

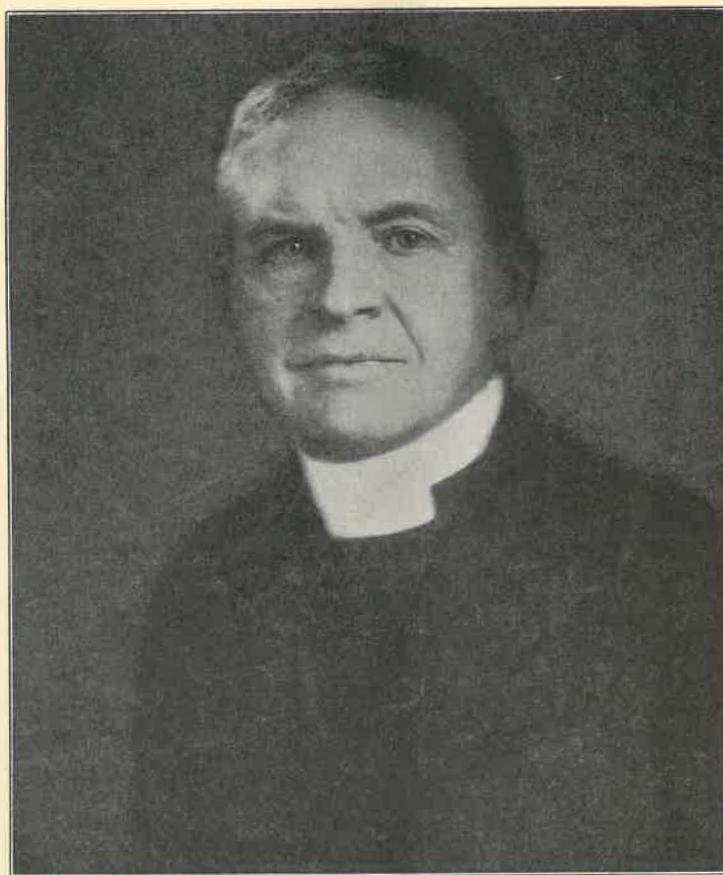
The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, APRIL 5, 1930

NO. 23



Bachrach Photo.

THE CHURCH'S NEW PRESIDING BISHOP

Most Rev. James De Wolf Perry, D.D., Bishop of Rhode Island,
elected Presiding Bishop of the Church by the House of
Bishops, meeting in Chicago March 26th

(Story on page 779)

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The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, APRIL 5, 1930

NO. 23

EDITORIALS & COMMENTS

Study Before You Criticize

CRITICS of the Church and of the clergy may possibly find time for a little self-examination during Lent. We hope so.

Of course the Church has weaknesses. And of course the clergy have faults. A certain outspoken bishop was heard to say recently that he sometimes wondered why anybody ever went to church. We know that churches are full of people—or perhaps it would be nearer the truth to say half full—who have never really committed themselves to the Christian ideal. Of course services are often dull and uninspiring. Of course sermons are seldom epoch-making utterances. We have had much criticism of all these things, and it is well that we should have such criticism. "Divine discontent" must precede all spiritual advances.

But the point on which we should like to see critics examining their consciences is the constructive side of their utterances. We realize, to be sure, that occasionally criticism of the Church and of the clergy really is constructive. A bishop who "looked at the Church" recently was not simply pessimistically complaining; he had practical suggestions to make for the remedy of the evils and the correction of the faults he pointed out.

All critics are not so definite in constructive ideas. At a clerical gathering in the East recently, we are told that a paper was read by a city clergyman whose parish is rolling in wealth. He pointed out some of the Church's failures—and they were so clearly pictured that few of his hearers could fail to acknowledge the truth of the indictment or be other than grateful for the speaker's courageous frankness. His indictment stirred every conscience.

But—then he went on to constructive suggestion. It would be quite impossible to imagine anything more pathetically unsatisfying, if the report of the address is correct. Speaking to a group of some twenty-five village and rural clergy, the essayist urged them to "cultivate the beautiful." Doubtless most of them would gladly have exchanged a few of their stained glass windows for new glass from England; but how, and at whose expense?

Next, he urged human contacts—as if most of the men in small town or village work did not have closer and more frequent contacts than the "cardinal priests" of metropolitan dioceses.

Next he urged professional and business contacts and more strenuous effort at education in the financial problems of the parish. Would that he could be sent for a year to a rural community in Wisconsin or Minnesota, in Maine or Connecticut, in Virginia or Georgia! He would return anxious to take lessons in finance from the *wives* of his ministerial brethren.

Finally, his human contacts were of an amusing and amazing type. He felt sure that playing golf was a good way to meet the men of the parish, but he made no practical suggestion as to how the country club bills were to be paid by married men with \$2,000 salaries. He felt that the rector should try to hold his own at tennis, though we all know that this is a game where youth will have its own. He even suggested expert knowledge of "contract"—or, as he dared go on to say, a bit of skill in poker—as a sure road to the hearts of some parishioners. Who would pay for the poor parson when the score was made up in the suburban parish? And who would protect him in his flight, if the rural or village parish discovered about his poker habits?

"It is to laugh," said one listener. Rather, it is to weep. Here was a group of men anxious to be helped spiritually—and told to be as worldly as they dared!

The lesson? Never to talk on subjects of which you are ignorant to people who have forgotten more about them than you ever knew. Never to criticize unless you have something to put in place of what you gaily tear down. Never to allow your excusable impatience at the Church's failure to blind you to the devotion of some of the Church's servants. Never to fault others for their ignorances and short-comings until you have questioned your conscience about your own.

Use Lent for self-examination rather than self-expression. Don't think that the rector of Smithville Center would make a glorious success in his parish there by copying the methods of the rector of Supersuburbia. Think a lot before you talk even a little.

It is our own conviction that the clergy are singularly humble about their failings, desperately anxious to do better, hungering and thirsting for spiritual help to a more faithful service. But they are awfully weary of standardized literature which tells them how to do a job of pastoral go-getting. And they are even more weary of the experts who write or talk too often about

work which they have never done themselves and wouldn't dream of trying.

All honor to the men in the small places who carry on amid discouraging conditions and disheartening disappointments of which the glib critics know next to nothing.

A BETTER choice for Presiding Bishop than that of Bishop Perry, made by the House of Bishops at its special session last week, could not have been made. Bishop Perry succeeds two great men, but is easily the peer of either of them. He also has the advantage of long association with the work of the National Council, of which he has been a member since its foundation, while as chairman of the committee on re-organization he has been so thoroughly in touch with the work of the Missions House as to have a complete knowledge of its problems and difficulties.

Bishop
Perry

There are some things that the Presiding Bishop can do and some things that he cannot do. It was a recognition of this fact, no doubt, that led him to say that he "was not to serve in his office for his brother bishops but with them." The Presiding Bishop can supply a measure of the enthusiasm that is necessary in promoting the work of the Church, but he cannot do that work except as the means are supplied to him by the rest of us. He is not chiefly a money raiser or a server of tables. As Bishop Perry himself said to his brother bishops, the Presiding Bishopric is chiefly a spiritual office, and it is as a spiritual leader that his best work will be done. Nevertheless the mass of detail that will devolve upon him as an executive will be well-nigh overwhelming. He has already achieved success in both capacities in his own diocese and in his various activities in the Church at large.

Very gladly does THE LIVING CHURCH pledge its fealty and support to him; and we are confident that the whole Church does the same.

NO doubt we were not alone in feeling a sense of shock when we read a week or two ago a newspaper report that at St. James' Church on Madison avenue, New York, some part of a financial problem was to be solved by girl singers in the choir by leaping from a plane. No doubt many of our musical as well as of our financial problems might be solved in like manner, especially if, in each case, the wardens and vestrymen—we have too much respect for the cloth to add any others—were to leap with them, and we cannot see why girl choristers should be permitted to leap alone even for so excellent a purpose. But more careful reading relieved our anxiety when we learned that it is not *our* St. James' Church, though it is situated on Madison avenue, that has arranged this novel method of finance, but a church of the same name on the corner of 126th street—our St. James' is on the corner of 71st—the particular ecclesiastical affiliation of which is unknown to us.

One Way to
Solve Problems

We do not allege that leaping from a plane might not solve some of our ecclesiastical problems in New York if the right people did the leaping; but we doubt whether girl choristers are the right ones to begin.

LAST week was reported the sudden death of Bishop Shipman, Suffragan of New York. In his short episcopate he had done good work, had served faithfully, and had made many friends. He had seemed in his usual health and his death was wholly unexpected. God grant him abundant life and peace!

Bishop
Shipman

ANSWERS TO CORRESPONDENTS

F. E. L.—We regret that we have no information on this subject.

ACKNOWLEDGMENTS

CHINA FAMINE RELIEF	
M. L. N., All Saints', Vicksburg, Miss.	\$ 10.00
Teacher and pupils of Grades 7 and 8, and a friend, Ash-land, Maine.	4.00
J. B. H.	1.00
W., Lexington, Mo.	5.00
M. C. S., All Saints', Vicksburg, Miss.	5.00
	\$ 25.00
ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO	
Young People's Service League, Scotland Neck, N. C.	\$ 2.50
BISHOP SEABURY MEMORIAL FUND	
H. M. A., Trinity parish, New York City	\$ 10.00
ARCHDEACON WEBBER MEMORIAL FUND	
St. Andrew's parish, Marianna, Lee Co., Ark.	\$ 10.00
Mr. and Mrs. G. R. Bishop, Toledo, Ohio	20.00
	\$ 30.00

THE CHURCH IN CUBA

THE most outstanding feature of the life of the Church in Cuba during the past year," says Bishop Hulse, "has been the increased opposition on the part of the clergy of the Roman Church." Among examples that he gives is the fact that in La Gloria where the Roman Church has no building or regular ministry, and where the Episcopal Church has succeeded in building up a good work among the neglected people and has over a hundred children in the Church school, at Easter the Roman bishop of the province visited La Gloria with one of his priests, and on Easter Day stood just outside the church and warned the people against entering for worship. But no provision has been made by him for any other services.

Again, in Céspedes, a Roman priest visits the town from time to time for baptisms but there is no Roman church. The Episcopal Church mission here has been gaining in numbers and influence. Last year all its members were visited and threatened with dire consequences in this world and the next if they continued.

The cathedral school in Havana, started for American children, has been receiving an increasing number of Cuban children. Those with Roman Catholic parents have been encouraged to go to Mass in their own church. But a long hidden antagonism has now come into the open: a Sisters' school has been started a block away, and a priest has rented the house next door to our school and sits on the porch, gazing at our children as they come and go! Many of the pupils have been threatened, and a determined effort is being made to persuade their parents to remove them.

"I cannot see that all this antagonism has as yet injured our work," the Bishop says, "but it is difficult to do our best in such a spiritual atmosphere. The policy of the mission has always been conciliatory. We have presented our system on the positive rather than on the negative side, showing the truths of Christianity rather than attacking errors of past religious teaching. . . . There is an undercurrent of anti-American feeling, due partly to the economic difficulties from which Cuba is suffering. This is being encouraged by the Roman clergy, who try to identify us with all that the American government has done in Latin America." The Roman Catholic priests are nearly all Spanish.

Economic depression has caused a falling off in school fees and in offerings for Church support, but in spite of this the day schools show a slight increase in numbers and the Sunday schools a considerable increase.

Curiously, the Bishop has received applications from an unusually large number of Roman priests to enter our ministry, and also from a larger number of young lay men than usual, but has had to discourage all but a few of the latter as he cannot provide for them now, nor be sure of a living for them should they be ordained.

A new church was erected during the year, San Pedro's, at Santiago de Cuba, in a new section of a rapidly growing city.

Thirty-three places report services in Spanish, 19 in English for British West Indians, and 14 in English for American and English people, 66 in all.

DAILY BIBLE STUDIES

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

SORROW OF MIND AND HEART

*Sunday, April 6: The Fifth Sunday in Lent,
commonly called Passion Sunday*

READ Jeremiah 9:1-5.

OUR Blessed Lord suffered both in body and mind, but we may reverently believe that His mental grief was the most severe. "He came unto His own and His own received Him not." Still He sorrows over souls that will not be redeemed, over a world in which peace has little place. If we may but prove our grateful love by sincere worship and prayer, watching with Him as we remember His grief, He will be comforted by our faith and devotion. This Passion Week brings us very near to "the heart of the Eternal." Let us sorrow with Him for the men and women who still reject Him, for those who doubt, and for ourselves who so often sin.

Hymn 155

Monday, April 7

READ St. Matthew 26:36-46.

GETHEMSEMANE has been read into human history as men and women have suffered mental agony. Loneliness, fear, betrayal, rejection—these are the trials which have crushed many. If only we would find in the Master's sorrow a peace which holds us in its divine strength we would be comforted. He passed through the depths, and because of His love for us He took the cup of mental pain and drained it, that in Him we might find peace. If Christ endured it all for the sake of human souls through all the ages, surely we can be brave; for our griefs are very small when compared with His sorrows. Coming to Him will give a double blessing—strength for us and divine joy for our loving faith. It is little we can do, but for Jesus' sake let us do it!

Hymn 142

Tuesday, April 8

READ Acts 20:17-24.

TEARS and temptations—so St. Paul told of his experiences. And yet he had a great joy in all his griefs because of his faith. He was following in his Lord's footsteps. Life is not gloomy. Tears are often a relief, and trials are the tests of faith which prove that we have made some progress. Yet we need to find courage in the holy strength of Him who for our sake suffered agonies of heart. We can hide our pain in His pain, our weakness in His holy endurance, our fear in His blessed courage. Really to know Him is to find in the darkest hour a light which drives the shadows away and an assurance of final victory which lifts up the hands which hang down (Hebrews 12:12). When we are weak, then we are strong through Christ (II Corinthians 12:10).

Hymn 393

Wednesday, April 9

READ II Corinthians 7:8-11.

SORROW may be ignoble. It is unworthy when it is selfish or when it is the result of fear. It is godly when it works repentance, and it is most worthy when it comes from a world-wide sympathy. Christ's mental sorrow was not for Himself, but for the world. He saw through the centuries the slow progress of righteousness and the multitude of the unredeemed, and He wept. To grieve for others' sorrows is good; to grieve for the world's misery is best. No true follower of Christ can escape the burden of the world's need and the world's sorrow. Atlas bearing the round earth on his shoulders was a declaration, in ignorance, of the Christ bearing the sins

and sorrows of the world. Have we ever shed a tear or even sighed because of human need? True sorrow can be readily tested.

Hymn 497

Thursday, April 10

READ St. Matthew 23:37-39.

JESUS CHRIST weeping over Jerusalem is one of the manifestations of the sorrow which He must have felt all through His life. His weeping at Lazarus' tomb was another experience. We must not think of our Blessed Lord's life as gloomy or sad. The old tradition, which is not reliable, that He was often seen to weep but never to smile, is quite aside from the truth. Yet these times when He wept prove that the dear Master's heart was sorrowing both for the rejection of His people then and also for the world's slow progress in righteousness and faith in the ages to come. Underneath all our lives there is a suggestion of pathos. Beethoven's *Sonata Pathetique* touches human experience in a marvelous way. But we can surely enter into our Lord's grief and yet hold to the beauty of His victorious assurance: "I have overcome the world!" Sorrow for the Christian must always have a consciousness of final mastery. At last tears shall be wiped away from our eyes (Revelation 7:17).

Hymn 541

Friday, April 11

READ St. John 12:23-32.

THESE words give us a wonderful revelation of Jesus Christ. First, the crying out of His soul burdened with love and burdened with the great plan of salvation which He—the "Lamb slain from the foundation of the world" (Revelation 13:8)—was to accomplish; and then the divine and splendid enthusiasm as He realized the glory of the God of love which should come from the redemption: "Now is My soul troubled. Father, save Me from this hour! Father, glorify Thy Name." The whole gospel is there, a holy revelation of God's will for the world, of the consecration of God's Son for the task, of the assured result: "I, if I be lifted up from the earth, will draw all men unto Me." How can any man fail to worship the Lord Jesus Christ after reading these words? And how can we fail to gain strength to meet our own little trials when such an Example is given us?

Hymn 403

Saturday, April 12

READ St. John 12:1-8.

IT WAS the eve of Palm Sunday, and in the Bethany home was enacted that holy anointing for the task and struggle to come. Mary, Martha, and the newly risen Lazarus were there—the unseen world joined to the human love and the human struggling experience. How the dear Christ must have rested in the peace of that home and in the loving token of Mary's love! "Against the day of My burying hath she done this!" The "last week" was soon to begin. Already the friends were arranging for the triumphal entry. Home, friendship, divine power, anticipated sacrifice—all were there, and the loving Saviour was comforted. Mind and soul were stilled even against the hypocrisy of the Iscariot. So at last will the Son of God welcome us to His Home and still our troubled hearts. Life has its Sabbath Eve!

Hymn 13

Dear Lord, I thank Thee, though with tears, for the revelation of Thy troubled soul! I am troubled, too, but I hide my littleness in Thy greatness, and my sorrow in Thy holy sorrow. Only save me from fear and doubt, that I also, in some feeble measure, may glorify the God who loves and Thee whom He sent to save. Amen.

The New Presiding Bishop

By the Rev. Frederick W. Jones

Rector of St. Thomas' Church, Providence, R. I.

BISHOP PERRY'S power of leadership lies in an ability to plan and prepare for large undertakings, a talent for conference, a gift of winning the intimate friendship and support of men of unusual wealth and vision, youthful energy quietly and unremittingly expended, a personality peculiarly equipped for winning friends and dispensing with enemies, and with even the expected allotment of critics.

His daily and casual contacts with all sorts and conditions of men and women are easy and gracious. Strangers are ready to think that they somehow have attracted his interest and could command his time and service. Further acquaintance usually justifies the thought. The Bishop loves the intimate, personal relationships his office permits. He has a passion for people, especially his people, his clergy, and his flock. That, combined with a gentleness of manner rare in these aggressive times, accounts for much of the fine loyalty that sustains him in his tasks in the diocese and the general Church. Executive work in his offices demands most of his time night and day, but it is not his chief concern. He calls that an interruption. Doing some personal service, calling on the sick, confirming a candidate at an odd hour, consoling the bereaved, or seeing one of his clergy off on the long voyage—that he regards as his real and regular work and he throws himself into it heart and soul. Just how much of this kind of ministry he performs no one outside of his family knows, but reports of it come in every now and then from all parts of the state.

During the nineteen years of his episcopate Bishop Perry has confirmed over twenty thousand persons. But he says that every time he lays his hands in that rite on a candidate, the Prayer Book sentence he repeats takes on a new meaning, for it applies to a personality differing from all other personalities.

James De Wolf Perry was born at Germantown, Pa., October 3, 1871, the son of the late Rev. James De Wolf Perry, D.D., for sixty-one years rector of Calvary Church of that city, and Elizabeth Tyson Perry. He was graduated from Germantown Academy in 1887 and in 1891 from the University of Pennsylvania, which in 1911 bestowed upon him the honorary degree of S.T.D. The degree of A.M. he obtained from Harvard in 1892. In 1895 Bishop Perry was graduated from the Episcopal Theological Seminary of Cambridge, Mass. In 1895 he was ordained deacon by Bishop Whitaker and in the following year priested by Bishop Lawrence of Massachusetts.

From 1895 to 1897 he was assistant at Christ Church, Springfield, Mass. He became rector of Christ Church, Fitchburg, Mass., in 1897 and there he remained until 1904. In the latter year he was called to the rectorship of the influential parish of St. Paul's, New Haven, closely connected with Yale. There he served until 1911. On January 6th of that year he was consecrated Bishop by Bishops Tuttle, Lines, and Vinton, and began his duties in Rhode Island.

In 1908 he married Miss Edith Dean Weir of New Haven, Conn. They have two children—one, James De Wolf, Jr., a sophomore in Harvard, and the other, John Weir Perry, a student at Kent School, Kent, Conn.

BISHOP PERRY'S influence within the general Church has steadily grown since his election to the episcopate. At the time of the World War he was chairman of the executive committee of the Church War Commission with an office in Wall street. In July of 1918 he was made chief of the Red Cross chaplains overseas. As such he directed their work in various

hospitals in France. In the course of his duties Bishop Perry did much personal work, especially among the Rhode Island soldiers, making it a point to travel far and wide in search of detachments of which, from time to time, he obtained traces. It was ministering to the wounded and the dying that gave chief value to his office in the judgment of the Bishop.

Bishop Perry has long been interested in Assyrian relief. As chairman of the committee of ecclesiastical relations for the Foreign Division of the National Council he has had that work in charge. When Lady Surma of Mosul was in this country a few years ago, he exerted his efforts to making her visit agreeable and most successful.

Bishop Perry was vice-chairman under Bishop Brent of the Church's Commission on the World Conference on Faith and Order that prepared the way for the Lausanne Conference. Much of the detail fell to the lot of Bishop Perry. For that reason the secretariat under the Rev. Floyd W. Tomkins, Jr., was established in the diocesan headquarters at 12 South Water street, Providence, where many of the plans for the Swiss conference were laid.

BISHOP PERRY'S attitude toward Christian unity is characteristic. He would prefer to wait patiently for a safe and certain method of approach than to hurry into it with imperfectly considered measures. The principles worked out in the South India project deeply interest him, and it is thought that he is hopeful of their success.

In the past few months Bishop Perry has taken the leading part in a successful piece of financing for the general Church which has won wide recognition. Early in the year the pledges

of the various dioceses for the support of the work of the Church fell far short of the requirements. It looked as if long established missions at home and abroad would have to be closed or crippled. Bishop Perry was chosen by the National Council chairman of the Committee on Coördination and Economies formed to cope with the situation. By appealing to the loyalty of the various dioceses, his committee succeeded in materially raising the amount of pledges. With that part of the task completed, Bishop Perry's group turned their attention to the effecting of economies in the Missions House. By measures of reorganization the committee devised plans by which as good or better work can be done there and a saving of \$60,000 a year effected.

Bishop Perry belongs to the famous Rhode Island family of that name that gave Oliver Hazard and Matthew Calbraith Perry to the country. He is president of the Rhode Island branch of the Society of the Cincinnati.

During the war, while chairman of the Church War Commission, Bishop Perry maintained offices both in Providence and New York, spending three days in the latter city and four days, including week-ends, in the former. It is thought that he will attempt to effect a similar arrangement in connection with his new office. The question of assistance in the episcopal office will probably be taken up at once.

The duties of Presiding Bishop are arduous. They brought about the death of Bishops Murray and Anderson, Bishop Perry's predecessors. And their dioceses were far from their New York office. But they were older men and not in the best of health. The Rhode Island prelate is in middle age, and even younger than his years, while Rhode Island is a compact diocese, necessitating little travel, and at the doors of the national headquarters in New York.



AFTER THE ELECTION
Most Rev. James De Wolf Perry,
D.D., photographed in Chicago shortly
after his election as Presiding Bishop.
P. and A. Photo.

Bishop Perry Elected Primate

Report of the Special Meeting of the House of Bishops in Chicago

By the Rt. Rev. H. P. Almon Abbott, D.D.

Bishop of Lexington

THE meeting of the House of Bishops, called to elect a Presiding Bishop, convened in Chicago on Wednesday, March 26th, and dispatched its business in short order by choosing the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, as Bishop Anderson's successor. The weather was unpropitious, to say the least, a raging blizzard delaying trains and tying up local traffic; but eighty-nine bishops, out of a total membership of one hundred forty-seven bishops, and a voting membership of one hundred thirty-four bishops, rose superior to the elements in spirit and in attendance and, as usual in such gatherings, good fellowship reigned supreme. The needed constitutional majority of sixty-eight bishops was well covered by the number of bishops present; the excess totaling twenty-one.

