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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXXIV

MILWAUKEE, WISCONSIN, MARCH 14, 1931

No. 20

In This Issue

Furmenty and Simnel

EDITORIAL

**Apostolic Succession
and the Low Churchmen**

REV. WILLIAM H. DUNPHY

St. Patrick

REV. WILLIAM PAUL BARNDS



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Good Friday

Is it  all ye
nothing to you, that pass by?

WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say; and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try and spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

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No. 6—Good Friday

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The Living Church

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EDITORIALS & COMMENTS

Furmenty and Simnel

TIME was when these were familiar words to everyone in England, even to the children. The words are, of course, the names of the special foods eaten on the Fourth Sunday in Lent. What were those foods? How strange their names look and sound! The little books written by Miss C. Penswick Smith, who has done and is doing so much to revive the ancient celebration of Mothering Sunday, tell us; indeed, "rules" are given for making furmenty and simnel cakes, after the old ways. Miss Penswick Smith says frankly that she found much of what she relates in the invaluable Brand, and in Chambers; she even refers to the pictures in the *Book of Days*. But her books have much in them that is not to be found in her sources, even in the matter of pictures. To return, however: what *were* furmenty and simnel? Furmenty (Latin, *frumentum*, wheat) was a preparation of wheat and milk, sweetened and spiced. Miss Penswick Smith gives what she tells us is the "oldest known recipe"; but does not mention its sources. There is a quaint "rule" in *Two Fifteenth Century Cookery Books*:

"Take whete and pyke it clene and do it in a morter, an caste a lytel water theron; an stampe with a pestel tyl it hole; then fan owt the holys, an put it in a potte, an set yt douun, an'sone after set it ouer the fyre an stere it wyl; an whan thow hast sothyn it wyl, put therinne swete mylke, an sethe it yfere, an stere it wyl; and whan it is ynow, colour it wyth safron, an salt it euene, and dress it forth."

That is furmenty! And simnel? That word, also, has to do with wheat; and the chief ingredient of the simnel was the finest wheat flour. It was a rich, sweet cake, the simnel; and, in early days, it was marked with the figures of the Virgin and Child. Such were the foods set apart for the Fourth Sunday in Lent. It need hardly be said, in passing, that scholars in the field of folklore have traced these "wheaten foods" back to Ceres, and Mothering Sunday itself back to the primitive spring festival of the mother of the gods. Scholars in another field find it the medieval "going a-mothering," a Christian form of the Jewish pilgrimages up to the Temple at Jerusalem.

But what was it, the medieval "going a-mothering"? Why did people cease calling the Fourth Sunday in Lent by the many and various names it had had, and call it Mothering Sunday? It was the Sunday of

the year when the priests and people of the chapels-of-ease and oratories and private chapels went to the parish church—the Mother Church. That was often a long distance away. The people assembled, and went together. At the Mother Church, they made, on Mothering Sunday, their Lenten Offering. Just as they called their grandparents "the old people," so they called the Mother Church the "Old Church"—even when it was actually not so old as one or another of the chapels. Here everyone came "a-mothering," as they said. Because Mothering Sunday fell in the spring, "when all England is a-bloom," they came along lanes and across meadows bright with flowers. And thus violets and other early wild flowers were called "Mothering flowers."

And the food—the furmenty and the simnel cakes—where did they enter in? Sometimes these foods were served in the porches of the Mother Churches. One such porch, still in existence a few years ago, was called the Refreshment Porch. Pewter plates for the cake and horn mugs for drinking were kept in the porch and used only on Mothering Sunday. They are still remembered, and one or two may be seen even yet. More generally, of course, these foods constituted the main dishes of the family meal. And, at the Reformation, Mothering Sunday itself became a Home rather than a Church festival. Processions were banned, even the innocent pilgrimage to the Mother Church, to bring the Lenten Offering! But the name persisted; and so did the old rules for the festival foods. So did the tradition as to the flowers. What happened was very natural: the children took over the celebration of the day. "Mothering Sunday"—they understood it to mean the Festival of the Home—or, as we would say, "Mothers' Day." The children who were away from home returned for Mothering Sunday. From school, from work, from new homes of their own, they came back. For an offering, they brought spring flowers and simnel cakes. In honor of the day, the mother made the furmenty. The Mother Church? These children did not know much about that; nor did their parents. But they all went together, on Mothering Sunday, to the "old church"—the parish church of their infancy. So the day became a family festival, as holy days are apt to become where family life is at a high level.

NOW, what meaning has all this for us today? That, of course, is the great question. Some one may be thinking that a fifteenth century "rule" (or any "rule") for making furmenty can be of no possible concern to Church people of today. And some one else may be wishing that the "rule" for making the simnel cake had also been quoted! Not for use: no—but because medieval English and spelling are so delightful, and such picturesque utensils were used. What is the significance of Mothering Sunday in the present age? Or, rather, what *might* it be? How may we celebrate the day best? This is of immense concern to us all.

The procession to the Mother Church, in the ancient sense, would scarcely seem practical! In the great majority of cases, that church is the diocesan cathedral. There *are* days when an effort is made to have the Church people of the diocese assemble and gather in the Cathedral. "Annual meetings"—we know them well. There is the Annual meeting of the Woman's Auxiliary, for example; and there is the Annual meeting of the Brotherhood of St. Andrew; and there is the Sunday when the children come with their Lenten Offering. These are the most familiar of our pilgrimages; but there are many others. A really great endeavor is made in the matter of diocesan meetings. From one point of view, they are well attended. Representatives of almost all parishes come. Representatives: that is the difference between such pilgrimages now as compared with those of olden times. Then, everyone came; all the men, women, and children were expected to come and represent themselves. And, usually, they did. It could not be done now. And no one thinks of attempting it.

But there is a procession that can be made on the traditional day. That is the pilgrimage to the local parish church, or whatever church or chapel is the "regular place of worship." Whole families, even to the small children, might do that, together, on Mothering Sunday. Every member of *almost* all parishes might be present on that day. That would be "going a-mothering" in the ancient sense. For what was the true inwardness of the old custom? It was the expression of loyalty, the loyalty of the child to the mother. The Church is no less now than then the "Mother of us all," whether visible to us in a little sanctuary on a prairie or in a great gothic Cathedral in a large city. But the Lenten Offering? It is the custom, now, to present that on Easter Day. Yes, but there is an offering that can be made any day and every day—the offering of ourselves. Mothering Sunday might be the day of that special offering of the children to the service of their Mother, the Church—all the children, of larger as of smaller growth. Who does not hear anxious and even discouraged comment on the lack of corporate feeling and action among Church people today? "Parochial" was once a term of reproach from such persons. But "individual" is more likely to be their word now. How shall we bring about "group" activity? One way is by intensifying the practice of corporate worship. Every occasion on which a parish makes a corporate Communion does this. Let Mothering Sunday become an occasion—the occasion—when the "intention" of the corporate Communion is loyalty in thought, word, and deed, to the Church, the "Mother of us all."

Within the past few years such a celebration of Mothering Sunday has been brought to pass in many parish churches. In England, a year or two ago, they did it with a zest which led to incidents that make as picturesque reading as anything in Brand or Chambers

—or the *Liber Cure Cocorum*. For example, at a parish church in Warwickshire:

"Here the Mother Church was visited by the congregation of her Daughter Church; and, after the Eucharist, the united family breakfasted together. The Mothers' Union gave a large three-tier Simnel Cake, decorated with tiny leaves, violets, and crimson roses, to mark the festive day."

But the celebration in London at the Church of St. George the Martyr, "Little Dorrit's church," was even more striking:

"A wonderful service was arranged by the rector, with the special intention of emphasizing the importance of Holy Baptism, and the responsibility of parents in bringing up their children in the knowledge of the Christian Faith. More than three hundred babies under a year old were present with parents and godparents. All these children had been christened in that church during the year. 'If Charles Dickens, that great lover of children, were here in this church, which he made famous by his *Little Dorrit*, how his face would light up with joy at the sight I now behold,' said the rector, as he began his address."

Five hundred years hence—will not these accounts appear in the *Book of Days* of that period? We may be sure that they will.

WHAT of America? Some rectors in the Church here have instituted a celebration of the day as significant, as, if less traditional in its details than, the English revivals of old customs. Whole families come together to the Eucharist. Entire congregations dedicate themselves anew at the altar. But what of the "wheaten foods"? The breakfast in the parish house, so usual now in many parishes, would seem to be the same on that day as on others. "But I always think of it as furmenty and simnel, on Mothering Sunday—no matter what it actually is," an enthusiastic celebrator of the day said.

The children, in Shakespeare's England, made the day a home day, a festival in honor of the mother: Mothers' Day. It is that, in its most recent revival. Gifts, visits, letters, flowers: all the tributes of the day are offered to the mother. We hear much about the "breaking down of the home." And we know well that some part of what we hear is tragically true. How shall we prevent it? The celebration of Mothering Sunday as Mothers' Day would help mightily.

Why not celebrate the day in *all* the good old ways? The pilgrimage to the Mother Church—the parish church or chapel; the family reunion at the altar and in the home; the pleasant feasting, and the flowers: all these ways we may follow. Refreshment Sunday, the day has been called; we are all familiar with the name. The Sunday of the Five Loaves is another name given the day—from the Gospel. Let us keep these old names also in mind. For only as we are fed with the Living Bread are we "refreshed." And only as we are truly "refreshed" can we continue on our pilgrimage, through this life up to the Church Triumphant, that "Jerusalem, which is the Mother of us all," at long last, and forever.

WE ARE able to detect a marked tendency toward a liturgical form of worship throughout Christendom. Not only have we frequently noted that tendency among Congregationalists, but the Methodist General Conference Commission on Worship and Music has lately published a leaflet of *Proposed Orders of Worship for the Methodist Episcopal Church*. The orders of service are for Morning and Evening Prayer and are said to be "taken from the Wesley Sunday Service adopted by our General Conference in 1784." We need scarcely recall that the brothers Wesley were priests of the Church and as such were steeped in

Liturgical
Advance

the services of the English Book of Common Prayer. An historical introduction to this present leaflet emphasizes the official character both of the commission that has set them forth by direction of the General Conference and also of the services themselves.

"In 1784," it is said, "the Methodist Episcopal Church, at the famous Christmas Conference, Baltimore, adopted the Wesley Sunday Service and Holy Communion as its official liturgy. The liturgy for Communion has been retained through the years, but the Sunday Service fell into disuse though it was never abrogated. Its extreme length, and the lack of training in liturgical music, together with the informal character of our early evangelism, may have been among the reasons why the Wesley Service fell into disuse. The growing culture of the Church as a result of our schools and colleges, together with the shortening of the entire service and the omission of some of the more technical musical parts, without in any way sacrificing the logical sequence, has resulted in a service at once usable and inspiring, which can be conducted in forty to forty-five minutes, leaving thirty minutes for the sermon."

Yes, but would it not be proper to have noted that the services are drawn chiefly from the Book of Common Prayer, and that that book was a large factor in developing the Christian character of the brothers Wesley? Neither they nor the early Methodists were averse to declaring that they were Churchmen and meant to continue to be. Why have Methodists strayed so far from the example and the influence of the Wesleys? Why cannot we all be Churchmen together, learning from each other and trying to correct the mistakes of our fathers, who never ought to have separated from each other? Is it impossible that we should all return together to the unity of the Catholic Church?

One divergence in tendencies we seem to discover. Where Methodists are restoring substantially the Prayer Book offices of Morning and Evening Prayer, the tendency among Churchmen has been rather to emphasize the frequent use of the sacraments, and particularly the Holy Communion, rather than the daily offices. This, too, is distinctly in accord with the teaching of the Wesleys and would probably have their approval today. At any rate it is certainly in accord with the counsels of One greater than the Wesleys; for His "Do this in remembrance of Me" has for Christians an authority such as no other can give to His worship. Will not Methodists seek both to obey Him and to help us to do the same? We do not magnify His disciples by placing their authority above that of their Lord.

The fact is that, in our day, we have learned more and more of how our Lord would have us worship, and there seems now no reason why we should not reunite and be led by Him. Is that reuniting still impossible? Must we all perpetually maintain the mistakes and the limitations of our fathers rather than their agreements and their honest purposes?

ANSWERS TO CORRESPONDENTS

C. H. M. K.—The society to which you refer is the New York Bible and Common Prayer Book Society, 395 Fourth Ave., New York City.

F. W. S.—(1) The "Bezan Text" of the four gospels, known also as *Codex Bezae* or *Codex Cantabrigiensis* is one of the five most important Greek New Testament MSS. Scholars designate it by the letter "D," but it receives its name "Bezan" from Theodore Beza, friend and successor of Calvin, who gave it to Cambridge University in 1581. See the article in the *Catholic Encyclopedia* under "*Codex Bezae*."—(2) Certainly the cults you mention, insofar as they border on Dualism, have something in common with Manichaeism.

F. J. T.—(1) The editorial, *If Apostolic Succession Is Not True*, has not been reprinted in leaflet form but can be obtained in THE LIVING CHURCH of January 4, 1930.—(2) The bishops assembled at Lambeth Conference did not recognize the "validity" of Nonconformist orders. They did, however, recognize (1920) that "these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace," and this position was reiterated in the report of the 1930 Committee on Unity, which received the general approval of the Conference.

GENERAL CONVENTION

An Official Message to the Church from the Presiding Bishop

THE General Convention, assembled at Philadelphia in 1785, gave the first expression by the Episcopal Church in this country of its existence as a single and united body. The fiftieth session, meeting at Denver next September, will find the number of dioceses increased from eight to seventy-three and thirty-two missionary districts and the membership of the convention enlarged tenfold. Yet the unity of the whole body through this process of expansion has increased no less. General Convention this year expresses the faith and Christian purpose of a million and a quarter communicants more truly than it could speak for a few hundred at the close of the eighteenth century.

What is the secret of this development?

It is to be found first in the spirit of loyalty. The central authority exercised by Convention draws the devotion and obedience of the whole body into subjection to the single Head, which is Christ. At we look forward to the meeting in Denver let the policies we discuss, the programs we build, and the resources we seek reflect the mind, the purpose, and the demand of our Lord.

Again, the Convention brings the Church together in unity of spirit. It will include every race, every school of thought, every local tradition. These have caused not lines of separation but fuller sense of union in that which has been the ideal of the Church through all the ages, the fellowship of the Holy Ghost.

And the power of the Convention now as from the beginning will be prayer. Acts of worship and of intercession will voice the high resolves and desires of the bishops and deputies from the moment of the opening service till adjournment. No less should Churchmen everywhere be found on their knees in earnest petition that God will guide the minds and stir the wills of those to whom is committed the government of His Church. Let there be groups of intercessors praying through these months of preparation; let the clergy bid their congregations to special supplication; let individual communicants, conscious of the great issues involved, ask for God's blessing on our deliberations and for the guidance of the Holy Spirit. The Convention will be used as a mighty instrument for the extension of God's Kingdom if it be pervaded and vitalized by prayer.

JAMES DEWOLF PERRY,

Presiding Bishop.

ACKNOWLEDGMENTS

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BLESSINGS IN DISGUISE

BE THANKFUL for your obstacles. They put the life in living, and the "I" in life. If a man has an ounce of ambition, an obstacle will bring it forth and develop it; but if he is lazy, an obstacle will reveal it to the world. There is nothing like a good obstacle to help a man find his level; to show him exactly where and how he is placed in life; to teach him just what he must conquer and overcome before advancement can be made. Blessed be obstacles. They measure a man's mettle. They either make or break him. No sane man goes out of his way to look for obstacles, but when they overtake him he faces them. Very often quiet meditation will help a man to see a way to overcome his obstacles and solve his problems a great deal quicker than all the fussing about he can do.

—Selected.

DAILY BIBLE STUDIES

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

"MERCIFUL RELIEF"

Sunday, March 15: The Fourth Sunday in Lent

READ St. John 6:1-14.

THIS is commonly called "Refreshment Sunday." The relief which God gives to us, conscious as we are of sin, is one of the blessings of our Lenten fasting and prayer. We could not stand the strain of conscious humiliation because of our sins. The greater our sincerity, the keener our suffering. But always the dear Lord comes with uplifted hand to bless and to assure us that our sins are forgiven. What a merciful relief!

Hymn 138

Monday, March 16

READ Ezekiel 34:24-26.

