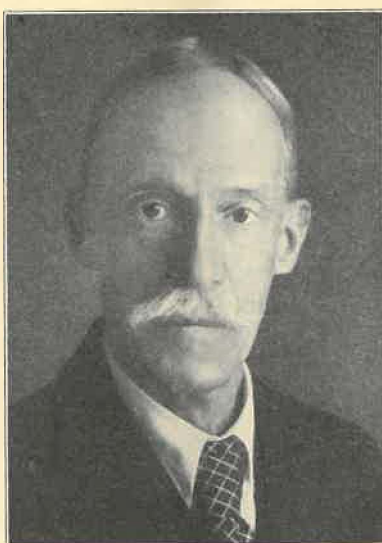
RT. REV. THOMAS F. CASADY, D.D.
Bishop of Oklahoma



RT. REV. IRVING P. JOHNSON, D.D.
Bishop of Colorado



DR. WILLIAM S. KELLER



REV. HARRY P. NICHOLS, D.D.



REV. S. S. MARQUIS, D.D.

The Living Church

Established 1878

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

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

Managing and News Editor, **CLIFFORD P. MOREHOUSE.**

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Church Calendar



APRIL

- 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

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

MAY

- 1. Consecration of the Rev. Henry Wise Hobson as Bishop Coadjutor of Southern Ohio, Christ Church, Cincinnati. Convocation of Northern Indiana.
- 4. Convocation of Idaho.
- 5. Educational Leaders Conference, St. Louis, Mo.
- 6. Consecration of the Very Rev. William Scarlett, LL.D., as Bishop Coadjutor of Missouri, Christ Church Cathedral, St. Louis. 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 (to elect Bishop Coadjutor).
- 14. Special Council of Louisiana, St. James' Church, Alexandria, for election of a Bishop. Convocation 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

- 26. Sisters of St. Mary, Peekskill, N. Y.
- 28. St. Mark's, Cleveland, Ohio.
- 28. Grace, Cedar Rapids, Ia.
- 30. Grace and St. Peter's, Baltimore, Md.

MAY

- 1. Calvary, Cairo, N. Y.
- 2. Trinity, Santa Barbara, Calif.

APPOINTMENTS ACCEPTED

VAN HISE, Rev. E. C., formerly assistant at St. Mark's Church, San Antonio, Tex. (W.T.); has become rector of Christ Church, Sidney, Neb. (W. Neb.) Address, 1217 10th St., Sidney.

WATKINS, Rev. A. H. FRED, formerly rector of Church of the Epiphany, Chehalis, Wash. (Ol.); has become rector of Grace Church, Longview, Wash. (Ol.) Address, 1115 23d Ave., Longview.

TEMPORARY APPOINTMENTS

DAVIS, Rev. W. L., of Pittsford, N. Y., is serving as locum tenens at All Saints' Church, Irondequoit, Rochester, N. Y. (W.N.Y.)

FALKENSTEIN, Mr. RICHARD, candidate for Orders; to have charge for a few months of the recently formed mission at Naples, S. D.

NEW ADDRESSES

BLOSSOM, Rev. WALTER G., formerly 1542 W. 49th St.; 3537 West 58th Place, Los Angeles.

HALL, Rev. FRANCIS J., D.D., winter address, Miami, Fla.; hereafter, Onokama, Mich., although he will not reach there until June.

SCOFIELD, Rev. CHARLES F., retired priest of the diocese of Pennsylvania, formerly, Collegeville, Pa.; Warwick, Chester Co., Pa., after May 1st.

RESIGNATION

RAYNOR, Rev. CHARLES T., as curate of Trinity Church, Watertown, N. Y. (C.N.Y.), and will retire May 1st. New address, Donna, Tex.

ORDINATIONS

DEACON

WESTERN NEW YORK—On April 8th the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of the diocese, ordained **ALEXANDER MACBETH** to the diaconate in St. Stephen's Church, Buffalo, N. Y. The candidate was presented by the Rev. Dr. G. Sherman Burrows, warden of DeLancey Divinity School. The litany was read by the Rev. Charles Broughton of the Church of the Ascension, Buffalo, and the sermon was preached by the Rev. Dr. Herbert Gaylord of Canandaigua. The Rev. Benjamin Sanderson, North Tonawanda, N. Y., and the Rev. H. de Wolf de Mauriac of East Aurora were in the chancel. The Rev. Mr. Macbeth will serve under Bishop Tyler at Williston, N. D.

PRIESTS

EASTERN OREGON—The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, advanced the Rev. **JOHN L. PICKRELLS** to the priesthood in St. Andrew's Mission, Burns, on January 19th.

On January 26th in St. Paul's Church, Klamath Falls, the Bishop advanced the Rev. **JOSEPH SAWIN EWING** to the priesthood. Mr. Ewing is assistant to the Ven. J. Henry Thomas in the Klamath Falls section of the district.

MARYLAND—The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, advanced the Rev. **RENO SHEFFER HARP, Jr.**, to the priesthood on April 10th in Christ Church, West River. The candidate was presented by the Rev. Douglas Hooff of Frederick and the sermon was preached by the Rev. Dr. Harry P. Nichols of North Conway, N. H. The Rev. Mr. Harp is to be rector of Christ Church, West River.

On April 12th Bishop Helfenstein advanced the Rev. **TOLLIE LEROY CAUTION** (colored) to the priesthood in St. James' First African Church, Baltimore. The Rev. Dr. George F. Bragg, Jr., rector of St. James', preached the sermon and presented the candidate. The Rev. Mr. Caution is to be priest-in-charge of St. Philip's Chapel at Cumberland, with address at 2224 Oak St., Baltimore.

DIED

CHASE—On March 30th, at her home in Ware, Mass., **ALICE RONDTHALER CHASE**, beloved wife of the Rev. Arthur Chase, rector of Trinity Church, Ware, Mass., in the 62d year of her age.

REED—**GEORGE ELLIS REED** of New York City and parish of St. Mary the Virgin, beloved husband of Clara Louise Reed, died suddenly April 7th at the Hotel Copley Plaza, Boston, Mass. He is survived by his widow and two sons, Brooks and Philip Reed.

"God grant his soul eternal rest,
Like John, a place on Jesu's breast,
A 'broider'd robe and a lily flower,
And a fillet of gold for Mary's bower.
Sight perpetual, company blest
God grant his soul eternal rest."

MEMORIALS

Anne Lawrence

IN MEMORIAM—**ANNE LAWRENCE**, who entered into life eternal at Washington, D. C., April 23, 1922.

Clara Lois Robinson

In loving memory of **CLARA LOIS ROBINSON**, who entered into rest, Monday, May 6, 1929. Sister of the former Bishop of Nevada.

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THROUGH

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OF

THE LIVING CHURCH

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POSITION OFFERED

MISCELLANEOUS

CHURCHWOMAN, RESIDENT, COUNTRY, convent. Work with wayward girls. References required. Position also open for sewing. Apply: **CONVENT ST. JOHN BAPTIST, Ralston, Morris County, N. J.**

POSITIONS WANTED

CLERICAL

EXPERIENCED CITY MISSIONARY priest, married, desiring rectorship, invites correspondence with Church authorities. Reply, G-203, care of **LIVING CHURCH, Milwaukee, Wis.**

PRIEST, MIDDLE LIFE, MARRIED; NOW employed, wants to make a change—in May or early in June. Well recommended, good pastor, sound Churchman. Address, Box R-201, **LIVING CHURCH, Milwaukee, Wis.**

PRIEST WANTS WORK IN A PURELY mission field in south or southwest. Available for duty after Easter. Would consider locum tenens or supply priest for one year. Address, "South," F-109, care **LIVING CHURCH, Milwaukee, Wis.**

PRIEST, UNENCUMBERED (D OF P) WILL take summer work, east. Highly recommended. Box B-204, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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 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.

YOUNG WOMAN WITH EXPERIENCE wishes position for summer as housekeeper or companion, fond of children, can ride, willing to travel. Or as hostess in a tea-room. Address, M-206, care of THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

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., Box 146, Plainfield, N. J.

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.

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

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CLERGYMAN AND WIFE OPEN THEIR beautiful country home to those seeking quiet rest and recreation. Every modern comfort and every opportunity for outdoor life offered. Address, The Rev. J. JEFFERSON CRAWFORD, Bassett, Neb.

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.

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

R ENT 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

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 DE- lightful home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

MISCELLANEOUS

WANTED—TWO COPIES OF BRENT- With God in Prayer. MOREHOUSE PUBLISHING Co., Milwaukee, Wis.

FOR RENT

FOR RENT — IN ADIRONDACKS, ON shore of Lake Champlain, in the pines, on privately owned estate, furnished housekeeping cottages, with open fireplaces, running spring water, sand beach, tennis courts. A refined and congenial group of tenants, daily delivery of supplies and mail, rentals season only, \$125 to \$305. References required. Address, C. H. EASTON, Scarborough, New York.

FOR SALE

JUST OUT: "THE MINISTRATION OF HOLY Unction," 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.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

A SUNDAY RETREAT FOR WOMEN WILL be held in St. Christopher's Chapel, Trinity Mission House, 211 Fulton St., New York, second Sunday after Easter, May 4th. Conductor, Rev. Herbert S. Hastings of St. Luke's Chapel. If you expect to make the retreat, please communicate in writing with the SISTER-IN-CHARGE, 211 Fulton St. [No charge. Offering for expenses of retreat.]

NEW YORK—A father recently drew up a list of questions and presented them to twelve of his business associates, all of whom were fathers and Churchmen. Results showed, among other things, that eight did not know the names of their children's Church school teachers, and eleven of the twelve never assisted their children in any way in preparing the Sunday lessons.

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

Holy Cross Church, New York

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

The Transfiguration, 1 East 29th Street

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

St. Paul's Church, Brooklyn

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

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets

REV. FRANKLIN JOINER, Rector

Sunday: Low Mass at 7 and 8.

High Mass, for Children, at 9:15.

Solemn Mass and Sermon, at 11:00.

Solemn Vespers and Sermon at 8.

Daily: Mass at 7, 8, and 9:30.

Friday: Sermon and Benediction at 8.

Confessions: Friday, 3-5; 7-8. Saturday, 11-12; 3-5; 7-9.

Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets

SUNDAYS:

Masses for Communion, 8:00 and 9:00.

Solemn High Mass, 11:00.

Solemn Evensong, 4:00.

DAILY:

Masses, 7:00 and 7:45 (9:30 Holy Days and Thursdays 12:10 in Lent.

Matins, 9:00.

Intercessions, 12:30.

Evensong, 5:00.

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.

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.

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32nd St., New York City.

Incompatibility in Marriage. By Felix Adler. \$1.50.

Brewer & Warren, Inc. 6 East 53rd St., New York City.

People of the Small Arrow. By J. H. Driberg. With Drawings by Pearl Binder. \$3.00.

The Century Co. 353 Fourth Ave., New York City.

Who Moved the Stone? By Frank Morison. \$2.50.

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

A Century of Anglo-Catholicism. By Herbert Leslie Stewart, professor of Philosophy, Dalhousie University. \$4.75.

From Moses to Elisha. Israel to the end of the Ninth Century, B. C. By L. Elliott Binns, D.D. Old Testament Vol. II. The Clarendon Bible. Under the general editorship of the Bishop of Oxford, Bishop Wild, and Canon G. H. Box. \$1.50.