The Holy Communion was celebrated in St. James' Cathedral at 9:30 o'clock. The celebrant was the Bishop of Ohio, who was assisted by the Bishops of South Dakota and Milwaukee, the dean of the cathedral, and the president of the standing committee of the diocese of Chicago, the Rev. J. H. Edwards. At the conclusion of the service, the House was called to order by the Senior Bishop, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. After stating the purpose of the special session of the House, he nominated the Bishop of Georgia as temporary chairman, and Bishop Reese was unanimously elected to that office. A motion to the effect that a majority vote of the bishops present should constitute an election was voted down, and in accordance with precedent it was determined to adhere to a constitutional majority. A motion to appoint nominating committees, with power to look into the qualifications of possible nominees, was dealt with in like summary fashion, and decided in the negative. In lieu of nominations, an informal ballot was taken, and resulted as follows:

Bishop Burleson	21	Bishop Tucker	2
Bishop Perry	19	Bishop Johnson of Colorado	2
Bishop Gailor	12	Bishop Casady	1
Bishop Stires	7	Bishop Moore	1
Bishop Freeman	6	Bishop Bratton	1
Bishop Reese	4	Bishop Matthews	1
Bishop Cook	4	Bishop Stevens	1
Bishop Parsons	3	Bishop Longley	1
Bishop Rogers	2		

The bishops were entertained at luncheon by the Church Club of Chicago at the Drake Hotel. This proved to be a most delightful affair, hundreds of the clergy and laity of the diocese being present and mingling with their guests. The president of the standing committee welcomed the bishops in the name of the diocese, and made touching reference to the late Presiding Bishop, and to the absence of Bishop Griswold on account of illness. The Bishop of Tennessee responded in a felicitous and appropriate address, pointing out that the occasion was not one of gloom, but of rejoicing in the passing to the Higher Life of a

great Bishop of the Church who had run his course with glory, and with credit to himself, his diocese, his God, and the Church at large.

BISHOP BURLESON LEADS FIRST BALLOT

AT 3 o'clock the bishops reassembled at St. James' Cathedral and proceeded to the first formal ballot. This ballot gave Bishop Burleson the lead with 25 votes, Bishop Perry following with 19, with Bishop Stires third and Bishop Gailor fourth, with 8 and 7 votes, respectively.

At this point, it was decided by a majority to make the results of the balloting known to the publicity authorities of the Church and to the general press, in order to avoid garbled accounts filtering out to the public, as was the case in Washington last November. This was a breaking down of the customary barrier associated with executive sessions of the House, and it may prove to be the precursor of a policy whereby the executive secretary of the department of publicity at some future date may have the right, as an authoritative officer of the Church, to sit at the secretary's table, and to judge of the news that might well be given out to the world at large. At present our publicity agents are placed in a somewhat anomalous position, not knowing just where and when the ban of secrecy

VOTE BY BALLOTS FOR PRESIDING BISHOP

Ballot No.	N	1	2	3	4	5	6
Votes cast	88	83	87	87	89	89	87
Necessary to choice	68	68	68	68	68	68	68
South Dakota	21	25	33	31	25	18	8
Rhode Island	19	19	26	33	42	49	69
Tennessee	12	7	5	1	1	1	2
Long Island	7	8	6	7	7	8	4
Washington	6	5	4	2	..	..	..
Georgia	4	4	1	..	1	..	..
Delaware	4	3	4	2	4	2	1
California	3	2	..	2	1	1	..
Coadj. Ohio	2	2	2	..	..	..	..
Virginia	2	1	2	3	3	5	2
Colorado	2	1	..	..	..	..	..
Oklahoma	1	..	..	..	..	..	..
Dallas	1	..	..	..	..	..	..
Mississippi	1	..	..	..	..	..	..
New Jersey	1	2	2	3	3	2	..
Los Angeles	1	1	..	..	..	..	..
Iowa	1	..	..	..	..	..	..
Lexington	..	1	..	1	..	..	..
Albany	..	1	1	..	..	..	..
New Hampshire	..	1	..	..	..	..	..
West Texas	..	..	1	..	..	..	..
Michigan	..	..	..	1	1	1	1
Kansas	..	..	..	1	..	..	..
Maryland	..	..	..	..	1	..	..
Eau Claire	..	..	..	..	..	1	..
East Carolina	..	..	..	..	..	1	..

is imposed or removed.

The second formal ballot was immediately taken up, and the tellers reported the results, as shown in the accompanying table.

At this stage of the proceedings Bishop Gailor withdrew his name, and urged his supporters to vote for somebody else. A motion to appoint a committee of three to retire, consider and report to the House upon the eligibility of a missionary bishop being elected Presiding Bishop was overwhelmingly defeated.

In the third ballot eighty-seven votes were cast, with Bishop Perry gaining a lead of two votes over Bishop Burleson.

PROTEST RUSSIAN PERSECUTIONS

A RESOLUTION against religious persecutions in Russia, in the following terms, was passed unanimously, following the third ballot, the resolution being offered by the Bishop of New York:

"Resolved, that this House of Bishops utters its solemn protest against the religious persecution in Russia which shocks the moral sense of the civilized world, and that we call upon the clergy and people of the Church to lift up their prayers to Almighty God for those, of all faiths, who are suffering for their religion, and also for those who are inflicting these wrongs upon their fellow-men, that they may be shown the light and may be brought to repentance for these deeds."

The fourth ballot revealed the fact that the voting was be-

coming decisive in character, and that the meeting would not be unduly prolonged. Bishop Perry's lead had now increased to seventeen votes, but he still lacked twenty-six of the required number.

Two resolutions were now passed. The first authorized the Presiding Bishop to appoint a committee to consider the whole status of the position and functions of the Presiding Bishop, and to report to the General Convention or next meeting of the House of Bishops. The second commended the efforts of the Peace Conference in London, and prayed for the successful issue of present negotiations looking toward a decrease in armament.

The results of the fifth ballot showed that Bishop Perry had a majority of votes of the bishops present, and Bishop Burleson, in a gracious, magnanimous speech, asked his supporters to transfer their votes elsewhere, intimating that he hoped that the transfer might be made to the Bishop of Rhode Island. It was evident that the end of the voting was near at hand, and the expectation was verified in the count of the next ballot, the sixth and final one, which gave Bishop Perry one vote more than the required sixty-eight.

Bishop Perry was declared elected, and the election was made unanimous. Bishop Stires and Bishop Burleson escorted Bishop Perry to the chair, and everybody joined in singing the doxology. The new Presiding Bishop, obviously overcome with the solemnity of the occasion, and the realization of the burden imposed upon him by his brethren, said that amid the darkness that engulfed him, two things were luminously clear to him: first, that the office of Presiding Bishop was primarily a spiritual office; and second, that he was not to serve in his office for his brother bishops, but with them, that their coöperation and criticism were essential to the successful discharge of the duties imposed upon him. Bishop Stires pledged the loyal coöperative assistance of every member of the House of Bishops.

BISHOP BURLESON CHOSEN ASSESSOR

THE Presiding Bishop, paying grateful tribute to Bishop Burleson for all that he had meant to two successive Presiding Bishops, and to the Church throughout two interregnums, nominated Bishop Burleson as his Assessor. The nomination was unanimously confirmed by the House.

There were three nominees for the position of vice-chairman of the House of Bishops, namely: Bishop Reese of Georgia, Bishop McElwain, and Bishop Matthews. A ballot was taken and Bishop Reese received 57 votes, Bishop McElwain 14 votes, and Bishop Matthews 12 votes. Bishop Reese was declared elected, and the election was made unanimous.

A committee was appointed, composed of the Presiding Bishop, Bishop Francis, and Bishop Weller, to draw up a suitable memorial on the life of Bishop Anderson, and to submit the same to the family of the deceased Primate, to the diocese of Chicago, and to the Church papers, the same to be inscribed upon the minutes of the House. A letter of regret at his unavoidable absence was received from the Bishop of Chicago, welcoming his brethren of the episcopate to the city and diocese of Chicago, and a resolution was forwarded Bishop Griswold, expressing the sorrow of the House on his illness and praying for his speedy recovery.

Votes of thanks to the Church Club of Chicago, to the authorities of St. James' Cathedral, to the clergy and laity of the diocese of Chicago, and to the proprietors of the Drake Hotel for their hospitality were enthusiastically passed by everybody present.

The Bishops of Wyoming and Marquette and the Bishops Coadjutor of Fond du Lac and Western New York were presented to the House early in the proceedings, and the new bishops were cordially welcomed on behalf of the House by the Bishop of Georgia.

So ended the special meeting of the House of Bishops, called to elect a new leader and guide of the Church in the United States, with the object of the meeting attained, and with the entire proceedings characterized by a spirit of harmony and goodwill, flawless from invocation to benediction. Verily, the Holy Ghost still presides in the conclaves of the apostles!

THE SPIRIT OF GOD IN THE SOUL

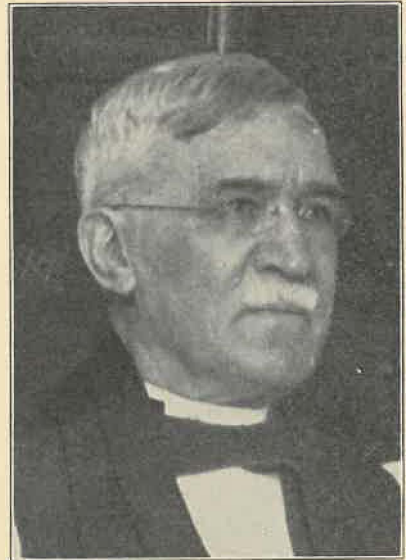
THE KINGDOM OF GOD is within us; a power subjecting the wills of men to the Spirit of God, that is, the rule of the Spirit of God in the soul.

—Hugo de S. Charo.

BISHOP PERRY'S AIDES

THE new Presiding Bishop will have two able and experienced episcopal assistants in his administration of the House of Bishops and of the national affairs of the Church. As vice-president of the House of Bishops, that body elected the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, while as his assessor Bishop Perry appointed the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota.

Bishop Reese was born in Baltimore, October 23, 1854, receiving his education at the University of Virginia, the University of the South, and the University of Georgia. He was ordained deacon in 1878 by Bishop Whittingham and priest in 1879 by Bishop Pinkney. After holding cures at Baltimore, Portsmouth, Va., Macon, Ga., and Nashville, Tenn., he was



VICE-PRESIDENT OF HOUSE

Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, elected vice-president of the House of Bishops at the recent meeting in Chicago.

consecrated Bishop on May 20, 1908, by Bishops Nelson, Weed, Gailor, Bratton, Knight, and Tucker. During his episcopate of twenty-two years, Bishop Reese has been active in the affairs of the general Church as well as of his own diocese, and has served on many important commissions and committees of General Convention and of the House of Bishops.

Bishop Burleson has served as assessor to Bishops Murray and Anderson, and to the Senior Bishop during the intervals before the elections of Bishop Anderson and Bishop Perry as Presiding Bishop. In his own missionary district of South Dakota the work of the Church, especially among the Indians, has steadily advanced under his administration, while few of the bishops are as familiar as he with the work of the general Church, in the administration of which he will continue to be active as Bishop Perry's assessor.

THE PENITENTIAL SEASON OF LENT

FEW penitents come out of penitentiaries, few reformed from reformatories. The truth of this oft-quoted statement has been brought to public notice through the prison riots which have been taking place in various parts of the country during the past few months. These tragic occurrences may be ascribed to a number of different causes. Whatever their source and spring, they reveal that prevailing methods of dealing with crime and the criminal are hopelessly ineffective. Seldom, if ever, is a man or a woman, through punishment or other coercive measures, rehabilitated and restored to the position of a useful and honorable member of society. This can be done only in a way most intimate and personal.

What is seen so plainly here may be universally noted and applied. Those who avoid moral disasters by making steady moral progress are those who are most conscious of their own faults and shortcomings. The removal of their sins is the object of their deep desire, serious thought, and constant effort. They know that they need and so they readily accept the help of God. They keep the windows of their souls open so that they may breathe the air of an atmosphere of inspiration. Such an atmosphere they find in the penitential season of Lent.

—Rev. Edmund J. Cleveland.

Pulpit Pronouncements*

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

IT SEEMS to me that the failure of most modern preaching arises in large measure from two glaring assumptions. The first is the assumption that the members of the average congregation are committed to the Christian ideal. They are not. The second is the assumption that the preacher is bound to make pronouncements Sunday after Sunday on all the moral issues of the day. Of course there are other things which account for our failures, but these two assumptions alone are fatal to success.

If you glance over the reports of sermons which appear every Monday morning in the metropolitan newspapers, you will find an extraordinarily large number of preachers giving utterance to poorly digested interpretations of every variety of modern movement and event.

There seems to be a notion that the congregation expects from the pulpit an important contribution to public morals Sunday after Sunday and that the preacher has failed to deliver a message unless he has made such a pronouncement.

The modern preacher must, on the whole, have a rather agonizing struggle week after week in his search after some new topic on which to shed the light of a seventh day (and eleventh hour) inspiration. Apparently he feels that a waiting world is anxious to know just what his reactions are to the problems of world peace, or disarmament conferences, or Christian unity; Mussolini and the Papal State; the attacks on religion in Russia; the crime wave in Chicago; the report of the welfare commission in New York; the activities of the lobby in Washington; the latest acrobatic performances of dramatic and literary censors in Boston; the forthgivings of the Humanists or the Behaviorists; the new psychology; the outpourings of philosophical "aristocrats of thought"; the latest essay on science and religion; the discovery of a new god for America; the industrious efforts of the Barneses in destroying old gods; the menace of the movies; the perils of mass production; the evils of propaganda; the standardization of American life; the manners and morals of the new generation; child welfare; uniform divorce; city management; even the traffic problem.

Here we have, in actual fact, a collection of sermon topics culled from the news columns of the Monday morning papers in five large cities. Of course, in no case could the preacher have mastered his subject. Only—he felt that he *must* be "timely"; he could not count on his sermon filling its due share of the page unless he were right up to date; he was obsessed with the idea that religion must continuously mould all present-day thought and be brought to bear particularly on every present-day problem.

In a measure he is right. The religion of an Incarnate God must penetrate and permeate all of life. Only—in the mad rush of moral enthusiasm he has tackled too many problems and knows too little about each.

Of course, also, there are *some* preachers who are "prophets" and "seers." They really have something worth while to say. Only—again—there are too many "little men" sedulously engaged in absurd imitations of greatness. And even great prophets of the glorious past did not feel a divine afflatus twice every week; or once a week even, while one of his followers sang on a lower key the same day at evening.

The truth is, that sometimes there are not enough "moral issues" to go round, sometimes there are too many for one small brain to carry them all, always there is a congregation worn to a frazzle trying to keep up with the procession, while often the morals of an issue are not quite as plain as the preacher thinks, and most of the time average congregations are not keyed up to concert pitch.

WHICH brings us to the second false assumption, that congregations have reached a high level of Christian idealism. In plain fact, most of them have a certain admiration for fine character, but no set determination to follow zealously after righteousness. "Through the average sermon," says a well-known writer of religious essays, "there runs the erroneous assumption that 'Christians' are most of them real followers of Jesus Christ. This being the assumption behind the sermon, it is easy to see why churches are ethically impotent and many sermons are ineffective. No effort has been made to bridge the chasm between the ideal and the actual." "Aren't we preachers," asks Dr. Niebuhr, "talking too much about things which can be proved and justified only in experience?"

Two suggestions from much-beloved teachers have long been rooted in my mind. When I was a newspaper man, doing editorial work on a weekly journal, the wise leader on whom lay the responsibility for the editorial pages used to announce occasionally that "this week's issue will sound no trumpet calls." What he meant was that we were to have a quiet breathing space before there came another clarion call. We needed rest from crusading and our readers needed a rest from us. So for a month the editorial columns were serene and peaceful—almost commonplace; as, indeed, they actually would have been save for one man whose genial humor touched with a gentle hand the heavier productions of the rest of the staff. Then, when everybody, writers and readers alike, had enjoyed a little quiet peace, we sprang to arms again!

The example is a good one for the pulpit. Preachers cannot always be crusading. They cannot, week by week, find new pronouncements with which to startle society and the state into moral activity. If they cry aloud too often, their little world becomes weary. Nor does crusading continue to be spectacular as a never-ceasing occupation. "The priest as a sublimated policeman eventually becomes a rather sorry spectacle." Congregations are bored by a weekly display of spiritual arms and ammunition. And, like newspaper readers, they cannot too steadily "follow the gleam."

THE other lesson came, years afterward, in the seminary, from Dr. Walpole, later Bishop of Edinburgh. His own preaching will never be forgotten by those who heard it, so deep was the spiritual note it sounded. But he used to warn us of the terrible danger of professionalism and pulpit unreality, if the preacher strove too hard and too often to reach the heights. Moreover, his advice is helpful, not merely in reaction from pulpit pronouncements, but as indicating how necessary it is to ground a congregation in the elementary truths of the Christian religion, if they are to make a real response to the Christian ideal.

"There will be times," he said, "when you will have no clear individual message. Fall back, then, upon the corporate message of the Church. Preach (or rather teach) what the experience of the ages has left as the epitome of Christian truth. Teach it, not in the bare bones of dogmatic decisions, but as well-accredited truth with real moral significance. Teach the simpler things. Go back to fundamentals. Ground your congregation in the life and teaching of Christ, the history of the faith, the principles of worship, the meaning of the sacraments, the practice of prayer. Then, out of your teaching will soon come a flashing message bright with the light of your own experience. But do not give as a 'message' what has not actually been wrought out in experience which is really your own. Teach and teach and teach again, until the message comes which you must *preach*. Then what has been given you to say will surely be said with power."

The judgment of the journalist and the counsel of the man of devotion have value for the pew as well as the pulpit. Members of the average congregation need the simplest sort of teaching. Many of them have never been told the things which

* Extracts from an Address *Ad Clerum*.

we preachers assume they know fully. If we are always striving to "key them up," we are bound to fail. They haven't learned how to play the scale, and we expect them to read elaborate orchestration.

I fancy that many a congregation would welcome simple instruction on how to pray and why. The only instruction some of them have ever had came years ago when they were taught the "Our Father" and "Now I lay me."

They would welcome plain explanations of how to prepare for Holy Communion, how to take a larger share in public worship, how to make a self-examination.

They would not resent the sort of teaching which is given at a Children's Eucharist, if it were presented so tactfully as never to give the impression that the clergyman was stepping down to "their level." When Roman Catholics crowd the church at 9:30 for the Children's Mass, it is not simply because they prefer the more convenient hour and the less elaborate service, but quite as much because the short and simple instruction usually given at the 9:30 Mass meets their need.

Our own people like simple instructional addresses and short sermons with one clear lesson. The Lenten noonday services are a proof that they can take in just so much and little more. Noonday preachers whose sermons are too ambitious in oratorical effort are not the ones who leave lasting impressions.

Congregations like stories, and even the stories in the familiar parables of our Lord never weary them. When we preach on the parables, moreover, it is wise to tell the story; it must never be assumed that everybody knows it already in detail.

People like vivid sermons on the life of our Lord, though they would never confess that they are so amazingly ignorant of His life that what they hear comes to them as fresh and interesting truth.

They appreciate straightforward, commonsense explanations of such teaching as is found in the Sermon on the Mount. There are many things in the Sermon which they can be helped to think out in their own language. They have no very clear ideas, again, as to what it means to love one's neighbor as one's self, and the most vague ideas imaginable as to what it means to love God with heart and soul and mind. For that matter, have the clergy thought it out?

The story of the Passion never fails to move them. Witness the crowds that come every Good Friday for the preaching of the Cross.

They come to church on Easter for assurance of a truth that satisfies the great hunger of the human heart—some sincere statement of belief about what lies beyond the grave. Instead of this, they often hear philosophical explanations of the resurrection or profound (*sic?*) thinking about the message of immortality, while they do not really yet possess the simplicity of a certain faith.

They need clear teaching about the Church's creed as the epitome of Christian truths. They need plain teaching about the Church, its long history, its many triumphs, its days of dark retreat, its ever-recurring renewals.

They need to know something of our own Church, its real genius, its catholicity, its breadth and tolerance, its order, its system of worship, its organization and work.

IF WE were to study the history of many a parish it would astonish us to learn how it has grown in loyalty and service through the patient teaching of some strong priest who over a course of many years trained his people in the Church's life, until he finally left them so rooted and grounded in faith that through them his teaching has passed on to their children and their children's children.

Nothing that he taught was ever reported in the newspapers; but all he taught was printed on the tablets of men's hearts. He never uttered pronouncements; he only taught, steadily, persistently, lovingly, line upon line, precept upon precept, here a little and there a little; laying foundations upon which has been built a superstructure of beautiful service and rich devotion. Therefore when he "preached" he had a congregation ready for his message because they had been "taught." When he held up Christian ideals, he spoke to people who were really committed to Christianity.

There are hundreds of such congregations in the older sections of the East—places where the Church is strong, and life is sweet, because of some sainted rector whose name adorns

a bronze or marble tablet on the wall. He never settled the affairs of the nations, nor gave unlimited advice to the Department of State; he never led a crusading army to Washington, nor did he join a deputation to petition the legislature; he did not desperately pore over the newspapers and periodicals of the day for timely topics; he gave his congregation no weekly advice on how to run their business or for whom to cast their ballots; if there were other preachers in those days who did—and there always have been, though never in such pestiferous profusion as at present—he held his peace. But he trained his people in Christian faith and practice until he had made them so sensitive to truth and right that they could be trusted to make their own decisions.

We need more of that patient, pastoral, priestly, and prophetic service. It may not draw crowds of curious hearers but, after all, *quality counts*—even in America today.

TWICE-BORN MINISTERS

BY GAMALIEL BRADFORD

IHAVE a constitutional aversion to ministers which no doubt reflects much more upon me than it does upon them. I have the profoundest respect for their calling and a sincere appreciation of their usefulness, but I have met a good many of them first and last and now when I do meet them my impulse is to pass by on the other side.

I have sought, rather indolently, to explain this inborn antipathy, and it seems to me to lie largely in the fact that the minister is in the main preoccupied with the burden of making over other people's lives. I myself am enormously interested in other people's lives. My whole business is the study and analysis of souls, the intimate and curious research into the subtle, remote, obscure working of human spirits. But the more I study these elusive, perplexing things, the less I feel inclined to meddle with them, the more hopelessly unable I feel to effect any material change, at any rate for good. And the radical difficulty is that, before I could bring about any amelioration in others, I am overwhelmed with the absolute necessity of a complete reorganization, rejuvenation in myself. Perhaps it may be that this sense of utter incompetence in myself accounts for my dissatisfaction with the large and substantial pretension which his business in life necessarily imposes upon the minister. He is making over the world. He is making over men and women, the most important things in the world. I could not dream of doing it and I unavoidably though most inexcusably feel it to be an impertinence in him.

Now this little book* of Mr. Shoemaker's deals with just my problem, that is, how the minister himself should be made over before he undertakes to make over others. It is not learning, it is not seminaries, it is not dusty tomes of theology that must do it. It is just the profound and intimate penetration by the divine spirit which has been aptly and suggestively, if sometimes misleadingly, summed up in the term "conversion." Mr. Shoemaker thinks that before the minister can convert others he himself requires to be converted, in the deepest spiritual sense, and the successive chapters of his book illustrate this spiritual process with varied and compelling vividness.

The depth, the delicacy, the sincerity of the experiences involved is well suggested, for me, in two or three sentences at the beginning of the sixth chapter: "I suppose that the rarest people in the world are the spiritually merry. One comes upon quantities of people who go far enough in their religion to be earnest, but few who go far enough to be glad." I think this lack of spiritual merriment in the clergy may be one main cause of my anti-clerical propensities. In any case I recognize in Mr. Shoemaker's book the utterance of one who has discovered for himself an inexhaustible source of light and inspiration and who has a passion for imparting this discovery to others. Surely there is no richer, more fruitful, more magnificent instrument for making over the world.

* *Twice-Born Ministers*, by the Rev. S. M. Shoemaker, Jr. New York: Fleming H. Revell Co.