WE MUST not think that penitence brings barrenness and misery. There is a spiritual richness in our blessed Faith which reveals God's love and His unceasing tenderness. Our Lord fed the multitude, having compassion because of their hunger. So, in the very emptiness of our souls, the Lord comes with His rich love and gives us "showers of blessing." He does not wish us to be unhappy, even when our unhappiness is caused by sin. The moment we repent and turn that instant comes the definite assurance, "The Lord hath put away thy sin."

Hymn 136

Tuesday, March 17

READ St. Luke 15:20-24.

THE marvel of the parable of the Prodigal Son is the welcome of the father. The best robe, the ring and shoes and the feast—these were the riches showered upon the returning son, gifts which had not been his even when he was at home and obedient. Is it, then, that we must sin in order to gain God's richest gifts? Not so; but the truth is (and it is a divine truth), that when we are really grieved and wearied with the burden of our sins, then at once the flood-gates of divine and loving joy are open, and nothing is too good for us! It is the mystery of Christianity which they only can experience who hate sin and turn from it, with faith, to the Cross of Christ.

Hymn 242

Wednesday, March 18

READ Galatians 4:21-31.

SOME of St. Paul's arguments are a little difficult to follow. The point in this passage is that freedom is found, not in our own imagined righteousness, but in the infinite mercy of God. The false teaching advanced by some that only those who obey the law can receive God's blessing is contradicted by the truth that no man can obey the law perfectly, and therefore while we strive after obedience, we hide ourselves in the righteousness of Christ. If we are held by our own apparent success in life's battle, then we are "in bondage." If we strive with all our hearts after the perfection for which God calls, and realize that we can only attain our end by relying upon the infinite perfection of Christ, then are we free indeed. In other words, we are only free when Christ makes us free.

Hymn 217

Thursday, March 19

READ Psalm 85.

WE ARE so human that sometimes we misunderstand the fulness of Christ's mercy. The psalmist declared a great truth when he said: "Mercy and truth are met together," and he revealed the manifestation of that truth in the

words: "Truth shall spring out of the earth; and righteousness shall look down from heaven." The glory of God's mercy is its infinite justice. Where there is no just dealing, there can be no real freedom. The mystery, and at the same time the glory, of our faith is that Christ died for our sins and rose again for our justification. It would not comfort the earnest Christian to feel that he was forgiven and yet no justification had come. We cannot understand how, but we can understand the fact because it lies at the foundation of redemption, that Jesus Christ turned, and still turns for us, the darkness of night into the glory of the morning.

Hymn 241

Friday, March 20

READ Galatians 6:14-16.

ONE of the puzzling things to those who are not Christians is that we glory in the most appalling tragedy of human history. We sing the praise of Him who died. We hold up the Crucified Christ as the assurance of victory, and we glory in the Cross. Yet we Christians know that, however awful and mysterious the story of the redemption of the world may be, there is the divine declaration of eternal emancipation coming from Calvary and from Him who there hung upon the Cross. There may seem to be a contradiction, but it is that glorious and blessed contradiction which divinely changes wrong into right, even as in nature the rising sun drives away the darkness and deadness of night. The joy of the Christian can only be understood by him upon whom the light shines.

Hymn 152

Saturday, March 21

READ I Corinthians 2:7-11.

THE riches of heaven were revealed to St. John on the Island of Patmos and he has given them to us in the last book of the Bible; but even his wonderful imagery cannot make clear to us the glories of the life which is prepared for those who believe and love. The whole divine diction revealed from the beginning of the Bible seems to flow out, as it were like the opening of a flower, in all the richness and beauty of things unseen and eternal. It is indeed the refreshment which comes to us as we contemplate and dwell upon, and even partake of, by faith, the blessings of the life to come. We must in our conscious unworthiness look up and see the glorious light shining beyond the clouds of our life on earth. It gives us courage to go on. It relieves us of the burden, and it stretches out a loving Hand while a Voice from heaven speaks: "Be not afraid; only believe."

Hymn 511

Dear Lord, help me to realize that Thou dost stand with a cup of blessing even as I kneel before Thee in penitence. May Thy holy love come into my life and bring an assurance of joy here and hereafter which Thou only canst bestow to relieve Thy children struggling on earth. Amen.

TRY THIS

IF I REFUSE to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is "Hold the Fort!" forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go!"

—The Presbyterian Magazine

Apostolic Succession and the Low Churchmen

By the Rev. William H. Dunphy, D.D.

Professor of Dogmatic and Moral Theology, Nashotah House

ONE of the favorite methods of discrediting the doctrine of the Apostolic Succession is to assert blandly that the belief is only the private opinion of High Churchmen, a party tenet, not the official teaching of the Episcopal Church herself. Statements of this sort have been made again and again in recent months, and many, both within and without the Church, have accepted them at their face value, without attempting to test them in the light of the Church's Prayer Book and other formularies, in which she utters her mind. This line of attack is very clever, as it seeks to isolate the High Churchman, to reduce the doctrine to a sectarian and partisan, instead of a Churchly, status, and to rally certain gullible Churchmen, oblivious of the splendid defense which their spiritual forebears have contributed to it, in opposition to this teaching. It is, I repeat, very clever, but will hardly stand the test of facts. It is this test which I now purpose to apply to it. I intend to show clearly and unmistakably that the doctrine of Apostolic Succession is no party cliché, but the heritage of Low and High Churchmen alike, in short, the faith of the Church.

Our first witness shall be Archbishop Cranmer. The term "Low Churchman" is of course an anachronism, as applied to him, but though the word did not come into use until much later, it admirably summarizes his theological position. Let us examine Cranmer's Catechism (1548). Bishop Burnet, a good Low Churchman, speaks of it thus: Cranmer "had now quite laid aside those singular opinions which he formerly held of the ecclesiastical functions, for now, in a work which was wholly his own, without the concurrence of any others, he fully set forth their divine institution." The Sermon on the Keys, in the Catechism, is most probably by Cranmer himself. Preaching on the lessons to be derived from Romans 10:14, 15, he says: "The first is, that it is necessary to our salvation to have preachers and ministers of God's most holy Word to instruct us in the true faith and knowledge of God. The second is that preachers must not run to this high honor before they be called thereto, but they must be ordained and appointed to this office, and sent to us by God." (He then speaks of the consecration of the Apostles by Christ, and of others by them). "And so the ministration of God's Word was *derived from the Apostles* unto others after them by imposition of hands and giving the Holy Ghost, from the Apostles' time to our days. And this was the Consecration, Orders, and Unction of the Apostles, whereby they at the beginning made Bishops and Priests and this shall continue in the Church even to the world's end. . . ."

"Wherefore, good children, you shall stedfastly believe all those things which such ministers shall speak unto you from the mouth and by the commandment of our Lord Jesus Christ. And whatsoever they do to you, as when they baptize you, when they give you absolution, and distribute to you the Body and Blood of our Lord Jesus Christ, these, you shall so esteem as if Christ Himself in His own person did speak and minister unto you. . . ."

"And on the other side, you shall take good heed and beware of false and privy preachers, which privily creep into cities and preach in corners, *having none authority*, nor being called to this office."

Such is the testimony of this eminent Reformer and Martyr. His teaching is at the opposite pole from some who boast so loudly of their loyalty to the principles of the Reformation.

Archbishop Whitgift, Primate in "the spacious days of great Elizabeth," has not been a particular favorite with Anglo-Catholics. He was strongly imbued with Calvinism, yet in arguing against the Puritan Cartwright, he replies: "There *was* superiority among ministers of the Word even in the

Apostles' time, which I prove by the Scriptures and other testimonies." "This equality of ministers which you require is both *flatly against the Scriptures* and all ancient authority of councils and learned men, and the example of all Churches, even from Christ's time." (*Works*, Vol. II, p. 401.) He repeatedly quotes such Fathers as Jerome and Chrysostom to the effect that a Bishop is distinguished from all other orders of the ministry in that he alone can ordain, which power is his by succession from the Apostles. (Vol. II, p. 356, etc.) "Have you any example of any lawfully placed in the ministry without the election and admission of the Bishop?" (Vol. I, p. 440.) Commenting on Paul's charge to Timothy to ordain presbyters, he says: "The words are spoken to Timothy in respect of his being a Bishop." "Whereby it plainly appeareth that these ancient fathers think this precept, 'Lay thy hands suddenly on no man' to be given to Timothy in respect that he was a Bishop, and therefore also to appertain to *Bishops only* to ordain ministers" (Vol. I, p. 433).

Such is the teaching of this celebrated Low Churchman on a doctrine which our ultra-Protestant friends now denounce as a High Church party belief, a myth, a figment of medieval imagination, etc.

DR. WILLIAM FULKE, Master of Cambridge Hall, England, was a vigorous antagonist of Rome. Writing against Stapleton and Martial, two Roman controversialists, who, like certain New York presbyters, held that the Anglican Church denied and lacked the priesthood of the Apostolic Succession, he declares: "If the Apostleship had ceased before Bishops had been ordained, *Bishoplike power would have ceased with it*: but seeing the Apostles ordained Bishops and elders in every congregation to continue to the world's end, the Bishop's office hath not ceased though the office of Apostles is expired" (*Works*, Parker Soc. of Lib., p. 310). He asserts that Apostolic Succession is not only useful but essential to the very existence of the Church. "We doubt not, therefore, but determine with Augustine . . . to rest in the bosom of that Church, which from the seat of the Apostles, by consent of mankind, hath continued *by succession of Bishops*, and hath obtained the height of authority, all heretics barking at it. . . ." And again he speaks of "the Apostles and their successors the Bishops" (p. 351).

Saravia, Prebend of Canterbury, a Dutchman by birth but a good Anglican by conviction, insists on the necessity of Bishops, where they may be had. He affirms: "I consider Bishops indispensably necessary to the Church." p. 32, "On Different Degrees of Priesthood" Oxford Ed., 1840.

Thus he, like the other Elizabethan divines, declares in favor of Episcopacy as of divine right and origin, and of Apostolic Succession as essential to the Church.

Hooker needs no introduction to any Anglican. In Book VII, *Ecclesiastical Polity*, p. 352, he says: "The Apostles have now their *successors* upon earth, their true successors, if not in the largeness, surely in the kind of that Episcopal function whereby they had power to sit as spiritual ordinary judges." "It was the generally received persuasion of the ancient Christian world that '*Ecclesia est in Episcopo*,' the outward being of a Church consisteth in the having of a Bishop." "Again the power of ordaining both Deacons and Presbyters, the power to give the power to Order unto others, this hath always been *peculiar unto Bishops*. It hath not been heard that inferior Presbyters were ever authorized to ordain." Elsewhere (in Book V) he says, "the clergy are either Presbyters or Deacons, and of Presbyters some were some less in power, and that *by Our Saviour's own appointment*. The greater, they which received *fulness* of spiritual power: the less, they to whom less

was granted." If this had always been remembered, there would be less stir about early Presbyter-Bishops and less worry as to whether they were Presbyters or Bishops, in the modern sense. The principle of Apostolic Succession, as set forth by Hooker, remains unaffected in either case. Such variations as the rule of a college of Presbyter-Bishops (all of whom were ordained to ordain) instead of one Bishop, at Alexandria and perhaps at Rome in early times, exemplify the principle no less than monepiscopacy.

SUCH were the teachings of Anglican divines at the end of the sixteenth and the beginning of the seventeenth century. It must be remembered that at this time the "Low Church" ascendancy was probably as complete as it ever has been in the history of the Church. Those who had been brought up under the non-papal Catholicism of Henry VIII's reign, or the papal Catholicism of Mary's, had alike passed from the scene, and in reaction from the errors of Rome and the aggressions of Spain, Protestant (*i.e.* anti-Roman) feeling was exceedingly bitter and virulent. The "High Church" revival of Andrewes, Laud, and the other Caroline divines had not yet set in. Yet we see how vigorously Anglican theologians, with one consent, guard the truth of Apostolic Succession, of Episcopacy *jure divino*, and the indispensability of the historic Priesthood of the Church.

To be sure, they were not always consistent in their *application* of the principles, and made what seem to be too great concessions to the Foreign Reformers, who, through no fault of their own, they supposed, but out of sheer necessity, lacked Bishops of the Apostolic Succession. This supposition was mistaken in point of fact, we now know that Continental Protestants could have carried on the Succession if they had so desired, and certainly could have recovered it, either from the East or from England or Sweden, any time during the last four centuries. But their error as to the fact and to the *application* of the principle does not vitiate the principle itself. For those who were able to secure Bishops, and yet rejected them, as the Separatists of their day and since, they had nothing but the severest condemnation, and their ministry was regarded as utterly invalid. Their condemnation falls with full force upon all English Non-conformist ministries, at least, and by necessary inference upon those of all American sects derived from these. All this, I repeat, before the beginning of the High Church revival under the Stuarts.

But there is still more to be said. The teaching of theologians, however eminent for piety and learning, can not bind the consciences of Churchmen. Only the voice of the Church can do that. Now the Church's own judgment on Non-conformist ministries and denominations is solemnly uttered in many formularies, among which we may select some of the Canons of 1603-1604. These canons, being unrepealed, are still in force both in the Mother Church of England and in the American Church (see Preface to the Prayer Book). Thus Canon X declares: "Whosoever shall hereafter affirm that such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the Communion Book, and their adherents, may take unto them the name of *another Church* not established by law and dare to presume to publish it, that this their *pretended Church*, etc. . . . let him be excommunicated *ipso facto*." Canon XI: "Whosoever shall affirm or maintain that there are within this realm other meetings, assemblies, or congregations of the king's born subjects than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches, let him be excommunicated, and not restored but by the Archbishop after his repentance and public revocation of such his wicked errors." Canon VI of Book II, 1606, denies that any of "the second degree and order . . . had any power committed unto them at all to make ministers." Canon VII insists that Bishops alone can make Priests by authority derived from the Apostles. Many other formularies might be quoted, but these surely are sufficient. The necessity of Apostolic Succession for a valid ministry is here set forth, not as the private opinion of theologians, but as the solemn judgment of the Church herself. And that at a time when Low Churchmen, as we should now call them, completely dominated the councils of the Church. Our ultra-Protestants declare that the ministries of the Protestant denominations are valid, and their sects true and lawful Churches. The Church in her canons declares that those who

make such assertions are *ipso facto* excommunicated. Our New York friends say that Presbyters may ordain. The Church denies that any such power was ever given them. The ultra-Protestant faction declare Apostolic Succession a myth; the Church pronounces it essential to a valid ministry and a true Church. The former declare it a "private opinion," or a "party view"; the Church hurls her anathema at those who so teach. For loyal Churchmen, this is sufficient.

THERE is no space, in a short article like this, to run through the generality of Low Church divines throughout the seventeenth and eighteenth centuries. Their teaching, as a rule, is similar to that of which I have given examples above. Bishop Beveridge (1636-1707) is typical of the Low Churchmen of this period. His teaching is well summarized in the following passage from his Sermon: "Lo, I am with you always." "As for schism, they certainly hazard their salvation at a strange rate, who separate from such a Church as ours is, wherein the *Apostolical Succession, the root of all Christian communion*, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to go unto such assemblies and meetings as can have no pretence to the promise in my text!"

Coming down to our own American Church, Apostolic Succession is the teaching of the Low Church Bishop White no less than of the High Church Bishop Seabury. "In opposition to these (dissenters) we affirm the *necessity* of succession from the Apostles." Episcopalian maintain "that the general superintendence of the Church and the power of ordination were never committed to that Order (Presbyters), but remained in the Apostles, and in persons whom they associated with themselves, with a view to those higher ends" (*Lectures on Catechism*, p. 170).

The *Christian Observer* was the leading monthly magazine of the English Evangelicals at this time. Its first editor, Zachary Macauley, the historian's father, writes as follows in the first volume (1802): "There were three Orders of Ministers in the Primitive Church—Apostles, Presbyters, and Deacons." "There were some ecclesiastical offices which common pastors were not allowed to perform—the Apostles or an Apostolical man must preside at every ordination." (p. 573.) "It will be easy to see what degree of importance attaches to the numerous ordinations of certain Dissenters." In Volume II (1803) there is an article on "Episcopacy as a distinct Order in the First Century," which sets forth the Apostolic Succession through the Bishops as the means by which Christ's commission is handed down through all ages. In Volume III, this article continues, and the writer contends that "Episcopacy was instituted by the Apostles, and therefore comes from God." On page 29 he quotes, with approval, the following sentence: "The Church has been governed by Bishops, Priests, and Deacons, from the Apostles downward, and where we find these Orders duly appointed, the Word preached, and the Sacraments administered, there we find the Church with its form and authority."