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

From Beyond. Extracts from Messages of Comfort and Inspiration, Received from a Loved One waiting on the Other Side. By Mrs. F. With an Introduction by John Clair Minot. \$1.50.

The Vanguard Press. 100 Fifth Ave., New York City.

Who's Obcene? By Mary Ware Dennett. \$2.50.

Willett, Clark & Colby. 440 So. Dearborn St., Chicago, Ill.

The Spirit of God and the Faith of Today. By Richard Roberts. \$2.00.

PAMPHLETS

Carnegie Endowment for International Peace. Division of Intercourse and Education. 405 W. 117th St., New York City.

Annual Report of the Director for the Year 1929. Nicholas Murray Butler.

Committee on Rural Life Sunday of the Federal Council of Churches and the Home Missions Council. 105 E. 22nd St., New York City.

Rural Life Sunday. May 25, 1930. Suggestions and Material for the Observance of Rural Life Sunday.

A Program for a Rural Parish. By Harold P. Kaulfuss, rector, Trinity Church, Granville, New York. (Reprinted from Hospital Social Service, XX, 1929, 516).

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.

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BISHOP BRATTON of Mississippi is chaplain general of the United Confederate Veterans of America.

BISHOP ROWE IN WESTERN NEW YORK

BUFFALO, N. Y.—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, and the Rev. Paul J. Mather, Indian deacon who is in charge of the work at St. Elizabeth's Church at Ketchikan, visited four places in the diocese recently. Bishop Rowe preached at the diocesan meeting of the Woman's Auxiliary at Trinity Church, Buffalo, and to a large congregation in St. Luke's Church, Jamestown, made up of the people from the surrounding parishes of Westfield, Fredonia, Dunkirk, Mayville, Silver Creek, and Warren, Pa. The choirs from these different places all took part in the processional.

Bishop Rowe preached at Christ Church, Corning, where a service made up of the parishes of the Bath district, including Corning, Hornell, Hammondsport, Bath, Savona, and Addison, was held. On the Sunday Bishop Rowe was the speaker at a service in St. Paul's Church, Rochester, in the morning, and at Christ Church, Rochester, in the afternoon at a combined service of all the churches in Rochester. At all of these services the Rev. Mr. Mather spoke of the work which he is doing among his people at Ketchikan.

AN AMERICAN MISSIONER IN NEW ZEALAND

CHRISTCHURCH, N. Z. — The intensely English city of Christchurch, retaining at least in Church circles a good deal of the stiff decorum of its founders in 1851, was not a little intrigued to hear the pungent American speech and to witness an unconventionally dramatic manner in one of its central churches. The occasion was the visit of the Rev. Walter E. Bentley of Long Island, who in the course of a tour in New Zealand and the Pacific stopped over to take a mission at St. Luke's, Christchurch. Mr. Bentley's eloquence and earnestness drew large numbers to the church on two Sundays, March 16th and 23d, and on the intervening week-days. Men, women, and children had their own special services besides the usual services open to all. A lecture on the Church and the Theater aroused great interest and served admirably to introduce Mr. Bentley to the public.

In addition to preaching some twenty times in the eight days, Mr. Bentley addressed the local Rotary Club and gave talks and recitals to various schools and colleges in the city.

TWO MISSION GROUPS TO MERGE

NEW YORK—The Domestic and Foreign Missionary Society of the Protestant Episcopal Church, organized in 1846, is to take over all the property of the American Church Missionary Society formed in 1861. The property to be taken over by the Domestic and Foreign Missionary Society, because of the dissolution of the other organization, includes securities worth \$110,051, an endowment of \$10,125 for the support of a missionary at Spokane, Wash., \$20,000 for missionary work in Nevada, \$21,039 for the Ely professorship of Ecclesiastical History at the Virginia Theological Seminary, and a \$10,000 fund for theological instruction in Cuba.

The American Church Mission Society, which has dissolved because its purposes are the same as those of the older organization, also owns the Rhinecliff Mission at Rhinecliff, N. Y.

Advocates Reunion With Free Churches At Opening of Oxford Conference

Church College at Wavertree Completed—Bishop of Fulham Returns From Tour

The Living Church News Bureau
London, April 11, 1930

A DECLARATION ON THE QUESTION OF reunion with the Free Churches was made by the Rev. C. M. Chavasse, principal of St. Peter's House, Oxford, in his address as chairman, at the opening on Monday of the Oxford Conference of Evangelical Churchmen (formerly the Cheltenham Conference).

Principal Chavasse said: "We are absolutely faithful to the Lambeth Quadrilateral, but we also hold other forms of orders in reverent esteem. We, therefore, believe that unepiscopally ordained ministers can consecrate the valid Sacrament, and in the present emergency we are willing to allow Free Church ministers to minister in a United Church without requiring them to be ordained, so long as episcopal ordination remains in the future."

They were warned, he said, that a declaration on those lines would make inclusion in the Church impossible for some whose position within its borders was most unhappy. Recalling the secession of the non-jurors in the eighteenth century, Mr. Chavasse asked: "If needs must, would it not be possible for a similar Church, with much the same doctrinal outlook, to take shape once again, but which should this time be treated only with respect and consideration by the Church of England? It could remain as much in communion with the Established Church as is the present Episcopal Church of Scotland. Today, by mutual agreement and prayer, it should be possible for the schools of thought in England to regroup themselves without bitterness and with ties of fellowship still maintained. There must be no regrouping, however, without just and generous provision being made by the Established Church in the matter of buildings and endowment."

Though the Anglo-Catholics would inevitably have to forego all claim to cathedrals or to power and position in the state, this would not, Mr. Chavasse thought, trouble them. No one had ever accused Anglo-Catholics of place-hunting or lust for worldly honor. He concluded by saying that Anglo-Catholics would then be free to develop what they believed to be true and essential, with no opposition either on the part of authority or of their own conscience.

He also added that such regrouping would mean a definite hope of the reunion of the Church of England with the great Wesleyan communion.

Principal Chavasse, son of a former Bishop of Liverpool, is considered a serious ecclesiastic, but even serious persons sometimes talk pleasant nonsense. In effect, his proposition amounts to a reconstruction of the Church, cleansed of Catholic doctrines and freed from Catholic traditions, with Wesleyans, Baptists, and the rest inside, and Anglo-Catholics outside—indeed, in a new Church of their own!

THE BISHOP OF LONDON'S LENTEN MISSION

The Bishop of London's Lenten Mission is now drawing to its close. Last week he was at Finchley parish church, and the

subject of his address was the Hereafter. We had scriptural authority, the Bishop said, for believing that those who were joined here in love were joined together in heaven. The sermon was, as usual, followed by an instruction, in which the Bishop dealt with the secret of true prayer. There were those, he said, who asked whether they should pray for the dead. "They are not dead at all," said his lordship, "they are living." There was no more beautiful bond between the Church on earth and the Church in heaven than the bond of intercessory prayer.

THE PATRONAGE MEASURE

The *Guardian*, in the course of a leading article on "Patronage," says:

"The existing method of presenting a man to the cure of souls is a scandal, and one that does grievous injury to the spiritual life of the Church. The case of the sale of the advowson of St. John's, Hampstead, one of the most important of London suburban churches . . . is only one among many where trusts have been actively concerned in buying up advowsons without the knowledge of either the Bishop of the diocese or of the parishioners. . . . The right to appoint a clergyman is a piece of property like a farm or a house. It is a right which can be bought or sold. Even when the advowson can no longer be sold, the root evil of patronage will remain. The exercise of patronage is a difficult matter. When it is no longer salable it will still be possible to get rid of a troublesome responsibility by deed of gift. The party trusts will be only too willing to help owners out of their difficulty. Even if Sir Thomas Inskip's proposed Measure were to become law, there would still be great need for the Bishop of Chichester's Measure, which makes it imperative that both Bishop and parishioners should be informed before the transfer of an advowson, whether by sale or gift, takes place. . . .

"But the whole question of patronage needs more drastic treatment. The fundamental scandal is that any chance person or body of persons should have the sole right to determine who is to minister in this or that place. Who are most concerned in the matter? The parishioners who have to accept the clergyman's ministry, and the Bishop whose duty it is to watch over the welfare of the whole diocese. At present the former have no say, and the latter only a very inadequate one."

CHURCH COLLEGE AT WAVERTREE COMPLETED

With the exception of the chapel, the new Warrington Church of England Training College at Wavertree, in the outskirts of Liverpool, has now been completed; and the students, who have been accommodated at St. John's College, Battersea, will go into residence at the beginning of the summer term. The chapel will be ready for use by the middle of May, and the college will be formally opened on the last day of May by Lady Salisbury. The old students of the college intend to present a silver-gilt cross and candlesticks for the altar of the chapel.

BISHOP OF FULHAM RETURNS FROM TOUR

The Bishop of Fulham has returned from a tour of the chaplaincies in his jurisdiction on the Continent. While in Paris he was present when the Rev. F. A. Cardew, chaplain of St. George's Church, was decorated with the Legion of Honor in recognition of his work for the British community in Paris and the valuable con-

tribution he has made towards the Entente Cordiale. The Bishop also preached at the dedication festival of the British Memorial Church at Ypres on March 24th.

TWO NEW BISHOPS

The Archdeacon of Down (the Ven. Arthur William Barton) has been elected Bishop of Kilmore and Elphin and Ardagh, in Ireland.

The new Bishop was educated at Trinity College, Dublin, and graduated in 1903. He was ordained in 1904, and was appointed in 1912 head of the University Settlement, Trinity College Mission, Belfast. He was incumbent of St. Mark's, Dundela, in the diocese of Down and Connor and Dromore, from 1914 to 1928, in which year he was appointed rector of Bangor, in the same diocese. He has been Archdeacon of Down since 1927. The diocese of Kilmore and Elphin and Ardagh, to which he goes, has two cathedrals—namely, the Cathedral of St. Fethlimidh, Kilmore, and the Cathedral Church of St. Mary the Virgin, Elphin, for Elphin and Ardagh.

The Archbishop of Canterbury has nominated the Ven. G. W. Douglas, Archdeacon of Kowogwe, in the diocese of Zanzibar, to the bishopric of Nyasaland, vacant by the death of Bishop Cathrew Fisher.

GEORGE PARSONS.

GOAL REACHED FOR MONTEAGLE MEMORIAL

SAN FRANCISCO—Gifts recently received for the Lydia Paige Monteagle doorway of remembrance in Grace Cathedral, San Francisco, have swelled the memorial total to \$43,355, substantially over the goal of \$42,000 set by the committee at the beginning. A book of the givers containing the names of all who sent gifts is to be presented to Mr. Monteagle in June, according to Mrs. Norman B. Livermore, chairman of the committee.

The steel frame of the south transept, in which the memorial doorway will be a striking feature, is now complete and work is going ahead rapidly on the north transept, crossing, and apse. Finishing touches are now being placed on the interior of the Chapel of Grace, first unit in the cathedral completion program. The stained glass windows of the chapel are probably the finest in the west and have attracted much comment. During Holy Week the windows were illuminated from within by powerful lights so that passersby might enjoy their colorful beauty.

TO PROMOTE PEACE AND WORLD FELLOWSHIP

PHILADELPHIA—A list of material suggested for religious programs emphasizing peace and world friendship has been prepared by a committee of the Women's International League for Peace and Freedom, Pennsylvania branch, in response to widespread requests for help in making up exercises for Sunday schools, churches, clubs, schools, etc., which would carry the spirit of international goodwill.