THE FALL consisted in man's refusing to be God's image—*i.e.*, refusing to yield himself to God's Spirit to act in him; and thus man thought he was to escape being an image and that he was to be a god himself, shewing forth himself.

—*Erskine of Linlathen.*

The American Chaplaincy in Jerusalem

By the Rev. Charles H. Boynton, D.D., Ph.D.

Acting Chaplain

THE work of the American chaplain in Jerusalem is a very interesting and useful one. The present interim chaplain is merely following the lines laid down by Canon Bridgeman while he is home on furlough, but they lead out in many directions.

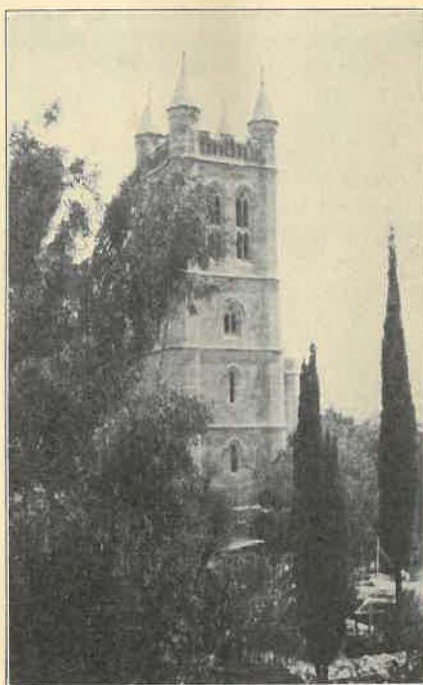
Inasmuch as he is here at all by the special request of the Anglican Bishop in Jerusalem, in order that the American Church can share in the various religious undertakings in the Holy Land, the chaplain's association is first of all with him and the Anglican Cathedral. He acts at the Bishop's pleasure and renders such aid as the Bishop desires. He lives in St. George's Hostel and takes his full quota of the cathedral services. We are given a very real part in all that the Anglican Church is doing among the various nationalities here, and such of our Good Friday offerings as are allotted for this purpose are well expended.

But the chaplain's duties go further. He is loaned by our home Church to assist the American Church in training candidates for the priesthood, and thus his real title is American educational chaplain. The Armenian Church is making heroic efforts to raise up priests to take the place of those who were martyred during the terrible years of the Great War and the days that followed. The extent of the tragedy can hardly be imagined. The number of priests was so depleted that parishes are left unserved and people unsheltered. Consequently the Church is exerting its whole strength to meet the situation. A full curriculum is provided, equivalent to that in our seminaries at home. The students must also be trained in at least five languages in this polyglot world—Armenian, Greek, Arabic, French, and English. The most scholarly in the Church—bishops, archbishops, and even His Beatitude himself—are on the teaching staff, and your chaplain devotes four mornings a week teach-

ing with them who are testing out their vocation; and ten in the upper class of the high school who will enter the seminary next autumn. All of them are sufficiently advanced in English for your chaplain's instruction to be given in that language. Moreover, he has taught seminary students for many years, and in diligence, in alertness, and in general progress these Armenian seminarians compare favorably with the best.

NEARLY all of the twelve deacons, and in the high school class of ten all but one, came from Near East Relief orphanages. While that organization was giving itself so freely to the saving of life it was unconsciously contributing to the saving of the Armenian Church. By the loan of a chaplain our Church is contributing to the same end.

As a liaison officer the chaplain is brought into friendly contact with the Eastern Churches that are represented here—Greek, Armenian, Syrian, Jacobite, Coptic, and Abyssinian. Perhaps his relations are even more friendly than official, although they are both. Whenever he calls he is not only cordially received, but received with the customary form of hospitality. He is always welcome, whatever the time or whatever the errand. He is the representative of a Church that has no personal end to gain. He can be received without any feeling of intrusion, or of fear of endangering any of the jealously guarded "rights" of these rival bodies. Sometimes it happens that he is commissioned to carry out some project that no one else is in a position to do. For example, the chaplain has on his desk at this very moment a request from the organizers of the Geneva International Congress on Child Welfare to secure, if possible, from the Abyssinian abbot the names of persons in Abyssinia competent to reply to questions about social conditions in that country, especially in regard to infants and children. It is a delicate commission.



TOWER, ST. GEORGE'S CATHEDRAL
A peculiarly English view from the Bishop's Garden, Jerusalem.



FR. CYRIL AND ARMENIAN DEACONS

A part of the Good Friday offering in your parish helps train these men for the priesthood of their Church.

ing homiletics, religious education, English literature, Bible history, and sociology. Inasmuch as some of these have not been his specialties for many years, it has meant a daily preparation almost equal to that required of the students themselves.

The case is most hopeful. There are eight senior deacons who will be advanced to the priesthood in May; four junior deacons who must give another year of study; two men re-



ARMENIAN CHILDREN

At one of the schools in Beirut and in Damascus supported by private contributions through the American chaplain.

There seems to be no one else here appropriate to do it, but owing to his natural position the American chaplain can and will.

The Greeks are very anxious for their children in the poor villages of Transjordan who have no school facilities whatever or are lost to their Church by attendance upon schools of other faiths. They are maintaining as many schools

(Continued on page 785)

CONVERSION: A STORY FROM SOUTH AFRICA

BY THE VEN. HEYWOOD HARRIS

VICAR OF ST. THOMAS AND ARCHDEACON OF
DURBAN, SOUTH AFRICA

"How many lives have been changed through your ministry this last year?"

"If your people don't talk to you about the messages of your sermons, you had better scrap that style of preaching and start another."

"Preach to your people about the spiritual problems individuals discuss with you during the week."

I BEGAN to sit up and take notice; this sort of shooting was hitting the mark each time. These "bullets" were only a few of the things that were said to a little gathering of clergy in Durban last August. The occasion was the visit of the "Oxford group." In America you would have called them "A First Century Christian Fellowship"; with us they will always be the "Oxford group" because the first touch we had with them was through the visit of one of our Rhodes scholars and a few Oxford friends to some of the South African universities in 1928. The immediate result was the request that a much larger team of men and women should come in 1929 and tour South Africa as a whole. Along with Oxford men and women came also some American clergy, lay men and women. I was present at this particular clergy gathering and I want as simply as I can to tell what happened after that to myself.

Earlier in the year I had read Begbie's *Life Changers*, Shoemaker's *Children of the Second Birth*, and Walter's *Soul Surgery*. So I knew something of what the movement stood for. I exhorted my people to go to the house party, and I invited Garrett Stearly, John Roots, and Cleveland Hicks to come and preach at my church morning and evening on the first Sunday and at the morning service on the second Sunday. About the middle of that week things began to happen. Some of my people, including my own wife, found an experience of Jesus Christ from this group which I had failed, in a ministry of over three years in this parish, to give them. Now, it does not require a very vivid imagination on the part of anyone to realize what that meant to me. I had to do some hard thinking. Had I failed because of things wrong in myself? Had God used this crisis to demonstrate conclusively that I could never make anyone better than I am myself? And perhaps partly, was it a fact that I was not handing on to others, and did not know how to hand on to others, the spiritual experiences which I did possess?

In an honest endeavor to face facts I soon knew that there were unsurpassed areas of my life. I had come away from my confessions and from retreats determined to be victorious and had slipped back—perhaps it was because I had doubted the power of the living Christ to achieve victory; perhaps, too, because I had slackened in my devotional life. Here then was a call to repentance and to faith. Then there was the question of passing on my own experiences to my people. From time to time some did talk of their needs, or about a sermon, but not nearly as many as should have done it if I had been really doing my job, and some of those who wanted to talk were afraid of me and never came; some came, and say now that I froze them off; occasionally I did get to grips with a needy soul. I pondered quickly over the situation. These Oxford Group people said, "You must share your experiences—you can never help your people unless they are certain that you have to face the ordinary problems of human nature in your life; tell them how you found victory, share with them your failure . . . ; when your congregation realizes that you are just ordinarily human, then they will come to you for help, and learn from you about the Divine Grace."

I could have asked one of the Episcopalians of that group to come again on the last Sunday night and preach to us, but it came to me quite clearly that I was to preach, and that I was to do some definite sharing—my people were to know from me that I knew what my "weak suits" were (they knew, of course, but they were perhaps not so sure that I knew). I nearly weakened in my resolve to preach that particular sermon, because a large number of our people were certain to be down at the group meeting and they were the ones in particular who I thought ought to hear what I had to say.

Besides, if I was going to do a truly uncomfortable thing I might as well do it handsomely before as many people as possible. But I did not change my plan, and actually we had more people in church that night than for many previous Sundays. Another factor that made procrastination impossible for me was the fact that I wanted to go myself to the group after service and be in a position to say that I had learned a lesson from them and had put it into practice. I preached my sermon and the service ended. I was delayed just the usual amount of time speaking with my church officers and then I moved off to get my car at the vicarage—in the shadows by the church there was waiting for me a man who desired an appointment to have a talk; he had waited from the service to catch me.

I motored my wife down to the meeting place of the Group, and in due course told them what had happened during the week and that very night. Two days later there was a further happening. An unknown man came to me and said he wanted to make his confession. He indicated that if he did not get straightened out he would be finished. He said he would come the next morning and in the meantime would go home and write a long statement which I could read before hearing his confession. In that letter I found a sentence to the effect that if I were "unsympathetic" with him he would probably get up and bolt. I believe he had sensed one of my real weaknesses in dealing with souls, but his need was so terrific that he could not stay away, so he challenged my coldness and reserve and dared me to fail him. He came the next morning and I took him into my vestry and told him I had read his statement and that I was going to talk first. I shared with him sufficient to show that I knew something of his spiritual and mental state, of his anguish and anxiety. I shared also something of the secret of victory over his sin. He sighed with a sense of relief and talked the matter out for over an hour, then made his confession in church and received absolution. He went off to make amends in certain directions, to apologize in others, and in all to make clear the nature of the new life in Christ that had come to him.

Before these folk came into my life I let no end of people leave me without touching their real need. If they said they liked my sermon, my conceit was flattered and instantly I was convicted of a form of pride, and in consequence I became as closed up as an oyster. Comment on a sermon I now know is most frequently the opening move of a soul that desires help in a particular direction. It is not really difficult today to ask quite naturally in what way the speaker was helped. Truly, I have learned much.

Of one other experience I would tell. A school boy whom I knew fairly well asked for an appointment without indicating his need at all. When he came I asked him what his trouble was. "My prayers don't seem to do me any good," he replied. Without the slightest hesitation I asked, "What do you pray about?" There was a slight pause and then he said, "My temptations." Without any delay at all I asked him, "What are they?" He told me in reply that he had started cheating in the marks in one subject. I almost gasped at what Christ had done when I allowed him to work His own way through me in that interview—in helping the boy to get at his real need. Quite honestly in the old days I should have given him a book on prayer difficulties—the tragedy of it! His problem was not intellectual at all—how many at bottom ever are? Soul surgery, how I needed to learn it!

I could tell a much longer story as I have done at Calvary House and the Briarcliff house-party; have I said enough to make other priests inquire into things that can revolutionize their ministry?

NOTHING hath separated us from God but our own will, or rather our own will is our separation from God. All the disorder and corruption and malady of our nature lies in a certain fixedness of our own will, imagination, and desire, wherein we live to ourselves, are our own center and circumference, act wholly from ourselves according to our own will, imagination, and desires. There is not the smallest degree of evil in us, but what arises from this selfishness, because we are thus all in all to ourselves. It is this self that our Saviour calls upon us to deny; it is this life of self that we are to hate and to lose that the Kingdom of God may arise in us, that is, that God's Will may be done in us.

—William Law.

A LENT WITH CHRIST

Meditations for the Holy Season

By the Rev. ABRAM L. URBAN

Fifth (Passion) Sunday

WATCHING WITH CHRIST

THE story of the Christ takes us to Gethsemane. It is the Sanctuary of Sorrow.

We feel as we approach this scene as the artist who in his painting of the Man of Sorrows represented the head as turned away, thus hiding a face which he felt could not be put on his canvas. It is the mystery of the Divine Sorrow into which no mind, not even in truest sympathy, can fully enter.

Jesus was alone. The disciples who entered the garden with Him were apart. In that hour Jesus went apart, and in all the meaning of His sorrow will always be apart. The reverent mind will stop where Jesus said to the disciples, "Tarry ye here and watch with Me."

And yet the Saviour did take disciples into that garden, and our religion, if truly Christian, will lead us there. Apart the disciples were, yet Jesus did ask them to watch with Him. There was much to be learned that, to represent Him to men, they must learn. There is a meaning that we must get into mind and heart if we are to be fitted for our Christian calling. We, too, must watch with Christ. We may reverently ask, and must ask, what is the meaning of the Divine Sorrow that we may get into mind and heart? How may we watch with the suffering Christ in the sense not only of sympathy, but in the deeper sense of understanding fellowship? The reverent mind will know that cold analysis is out of place here, and yet some questions may not be put aside.

The Christ bows to the earth in a passion of sorrow. What is this great sorrow? What was it? And why? It has been rightly said, "If Gethsemane is to be understood, it must be understood through the person and character of the sufferer. The agony of the particular moment came from the essential nature of Him who endured it, and so to understand the one we must seek to know the other." As He is known the spiritual mind will discern that it was a matter of the spirit of the Christ. Our Lord points to the cause of the sorrow. It lay hidden in the "cup" pressed to His lips. What that cup was is plain enough. In the sacred words of institution our Lord said, "This cup is the new testament in My blood which is shed for you." That cup was His death. Jesus dreaded the Cross.

But why should Jesus so fear death, a death that throughout He had foretold? Surely it was not the mere dread of physical death. That view is wholly inconsistent with the heroic fortitude, the majestic silence, the calm supremacy of soul of Jesus during the sleepless hours of the trial and the agony of crucifixion. The cup was far other than that. The cause of the Divine Sorrow, as was its nature, was spiritual. "It was something far deeper than death. It was the burden of the world's sin which lay heavy on His heart, it was the tasting in the Divine Humanity of a sinless life the bitter cup which sin had poisoned, it was the bowing of the Godhead to endure a stroke to which man's apostasy had lent such frightful possibilities." "His soul was made an *offering for sin*." Poorly as we have reduced this to a theology, the fact of the "sacrifice for sin" remains central in Christian thought.

We begin to understand something of the meaning of the Divine Sorrow. The holier a man is the more fully does he understand sin, the more wicked the less. Jesus alone knew the inner essence and final issues of sin. The purer a soul is the more profound is the pain in the knowledge of sin, and the greater the abhorrence of sin. "Hell must be more intolerable to an angel's thought than to a devil's experience." What, then, must have been the sorrow of the Christ? The Heart that made the world's sin its own? For in some way, incomprehensible to us, the All-Pure made the world's sin His own. We may have no theory of atonement that satisfies mind and heart. We only stand appalled before the one awful fact that Jesus the All-

Pure made our sins His own. "He was wounded for our transgressions. He was bruised for our iniquities. . . . He hath borne our griefs and carried our sorrows."

That was the bitter cup that might not pass from the Christ. St. Luke tells of an angel who strengthened Him, and one of the old devout painters marvelously caught the meaning of it. He painted the strengthening angel displaying in the heavens the Cross on which Jesus must die as if the holding it up before Him gave the strength that He needed.

Is our religion real enough to receive the teaching of the garden of sorrow?

The disciples went with Jesus into the garden. He led them there. They went there straight from the upper room with its high revelations. But their eyes were heavy. We may not judge them. Wearied in body and under emotional strain, the sense of deepening darkness upon them, their strength gave way. Why did Jesus want them there? His request that they watch with Him must have meant more than a yearning for fellowship in bodily nearness. He yearned for a deeper fellowship in spirit.

The disciples, too, needed Gethsemane. The darkness of Calvary awaited them, too, and they needed a truer sense of the meaning of that darkness. Are we not much like them?

There is in our time a marked tendency to get away in thought from the dark things of life. We try to construct a philosophy of life that ignores sin. Men are trying to persuade themselves that pain and sickness and sorrow may be cured as mere states of mind. They want the comforting and restful, not the strain and the pain that carries the world's sin and sorrow. We need a deeper sense of the place of suffering in life, and of sin, its cause. In Gethsemane and on the Cross we see the Son of God bearing the sin and sorrow of humanity, and the way of the Cross, we must learn, is the way of man. It is the way of the world's redemption, and the great lesson that the Church of today must learn, if the Church is to express Christ to the world, is the divine call to bear in mind and heart the world's dark problems, the world's dark pain, the world's dark sin. It is so that the Saviour asks us to watch with Him. Are we able, or are our eyes, like those in the garden, heavy?

THE AMERICAN CHAPLAINCY IN JERUSALEM

(Continued from page 783)

as they can, but the Patriarchate is passing through a great crisis and their finances are wholly inadequate to meet the need. Who can help? Through private contributions from interested countrymen visiting here, or from persons or organizations at home, the American chaplain can help and does. There go with it also a voice in the expenditure of the money, the privilege of an inspection of the schools, and a complete report of the work that is being done.

Likewise the Armenians are struggling with the educational problem in the refugee centers of Beirut and Damascus. They have Church schools in both places but many of the parents are too poor to pay the small fee charged for their children. The Armenian Church cannot do more than it is doing. Then what is to be done? Once more the American chaplain steps in and through private contributions is supporting ten children in Beirut and ten in Damascus. He has in his desk the name and history and home conditions of each of the twenty children.

In such ways the chaplain is endeavoring to make the Church a factor in the life of the Holy Land. He has said nothing of the tourist or of the resident American to whom he would be more than a name. But his card is posted in the chief hotels and travel agencies for all who would seek him for social or other purposes. If all were said; it would be a long story, but sufficient is given for every would-be contributor to the Good Friday Offering to ask himself, Is it all worth while? Is the money well expended? Can we afford not to hold up the hands of these ancient Churches which for centuries have stood as a bulwark of the faith once delivered to the saints and which today are battling for their very lives? The Good Friday Offering is our only means of support. The Good Friday Offering, therefore, will be the answer.

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.

"SUNDAYS IN OUR GENERATION"

To the Editor of The Living Church:

I HAVE been reading with much interest the editorial in your March 22d number on "Sundays in Our Generation." In that editorial you emphasize two purposes of the day. First, and most important of all, that in them we shall go to church and offer up our worship to Almighty God, particularly in the Sacrament of the Altar. Second, that they shall be days of rest. It seems to me that you have neglected to mention *one very important* purpose. Jesus said "the Sabbath was made for man, and not man for the Sabbath," and our Sundays were intended to take the place of the old Sabbaths in that respect. They were intended, not so much that, in them, we should fulfill our duties to God by worshipping Him, but rather that they should bring a great blessing to our own souls.

The whole Christian religion is based upon God's love for us and man's love for God. Jesus said, "If ye love Me ye will keep My commandments." Love for God is to be the constraining power in the Christian life, and how can we love a Being whom we do not know, and with whom we are not in constant fellowship and communion?

I have been amazed to find, throughout a long ministry, how many professed Christian people there are whose faith in God is a purely nominal faith. They have a vague idea that such a Being as God exists but they do not really know Him. They do not hold real fellowship and communion with Him. Even the Sacrament of the altar is with many of them purely a matter of form. They do not realize our Lord's presence in that Sacrament.

Why is this so? It is because they have never taken the time to really seek to find God or to study His nature, and because they have not done so they are not living in fellowship with Him.

How can they find time for this if their lives are filled full of business and pleasures and with care and responsibility? It seems to me that God saw this great need of men and that, because He did so, He set apart one day in seven in which they should be freed from the cares and the responsibilities of life and put aside their own pleasures in order that in those days they might be able to take the time to study to know God and to love Him because they know Him and also to have personal fellowship and communion with Him.

Now if they put aside all business on Sundays and go to church for half an hour for the early celebration and then spend the balance of the day in playing golf, or in card parties, or dancing, or in social engagements, is that half an hour in the morning sufficient for them in which to learn to know and to love God? Should not a large part of the day be spent when they have the opportunity to do so in earnest efforts to find God, to learn more about Him, and to have sweet fellowship and communion with Him? Our Sundays should be the happiest days of our lives because spent with God.

Concord, N. H.

(Rev.) RICHARD W. DOW.

To the Editor of The Living Church:

AM VERY SORRY that you wrote the editorial "Sundays in Our Generation," which appears in THE LIVING CHURCH of March 22d: there is not a possibility of its doing any good and it may do great harm as a justification and excuse for the modern Sunday. I belong to a former generation which you call Puritan; if they erred in the extreme observance of God's day, what shall we say of the present desecration? Has the open Sunday with its baseball and other athletic games, card playing, dancing, theaters, etc., produced better men and women than the discarded Puritan Sunday? No wonder that the spiritual life of the Church is almost extinct, when certain bishops, clergy, and editors of religious papers countenance what is called the open Sunday instead of denouncing the same.

Trenton, N. J.

JOSIAH HOLLIES.

DISCIPLINARY CANONS

To the Editor of The Living Church:

YOU MIGHT have stated in your editorial, "Disciplinary Canons Discussed," in the issue of March 15th, that in the year 1919, certain organizations within the Church obtained signatures of many communicants of the Church to a Memorial and Petition to the House of Bishops, praying it for an official interpretation of Canon 20 (now Canon 23), of the last rubric in the Confirmation Office, of the rubric in the Liturgy pertaining to the Matter of the Sacrament, and further praying that no law be passed allowing or authorizing any bishop of this Church to ordain . . . any person who does not engage to conform to the Doctrine, etc., that this memorial was duly delivered to the secretary of the House of Bishops, and that the bishops made answer as follows:

"The Bishops in Council, having received from the House of Bishops, among other communications, a memorial and petition signed by 10,508 communicants of the Church, the burden of which is concern for certain matters of a disciplinary nature in the life of the Church, makes answer to the petitioners and others as follows:

"Everywhere it is recognized that the ordained clergy of the Church are the authorized teachers of the faith; that the accepted definition of a 'Christian man' in Canon 20 is that he is a man who has been baptized with water in the Name of the Father and of the Son and of the Holy Ghost and desires to live according to the law of Christ; that the phrase 'special occasions' in Canon 20, line 12, was intended to describe such meetings and services in the Church as are held to meet some particular emergency or deal with some special need and are not part of the regular order and worship of the Church; that the normal way of admission to the Holy Communion is through Baptism in the Name of the Trinity, completed by receiving the Gift of the Holy Spirit the Laying on of Hands; and that wheaten bread and pure, natural wine, separately consecrated, are the true and requisite elements for the celebration of the Holy Communion.

"Whenever variations from these recognized standards occur, they must be regarded as unusual and exceptional and care must be taken that they are so treated.

"The matter of the ordination to the Diaconate and to the Priesthood of ministers of other Christian bodies, under special provisions, has been placed in the hands of a joint commission for careful consideration, to report to the next General Convention.

"For the rest, the Bishops call upon all the faithful members of the Church for respect for the rubrics of the Prayer Book and fidelity to the laws of the Church as in its Canons expressed. It is of the essence of faithful Churchmanship that there should be free and willing acceptance of and obedience to the Church's directions and rules concerning worship, and the discipline of the Church's life.

"Attest: ✠ CHARLES FISKE, Clerk."

The question of ordination of members of other Christian bodies is not, at this time, pertinent; it is inserted only in order to quote the finding intact. While Bishop Manning was not a member of the House of Bishops at the time these definitions were made, it would seem that he is not alone upon the ground on which he stands, but is associated with the bishops in council.

(Rev.) WILLIAM H. A. HALL.

Glendale, N. Y.

VERGIL ON SOUTH INDIA REUNION

To the Editor of The Living Church:

IN VIEW of the reassurances from India (L. C., March 22d), to the effect that the leaders of the India project contemplate such a scheme of union as might command the assent of self-respecting religious bodies throughout Europe and America, Catholics not excepted, I wonder how many will recall Neale's suggestive citation from Vergil, only in a new sense. This, you know, is Vergil's bimillennium. The words are:

"Via prima salutis—
Quod minime reris—Græcia panditur ab urbe."