In December, 1832, referring to Drs. Cutler and Johnson, it states that it was impossible for these Congregational ministers, with their knowledge of Church history, not to suspect "the lawfulness and validity of their own ordination." In 1837, while faulting certain statements of Newman's in *Tracts for the Times*, the editor yet maintains: "We are as conscientious Episcopalian as the Tract writers, aye, and as firm believers in the Apostolical Succession, though not with its popish overlaying." The same volume, speaking of Hooker, says that he held "The doctrine of Apostolical Succession, *as every true Churchman does*, with its legitimate results." Simeon, Sumner, and many others could be quoted to the same effect.

TURNING to the American Church again, Bishop Elliott of Georgia, a vice-president of the Evangelical Knowledge Society (1862), declares: "If there has not been a Succession in the ministry from the time of the Apostles—if the golden chain has been broken at any point or at any time, this very thing must have occurred, and having occurred all ministerial authority has ceased, for an assumed authority can never be rightful, through how many links soever it may have been transmitted. Unless each Minister can trace up to the Apostles, he must reach a point at which the authority he exercises was usurped, and that usurpation must vitiate all

that succeeded." Thus this distinguished Low Church Bishop, preaching at the consecration of St. John's Church, Savannah, in 1853, sets forth the truths for which an honored Bishop was recently assailed.

The *Episcopal Observer* bears its testimony to the historic Low Church position. "England, properly speaking, reformed the Church. In Germany and other countries it was in a sense destroyed, and a new one formed as accident directed." "They crushed the Church." "The radical principles which the work of destruction begets are likely to be . . . satisfied with nothing less than a disorganized reign of infidelity." (Vol. I, p. 405, etc.) The Bishop's office "is a Divine right, and not the less that he derives it from the Head through the body of which he is a member" p. 200). The *Episcopal Recorder*, likewise, while denouncing many teachings of the "Puseyites" agrees with them heartily as to the truth of Apostolic Succession, the sin of schism, etc.

We might quote other Low Church authorities down to the recent splendid and vigorous defense of Bishop Manning's now famous sermon in the *Southern Churchman*, but surely these are sufficient. The attempt to throw dust in the eyes of our Low Churchmen, by men whose loyalty to the most elementary truths of Christian faith and morality is, in many cases, becoming more and more suspect, is not likely to succeed. The question at issue is clearly not one of a party view, but of the Church's official teaching. Neither High Churchman nor Low will start forward with the cry of "blasphemy" or "sacrilege" when the Bishop lays his hands upon a convert who has come to us from some Protestant ministry and says, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven," etc. (Prayer Book, p. 543.) Low and High alike, join in the prayer, "O holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry," etc. (Prayer Book, p. 566.) The ecclesiastical anarchists of our communion stand forth self-revealed as—not Low Churchmen, but No-Churchmen.

THE PURPOSE OF LENT

LENT exists for the purpose of stirring us up to fight against sin, and showing us how. If you will study the Epistles and Gospels for Lent, you will see that they are all about either the terrible power of sin, or the greater power of Christ to overcome it.

The great trouble with most of us is that we do not take that fight seriously enough. We take our business seriously because we know a great deal about it. Why not force this fight against sin upon our attention, and become experts in the art of fighting? For so we may come to take it as seriously as it deserves.

The services of the Church in Lent are provided for just this purpose: to make the fight more real to us, and to give us practical help in carrying it on.

Another help to the same end is religious reading, the writings of notable Christians who can inspire us to join them in the fight, and teach us much from their experience.

As a confirmed member of the Church this fighting is your business, and preparing yourself for it is your serious duty. Therefore I urge you to come to Church regularly this Lent, and to do some religious reading as well.

In the reading you will be helping yourself; in church you will be helping others also; and in both, if done earnestly, you will be helping God.—*Rev. Charles Lawrence Adams.*

NEW LIFE

NEW life!" sings the incoming tide to the shore,
 "New breadth and flow!
 More clear-toned rhapsodies in store
 To ripple low!"

"More blue, flowing dances—elusive and grand;
 New sting and swell;
 Fresh winds to wake the laggard land;
 New tales to tell."

"A glad, unrelenting, mysterious urge
 Along my course;
 Undreamed-of pureness in my surge
 From God—my source!"

ALAN B. CREIGHTON.

THE TEACHING MISSION OF THE CHURCH

BY THE RT. REV. EDWARD L. PARSONS, D.D.
 BISHOP OF CALIFORNIA

From his Convention Address

ALL this concern about education is simply because the Church has one aim in the world. It is its task to train men and women and children to be Christians. It has first to bring to them the seed of the new life—the message of the Gospel—and then to nurture the growth of that seed. It is quite impossible to separate (other than in thought) the missionary work of the Church from its teaching work. "Go ye and make disciples" means go and teach.

The Church is a great school. Every aspect of its work ought to be educational. The worship of the Church teaches. The sermon teaches. Even the furnishings of the Church teach. One cannot worship Sunday by Sunday in a church where the altar is in the center, the pulpit on one side, the lectern on the other, without getting little by little an attitude towards religion different from that of the man who worships where there is no lectern with its open Bible, or on the other hand where the pulpit is at the center and the communion table inconspicuously beneath it.

And in the same fashion every guild, every club, every organization of any kind in the Church has its sole reason for existence in that it makes some contribution to the nurturing of Christian character. Much of the Church's social work must be done without conscious teaching effort; but, to take an illustration, if it does not help the Boy Scouts to make boys who are potentially better Christians the work had better be discontinued. I know that we do not think of our guilds and men's clubs and the like as educational; but if they really do not make better Christians they have no place in the Church. The Church is a great school for developing Christian character.

Now as soon as we see the Church in that light, as soon as we get the emphasis upon the making of better Christians we discover quickly enough that we must have leadership, clerical and lay, from those who can constantly interpret to us in educational terms the work we are trying to do and can guide us in making that work more effective. Most of the clergy have had some training in educational method; but most of them cannot independently keep up with all that modern psychology is discovering about ways of reaching children and grown ups. Furthermore it is easy to read success in Church attendance, to think that so many communions mean necessarily so many better Christians, that a fine men's club somehow makes finer men and that a guild which raises \$1,000 a year is raising also the standard of Christian living for its members. I am not forgetting that there are other values in all these things; but I am reminding you that these other values sometimes take first place. Thus we clergy as well as the laity need leaders to remind us of the real aim of all our work, those whose special task it is to interpret the whole life of the Church in educational terms. We need experts to teach our Church school teachers what to teach and how to do it. The day is past when to learn the Catechism equips a Christian for life. Nobody ever really believed that, but a good many people acted as if they did.

We need guides to remind us that this educational process must go on all through life. Adult education is a hopeful phrase. There can of course be an adult education which only means added information. But Christian adult education, if it is real, must mean a growing Christian life. Study about India does not end with information. It is worth while only if one's capacity for Christian sympathy and understanding is widened, only if saner judgment in one's own affairs grows from it. Study of the life of Christ ought to mean a real though no doubt imperceptible transformation of character toward His likeness. There is no use in working over the question of the Christian's responsibility in the matter of war unless it be to throw his influence in the right direction, behind the right movements.

FURTHER DIGESTION: The best way to check crime is to stop making criminals. This is the Church's business. Therefore, back up the work in the place where you live, and then help us to start work in our churchless little towns.—*Bishop Jenkins.*

St. Patrick's Breastplate

TRANSLATED BY CECIL FRANCES ALEXANDER

EDITOR'S NOTE: To Churchmen, at least, Mrs. Alexander's version of this famous hymn credited to St. Patrick is the most familiar, as it is the one used in the New Hymnal. Many who love this hymn, and who will sing it in their churches next week in honor of the Patron of Ireland, are perhaps unaware that the text as given in the Hymnal is incomplete, the sixth and seventh stanzas being omitted. For the benefit of any who may wish to read or sing this beautiful hymn of faith in its entirety, the full text is here given, taken from the interesting booklet *St. Patrick and His Followers*, by the Rev. John S. Littell, D.D. (Stories of Cross and Flag, No. 5.)

I BIND unto myself today
The strong Name of the Trinity,
By invocation of the same,
The Three in One and One in Three.

I bind this day to me forever,
By power of faith, Christ's Incarnation;
His baptism in Jordan river;
His death on Cross for my salvation;
His bursting from the spiced tomb;
His riding up the Heavenly way;
His coming at the day of doom;
I bind unto myself today.

I bind unto myself the power
Of the great love of Cherubim;
The sweet "Well done" in judgment hour;
The service of the Seraphim,
Confessors' faith, Apostles' word,
The Patriarchs' prayers, the Prophets' scrolls,
All good deeds done unto the Lord,
And purity of virgin souls.

I bind unto myself today
The virtues of the star-lit heaven,
The glorious sun's life-giving ray,
The whiteness of the moon at even,
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea,
Around the old eternal rocks.

I bind unto myself today
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need.
The wisdom of my God to teach,
His hand to guide, His shield to ward;

The Word of God to give me speech,
His heavenly host to be my guard.

Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course;
Or few or many, far or nigh,
In every place, and in all hours,
Against their fierce hostility,
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil craft,
Against the death-wound and the burning,
The choking wave, the poisoned shaft,
Protect me, Christ, till Thy returning.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the Name,
The strong Name of the Trinity;
By invocation of the same,
The Three in One, and One in Three.
Of Whom all nature hath creation;
Eternal Father, Spirit, Word;
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.

St. Patrick

By the Rev. William Paul Barnds

MARCH the 17th is celebrated socially as St. Patrick's Day. Since St. Patrick is the patron saint of the Irish, and many of us Americans have Irish blood in our veins, the day has significance for us. So it is customary to wear something green on St. Patrick's Day.

It is possible, however, that we may not pause to reflect concerning the religious significance of St. Patrick, and the work which he did, thereby endearing himself to the Irish and becoming one of the permanent benefactors of Christianity. His life is surrounded by legends, and it is not easy to separate fact from fiction. Indeed there are two other Patricks, besides the one we commonly hear of. One of them, under the name of Palladius, was sent as Bishop to Ireland by Pope Celestine in 431. A third Patrick is mentioned by Irish writers—Senn Patrica. Therefore there is considerable confusion in determining exact facts about them.

The great St. Patrick, however, has two writings from which we may draw some facts about him. He wrote a *Confession* which is a defense of the charges against him that he was presumptuous in trying to Christianize Ireland, and that he had not the capacity for the work. This *Confession* is written in Latin that is far from classical, and which the saint does not handle with ease. The work is autobiographical in nature. Then there is an Epistle which is a denunciation of a British chief, Coroticus, who was an enemy of Christianity. Finally, there is the magnificent *Lorica*, a hymn.

From the *Confession* we learn that Patrick's father was Calpornius, a deacon, and evidently a man of property. The place of his birth is disputed; it was probably in southwest Britain. Tradition has placed it at Dumbarton, Scotland. The date was about 389 A. D. When Patrick was seventeen years old he was taken as a captive to Ireland. Here he was in slavery for six years, and then worked his way to the continent. During his stay in Ireland he became converted. He says "And there God opened the eyes of my unbelief, that I might remember my sins and turn with my whole heart to the Lord God." With his pagan ship-companions he landed in France. They wandered for days without sign of habitation. His companions appealed to him saying that if his God was so great, let him pray to Him for food, for they were famishing. St. Patrick prayed, and a herd of swine appeared, which he and his companions promptly killed for food. Honey also appeared in the forest.

At length Patrick separated from the pagans, and took refuge in the monastery of Lerins, off the coast of Provence. After a few years he returned home where his relatives gladly received him, beseeching him never to leave them again. But God had other plans. St. Patrick tells how, one night, he had a vision of one Victorinus, who came with many letters. St. Patrick reached out and took one of them and read it. Its name was "The Irish Voice"; and while he was reading he seemed to hear the people of Ireland say with one voice, "We beseech thee, holy youth, that you come and minister among us." He heeded the call, and went to Auxerre in Gaul for further preparation. He was ordained deacon by Bishop Amator. Fourteen years later (we do not know why the de-



ST. PATRICK
From the statue in front of the
Church House, Philadelphia.

lay) he went to Ireland, the country of former slavery. In 432 he was consecrated Bishop of Ireland.

St. Patrick came to Ireland when the religion of the Druids was flourishing. The Druids were nature-worshippers, and magic entered largely into their religion. Therefore the deeply spiritual message of Christianity could not be preached at first. So St. Patrick's evangelization of Ireland is not to be thought of as a Wesleyan Revival; rather he came as a sort of Christian wonderworker. He exorcised demons and baptized. His impressive appearance, the moan of his chanting, and his firm belief in the Trinity—all of this put to confusion the Druid priests, as Moses confounded the wonderworkers of Egypt. But the fact that a kind of bold materialism entered into St. Patrick's presentation of the gospel is not to be condemned. We have to remember that he had to deal with very primitive conditions. Indeed in our modern day we do not keep our Christianity free from materialism! St. Patrick presented Christianity in thought-forms that the people could grasp. So he wrote: "My Druid is Christ," and whereas the Druids worshipped the sun, he spoke of the Sun of Righteousness who is Jesus. It was largely his work that caused the complete triumph of Christianity over Druidism in Ireland.

ST. PATRICK was primarily a man of action, and he was possessed of a missionary spirit. Indeed there is a Pauline flavor in his writings. He writes, "When I went for your sakes in many dangers even to the far places where there was no one beyond, and where never had anyone come who could baptize or ordain ministers or bind the people together, by God's grace, I did all these things diligently and freely for your salvation."

St. Patrick was subject to visions and dreams in which he received religious revelations. Modern psychologists, no doubt, could explain them, but that would not invalidate the truth of the revelations. Somewhat of the spiritual qualities of the man can be discerned from his writings. He says, "Whatever comes to me, whether good or evil, I ought to receive equally and always give thanks to God. I have vowed to my God to instruct the races, even though I be condemned by others."

His unselfishness is shown by his words to his spiritual children: "Would that you might do greater things! That will be my glory, because a wise son is the glory of his father."

It remains to speak of the hymn which is attributed to St. Patrick. This hymn is called the *Lorica* or "St. Patrick's Breastplate." A lorica was a kind of charm, which was recited to drive away evil spirits. So it was a spiritual breastplate, which kept the wearer safe from danger on earth, and secured him a place in heaven. The *Lorica* had three parts, first, there was an invocation to the Trinity and the angels; then a list of the parts of the body to be protected; and finally a list of the dangers to be avoided. We may compare St. Paul's idea of the "armor of God." It has been translated by Cecil Frances Alexander, and is in the new Church hymn book, set to the tune of an ancient Irish melody.

Criminal Justice in America

By Clinton Rogers Woodruff

ROSCOE POUND, the dean of the Harvard School, has an amply justified reputation as a progressive and scientific thinker in the realm of law, and what he may have to say on the subject of *Criminal Justice in America*¹ is entitled to the most thoughtful attention. Law in his view "is a practical process of eliminating friction and waste in the attainment of human desires" and the present-day inefficiency of law enforcement is due to the fact that the machinery of the law itself was devised for a far simpler society than we now have. He observes that if our criminal justice in its whole spirit, and in the spirit of its administration, seems out of accord with the economic order of today, we must contrast that unified economic order with the régime of forty-eight bodies of local law and a distinct body of federal law, sometimes pulling together, and very often pulling apart. "We must contract," he says, "the conception of organized, freely directed, efficient action, characteristic of our industrial order, with the system of checks and balances, tying down legislation and administration, the parceling out of political power, the system of constitutionally guaranteed individual rights standing between the offender and the prosecuting activity of the state, the instinct for independent local action and so tendency toward administrative non-coöperation, and the fear of centralization leading to suspicion of elementary responses to the exigencies of the actual economic order—we must contrast with the spirit of the modern industrial order these things which mark the spirit of our political and legal order."

Dean Pound approaches the problem as a student of the philosophy of law. Prof. Harry Best of the University of Kentucky, in his *Crime and the Criminal Law in The United States*,² comes to his task from a chair of sociology. Here are some of the charges that have been brought against criminal procedure in this country which he considers:

Criminal justice fails to apprehend a very considerable proportion of offenders; it fails to bring to conviction and punishment a very considerable proportion of those who are apprehended; to a large extent criminal law lacks essential information as to matters it has set out to deal with; criminal law is short of definiteness and certainty; it has in its making too little of the scientific spirit and of the scientific method; judicial procedure is lacking in coördination and unity; criminal law lacks speed and expedition; it is too sensitive to the rights of the accused; it is not in a position of leadership or of authority in the onward march of civilization.