The list includes groups of Bible selections, hymns, prayers, worship services, plays and pageants, posters, books for reference, and general material easily available at the source and price stated for each item.

Single copies of the leaflet may be obtained free of charge, or in quantity at two cents each, from the Women's International League for Peace and Freedom, Pennsylvania headquarters, 1924 Chestnut street, Philadelphia.

Expected Gathering of "Pro-Synod" Most Important Event for Orthodox Church

Hope to Prepare for Meeting of Entire Church—Many Ages to Be Represented

L. C. European Correspondence
Wells, Somerset, Eng., April 6, 1930

FOR THE MOMENT THE MOST IMPORTANT event for the Orthodox Church at large that is upon the tapis is the expected gathering of the "Pro-synod," that is to make the preparations and to draw up the agenda for the Ecumenical Synod of the whole Orthodox Church that, it is hoped, will be able to assemble in the near future.

Whether external politics in Europe and the internal position of the Orthodox Church in the various countries will ever allow the meeting of that Ecumenical gathering is perhaps questionable. It is a mere fact of politics that, as the Anglican article says, "General councils may not be gathered together without the commandment and will of princes" (whether that ought to be so or no), and many of the governments that are the twentieth century equivalents of the "princes" of the article feel that they are concerned in such a scheme. Even the "Pro-synod," however, marks a great advance. It will be the nearest thing to a general council of the orthodox that has taken place since the days of Photius, and it is an interesting coincidence that it will meet under the patriarchate—though not perhaps under the immediate presidency—of the first of his successors who bears his name. As arranged at present, it is to meet as soon after the Easter festival as may be practicable, and in the immediate neighborhood of the town of Salonika. The first plan that the gathering should take place on the Holy Mountain of Athos and in the great monastery of Vatopedi, which is the largest and most accessible of the twenty great houses of that little monastic republic, has unfortunately proved impracticable.

Here representatives of all the twenty-two self-governing orthodox churches will assemble; including, we hope, those whose status is technically schismatic, like the Bulgarians and Albanians. Such a gathering gives an opportunity of regularizing their position and reconciling past quarrels, that ought not to be missed.

It will be the first occasion in history when the newer patriarchs will meet in council, for on earlier occasions the very churches over which they now preside had not come into being. Their existence is in itself a reply to the old accusation that the Orthodox Church is a mere fossil, a quaint survival that has no power of adapting itself to the needs of a newer civilization, and the fact that their churches are those of nations with a modern outlook and a sense of freedom gives assurance that the prelates in question will be able to attend. Whether that will be so with all the older patriarchates is another matter. Normally, the Ecumenical Patriarch of Constantinople would be the natural president of such a gathering, and he would be supported by his brethren of Antioch, Alexandria, and Jerusalem. Under present circumstances, it is at least doubtful whether Ottoman fears will allow the Patriarch of "Istanbul" to leave their territory. A Turk may try to

be modern, but he inherits a tradition of extreme nervousness at any unusual activity on the part of his Christian subjects, and the commandment that he is most inclined to observe is that which declares, "thou shalt do nothing at all"—or allow anyone else to do anything either.

For the other thrones, the unhappy schism that has kept that of Antioch vacant for so long, is likely to prevent the presence of any representative from it; while the great age and infirmities of Damianos of Jerusalem make his personal presence very improbable. The Patriarch of Alexandria, Meletius, in many ways the most interesting and forceful character in the whole band, is personally free to be present, and it is to be hoped that so capable an advocate of necessary reforms will be able to be there. Of the patriarchs of the "younger sisters" in the great orthodox family, all will endeavor to be present, and all will at the least send representatives. Myron Cristea of Roumania is likely to be detained, for an interesting reason. He is regent of his own country, one of a board of three who share that office and his presence would raise whole series of thorny problems of etiquette. A regent, by ancient custom, is entitled to all the honors of the king whose "persona" he is. Now, if he came to council, would it be the ruler of Roumania, or the Patriarch of one of the junior orthodox churches, who entered the synod? So many tangled questions are raised by that question, and the absence of the dominant spirit on the regency board would be so inconvenient for Roumania at this moment, that it is probable that they will be solved by the sending of a deputy only.

MANY AGES OF THE CHURCH TO MEET

It is then a meeting of many ages of the Church that will take place at Salonika in this spring. The Church of the apostolic age, whose children still face much the same questions as those which perplexed the Church of the fathers, will enter into council with the Church of the twentieth century, whose children face life's questions with the eyes of that epoch. Of course a body that is only a "pro-synod," charged with the duty, officially, of examining the questions and of preparing the agenda for the real council, cannot possibly pass canons binding on all. It can, however, agree informally on lines of action—as can the Lambeth Conference in its like position—and this first occasion of corporate action on the part of the Orthodox Church for a good many centuries may have great influence on its relations during the next generation or two with other Churches in the West, more particularly the Anglican communion.

TROUBLE IN ANTIOCH

The unhappy division which rendered the patriarchate of Antioch powerless for the past year or more still continues. The patriarchate is legally vacant by the death of the last holder, but the disputes and rivalries in the electoral body have rendered a valid and regular election impossible, the majority that the canons decree not being attainable. The bishops have scattered, after sitting fruitlessly in synod for weeks, and hope to consult the laity and arrive at some sort of decision that way. The laity are much disposed to coerce the recalcitrant minority! Mean-

BOOK CHATS

from Morehouse Publishing Co.

New books added to stock during the week ending April 19, 1930:

An Emerging Christian Faith, by Justin Wroe Nixon. (Harpers) \$2.50

Can a positive faith survive in our mechanized civilization? A prominent Presbyterian minister gives his answer to the question.

S. Parkes Cadman, by Fred Hamlin. (Harpers) 1.50

A new biography of the well-known radio preacher.

YOUR Correspondent writes this week's BOOK CHATS with one foot on the step of the train to Charleston (figuratively speaking, oh, yes!), where he hopes to make the acquaintance of not a few of his readers, there foregathered to hear much learned discourse by Church Congressmen.

Are you going to the Church Congress? If so, don't fail to visit the Morehouse book exhibit in Hibernian Hall, where Congress sessions are to be held. New books of many publishers will be on display there, including most of those mentioned in these columns recently. Plan to buy one to read on the way home.

Or if you aren't going there, but are going to the Educational Leaders' Conference at St. Louis, visit our book display there. Be sure to see especially Leon C. Palmer's CHURCH SCHOOL ORGANIZATION AND ADMINISTRATION (\$1.25; \$2.00), which will be published next week, and which will be a boon to all who will be faced next fall with the problem of getting the old Church school on an efficient running basis.

Another book to be published next week is THE MESSAGE OF FRANCIS OF ASSISI (\$1.75), a delightful biography by the Rev. H. F. B. Mackay, author of SAINTS AND LEADERS (\$2.40) and ASSISTANTS AT THE PASSION (\$2.40). Here is a book that everyone can read and enjoy—old and young, clerical and lay, saint and sinner—for as Francis was the great human saint who attracted people of all ranks and conditions, so Fr. Mackay's book interprets his life and message in a way that will have a wide appeal.

People seem to like IN GOD'S PRESENCE (cloth, 60 cts.; leather, \$2.75) in its new genuine Morocco binding. "But why bind it only in red?" they cry in amazement. All right; we aim to please. Your Correspondent has just sent through an order for binding this popular new devotional manual in red, blue, and purple genuine Morocco—each leather lined to match, with round corners, gilt edges, gold title and cross, colored ribbon marker—each \$2.75.

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time the Maronite Patriarch (devout adherent of the Papacy though he is, and so not directly concerned in a quarrel out of which he might make his own profit) intercedes with both parties with the authority of a brother who is able to understand the dispute which he yet stands outside of, and begs both parties to put aside their quarrels and gain some measure of unity in the Church for which the Master died. Anglicans can at least join with him in this aspiration, while they revere him personally for the step that he has taken.

In this connection it may be well to explain exactly what a Maronite may be. In the days of the Christological quarrels, many national types in the East that had accepted Christianity now took up with any heresy that was going, just as a means of maintaining their national existence, and protesting against a uniformity in the Church that was becoming more and more Greek. The Maronites of the Lebanon region were one of these, and the heresy that they chanced to take up—for it was more a matter of chance than anything else—was the Monothelite. As a national, heretical Church, they sur-

vived till the days of the Crusades, existing as a set of fighting highlanders.

When a swarm of Christian invaders came down from the unknown West to make war upon their Mohammedan enemies, alliance with them was an obvious step for the mountaineer people to take, and the crusaders were only too glad to find so staunch and useful a local ally. A doctrinal arrangement was soon made, the Maronites accepting some sort of papal supremacy, a thing that in those days was still much more vague than it is at present, and the Pope fully recognizing the Maronites' right to their own liturgy and their own hierarchy. So they have remained to this day, devoted—not to say fanatical—adherents of the Pope, and the oldest of the "Uniate" Churches, of which several more have since been formed on their model. They are said to be sometimes turbulent, and sometimes given to intrigue—which is only to say that they are Oriental highlanders after all! At the least they are a most interesting body historically, and this last act of their Patriarch is one that is eminently Christian.

W. A. WIGRAM.

Bishop Lloyd Dedicates New Mortuary Chapel in Calvary Church, New York

Transfiguration Church Feeds 50,000 Unemployed — The End of Lent

The Living Church News Bureau
New York, April 19, 1930

THIS AFTERNOON THE RT. REV. ARTHUR Selden Lloyd, D.D., Suffragan Bishop of New York, will dedicate a newly-completed mortuary chapel in Calvary Church, Fourth avenue and Twenty-first street. Its location is the small area between the organ console and the north wall of the church. It is given as a memorial, the donor preferring to withhold his name. The chapel will serve for mortuary purposes, and also for private communions. To be known as the Chapel of the Resurrection its dedication on Easter Even is particularly appropriate.

Calvary Church now has three altars. The many improvements which were made last summer have transformed what was a rather gloomy and unattractive interior into a beautiful place of worship where an atmosphere of real devotion is evident.

THE END OF LENT

The prevalent opinion here is that people responded better than usual this year to make use of the special privileges of the Lenten season. So it seemed. Only One can judge.

From Trinity Church comes the estimate that some 10,000 people were present yesterday during some portion of Bishop Johnson's preaching of the Three Hours' service. Dr. Ray states that at least 3,000 came to the Transfiguration; Fr. Spence Burton, S.S.J.E., was the preacher there. This correspondent was privileged to hear the series of addresses in Grace Church where the Rev. Dr. Howard C. Robbins presented in his admirable style a very useful and devotional meditation. In addition to the Bishop of Colorado at Trinity, the Bishop of Long Island preached the sermons on the Seven Words at St. Agnes' Chapel and the Bishop of Central New York preached at St. James' Church. Also last evening Bishop Fiske preached

before the congregations of St. Andrew's and St. John's parishes, Yonkers, in the church of the latter. On Palm Sunday, Maundy Thursday, and Good Friday, New York, weather with frequent and heavy showers was depressing, ye apparently it offered no marked deterrent to worshippers.