Boise, Idaho.

T. T. CHAVE.

SCOTLAND AND THE PURITANS

To the Editor of *The Living Church*:

THE PEOPLE who live in Scotland are a terrible people, and their sins are many. But why charge them with the sins of others? Your editorial in the issue of March 22d says: "It was reserved for the Puritans, first of Scotland and then of England, to give us our modern Sunday of taboos, and it was the Puritans who brought it to this country." Now, don't you think there is something misleading in that sentence?

According to Dr. Cunningham Geikie, it was in 1551 that Puritanism "waked into life"—in England, of course. See his *English Reformation*. But it was not until nine years later that the reformation took place in Scotland! And it was not until at least a generation after the reformation in 1560 that Scotland was cursed with any invasion of Puritan ideas, and when these ideas came to Scotland they came from England, where for some forty or fifty years they had been growing. John Knox saw nothing wrong in having a game of bowls on a Sunday afternoon, and he himself played.

But such a blight did the Puritans of England cast over Scotland. Begetting into the popular mind a ruthless disregard for the sacred associations of holy places where from generation to generation men had worshipped God, and a coarse indifference to the solemnity of His holy ordinances, they almost made of laughter a sin, and song an evil to be shunned. But, please, Mr. Editor—it was from England that the Puritans came to Scotland.

And it was the Puritans of England who brought to this country the kind of Sunday you speak of. How many people from Scotland got off the Mayflower when it landed at Plymouth Rock?

Yes, that's the irony of it. We talk about the Scottish psalms, most of them being by English writers. We talk about the Westminster Confession, as if Westminster Abbey were somewhere in Scotland. And we talk about the Puritans as if they were indigenous to Scotland.

All the same I enjoy *THE LIVING CHURCH*, and in it nothing more than your editorials.

(Rev.) JOHN ROBERTSON McMAHON.

Grand Rapids, Mich.

AFTER 1900 YEARS

To the Editor of *The Living Church*:

A GREAT DEAL is being said of this year as the 1900th anniversary of the Coming of the Holy Spirit on Pentecost. But if this is the nineteenth century of the birthday of the Church, it must also be 1900 years after the Crucifixion, Resurrection, and Ascension of our Lord. If the related gift of the Holy Spirit is to be made so much of in a festal and practical way, might we not be equally careful to commemorate in the most devotional and consecrated spirit the concluding events of the Gospel history?

Bishop Fiske's Good Friday addresses of last year, *Calvary To-Day*, are of their very title singularly appropriate to the centennial observance.

(Rev.) FREDERICK W. BURGE.

Lyndonville, Vt.

"ADVICE ON CONFIRMATION"

To the Editor of *The Living Church*:

JUST READ *Advice On Confirmation* in the issue of March 22d. It's fine, especially the first paragraphs. I've cut it out and it's going to a friend of mine who will never be at home until he is in the Church. I think of five folks now that ought to have it in my small parish. I wish you could put that in a pamphlet. If it is not too costly, count on me for 100.

If Mr. Morehouse were to slip in a word here and there, it might be a better pamphlet. For example on "He descended into hell." That could be improved in a line or two taken out and the same put in. Also on the resurrection from the dead. That could be improved a lot by Paul's idea of the spiritual body. However, there are spots on the sun, too.

(Rev.) W. L. BENNETT.

Lowville, N. Y.

"THE MINISTRY OF THIS CHURCH"

To the Editor of *The Living Church*:

WELCOME and more welcome *THE LIVING CHURCH*! Welcome its revelation, March 22d, of the prophet and statesman we need, "The Ministry of this Church"—surely this article must be made permanent in book form.

(Rev.) DAVID L. FLEMING,

Pittsburgh, Pa.

Chaplain U. S. Army, Retired.

THE RUSSIAN SEMINARY IN PARIS

To the Editor of *The Living Church*:

I WANT TO SECOND Mr. Cram's appeal in *THE LIVING CHURCH* for March 15th for the Russian Orthodox Seminary in Paris, and to express the hope that the least done for this cause in any parish or mission will be to state the need briefly to the congregation and to place appropriately marked envelopes in the pews.

We cannot have drives for every good cause, but it is always easy to write the name of a special object on a few envelopes, place them in the pews, and ask those interested to give.

In practice this never interferes with the main offerings for support of missions.

If our prayers for the Russian Church are sincere we must do something. There is something we can do.

(Rev.) ARTHUR BRADFORD PAPINEAU.

Vineyard Haven, Mass.

THE COMPANIONS OF THE HOLY SAVIOUR

To the Editor of *The Living Church*:

PERMIT ME to correct an erroneous statement in the Philadelphia news report of March 29th. Your correspondent remarks that St. Elisabeth's Church, Philadelphia, was "for some years under the management of a Religious order, which was afterwards dissolved." As secretary of that order today—the Companions of the Holy Saviour—I assure your readers that it has never been dissolved, and next autumn, D. V., will hold the general chapter of the forty-seventh year. The Rev. Frederick D. Ward, mentioned in the news item as rector of St. Elisabeth's following the exodus of Fr. McGarvey and several of the Companions, has continued a member of the congregation and its master (superior) to date. Though none of our members at this time live in Community, we are variously engaged in parochial and school work, and include in our numbers certain seminarians. Reference to the *Living Church Annual* for 1930 will give data concerning us.

(Rev.) EDWARD NASON MCKINLEY,

Annapolis, Md.

Secretary, C.S.S.S.

"ENTANGLING ALLIANCES"

To the Editor of *The Living Church*:

IT WOULD be unreasonable to ask space in which fittingly to discuss, or endorse the timely warning and truly friendly admonition conveyed to the Girls' Friendly Society through your recent editorial concerning Entangling Alliances [L. C., March 29th], but a word of grateful acknowledgment is certainly due. If there has been one feature of the policy above all others controlling the organization during its long history which has won universal recognition and confidence, it has been its singleness of purpose for the truest development of Christian girlhood and womanhood, and its well-balanced conservatism in all side issues, Church or national. Truly, it requires the gift of prophecy to foresee that only as it adheres to these its original aims and ideals—than which there can be none higher—can the G. F. S. in America either win, or merit, the larger support, moral and financial, for which it is at present making a special appeal.

(Miss) L. L. ROBINSON,

Louisville, Ky.

Honorary Diocesan President,

G. F. S. in Kentucky.

JONAH

To the Editor of *The Living Church*:

WITH REFERENCE to *In Defense of Jonah*, by the Rev. R. M. Chittenden, I can say, my grandfather of Hull, England, owned a whaler to the far north and knew of one of his seamen being swallowed by a sperm whale (white whale). He was recovered by the capture of the beast, and said it was a hot place to be in. These whales are over one hundred feet long while the black common varieties are about half that length. The sperm whale can swallow two men at one gulp without a struggle.—"O ye of little faith."

Detroit, Mich.

ARTHUR BEAUMONT.

ETERNAL LOVE

THE PURPOSE of God is eternal love; for that we are made. To love God and one another is not a mere episode confined to this world; it lasts on forever, and possesses that character of eternity which alone can satisfy our souls. It is more lovely than the loveliest thing on earth.

—Our Diocesan Fellowship (Western New York).

BOOKS OF THE DAY

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

ASCETIC THEOLOGY

BY THE RT. REV. SAMUEL B. BOOTH, D.D., BISHOP OF VERMONT

A BRIEF pamphlet on *Ascetic Theology of the Science of Soul-Training*, by the Rev. Fr. Northcott, C.R., has been put out by the Association for Promoting Retreats, 2 Victoria street, London, S. W. 1, England. This introductory study to ascetic theology will be helpful to most priests doing the work of a director.

After some clear definitions which mark the general field, Fr. Northcott emphasizes the need today of this science of soul-training. Most penitents, he says, are pious folk who are progressing in the spiritual life, and want to be led further. Penitents and directors feel a need of training, but too often have not known where to get such.

In this paper the subject is well opened, and possible paths for future study suggested. The whole treatment, however, is essentially practical. The real point is to help deal with actual cases. In an age which is dominated largely by ideas of comfort, it is extremely important that the soul should be trained to endure hardness, to accept discipline, and to see purpose in routine, and to bear privations with patience.

Fr. Northcott stresses the importance of the study of ascetic theology, and gives a very helpful list of books which he frankly admits are mostly Roman, Evelyn Underhill being a notable exception. A considerable section is devoted to the importance of having a "rule of life." The spiritual habits are those that train us to value our ultimate ideal and to keep before us our real purpose, which in the words of St. Ignatius is to praise, reverence, and serve God. This is, in short, the science of imitating Christ.

The reality of the forces of evil (the personality of the devil) is clearly insisted on.

The last section has to do with the Threefold Way. This section, though brief, is full of significant expressions, such as: "But penance will not be its only experience; from time to time will come seasons of refreshment—'Bright shoots of everlastingness' darting across its horizon."

In the "Illuminative" Way the soul feels something of that sense of emancipation, expressed in the words: "I will run the way of Thy commandments when Thou hast set my heart at liberty." Spiritual knowledge is shown to be more than mere book-learning. The field of conquest is the whole of one's personality; and the application of this great science is to every department of life. The outlook is thus made truly limitless, but the call to take the Christian life seriously is very severe and full of challenge.

For those who may think the matter of Christian living too easy to be interesting, this will be a good tonic. For those who think discipline and routine too depressing to be endurable, it will also have a message.

Any sincere soul cannot do less than desire a larger understanding of the whole subject. It fits in well with the most hopeful signs of the day, and should be especially valuable for those who want to prepare themselves to conduct retreats more helpfully.

A BRIEF SKETCH OF THE CHURCH OF ENGLAND. By the Rt. Rev. G. K. A. Bell, Lord Bishop of Chichester. Milwaukee: Morehouse Publishing Company. Price \$1.60.

DISESTABLISHMENT. By the Rt. Rev. Herbert Hensley Henson, Lord Bishop of Durham. New York: The Macmillan Company. Price \$1.75.

MOST writers who have set themselves to the none too easy task of writing a brief sketch of the Church of England have in the end provided their readers with little more than an index to its antiquities. This pitfall the Bishop of Chichester has carefully avoided by making the story of the Church's past introductory to presentation of the

Church's organization to meet the challenge of its present need. There are few in England better equipped than is his Lordship of Chichester to do just this thing. Within the narrow compass of 175 pages he has contrived to give not only the brief sketch of which the title gives promise, but to provide in compact form a sufficient introduction to the existing institutional and financial machinery of the English Church. The note characteristic of the Bishop's advocacy of the Church is the not unfamiliar one of comprehensiveness, but it is a comprehensiveness grounded upon the conviction of the Church's Catholic capacity and calling.

DR. HENSON'S little volume on *Disestablishment* (181 pages exclusive of the inevitable appendices) is less a plea for the disestablishment of the Church of England than for the establishment of the Bishop of Durham. It is a sort of *apologia pro vitæ emendatione sua*. The one time champion of Church and State, who had held with fervor Bishop Creighton's formula that the English Church must ever be the religious organ of the English people, is compelled at last to admit that the Church of England is no longer truly representative of the people of England. When the Church accepted the Enabling Act she held the dagger to her own bosom. Nothing now short of complete divorce from the entangling alliance with the State can restore the Church to honorable independence. Admitted that the pursuance of such a resolution is fraught with anxiety, perhaps even with danger and loss, yet it will restore to the Church its honor, and return it to the free service of its true lord paramount, the Christ.

The book is a reprinting of Bishop Henson's charge at the second quadrennial visitation of his diocese, preceded by a long and vigorous defense of his about-face from his earlier position.

J. A. R.

SERMONS

I HAVE before me two volumes of sermons, both having marks of distinction, but of radically different points of view, and of exceedingly unequal value for those who unreservedly accept the historic Faith and Order of Christ's Church. One is by Warren Seymour Archibald, a young Congregational minister of Hartford, Connecticut, entitled *What a Modern Church Believes* (Hartford: E. V. Mitchell, \$2.00). Its contents represent modern liberal Protestantism, but are not polemical in temper. So far as they go they are positively constructive and, for those who know nothing of the things beyond the preacher's outlook, helpful. The preacher is somewhat of an orator, and a bit breezy; and his sermons were probably quite impressive to his listeners—more so than to mere readers of the book.

The other volume comes from an intelligent priest of the English Church, the Rev. Alfred Thomas, M.A., F.R.S.L., of Newcastle-on-Tyne, and is entitled *Privilege and Obligation* (London: Skeffington, \$2.00). It contains twenty-three modern but soundly edifying sermons for most of the occasions between Advent and Whitsunday. They are interesting, informing, and encouraging, although not especially searching in laying bare the darker aspects of human weakness and folly. Moreover, they retain their helpful value for readers as distinguished from listeners. The sermons are brief and well suited for lay readers and for those who are unable to attend the Church's services.

F. J. H.

IN EVERY AGE and clime, under every variety of social and economic conditions, irrespective of men's creed and color, it has been unvaryingly true that only they whose feet have walked steadfastly in stony places have attained unto life and freedom, unto joy and peace.

—Albert Parker Fitch.

The Living Church

Established 1878

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

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

Church Calendar



APRIL

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

KALENDAR OF COMING EVENTS

APRIL

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

CATHOLIC CONGRESS CYCLE OF PRAYER

5. Grace Church, Waterville, N. Y.
7. St. Luke's, Fort Madison, Ia.
8. Christ Church, Rochester, N. Y.
9. St. Paul's, Brooklyn, N. Y.
10. Christ School, Arden, N. C.
12. St. Mary of the Angels, Bronx, N. Y.

APPOINTMENTS ACCEPTED

CHAPMAN, Rev. CHARLES F., rector emeritus of St. John's Church, Butte, Mont.; has become vicar of St. Simon's Church, San Fernando, Calif. (L.A.) Address, 1010 Mott St.

CHILD, Rev. ARTHUR JOHN, formerly rector of St. Mary's Church, Napa, Calif. (Sac.); has become rector of All Saints' Church, San Francisco. Address, 1354 Waller St., San Francisco.

FERGUSON, Rev. G. LINN, formerly rector of St. Mark's Church, Waupaca, Wis. (F. L.); has become assistant at St. Andrew's Church, with charge of Emmanuel Mission, Louisville, Ky. Address, 4102 Southern Parkway, Louisville.

MALCOLM-SMITH, Rev. JAMES, rector of Trinity Church, Haverhill, Mass.; to be rector of St. James' Church, Roxbury, Boston. May 1st.

MARTIN, Rev. HAROLD G. C., formerly rector of Grace Church, Elkins, W. Va.; to be rector of Church of the Ascension, Westminster, Md.

PAULSEN, Rev. MARK G., formerly rector of St. John's Church, Cambridge, Ohio (S.O.); to be rector of St. James' Church, Sault Ste. Marie, Mich. (Mar.)

POOL, Rev. HARRY R., formerly rector of St. Michael's Church, Brattleboro, Vt.; has become rector of Grace Church, Hamden, Conn. Address, 2925 Bixwell Ave., Hamden.

TULL, Rev. ELWON L., formerly rural dean of the Platte Deanery, and in charge of the churches at Torrington and Wheatland, Wyo.; has become rector of St. Luke's Church, Buffalo, Wyo. Address, P. O. Box 266, Buffalo.

TEMPORARY APPOINTMENT

SILL, Rev. JAMES B., priest-in-charge of St. Peter's Church, Oxford, Conn.; to be temporarily in charge of St. Francis' Church, Rutherfordton, N. C. (W.N.C.)

NEW ADDRESSES

DIAMOND, Rev. EDWARD, rector of St. Paul's Church, Schenectady, N. Y., formerly 1319 Broadway; 1820 Broadway, Schenectady, N. Y.

DUTY, Rev. M. F., formerly 2405 Seventh Ave.; 123 W. 115th St., New York City.

SMYTH, Rev. JOSEPH H., formerly 2809 Washington Blvd.; 3903a Meramec St., St. Louis, Mo.

DIED

CODDINGTON—KATHARINE VIRGINIA CODDINGTON, 19 years old, only daughter of Harry and Virginia Coddington of Gallup, New Mexico, entered into life eternal on Friday, March 28th.

JENKINS—At the home of her daughter, in Milwaukee, Wis., in the 96th year of her age, HENRIETTA AVERILL JENKINS.

"Holy blessed Trinity
Darkness is not dark to Thee,
Those Thou keepest always see
Light at evening time."

SISTER RACHEL, C.S.M.—At St. Mary's Convent, Kenosha, Wis., on Sunday, March 30, 1930, SISTER RACHEL, Community of St. Mary. Requiem at St. Mary's Chapel, Kenosha, on Tuesday, April 1st.

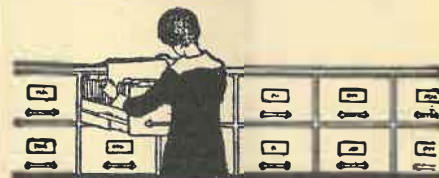
"May she rest in peace."

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]
OHIO—Add, Rev. Maxfield Dowell, 2241 Prospect Ave., Cleveland, Ohio.

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OF

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

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POSITIONS OFFERED

CLERICAL

I AM TRYING TO FIND A PRIEST TO ACT as locum tenens from May to September in my work in Christ Church by the Sea at Cristobal, Canal Zone. I want a Catholic minded priest of middle age or over who would minister to a West Indian congregation. He could live in the rectory situated facing the beautiful Carribean Sea, with always a delightful breeze. I should prefer a single man, or, if married, with wife only, and he must be here by May 1st. I pay the steamer transportation down and back and give a stipend of not less than \$75 per month. We have Low Mass at 7:00 A.M., each Sunday and a Sung Mass with incense at 9:15, and Vespers 7:30 P.M., every Sunday, and Children's Mass on Wednesdays and Saints' days. Write Rev. E. J. COOPER, Box 33, Cristobal, Canal Zone.

MISCELLANEOUS

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

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

POSITIONS WANTED

CLERICAL

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

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

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

MISCELLANEOUS

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

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

ORGANIST-CHOIRMASTER OF TWENTY-FIVE years' successful experience, desires position with church of high musical ideals. Brilliant organist and capable director. Thoroughly efficient with boy and mixed choirs. Conscientious, ambitious, energetic. Interested in permanent opportunity for good service. Churchman. Highest references. Address, J-903, care of THE LIVING CHURCH, Milwaukee, Wis.

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

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

WANTED BY RECENT YALE GRADUATE, a summer in Europe with a family, as companion or tutor for boys. Expert chauffeur. References furnished. Address, C. H. C. B-100, care of THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

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

VESTMENTS

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

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

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

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ST. ANDREW'S CONVALESCENT HOSPITAL, 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.

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

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

MISCELLANEOUS

KNIGHTS OF SAINTS JOHN IS A NA- tional, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of Old KStJ. Address, NATIONAL COUNCIL OF KOFST.J., Box 327, Malone, N. Y.

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

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St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

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

New York

**Cathedral of St. John the Divine,
New York City**

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

Church of the Incarnation, New York

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

Holy Cross Church, New York

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

**St. Mark's Church in-the-Bouwerie,
New York**

10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year* at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 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 over to Carroll Street.
The church is at the corner of Clinton and
Carroll Streets, one block to the right.)
REV. GRANVILLE MERRICK WILLIAMS, S.S.J.E.
Rector

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

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

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

Saint Mark's Church, Philadelphia

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RETREATS

S. CLEMENT'S, PHILADELPHIA. ANNUAL
 retreat and quiet day, Mid-Lent Sunday,
 March 30th. The Rev. Dr. Frank Gavin, con-
 ductor. Begins with Mass at 8:00. Addresses
 at 10:00, 2:00, and 3:30. Closes with Bene-
 diction at 4:00. Breakfast and dinner pro-
 vided for those who notify SISTER-IN-CHARGE,
 110 N. Woodstock St. Telephone: SPRuce 2044.

S. CLEMENT'S, PHILADELPHIA—ANNUAL
 retreat for women, Thursday in Passion
 Week, April 10, 1930. Begins with Mass at
 9:30. Meditations at 10:00, 2:00, and 4:00.
 Closes with Vespers at 6:00. Supper at 6:30.
 The Rev. Alfred M. Smith, conductor. Notify:
 SISTER KATHARINE, S.H.N., at SPRuce, 2044.

T HE REVEREND GRANVILLE MERCER
 Williams, S.S.J.E., will conduct the annual
 retreat for the men and servers of New York
 and vicinity in St. Paul's Church, Clinton and
 Carroll Sts., Brooklyn, on Saturday, April
 12th, from 5:00 to 9:00 P.M. Supper will be
 provided for those who notify the CHAPLAIN,
 St. Andrew's House, 199 Carroll St., that they
 expect to attend.

BOOKS RECEIVED

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

Richard G. Badger. 100 Charles St., Boston,
 Mass.

God's Communicating Door. Some Sugges-
 tions from the Philosophy of Psychic Re-
 search. By the Rev. H. Adye Prichard,
 M.A. (Oxon.), D.D., rector of St. Mark's
 Church, Mt. Kisco, N. Y., and honorary
 canon of the Cathedral of St. John the
 Divine, New York City; author of *The
 Sower*, etc. \$2.00.

Albert and Charles Boni. 66 Fifth Ave., New
 York City.

An Autography of America. Edited by Mark
 Van Doren. \$5.00.

Thomas Y. Crowell Co. 399 Fourth Ave., New
 York City.

Famous Dogs in Fiction. Edited by J.
 Walker McSpadden, author of *Indian He-
 roes, Pioneer Heroes*, etc. Revised edition.
 \$2.00.

Social Control of the Mentally Deficient. By
 Stanley F. Davis. \$3.00.

Harper & Bros. 49 E. 33d St., New York City.

"The Social Worker" in Group Work. By
 Margaretta Williamson. \$2.50.

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

Armor of Light. By Tracy D. Mygatt and
 Frances Witherspoon. \$2.00.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

The Ship of Truth. By Lettice Ulpha Cooper.
 \$2.50.

McGraw-Hill Book Co. 370 Seventh Ave., New
 York City.

An Audit of America. By Edward Eyre
 Hunt. \$2.00.

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

*This World of Nations. Foundations, Institu-
 tions, Practices.* By Pitman B. Potter.
 \$4.00.

A. R. Mowbray & Co., Ltd. 28 Margaret St.,
 Oxford Circus, W. 1, London, England.
 Morehouse Publishing Co. 1801-1811 Fond du Lac
 Ave., Milwaukee, Wis. American Agents.

Retreats for Priests. According to the method
 and plan of the Spiritual Exercises of St.
 Ignatius. By W. H. Longridge, S.S.J.E.
 \$4.20.

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

*The Testament of Beauty: A Poem in Four
 Books.* By Robert Bridges, Poet Laureate.
 \$3.50.

J. H. Sears & Co., Inc. 114 E. 32d St., New
 York City.

*David Lloyd George: The Man and the
 Statesman.* By J. Hugh Edward, M.P.
 With an Introduction by James John
 Davis, Secretary of Labor in the cabinets
 of Presidents Harding, Coolidge, and
 Hoover. Two volumes. \$7.50.

Skeffington & Son, Ltd. Paternoster House, St.
 Paul's, E. C. 4, London, England.

*The Christian's Path Foreshadowed: Or
 Some Christian Principles Illustrated by
 the Old Testament.* By the Rev. E. H. Rud-
 kin, M.A., B.D., rector of Ninfield, Sus-
 sex; author of *Dreamers in Action (A
 Study in Religious Euthusiasm)*, *Where
 did William Land? With a Prefatory Note*
 by the Ven. Arthur F. Alston, M.A., Arch-
 deacon of Hastings.

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

*The Purpose of Jesus in the First Three
 Gospels.* By Campbell N. Moody, M.A.,
 D.D. The Bruce Lectures delivered in the
 United Free Church College, Glasgow, in
 1929.

The Authority of Jesus and its Foundation.
 A Study in the Four Gospels and the Acts.
 By Bertram Lee Woolf, Ph.D., M.A., B.Sc.,
 B.D., professor of New Testament Exe-
 gesis, History and Criticism, Hackney and
 New College, Divinity School: University
 of London.