Dr. Best discusses these and many other phases of the problem, with learning and insight, but not with that distinction of style and treatment that makes Dr. Pound's little volume an outstanding contribution. Nevertheless the Best contribution may very properly be regarded as a most useful compendium probably deserving of Prof. Franklin H. Giddings' comment that "we have never had so comprehensive, so scientific, and so practical a contribution on this subject from any source hitherto." This is the tribute of one sociologist to another.

Some of Best's figures are highly interesting. It would appear from them that not more than fifty per cent of those committing crime are apprehended and the number brought to trial is much smaller. Milwaukee leads with a showing of five-sixths, while in New York the number dwindles down to three-tenths; Chicago and Illinois show two-fifths, which probably explains the conditions in the country's two largest communities. Missouri warrants its ascribed motto—"Show me"—with seven-tenths prosecuted, although forty-three and six-tenths per cent of her appeals are reversed or remanded. When it comes to felonies, speaking generally, about one-half of those reported result in arrest; one-fourth in being held for the Grand Jury; one-fifth in indictment; one-eighth in

conviction; and about one-tenth in conviction and final punishments. Three-tenths of the murder cases in New York result in the carrying out of the sentence. Certainly not a very satisfactory or encouraging showing.

Speaking of Chicago, Edward Dean Sullivan has written a sequel to *Rattling the Cup on Chicago Crime*.³ The new volume is entitled *Chicago Surrenders*.⁴ In this sequel Mr. Sullivan, who is a trained newspaper man, deals with even more dramatic material. The killing of "Jake" Lingle, Chicago reporter, the Fox Lake massacre, the bankruptcy of the world's fourth city, and the strange behavior of William Hale Thompson are highlights in a smooth and swift narrative, and it has very properly been described as a horrifying tale. It is incredible, however, that Chicago has surrendered.

From the Syracuse University comes a valuable brochure, *Crime Prevention as a Municipal Function*,⁵ prepared under the joint auspices of the New York State Bureau of Municipal Information and the Syracuse School of Citizenship and Public Affairs. The importance of the first offense and the prominent place of juveniles as first offenders emphasizes the need for more attention to preventive police work. The author, Hubert R. Gallagher, has analyzed the problem from the standpoint both of police administration and of social case work. These suggest certain procedure and technique in this work. There is a good brief summary of the practice, still in its infancy in American cities.

ANNOUNCEMENT has been made that the Court of General Sessions of New York, the oldest and largest criminal court in America, will be the first to provide a clinic for the mental, physical, and psychiatric examination of offenders. This is of particular interest to those who know the work of Dr. Max Schlapp and have read his book, *The New Criminology*,⁶ written in collaboration with Edward H. Smith. It was Dr. Schlapp who first suggested to Governor Smith, when an assemblyman, that a clearinghouse of experts be organized to consider the sentencing of criminals, and up to his death Dr. Schlapp was associated with the Governor in many social reforms. With the establishment of the clinic, New York pays tribute to a pioneer in one of our newest sciences by putting into practice one of his most cherished reforms, the need for which he explains at length in *The New Criminology*. Dr. Schlapp is profoundly convinced that criminal acts are the result of chemical reactions and badly functioning glands and an individual cannot escape "the tyranny of his cells." The chief question approached in the book is whether man in general and the criminal man in particular, as Henley innocently phrased it, is the captain of his soul or master of his fate. As the human study of humanity has advanced out of the antique mists into the sometimes painful light of experimental investigation, doubts as to individual freedom and responsibility have slowly grown more insistent. The various sciences that deal with the mentality or behavior of the genus have for more than two generations been piling up data of a character openly contradictory of time-honored acceptances. There have recently been made, according to the publishers, discoveries and demonstrations in the field of physiology that appear so definitely subversive of the established conceptions as to suggest the need of a complete transvaluation. It is to set them forth and adduce the evidence of their soundness that this work was undertaken by the two authors, both of whom have recently died. The glandular theory of crime is so advanced by the authors as to account for all the discrepancies, errors, oversights, and inadequacies of the earlier explanations.

Marcus Kavanagh is a judge of the superior court of Cook County (Chicago, Ill.). He has had a long experience with criminals, and out of this experience he has given us the

¹ New York: Henry Holt & Co. \$2.00.

² New York: The Macmillan Co. \$6.00.

³ See THE LIVING CHURCH for January 18, 1930.

⁴ New York: The Vanguard Press. \$2.00.

⁵ Syracuse University, 66 pages. \$1.00.

⁶ New York: Boni & Liveright. \$4.00.

volume *The Criminal and His Allies*.⁷ Judge Kavanagh's views are diametrically opposite to those of the authors of *The New Criminology*. Indeed he has no patience whatever with the theory of the irresponsibility of the criminal. He is ready to admit that the criminal is mentally deficient, but it is his opinion that not more than ten or twelve per cent of those apprehended and convicted are of inferior mentality and that fully as many of similar mental status are living honest lives outside prison walls.

Here are some of the phases of the problem that the judge discusses with learning and distinction: Does the law fit the country; why are we the most lawless nation in the world; what is the money cost of crime; are criminals born or made; how is the insanity defense operated; do we need more laws; different laws; simpler laws; do legal technicalities promote crime; what lawyers are accomplices in crime; what chance has a judge to see that justice is done; does the jury system work; how many criminals are reformed; should capital punishment be enforced or abolished; should corporal punishment ever be inflicted; are innocent persons executed; are we too generous with pardons and paroles; what part do the revolver and the automobile play in the spread of crime?

While Harry Elmer Barnes does not pose as a neurologist there is no doubt as to where he stands as between Dr. Schlapp and Judge Kavanagh. In his new book, *The Story of Punishment*,⁸ he unequivocally declares in his chapter on capital punishment that "there is not the slightest iota of choice allowed to any individual from birth to grave. Conduct can be modified only by alterations in the organism or by the introduction of new or different social influences and forms of stimulation." I am tempted to remark in passing that I assume he must hold such views in self defense.

A companion volume to the Barnes book is Emanuel H. Lavine's *The Third Degree*.⁹ Its sub-title describes its purport and contents—"a detailed account of police brutality." Lavine, who has been a night police reporter for a quarter of a century, writes about a matter that is receiving thoughtful consideration from social workers, lawyers, the judges themselves. Only last autumn (1930) Chief Justice Cordoza of the New York Court of Appeals in the course of a decision said: "It has been said: 'One is driven to the conclusion that the third degree is employed as a matter of course in most states and has become a recognized step in the process that begins with arrest and ends with acquittal or final affirmation.' The practice in England seems otherwise. Statements made after arrest in answer to questions by police officers, if legal evidence (as to which the law is not settled), are cautiously received. Lawless methods of law enforcement should not be countenanced by our courts even though they may seem expedient to the authorities in order to apprehend the guilty. Whether a guilty man goes free or not is a small matter compared with the maintenance of principles which shall safeguard a person accused of crime. If torture is to be accepted as a means of securing confessions, let us have no pretense about it, but repeal Section 395 of the Code of Criminal Procedure and accept all evidence of all confessions, however obtained, trusting to the jury to winnow the true from the false. As long as the section remains in the code the courts are bound to give as full protection to an accused as the evidence warrants."

There has always been something peculiarly repellent in the use of force or torture to extract confessions and it is encouraging to note the increasing indignation over the use of such methods. There is so much injustice in it that it tends to develop a hatred of law as is illustrated in this story from *The New Republic*:¹⁰ "In a report on lawless enforcement of the law, to which more space will later be given in *The New Republic*, a committee of the American Bar Association refers to a dangerous police practice which threatens to become general. It is that of using the third degree as a means of punishment pure and simple. The crime for which it is inflicted may be that of being a suspicious character; it may be drunkenness; it may be radicalism; it may be speaking disrespectfully to a policeman. Thus, a man in Los Angeles was arrested for protesting when two detectives searched his car. On asking why he was arrested, he was told that he was

being taken to the station to talk to the captain. The captain's conversation consisted in one question: 'So you don't like the police?'—'I can't very well like them,' the prisoner answered. He was then taken into 'the room' and beaten by a detective till he cried for mercy. 'How do you like the police now?' another detective asked. 'I like them fine,' he answered; 'I have changed my mind about the police.' No charge was filed against him; he was turned loose to find a doctor, to have four stitches taken in his lip, and to join the army of those who declare that American police are 'fine'—that is, when they are questioned by the police. Among themselves they say, 'I've got no use for a copper,' and since coppers represent the law, they have no use for it either."

Roscoe Pound calls the third degree "that lawless enforcement of law which produces a vicious circle of disrespect for the law."

There is another phase to which the late lamented Dean Lathrop gave so much of his time and energy—the condition of our jails and penitentiaries. I always had great sympathy with former Governor Lowden's statement, who asked, "Why continue making imperfect men still more imperfect?" And then pointed out that after urging that police and court work be made more efficient to the end that a larger portion of criminals be caught and convicted, one is dismayed to find that nearly nine-tenths of all commitments are made to local penal institutions which as a whole maintain no decent standard of care. "Local self-government is something which we all prize, but it is sheer folly to assume that an allocation of governmental functions as between county, municipality, and state, made centuries ago in England, necessarily hold for us now. Shifts are, as we know, constantly being made. It seems to us that the whole experience of the United States, and of England as well, points to the conclusion that the individual states should take over the entire care of all their convicted prisoners. It is essential to catch more criminals, but it is certainly not wise to confine nine-tenths of them in institutions which merely make imperfect men still more imperfect."

This is very much in line with what Dean Pound says in his chapter on "Criminal Justice Today"—

"If I am right in assuming as the crux of the situation that institutions and doctrines and precepts devised or shaped for rural or small-town conditions are failing to function efficiently under metropolitan conditions, that institutions and methods which were effective in a background of pioneer modes of thought and rural conceptions of social life in the past century are working badly in a background of modes of thought born of a developed industrial society and urban conceptions of social life in the present century, it is apparent that a great part of any program of improvement is out of the field of the lawyer and must be left to the political and social philosopher. But the lawyer's share in such a program must be large. He best knows the materials which are to be reshaped. He must find how to reshape them to the patterns drawn by philosophy and the social sciences."

RELIGIOUS "BEST SELLERS"

February, 1931

EDWIN S. GORHAM, INC. MOREHOUSE PUBLISHING
New York COMPANY
Milwaukee

General Books

1. Adventure of Paul of Tarsus—*Mackay*. The Episcopal Church—*Atwater*.
2. Meditations on the Lord's Prayer—*Barry*. The Atonement—*Burton*.
3. The Philosophy of a Good Life—*Gore*. Adventure of Paul of Tarsus—*Mackay*.
4. Good News from God—*Ingram*. The Life Abundant—*Bell*.
5. The Atonement—*Burton*. True Values—*Conkling*.

Devotional Manuals

1. Anglo-Catholic Prayer Book. God's Board.
2. The Practice of Religion—*Knowles*. In God's Presence—*Gilman*.
3. God's Board. Little Color Missal.

⁷ Indianapolis, Ind.: Bobbs, Merrill Co. \$3.00.

⁸ Boston: The Stratford Co. \$3.00.

⁹ New York: The Vanguard Press. \$2.00.

¹⁰ September 24, 1930.

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.

"ONE GOD AND FATHER"

To the Editor of *The Living Church*:

THE BOOK *One God and Father of Us All* has lately been called to my attention. Of course, such a complete demolishing of Roman claims has rarely been written, and it is surprising that the writers of the book should have had the patience to have treated many of the Roman arguments as patiently as they did.

There is one point, however, that attention might be called to. A note on page 46 states "The difficulty of believing that 'I and the Father are One,' and similar passages give our Lord's own words, is that we do not find the apostles preaching anything of the sort at the outset. Had He taught this, the disciples at the outset would have preached it. So the presumption is that the teaching in the Fourth Gospel does not represent His exact words, but an interpretation of His person thrown into the form of a narrative."

Now is this conclusion necessary? I have not seen the following put into print and so offer it for others to judge as to what it is worth.

Deissman, after a careful study of the papyri, maintains that the use of "Christ Jesus" in the New Testament means the mystic indwelling of God in man. Cobern says that in the Septuagint, *Kurios* is often used as a title for God. Then combining this with what appears in the papyri, it shows that *Kurios* was a distinct way of ascribing Deity to a person. Christians went to the stake rather than say "Lord Cæsar." So can it be said that the words in St. John's Gospel must have been a later development because the Deity of the Master was not alluded to in the early preaching of the apostles? Every part of the New Testament is saturated with it.

The question then naturally comes, "How can we explain the difference in style between St. John's writings and that of the other disciples. The so-called higher criticism of biblical writings is only common sense applied to Bible study. How does this apply here? Let us take an illustration:

A modern article in a sort of a slurring way has called attention to the great differences in the modern Lives of the Master. *The Call of the Carpenter* makes the Master a communist, Papini does about the same thing, but in addition emphasizes His spiritual nature, Bruce Barton makes the Master a splendid Rotarian. Now how can we explain these differences? There are men so great that every new life of them that appears is a mine of information. Take the life of Napoleon, of Washington, and of Lincoln, and of perhaps hundreds of others, and do we not find that their lives are so great that it is impossible for one man thoroughly to understand them?

Apply this to those who have in modern times attempted to write the life of the Master. The Master is too great for any one mind, however wonderful it may be, to tell the whole story about Him.

Now let us apply this to the apostles. They were men like others, and they found it necessary to write a history of our Lord. They were not trained writers, and so they wrote down what they would most naturally remember. Matthew was a Publican, a business man. He would naturally best understand the evils that come because of bad, selfish business. So he remembers best the sayings of the Master, which, when applied, would correct this. So naturally he gives us the best report of the Sermon on the Mount. Mark seems to have had a disposition like Peter, and so he pictures the Christ as some one of intense energy who is always doing something, straightway going from one thing to the other. But what about John?

John was, apparently, the young philosopher of the company. He appeared to have been thoroughly saturated with the wisdom literature of his age. . . . So naturally St. John in the Philosophy of Philo appropriated the terms that described the nature of the Master. The teachings of that philosopher were almost a prophecy of the Christ. Does this not explain why St. John's Gospel has a style different from the others?

The conclusion is that the gospels are four independent

lives of the Master and the differences in style are due to the fact that the disciples were human beings and wrote as they naturally remembered. (Rev.) H. P. CORSEY.

Wrangell, Alaska.

To the Editor of *The Living Church*:

IS IT permissible for a layman to suggest that becoming a Catholic is something like being converted, as Methodists once used the term? Indeed, it *is* being converted. One adopts a new and definite relationship to Christ and His Church, and this without reference to the deficiencies of other professed Catholics, or to difficulties that lie beyond. If one follows the Catholic round of penitence, prayer, and communion, he practises the Catholic Religion; and if he practises the Catholic Religion, what is he but a Catholic? In a real sense it is true, as Bishop Carey has pointed out, that it is the experience of Christians that keeps Christianity alive. What would happen if Catholics were to commend their religion in terms of experience, instead of logic or ritual? VICTOR CRONK.

La Grange, Ill.

FROM OTHER CORRESPONDENCE

The Rev. H. P. SCRATCHLEY, Arden, N. C.: "I see by the papers that a learned bishop rather positively asserts that the Creeds do not make the form of the ministry a matter of the Catholic faith. It may be conceded that this is true if one is limited to exact phraseology; the ministry is not mentioned by name, but it is certainly implied in the phrase, 'the Holy Catholic Church.' . . . When the Fathers put into the Creeds a belief as to the Catholic Church, they knew what they meant by that term. They meant the acceptance of it in the fulness of its extent—doctrine, ministry, worship, and authority. . . . As a plain matter of historical fact, in the Catholic Church never has there been any other form of ministry."

G. W. THORNE, Newark, N. J.: ". . . I have heard it contended that anything that is not condemned in the Prayer Book is legal. My answer . . . is that Corpus Christi and the name 'Mass' were both recognized by the Church prior to 1549 and were therefore legal. When the English Church cast them out of the Prayer Book she made them illegal. . . . Let the General Convention restore 'Mass' and Corpus Christi to the Prayer Book and I will accept them. But as a layman I contend that no bishop or priest has a right to deprive me, in my parish, of the Prayer Book as the Church has given it to me."

CLEMENT J. STOTT, Chicago: ". . . If we have not a valid Apostolic Succession, then all our claims to valid sacraments fall to the ground. . . . We should face the situation, frankly, firmly, and courteously."