COMMENDING THE POSTAL TELEGRAPH COMPANY

Award of *magna cum laude* to the Postal Telegraph Company. In a letter to Bishop Manning the vice-president of that concern states that they desire their Easter window display at the offices, Fifth avenue and 46th street, "to portray the real religious significance of this festival, getting away from the secular idea of Easter eggs and rabbits." At his request the Bishop has written an appropriate message which will be reproduced together with his picture. Bishop Manning's response is as follows: "May the Easter Festival bring us a higher vision, the renewal of our faith in God, fuller realization of the meaning of life, new courage for our

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A young couple in native costume, photographed in front of Bishopstod, Manila.

tasks and problems, and greater charity for our fellow men."

DR. DELANY'S ARTICLE IN "COLLIER'S"

In the April 19th issue of *Collier's* the rector of the Church of St. Mary the Virgin, New York, discusses in his usual lucid and pessimistic style the topic of decreasing Church attendance. He states that "unless something is done intelligently to stimulate, increase, and continue to build up Sunday Church attendance the Protestant churches in America are threatened with extinction." In a somewhat surprising manner the author takes greatly to heart the failure of Protestantism to win the American people. While the attractions of the week-end holiday, the radio services, and the like are cited, yet it is pointed out that these are no more familiar to Catholics than to Protestants. And the churches of the former are crowded many times on Sunday morning because the people realize that they are under obligation to go to Mass on that day. Dr. Delany recommends that Protestant pastors teach their people to worship, both by services at early hours on Sundays where worship would take the place of a sermon, and also by more effective training of children than the Sunday school has given. He states that to point to statistics of Church membership is unfair, and is no indication of a healthy church. One is surprised to find the rector of St. Mary's declaring that "we Protestant clergy" must face the truth that we are deceiving ourselves as to the actual situation. To your correspondent this makes strange reading. Protestantism offers an abridged presentation of the religion of Christ. Why should a priest expect it to serve sufficiently? And how can "we Protestant clergy" include priests in their number?

CHURCH OF THE TRANSFIGURATION
FEEDS 50,000 UNEMPLOYED

The Rev. Dr. Randolph Ray, rector of "the Little Church Around the Corner," reports that in the month ending April 13th he was enabled by contributions totalling some \$15,000 to feed 50,000 of New York's great number of the unemployed. Improved conditions are lessening the number of applicants, yet some 1,500 are now cared for each day.

The Church of the Transfiguration is

now using a store building at 44 East 29th street to aid this vast company of the needy. Heywood Broun, the well known columnist, is conducting there an employment agency, and the second floor of the building is housing a staff of seventeen workers under the direction of Mrs. Lenton of the City Mission Society to whom Dr. Ray sends some 200 men daily for examination and investigation as to mental and physical fitness.

On Low Sunday Dr. Ray will observe his seventh anniversary as rector of this parish.

ALL SAINTS', HENRY STREET

Two additions to the clerical members of the staff at All Saints', Henry street, have recently been made. The Rev. William B. Spofford, managing editor of the *Witness* and executive secretary of the Church League for Industrial Democracy, and the Rev. Charles Feilding, a special student and tutor at the General Seminary, have been licensed to officiate there. The former staff included the vicar and a priest of the Russian Church who has his own congregation and chapel.

WEDDING

The marriage of Miss Helen Dominick Smith, daughter of Mr. and Mrs. H. Alexander Smith of Princeton, to the Rev. Samuel Moor Shoemaker, Jr., rector of Calvary Church, New York, will be solemnized on Saturday afternoon, April 26th, in the chapel of Princeton University. The Bishop of New York will be one of the officiants.

HARRISON ROCKWELL.

NEW HEAD OF ALL SAINTS'
SCHOOL, SIOUX FALLS, S. D.

SIOUX FALLS, S. D.—Miss Lucy L. Soule, principal for some years of Bentley School, Berkeley, Calif., has accepted the position as principal of All Saints' School, Sioux Falls. Miss Soule is a graduate of Vassar College, taught in St. Timothy's School, Catonsville, Md., and was a missionary teacher under Bishop Brent in the Philippines. Miss Blanche Pittman, present principal of All Saints, has accepted the offer to take charge of St. Agnes' School, Albany. She has been principal of the Dakota school for two years.

English Cathedrals

Pilgrimages will be made independently or in parties during the coming summer. We shall be happy if you will join us.

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Thousands Throng Churches in Boston for Holy Week Services

New Director for Church Home Society — Fire Damages Camp O-At-Ka

The Living Church News Bureau }
Boston, April 19, 1930 }

PALM SUNDAY SERVICES AND THOSE OF Holy Week have been attended, as usual, by thousands of people. Bishop Lawrence took Bishop Slattery's place last Sunday morning in Trinity Church, preaching on the Glory and Magnificence of a Religious Life, and confirming eighty persons. As a part of the service, Bishop Lawrence dedicated two beautiful bronze candelabra, designed by Charles A. Coolidge. The candelabra stand one each side of the altar, the one on the gospel side being the gift of Mrs. George S. Selfridge in memory of her husband, parishioner and vestryman of Trinity. Mrs. Slattery presented to each member of this confirmation class, as she has to others, the booklet by Bishop Slattery entitled *Why I Am a Churchman*.

No mention of Boston during the season of Lent is complete without reference to the noonday services in Tremont Theater. These are under the auspices of the Greater Boston Federation of Churches and Episcopal clergymen share with those of the denominations the opportunity of reaching by voice and radio a very large congregation. Bishop Slattery was to have preached on Maundy Thursday, but his place was taken by the Rev. Dr. Edward T. Sullivan of Trinity Church, Newton; and Dr. Sullivan's original engagement for Good Friday was filled by the Rev. Dr. Elwood Worcester, for so many years the rector of Emmanuel Church.

Tenebrae was sung in certain churches, notably the Advent and the Church of St. John the Evangelist, beginning on Wednesday. It is safe to say that many persons followed the wise advice given in St. John's *Messenger*—namely, after attending one service at which the Tenebrae was sung and missing much of its beauty through an attitude of expectancy for something which did not happen in any spectacular way, those persons went again to a second service of Tenebrae, placing the expectant attitude aside and really taking to heart the poignant beauty of the music.

Bishop Dallas of New Hampshire conducted the Good Friday service in St. Paul's Cathedral where he has been the noonday preacher during the earlier days of Holy Week.

NEW DIRECTOR OF CHURCH HOME SOCIETY

Ralph Sheldon Barrows, for the last seven years executive secretary of the Connecticut Children's Aid Society, will succeed Miss Katharine P. Hewins as executive director of the Church Home Society. Miss Hewins, it will be remembered, resigned after seventeen years of service in order to begin work in Cleveland.

Mr. Barrows is a native of Alabama and attended the state university and, later, the school of social ethics in Harvard. With the exception of two years given to war service, he has been active in social welfare work ever since his graduation. His experience has been a wide one both in Alabama and in Connecticut and his active connection with the juvenile court,

Children's Aid Society, Hartford Council of Social Agencies, and the Community Chest of the same city have furnished him with an exceptional background. In addition, Mr. Barrows has had a national connection with social work, notably with the Child Welfare League of America and the National Council of Social Work. The Church Home Society to which he comes has a proud record while as an Episcopal organization it has cared for needy children of this diocese for seventy-five years.

EASTER NUMBER OF "MY NEIGHBOR"

The Easter number of *My Neighbor* has made its appearance. This publication is the official organ of the Episcopal City Mission and the archdeaconry of Boston and it is distributed without charge in an effort to make known a very interesting field of missionary and social endeavors. Its fourteen pages have some appealing pictures, mostly happy pictures of child life.

FIRE AT CAMP O-AT-KA

Camp O-At-Ka had a loss by fire early in the month to the extent of \$2,000 when three of the older cabins directly on the shore of Lake Sebago were burned. Happily the wind was such that only these three minor buildings suffered instead of the \$100,000 plant. The cause was a stray match or unextinguished fire left by some visiting fisherman, and Archdeacon Dennen, always optimistic, is waxing enthusiastic over the display of friendly and generous help by the neighbors. Even the young girls waded out into the icy waters of Sebago to form a bucket squad, passing the pails of water from hand to hand in an effort of rescue for O-At-Ka.

ETHEL M. ROBERTS.

PLAN SUMMER CONFERENCE AT SIOUX FALLS, S. D.

SIOUX FALLS, S. D.—Many new features have been added to the program of the annual summer conference of the South Dakota diocese, which will meet at Sioux Falls, June 17th to 27th. The faculty for the school was recently announced by Miss Edith Wicks, secretary of religious education. The Rev. E. Croft Gear of St. John's Church, Minneapolis, will be chaplain and conduct a course on Personal Religion.

The Very Rev. E. B. Woodruff, dean of Calvary Cathedral, Sioux Falls, will give a course on the Bible; Mrs. Paul Barbour of Mission will lead the Auxiliary study groups, and Miss Ruth Osgood will conduct the round table for guild members. The Rev. Don Frank Fenn of Gethsemane Church, Minneapolis, will lead the clergy conference. Fr. Fenn's course is a new departure in the summer school and is expected to attract many of the clergy. Mrs. R. G. Cargill of Minneapolis will be in charge of the story telling course and drama course. The Rev. Austin Pardue, rector of St. Thomas' Church, Sioux City, Ia., will lead the young people's fellowship sessions. Miss Mabel Lee Cooper of the national Department of Religious Education will conduct courses on Leadership and Principles of Education. Recreational features will be in charge of the Rev. Carter H. Harrison of Brookings, while the Rev. and Mrs. Russell Hubbard of Brookings will be councilors for the boys and girls.

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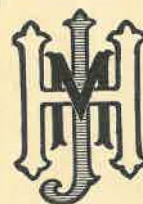
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NEW YORK, N. Y.

Pennsylvania to Hold Mass Meeting To Discuss Advance Work Program

Memorial Unveiled at St. Luke and the Epiphany — Welfare Group Meets

The Living Church News Bureau
Philadelphia, April 19, 1930

PROBABLY THE LARGEST AND MOST INSPIRING missionary meeting ever held in the history of the diocese of Pennsylvania is being arranged for as one of the initial steps in the 1930-31 program for Pennsylvania's share in the General Church's advance work. This great missionary mass meeting will be held in the historic Academy of Music in Philadelphia on the evening of Monday, May 5th. The academy is in the heart of the city's business center, and provides the largest seating capacity of any building for a meeting of this character.

Bishops and other missionaries from seven missionary fields will address the meeting, including the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico; the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska; the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma; and the Rt. Rev. Elmer N. Schmuck, D. D., Bishop of Wyoming. Replies are being awaited from Bishop Littell of Honolulu, Bishop Cross of Spokane, and Bishop Darst of East Carolina.

The diocese of Pennsylvania is responding with a splendid enthusiasm to the acceptance by Bishop Garland and the executive council, on behalf of the diocese, of a \$113,000 share in the Church's \$1,500,000 program for the 1930-31 advance work. Throughout the diocese there have been many evidences of a whole-hearted desire to help meet the needs of the Church's missionary work, and these have resulted in the preparation of a very definitely prepared plan for full and complete information being presented to all members of the Church in this diocese as to the missionary needs in the seven fields for which the diocese has assumed responsibility.

The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, will preside at the meeting. Roland S. Morris, chancellor of the diocese and former U. S. Ambassador to Japan, will introduce the speakers. Members of the Diocesan Festival Choir Association will provide the music.

It is expected that the meeting will give an increased impetus to general interest in and support of the Church's advance work program. The 146th annual convention of the diocese meets on the day following.