S. P. C. K.
 The Macmillan Co. 60 Fifth Ave., New York
 City. American Agents.

*Patteson of Melanesia. A Brief Life of John
 Coleridge Patteson, Missionary Bishop.* By
 Frank H. L. Paton, B.D. \$1.40.

The Eucharistic Month. Text and Transla-
 tion. Manuals of the Inner Life. \$1.00.

United Lutheran Publication House. Muhlenberg
 Building, Philadelphia, Pa.

A Manual on Worship. Venite Adoremus! By
 Paul Seller Strodach. With an Introduc-
 tion by the Rev. F. H. Knubel, D.D., LL.D.
 \$2.50.

University of Chicago Press. 5750 Ellis Ave., Chi-
 cago, Ill.

*Proceedings of the National Conference of
 Social Work, formerly National Conference
 of Charities and Correction, at the fifty-
 sixth annual session held in San Fran-
 cisco, June 26—July 3, 1929.*

World Peace Foundation. 40 Mt. Vernon St.,
 Boston, Mass.

Nine Years of the League of Nations, 1920-1929.
 By Denys P. Myers.

BOOKLET

A. R. Mowbray & Co., Ltd. 28 Margaret St., Ox-
 ford Circus, W. 1, London, England.
 Morehouse Publishing Co. 1801-1811 Fond du Lac
 Ave., Milwaukee, Wis. American Agents.

Suggestions for Self Examination. By a
 Priest. 10 cts.

BULLETINS

Department of Publicity. Church Missions House,
 281 Fourth Ave., New York City.

1930. *What the Dioceses Expect to Pay.* Table
 of Reductions in Appropriations. Issued
 by the Department of Finance. Bulletin
 No. 64. Official Bulletins of the National
 Council of the Protestant Episcopal
 Church.

Sanctity of Marriage Association. Rev. Walker
 Gwynne, D.D., Sec.-Treas., 174 Summit Ave.,
 Summit, N. J.

Marriage and Divorce. January, 1930. No. 14.

LEAFLETS

The National Council. Department of Religious
 Education. Church Missions House, 281 Fourth
 Ave., New York City.

*Educational Snapshots. II. CHURCH SCHOOL
 ADMINISTRATION.* No. 4902.

*Educational Snapshots. III. A CREATIVE EN-
 VIRONMENT.* No. 4903.

PAMPHLETS

George R. Bedinger, Secretary. 311 So. Juniper
 St., Philadelphia, Pa.

The Church and the Family. Two Addresses
 delivered under the Auspices of the Social
 Service Commission at the Eleventh Synod
 of the Province of Washington at Harris-
 burg, October 16, 1929.

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

The Spirit of the Church. By Ethel Bain.
 Publication No. 26, March, 1930. Quar-
 terly, 25 cts. Pamphlet in the series, "The
 Church in Story and Pageant."

Evangelical Clergy Issue Important Statement of Eucharistic Doctrine

Bishops and Clergy Discuss Doctrine at King's College—Sir Henry Lunn Resigns Editorship

The Living Church News Bureau
London, March 14, 1930

AN IMPORTANT STATEMENT OF EUCHARISTIC doctrine has been issued by a group of Evangelical clergy and others, which would appear to be a rejoinder to the Archbishop of York's recent address to his synod, in which he affirmed that there was no thought, on the part of the bishops, of calling in question the doctrine of the Real Presence is a permissible doctrine within the Church of England.

After declaring that "the connection of this great Sacrament is with the atoning death and sacrifice of our Lord, and not with the Incarnation except in the more mediate sense that the Incarnation was a necessary prelude to the Atonement," the signatories say: "The atoning sacrifice was God-provided, and is complete for ever, having been effected once for all through the Eternal Spirit; and it is therefore impossible for it to be re-presented to the Father, or even ceremonially pleaded before Him, much less re-offered; inasmuch as the Son, having offered one sacrifice for sins for ever, is now seated with the Father on the throne, and no dividing of the substance of the Godhead is to be conceived. . . ."

The statement proceeds: "The body and Divine Presence in the Sacrament is the presence of the whole Godhead, indivisible and inseparable. We may not think of a separated presence of the flesh or manhood of the Blessed Son inasmuch as no re-separation of the Manhood taken into God is possible; nor may we think of a severed Presence of the Second Person of the adorable Trinity, whether conceived of in His divinity or in His glorified manhood, or both together, apart or divided from the Father and the Spirit. And this Divine Presence (of the whole Godhead) is purely and entirely spiritual, effected or ministered or manifested by and through the Holy Spirit in the hearts of the faithful (*i.e.*, those that have a lively faith) and is not to be thought of or defined as in, with, or under the form of the bread and wine. So then we do not use or admit the term Real Presence, which term or phrase has always been associated with a presence in some manner localized in connection with the bread and wine as a result of consecration apart from the faith of the worthy communicants. . . ."

"The essential and indispensable acts in the Sacrament are the actual eating of the bread and the actual drinking of the wine. Without this, whatever is done, there is no Sacrament. No one who does not eat the bread and drink of the cup has any part or lot in the Sacrament. Therefore all the service rightly centers round the actual ministrations of the consecrated bread and wine, and in our liturgy it is the Communion of the people and not the Communion of the minister upon which the main stress is laid and for which the precise form is provided. This is the only end and purpose of the consecration, and the one cannot be separated from the other. Neither the presence of devout persons during the prayer of consecration (and after), without actually partaking of the bread and wine, nor the communicating at a later occasion of the bread and wine to devout persons who were absent during the prayer of consecration, is a fulfilment of the Divine institution or a

compliance with the liturgical requirements of our Church. Nor is there any lawful purpose to which the consecrated elements may be put outside the reverent execution of the liturgy of this Sacrament."

BISHOPS AND CLERGY DISCUSS EUCHARISTIC DOCTRINE

The conference of bishops and clergy called to discuss eucharistic doctrine, in the hope of finding a basis for peace and toleration, met on Wednesday at King's College, with the Archbishop of York presiding. Prof. Maurice Relton, in a preliminary memorandum, had put forward, as a basis of agreement, the following formula of concord:

"There is a real Presence of Christ in the Eucharist which, though it eludes definition and baffles analysis, is not material."

Some hundred clergy had been invited, and there was a large attendance. The various schools of thought were all represented, but several of the best-known Anglo-Catholic leaders were not present.

In his opening speech the Archbishop of York laid stress on the spirit in which the conference should proceed. He observed that, since the rejection of the revised Prayer Book by Parliament, there had been an inevitable hardening of tone on all sides within the Church. He called this inevitable because, until that critical rejection occurred, many persons had placed a strain upon their inclinations, with a view of going as far as they conscientiously could in promoting unity. His Grace was convinced that this reaction was only temporary. The conciliatory mood would recover and re-assert itself. It was essential to remember, not only wherein we differed, but wherein we are united. We are united in reverence for the Sacrament; and this, although, of course, by no means everything, is in itself of primary importance.

Referring to the statement of the opinions of a group of Evangelicals (which I have already quoted), Dr. Temple thought it, at least in part, an illustration of unnecessary misunderstandings. Its appeal to the article, which states that the Body of Christ is given, taken, and eaten in the Lord's Supper only after a heavenly and spiritual manner, appeared to imply that this was a doctrine which Anglo-Catholics rejected; whereas His Grace had never met an Anglo-Catholic who had any difficulty whatever about the doctrine.

After this able and conciliatory introduction, the question was raised whether reporters were permitted to publish the discussion which was to follow. It was decided, without opposition, that nothing more should be reported.

It is permissible to say that the whole discussion maintained the friendly character which the Archbishop's introductory speech suggested. No resolutions were passed, but the conference is to be resumed, and a small committee appointed to render progress more definite.

SIR HENRY LUNN RESIGNS EDITORSHIP

Sir Henry Lunn, who celebrated his seventieth birthday last year, has decided to resign the editorship of the *Review of the Churches*—certainly one of the most valuable and comprehensive of English religious publications—which he founded in

1891. The first number contained contributions from Cardinal Manning, Dean Farrar, and Mr. Gladstone. Sir Henry will continue, he hopes for years, the work of Christian reunion, with which he has been so closely associated; and he proposes to write a careful history of the efforts for Church unity since the conference at Florence in 1439 between representatives of the Latin and Greek Churches.

TOPICS AT MODERN CHURCHMEN'S CONFERENCE

The Modern Churchmen's Conference is announced to be held at Oxford from August 18th to 23d, the general subject being Problems of Personal Life. The dean of St. Paul's, in his presidential address, will deal with the Modern Outlook in Ethics.

Papers on the following subjects will be read: The Disintegration of Morality, the Nature of Man, the Old Background and the New, the Christian Moral Idea: Its Nature and Validity, Christian Marriage in Idea and History, Marriage and Divorce in the Modern State, the Social and Medical Aspects of Birth Prevention, the Acquisition and Expenditure of Money, the Ethics of Gambling, the Science and Art of Leisure, and the Claims of Beauty in Modern Life.

CANTERBURY CATHEDRAL PLANS FOR ANNIVERSARY

Arrangements have been made by the dean and chapter of Canterbury Cathedral to commemorate, from June 7th to June 14th next, three notable events in the life of the cathedral.

They are the dedication of the Norman Cathedral 800 years ago by Archbishop de Corbeuil in the presence of King Henry I, on May 1, 1130; the first service held in the present choir (750 years ago) on Easter Day, 1180; and the birth on June 15, 1330, of Edward, the Black Prince, who was closely associated with the cathedral and was buried there in 1376.

The celebrations will open with a great service of thanksgiving in the cathedral on Saturday, June 7th. On Thursday, June 12th, the work of the Anglican Church throughout the world will be commemorated in a missionary festival, and the week will close with the festival of the friends of Canterbury Cathedral, who are helping to preserve its fabric for future generations.

FESTIVAL OF ENGLISH CHURCH ART

A festival of English Church Art is to be held under the auspices of the Church Crafts League, from June 16th to July 2d, in Caxton Hall, Westminster. The object of the festival is "to exhibit the art of the English Church in all its various branches, and to give a living demonstration of all that is best in the art of today, in contradiction to the spirit of commercialism; to spread a truer and deeper knowledge in every part of the Anglican communion not only through the exhibition, but also by means of sermon, lecture, conference, and demonstration." Music, the drama, architecture, sculpture, painting, and the allied arts, will all be represented. The Archbishops of Canterbury and York, Archbishop Davidson, and other archbishops and bishops are patrons of the festival. The chairman is the Rev. Jocelyn Perkins, sacrist of Westminster Abbey, and there is a representative committee of experts. **GEORGE PARSONS.**

SALE OF THE NEW PRAYER BOOK

NEW YORK—Since the new Prayer Book was published last October, 1,500,000 (a million and a half) copies have been sold, according to figures gathered by the National Association of Book Publishers.

Problem of the Status of Mount Athos Coming Forward in Orthodox Church

Monastic Foundations Number
About 500—Politics Enters Diffi-
culty

L. C. European Correspondence
Athens, March 9, 1930

IN THE ORTHODOX CHURCH—AS IN OTHERS, too, for that matter—ancient survivals have a disconcerting way of becoming important just about the time that people are thinking of relegating them to a museum of curiosities. There is a case in point coming forward in the Orthodox Church at this moment, which will presently be attracting attention in wider circles, *viz.*, the problem of the status of Mount Athos.

Most people have a vague idea concerning this institution, thinking of it as a monastic sanctuary somewhere in the Levant, which has the peculiarity that nothing feminine is allowed within its precincts.

The foundation of the place is said to go back to the year 400 A.D., if we disregard a picturesque legend that the Blessed Virgin herself drifted here on her way from Joppa to Cyprus, and left the girdle that is still shown there, as her way of taking seizin of what she declared was to be her inheritance for all time. Cold historians put the real beginning of the place about the year 1000 A.D., the time the emperor, Nicephorus Phocas, who had intended to become a monk in his youth, decided to put the imperial crown on his head instead of the tonsure and tried to console his old companion Athanasius for such a falling away from a high vocation by building and endowing a laura for him on this site.

The exclusion of all women, and for that matter of all female animals, dates from about a couple of centuries later, and was supposed to be the reflection of a desire of our Lady's to reign, like Alexander, alone in her little kingdom. One result of it is that the male animals that are allowed to be there are most marvelously mild and tame, when freed from the disturbing influence of the "thing feminine"! Big half-wild boars come up to the stranger of their own accord and offer their bristly backs to be scratched! Still, this speculation is too perilous to continue. People have a way of speaking of the Monastery of Mount Athos, but the number of monastic foundations is actually much nearer 500. There are twenty "principal monasteries," and a larger number of "sketae" (pries, we should call them), while the smaller cells and hermitages are very numerous. From of old, the peninsula has been self-governed, subject only to the presidency, in spiritual matters, of a rather distant and pre-occupied Patriarch of Constantinople. This right was recognized by the Turk, who accepted the submission of this district a generation before the fall of Constantinople, and he it said to his credit that he kept his promise loyally, even when—as in the days of the war of Greek independence—he might have had excuse for holding himself to be finally released from it. A Turkish vice-governor, with a very few native police (paid by the ecclesiastical authority) was the sole token of Ottoman authority, and he was denied the society of his wife when in residence.

When he felt too lonely, he had to take boat over to the neighboring peninsula of Cassandra.

PENINSULA IS CEDED TO GREECE

In the year 1912 the peninsula was ceded to Greece by Turkey, and the cession was confirmed in 1918. It was done on terms, however, and a definite engagement to respect the old status of the queer little ecclesiastical state was given by Greece. Still, in the last twelve years, the status of it has altered a good deal. All the monasteries have become much poorer, for the bulk of their property in other lands has gone from them. Naturally, all that the Church held in Russia has been confiscated once for all. That held in Rumania—and it was a good deal—has been taken over by the Rumanian government, which naturally feels that the need of its own people ought to come first, and so these endowments are now used for national education. Greece took all monastic property in the days of her disaster, and settled refugees upon it. Some day it may be those refugees may pay rent for it, but they show no great anxiety to begin. Further, the gifts of the pilgrims were abundant of old. One monastery only (the great Russian house) has halls for the accommodation of 5,000 of these at once, and their offerings amounted to a very large total. None come from Russia in these days, and that was of old the great pilgrim land. Hence distress, and the summary verdict on the condition of things given to the writer by a muleteer: "In the days of the Turk, we were all like pashas. Now, I ask you, only look at my trousers!" Certainly the garment in question was in a deplorable state.

There is another difficulty of a political kind. When the Greek government took over the "island," it accepted it as a thing that was held in trust for all Orthodox. Now it is coming to regard it more and more as a piece of ordinary Greek territory, and in consequence to resent the presence of the institutions of other nations upon it.

Most of the monasteries are certainly Greek, but there is one Serb house (Khilandari, most beautiful of all the monasteries, with a history that goes back to the very first days of medieval Serbia) as well as a Bulgarian and a Rumanian monastery, and a very large Russian one as stated above. It has been definitely accepted as a Russian house, though the tale of how it became so is not too creditable a one to either party. Non-Greeks complain that there is a tendency now to allow none but true Greeks to come as monks to the place, and even to "badger out" those that are already there, while it is made very hard for Orthodox pilgrims who are not Greek to get the necessary passport to visit the monasteries. Certainly this does not apply to students. The writer, being neither Greek nor Orthodox, has certainly no cause to complain as far as he is concerned personally, and can only acknowledge the courtesy with gratitude. It is the son of the Orthodox Church who is not a Greek by nation who feels aggrieved, and even he has no complaint to make of the conduct of the spiritual head of the place, the Ecumenical Patriarch. It is the authorities of the Greek government who are refusing to act,

it is said, in the spirit of the trust that they accepted.

It will be asked, why should not the governments of those who thus feel aggrieved put the matter in the hands of the League of Nations, under whose guarantee Mount Athos is kept up? Unfortunately, it is the melancholy fact that these small nations of the Balkans do not trust the League of Nations one bit, and it is an even more melancholy fact that the record of that august body in its dealings with them is such that one cannot honestly be surprised at the result. Hence, there is one more added to the long list of grievances that these various touchy little nations have against one another, which it was hoped that the league would be able to dispel. It is unfortunate, for there is so much loose powder lying about in the Balkans anyhow, that it is not well to add even a few grains to the amount. The matter is not very important politically, but it does concern a principle, and also deals with just that side of the human mind where, in these lands, hot passions come nearest and readiest to the surface.

W. A. WIGRAM.

FACULTY OF RACINE SCHOOL OF RELIGION

RACINE, WIS.—The faculty of the Racine School of Religion, to be held at Taylor Hall, Racine, July 15th to August 5th, will comprise the Rev. William Haskell DuBose, D.D., of the University of the South, Sewanee, Tenn.; the Rev. Felix L. Ciriot of the General Theological Seminary; the Rev. William H. Dunphy, professor at Nashotah House; the Rev. Philip W. MacDonald, rector of St. Martin's Church, Chicago; the Rev. Henry W. Roth, rector of St. Luke's Church, Racine; and Rabbi Aaron Cohen, Beth Israel Sinai, Racine.

The National Center for Devotion and Conference will be the scene of many conferences and meetings during the coming summer and fall. The following is a calendar of some coming events at Taylor Hall:

- April (date to be set)—Racine Conference Committee meeting.
- May 2-3—Conference National Woman's Auxiliary Educational Secretaries.
- May 4-7—Conference of all Diocesan Officers National Woman's Auxiliary.
- May 7-8—Executive Board Meeting of the Provincial Woman's Auxiliary.
- May 9—Meeting Provincial President and Council.
- May 29-June 1—Conference Young People, diocese of Milwaukee.
- June 6-7-8—Provincial Conference of Young People.
- June 20-22—Retreat for Laymen.
- June 30-July 11—Racine Conference for Church Workers.
- July 15-August 5—Racine School of Religion.
- August 28-September 1—Conference Young People, diocese of Chicago.
- September 8-15—Conference Oriental Students.

VACATION TERM FOR BIBLICAL STUDY AT OXFORD

CAMBRIDGE, ENG.—The twenty-eighth vacation term for biblical study will be held at Oxford from August 2d to 16th. The main theme is Worship. The inaugural address will be delivered by the Rev. Eric Graham, principal of Cuddesdon College, and among the lecturers will be the Rev. Dr. Bicknell, professor of New Testament Exegesis, King's College, London; the Rev. Dr. G. A. Cooke, regius professor of Hebrew, Oxford; the Rev. F. H. Brabant; and the Rev. Dr. J. K. Mozley.

Further particulars may be obtained from the secretary, Miss E. Lawder, 25 Halifax road, Cambridge.

Bishop Shipman Buried in Government Cemetery at West Point

New Primate Selects New York Home—Holy Communion Parish Elects Rector

The Living Church News Bureau
New York, March 29, 1930

THE ATTENDANCE AT THE CATHEDRAL funeral service of Bishop Shipman was an impressive tribute to a much-beloved leader. Characteristic March weather with sudden and heavy showers seemed to prevent none from being present. Vested clergy filled the spacious stalls in the choir and many of them were obliged to remain standing. The crossing of the cathedral was filled with a great throng, the very large proportion of men present attesting to Dr. Shipman's popularity among them.

The burial office was said at noonday on Tuesday. Bishop Lloyd read the opening sentences in the processional, Dean Gates read the lesson, and Bishop Manning took the remaining portion of the service. The other bishops present were the Bishop of Aberdeen, the Suffragan of Long Island, the Coadjutor of Western New York, and the Bishop of Newark. That more were not present was due to the meeting of the House of Bishops in Chicago.

From all sides have come generous expressions of appreciation of the character and life work of the deceased Bishop. Among the first to give out tributes were Monsignor Lavelle, rector of St. Patrick's Cathedral, and Rabbi Krass of Temple Emanu-El. Bishop Manning has asked the diocesan clergy to pray for the repose of the soul of Bishop Shipman at all services tomorrow.

The burial took place Wednesday noon in the government cemetery at West Point, where Dr. Shipman was chaplain for nine years.

In the eight and one-third years in which Herbert Shipman had served the diocese of New York as one of its chief pastors he had won his way into the hearts of the people to whom he ministered. This was true, especially, in those

portions which were under his particular care, the parishes and missions west of the Hudson, and among the colored people; and it was apparent, also, among all the rest of us. He exercised the chief pastoral office with great simplicity and with marked sincerity, and he has left us a splendid pattern in the office and work of a suffragan. The tragic end was nevertheless beautiful; preaching, confirming, and celebrating the Eucharist, his own

UNITE IN PRAYER FOR RUSSIA

Protestant and Eastern Orthodox leaders joined with Bishop Manning in conducting the recent service of intercession for the end of Soviet religious persecutions, held in the Cathedral of St. John the Divine recently. LEFT TO RIGHT: Rev. William B. Millar, Rev. R. L. Forman, Rev. Henry Howard, Bishop Philaretos of Chicago, Archbishop Platon, Bishop Manning, Archbishop Alexander, and Dean Gates.

Wide World Photo.



viaticum, in the last hour of his service among us.

NEW PRIMATE SELECTS NEW YORK HOME

The Most Rev. Dr. James De Wolf Perry, new Primate of the American Church, reached New York on Friday morning, and at once assumed his duties at the Church Missions House. He officiated at the noonday service, met the staff of the Missions House and addressed them. Mrs. Perry met the Bishop here for the selection of their New York residence, and choice was made of the same apartment in the Gramercy Park Hotel which was occupied by Bishop and Mrs. Murray. The selection continues the marked Churchly character of the neighborhood, for the northwest corner of the block is occupied by the Missions House, the southwest by

Calvary Church, and the southeast corner by the hotel, the home of two of our primates. Bishop Perry went on to Providence today but will return to New York on Tuesday.

Bishop Manning has said: "I feel very great satisfaction at the election of Bishop Perry. We all know that he will make a wise and most faithful Presiding Bishop."

THE REV. WORCESTER PERKINS TO BECOME RECTOR HERE

The Church of the Holy Communion, Sixth avenue and Twentieth street, vacant in its rectorship since the death last June of the Rev. Dr. Henry Mottet, is to have the Rev. Worcester Perkins as its next

incumbent. Mr. Perkins for the past nine years has been rector of the largest parish in Jersey City, St. John's, which has a communicant list of over 1,300. In coming to this parish in New York, Mr. Perkins faces a problem and an opportunity. The Church of the Holy Communion has a great history. The changes which affect most parts of this borough have left this church surrounded by lofty buildings, seemingly isolated in a section where even the week-day workers are of a different faith. Yet Dr. Mottet had faith in its need and in its future, so much that he was able to convince others and to endow this fine, old property with a fund of about \$1,000,000. Dr. Muhlenberg's notable service there and Dr. Mottet's distinguished and long tenure of nearly fifty years are followed by the coming of a young priest, under forty years of age, whose work will be watched with great sympathy and interest. Neighborhood changes in the past have affected adversely the Church of the Holy Communion, but it is likely that that section has not ceased changing.