The Rev. DONALD GLAZEBROOK, Sunnyside, Wash.: "I feel impelled to thank you and the Rev. Philip P. Baird for the excellent article, *A Soldier Faces Facts* [L. O., January 24th]. . . . The going forth into domestic mission fields by priests who love all the adjuncts of the Catholic faith does call for sacrifice. Not indeed sacrifice of principles. . . . If we are true soldiers facing facts we will first of all teach our people to love us, and through us to love Christ, and teach them that the Catholic faith produces love as inevitably as the morning produces light. . . ."

W. M. RAMSEY, McMinnville, Ore.: "I have read *Morning Prayer* in the church here as a lay reader for more than twenty-five years, including a year at St. Peter's Church, La Grande, Ore., and I have never worn a surplice a single time. . . . My reason . . . is that Canon 21, which authorizes the appointment of lay readers and prescribes their duties, expressly provides that lay readers shall not wear the dress appropriate to clergymen ministering in the congregation. . . . If this canon does not forbid the wearing of a surplice by a lay reader, what does it forbid him to use? . . . This canon should be so amended as to permit a lay reader to wear a surplice, and the General Convention that will meet in Denver in September next should so amend this canon as to provide just what a lay reader may legally wear."

BOOKS OF THE DAY

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

BODY, MIND, AND SPIRIT. By Elwood Worcester, D.D., Ph.D., and Samuel McComb, M.A., D.D. Boston: Marshall Jones Co. 1931. Price \$2.50.

NEARLY twenty-three years ago, as noted in the Introduction, Dr. Worcester and Dr. McComb, with assistance from a physician, Dr. Isador H. Coriat, published a valuable treatise on psychiatry—*Religion and Medicine*. The object of that book was “to describe the remedial ministry” so successfully carried on at Emmanuel Church in Boston, to which was soon given “by the newspapers” the name, the Emmanuel Movement. That work was continued there until 1929, and is now perpetuated under the title of the “Craigie Foundation” at 176 Marlborough street, Boston.

The present treatise, which embodies the further results of nearly twenty-five years’ experience in ministering to body, mind, and spirit, will be of intense interest to that ever increasing number of thoughtful people who are striving, without any special training in psychology or psychoanalysis, to understand the workings of the human mind. With clearer perception of the laws governing mental and emotional activity, human relations should enter upon a new and more hopeful phase. Those who believe that the God of Nature is the God of Grace will find here help to the solution of many of life’s most profound and difficult problems.

“The fundamental principles of our undertaking,” says Dr. Worcester, “have already borne rich fruits in re-creating and unifying the lives of thousands of men and women, and they have influenced no small proportion of the clergy of all Churches in their pastoral ministry and in deepening their relations to their people. What distinguishes this work from all healing cults known to me is its frank recognition of Religion and Science as the great controlling forces of human life and the attempt to bring these two highest creations of man into relations of helpful coöperation. . . .

“Without faith in the reality of spiritual things, I should not have concerned myself with psychotherapy for so many years, for without the possibility of the renewal of life at its source and the regulation of life by spiritual principles and laws, psychotherapy, even in its most refined forms, seems to me only patchwork.”

The precise technique followed by the authors of this volume is not and cannot be set forth in a few words. Every case is studied according to its individual character. There has always been with them absolute coöperation with physicians, medical diagnosis being required wherever need is indicated, and on the other hand many physicians send them patients requiring such aid as they have learned so well to give.

Upon one’s conception of the Subconscious or Unconscious (call it what you will) depends the method used in healing disorders of body or mind. While paying great honor to Freud for his pioneer work and valuable discoveries, this treatise criticizes Freud’s psychology of the Unconscious as “narrow and restricted” and “utterly inadequate to describe the part which the Unconscious or the Subconscious actually plays in human life.” Jung’s conception is found to be much nearer the truth. He recognizes both an “Individual” and a “Collective” Unconscious, in which are stored not only memories and forgotten impressions but also “spiritual treasures” and “racial qualities” inherited from the past.

While Psychoanalysis has in many cases achieved remarkable results simply by detecting the hidden sources of trouble, Drs. Worcester and McComb found it lacking in its grasp of spiritual realities. They follow Jung in “his treatment of the great problem of sublimation, ‘the substitution of a noble passion for a less worthy one.’ . . . It is a psychological re-statement of Jesus’ amazing paradox, ‘Resist not evil,’ and of St. Paul’s ‘Overcome evil with good.’” This principle of Jesus, strangely enough, will probably for some assume new significance and imperative, when it is found to be established on the basis of scientific psychology. The discussion of “three great sublimations offered to man” (which Jesus constantly

taught or implied), in respect to God, through our life-work, and finally through love, will be found most helpful (page 68 ff.).

The presentation given in this volume, while of necessity at times highly technical (as seen in such chapter headings as *The Psychoneuroses and their Physicians, and Psychoses of Moods*), is usually easy to follow, and is illustrated by many striking cases from the experience of the authors, some of the incidents being absolutely thrilling.

The chapters on Sleep and Insomnia, and Dreams, are most valuable discussions of these little understood phenomena, and abound in instances of striking character and remarkable cure.

“When we began our work both Dr. McComb and I gave ourselves infinite trouble in attempting to induce hypnosis in our patients, in order to present our suggestions in a compelling form. After a few years we learned that the suggestion itself is the active, remedial agent, and that the depth of induced sleep has little if anything to do with the results.”

The reader will be anxious to learn what the authors regard as *The Four Curses of Mankind* (Chapter VIII). They are tuberculosis, drunkenness, syphilis, and cancer. These have already begun to yield to proper preventive measures, and there is every reason to hope that by the development of science, wisdom, and self-control, they will finally be defeated.

Chapter X, *The Healing Deeds of Jesus*, will interest all Christians and reassure them of the reality of those “mighty deeds.”

THE closing pages are devoted to discussion of *Spiritual Healing and the Christian Ministry*. “The substance of this chapter can be summed up in these words, that Jesus Christ is the Saviour of the body, as well as of the soul, and that He can heal disease as well as sin.” The whole Christian Church of the first three centuries believed this most earnestly, and Church historians have strangely ignored the part then played by the ministry of healing. To Christian Science the author pays an exaggerated tribute, stating that it is “the only religious organization in the United States which can boast of a yearly increase in its membership”—an assertion which Lutherans and Roman Catholics will certainly deny.

The confessional is described as “the great forerunner of psychoanalysis,” but, “as a rule, the methods of the confessional are too superficial and too mechanical. The penitent’s mind is centered on the relief which comes from the mere confession of sin and the desire for absolution, rather than on discovering the causes of his failures and weaknesses.” The average priest may find here and elsewhere apparent slighting of the reality of sin and the blessings of the Church’s sacraments rightly appropriated.

With most of the counsels to clergymen and suggestions for their guidance here offered, the reviewer is in hearty sympathy. There is, however, great need of caution on the part of those lacking tact or experience, lest the last state of their consultants be worse than the first. Every clergyman should bring to the sick and troubled not only faith and hope and forgiveness, but should gradually learn how best to “minister to a mind (or soul) diseased.” Few will become competent psychiatrists. Only special qualifications and long training can qualify one for such work. The Rev. Thomas E. Rowe, warden of the Canadian Guild of Health, with whom I have discussed this subject at some length, soon became convinced of the serious error of mass treatment, and has instead for several years used with marked success individual conference and counsel in some respects similar to the treatment developed by the authors of this book.

Suggestion, both conscious and unconscious, has tremendous influence on human life. The Church has at her disposal vast powers for good which have been too little used. Great gratitude is due to the originators of the Emmanuel Movement for their long and notable ministry of healing and for this very suggestive and valuable treatise.

FRANCIS L. PALMER.

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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Social Service, **CLINTON ROGERS WOODRUFF.**

Advertising and Circulation Manager, **D. A. IVINS.**

Published by **MOREHOUSE PUBLISHING CO.**
1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both of the above in quantities to Church schools or others.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



MARCH

15. Fourth Sunday in Lent.
22. Fifth (Passion) Sunday in Lent.
25. Wednesday. Annunciation B. V. M.
29. Palm Sunday.
30. Monday in Holy Week.
31. Tuesday.

APRIL

1. Wednesday.
2. Maundy Thursday.
3. Good Friday.
5. Easter Day.
12. First Sunday after Easter.
19. Second Sunday after Easter.
25. Saturday. St. Mark.
26. Third Sunday after Easter.
30. Thursday.

CALENDAR OF COMING EVENTS

MARCH

26. Conference of Southern Mountain Workers, Knoxville, Tenn.

APRIL

10. Conference on the Ministry, Sewanee, Tenn.
14. Convention of Minnesota (to elect Bishop Coadjutor).
15. Convention of Georgia. Convocation of New Mexico.
19. Convocation of Eastern Oregon.
21. Annual Meeting of Continental Domestic Missionary Bishops and the Bishops of Aided Dioceses, St. Louis. Convocation of South Carolina.
22. Convention of Arkansas and of Massachusetts.
28. Church Congress, Cincinnati, Ohio.
29. Meeting of National Council.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

16. St. Philip's, Norwood, N. Y.
17. Christ, Williamsport, Pa.
18. St. Paul's, Norwalk, Conn.
19. Christ, New Haven, Conn.
20. Christ, New Haven, Conn.
21. St. Giles, Upper Darby, Pa.

APPOINTMENTS ACCEPTED

BOON, Rev. HAROLD O., formerly rector of St. Peter's Church, Paris, with charge of Nativity, Maysville, Ky. (Lex.); has become rector of Trinity Church, Owensboro, Ky. Address, 405 W. 5th St., Owensboro.

DODSHON, Rev. JOSEPH H., formerly archdeacon of Southern Ohio, but now a resident of New York City; has become rector of St. Simeon's Church, Grand Concourse and Sheridan Ave., New York City. At present Mr. Dodshon is in Miami, Fla., but hopes to return to St. Simeon's by Palm Sunday.

HEILMAN, Rev. WILLIAM CHARLES, formerly rector of St. Mary's Church, Haddon Heights, N. J.; has become rector of Church of St. Simeon's-by-the-Sea, Wildwood, N. J. Address, 206 Maple Ave., Wildwood, N. J.

JONES, Rev. GRAULT M., priest-in-charge of St. Alban's mission field, Lumberton, Miss.; has become rector of Trinity Church, Pass Christian, Miss., and will continue in charge of the Lumberton field. New address, Pass Christian.

PUTNAM, Rev. JOHN H. S., formerly rector of St. Michael's Church, Brooklyn, L. I., N. Y. (L.I.); has become assistant at Church of the Good Shepherd, Brooklyn, L. I., N. Y. (L.I.) Address, Hotel St. George, Room 12040, Brooklyn.

RESIGNATION

CHAMBERS, Rev. FREDERICK H., as rector of St. Paul's Church, Greenwich, and priest-in-charge of St. Stephen's Church, Schuylerville, N. Y. (A.) Effective Easter Day.

NEW ADDRESS

BLACKSHEAR, Rev. WILLIAM S., rector of St. Matthew's Church, Brooklyn, L. I., N. Y., formerly 805 St. Mark's Ave.; 65 McDonough St., Brooklyn.

CORRECTION

RIKER, Rev. M. W., has been priest-in-charge of St. Andrew's Church, Houston, Tex., since November 8, 1930, and not connected with St. Thomas' Church, Washington, D. C., as listed in the *Living Church Annual*. Address, 201 W. 19th St., Houston.

ORDINATION

PRIEST

OKLAHOMA—On February 25th the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, advanced the Rev. SAMUEL U. J. PEARD to the priesthood in St. Luke's Church, Ada. The Rev. Henry B. Smith of Lawton presented the candidate and the sermon was preached by Archdeacon L. W. Doud.

The Rev. Mr. Peard is to be vicar of St. Luke's Church, Ada.; St. Peter's Church, Coalgate; and St. Andrew's, Lehigh, with address at 320 West 18th St., Ada.

DIED

SUSAN—Mrs. SABRA EUNICE SUSAN, nee Manney, widow of the Ven. Charles T. Susan, archdeacon of Milwaukee in 1896, died at her home in Crystal Springs, Fla., on March 4th, aged 87 years, 6 months. Interment was at Crystal Springs, the burial services conducted by the Rev. H. H. Ryder of Bartow.

A TRIBUTE

Rev. Albert Aune

On December 22, 1930, the Rev. ALBERT AUNE, of the clergy staff of Memorial Church of the Good Shepherd, Germantown, Philadelphia, passed away into the life of Paradise, suddenly in the Germantown Hospital. Father Aune was a gentle, loving, loyal, sympathetic, unselfish Christian character. He was always thinking of, and doing for others. A gifted preacher and devoted pastor. He possessed a cheerful and kindly personality and a warm, generous heart.

Father Aune was deeply interested in and loved people—and was very fond of children. People loved him. He was tolerant in his views. Funeral services were held on Wednesday, December 24th, 11 A.M., in Memorial Church of the Good Shepherd, Germantown, with the Rev. A. W. Schick, rector of Grace Church, Haddonfield, N. J., and the Rev. William Y. Edwards, rector of the parish, officiating. Interment was in the churchyard of St. Timothy's Church, Roxboro, with the Rev. A. W. Schick and the Rev. H. B. Pulsifer officiating. A number of Father Aune's loyal friends among the clergy were present. Father Aune's death is a real loss to the rector and parishioners of the Church of the Good Shepherd.

"Eternal rest and peace grant unto his soul, O Lord."

MEMORIAL

Alvah Crocker, Esq.

WHEREAS: It hath pleased our Heavenly Father to take unto Himself the soul of our beloved brother, ALVAH CROCKER, a faithful servant in Christ Church, Fitchburg, Mass., as a layman, as a vestryman, as a junior warden, and as our senior warden for thirty years, and

WHEREAS: He has always given generously of his time and energy to the work of advancing the Kingdom of God here upon earth, in the parish, in the diocese, and in the world. Supporting most liberally the work of the Church, its buildings and equipment, and in founding the endowment fund—

BE IT THEREFORE RESOLVED: That we the rector, wardens, and vestry of Christ Church, Fitchburg, do place on record our sentiments of sorrow, love, and appreciation; of sorrow at our loss of leadership, of love to one whose gentle and courteous manner and Christian character endeared him to all those with whom he came in contact, of appreciation for the splendid work he has accomplished and furthered in our midst. May he go from strength to strength in the life of perfect service in His Father's Kingdom.

BE IT FURTHER RESOLVED: That a copy of these resolutions be placed on the records of the parish, be published in the Church papers, and that a copy be sent to the family of the deceased.

Signed:

THE REV. A. VINCENT BENNETT, Rector
WILBUR W. HENRY, Sr., Warden
CHARLES T. CROCKER, Jr., Warden
ARTHUR S. MORSE, Clerk
HERBERT K. BRUCE, Treasurer
DOUGLAS CROCKER
HOWARD C. RUDDERHAM
MRS. HARLAN K. SIMONDS
MRS. M. EMIL DEJONGE
RALPH W. HOWARD
ALFRED G. GRUENER
SANFORD E. WORTHINGTON
RICHARD H. CAMPBELL
FREDERIC H. PEABODY

RESOLUTION

Frank Herbert Chase

WHEREAS, it has pleased God to call to a life of higher service the soul of FRANK HERBERT CHASE, our beloved senior warden,

WE THEREFORE, the rector, wardens, and vestry and members of the parish of St. John the Evangelist in Hingham, at its annual meeting this twelfth day of January in the year of our Lord the nineteen hundred and thirty-first, wish to preserve in the parish records for years to come our feeling of gratitude for the fellowship and example of a blithe and courageous Christian; and to determine that, by the grace of God so fully bestowed upon him, we continue his work for Christ and the Church in this parish which lay close to his heart. He who gave generously and gladly of himself would be the first to bid us not to grieve our loss.

BE IT RESOLVED, that we extend to his widow, Mary McLean Chase, our deepest sympathy and our thanks for sharing him so freely with us all.

Into Thy hands O Lord, we commit his spirit.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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

POSITION OFFERED

CLERICAL

RECTOR FOR CATHOLIC PARISH IN Middle west. Young man preferred. Good opportunity and adequate salary. Address, M-523, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

MARRIED PRIEST, 38, BUSINESS TRAINING, wide pastoral experience, desires permanent change. Not urgent. Box G-500, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, CAPABLE, MIDDLE AGED, single. University and college man, present parish six years. Commended by bishop, archdeacon, vestry. Good Churchmanship, available soon. CLERICUS Box H-521, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR locum tenency. Address, D-475, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, SINGLE, WANTS PARISH OR curacy. Permanent or temporary. Good pastor and preacher. References. Address, M-500, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, UNIVERSITY, DEFINITE, MARRIED. Present parish not without importance, best of references. Would welcome correspondence, with view to change few months hence. Box D-477, care of **LIVING CHURCH**, Milwaukee, Wis.