Provision has been made for attendance at the mass meeting of more than 700 clerical and lay deputies to the convention. Clergy in charge of more than 200 parishes and missions of the diocese are co-operating in arranging to have their congregations strongly represented. The responsibility of giving direction to the movement has been placed with the field department, the Rev. Malcolm E. Peabody, chairman, in co-operation with the Woman's Auxiliary of the diocese, Mrs. George Woodward, president; and also a special laymen's committee on relationship of the laity to the Church's missionary work and another special committee comprising the deans and the lay chairmen of the six convocations of the diocese.

In presenting the advance work preliminary to the missionary mass meeting, upwards of 30,000 pocket-size pamphlets have been distributed throughout the parishes and missions by the field department, giving in condensed form information as to the needs that call for the united efforts of the people in the diocese. A feature of the pamphlet is a special appeal for its prayerful consideration from Bishop Taitt, who, in the absence of Bishop Garland, is in charge of the diocese.

The first response received came from the Indian Hope Committee of the Woman's Auxiliary, which assumed responsibility for equipment and other work at the Shoshone Indian Mission in Wyoming. It is anticipated that in a number of instances individuals and parishes will accept responsibility for specific items on the program.

MEMORIAL WINDOW UNVEILED

During Holy Week a beautiful new memorial window was unveiled in the Church of St. Luke and the Epiphany, Philadelphia. It was the gift of Dr. Horace Howard Furness in memory of his wife. Underneath is a bronze tablet, similar to those beneath three other windows, inscribed "To the Glory of God and In Loving Memory of Louise Brooks Winsow Furness, Easter 1930."

Anglican Theological Review

EDITED BY
FREDERICK C. GRANT AND
BURTON S. EASTON

VOL. XII APRIL, 1930 No. 4

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NEW YORK

This window, imported from London, made by Kemp and Sons, occupies the only vacant space that remains on the north side of this church, and so completes a notable and harmonious series. Mrs. Furness had been one of the most devoted members of this parish all her life. She died one year ago at Eastertide, and the dedication of this window was planned as an anniversary occasion.

By a most singular and sad coincidence, Dr. Furness himself died, after a sudden and surprising illness, at 10 o'clock on the very day, Tuesday, April 15th, on which the window was to have been dedicated, in the presence of the vestry and certain intimate friends, by the rector, the Rev. David M. Steele, D.D.

WELFARE GROUPS MEET

Thirty-five representatives of state wide groups interested in welfare work met at luncheon in the Penn Harris Hotel, Har-



risburg, on April 11th, to plan for a clearing house on social legislation. The meeting was held under the auspices of the Public Charities Association of Pennsylvania, of which the group will become a division on welfare legislation.

The Hon. Clinton Rogers Woodruff of Philadelphia, a former member of the legislature and a director of the Public Charities Association, was chairman of the meeting.

WOMAN'S AUXILIARY NEEDS EXTRA HELP FEEDING CHILDREN

The diocesan committee has sent out an urgent call to all the branches for workers to help with the service of feeding undernourished children every afternoon at St. Barnabas' Church, Kensington. Three hundred and fifty children are now being fed. They are sent from the Episcopal Hospital, St. Christopher's Hospital, the public schools, and the city health centers—all of whose funds have been exhausted by frightfully hard times, almost the worst in the history of the city. The sections of Kensington and Frankford are the hardest hit, due to the closing of the mills, some of which are closed forever, others temporarily, others working part time, and in the whole section buildings that were formerly occupied by factories have large placards "For Sale."

The Auxiliary started this work only after being assured by the head of the social service of the Episcopal Hospital that it was absolutely needed. Neither money nor food sent to homes would fill the needs, as these would be sold to keep the roof over their heads.

ELEANOR ROBERTS HOWES.

SHEPHERDING THE ISOLATED IN ALBANY

ALBANY, N. Y.—A serious effort is being made in the diocese of Albany to discover isolated Church people, give them the Church's ministrations, and enlist them in its life and work. The work, which has been going on for several months, is under the direction of the diocesan archdeacon, the Ven. Guy H. Purdy. The board of missions has employed for one year Captain Arthur W. Abraham, of the Church Army, who is systematically surveying and canvassing countryside sections, taking a roll of people traditionally or definitely belonging to the Church.

Captain Abraham has for several months been at work in Columbia and Rensselaer Counties, and the Rev. R. C. Joudry, missionary in Schoharie County, is at work there. As a result 200 families are enrolled and sixty children are re-

CHURCH FEEDS CHILDREN

Rev. Albert Eastburn and members of Woman's Auxiliary of Pennsylvania feeding children of unemployed mill workers at St. Barnabas' Church, Kensington, Philadelphia.

Courtesy Philadelphia Public Ledger.

ceiving regular religious instruction by mail. Communicants in many cases have been related to the nearest parish church, the sacraments of the Church are provided for those who cannot reach a church, religious books and Church papers are supplied, and individuals and groups among the isolated are gradually being associated with the clergy and other parish volunteers. A beautiful Easter message from the Bishop was mailed to every isolated parishioner enrolled.

LECTURE ON ALBANY DIOCESAN MISSIONS

ALBANY, N. Y.—The Ven. Guy H. Purdy, diocesan archdeacon, in connection with his missionary survey of the diocese of Albany made one year ago under the direction of the board of missions, collected pictures of the various aided parish and mission buildings. The pictures of these churches form the subject matter of an interesting and instructive lecture in which Archdeacon Purdy presents the missionary enterprise of the diocese.

In an area of more than 20,000 square miles, the diocese has ninety-one parishes and missions, out of 184, aided or administered by the board of missions. The pictures are shown by a lantern, and this illustrated lecture has been given some forty times during the first quarter of the present year to congregations and societies. The object is to acquaint parishioners of more prosperous churches with the whole diocesan work, to stimulate missionary interest, and to create a fellowship which may tend toward an ideal diocesan family.

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Large Congregations Fill Churches In Chicago for Easter Services

Dr. John R. Oliver to Address Clergy—Young People Plan Cathedral Effort

The Living Church News Bureau }
Chicago, April 21, 1930 }

A RAINY YET A GLORIOUS EASTER WAS yesterday.

In spite of the fact that a steady rain fell throughout the morning hours, large congregations were reported from over the city and diocese. The rain no doubt kept many away from Church services but the attendance was generally good.

Bishop Griswold took part in the services at the Cathedral Shelter, the Rev. David E. Gibson, priest-in-charge. It was the Bishop's first public service since his illness began several weeks ago. At the Shelter the chapel was packed and Bishop Griswold expressed great satisfaction over the service.

St. James' Cathedral, where the Very Rev. Duncan H. Browne, dean, preached, was filled at the 11 o'clock service, as was St. Chrysostom's, the Rev. Stephen E. Keeler, rector. St. Luke's, Evanston, the Rev. Dr. George Craig Stewart, rector, repeated its main service, at 9:30 and 11:30, in order to take care of the large crowds which sought admission there. St. Paul's, Kenwood, the Rev. George H. Thomas, rector, likewise was filled for the 11 o'clock service. Dr. Thomas was assisted in the service by the Rev. George

Ray who has just returned from abroad.

Children's services, at which the mite boxes were presented, were held in parishes throughout the diocese Easter afternoon. The children's Lenten offering will be presented at sectional meetings to be held in eight centers in the diocese the second Sunday after Easter, according to Miss Vera L. Noyes, director of religious education.

Special services had been arranged in several churches for Masonic and civic organizations Easter afternoon. St. Bernard's Commandery, Knights Templar, held their annual Easter service at St. James' Cathedral, Dean Browne preaching. Illinois and Evanston commanderies joined in services at St. Paul's by-the-Lake, Rogers Park, the Rev. Charles T. Hull preaching. The Rev. Walter C. Bihler preached before the Woodlawn Commandery which held services at Christ Church, Woodlawn.

The Rev. Dr. John Henry Hopkins returned to his former parish, the Redeemer, Hyde Park, and preached the Easter sermon before a congregation which crowded the church to overflowing. Dr. Hopkins, who has been the Holy Week speaker at the Garrick Theater Lenten services of the Church Club, was given a hearty welcome at his old parish.

The Church of the Epiphany, the Rev. John F. Plummer, rector, arranged special services Easter morning for the doctors and nurses of the west side hospital center. This has been an annual affair at

the Epiphany and each year attracts more and more of the professional people.

DR. HOPKINS AT THE GARRICK

An everyday religion, each day throughout the year corresponding to and inspired by a Holy Week day, was the plea of the Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Hyde Park, and now of Vermont, in his addresses concluding the Lenten noonday services at the Garrick Theater.

Dr. Hopkins preached to large congregations each day, on Good Friday the theater being filled practically to capacity.

DR. OLIVER TO ADDRESS CLERGY

Dr. John Rathbone Oliver, priest, author, and psychiatrist, is to lead a conference for clergy of the diocese at St. James' Community House, Thursday, May 8th, the Rev. H. R. Brinker, president of the clergy's round table, announces. Dr. Oliver will speak at 10 o'clock in the morning and again at 2 in the afternoon.

The subject of Dr. Oliver's discussion will be: What the Parish Priest Should Know About Mental Illnesses and Mental Maladjustments.

After the clergy's conference, Dr. Oliver will speak to a group at the University of Chicago, through arrangements made by the Rev. E. S. White. On Friday, May 9th, he will lecture at the Western Theological Seminary.

Dr. Oliver is well known, particularly for his writings on fear and similar subjects. While in this section he will spend three days at the University of Illinois, under auspices of the Chapel of St. John the Divine.



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ST. LUKE'S DEDICATES CHILDREN'S CORNER

A beautiful stone group, starting a children's corner, was dedicated at St. Luke's Church, Evanston, by the Rev. Dr. George Craig Stewart, rector, on Easter Day. The group is the gift of Mrs. T. T. Lyman, parishioner of St. Luke's. It is at the east end of the south transept.

The work was designed by Sister Janet Elizabeth of the Sisters of St. Mary, and executed by U. Langenegger of Milwaukee.

It is the plan to provide for the St. Luke's children's corner not only appropriate prayers in simple language but also low tables and chairs with picture books attractive to boys and girls.

YOUNG PEOPLE PLAN CATHEDRAL EFFORT

Announcement is made by the Diocesan Young People's Association, Lonsdale N. West, president, of plans for the fifth annual cathedral ball for the benefit of the Chicago Cathedral Fund. It will be held May 16th at the Drake Hotel. William E. Whitely of the Church of the Advent has been appointed chairman of the affair.

The late Bishop Anderson was interested in this project of the young people as a means of keeping the cathedral idea alive. Through it the group has raised \$11,000 which is being held in trust until a cathedral project will be undertaken. Then it will be used for a special section as a gift of the young people.

CAPTAIN HODGKINSON TO VISIT CHICAGO

Capt. Edward Hodgkinson of the Church Army in the United States is coming to Chicago June 1st to assist on the City Missions staff at the Church of the Epiphany, according to announcement by the Rev. John F. Plummer, rector. He will be here in June, July, and August.

Capt. Hodgkinson will assist in the Daily Vacation Bible School and will conduct open air services in west side parks Sunday evenings. Work similar to this was carried on successfully last summer.

NEWS NOTES

The scaffolding and temporary work on the Anderson Chapel of the Western Theological Seminary has just been removed. This marks the final completion of the exterior of the structure and reveals the whole as one of the most beautiful church structures in the city.

Young men of St. Augustine's Church, Wilmette, have just organized a club to promote parish and social activities. Arthur E. Cooke is president of the group.