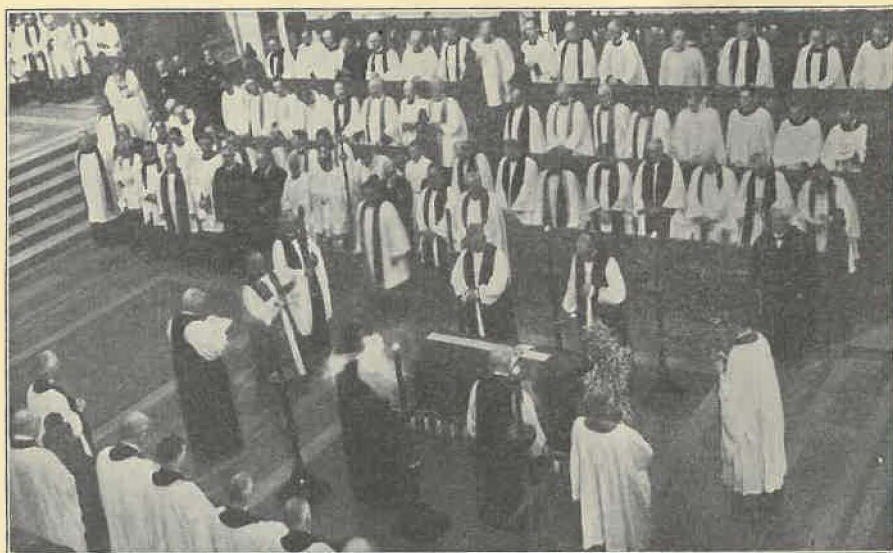
WITH THE BISHOPS

Immediately after the funeral service for Bishop Shipman on Tuesday, Bishop Manning and Bishop Lloyd left to attend the Chicago meeting. The Diocesan was back again in New York late on Thursday. He has made arrangements with Bishop Tyler of North Dakota to help here during the next ten days, taking the appointments of Bishop Shipman.

While no announcement has been made at the cathedral, it is expected that a second suffragan bishop will be elected at the coming diocesan convention, May 13th and 14th.

AT THE CHURCH OF THE TRANSFIGURATION

A group of friends of the late Mrs. Mary Gertrude Houghton Strombom has given to the Church of the Transfiguration a window in her memory. This will be dedicated at Evensong tomorrow by the rector, the Rev. Dr. Ray, the successor of Mrs.



LAST RITES FOR BISHOP SHIPMAN

P. and A. Photo.

At the Cathedral of St. John the Divine, New York. Bishop Manning (left) reading the service; reading around the circle from his right, Bishop Lloyd (Suffragan, New York), Bishop Deane (Aberdeen), Bishop Davis (Coadjutor, Western New York), Dean Gates, the crucifer, Bishop Larned (Suffragan, Long Island), Bishop Stearly (Newark), Rev. G. S. Richards, chaplain to the Bishop of New York.

Strombom's father, the late Rev. Dr. George Clarke Houghton. The window is in the clerestory on the north aisle near the pulpit. Outstanding women of the Church have inspired the theme of the designed. At the top is depicted the Blessed Virgin as the type of perfect womanhood; other characters shown are Dorcas distributing food and clothes, St. Elizabeth of Hungary with her lap filled with roses, St. Catharine with her wheel and palm of martyrdom, and St. Agnes. Mrs. Strombom died in May, 1928.

Dr. Ray stated last Sunday that in the week preceding the church had given out 10,515 meal tickets at its daily morning bread-line as well as 598 tickets for beds. While the congregation was assembling for the service, one of the staff, Fr. MacLaughlin, stood at the lych-gate and distributed meal tickets to more than 1,300 unemployed men.

MORE ABOUT UNEMPLOYMENT

Preaching at the Chapel of the Intercession last Sunday morning, the Rev. Dr. Sunderland, superintendent of the City Mission Society, stressed the seriousness of the employment situation and spoke of its spiritual effects.

"The work of an organization like the City Mission Society in such a situation is to do everything possible to overcome

the harmful spiritual effects of unemployment. A friendly interest in the man out of work is sometimes a great spiritual boon to him. The care of his family may be looked upon almost as a blessing direct from God. The fact that kindly people are trying to do something for him encourages him to do something for himself, and to feel that perhaps he must live up to the confidence that others seem to have in him. His general morale is raised, and his spiritual life is strengthened, especially when he realizes that all these efforts on his individual behalf emanate from Christian people, expressed by a Church organization."

ITEMS

It is now the custom at Holyrood Church, Fort Washington avenue, to precede the evening service with "a service of invitation" held on the sidewalk in front of the church, beginning at 7:45. Two hymns and a three-minute address constitute the new portion of the schedule, an arrangement which is judged by increased attendance at Evensong to be worth while.

The tenth annual day of retreat for the members of the New York branch of the Clerical Union will be conducted by Fr. Hughson, O.H.C., on Tuesday, April 1st, at Holy Cross Church, Avenue C and Fourth street.

HARRISON ROCKWELL.

BOOK CHATS

from Morehouse Publishing Co.

New books added to stock during the week ending March 29, 1930:

- The Moffatt Bible.** A new Translation. (Smith) Cloth, \$3.50; leather, \$5.00; genuine Levant Morocco... \$10.00
The Moffatt Bible is gaining increased popularity, and is now available in three new bindings as described.
- Retreats for Priests,** by W. H. Longridge, S.S.J.E. (Morehouse)..... 4.20
One of the best Ignatian retreat books ever published, by the acknowledged authority on this method.
- Twice-Born Ministers,** by the Rev. S. M. Shoemaker, Jr. (Revell)... 1.50
A book that every clergyman should read. It points to the trouble within, but it also shows the way out.
- Love in the New Testament,** by the Rev. James Moffatt, D.D. (Smith) 3.00
An illuminating study of the dynamic of the Gospel, which makes clear the power of love in God's revelation to man.
- Armor of Light,** by Mygatt and Witherspoon. (Holt) 2.00
A fascinating story of the early Christians, its scene laid in the catacombs at Rome.
- Rogues of the Bible,** by James Black. (Harpers) 2.50
A Scottish minister rises to the defense of Cain, Esau, Pilate, Ananias, and other Biblical "villains."
- The Gospel Story of Jesus,** edited by G. Waterhouse, illustrated by William Hole. (Harpers)..... 2.50
A harmony of the Gospels for children, typographically beautiful, illustrated with the lovely pictures by William Hole, some of which have appeared on Christmas and Easter covers of THE LIVING CHURCH.
- The Fine Art of Motherhood,** by Ella Broadus Robertson. (Revell) 1.50
A wise and unusually practical book, in which the far-reaching duties and responsibilities of wife and mother are reviewed.
- The Road of the Loving Heart,** by the Rev. George H. Morrison, D.D. (Revell) 1.50
Talks with boys and girls on the Christian religion as applied to their daily lives.
- Children and Movies,** by Alice Miller Mitchell. (University of Chicago) 2.00
A careful study of the effect of movies on the characters of children.
- The Story of David Livingstone,** by W. P. Livingstone. (Harpers).... 1.50
- With and Without Christ,** by Sadhu Sundar Singh. (Harpers)..... 1.50
Christ through Oriental eyes.
- My Shepherd Life in Galilee,** by Stephen A. Haboush. (Harpers).. 1.00
- The Divine Liturgy of St. John Chrysostom.** Greek and English. (Morehouse) 2.00
Helpful to all who would follow the Eastern Orthodox liturgy.
- The Preaching of Jesus,** by the Rev. G. L. Richardson. (Morehouse)Paper, .60
The art of preaching as shown by our Lord's own example.
- Our Royal Guest,** by Gertrude Hollis. (Morehouse)Paper, .80
Devoted to making the spiritual life more natural, the natural life more spiritual.
- Suggestions for Self-Examination,** by a Priest. (Morehouse)..Paper, .10
A leaflet for self-examination.

Interested in the alleged "new religion" of Humanism? In THEISM AND THE MODERN MOOD (\$2.60) Dr. Horton tells what it is—and what's the matter with it.

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Bishop Lawrence Coöperates With Bishop Babcock in Taking Appointments

Diocese to Elect New Bishop on May 8th—"Church Militant" has Memorial Number

The Living Church News Bureau
Boston, March 29, 1930

BISHOP LAWRENCE IS CO-OPERATING with Bishop Babcock in the making of many visitations for the purpose of holding services of Confirmation in the emergency in which our diocese is placed through the untimely loss of Bishop Slattery. Bishop Perry of Rhode Island has taken some engagements and Bishop Brewster of Maine is helping likewise. In the ten days immediately before Easter, Bishop Hulse of Cuba will assist in the keeping of episcopal appointments. Among the matters that have had to be rapidly readjusted during the past two weeks is that of the quiet day for laymen which Bishop Slattery had purposed holding April 5th and 6th at Groton School. Upon vote of the Bishop's committee of laymen, this plan has been cancelled on account of the close, personal connection of Bishop Slattery with it. This great body of laymen will have a meeting and take some corporate action in honor of their leader. Let it be said in passing that this committee of laymen, with its county chairmen and several sub-committees, is one of the great pieces of constructive work Bishop Slattery accomplished. It is an army of experts ready to turn attention to the helping of good causes and the solving of knotty problems. In it Bishop Slattery placed great trust and confidence.

PLANS FOR DIOCESAN CONVENTION

The diocesan convention will be held on May 7th with the election of Bishop Slattery's successor on the following day,

May 8th. This alters the original arrangement for the convention with a meeting on the evening of May 6th. The plans as arranged by the standing committee of the diocese, in which the diocesan authority is now vested, call for a service of Holy Communion in St. Paul's Cathedral, followed by the business sessions in Ford Hall on May 7th. Bishop Babcock will give the year's report on the occurrences in the diocese during the sessions in Ford Hall. On the evening of that same day there will be a memorial service for Bishop Slattery in St. Paul's Cathedral and, since there have been many public memorial services, this service will be exclusively for the members of the convention, with admission by ticket. On May 8th, after a service of Holy Communion followed by a breakfast, the election of a bishop will be held in the cathedral.

"CHURCH MILITANT" ISSUES MEMORIAL NUMBER

The April number of *The Church Militant*, our diocesan paper, will be a memorial number for Bishop Slattery. The material for this is now being compiled and the number itself will appear as usual in the middle of the month. Another memorial in an indirect way to Bishop Slattery is the forthcoming pamphlet entitled *The Diocese of Massachusetts: Its Work and Its Vision*. The content is the last annual address delivered in January at the meeting of the Church Service League by Bishop Slattery, who was the league's president. To those associated with Bishop Slattery and knowing his method of work, every page will speak eloquently of him for, in the matter of craftsmanship alone, he chose the style of type, the texture of the paper, and made certain stipulations in regard to the relation of the various margins of each page. This pamphlet was in page

proof state at the time of his death. It is to be obtained upon application, without charge.

VISITORS IN DIOCESE

Three missionaries from Alaska are taking engagements in Massachusetts during this weekend. They are Bishop Rowe, the Rev. Paul Mather of Ketchikan, and Miss Bessie Blacknall of Nenana. The Rev. Fr. Mather, Bishop Rowe's protégé and a Metlahkla Tsimpsaan Indian of an old Alaskan tribe, will preach to the assembled Church congregations of Fall River tomorrow evening in the Church of the Ascension. The Rev. Burdette Lansdowne, now rector of St. James' Church, Fall River, was formerly engaged in missionary work in Alaska under Bishop Rowe.

The Rev. Arthur H. Richardson, son of the dean of the cathedral in Albany, N. Y., is also a visitor over the weekend and he is preaching in St. Mary's Church, Newton Lower Falls, and in Christ Church, Andover. Mr. Richardson is home on his first furlough from work in the mountainous district of the Philippine Islands.

The Rev. A. Abbott Hastings of St. Michael's Mission for the Arapahoe Indians at Ethete, Wyo., is at present in Boston and filling various engagements for speaking.

MISCELLANEOUS

Miss Margaret Tetley and Miss Winefred Steward, trained nurses attached to the staff of the missionary district of Hankow, were recently given an informal little shower of gifts and wished godspeed by the women's board of the Church Service League. The two girls are English by birth and spent most of their furlough in England, but they have strong ties with the American Church, claiming the Church of St. John the Evangelist on Bowdoin street as their home parish and swelling the number of missionaries contributed to the field by St. John's.

A processional cross in memory of Sarah Jane Clark, the gift of her daughter, Clara J. Clark, has been given to the Church of the Holy Spirit, Mattapan. To the same parish has been given a litany desk by Frank H. Hird in memory of his father, George A. Hird, junior warden of the parish in 1900-1903.

The cause of the Massachusetts Building for the Voorhees Normal and Industrial School of Denmark, S. C., will be mentioned in many churches of the diocese tomorrow morning and the offering will be devoted to it; other parishes will take up a special offering on April 6th. The committee of which Benjamin F. Felt is chairman announces that half of the desired sum of \$50,000 is in hand. This was the last project endorsed by Bishop Slattery and one to which he gave liberally of his time and of his means. The committee looks upon the completion of the fund as a trust bequeathed by Bishop Slattery and the work will be carried steadily forward until the entire amount is received.

Laura Snell, Mrs. Laird W. Snell, the wife of the rector of St. Andrew's Church, Ayer, who died in Florida on March 14th after a cerebral hemorrhage, was the vice-president of the middle district, as one of the regional departments for women's work in the diocese of Massachusetts is called. She was ardently interested in the Church's work and she will be greatly missed for her helpfulness, quick wit, and inspiring spirituality. The burial was in Westfield, N. Y.

A series of three informal talks began on Thursday in the lecture hall of the

diocesan house. They are being given by Miss Mabel Hill and are open to the public.

Mrs. William H. Dewart, wife of the former rector of the Old North Church, and well known for her recent book, *The March of Life*, has been giving her time to the conducting of Bible classes for boys and girls and to talks on personal religion. Mr. and Mrs. Dewart and their family are going abroad at the end of April but, in twelve months' time, Mrs. Dewart hopes to resume this work to which she is greatly attached.

ETHEL M. ROBERTS.

BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, March 28, 1930

THE RUTHLESS HAND OF PROGRESS HAS seized the old wooden building in Flushing that long ago was St. George's Church. Historic monument though it be, it must come down to make room for a new, modern, and necessary parish house. It is reported that demolition will begin at once.

This building, consecrated in 1821 by the Rt. Rev. John Henry Hobart, D.D., Bishop of New York, replaced the first church of the parish, which was built in 1760. When the present stone church was erected, the old one was removed to the rear of the property, where, facing on a side street, it served until now as a Sunday school building. The weathercock on the old building, which was transferred to it from the earlier building, will be preserved and reset upon the top of the new parish house.

The building now to be erected was provided for in a financial campaign a year or so ago. It will cost \$185,000, and will contain assembly room and gymnasium, and twenty-five class rooms for the use of the units of the Church school. There will also be a choir room, a small assembly room, and offices for the rector and other clergy. John C. Dodd, of Montclair, N. J., is the architect.

PROGRAM OF EXPANSION FOR
CHURCH CLUB

Origen S. Seymour, newly elected president of the Church Club of this diocese, announces a program of expansion for the coming year. Four laymen's dinners will be held in various parts of the diocese, with the object of stimulating the activities of the Church in the communities selected.

BISHOP ROWE IN DIOCESE

Bishop Rowe of Alaska recently visited St. George's, Flushing, and St. Thomas', Brooklyn. The latter church, on a Sunday evening, was filled to its capacity on the occasion of Bishop Rowe's visit. With him was the Rev. Paul J. Mather, a native Alaskan Indian. Those who still think that Christian missions are unnecessary, and probably a harm, to primitive peoples, should have heard this Indian's opinion of the results of his people's contact with white traders, and their contact with Christian missionaries.

MISCELLANEOUS

The choir of St. Bartholomew's Church, Brooklyn, recently sang for broadcasting from station WJZ, contributing a number in memory of the late Chief Justice Taft.

Bishop Larned will preach the Three Hours on Good Friday at the Church of the Redeemer, Brooklyn.

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Larger Use of Religious Pictures in Home Advocated by Bishop Wilson

Bishop Abbott at Garrick Theater —Seminary Receives Notable Gifts

The Living Church News Bureau
Chicago, March 29, 1930

ALARGER USE OF RELIGIOUS PICTURES as a means of solving the present-day problem of religion in the home was advocated by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, speaking before the Brotherhood of St. Andrew at Central Y. M. C. A.

If religious pictures could replace present-day gaudy prints which occupy the walls of most homes and apartments, Bishop Wilson believes the ultimate effect, especially upon children, would be marked.

The child, Bishop Wilson pointed out, is naturally eye-minded and he quickly observes the pictures and illustrations which adorn the walls of his room and home. The impression thus made upon a youthful mind would be lifelong in its effect, believes Bishop Wilson.

"The Church must face this problem squarely and devise means of making religion a more dominant factor in the home, whether it be an apartment home in Chicago or a village home up in Wisconsin. Any plan which will effectively combat the present situation is invaluable to the cause of organized religion."

Bishop Wilson is carrying on an interesting program along this line in his own diocese. He is seeking to establish a "God's corner" for children in each home. These corners include an altar, simply arranged. Here the child says his prayers, keeps his Prayer Book and Bible, and here is a logical place for some prints of fine religious masterpieces. This program also is directly in line with the children's crusade sponsored by the provincial department of religious education. The results of the plan in Eau Claire have been marked, Bishop Wilson reported.

BISHOP FREEMAN ON THE RUSSIAN SITUATION

Christianity is facing the greatest attack in history in the Russian anti-religious movement, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, declared Monday, before a group of laymen meeting at the Union League Club under auspices of the Church Club.

Bishop Freeman urged Christians of all communions to consolidate their ranks to combat the Russian movement.

"We cannot treat lightly the present anti-Christian movement in Russia," said Bishop Freeman. "It is the greatest attack on the Church in the history of Christianity. The whole Christian body is threatened."

Confidence that the Church will rise to meet the situation was expressed by Bishop Freeman, who predicted a great awakening of Christian interest as a result of the movement.

Sunday night Bishop Freeman spoke before the Chicago Sunday Evening Club, and Sunday morning he was the special preacher at St. James' Cathedral. In his sermon at St. James' Bishop Freeman called upon Church people of Chicago to unite in building a great cathedral similar to those now under construction in New York and in Washington.

"There is a supreme need in the great metropolitan centers, particularly Chicago,

for the placing of new emphasis on the cathedral spirit," said Bishop Freeman. "We must register the message of Christianity in terms that appeal to the imagination. A cathedral does this."

BISHOP ABBOTT AT GARRICK THEATER

Christians were urged to cast aside "frothy piety" and to take stock of their souls, by the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, speaking at the Garrick Theater Lenten noonday services of the Church Club this week.

"None of us would give our sight or our hearing for the world," said Bishop Abbott. "Yet many a man will give his soul for nothing. When a man has given his soul, he had given his sight. It is the soul that sees. It is the soul that hears, likewise. The body only listens. He alone is practical who works from the soul center."

Faith was declared by Bishop Abbott in another of his addresses to be a certain cure for worry and its resultant evils.

SEMINARY RECEIVES GIFTS

The Western Theological Seminary has recently received a number of notable gifts, according to the Very Rev. Frederick C. Grant, president and dean. A number of memorials also have been given to Bishop Anderson.

The late Bishop Anderson's vestments have been given to the seminary by Mrs. Anderson. These are to be carefully preserved and used only on great festivals and other important occasions so that they may be handed down in perpetuity.

A solid sterling silver chalice and paten have been given by Deaconess Elizabeth in memory of Bishop Anderson. Mrs. Thomas E. Bainbridge has given an Altar Book and Prayer Book. The students of the seminary purchased a red morocco Prayer Book for the dean's desk in the Anderson Chapel in memory of the late Primate.

The Prayer Books for use in the chapel have been presented by Mrs. A. Haire Forster, and the hymnals by an anonymous donor. A beautiful altar cross of unique design is being given by Mrs. Edwin J. Randall.

Bishop Anderson's library, bookcases, and pictures have been given to the seminary also by Mrs. Anderson. The library is especially strong in the fields of Church Unity and History.

Christ Church, Winnetka, is giving the Lectern Bibles for the chapel.

THE REV. W. D. MCLEAN TO ST. MARK'S

The Rev. W. D. McLean, chaplain of St. John's Military Academy, Delafield, Wis., has accepted the call to St. Mark's Church, Chicago, and will take up his new duties on April 1st. He succeeds the Rev. William A. Simms of Battle Creek, Mich.

NEWS NOTES

The Very Rev. T. DeWitt Tanner, dean of the southern convocation of the diocese, recently completed nineteen years as rector of Christ Church, Joliet.

Elmer G. Winans of St. Paul's Church was reelected president of the senior assembly of the Brotherhood of St. Andrew in the diocese, at the annual spring meeting held at St. Chrysostom's Church, Monday night. The Very Rev. Duncan H. Browne, dean of St. James'



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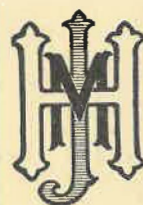
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Cathedral, and Paul Rusch of Tokyo, Japan, were the speakers.

Two missionaries of the Church are coming to the diocese shortly. The Rev. H. A. Donovan, treasurer of the missionary district of Liberia, will be here from April 27th to May 8th; and the Rev. R. W. Andrews, of North Tokyo, Japan, will be here from May 11th to 17th. The Rev. Edwin J. Randall, diocesan secretary, is

in charge of their speaking programs.

The Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, is scheduled to address the monthly meeting of the Catholic Club of Chicago, at the Church of the Ascension, Wednesday night, April 2d.

Bishop Griswold is reported as steadily improving. He hopes to leave the Evanston Hospital, where he has been for three weeks, within a few days.

Woman's Auxiliary of Pennsylvania Feeding Undernourished Children

Conference on Social Work to Be Held—Church Institutions Benefited by Will

The Living Church News Bureau
Philadelphia, March 29, 1930

RESPONDING TO A CALL FOR THE ALLEVIATION of distress, caused largely by unemployment, the diocesan committee of the Woman's Auxiliary of the diocese has undertaken the daily feeding of 150 undernourished children in the northeast section of Philadelphia. With the approval of Bishop Taitt, St. Barnabas' Church is being used for the distribution of food.

The children being fed by the Auxiliary come from the schools, welfare societies, clinics of St. Christopher's and the Episcopal Hospitals, and Kensington Hospital for Women. Food is served daily at 4:30 in the afternoon. The work is being done under the direction of Mrs. J. Willis Martin, Mrs. Norris S. Barratt, and the Rev. Albert W. Eastburn, rector of St. Barnabas'.

Reports from physicians and welfare workers caused the members of the Auxiliary to take up the work, which has already brought relief to many families.

PHILADELPHIA APPROVES ELECTION OF PRESIDING BISHOP

The news of the election of the Rt. Rev. James De Wolf Perry, D.D., as Presiding Bishop was received with much joy in Philadelphia. The son of the late rector of Calvary Church, Germantown, Bishop Perry was born and educated in Philadelphia, receiving his bachelor degree from the University of Pennsylvania. His father, Dr. James De Wolf Perry, was one of the best known clergyman in the diocese of Pennsylvania. A short time ago, Bishop Perry made a visit to Philadelphia, preaching in his father's old church.

CONFERENCE ON SOCIAL WORK TO BE HELD APRIL 8TH

Unemployment—What Can Be Done About It? is the subject which will be stressed at the eighth All-Philadelphia conference on social work to be held in the Benjamin Franklin Hotel April 8th and 9th.

Leading social workers, industrialists, and labor leaders from different sections of the country will present and discuss conditions in the existing industrial crisis, and suggest possible remedies.

The conference dinner will be held on Tuesday, April 8th, at 6:30, after which Dr. E. J. Galbally will preside at the opening session. Paul U. Kellogg, editor of *The Survey*, will describe Unemployment Through the Country.

On Wednesday morning, there will be group meetings on the Human Cost of Unemployment, taking into consideration the cost of health, both mental and physi-

cal, and the effect on human relationships. In the afternoon, the Cost of Child Development will be discussed by Owen R. Lovejoy, of the Children's Aid Society of New York.

How Unemployment is Being Met in European Countries and in Industrial Groups will be the subject of the Wednesday evening session.

The general committee includes the Rt. Rev. Thomas J. Garland, the Rev. Arthur Warner, Benjamin H. Ludlow, Arthur E. Newbold, and Clinton Rogers Woodruff. Reservations for the dinner and luncheon should be made through Clara E. Farr, Room 407, 311 South Juniper street, Philadelphia.