RECTOR DESIRES CHANGE. ADDRESS, S-520, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

ACCOUNTANT, STENOGRAPHER, TUTOR: Seminarian must have permanent work full time to complete education. \$150 month or \$100 and all found. Box K-499, care of **LIVING CHURCH**, Milwaukee, Wis.

CULTURED CHURCHWOMAN DESIRES position as housemother in Church school. Immediately, or at beginning of next school year. Would consider position as matron of Church home. Experienced and very capable. Employed at present. Excellent reference. Address, W-488, care of **THE LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED TEACHER, AGE 23, HOLDING teacher's certificate, Communicant, desires employment in girls' school, orphans' home, or as governess. Capable. Clergy references furnished. Address, H-522, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF WIDE experience with both boy and adult choirs seeks position upon his return to the United States in June. Concert organist. Graduate of conservatory in United States. Eight years' study in Europe under best masters. Churchman. Good organ and field for teaching desired. Reply, K. R.-818, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST WISHES A POSITION. Twenty-five years' experience. Understands voice culture and can sing. Anglo-Catholic experience. Box G-497, care of **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

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

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT Co., Box 146, Plainfield, N. J.

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.

MESSRS. J. WIPPELL & CO., LTD., NOW have a Resident Agent in America, Mr. CHARLES NORMAN, 392 Sherbourne St., Toronto, phone Randolph 4135, who can attend to all enquiries and orders.

PALMS FOR PALM SUNDAY

30 LBS. PALMETTO PALMS DELIVERED anywhere for \$3.00. Satisfaction guaranteed. Address, J. SWINTON WHALEY, Little Edisto, S. C.

LENDING LIBRARY

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

MISCELLANEOUS

MONEY IN OLD LETTERS—SEARCH your old trunks and send all envelopes used before 1880. Highest prices paid. **GEORGE HAKES**, 290 Broadway, New York.

WRITE TODAY TO JANE PALMATEER, Secy., 228 Washington St., Buffalo, N. Y., for free information "How to Earn an Extra \$100." Mention name of organization and church.

BOARDING

Los Angeles

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

New York City

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

New Brunswick, Canada

SPEND YOUR VACATION THIS SUMMER at a beautiful lake. Quiet, restful. Boating, fishing, bathing. Furnished bungalows \$35 and \$50 per month. Write, A. MARGUERITE JORDAN, Loch Lomand Saint John Co., New Brunswick, Canada.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN THE BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

KFOX, 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.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

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

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

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

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

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

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

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

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

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

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

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

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

WTOC, SAVANNAH, GEORGIA, 1260 KILOCYCLES (238 meters). St. John's Church. Vesper service every Sunday, 6:00 P.M., E. S. Time. Chimes, 5:45 P.M. Rev. C. C. J. Carpenter, rector. W. B. Reeve, organist.

INFORMATION BUREAU and BUYER'S SERVICE



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write **THE INFORMATION BUREAU**, **THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco

261 Fell Street, HE mlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confession: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
schools, 9:30 A.M.; Matins 10 A.M.; High
Mass and Sermon, 10:30 A.M.; Solemn Even-
song and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass 7:30
A.M., and 8:15 (except Thursdays); Even-
song 5 P.M. Thursdays and Holy Days, addi-
tional Mass, 9:30 A.M. Confessions: Fridays,
7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

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

Nebraska

St. Barnabas' Church, Omaha

40th and Davenport Streets
REV. ROBERT DEAN CRAWFORD, Rector
Sunday Masses: 7:30, 9:45 and 11:00 A.M.
Solemn Vespers and Benediction, 5:00 P.M.
Week-day Masses, 7:00 A.M., except Wednes-
days at 9:00.

New York

St. Paul's Church, Brooklyn

(To reach the church take any subway to
Borough Hall, then Court Street surface car,
get off at Carroll and walk one block to right.)
THE REV. GREGORY MABRY, Rector
Sundays: 8:00 A.M., Low Mass.
" 9:30 A.M., Children's Mass and
Catechism.
" 11:30 A.M., Solemn Mass and Sermon.
8:00 P.M., Lecture and Benediction.
Weekdays: Mass at 7:30 and 9:30 A.M.
Confessions: Fridays, 7-8; Saturdays, 4-5,
8-9.
Saturdays: Exposition 4-5.

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.

CHURCH SERVICES—Continued

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion, and Sermon, 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.; Evening Prayer
(choral except Monday and Saturday), 5:00
P.M.

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30, 12:10.
Fridays in Lent: Way of the Cross and
Benediction, 8 P.M. Preacher: The Rector.
THE COVENTRY PASSION PLAY
March 18th and 25th at 8:15 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, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 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.

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5, 7 to 8 P.M.
Telephone: Kingston 1265.

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.
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
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday 5-5:30, 7:30-8:30.

RETREATS

CHURCH OF ST. MARY THE VIRGIN, NEW YORK CITY. A half-day of retreat for students and professional and business women will be held on Saturday, March 14, 1931, from 3 to 8 P.M. Conductor, Rev. Granville Mercer Williams, S.S.J.E. Time table: Meditations, 3, 5, and 7:30. Supper, at 6 o'clock, will be served to those who will notify SISTER MARY GABRIEL, S.H.N., The Mission House, 133 West 46th St., New York City, before March 12th.

MID-LENT RETREAT, SATURDAY, March 14, 1931. St. Paul's Chapel, Trinity parish, N. Y. Conducted by the Rev. Joseph Patton McComas, D.D. Subject: The Love of God. Holy Communion, 8:00 A.M.; Breakfast (217 Broadway, Room 212), 8:45 A.M.; First Meditation, 10:00 A.M.; Choral Eucharist, 12:00 M.; Luncheon (217 Broadway, Room 212), 12:45 P.M.; Second Meditation, 1:45 P.M.; Third Meditation, 3:00 P.M. (End of Retreat). (Vespers at 5:00.) Silence is observed. Confessions heard (Sacristy), 11:00 A.M., and 3:30 to 5:00.

MILWAUKEE—THE ANNUAL RETREAT for men will be held at All Saints' Cathedral, East Juneau Avenue and North Marshall St., on Mid-Lent Sunday, March 15th, under the auspices of the Brotherhood of St. Andrew. Conductor, the Rev. H. H. LUMPKIN, rector of Grace Church, Madison, Wis. The retreat begins with Mass at 7:30 A.M., and closes with the service of Adoration at 3:30 P.M.

NEW YORK CITY—A DAY'S RETREAT FOR women will be held at Holy Cross Church, Fourth St. and Avenue C, New York City, on Saturday, March 21st. Conductor, the Rev. Walter C. Klein, S.S.J.E. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

RETREATS AND QUIET DAYS. CONVENT of St. Anne, Kingston, N. Y. Apply to REVEREND MOTHER, O.S.A.

THE ANNUAL RETREAT FOR MEN AND altar servers of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 28th, from 5:00 to 9:00 P.M. Supper will be provided for those who will notify THE CHAPLAIN, St. Andrew's House, 199 Carroll St., Brooklyn, that they expect to attend. The conductor will be the Rev. Gregory Mabry, rector of St. Paul's. To reach St. Paul's take a subway to Borough Hall, Brooklyn, then a Court St. car to Carroll St., and walk one block to the right.

THE ANNUAL RETREAT FOR THE women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 21st, from 10:00 A.M. to 4:00 P.M. The Rev. Gregory Mabry, rector of the church, will be the conductor. Breakfast and luncheon provided. Kindly notify THE SECRETARY, 199 Carroll St., Brooklyn, N. Y. To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court St. surface car to Carroll St., and walk one block to the right.

THERE WILL BE A RETREAT FOR COL-lege girls and women at Seabury House, Mendon, Mass., April 11th and 12th, beginning Saturday afternoon and closing Sunday evening. Conductor, the Rt. Rev. Samuel B. Booth, Bishop of Vermont. For information, write the Secretary, Miss ELLEN S. OGDEN, Milford, R. F. D., Massachusetts.

BOOKS RECEIVED

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

Richard G. Badger. The Gorham Press. Boston, Mass.

A Temple of the Spirit: A Mystical Approach to Meanings in the World of Nature, and the World of Man. By Abram Linwood Urban.

The John Day Co. 386 Fourth Ave., New York City.

The Good Earth. By Pearl S. Buck. The Book of the Month for March.

Rev. George Ferguson, 398 Maple St., Springfield, Mass.

Fourteenth Century Mural Painting and Its Symbolism. Modernly interpreted in St. Peter's Church, Springfield, Mass. Interpretation by the Rev. George Ferguson, rector of St. Peter's Church. \$3.00.

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

Racial Factors in American Industry. By Herman Feldman, professor of Industrial Relations. The Amos Tuck School of Administration and Finance, Dartmouth College. \$4.00.

Harvard University Press. Cambridge, Mass.

Religion and Life. Being the William Belden Noble Lectures delivered in Harvard University, 1930, by W. B. Selbie, M.A., D.D., principal of Mansfield College and Hon. Fellow of Brasenose. \$1.50.

Bruce Humphries, Inc. 470 Stuart St., Boston, Mass.
The Window Cleaner; and Other Poems. By Molly Anderson Haley. \$1.50.

Longmans, Green & Co. 55 Fifth Ave., New York City.
The American Revolution and the British Empire. By R. Coupland, M.A., C.I.E. \$4.50.

Claude Kendall. 70 Fifth Ave., New York City.
Lo! By Charles Fort. \$2.50.

The Macmillan Co. 60 Fifth Ave., New York City.
American Society. Interpretations of Educational and Other Forces. By Charles Franklin Thwing, D.D., LL.D., Litt.D., L.H.D., president emeritus of Western Reserve University and Adelbert College. \$2.25.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
Hard Times: The Way In and the Way Out. By Richard T. Ely. \$1.75.

Italy—Yesterday and Today. By A. Marinoni. \$5.00.

The Making of Man. The Bishop Paddock Lectures, 1929-30. By W. Cosby Bell, D.D., professor of Philosophy and Theology of the Christian Religion, Virginia Theological Seminary; author of *Sharing in Creation*. \$2.00.

The Religion of Man. Being the Hibbert Lectures for 1930. By Rabindranath Tagore. \$2.50.

The Quakers as Pioneers in Social Work (Studien über die Sozialpolitik der Quäker). By Auguste Jorns, Dr. Rer. Pol. Translated by Thomas Kite Brown, Jr., Ph.D. \$2.00.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.
Catechetical Outline of Confirmation Instructions. By Arthur G. W. Pfaffko, rector Church of the Transfiguration, Blue Ridge Summit, Pa. With a Foreword by Francis J. Hall, D.D. 60 cts.

Daily Life Booklets. By Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia:
Helps Toward Nobler Living. 50 cts.
My Lord and I. 50 cts.
Beacons on Life's Voyage. 50 cts.
Joyous Living. 50 cts.
Following Christ. 50 cts.

Oxford University Press. 114 Fifth Ave., New York City.
Christianity and Common Sense. By G. F. Bradby. \$1.00.

The Religion of Ancient Palestine in the Light of Archaeology. By Stanley A. Cook, M.A., Litt.D., Fellow of Gonville and Caius College, Cambridge University Lecturer in Hebrew and Aramaic. The Schweich Lectures of the British Academy. 1925.

Fleming H. Revell Co. 153 Fifth Ave., New York City.
God in the Slums. By Hugh Redwood. A Book of Modern Miracles. \$1.25.

Charles Scribner's Sons. 597 Fifth Ave., New York City.
The Meaning of the Cross. By Henry Sloane Coffin, Brown professor of Homiletics and president of the faculty of the Union Theological Seminary, New York, N. Y. \$1.50.

Richard R. Smith, Inc. 12 E. 41st St., New York City.
The Conflicts of the Early Church. By W. D. Niven, M.A., D.D., professor of Church History in Trinity College, Glasgow. \$2.00.

Great Days of the Last Week. By B. H. Bruner. \$1.00.

Facing North, The Record of "The Bunch" at Elder Memorial as they faced together the Trail of the Jesus Way. By O. G. Herbrecht, M.A. \$1.50.

Fraternal Sermons and Addresses. By Outstanding Ministers of various Denominations, and Presented to many Fraternal Orders and their Friends on Special Occasions. There is included also a Cyclopedia of Illustrations, of Testimonies, of Quotable Poetry and of Historical Facts, Together with Prayers for Different Texts and Themes, Scripture and Prayers for Cornerstone Laying, and a Collection of Brief but Suggestive Outlines of Sermons and Addresses. Compiled and Edited by Rev. G. B. F. Hallock, M.A., D.D. \$2.00.

Jesus as a Friend. By George Stewart. \$1.50.

What Can Students Believe? Sermons by Harry Emerson Fosdick, Ernest Fremont Little, Charles R. Brown, Reinhold Niebuhr, Henry Sloane Coffin, etc. Arranged by Elmore McNeill McKee, rector of Trinity Church, Buffalo, New York; formerly chaplain of Yale University and pastor of

the Church of Christ in Yale University. \$1.60.

The Pastor's Pocket Bible. Selected Scripture by John Richard Spann, pastor, St. Paul's Methodist Episcopal Church, South Abilene, Texas; former professor Southern Methodist University School of Theology, Dallas, Texas.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.
What is Christianity? By L. B. Ashby (formerly rector of Dickleburgh, Norfolk), author of *A Reasonable Faith for a Plain Man, More Thoughts for the Plain Man.*

Citizens of the Kingdom. By Patrick Cowley, B.A., L.Th.

PAPER-COVERED BOOKS

Edward H. Hall. 310 So. 10th St., Laramie, Wyo.
St. Matthew's Cathedral in Laramie, Wyoming. A description of its Fabric, Memorials, and Institutions, with Historical Notes concerning the Evolution of the Protestant Episcopal Missionary District of Wyoming. By Edward Hagaman Hall, L.H.D.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.
 Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American Agents.
As the Incense. Chapters on Prayer and the Spiritual Life. By H. L. Hubbard, vicar of All Saints', Margate. 60 cts.

Richard R. Smith, Inc. 12 E. 41st St., New York City.
Pilate's Three Questions. By the Rev. J. D. Jones, M.A., D.D., minister of the Richmond Hill Congregational Church, Bournemouth.

Quiet Moments. A Calendar for the Year with daily comments. By J. Hardwick.

BULLETINS

New York Bible House. 5 East 48th St., New York City.
One Hundred and Twenty-first Annual Report of the New York Bible Society for the year ending December 31, 1930. Original New York Bible Society. Organized 1809. Incorporated 1866.

Office of the Indian Rights Association. 995 Drexel Bldg., Philadelphia, Pa.
Forty-eighth Annual Report of the Board of Directors of the Indian Rights Association, etc., for the year ending December 15, 1930. Endorsed by the Philadelphia Chamber of Commerce and by the National Information Bureau, Inc.

PAMPHLETS

American Child Health Association. 450 Seventh Ave., New York City.
Suggestions for May Day—National Child Health Day, 1931. Based on the Findings of the White House Conference on Child Health and Protection.

Commission on Worship and Music, Methodist Episcopal Church. 150 Fifth Ave., New York City.
Proposed Orders of Worship for the Methodist Episcopal Church. Revised Edition, Including Additional Materials for Worship.

Rev. Lester Leake Riley, 44-03 Douglaston Parkway, Douglaston, L. I., N. Y.
A Dialogue With a Secularist. By Lester Leake Riley, rector of Zion Church, Little Neck, Douglaston, L. I. A sermon preached in Zion Church, Sunday morning, January 25, 1931.

HEBREW-CHRISTIAN SOCIETY SPONSORS SERVICES

NEW YORK—The Hebrew-Christian Publication Society, of which the Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York, is president, is sponsoring a series of services on Christianity through Jewish Eyes, at the Ascension Memorial Church each Sunday afternoon at 4 o'clock.

Among the speakers who are scheduled to address these meetings are the Rt. Rev. William T. Manning, D.D., Bishop of New York, and Dr. Brooks.