The new Church of the Mediator, Morgan Park, was not completed for the Easter services as had been hoped. It is now planned to wait until fall to dedicate the \$75,000 structure, according to the Rev. G. C. Story, rector.

St. Margaret's Church, Windsor Park, was slightly damaged by fire last week. Repairs have gone forward, however, so that services were held in the church as usual. The Rev. H. J. Spencer is rector.

Christ Church, Joliet, is planning to celebrate the ninety-fifth anniversary of its founding the week of May 11th. An extensive program of activities has been worked out by the rector, the Rev. T. DeWitt Tanner.

A joint meeting of the northern and southern deaneries of the diocese will be held at Trinity Church, Aurora, Monday and Tuesday, April 28th and 29th. The Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, will be the preacher at the Monday evening service and also at the Tuesday morning conference.

**EASTER SERVICES
IN ST. LOUIS**

ST. LOUIS, Mo.—The Rev. Dr. Edward S. Travers, rector of St. Peter's Church, St. Louis, presided at the Easter sunrise service which is held outdoors in Forest Park each year. Dr. Travers inaugurated this custom in St. Louis several years ago and was so successful that a similar sunrise service is also held in Tower Grove Park to accommodate the crowds that attend these services which, of course, are held in addition to the regular services in the churches.

The Lenten and Easter services in the diocese have been unusually well attended. One of the most impressive Three Hour services ever given was held in Christ Church Cathedral on Good Friday. At the Maundy Thursday service held at night the cathedral was crowded for the candle-light Communion service. Dean Scarlett conducted both services. At the Three Hour service the cathedral was so crowded that the chapel was thrown open to help take care of the overflow. A surpliced choir led the singing of the hymns, and the tolling of the cathedral bells made a fitting and impressive climax to a beautifully reverent service. In the evening Mercadante's *Seven Last Words* were given by the full choir.

Dean Scarlett left Monday to speak at the inauguration of the new president of the University of Arizona at Tucson, on April 24th. On the following Sunday he will preach in his old charge, Trinity pro-Cathedral at Phoenix. On his return to St. Louis he leaves for the Church Congress to be held at Charleston, S. C., where he will be one of the speakers on May 2d. Dean Scarlett will then return to St. Louis for his consecration as Bishop Coadjutor of the diocese of Missouri on May 6th.

**JUNIOR BROTHERHOOD
CHAPTER INSTITUTED IN IDAHO**

BOISE, IDAHO—On Passion Sunday, Chapter No. 530 of the advanced junior Brotherhood of St. Andrew was instituted in St. Michael's Cathedral, Boise. All of the members are active in some sort of parish activity—crucifer, acolytes, flag bearer, choristers, ushers, or lay readers.

On Palm Sunday, Bishop Barnwell visited St. Michael's and confirmed a class of young people.

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NOTES FROM JAPAN

AKITA, JAPAN—The Church Missions House in New York has approved the plans for the new reinforced concrete church to be erected for St. Saviour's congregation, Akita. Work was started early in April. The building will be on the same general construction as that recently consecrated by Bishop Binsted in Morocco, although the Akita church will have its tower on the side and will also have a chapel.

Reinforced concrete construction has become almost universal in Japan since the earthquake fire of September, 1923. His Imperial Majesty, the Emperor of Japan, on March 24th inspected his capital which has been almost completely rebuilt since the disaster and one of the many lessons learned in the reconstruction period was the necessity of building in reinforced concrete or similar material. The Holy Catholic Church builds entirely in reinforced concrete now.

Perhaps the single exception is in Nara. Nara was at one time the capital of the Japanese Empire (A.D. 710—*circa* 785) and is one of the loveliest cities in all Japan, famous for its deer-park and hundreds of tame deer. Here the law requires all buildings to conform to the Japanese style, hence the new church recently consecrated in Nara is completely in native Japanese style. The annual American Church Mission conference was held there from March 29th to April 1st, the account of which will be given in a later issue.

A pewter bowl to be used as a baptismal font was given to Christ Church, Noshiro, by Bishop Binsted. Previously many of the Christians have been baptized in a badly stained brass face-basin.

The property in Noshiro has been enlarged one and a half times by the purchase of an adjoining piece of land. This is the start toward a complete compound. The present church is a mere shack. Due to the building of the new church in Morioka, their old altar and reredos have been given to the Noshiro church and have made it into a real churchly building. Noshiro is a strong Buddhist center and, although Christianity has been preached there since 1900, it was not until 1912 that the Holy Catholic Church opened up a mission station. There is a small congregation of sixty-eight Christians, of whom twenty-eight have been confirmed. The Rev. Norman S. Howell is priest-in-charge.

As the Church in Morioka did not have money enough, the contractor, Shinjiro Katsurajima, a Christian, but not of our Church, built the fence at his own expense. The church was consecrated December 15th by Bishop Binsted. The Rev. P. H. Murakami is priest-in-charge.

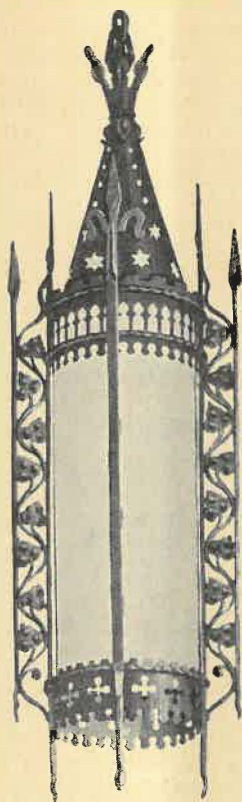
Serves Japan Fifty Years

NEW YORK—On Monday, March 1, 1880, the Rev. John McKim landed in Japan, just fifty years ago. He has been bishop since 1893, and of the bishops now active in office only Bishop Leonard is his senior in order of consecration. Bishop Graves of Shanghai was consecrated the same day.

The House of Bishops of the Japanese Church met in Tokyo on March 27th. This means the bishops of the two Japanese, four English, one Canadian, and three American dioceses.

The cornerstone of the first unit of the new St. Luke's Hospital, Tokyo, was scheduled to be laid on March 28th.

The new Church of the Ascension at Nara was to be consecrated the last of March or the first of April. Many readers will remember that this is the church and the place in which Miss Caroline Schere-



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MILWAUKEE, WIS.

schewsky was so much interested when she was in this country a year or more ago. Pictures of the church are eagerly awaited as Japanese architecture has been used for it. A sketch from the architect's drawing was printed in THE LIVING CHURCH of December 15, 1928.

NATION URGED TO OBSERVE DAY OF AID TO JOBLESS

NEW YORK—Setting the minimum number of unemployed in the country at 6,600,000, the National Unemployment League has issued a call for nation-wide observance of "Unemployment Sunday" on April 27th. Coöperation of churches, governors, mayors, Chambers of Commerce, and social welfare groups has been sought for a month by the league and the responses have been encouraging, according to D. J. Meserole, chairman.

Letters have been addressed to the governors of the forty-eight states and to the mayors of 250 cities with the two-fold purpose of appealing for funds to replenish the treasuries of the nation's charitable agencies and of indorsing an appeal to President Hoover and Congress to establish a system of public works that would give employment to those out of work.

Meanwhile the Federal Council of Churches has sent a letter to the secretaries of its state and city councils urging observance of April 27th and asking them to make a special effort to get ministers to draw attention to the "human need involved, urging them to take appropriate action."

YOUNG PEOPLE'S CONFERENCE TO BE HELD AT DELAWARE, N. J.

ORANGE, N. J.—Plans have been made for a conference of 100 young people of the diocese of Newark at the Girls' Friendly Society Holiday House and Eagle's Nest Farm, Delaware, N. J., from June 20th to June 22d. The members of the faculty thus far announced are the Rev. Harold Holt of the National Council, Miss Frances Arnold, the Rev. William K. Russell, rector of Christ Church, West Englewood, and the Rev. L. Harold Hinrichs, rector of St. John's Church, Boonton. The theme which will be taken up is God and His Relation to Young People.

Registration will be in charge of the Rev. A. Stewart Hogenauer, 99 Main street, Orange, and Miss Caroline Berger, who may be reached at the same address.

CENTENNIAL OF PARISH AT NEW HAVEN, CONN.

NEW HAVEN, CONN.—On Sunday, May 11th, the parish of St. Paul's Church, New Haven, the Rev. H. R. Weir, rector, will celebrate its 100th anniversary. A corporate Communion of the parish at 7 A.M. on Sunday will open the celebration, and a festival service of thanksgiving and sermon will be held at 11 A.M. A community service with an historical address by Bishop Perry will be held at 7:30 P.M.

A diocesan service will be held on Monday at 11 A.M., the Rt. Rev. Edward C. Acheson, D.D., Bishop of the diocese, celebrating the Holy Communion. The Rt. Rev. Chauncey B. Brewster, retired Bishop of Connecticut, will preach the sermon. The festivities will close with a general reception in the parish house in the evening.

ANNIVERSARIES OF BISHOPS

NEW YORK—Ten bishops keep their tenth anniversary in 1930: Bishops Morris (Canal Zone), Mosher (Philippines), Jett (Southwestern Virginia), Moulton (Utah), Davenport (Easton), Stevens (Los Angeles), Ferris (Western New York), Cook (Delaware), Fox (Montana, coadjutor), Bennett (Duluth).

A twentieth anniversary falls only to Bishop Beecher of Western Nebraska, the only bishop consecrated in 1910 except Bishop Temple, who died in 1924.

In 1900, five were consecrated. Two, Bishops Partridge (West Missouri) and Weller (Fond du Lac), keep their thirtieth anniversary. The late Bishop Anderson belonged to this year, too.

A fiftieth anniversary came to one, Bishop Anson Rogers Graves, now retired, consecrated bishop of the missionary district of the Platte on January 1, 1890, in Gethsemane Church, Minneapolis.

TO AWARD SCHOLARSHIPS TO G. F. S. MEMBERS

NEW YORK—Two scholarships of \$50 each for the new school for Christian social ethics at the Wellesley Conference, June 24th to July 3d, are being offered to older members of the Girls' Friendly Society by Miss Caroline B. La Monte, chairman of the committee on international understanding. The scholarships will be awarded to the two older members who write the best letters telling why they are interested in the problem of applying Christian ideals to political and industrial life.

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PROTESTANT MINISTERS MEET WITH CLERGY IN QUIET DAY

PORTLAND, ME.—Emmanuel Chapel, Cathedral Church of St. Luke, Portland, was the scene of a rather unusual gathering on Monday morning in Holy Week. Twenty-five or more of the Protestant ministers of the community, together with a number of our own clergy from the clerics of southwestern Maine, took part in the exercises of a quiet hour conducted by the Very Rev. J. Arthur Glasier, dean of the cathedral. The quiet hour was held at the request of the Portland Ministers' Union, although the dean is not a member of this organization. The topic of the meditations was the Price of a Fruitful Ministry. An extraordinary atmosphere of devotion filled the chapel during all the time that Churchmen, Methodists, Baptists, Congregationalists, Presbyterians, Lutherans, and Universalists meditated, prayed, and sang the hymns of Passiontide together.

PARISH AT ROCHESTER, N. Y., COMPLETES CAMPAIGN

ROCHESTER, N. Y.—St. Mark's and St. John's Church, Rochester, has just completed a financial campaign to reduce the parish debt \$50,000. This was accomplished in spite of the fact that the unemployment situation in Rochester is quite as bad as in any part of the country. The campaign was organized by men of the parish and was carried to a successful conclusion without any outside help which reflects very splendidly upon the fine spirit of the organization of the parish. The rector of the parish is the Rev. C. R. Carrie.