NOONDAY PREACHERS

The special preachers for the Lenten services being held at noon will be as follows for the week beginning April 7th:

Garrick Theater: April 7th to 11th, Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky; April 12th, the Rev. Stanley R. West, rector, Calvary Church, Conshohocken. St. Stephen's Church: April 7th to 11th, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; April 12th, the Rev. James M. Collins, rector, The Atonement, Philadelphia. Christ Church: April 7th to 9th, the Rev. Louis W. Pitt, rector, St. Mary's, Ardmore; April 10th and 11th, the Rev. C. Leslie Glenn, secretary for student work, National Council; April 12th, the Rev. G. Paul Musselman, rector, St. James', Downingtown.

CHURCH INSTITUTIONS BENEFITED BY WILL

The late Mrs. Elizabeth J. Shortridge, of Wynnewood, in her will directed that bequests of \$5,000 each were to be made to the Episcopal City Mission, the Church Home for Children, the Domestic and Foreign Missionary Society of the diocese, the Church of the Crucifixion, Philadelphia, the diocese of California, and the diocese of New Hampshire.

Mrs. Elizabeth W. M. Bowman, who died on March 24th at her home in Merion, in disposing of her estate provided for a trust fund of \$18,000, to used for a memorial window in the tower of St. John's Church, Cynwyd.

MEETING OF SUMMER CONFERENCE COMMISSION

The commission on summer conferences of the diocese met in the Church House on Monday, March 24th, with the Rev. Charles Jarvis Harriman presiding. Announcement was made that the spring meeting would take place on Thursday, May 1st, at which time the Rev. C. E. Snowden will speak.

Five summer conferences, convenient to Philadelphia, have been chosen for consideration and will be represented at the spring meeting by at least one person who has attended each. Those to be discussed will be Bethlehem, Blue Mountain, Concord, Peninsula, and Wellesley.

MORE NOON SERVICES

In addition to the noon services with scheduled preachers, many other Phila-

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A book to study in conjunction with the Scriptures. It will bring to the understanding the light of truth that giveth "power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of diseases," through the power of God that worketh in us.

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AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

April, 1930 Vol. XXVII, No. 4

EDITORIAL COMMENT

We Must Keep Up With the Times—
The Holy Sacrifice—Heaven May Seem
Strange to Us—An Episcopal Visitation—
Cosmopolitanism and Catholicity—
We May Be Saved a Schism—The
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WHAT IS ANGLICANISM?

Frederick S. Arnold
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DAILY OFFICES. PART III
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delphia churches are also having services daily at 12 during Lent. At St. Mark's, there are intercessions each day at noon; at St. James', there is a service every day except Wednesday, when there is an organ recital by Ernest White; and at the Annunciation, a short service at 12:15 every day except Saturday, with an address by the rector. ELEANOR ROBERTS HOWES.

BISHOP CHESHIRE CELEBRATES 80TH BIRTHDAY

RALEIGH, N. C.—The Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, celebrated his 80th birthday on March 27th. In the morning, assisted by the Bishop Coadjutor, the Rt. Rev. Edwin A. Penick, D.D., he dedicated the new building named for him at St. Augustine's College. In the afternoon an informal reception was held at St. Mary's School, Raleigh. Nearly all of the clergy and a great many other friends of the Bishop from all over the diocese came to Raleigh to greet the Bishop. There was no speech-making, beyond a brief statement by the Bishop expressing his love for all confidence in the diocese, in reply to an address of affection and loyalty from the Young People's Service League, presented by its president, George Henry.

Bishop Cheshire is in the best of health, and though the administration of the diocese is now in the hands of the Bishop Coadjutor, he is still active in keeping a regular schedule of appointments, and in the other work of the diocese.

NEW PRIMATE PAYS TRIBUTE TO PREDECESSORS

CHICAGO—Paying tribute to the late Presiding Bishops Murray and Anderson, the Most Rev. James De Wolf Perry, D.D., Bishop of Rhode Island and newly elected Presiding Bishop, expressed a desire to carry forward the work which his two illustrious predecessors began. Bishop Perry's statement was made just before his departure from Chicago for New York Thursday noon, March 27th.

The new Presiding Bishop made it clear that he expects to follow closely the policies laid down by Bishops Murray and Anderson.

"Under the leadership of Bishops Murray and Anderson, the Church has been carried far in inculcating religion into the life of our people," said Bishop Perry. "It is my hope and desire to carry on the important work which my predecessors so ably began."

Speaking of conditions in America with regard to the Church and religion generally, Bishop Perry said there never has been a time when greater progress for the cause of Christ was in prospect.

"Religion is rapidly losing its perfunctory aspects and becoming a vital consideration in the life of our American people," said the Primate.

Science and religion are "real friends," the Primate told reporters who interviewed him.

"The more science we have, the more religion we will have," said Bishop Perry. "Both are seeking after truth and should be real friends and allies."

Regarding the possibility of Christian unity, Bishop Perry said whatever progress has been made in this direction has been toward a better understanding of the differences between Christian communions. This understanding is necessary, in Bishop Perry's opinion, before any effort toward organic unity can be attempted.

Great confidence in modern youth was expressed by the new Primate.

"Youth is taking religion more seriously than ever before," he said. "He is of an experimenting and inquiring character which gives reason to believe that we can look for capable leaders in the future."

In connection with his election as Presiding Bishop, Bishop Perry recalled his contact as a boy with three great Church leaders: Bishop Alfred Lee, who confirmed him, Bishop Thomas Clark, and Bishop Garrett. All three were frequently in Bishop Perry's home, he said, and his association had a profound influence upon his life.

Bishop Perry's father, the Rev. John De Wolf Perry, 2d, was for sixty-two years rector of Calvary Church, Germantown, Pa. His son, John De Wolf Perry, 4th, is a student at Harvard and expects to study for the ministry. Another son is a student at Kent School, Kent, Conn.

CORNERSTONE OF ST. LUKE'S HOSPITAL, TOKYO, LAID

NEW YORK—Laying the cornerstone of the first unit of St. Luke's Medical Center in Tokyo, on the afternoon of March 28th, marked a long step forward in the history of that institution dedicated to the service of humanity and the promotion of international peace.

With Bishop McKim as the chief officiating figure, the ceremony was attended by the Japanese, American, and British bishops of the *Nippon Sei Kokwai*; by high representatives of government departments and the imperial household; the governor of the prefecture, the mayor of the city; the American ambassador, and practically all the chiefs of the diplomatic corps, Belgian ambassador, Canadian and Czechoslovakian ministers, etc.; representative physicians from three universities; outstanding scientists, statesmen, and clergy. Dr. Wood of the Department of Missions, now on a brief trip to the Orient, was present.

The cornerstone of white granite, about five feet by three, bears an inscription in Japanese and English. In the completed plan, the main buildings form the letter E, with the college of nursing in the east wing. The cornerstone comes at the juncture of that wing with the section now to be built. This first unit, now under construction, will provide space for about two hundred and fifty in-patients, together with kitchens, laundry, and boiler rooms sufficient for the whole institution.

The institution at present has approximately eleven acres. The present staff consists of about one hundred and fifty undergraduate and graduate Japanese nurses; five American nurses, teachers in the college of nursing; forty-six Japanese physicians, and three American physicians.

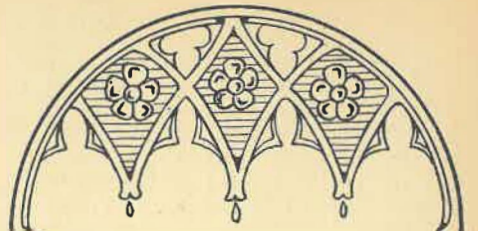
The present hospital, in barracks, has a capacity of 200 in-patients, and a clinical department large enough for about five hundred out-patients daily, with clinics for school children, well babies, maternity cases, tuberculosis, and other public health work. All these activities will be enlarged and their work intensified with the completion of the new concrete and steel permanent buildings.

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SPOKANE CONVOCATION HELD

SPOKANE, WASH.—Inspired by three days of intensive meetings, services, and addresses in the Cathedral of St. John the Evangelist, Spokane, the delegates to the thirty-eighth annual convocation of Spokane returned to their homes on March 26th. Miss Grace Lindley, executive secretary of the Woman's Auxiliary, and the Rev. Frederick B. Bartlett, field secretary for the National Council in the province of the Pacific, were the convocation speakers.

Opening Sunday, March 23d, with a corporate Communion at 8 o'clock, the 11 o'clock service that day was the most largely attended. The Rev. Mr. Bartlett was the preacher. The evening service with addresses by Miss Lindley and the Rev. Mr. Bartlett was broadcast over radio station KHQ, Spokane, Wash.

The business sessions of convocation were held Monday morning and afternoon.

Officers and committees were generally reelected. A new board of examining chaplains was named as follows: The Rev. Messrs. James A. Palmer, F. W. Pratt, A. L. Bramhall, S. T. Boggess, E. W. Pigion, and Thomas E. Jessett.

With the largest representation of any year, the district federation of Episcopal Young People met Sunday afternoon in the crypt of the cathedral. Miss Frances Corbett, president, conducted the meeting. Miss Alice Stevenson of Epiphany Church, Spokane, was elected to the office of president for the ensuing year.

The rapid growth of the work of the women in the Church was strongly emphasized when over four times the number of delegates present three years ago took up the matters pertaining to the Woman's Auxiliary. Reports of progress came from all of the five deaneries, and showed practically every guild and auxiliary working in the five fields of service.

One of the greatest blessings of the convocation was having the Bishop of the district, the Rt. Rev. Edward M. Cross, D.D., whose recent illness had made two postponements of convocation necessary, at the helm.

AMERICAN GUILD OF HEALTH OPENS INN

GREEN SPRINGS, OHIO—Elmwood Inn, under the auspices of the American Guild of Health, Cleveland, the Rev. Franklin Cole Sherman, president, has recently been opened at Green Springs.

This property of four and one-half acres, a brick and stucco house of twenty-four rooms, and extensive gardens is the recent gift of Harry C. Gammeter, the inventor of the multigraph, and is to be used in connection with the large private work of the guild and for the summer classes. The property represents a gift of about \$60,000.

The work of the American Guild of Health is steadily increasing. Besides the private work, life-adjustment classes are held without interruption in Cleveland,

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and at intervals in other cities; missions are conducted throughout the country; single lectures on various phases of the subject of Religion and Health are delivered in churches and before clubs; the monthly magazine, *Applied Religion*, has been enlarged and its circulation increased; a great variety of literature has been published, including the president's book, *The Inner Chamber*, a manual of devotion for those who believe in spiritual healing, which is now in its third edition.

PARISH AT CAMDEN, ME., PLANS FOR ANNIVERSARY

CAMDEN, ME.—Plans for the celebration of its seventy-fifth anniversary are being completed by St. Thomas' Church, Camden, of which the Rev. Ralph H. Hayden is rector.

In connection with the celebration it is planned to build a tower with bell space for a carillon, chapel, organ chamber, and cloister connecting with the parish house:



ST. THOMAS' CHURCH, CAMDEN, ME.

Proposed tower, chapel, organ chamber, and cloister planned for the 75th anniversary of the parish.

and to add to the present endowment fund of the parish. A new three manual Austin organ, costing approximately \$20,000, was presented to the parish by Cyrus H. K. Curtis, in appreciation of the rector's ten years of service to Camden, which will be celebrated in connection with the anniversary in 1930.

The entire cost of the project will total about \$50,000, of which a good sum has already been received.

St. Thomas' Church is one of the most beautiful and well appointed Church plants on the Maine coast, consisting of church, parish house, and rectory. The church and parish house were built and the rectory remodeled since the present rector came to Camden in 1919.

The work upon the tower is to begin at once, and will be completed by the middle of August, at which time the parish will celebrate Founders' Day.

CADETS COMMISSIONED AT PROVIDENCE, R. I.

PROVIDENCE, R. I.—Seven cadets were commissioned evangelist-captains in the American Church Army Sunday night, March 23d, at the Cathedral of St. John, Providence. Capt. B. F. Mountford of the English Army served as commissioner. The Rev. A. M. Hilliker, warden of the training center, presented the cadets. Capt. C. J. Atkinson, in charge of the instruction at the school, put over the head and about the shoulders of each of the men the scarlet tippet, the insignia of his rank. Then Capt. A. C. Conder of the New York headquarters addressed the newly commissioned officers. Van B. Nichols of New York, national treasurer, made an address in which he pledged the new recruits the

hearty support of the governing board. The Rev. John Groton, rector of Grace Church, New Bedford, preached the sermon. In his charge, Bishop Perry bade the newly commissioned officers open their lives to the spirit of God and let Him command their every word and act.

CATHOLIC CONGRESS TO BE HELD IN BUFFALO

BUFFALO, N. Y.—The fifth Catholic Congress, which will meet in Buffalo, October 28th, 29th, and 30th, will have as its subject *The Church, the Body of Christ*.

The local committee on arrangements is as follows: The Rt. Rev. Cameron J. Davis, D.D., honorary chairman; the Very Rev. Wyatt Brown, D.D., chairman; the Rev. John E. Wilkinson, vice-chairman; and the Rev. Messrs. John Sagar, Bernard Campbell, James Cosbey, C. C. W. Carver, Rochester, and L. F. Chard, Dunkirk.

Sub-committees: Membership, the Rev. James Cosbey and the Rev. L. F. Chard;

Publicity, the Rev. John E. Wilkinson and the Rev. B. Campbell; Finance, the Very Rev. Wyatt Brown, D.D.; Young People, the Rev. J. W. Mulder.

The Rev. C. C. W. Carver, is chairman of the Rochester division.

RELIGIOUS COMMUNITY TO TAKE OVER KENTUCKY SCHOOL

VERSAILLES, KY.—With the unanimous consent of the board of managers of Margaret Hall, Versailles, and at their solicitation, the Rt. Rev. H. P. Almon Abbott, D.D., has completed negotiations with the Community of the Transfiguration, Glendale, Ohio, whereby the Community of the Transfiguration will take full ownership of Margaret Hall, beginning June 20th, next. In September the Community will open at Margaret Hall, the Bethany Home-School for Poor Girls in Kentucky, a branch house of their Bethany Home-School for Poor Girls in Ohio.

The diocese of Lexington, through the gift of a generous layman of the diocese, will liquidate \$26,000 of the mortgage indebtedness of \$52,000 on Margaret Hall, and hand over the entire school property, inclusive of buildings and equipment, with an indebtedness of \$26,000, to the Community of the Transfiguration. This means that the diocese of Lexington is relieved of all indebtedness on Margaret Hall, and ceases to function as proprietor of the school. The only connection between the Bethany Home-School for Poor Girls and the diocese will be that the Bishop of the diocese will be visitor of the school, and the rector of St. John's Church, Versailles, will be the chaplain of the school. This much-to-be-desired solution of a very press-

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Choir Collars (Sizes 10 1/2 to 14) \$2.75 doz.

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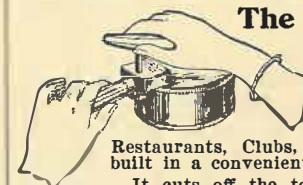
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ing financial problem is a matter of congratulation to the entire constituency of the diocese and, together with the sale of the Corbin property at Corbin, relieves the diocese within the past ten months of the two major financial burdens of the Church in the diocese.

CHURCHMAN PROTESTS ROMAN CATHOLIC CLAIMS

NEW YORK—The following is a copy of a letter addressed by Charles C. Marshall, Churchman, of New York, to the president of the Calvert Associates with respect to the language of that organization in advertising a meeting in the interest of religious liberty:

March 19, 1930.

"Michael Williams, Esq., President,
The Calvert Associates,
New York City.

"Dear Sir:

"I am in receipt of a public letter from you, as president of the Calvert Associates, which you assure me was sent at the suggestion of His Eminence Cardinal Hayes, with the request that I would be kind enough to aid your association by attending a highly important event which will occur, you say, on March 25th.

"You enclose a circular reprinted from the advertising columns of the *Commonweal* explaining that event to be a meeting of your association at the Metropolitan Opera House, and referring to the purpose of your association to draw public attention to the principle of religious liberty established in Maryland by George Calvert (Lord Baltimore), in whose honor your association, it says, was founded. Your circular further refers to your meeting as an annual event celebrating 'the anniversary of the landing of the Catholic Pilgrims in Maryland,' and that the meeting—'a Meeting for religious liberty'—will be held under the patronage of 'His Eminence Patrick Cardinal Hayes, Archbishop of New York, the Rt. Rev. William T. Manning, D.D., Bishop of the Protestant Episcopal Diocese of New York, and Bernard S. Deutsch, president of the American Jewish Congress.'

"I am an advocate of religious liberty, and gratified to be numbered as such by His Eminence and by the Calvert Associates.

"I should be as glad to join you in celebrating the landing of those whom you refer to as 'the Catholic Pilgrims in Maryland' as in celebrating the landing of the Puritan Pilgrims in Massachusetts, but not in either case as signifying religious liberty. Both events led to intolerance and persecution, and from religious liberty are equally remote.

"The Maryland Act of religious liberty (described in your *Catholic Encyclopedia* as 'this Celebrated Act of Toleration') was promulgated April 21, 1649, by Cecilius, son of George Calvert, Lord Baltimore. It provided that all persons within the province of Maryland who denied Jesus Christ to be the Son of God, or who denied the Holy Trinity, or spoke reproachfully thereof should be punished with death and confiscation of all lands and goods.

"It is, sir, a well-known fact that George Calvert, first Lord Baltimore, was originally a member of the Church of England, a brilliant figure at the English Court, and a distinguished official in the English government. He was converted to the Roman Catholic religion in 1625. From the Protestant King and Government of England he and his son Cecilius obtained a grant of what became the province of Maryland. With such mixed Protestant and Roman Catholic antecedents, Cecilius found it natural to promulgate the law above referred to, dealing out religious liberty to Trinitarians, but death and destruction to Unitarians, Quakers, Jews, and all unbelievers. Such is the consummation you invite me to celebrate as signifying religious liberty.

"You are personally acquainted with my Churchmanship. You know that my Bishop, by the constitutional usage of the Church of which I am a member and of which he is a Bishop, is designated as the Bishop of New York; is it anything else than discourteous and intolerant for you to send me a communication describing Bishop Manning as the 'Bishop of the Protestant Episcopal Diocese of New York,' while to His Eminence Cardinal Hayes you ascribe the title—not Archbishop of the Roman Catholic Province of New York—but 'Archbishop of New York'?"

"I desire to recognize every element of courtesy in the letter and invitation with which you have honored me, and I am eager to extend what humble aid is in my power to the cause of religious liberty, but I cannot feel that this cause will be advanced by celebrating an event directly connected with the promulgation of one of the most intolerant enactments that has defaced the statute books of Time.

"As your letter to me is a circular and public letter I shall give this reply to the religious press, and I request space for its publication in the *Commonweal*, the organ of the Calvert Associates.

"Respectfully,

"(Signed) CHARLES C. MARSHALL."

ACOLYTES' RETREAT AT SHEBOYGAN, WIS.

SHEBOYGAN, WIS.—The second annual retreat for acolytes of the diocese of Fond du Lac, initiated by St. Joseph's Servers Guild of Grace Church, Sheboygan, was held in that church March 21st to 23d, with Bishop Sturtevant in charge. There were twenty-two visiting boys from Marshfield, Baraboo, Green Bay, Oneida, Big Suamico, Fond du Lac, and Neenah, in addition to the twenty-one members and probationers of the guild in the local parish. Nearly sixty men and boys were at the corporate Communion that closed the

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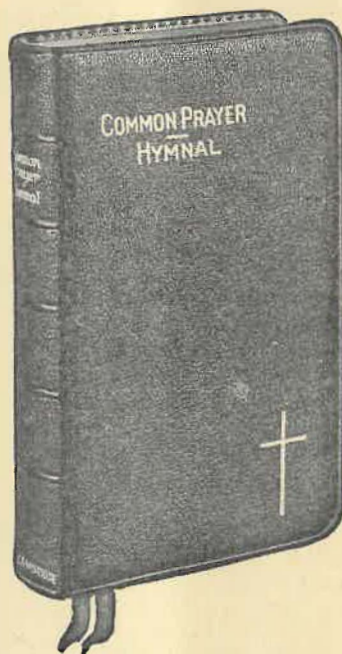
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retreat Sunday morning, and after that service breakfast was served to fifty men and boys who were or had been servers.

The annual festival service of admission to the guild was held on Sunday evening and attended by a number of the out-of-town visitors, who remained over for that purpose. At this service the lessons were read by servers and the address given by H. W. Whinfield, county boy scout executive, who has served as acolyte in this parish for eighteen years.

This retreat shows a marked gain over the first one, held last year and attended by only nine boys from out of town, and Bishop Sturtevant intends to hold them annually in the future.

PLAN ENDOWMENT FUND FOR ST. KATHARINE'S, DAVENPORT, IA.

DAVENPORT, IA.—A movement is now under way, having for its purpose the raising of a substantial endowment fund for St. Katharine's School, Davenport, as a memorial to the late Bishop Morrison. At least \$100,000 is needed for such a fund in order to properly meet the requirements of the school.

In life, the welfare of St. Katharine's School was ever nearest and dearest to the heart of the Bishop. It was his cherished hope and ambition that an endowment fund of sufficient size be raised as to insure a continuity of the splendid work of the school. For over thirty years, as president of the board of trustees, Bishop Morrison was not only the head, but also the inspiration and guiding hand in its management.

Now that the good Bishop's life of usefulness and service to humanity is ended, his friends and former parishioners in all parts of the state feel that no more befitting tribute, or suitable memorial with which to perpetuate his love and memory, can be conceived than in the creation of this endowment fund.

Realizing this fact, the board of trustees of St. Katharine's School inaugurated a campaign to erect a fund to be known as the Theodore Nevin Morrison Memorial Endowment Fund, the interest on such fund to be used for the operation of St. Katharine's School.

The Rt. Rev. Harry S. Longley, D.D., successor to the late Bishop Morrison, is thoroughly in accord with the proposition and will give the movement his most earnest and enthusiastic support.

With this support and the coöperation of all members of the diocese, as well as friends of St. Katharine's School regardless of denominational faith, it is felt that the movement cannot fail and is bound to meet with the success it so richly deserves.

MEMORIAL SERVICE AT BALTIMORE FOR DR. BIRCKHEAD

BALTIMORE—Special service in memory of the Rev. Dr. Hugh Birkhead, late rector of Emmanuel Church, Baltimore, was held on Sunday afternoon, March 23d, in the Madison avenue temple, under the auspices of the English Speaking Union of Baltimore.

The choir of the synagogue rendered special music, and addresses were made by Dr. Joseph S. Ames, Emory H. Niles, Dr. J. M. T. Finney, and Dr. Henry Barton Jacobs. Two psalms were read—one by the Rev. Harry S. Weyrich, acting rector of Emmanuel Church, and the other by Rabbi Morris S. Lazon.

The service was well attended by friends of Dr. Birkhead from the entire city of Baltimore.

DR. ABLEWHITE NEW BISHOP OF MARQUETTE

MARQUETTE, MICH.—The Very Rev. Hayward S. Ablewhite, D.D., was consecrated Bishop of Marquette on Tuesday, March 25th, in St. Paul's Cathedral, Marquette, with the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota and Assessor to the Senior Bishop, as consecrator. The cathedral was filled with members of St. Paul's Cathedral and visiting clergy and laymen from the diocese.

The Rt. Rev. Warren L. Rogers, Bishop Coadjutor of Ohio, preached the sermon, and the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, presented the Bishop-elect. Assisting consecrators were the Rt. Rev. Herman Page, D.D., Bishop of Michigan, and the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan. The Rev. George S. Walton, rector of Grace Church, Menominee, was master of ceremonies.

BISHOP MIZE LEAVES HOSPITAL

SALINA, KANS.—Although the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, has left the hospital, he is still under the care of his surgeon and a trained nurse at his home. Bishop Mize was the victim of an accident on January 28th, when a fragment of glass entered his left eye when a Mexican laborer walked into the side of his car as it proceeded down the street, shattering the window and showering fragments of glass into the face of the Bishop.