LONG ISLAND NOTES

The Living Church News Bureau
 Brooklyn, March 3, 1931

THE ANNUAL UNION LENTEN SERVICES of the Bedford Ministers' Association were held last week. The series began in Kismet Temple with Dr. Daniel V. Poling, the well known radio preacher; and continued through the week at churches of various denominations in the vicinity until Friday, when the final service was held at the Tompkins Avenue Congregational Church with Bishop Stires as preacher. According to the daily paper, Bishop Stires said "that differences between churches might soon become as unreal as differences between neighboring states of the Union."

JOINT MEETING OF CLERICAL BODIES

A joint meeting of the New York Churchmen's Association and the Brooklyn Clerical League was held at the Leverich Towers Hotel, Brooklyn, last Monday at 1 o'clock. Bishops Stires and Larned were present. Bishop Manning wrote that a previous engagement, which it would be very embarrassing to cancel, would prevent his attendance. The Rev. Horace E. Clute, president of the Brooklyn organization, presided; the Rev. F. A. Sanborn, president of the Manhattan group, spoke; the chairmen of the two program committees, the Rev. Dr. Howard C. Robbins for New York and the Rev. Bradford Young for Brooklyn, made announcements for next month; and Bishop Stires introduced the principal speaker, the Rev. James O. S. Huntington, O.H.C.

Attendance was larger, it was said, on the part of each organization, than the usual meetings. It is hoped that there will be further joint meetings, perhaps once a year.

YOUNG PEOPLE'S FELLOWSHIP

At a recent diocesan meeting of the Y. P. F., thirteen parishes were represented, and sixty-five persons were present. It was voted to assess a tax of twenty-five cents per member per year for the support of the work in the diocese and in the province. It is hoped that the summer school to be held at Stony Brook, in this diocese, in July, will be largely a Y. P. F. conference.

"THE WINDOW CLEANER"

Mrs. Molly Anderson Haley, of this diocese, whose poems have been read from time to time in THE LIVING CHURCH, has published a book of her verse under the title of one of the poems—*The Window Cleaner*—which has met with much favorable comment.

AT THE CATHEDRAL

The Cathedral organist, Maurice Garabrant, not only plays a half-hour's recital of organ music at the end of the Sunday vesper service, but also circulates, in the weekly leaflet, the titles of the pieces he plays. One may thus be drawn to hear a favorite composition, or to enjoy a new one; and all may know in advance what is in store for them.

Ninety-five persons were recently confirmed in the Cathedral; seventy were parishioners, eleven were girls from St. Mary's School, and ten boys from St. Paul's, and four were from the House of St. Giles the Cripple.

CHAS. HENRY WEBB.

THE CHURCH at Baker, Ore., is named for St. Stephen. Stephen Baker is a distinguished Churchman. We wonder how he feels if he reads about "the Church of St. Stephen, Baker."

Association on Status of Unbeneficed Clergy Plans Meeting of Special Interest

Outline Work of Westminster Group for Coming Year—Additional Curates Society Reports

The Living Church News Bureau
London, February 20, 1931

SPECIAL INTEREST ATTACHES TO THE meeting arranged at the Church House, Westminster, on Monday, March 2d, by the Association for the Improvement of the Status of the Unbeneficed Clergy. This society has been at work for twenty-five years, quietly but persistently pressing for the recognition of assistant curates as regular diocesan clergy, licensed to work in specified parishes, and not "employees" of incumbent or wardens.

The association's principal proposal is the establishment by canon of diocesan rolls on which the name of every clergyman shall be entered at his ordination, and retained (subject, of course, to disciplinary process) until death or removal to another diocese. Apart from any subordinate jurisdiction assigned to him by license to a parish, every such priest would then have a "ministerial freehold" (corresponding to a preacher's license under seal) for life in some diocese.

This proposal has reached the stage, after long and patient inquiry by the Canterbury lower house, of a formal request to the upper house for a canon establishing and regulating diocesan rolls. At the forthcoming meeting, Canon Lacey (one of the original members of A. I. S. U. C.) will move that a petition be sent to the convocations in support of the proposed canonical legislation.

OUTLINE WORK OF WESTMINSTER GROUP

At a meeting of the Westminster group held last week in the women's service hall, Tufton street, Westminster, the chairman of the committee (Canon H. G. Monroe) read a letter from the Archbishop of York in which he expressed his sympathy with the aim of the group, to hold together in coöperation and friendship not only the great block of central Church opinion, but also those who hold different views on one side or the other, yet put the unity of the whole Church first in their consideration.

The chairman outlined the work of the group for the coming year. An effort is to be made to educate youth on the splendor of the Church of England, and to ingrain into the senior boys and girls of our schools a deep sense of loyalty to the Church. It is also hoped to produce a small series of books, drawn up by experts, on the subject of ceremonial and the ordering of the Church services, in order to bring about more uniformity. Lastly, the group aims at establishing a clear relation between Church and State. It holds that disestablishment would be a disaster to the Church, and still more to the State, and it is therefore the duty of the Church to win spiritual freedom—the right to state its belief and to determine its worship, without disestablishment.

"A WORK OF COURAGE"

All Hallows-by-the-Tower is about to hold a special effort called "A Work of Courage," which has as its object the encouragement of the city and riverside workers on and near Tower Hill. The time

is planned to illustrate the service which the city church can render in friendly understanding with the week-day parishioners.

The city work opens next Monday with a midday church concert, to be presided over by Lord Wakefield. On Tuesday, February 24th, the Lord Mayor will attend in state. On the following Wednesday, Thursday, and Friday, the Lent lectures will be given by Fr. Timothy Rees of the Community of the Resurrection, Mirfield, with evening addresses to business women by Fr. Cyril Bickersteth of the same community. Much will also be done outside the church. There will be meetings on Tower Hill, British Legion band performances, addresses in the warehouses, and other points of contact with the workers.

ADDITIONAL CURATES SOCIETY REPORTS

The committee of the Additional Curates Society report that their pay-

ments to curates during the past year amounted to £32,611, as against £29,600 in 1929, the increase arising from the larger number of junior clergy who chose curacies in the poorer and pioneer parishes helped by the society, namely twenty-five per cent of all the men ordained in the past two years, as against sixteen per cent previously. The contributions received (£28,750 in 1930, as against £28,148 in 1929) being insufficient, the committee are compelled to arrange for reduced grants in 1931.

BISHOP PEROWNE FORMALLY ELECTED

Dr. Perowne, Bishop of Bradford, was formally elected Bishop of Worcester by the dean and chapter of Worcester on Wednesday. Before the election, Canon T. A. Lacey moved the following resolution, which was not seconded:

"In view of the notorious fact that the procedure to which we are cited is not a free election, the chapter declines to go through the form of electing a bishop, and, with all respect, leaves his Majesty the King to take the alternative course provided by law of filling the vacant see by Letters Patent."

GEORGE PARSONS.

Death of Constantine VI Marks End of Epoch in History of Ecumenical Throne

Year of 1923 Was Evil One for Church in East—Planned Turkish Orthodox Church

L. C. European Correspondence
Wells, Somerset, England, January 22, 1931

THE DEATH OF THE EX-PATRIARCH, Constantine VI of Constantinople, has not the least importance for ecclesiastical politics, for it is simply the passing of a prelate whose work was done, and who was himself living in retirement on Mount Athos. His death, however, marks the end of an epoch in the long history of the "Ecumenical Throne," and it is appropriate that it should have taken place upon the Holy Mountain, which was so often the place of retirement for Patriarchs whom Turkish oppression had deprived of their office. It is said that there were once as many as three ex-Patriarchs of Constantinople in the cells of one or other of the many monasteries of the famous sanctuary, and certainly many others found themselves longing for an opportunity of retiring to the peace that it gave. Gregory VI, the martyr of the Greek war of independence, used to keep the key of his cell on the mountain always in the pocket of his patriarchal robe, and when too much bothered by suitors would fetch it out, and declare, "if I can find no peace with you, I can at all events find it behind the door this key opens." Actually, however, he was not destined to find the peace he craved for by that road, but by a sterner one, for he was hanged by the Turks over that gate of the "Phanar" that has never been opened since.

At one time it seemed only too likely that not only Constantine, but also his predecessor, Meletius, would die as Gregory died. Actually, Constantine was allowed a natural death, but it is likely that he will be the last of the many Patriarchs who have been exiled by the Turk to the holy mountain. His patriarchate was of the briefest, lasting in theory for no more than a few months, and in fact for hardly

more than a few days: yet it saw the coming and passing of a crisis that determined the question whether the see of Constantinople should continue to exist or no.

The year 1923 was an evil one for the Church in the East. The Turk had come back in triumph to Constantinople, and was declaring that now at last he would make a full end of those of his subjects who had sympathized with the invader. Every Greek that survived—and how many had perished, let red Smyrna say—should be expelled from the country, and the patriarchate that had been the focus of Greek national feeling should be the first thing to go.

That last danger was indeed averted, but only by Lord Curzon's open declaration that, in that case, England would leave the conference of Lausanne and refuse to make peace at all. If the patriarchate was not abolished, however, the actual Patriarch had as near an escape of his life as any man need wish. Meletius IV, now Meletius II of Alexandria, was the prelate in question, and he was only saved from the clutches of the Turkish soldiery by the interference of British blue-jackets. He was expelled from the city, retiring to Mt. Athos as an exiled Patriarch should, and obliged to abdicate.

Meantime, the Turks decided that, if they could not expel the patriarchate they would at the least make use of it, as they had been able to do before. They would set up a Turkish Orthodox Church, under the presidency of a Turko-Greek priest who was willing to be a tool in their hands, one Eftim or Euthymius of Ancyra. What sort of body that would have been it is perhaps better not to enquire, but at least it would have been nothing like what the Greek Church means by an Orthodox patriarchate, for it would appear that Eftim proposed to be Patriarch himself, disregarding the trifling objection that he was well known to be a married man.

GREGORY VII ELECTED

In spite of fairly plain hints from authority, however, the electing synod

disregarded Eftim, and elected Gregory VII to the post. The Turks for the moment did no more than grumble, for they were not quite prepared with the "plan of reform" that they proposed to enforce, and it was common knowledge that the Bishop elected could not possibly live many months. When he died, however, in December 1924, it was a very different story, and the synod was told plainly that it must either choose a man known to be a creature of the notorious Eftim—Alexander of Rhodopoulos—or no election would be allowed. To fly in the face of the Turk when you are in his power is a difficult thing; to refuse to elect his candidate and choose another requires a good deal of courage, and to accept such election requires a good deal more. Yet that was what the bishops of the synod did; knowing that they were in Turkish hands and exposed to their vengeance, they unhesitatingly turned down the unworthy man proposed for their choice, and elected Constantine Araboglou, Constantine the Arab's son. Turkish names are by no means uncommon among Anatolian Greeks, many of whom in those days spoke no language but Turkish, and were probably the descendants of Turks who had come into the land in the days when the Byzantine Empire still existed, and there adopted the religion of the land. Constantine VI was thus elected and enthroned on December 17, 1924, and the Turks were furious at the act of recalcitrancy.

Patriarch and bishops were both expelled from the country (Jan. 5, 1925), though it is worth noting that the Turk had to throw some shadow of legality over an act of the purest tyranny, and allege that the bishops in question were not entitled by treaty to reside in the country. Wild threats were uttered, but the Greeks refused to be intimidated, and appealed to their treaty rights under the document just signed at Lausanne, and put the case in the hands of the League of Nations. The Turks did not want, at the moment, to offend European opinion, and a compromise was arrived at. Let Constantine resign, and so save the face of their government, and they would allow free election to the patriarchate, both then and after. This was agreed to, and Constantine resigned the throne he had never sought, after a patriarchate that had lasted in theory four months, in practice just nineteen days. Still, in that short time he had accomplished much, secure in the fact that the throne which he had held for so short a time should not become a tool for Turkish politics and having shown to the world at large that Greeks can suffer for a principle that they understand, and further, that those who are so prepared to suffer for a principle can force even the grossest form of tyranny to respect it.

W. A. WIGRAM.

SHANGHAI HOSPITAL ACTIVE

THE THREE hospitals of the Shanghai diocese have been constantly active. Repairs, improvements, and additions have been contrived at St. Andrew's, Wusih, through funds raised locally and from special gifts. St. Elizabeth's, Shanghai, with an entering class of eighteen girls, has a total of seventy-two nurses in training, and fourteen graduate nurses. They rented a Chinese house adjoining, to use the lower floor for private patients, and within twenty-four hours it was filled. St. Luke's, Shanghai, in one autumn month had 9,821 patients in its clinics. The quarters for the training school here are so crowded that the hospital cannot admit as many probationers as it needs.

Dr. Hodgson Resigns at General Seminary; To Become Canon at Winchester Cathedral

New St. Luke's Chapel, Edgecombe Avenue, Dedicated — Immediate Need of Church Army

The Living Church News Bureau
New York, March 7, 1931

THE REV. DR. LEONARD HODGSON, Professor of Christian Apologetics at the General Theological Seminary, has resigned from that position, effective in May at the end of the present term. He will return to England immediately thereafter to become a residentiary canon of Winchester Cathedral.

Dr. Hodgson is a native of England and, prior to his coming to the seminary here in 1925, was canonically connected with the Winchester diocese. In these five or six years of residence in New York, Pro-



RESIGNS AT G. T. S.

Rev. Dr. Leonard Hodgson, who has resigned as professor of Christian Apologetics at the General Theological Seminary, effective in May. He has accepted an appointment in England.

fessor Hodgson has become well known to Churchmen of the city. A preacher frequently in many local parishes and often a speaker before gatherings of Church people he has entered quite fully into the life of the Church in New York. At the seminary he has filled acceptably one of the most important positions on the faculty. The American Church loses a scholar in Dr. Hodgson's decision. Further, the readers of THE LIVING CHURCH will greatly miss the continuance of the service he has rendered during the past several years as literary editor of this paper. During his stay here, Dr. Hodgson has published two books, *The Place of Reason in Christian Apologetic*, issued in 1926, and in 1928 *And Was Made Man*.

DEDICATION OF NEW ST. LUKE'S CHAPEL, EDGECOMBE AVENUE

Bishop Manning will officiate tomorrow morning at the dedication of the new St. Luke's Chapel in Edgecombe avenue near West 136th street. The growth of this work is another instance of the very great opportunity that is before our Church of ministering to the colored people here in New York. This chapel, originally sponsored by St. Luke's Church, Convent avenue, is now a diocesan mission and under the direct supervision of the Rev. Frederic R. Meyers, priest-in-charge. The service tomorrow marks the completion of recent extensive alterations. The congregation has been worshipping at 28 Edgecombe avenue in what was formerly a

residence. By the removal of the floor of the second story of the building and by extending the length of the structure some forty feet, St. Luke's Chapel has a place suited for worship and one adequate for the present to care for the size of its congregation.

CHURCH ARMY NEEDS A HOUSE

In the March issue of *Co-Partners*, the very readable publication of the American branch of Church Army, Capt. B. F. Mountford writes of the need of a house to be given or loaned for the accommodation of ten or a dozen probationary mission sisters. Anyone willing to supply this need should write to Captain Mountford at 416 Lafayette street. That Church Army has immediate need of such a house is an evidence of the expansion of its American work and a further proof of the success of its ministry among us.

AT CHURCH OF ST. MARY THE VIRGIN

The following items of extra-parochial interest and appeal are taken from the Sunday leaflet of the Church of St. Mary the Virgin, 139 West 46th street:

"The attendance at the daily noonday Mass has been most gratifying indeed and has proven to your clergy the wisdom of fixing a Mass at this hour of the day during the Lenten season. It is hoped that it will become generally known to members of other parishes who may happen to be at business in the vicinity of St. Mary's. The Mass begins at 12:10 sharp and is followed by a ten-minute address each day except Saturdays. Holy Communion is given at this Mass to communicants who are fasting and prepared to receive the sacrament.

"Very regularly and quietly, for a number of weeks, our players have been rehearsing their parts in the Coventry Passion Play. We are now ready to announce that the first performance of this play will be given in St. Joseph's Hall on Wednesday, March 18th, at 8:15 P.M., and that it will be repeated on the evening of Lady Day, Wednesday, March 25th. We cannot urge you too strongly to save one or the other of these dates and also to make the play known to others outside our parish. All the players are members of St. Mary's Dramatic Society and communicants of the Church. Into their work of preparation there have been woven many prayers and communions. Deeply devotional in its treatment of the sacred story and based almost entirely on the words of Holy Scripture, the play is entirely befitting the season in which it is being presented."