TO CELEBRATE CENTENNIAL AT CAMDEN, N. J.

CAMDEN, N. J.—Beginning April 27th St. Paul's Church, Camden, will celebrate its 100th anniversary and also the twenty-fifth anniversary of the rectorship of the Rev. R. E. Brestell, D.D.

The celebration will begin with the Holy Communion at 8 A.M., on Sunday, April 27th, and close on Sunday evening, May 4th, with Evening Prayer and Sermon.

It is proposed to transfer to the diocese of Rupert's Land or Brandon, or both, portions of Manitoba now in the diocese of Saskatchewan. Mining development in the north calls for more work than the resources of Saskatchewan can cope with.

† Necrology †

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

WALTER NORTH, PRIEST

BUFFALO, N. Y.—The Rev. Dr. Walter North, rector emeritus of St. Luke's Church, Buffalo, and a clergyman for sixty years, died of heart disease on Monday, April 14th, at his home here. He had served St. Luke's for fifty-six years.

Dr. North was born in Philadelphia October 16, 1846, and received his theological education at Berkeley Divinity School. He was ordained deacon in 1873 and priest the following year by Bishop Coxe. He had charge of the Church of the Epiphany, Suspension Bridge, N. Y., from 1873 to 1874; and became rector of St. Luke's Church, Buffalo, in 1875, resigning in 1917 when he became rector emeritus. For a time he was in charge of St. Matthew's Church, Buffalo, and also acted as registrar of the diocese.

In 1876 Dr. North married Mrs. Eleanor Sappington Clinton. In 1895, after her death, he married Miss Harriet Sherman Foote, who survives him. Mrs. Joseph Day Olin of Watertown, Mrs. Alfred S. Kenyon of Hamburg, N. Y., and Capt. Walter S. North of Savannah, Ga., are surviving children by his first wife, and a son, Dr. Paul North of Philadelphia, by his second wife.

HORACE H. FURNESS, JR.

PHILADELPHIA—Dr. Horace H. Furness, Jr., noted Shakespearian scholar, who took up the work of editing the Shakespeare plays where his father had left off at his death in 1912, died of pneumonia at his Delancey street home here on Tuesday,

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NEWS IN BRIEF

April 15th, after a week's illness. He was 65 years old.

Funeral services were held at 3 P.M., on Thursday, April 17th, at the Church of St. Luke and the Epiphany, Philadelphia. Dr. Furness' death came a few hours before a ceremony was to have been held at the church dedicating a stained glass window which he had caused to be placed there in memory of his wife, Mrs. Louise Brooks Winsor Furness, who died on May 1 last. The Rev. Dr. David M. Steele, the rector, postponed the ceremony indefinitely.

Dr. Furness was president of the Philadelphia Branch of the English-Speaking Union and was organizer and head of the newly formed Philadelphia Theater Association, which has been planning to begin presenting plays on a non-profit basis before the end of April.

JOHN A. HASKELL

WAKEFIELD, MASS.—John A. Haskell died at his home in Wakefield on April 2d, at the age of 57 years. Mr. Haskell was born in Wakefield and long connected with Emmanuel Church in which he was the senior warden and, at one time, the treasurer. He was the president of the Boston printing firm of Wright and Potter and for thirty-five years a member of the Golden Rule Lodge of Masons.

The funeral services were conducted in Emmanuel Church on April 5th by the rector, the Rev. Stewart C. Harbinson, and burial was in Lakewood Cemetery in the same town. Surviving him are his widow, Mrs. Emily (Wright) Haskell, one daughter, Katharine, his mother, and two brothers. Mr. Haskell was a member of Bishop Slattery's committee of laymen.

BERNICE AURELIA PARSHALL

FARIBAULT, MINN.—In the death of Miss Bernice Aurelia Parshall on March 20th, St. Mary's Hall, Faribault, has suffered a great loss. Miss Parshall was born in Faribault, and educated at St. Mary's. For some time she was connected with the State School for the Blind, but for the past ten years has been in charge of the business office of St. Mary's Hall. Her contacts here offered a happy opportunity for the exercise of her extraordinary gift with young people, and she was beloved alike by her faculty associates and by the changing groups of girls who have come and gone with the passing years, and who found in her a ready sympathy and understanding. She was also a devoted member of the cathedral parish, faithful in every obligation. She will be greatly missed by hundreds who have come under the inspiring influence of her noble life.

GEORGE ELLIS REED

NEW YORK—George Ellis Reed, a member of the parish of St. Mary the Virgin, New York, and for many years a vestryman and junior warden of St. Ignatius' parish, New York, died suddenly on April 7th at the Hotel Copley Plaza in Boston.

Mr. Reed was born in Boston on August 15, 1866. His sister, the late Mrs. Bath, was a devout member of St. John's Church, Roxbury, and Mr. Reed's Requiem was sung at that church by the rector, the Rev. Frederic Fitts. Mr. Reed is survived by his widow and two sons, Brooks and Philip Reed.

"PILGRIM'S PROGRESS"

NEW YORK—*Pilgrim's Progress* is to be translated into Chinese Braille, for blind readers in China.

ALBANY—The Rev. Dr. Charles K. Gilbert of New York was the preacher in Holy Week at the noonday services in St. Peter's Church, conducted during Lent by the parishes of Albany. On Tuesday evening in Holy Week there was a musical service in the Cathedral of All Saints, William E. Jones, organist and choir-master. On Wednesday evening there was a musical service at St. Paul's Church, Dr. T. Frederick Candlyn, organist. On Maundy Thursday Dean Richardson conducted a preparation service in the cathedral.—On Good Friday a brief service was held in St. Peter's at noon. Dean Richardson preached the Passion at the Three Hour service in the cathedral.—On Easter Day there were carol services at St. Peter's, and St. Paul's, children's services at the cathedral, St. Andrew's, St. Paul's, and Holy Innocents, in addition to the Easter celebrations and festal Eucharist in all the parishes. Bishop Oldham preached at the morning service in the cathedral.

CENTRAL NEW YORK—Four new stoles and a set of eucharistic vestments have been given to Trinity Church, Great Bend. The 100th annual meeting of what is believed to be the oldest Church society in the diocese, if not in the state, the Ladies' Benevolent Association of Christ Church, Manlius, was held on the Monday after Easter. On Low Sunday, a centennial service will be held in the evening, to which other women's societies of other Christian bodies and nearby churches have been invited, with the Rev. Hubert Wood, rector of Trinity Church, Syracuse, as the speaker. The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, will be the chief speaker at the dinner to be held in connection with the sixty-second annual convention of this diocese to be held in Trinity Church, Utica, May 13th and 14th. Among the leaders at the third diocesan conference on religious education to be held at Skaneateles on Skaneateles Lake, July 6th to 11th, will be Bishop Fiske, Bishop Coley, Archdeacon Jaynes, the Rev. T. Raymond Jones of Christ Church, Oswego; Prof. H. N. Ogden, chairman of the diocesan department of religious education, Miss Dorothy Colburn and Miss Margaret I. Marston, national education secretary of the Woman's Auxiliary.—A branch of the Order of Sir Galahad has been organized in St. Andrew's Church, New Berlin. Capt. C. J. Atkinson of the Church Army will conduct a mission in that parish May 29th to June 8th.—The will of the late Mrs. Beecher Crouse of Utica included a bequest of \$10,000 to Grace Church, Utica.—The fourth annual conference of the Brotherhood of St. Andrew will be held at Cayuga, N. Y., June 20th to July 13th.—The late Edgar Freeman, assistant general treasurer of the New York Central Lines, left \$15,000 to Christ Church, Sherburne.—Mrs. H. W. Clarke of Emmanuel Church, Norwich, will be the leader at the Women's conference on rural work at Madison, Wis., June 30th to July 10th. She is children's county agent of Chenango County, secretary of the child welfare board, and executive secretary of the county branch of the Red Cross.

CONNECTICUT—The semi-annual meeting of the diocesan council of the G. F. S. of the diocese will be held on Saturday, May 10th, at the Church of the Holy Trinity, Middletown. Deaconess Mary C. West will speak on Some Results of Associate and Member Cooperation.

DULUTH—St. Mark's, Grand Rapids, a mission with less than a hundred communicants recently completed their plant by the erection of a most attractive six-room rectory with garage.—There is rejoicing in St. Paul's parish, Brainerd. For a number of years services have been held in the basement guild room, but now plans are being rapidly perfected for the erection of the superstructure, a most attractive stone building. The plans include a new parish house which will be an added unit to the project already launched. The rector is the Rev. C. M. Brandon.—A recent gift to St. John's parish, St. Cloud, is a beautiful altar book to the memory of Dr. James H. Beaty, a former senior warden, by six physicians in the parish.—After being closed for three years, services have been resumed in St. John's Church, Eveleth. The work is in charge of the Rev. A. H. Cody, rector of St. Paul's, Virginia.—New gifts, as memorials, are missals for Trinity Cathedral altar and for the altar in the chapel, the latter in memory of Miss Julie Elizabeth LaLanne Moore, by members of the C. P. C.—A week-night class in personal religion has been instituted in St. Paul's, Duluth, instructions by the rector, the Rev. B. T. Kemerer. From a very small group of people who had requested such a class the attendance has grown steadily, with increasing interest. Through Lent the Creed was discussed. The office of the Holy Communion will be the next course.

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GEORGIA—At Christ Church, Savannah, the Rev. David Cady Wright, rector, the Palm Sunday profession, which has been a custom in this parish for a number of years, was notable this year for the large number in the colored Bible class, which is composed of nurses who bring the little pupils to Church schools. Their present teacher, Donie Hodges, is a young Negro woman about 25 years of age who, under the direction of the director of religious education, is following a prescribed course of study.

IDAHO—The Rev. W. R. R. Simmons of Gooding, whose illness was recently reported, has been found to have a rather serious heart condition, which will keep him from active service for some time. He is at present in St. Luke's Hospital, Boise.—Bishop Barnwell has returned from a hurried trip through the south and east. He will be engaged on visitations up to the time of the district convocation.—Noonday services were held in St. Michael's Cathedral throughout Holy Week, culminating in the Passion service on Good Friday. The addresses were made by the ministers of the local churches, Bishop Barnwell taking the concluding meditation on Good Friday.

MILWAUKEE—The three churches of Madison, Wis., Grace Church, St. Andrew's parish, and St. Francis' House, the Episcopalian student headquarters for the University of Wisconsin, combined for noonday services during Holy Week. The services were held in the newly dedicated Stanley M. Cleveland Memorial Chapel, which is a part of St. Francis' House.—At 7:30 o'clock on Good Friday evening the Rev. F. H. O. Bowman conducted the services at St. Edmund's Church, Milwaukee. Fr. Bowman was formerly rector of St. Edmund's until he was forced to retire because of ill health. At the present time he is located in Columbus, Wis.