The injured eye has not yet been uncovered, and it is just a few days that he has been allowed to use the eye that escaped injury. The Bishop is not yet able, therefore, to resume his visitations. He had hoped to be able to come to Dodge City and Kinsley on Passion Sunday, but his physicians have advised that this is out of the question.

MISSIONARIES KIDNAPPED IN CHINA

SHANGHAI—According to an Associated Press report, Kiangsi province bandits have captured three more foreign missionaries, two women and a man, at Yuanchow, Western Kiangsi. Three others, two women and a man, it was reported, escaped by fleeing into the mountains.

The bandits, who are believed to be the same ones who on February 3d carried off and presumably murdered three Finnish missionaries, raided Yuanchow and, after looting the city, carried off the three representatives of the British China Inland Mission. Those captured were the Rev. and Mrs. R. W. Porteus of England, who have been in China for almost a quarter of a century, and Miss N. E. Gemmell, an American. Miss Gemmell has been in China since 1919.

FUND FOR ST. ANDREW'S, ALBANY, GROWING

ALBANY, N. Y.—Forty laymen of St. Andrew's parish, Albany, have nearly completed a special fund of \$40,000 toward the building of a new church. Four years ago the parish raised \$120,000 for the erection of the church, and the recent effort of the group of laymen was supplemental to the main fund, and had at the end of March reached the sum of \$39,000.

St. Andrew's is a thriving parish which began as a mission under St. Paul's, and has outgrown its present plant. The new

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church will be on the corner of Main and Madison avenues, an admirable site in the mid-city section of Albany, the land adjoining the present church property. The new church will be English gothic, with transepts and aisles, and will have a seating capacity of nearly 600. The architect is Norman R. Sturgis, of Albany, a son of Dr. William H. Sturgis, former educational secretary of the National Council. The rector of St. Andrew's is the Rev. C. W. Findlay, who succeeded the Rt. Rev. F. W. Creighton, D.D., Missionary Bishop of Mexico.

DR. WOOD VISITS HONOLULU

HONOLULU—On Wednesday, March 12th, Dr. John W. Wood, of the Department of Missions, arrived in Honolulu from New York, enroute to the Orient. Dr. Wood stayed in Honolulu from Wednesday until Saturday.

Thursday, Dr. Wood spoke to Church groups both in the afternoon and evening. He expressed sincere appreciation for the work that had been done by Dean Ault during the time of strain and stress when the district was fatherless. At the same time he reminded all of the fact that we were not only fortunate but most blest in truly never being fatherless but always having the services of such a fine executive and pastor as Bishop Burleson.

At this juncture, Dr. Wood painted a sweeping, powerful word-picture of the work in South Dakota, and urged that inasmuch as the missionary district of Honolulu had taken as its objective for advance work the missionary district of South Dakota, he hoped and believed that the people of the Islands would be as strongly back of this project as has been Bishop Burleson in the work of Honolulu.

ASKS CHURCH SHARE TASK OF PRIMATE

PROVIDENCE, R. I.—In his first public utterance here as Presiding Bishop, the Most Rev. James De Wolf Perry, D.D., told communicants in his diocese that they share in his enlarged responsibility to regard the mission of their Church from a world-wide viewpoint and not a parochial, diocesan, or individual one.

Speaking at St. John's Cathedral, Providence, and later in the day at services in two other churches, Bishop Perry said that his election by the House of Bishops at Chicago "summons us, you and me, to a world-wide fellowship."

"My first word to you," he said, "is that the call that has come to this diocese in the person of its Bishop may not be considered as an individual office alone or an individual responsibility."

A NOTABLE RECORD AT EVERETT, MASS.

EVERETT, MASS.—A notable record has been made in Grace Church, Everett, within a year. Bishop Slattery confirmed 102 candidates for this parish. A large class will be presented to Bishop Babcock for confirmation on May 16th. In the present rectorship of the Rev. William Henry Potters of twenty-two months, nine weeks of which were spent in Europe, eighty-five have been baptized, twenty-four couples united in matrimony, and the order for the burial of the dead said for sixty-six.

In January, 1929, a servers' guild of acolytes was formed, which now numbers twenty-four members and a waiting list. March 16th, Young People's Fellowship was organized with forty-six members.

March 23d, there were 224 present of an enrolment of 252, at the Church school. All the organizations of the parish within the past year have increased their memberships and activities.

WE HEAR that an acolyte in one of the Massachusetts parishes, who is rarely absent from his place in the service at 8 A.M. on Sunday, goes on a milk delivery route at 3 A.M., Sundays included.

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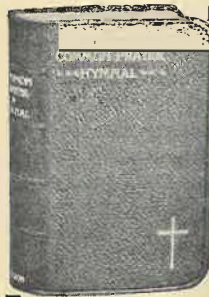


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ALARIC JAMES DREW, PRIEST

SOUTHERN PINES, N. C.—The Rev. Alaric James Drew, rector of Emmanuel Church, Southern Pines, died at his home in Southern Pines Wednesday morning, March 19th. He was in his 44th year.

The Rev. Mr. Drew was born in Moira, N. Y., September 23, 1886. He was a graduate of St. Stephen's College and the Berkeley Divinity School, being ordained deacon in 1913 and priest in 1914 by Bishop Nelson. He was formerly rector of St. Luke's Church, Cambridge, N. Y., Christ Church, Morristown, N. Y., Church of the Messiah, Rensselaer, N. Y., and priest-in-charge of St. Giles' Church, Castleton, N. Y.

Having been forced several years ago to come to the South because of ill health, he did a notable and outstanding work in tubercular and other institutions surrounding Southern Pines. Often suffering considerable physical handicap, he nevertheless faithfully ministered to the patients at the sanitariums. Many tributes have been made to the character of his pastoral ministry.

ROBERT CONDIT RUSSELL, PRIEST

NORTH SALEM, N. Y.—The Rev. Robert Condit Russell, rector emeritus of St. James' Church, North Salem, died at his home in North Salem on Monday, March 24th. He was 95 years old, and since 1924, when he suffered injuries in a fall, had been an invalid.

The Rev. Mr. Russell was born at Rossville, N. Y., and was graduated from the Union Theological Seminary in 1862, after which he was a minister of a Presbyterian church in Bristol, Me. After two years in Bristol he became interested in the Episcopal Church, and as a layman took charge of the partly organized parish of St. John's Church in Marietta, Pa., in 1864. He was ordained deacon in 1865 by Bishop Stevens, and priest in 1867 by Bishop Vail.

Leaving Marietta in 1869, Mr. Russell became rector of St. Luke's Church at Somers, N. Y., and St. James' Church, North Salem. In 1912 he retired from the active ministry and became rector emeritus of both parishes.

A member of the Masons since his service in Maine, Mr. Russell helped organize and was the first master of the Ashara Lodge in Marietta, and after coming to New York he joined Livingston Lodge, of which he had been senior chaplain for many years.

His wife, Mrs. Frances Lyon Russell, died three years ago. Surviving him are a son, Charles Lyon Russell, of Rahway, N. J., and a daughter, Mrs. Charles E. Keller, of North Salem.

SISTER RACHEL, C.S.M.

KENOSHA, WIS.—Sister Rachel, for twenty-eight years on the staff of Kemper Hall, Kenosha, a girls' school, died Sunday, March 30th. Sister Rachel was a leader in the convent of St. Mary. She was buried Tuesday, April 1st, in the convent cemetery.

HENRY LEE HOBART

NEW YORK—Henry Lee Hobart, retired sugar merchant, former president of the Church Club of New York, and a member of the board of trustees of the Seamen's Church Institute, died on Thursday, March 27th, at the home of his daughter, Mrs. George B. Myers, at Sewanee, Tenn., after an eight weeks' illness. He was 84 years old. In the last year his health had been failing.

Mr. Hobart, who was one of the ten oldest members of the Union League Club, where he lived when in New York, was born in Cincinnati and came of a family long distinguished in England.

Brought to New York in his youth, Mr. Hobart was educated in public schools and at the College of the City of New York, after which he entered the tea and sugar business. After a period as traveling representative of his firm he established his own business, Henry L. Hobart & Co., at 120 Front street. He had a factory and refinery in Hoboken.

Since his retirement in 1914 Mr. Hobart had devoted himself to Church activities. In addition to being a trustee of the Seamen's Church Institute, he was one of the lay vice-presidents and was treasurer and a member of the committee which built the first large institute building in Coenties Slip. He was elected president of the Church Club in 1918, and was twice reelected. Other organizations with which he was associated were the Sheltering Arms, the Prayer Book Society, and the East Side House. His other clubs were the Downtown, of this city, and the Maidstone and Devon Yacht Clubs of East Hampton, L. I. He also was a member of the Chamber of Commerce, the Pilgrims, and the English-Speaking Union.

Of his four children only a daughter, Mrs. Myers, wife of the Rev. George B. Myers, professor at the University of the South, Sewanee, survive him, with four grandchildren. His wife, Mrs. Marie Jeffreys Hobart, died in 1928. Services were held at Trinity Church on Monday, and burial was in Woodlawn.

V. EVERIT MACY

NEW YORK—V. Everit Macy, philanthropist and president of the Westchester Park Commission, died on Friday morning, March 21st, of bronchial pneumonia at Ingleside Inn, nine miles northeast of Phoenix, Ariz.

Mr. Macy had been a winter resident of this valley for the past three years. He arrived early this year accompanied only by a secretary. Though his health had not been robust, his illness was not regarded as serious until a few hours before his death.

The body was brought to Chilmark, Mr. Macy's Ossining estate, on Thursday, and burial was in the family plot at Sleepy Hollow Cemetery, Tarrytown. Mr. Macy was treasurer of St. Mary's Church, Scarborough.

Mr. Macy was born in New York City on March 23, 1871. He would have been 59 years old on Sunday, March 23d.

Mr. Macy was educated by tutors and in private schools in New York City. He was graduated from Columbia University in 1893 and for two years after his graduation traveled abroad.

Valentine Everit Macy was known especially for his achievements in Westchester County in reorganizing the public welfare administration and in developing the county's park system until it became recognized as a model.

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HARRY PRICE

NEENAH-MENASHA, WIS.—Harry Price, senior warden of St. Thomas' Church, Neenah-Menasha, died suddenly, at the age of 56, at Orlando, Fla., on Thursday, March 27th. He had not been in the best of health during the last three years, but his death came as a tremendous shock to all his friends and relatives.

Mr. Price was one of the few men who brought together Trinity Church, Neenah, and St. Stephen's Church, Menasha, which has resulted in one of the strongest parishes in the diocese of Fond du Lac. For nearly twenty years he had been one of the great leaders of the Church in the diocese of Fond du Lac: as senior warden and treasurer of St. Thomas' Church, and the leading spirit in the choir, as diocesan treasurer of the Church's program, as trustee of Grafton Hall, and of the diocese, as a member of the executive board of the diocese and as a deputy to the last four General Conventions.

The business life of Mr. Price was a romance of courage, advancement, and success. Starting as an accountant, he rose to become secretary-treasurer of the Kimberly-Clark Co. and of the Consolidated International Cellulose Products Corporation and some eighteen subsidiary companies.

This last fall he gave \$10,000 to the endowment fund of St. Thomas' Church, and \$10,000 to the endowment fund of the diocese.

Mr. Price leaves a widow, a daughter, Mrs. Terry Gunn of Chicago, and a granddaughter, Harriet Price Gunn, two brothers, and a sister.

MARGARET ARNOLD RAND

CAMBRIDGE, MASS.—Margaret Arnold Rand, for twenty-three years the secretary of the Girls' Friendly Society in the diocese of Massachusetts, died on March 17th from pneumonia at her home in Cambridge. She was 62 years of age.

Miss Rand was a life member of the diocesan and national councils of the Girls' Friendly Society and she had been chairman of the Holiday House committee for nine years. Besides her interest and service with the Girls' Friendly Society, she was skilled in the culture of flowers, fruits, and vegetables, and frequently received prizes for her displays at horticultural exhibitions.

While Miss Rand's earlier parochial connections were with the Church of the Messiah, Boston, she has been of late years a communicant of St. John's Memorial Chapel, Cambridge.

Her funeral, conducted by the Rev. Henry B. Washburn, D.D., dean of the Episcopal Theological School, Cambridge, was held in St. John's Chapel on March 19th. Preceding the church services, prayers were held at her house and were conducted by the Rev. Dr. Charles Morris Addison.

Miss Rand was born in Dedham, Mass., and one brother, Henry L. Rand, survives her.

AN EX-ROMAN PARISH

HACKENSACK, N. J.—St. Anthony's Church (Italian) at Hackensack used to be a Roman parish, then was for a time independent, and now is entirely a part of the Episcopal Church. Its dramatic club was recently invited to participate in a festival given for the benefit of a Roman Catholic hospital, and did so, receiving appreciation from the hospital authorities.

NEWS IN BRIEF

GEORGIA—On invitation of the Woman's Auxiliary, the Rev. Charles T. Bridgeman, American educational chaplain in Jerusalem and honorary canon of the Cathedral of St. George the Martyr there, delivered a most interesting address on his work in the Near East to a large inter-parochial gathering on the afternoon of March 26th, in St. John's parish house, Savannah. Canon Bridgeman also spoke at the 6 o'clock vesper service at St. John's, the Rev. C. C. J. Carpenter, rector.—In memory of the Rt. Rev. Stephen Elliott, the first Bishop of Georgia and the rector of St. John's Church, Savannah, from 1841 to 1845, a very beautiful bishop's chair will be presented to St. John's Church, the Rev. C. C. J. Carpenter, rector, by the altar and chancel guild of the church.

HARRISBURG—St. James' Church, Mansfield, has needed a new pipe organ for some years, but with their small congregation were unable to finance it. On the last visitation of Bishop Darlington he told the congregation that they needed a new organ and that they should see what they could do about getting one. A few weeks ago they learned that they could get a church organ that had been discarded by a movie house in a neighboring town, because the talkies made their organ obsolete. This was a two-manual organ that had seen very little service. The congregation decided to buy this organ and raise the money somehow. Through the diligent efforts of two of the vestrymen and members of the choir, this organ was taken down and moved to Mansfield, and assembled. An expert tuner put the instrument in first class condition. So promptly was the work done that the congregation was without organ music but for one Sunday.—St. John's Church, Bellefonte, the Rev. Stuart F. Gast, rector, has been present with a modern church lighting system, the gift of Mrs. Edward H. Richard.—The entire interior of St. Luke's Church, Mechanicsburg, has been repainted, and it now presents a most attractive appearance. The Rev. Earl M. Honaman is vicar of the parish.—The two parishes in Lancaster, St. James' and St. John's, are holding joint services on Wednes-

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day evenings during Lent. The following are the special preachers secured: Bishop Sterrett of Bethlehem; the Rev. Edwin J. van Etten, D.D., rector of Calvary Church, Pittsburgh; the Rev. Joseph Fort Newton, D.D., rector of St. Paul's Memorial Church, Philadelphia; the Rev. Bernard I. Bell, D.D., St. Stephen's College, Annandale, N. Y.; the Rev. ZeBarney Phillips, D.D., Church of the Epiphany, Washington, D. C.; the Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York City; and the Very Rev. Hughell E. W. Fosbroke, D.D., dean of the General Theological Seminary, New York City.

LOS ANGELES—The diocesan social service commission held a joint meeting with heads of all diocesan social agencies and institutions at the diocesan hospital of the Good Samaritan, Los Angeles, on March 14th. Miss Mabel Weed, of San Francisco, assistant director of the state department of social welfare, was the principal speaker.—The Rev. Mother Superior of the Sisters of the Holy Nativity arrived in Los Angeles on March 15th to visit the branch house of the order maintained in connection with St. Matthias' parish.—Hundreds attended the luncheon at St. Paul's Cathedral House, Los Angeles, on March 17th, in the interest of the Church Welfare Association. Speakers included Dr. Miriam Van Waters, referee of the Los Angeles juvenile court, and Miss Clara Frost and Miss Margaret Morewood, the association's field workers among delinquent girls.—The newly organized Los Angeles unit of the guild of St. Barnabas for Nurses promises to become one of the largest in the country. At a recent admission service, held in the chapel of the Hospital of the Good Samaritan, Los Angeles, sixty-two members were admitted by the Rev. Thomas C. Marshall, chaplain. The guild is already preparing to sponsor the annual Nightingale service in May. The first meeting of the Bishop's Guild to be arranged by its new president, Mrs. John J. Lawrence, was held at St. Paul's Cathedral House, Los Angeles, on March 17th. The Rev. Robert B. Gooden, D.D., Suffragan Bishop-elect, made the address.

NEWARK—At Trinity Cathedral, Newark, where noonday Lenten services are being conducted from 12:25 to 12:50 p.m. on weekdays excluding Saturdays, the following diocesan clergy are listed as preachers: Bishop Stearly, the Rev. Charles T. Walkley, D.D., the Rev. Donald M. Brookman, D.D., the Rev. Canon Donald MacAdie, the Rev. J. H. Rosebaugh, the Ven. Victor W. Mori, the Rev. T. W. Attridge, the Rev. Charles E. Hutchison, the Rev. George P. Dougherty, the Rev. Percy T. Olton, the Rev. Harold G. Willis, the Rev. Harry L. Hadley, the Rev. Albert J. M. Wilson, the Rev. W. Ovid Kinsolving, the Rev. Karl E. Warmeling, the Rev. John N. Borton, the Rev. Charles L. Gomph, and the Very Rev. Arthur Dumper. The Rev. J. Newton Davies, D.D., of Drew Theological Seminary, Madison, N. J., was the preacher on the days from March 24th to 28th, inclusive.—The preachers for Holy Week are diocesan clergy. They are: The Ven. Malcolm A. Shipley, the Rev. Edwin S. Carson, the Rev. A. R. McWilliams, the Rev. Worcester Perkins, and the Rev. Theodore R. Ludlow, D.D., who will deliver the addresses at the Three Hour Service on Good Friday.—The annual convention of the diocese is to be held at Grace Church, Orange, on Tuesday, May 20th. The Church Club of the diocese plans to give a dinner at the Orange Y. M. C. A. in the evening, when consideration will be given to the future development of northern New Jersey.—To a great degree because of the devotion of the young people of the parish, the early celebrations of the Holy Eucharist on Sundays at All Saints' Church, Leonia, are being better attended than ever before. For the purpose of being present both at the early Eucharist and the service which followed, one member of the last confirmation class came from Union City by bicycle.—A dinner on March 24th at All Saints' Church, Glen Rock, was followed by a lecture on Ireland, given by the Rev. Alexander Ketterson, rector of St. Luke's Church, Paterson. Mr. Ketterson, who served four years with the Canadian Expeditionary Force in France, and was for part of that time a senior brigade chaplain, is a native of Ireland and made a visit there in 1923.—The Altar Guild of Christ Church, Ridgewood, has presented to the church a Litany Book in loving memory of Mrs. Mary Wright Danzenbaker, a former vice-president of the organization, and a new purple stole and cincture. The two gifts last mentioned were blessed and used for the first time on the Second Sunday in Lent.

NEWARK—The Rev. Edward P. Hooper, rector of the Church of the Holy Innocents, Hoboken, celebrated the twenty-fifth anniversary of his ordination to the priesthood on Thursday, March 27th.

NEW YORK—The annual meeting of the *Calvary Evangel*, a magazine published under the auspices of Calvary Church, New York, the Rev. S. M. Shoemaker, rector, was held at the Cosmopolitan Club, at luncheon on March 24th. The resignation of the Rev. David Easton, who is going to Oxford for a year, was accepted as of May 1st. The Rev. Norman Von Post Schwab was elected editor, Miss V. Tomkins treasurer, and Mrs. Paul R. Reynolds business manager.

SACRAMENTO—The Rev. Blake Hadlow, rector of St. Luke's Church, Auburn, has organized services to be held in the homes of different parishioners and others during the Lenten season. These services are held in addition to the regular Church services. Personal invitations are given by the hostess to newcomers and others who are not affiliated with any church in addition to the usual church notice.

TENNESSEE—An anonymous gift of \$7,500 from a communicant of the parish has made it possible for St. Mary's Cathedral (Gallor Memorial), Memphis, to have the entire interior redecorated in such wise as to correct the acoustic defects of the edifice. The walls have been completely covered with soft stone tile of acoustine material in a warm limestone color.

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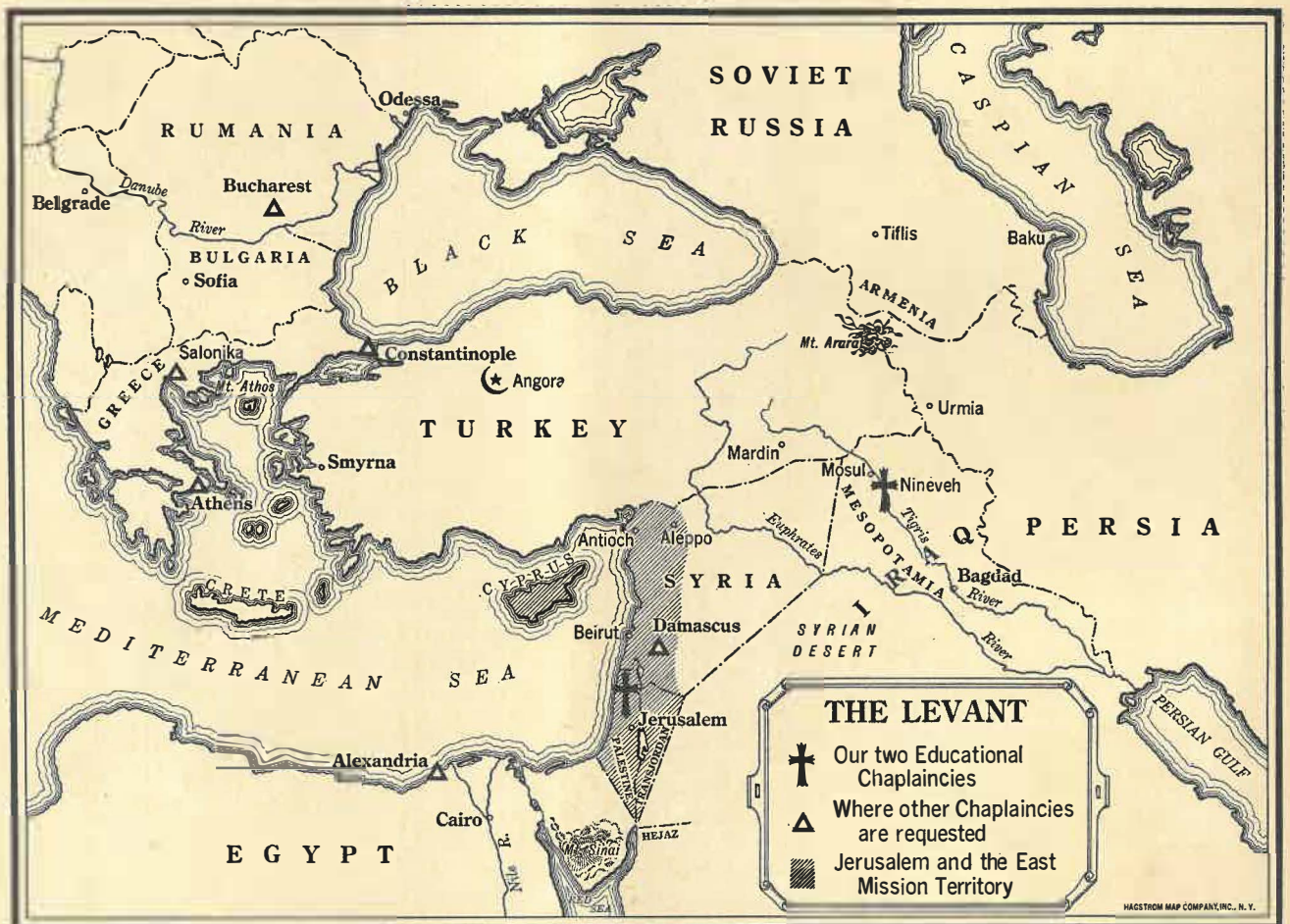
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