NEWARK—The addresses delivered at the services on Monday evenings during Lent at the Hospital of St. Barnabas, Newark, had as their general topic Christian Ethics.—The national Girls' Friendly Society will hold a conference at the Girls' Friendly Society Holiday House, Delaware, N. J., from June 26th to July 3d, when girls of high school age will have the opportunity of discussing some of the problems which are met with in their own lives. The topic chosen for the conference is Adventurous Living.—A priest of our own communion, the Rev. Dr. David Stuart Hamilton, D.D., rector of St. Paul's Church, Paterson, delivered the opening prayer; a Roman Catholic layman, the Hon. John A. Matthews of Newark, was the speaker of the day; and a rabbi, the Rev. Dr. Max Raisin of the Barnert Memorial Temple, pronounced the Benediction, at exercises held at the Eastside High School, Paterson, on April 13th, to commemorate Thomas Jefferson as the sponsor of the Virginia statute for religious freedom. The day had a triple significance: it was the anniversary of Jefferson's birth, the Passover, and Palm Sunday.—On April 6th the congregation of All Saints' Church, Leonia, the Rev. George Carleton Wadsworth, rector, had as their preacher the Rev. A. Stewart Hogenauer, field secretary of the board of religious education of the diocese. Mr. Hogenauer also attended the junior Church service and the Church school session.—Announcement has been made that presentation services for the Church school Lenten offering of the diocese will take place on three Saturday afternoons in the following churches: May 10th, St. John's Church, Jersey City; May 17th, Christ Church, Ridgewood; May 24th, Calvary Church, Summit. Bishop Stearly will speak at these services. It is hoped to bring the total of the offering up to \$25,000 this year.—The spring meeting for Church school workers of the diocese will be held at the Laura Augusta Home, Madison, on the afternoon of Saturday, June 7th.—With the cooperation of the departments of the diocese, the Girls' Friendly Society, the Woman's Auxiliary, and the Church Mission of Help, the Social Service Department of the diocese of Newark will hold a Church work conference, lasting all day, on May 13th, at St. James' Church, Hackettstown. The Church's position in the northwestern part of the diocese and possibilities for additional work will be discussed on this occasion.—A winter and spring of great activity among various chapters are shown by reports in the *Fellowship News*, published by the Young People's Fellowship of the diocese. Not only are the religious aims of the organization faithfully carried out, but social times, athletics, and the presentation of plays have been, or will be, part of the program.

NEWARK—The pupils of the Church school of the Church of the Ascension, Bloomfield, held an Easter sale to help fill their mite boxes on Saturday, April 12th. Each class of the school had a booth at which home-made goodies

were sold.—Beginning on Passion Sunday, April 6th, the Rev. Father Joseph, O.S.F., conducted a mission at St. Anthony's Church, Hackensack. The mission lasted a week and was very well attended.

NEWARK—On Passion Sunday, April 6th, the new echo organ in Calvary Church, Summit, was dedicated. The instrument was given by

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Bishop Clarkson Memorial Hospital, Omaha, Nebraska, offers three year course to High School graduates. School accredited. Graduates eligible, R. N. degree. American Red Cross, and all other Nursing Organizations.

New Jersey

THE SCHOOL OF NURSING

HOSPITAL OF ST. BARNABAS, Newark, N. J. Offers High School Graduates 2½ years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Approved hospital. Address Director, School of Nursing.

New York

CHILDREN'S HOSPITAL IN NEW YORK

Sisters of St. Mary (Episcopal), 405 W. 34th St. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospital. Single rooms. Full maintenance and allowance. Write for booklet.

Mr. and Mrs. Arthur Gwynne in memory of their beloved son, Arthur Gwynne, Jr., who was a chorister in the choir.

NEW HAMPSHIRE—Historic old St. John's Church, Portsmouth, rich in naval traditions, memorials, and in relics of Colonial times, received another addition to its treasury of rare ecclesiastical objects—a sanctuary lamp, given by Charles Nason Remy, son of the late Rear Admiral George C. Remy, U. S. N., of Washington, D. C., and Newport, R. I.

NORTH CAROLINA—The summer camps for the young people of the diocese will be held this year from June 10th to the 23d. Camp Cheshire, the boys' camp, under the direction of the Rev. E. L. Haines, will be near Hendersonville; Camp Penick, the girls' camp, under the direction of Mrs. F. N. Challen, will be at Lake Lure. An innovation this year is three camp busses, leaving from different parts of the diocese, to carry the boys and girls to camp at a minimum cost.—Father Harrison, O.H.C., spent Holy Week in Holy Trinity parish, Greensboro. He conducted the daily services and the Three Hour meditation on Good Friday.

SOUTH DAKOTA—The Rev. Conrad Gesner, rector of Trinity Church, Pierre, is to attend the College of Preachers in Washington, May 14th to 21st.—A gathering of Young People's Fellowship members of Yankton, Vermilion, Lake Andes, Armour, and Mitchell, in southeastern South Dakota, was held recently at Springfield. More than 100 were in attendance.—General Mark Wentworth Sheafe, veteran of the Civil war, and for a long time an active worker in Trinity Church, Watertown, recently died. Services were conducted in Trinity Church by the Ven. Valentine Junker. The altar in Trinity Church was a gift from General Sheafe as a memorial to his parents.—The Rev. E. F. Siegfriedt, rector of Christ Church, Yankton, presented the largest confirmation class in the history of the parish when Bishop Burleson visited here recently.

WASHINGTON—During Holy Week the students of the Virginia Seminary took part in a combination parochial and street mission in Washington. Supper was served at St. Mark's parish house to the students and a number of Washington laymen; then four teams under the leadership of Dr. Larkin Glazebrook, Coleman Jennings, and Messrs. Bloxham and Buchanan, former Church Army captains who are now studying in the seminary, went to their stations where they conducted services for an hour. They then returned to St. Mark's Church, bringing as many people with them as they could, where a parochial mission was conducted by the Rev. A. C. Zabriskie of the Virginia Seminary faculty. The rector of the parish is the Rev. H. A. Woolfall.

WESTERN NEW YORK—On Palm Sunday Bishop Davis confirmed a class at his own parish, Trinity Church, Buffalo, which was one of the largest ever presented in the parish. The class was presented by the Rev. Henry S. Sizer, Jr., minister-in-charge at Trinity Church.—On Easter Day at St. Luke's, Jamestown, a very beautiful memorial window representing the Resurrection Angel and given to the parish by Col. William F. Endress, senior warden of St. Luke's Church, in memory of his wife and son, was unveiled and dedicated by the rector.—The Rev. Edwin Stevens recently celebrated the twenty-fifth anniversary of his rectorship at St. Simon's Church, Buffalo, and on the following evening the Rev. and Mrs. Stevens were the guests of honor at a parish dinner given by the vestry.—The Rev. Norman B. Godfrey, rector of St. James' Church, Batavia, was instituted as rector of the parish and presented one of the largest classes in the history of the parish to Bishop Davis for Confirmation.—St. James' Church is one of the oldest parishes in the diocese and has one of the best equipped churches and parish houses in the diocese.

WEST TEXAS—The Rev. Francis W. G. Parker, O.H.C., has been conducting Holy Cross missions in a section of the diocese for the greater part of Lent. His mission work has taken him from the city of Uvalde through the Nueces River Canyon and into what is known as the winter garden district of Texas. Five missions have been held in all. There was a ten-day mission at Uvalde, an eight-day mission at Asherton, and a seven-day mission at Crystal City; with mission preaching for shorter periods at Montell and Carrizo Springs. Fr. Parker preached the Three Hours on Good Friday and the Easter sermon at St. Philip's Church at Uvalde, and conducted a priests' retreat at St. John's Church, San Antonio.

WE PRAY NOT that God may do what He wishes, but that we may be able to do what God wishes. —Cyprian.

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CHURCH'S DEALING WITH MORAL PROBLEMS

MADISON, Wis.—“Young people must be won to the Church by a display of charity rather than by wrangling with them,” said the Rev. Francis J. Bloodgood, rector of St. Andrew's Church, Madison, in a recent sermon on Religious Education. “The zeal of a disputant may possibly spring from his desire for victory. A young person may feel bitterly toward you when you attack his ideas, but he will always be grateful to those who are anxious for his welfare.

“In all discussion of moral problems, the distinction must be made between free speech and loose talk. The Church, in dealing with moral problems, should refrain both from meddling and from flinching. There is great confusion and unwillingness to accept responsibility for leadership in moral questions outside of the Church.

“In considering young people we need to remember that they are always watching the older people. I am less disturbed by the moral problems of the boy or girl of twenty than of the man or woman of forty. What a man or woman thinks at forty is much more important than what that same man or woman thought at twenty.

“The world is harsh on persons, but lax in standards. The Church is kindly in judging persons but bold in upholding good standards.”

COLLEGE CAMPAIGN

MADISON, Wis.—Notwithstanding the college student's reputation for being hard up, the Church center at the University of Wisconsin finds it worth while to conduct a thorough-going canvass among the Church students there. Important points to remember when planning one: The treasurer and director should be an exceptionally competent person. The canvassers—all students—should be enlisted in the spring; there will be changes in the autumn, but comparatively few. In the autumn a dinner with a good speech from a prominent Churchman brings the canvassers together for instructions, arguments, and all necessary information. Madison uses six teams of about eight students each. Preliminary letters are sent to all Church students, preparing the way for the canvasser's call. A fringe of those who could not be reached after several calls received by mail a pledge card and return envelope. Notices are sent as payments become due. Madison used 638 cards: 201 pledged, 277 made no subscription, 160 made no report. An important by-product of the effort is the friendly contact established between canvassers, students, and the student center. The Rev. Norman Kimball is student chaplain at Madison. The cornerstone of the new chapel was laid last fall.

PRAY FOR LAMBETH CONFERENCE

NEW YORK—An urgent suggestion comes from England that all Church people offer regular and frequent prayer, in public services and in their private devotions, for the Lambeth Conference meeting in July, for its bishops, its deliberations, its contribution to the great questions before the Church and before the world.

MILWAUKEE, Wis.—The Episcopal Church city missionary in Milwaukee is juvenile court representative for all boys who are neither Roman nor Lutheran, these two groups having their own representatives.



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Help the Healthy

More children between five and fifteen are killed by accidents than by diphtheria, scarlet fever, typhoid, appendicitis and measles—combined

*M*ANY of the boys and girls who are killed by accidents are daring, adventurous, fun-loving, bubbling over with high spirits, ready to take chances, heedless of danger.

If children are not provided with proper playgrounds they will play in the streets—where most accidents happen. If they haven't been taught watchfulness on streets and highways, they are in danger every time they leave the house.

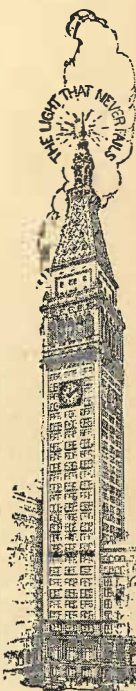
Twenty thousand children under 15 were killed last year by accidents—nearly 30 per cent of them by automobiles; the rest by drownings, burns, the careless use of firearms, falls and other causes.

You guard a delicate child instinctively. Guard the healthy one thoughtfully. Teach him that only he can protect himself against dangers greater than disease.

People who have not learned reasonable caution in childhood are likely to continue to be heedless in later years. Eighty thousand people, 15 years of age or over, were killed by accidents last year. Falls on stairs or from rickety stepladders, chairs, boxes and window sills cause thousands of deaths at home.

Accidents are the sixth greatest cause of death for people of all ages; the first cause of death among children from 5 to 15.

Send for Metropolitan's booklet on accident prevention. Ask for Booklet 530-K. Mailed free upon request.



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