BIBLE SERMONS

The weekly leaflet of one of our large suburban parishes announces that the preacher this coming Wednesday evening is the Rev. Granville M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York. Fr. Williams is introduced as the rector of "one of the most Catholic parishes" which is noted for its ritual and music, yet as one who lays great stress on Bible sermons and is distinguished as an expositor of Bible stories and incidents. It is good to know that Fr. Williams does preach Bible sermons, and it is to be hoped that the same is true of all our clergy. Evidently, however, the item is meant to point out that Fr. Williams' preaching is quite evangelical in nature. If so, one may ask, is not that a characteristic of those who value highly the sacramental approach to Christ? The

Catholic is at the same time an evangelist.

ITEMS

Bishop Manning has sent a copy of Bishop Walter J. Carey's little book, *Evolution and Redemption*, to each member of the Church Club of New York. A previous item has told of his giving a copy of this same excellent publication to each of the clergy of the diocese.

Bishop Gilbert officiated last evening at the institution of the Rev. Alpheus Appleton Packard, Jr., as fourth rector of Holy Cross Church at Kingston.

Bishop Gilbert will be the speaker at 1 P.M. on Thursday, March 19th, over radio station WOR in the series of half-hour talks sponsored by the City Mission Society. He will have as his subject: Our Neighbors, the Families of the Unemployed. Dean Gates of the Cathedral will open the series this coming Thursday, speaking on Our Neighbors, the Children of the Poor.

The Rev. Dr. Joseph P. McComas, vicar of St. Paul's Chapel, will be the conductor of a Mid-Lent retreat to be held next Saturday, March 14th, at St. Paul's. Following Holy Communion at 8 o'clock, the meditations will be at 10, 1:45, and 3 o'clock.

The Rev. Walter E. Bentley has recently concluded a successful preaching mission of a week's length in historic St. Ann's Church, East 140th street, the Rev. Dr. Edward C. Russell, rector.

The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, will be the preacher at the Cathedral on Sunday afternoon, March 15th, at the annual service of the Church Mission of Help. On Monday, the 16th, he will be the conductor of the annual quiet day for C. M. H. at Trinity Chapel. The meditations will be at 10, 11:30, and 2:30; and the day will begin with two celebrations of the Holy Communion, at 7:30 and at 8:30.

HARRISON ROCKWELL.

PLAN SEMINAR IN MEXICO

NEW YORK—The committee on cultural relations with Latin America announces that the sixth annual session of the seminar in Mexico will be held in Mexico City, July 4th to 24th. Membership in this "coöperative study of the life and culture of the Mexican people" will again be open to a representative group of North Americans.

The previous seminars in Mexico have been attended by over 400 men and women, widely representative of many public groups in the United States. Numerous field trips are included in the seminar programs. There are also optional trips for small groups to arts of Mexico and to Nicaragua, which will be taken after the regular sessions of the seminar close.

A pamphlet describing the program of the seminar may be secured from Hubert C. Herring, executive director of the committee on cultural relations with Latin America, 112 East 19th street, New York.

COMMENCEMENT OF CHURCH NORMAL SCHOOL IN MARYLAND

BALTIMORE—The twelfth commencement of the Church Normal School in Maryland was held on Sunday evening, March 1st, at the Pro-Cathedral.

After a short opening service, the class on religious drama, under the direction of Mrs. Howard M. Elliott, presented an Easter mystery play, *The Alabaster Box*.

The Bishop awarded eighty-four certificates to the members of the school.

Bishop Johnson of Colorado is Guest Preacher at Cathedral in Boston

Greater Boston Federation of Churches Sponsors Services—Other Miscellaneous Items

The Living Church News Bureau
Boston, March 7, 1931

BISHOP JOHNSON OF COLORADO PREACHING in St. Paul's Cathedral last Sunday evening and at noon on the first four days of the past week drew large and attentive congregations. His general topic was The Words of Our Lord at the Outset of His Ministry. The whole series, as may be expected, was full of constructive teaching and original phrasing. Bishop Johnson, in addition to preaching daily in St. Paul's Cathedral during his short visit of five days, addressed the congregation of the Church of St. John the Evangelist, Bowdoin street, at High Mass; the Young People's Fellowship of Trinity Church; a parish meeting in Grace Church, Newton; a large group including guests from neighboring parishes in Christ Church, Hamilton; the students of the Episcopal Theological School; and the mid-week congregation of St. Anne's Church, Lowell.

The Rev. Arthur Lee Kinsolving was the Cathedral preacher at noonday yesterday.

Canon Davey of Liverpool Cathedral preached in St. Paul's Cathedral last Sunday morning and in Christ Church, Cambridge, on Sunday evening.

LENTEN SERVICES

The Rev. Arthur B. Kinsolving, II, chaplain of West Point, has been the preacher at noonday in Trinity Church during the past week. Beginning tomorrow evening and continuing for three successive Sundays, the processional litany will be used in Trinity Church. Lights will be lowered and tapers will be borne by four acolytes leading the choir as the service, with response by the congregation, is being chanted.

Services under the auspices of the Greater Boston Federation of Churches will begin in the Tremont Theater on Monday and continue through Good Friday. For the past two weeks the Old South Meeting House has been the setting for this customary Lenten series that makes a wide appeal. Beginning at 12:15 P.M. and continuing for forty minutes on all days except Saturday and Sunday, these services will be broadcast over WEEI. Days on which the Church is represented in the program are: March 16th and 20th, the Rev. Dr. Benjamin M. Washburn of Emmanuel Church; March 17th and 18th, the Rev. Carroll Perry of the Church of the Ascension, Ipswich; March 25th, Bishop Sherrill; April 2d. the Rev. Dr. Edward T. Sullivan of Trinity Church, Newton Center. The Rev. Arthur Lee Kinsolving of Trinity Church preached on February 25th.

PSYCHIATRIST AT CHURCH HOME SOCIETY ASSUMES DUTIES

Dr. Rose Carleton Monro, newly appointed psychiatrist of the Church Home Society, has assumed her duties and succeeds Dr. Alberta S. B. Guibord who resigned at the close of December. The Church Home Society has an enviable record among children's agencies for its work in the field of mental hygiene; that record has been maintained ever since Dr.

Guibord organized the department of psychiatry fourteen years ago. All of the children of school age under the Church Home Society are given mental hygiene treatment for personality guidance as well as for the establishment of their intelligence rating. Dr. Monro hopes to extend the psychiatric work to include some children besides those coming from broken homes.

POSITION OF CHURCH IN CHINA DISCUSSED

What Part Should the Missionary Play in the Reconstruction of China? is the subject to be discussed at an unusual forum tomorrow afternoon in John Hancock Hall. Bishop Sherrill is one of a committee sponsoring this meeting at which Miss Elise Dexter will answer questions referring to the position of the Church in China. Special speakers will be Kenneth Scott Latourette, professor of Missions and Oriental History in Yale University, and Chih Meng, associate director of the China Institute in America.

MANY COUNTRIES REPRESENTED

Boston and Cambridge are cosmopolitan places! A report of the International Student Friendship Committee, of which Mrs. Paul Wakefield is secretary, shows that in the three last months of 1930 students from thirty-one different countries were invited to three parties (two at Christ Church, Cambridge, and one at the parish house of the Church of the Advent, Boston). Lest one be content with marvelling at thirty-one countries being represented in our student world, Mrs. Wakefield adds that earlier in the year eight additional countries, making thirty-nine in all, were represented.

MISCELLANEOUS

Lay readers of the diocese met in the assembly hall, 1 Joy street, last evening for a discussion of the work and training of the lay reader. Addresses from two lay readers followed by discussion from the floor occupied the first period, supper followed, and at 7 P.M. two of the clergy spoke and an address from Bishop Sherrill closed the meeting.

Miss Amelia Hill of St. John's-in-the-Wilderness, Allakaket, Alaska, has just concluded a visit of three weeks in the diocese where she has spoken both on Sundays and week-days to a wide variety of audiences including children, young people, and adults.

Bishop and Mrs. Gilman of Hankow, China, while visitors in the diocese during the last three weeks of April, will fill various speaking engagements for which arrangements have been completed by the diocesan Speakers' Bureau.

ETHEL M. ROBERTS.

PLAN WELLESLEY CONFERENCE ON CHURCH WORK

WELLESLEY, MASS.—The 1931 conference for Church work, to be held at Wellesley, will have as its director the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont. The chaplain is the same as last year, the Rev. Charles Townsend, Jr., rector of St. Stephen's, Providence, R. I., and the secretary, Miss Marian DeC. Ward, 50 Commonwealth avenue, Boston. The conference dates are set as June 22d to July 5th.

Many Attend Funeral of Bishop Garland In Holy Trinity Church, Philadelphia

Leaders of Every Creed Join in Tribute — Diocesan Clergy Pass Minute of Sorrow

The Living Church News Bureau
Philadelphia, March 7, 1931

NEARLY TWO THOUSAND PEOPLE FILLED Holy Trinity Church, in Rittenhouse square, to pay their last tribute to the Rt. Rev. Thomas J. Garland, D.D., late Bishop of Pennsylvania, at the funeral services on Thursday afternoon, March 5th.

In the aisles, the rear corridors, and on the steps leading to the balcony stood hundreds, while outside in the square many others, unable to obtain admission to the church, stood with bared heads.

Leading Philadelphians of every creed joined in the tribute to Bishop Garland, with Mayor Mackey in attendance to represent the municipal government.

The service began with a procession of the clergy of the diocese, who marched from the Church House, next door to Holy Trinity, into the church. The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, and the Rt. Rev. Francis M. Taitt, S.T.D., Bishop Garland's successor, came next, followed by the Rev. Dr. Carl E. Grammer, rector of St. Stephen's, and the Rev. Dr. Edward M. Jefferys, president of the standing committee and rector of St. Peter's Church, all of whom officiated.

The eight honorary pall-bearers, all members of the standing committee, were the Rev. Dr. George G. Bartlett, dean of the Divinity School, the Rev. Franklin Joiner, rector of St. Clement's, the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, the Rev. Dr. James O. McIlhenny, rector of the Church of the Resurrection, W. W. Frazier, Jr., Col. W. P. Barba, Edward H. Bonsall, and Samuel P. Houston.

The body of the late Bishop was borne by eight of the younger clergymen of the diocese.

A group of priests of the Eastern Orthodox Church were also in the procession, including Archbishop Trya, of the Armenian Church in America, of New York, and Bishop Adam, head of the Carpatho-Russian Church of America.

Bishops from other cities, who were in the procession, included the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts; the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh; the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem; the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York; and the Rt. Rev. R. E. Strider, D.D., Bishop Coadjutor of West Virginia.

There was also a guard of honor, which accompanied the body of Bishop Garland from the Bishop's House to the church.

The service itself was extremely simple, following exactly the regular order of the burial service in the Prayer Book without any variation whatever. This was in keeping with the conservative Churchmanship of Bishop Garland, and also with historic Holy Trinity, once the church of Phillips Brooks and other outstanding rectors in Philadelphia history.

Bishop Taitt read the opening verses and the lessons, Dr. Jefferys the psalms, Dr. Grammer the prayers, and Bishop Perry pronounced the blessing.

The officiating bishops and clergy, the visiting bishops, and members of Bishop Garland's family attended the services in the churchyard of St. James the Less, Falls of Schuylkill. In this churchyard, high up above the Schuylkill River, overlooking the houses and churches of a large section of the city, are buried five bishops of the diocese of Pennsylvania.

CLERGY PASS MINUTE OF SORROW

The two hundred and eighty odd clergymen of the diocese paid high tribute to the memory of Bishop Garland at the regular meeting of the Clerical Brotherhood in the Church House on March 2d. They expressed their sorrow and the sudden death of their beloved Bishop and friend in the adoption of a minute, which reads in part:

"In his all too brief episcopate, he inaugurated a new era. Recognizing all schools of thought as a just and impartial Bishop of large views and sound judgment, he was able to enlist the whole diocese in a great campaign to strengthen our benevolent institutions and improve the equipment of our missions. His energy and initiative were felt far and wide, from the increased equipment of our Divinity School in Philadelphia to the rehabilitation of the hospital and devastated area in Japan.

"His sound judgment, accurate knowledge, courage, and administrative genius soon made him a leader in the national Church, while his unaffected friendliness, manifest sincerity, and self-forgetfulness, commended him to all who came into personal contact with him."

The Clerical Brotherhood also offered profound sympathy to Mrs. Garland.

INTERESTED IN CHARITY

Bishop Garland's combination of administrative talent, executive ability, spirituality, and his love for humanity led him, some years ago, to organize a Council of Welfare Agencies over which he presided. Its aim was to promote efficiency in the execution of works of charity in which the Church was engaged, to prevent waste and avoid duplication. Up to then, the various charities with which the Church in Philadelphia was concerned had been accustomed to making their individual appeals for funds. It was a revolutionary change when Bishop Garland persuaded them to pool their efforts and to issue a joint appeal.

A slender man, of slight physique, almost frail in fact, he had a tremendous capacity for work. No detail of Church administration escaped his attention, and while he was not a pulpit orator he made it a point to speak in as many of the churches in his diocese as possible, visiting them more frequently than the duties of his office called for.

The door of his study was always open, and both clergy and laity delighted in visiting him, always finding him an alert and sympathetic listener to their plans and projects.

SENATOR PEPPER'S TRIBUTE

The Hon. George Wharton Pepper, former United States Senator, and a leading layman, has made the following statement:

"Bishop Garland's death deprives the diocese of an administrator whose talents had not been surpassed by any of his predecessors.

"He was faithful in the discharge of his duties, and even the disadvantage of bodily weakness proved no obstacle in the path of his progress. He labored diligently to put the affairs of the diocese in good order and sound condition.

"He will be succeeded by a bishop of his own choosing, who will carry on the great work from which Bishop Garland has been called away."

ELEANOR ROBERTS HOWES.

DEDICATE NEW CHURCH AT BRAINERD, MINN.

BRAINERD, MINN.—The formal opening and dedication of the beautiful new parish church at Brainerd was a recent event in the diocese of Duluth which attracted the interest of a large circle of friends of St. Paul's over the entire state and even beyond its boundaries.

St. Paul's parish enjoys a remarkable history. Being the first church building it is linked with the very foundation of Brainerd, and has given inspiration to members and friends from the days when little more than a village of tents.

The early part of 1872 saw the completion of the first building, a gothic wooden structure. When it was necessary to demolish this building, the present fine stone basement was erected in 1923. Here services were held until the completion of the structure at the close of 1930.

Noteworthy memorials in the church include an altar from parishioners residing in Brainerd and others who have moved to distant parts. A fine Page pipe organ is the gift of Arthur W. Wheatley, now of Lima, Ohio. The oak pews were a gift from A. A. Goul of Jamestown, N. Y., his son and son-in-law, R. R. Gould and F. A. Farrar of Brainerd. Carpeting for aisle and sanctuary was the gift of Dr. R. A. Beise and R. M. Johnson of Brainerd, while the cornerstone was a contribution of a local business house. The lighting fixtures were donated by the Westinghouse Electric Co.

Memorial windows from the first building flank the entrance, while a Meneely bell, a Christmas gift to the parish in 1875, has been lifted to its rightful reward in the loft of the new church and continues to fulfil a service and a tradition first observed fifty-five years ago.

Assisting the Bishop, the Rt. Rev. G. G. Bennett, D.D., in the consecration services were the Rt. Rev. B. T. Kemerer, D.D., Bishop Coadjutor, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, the Rev. C. M. Brandon, rector of the parish, and a large representation of diocesan clergy and missionaries.

The cost of the building is in the neighborhood of \$23,000, subscribed to within \$1,500.

LENTEN SERVICE ATTENDANCE PLAN IN NEWARK

NEWARK, N. J.—A practical plan for Lenten church attendance is set forth in the parish paper of St. John's Church, the Rev. J. Frederic Hamblin rector. In order to have representation from each family of the parish at one service during the week, the first five Sundays of Lent have been designated as Mothers' Sunday, Fathers' Sunday, Mother and Daughter Sunday, Father and Son Sunday, and Family Sunday, all with the idea of obtaining a full attendance of these various groups. Palm Sunday will have for its goal the attendance of all parishioners. This is also true of Easter Sunday.

The Three Hour service on Good Friday will be conducted by the Rev. Van Tassel Sutphen, St. Peter's Church, Morristown.

Bishop Bennett Addresses Churchmen in Chicago Under Auspices of Church Club

Rector at Christ Church, Joliet, Observes Anniversary — Growth of City Mission Work

The Living Church News Bureau
Chicago, March 7, 1931

DEVELOPMENT OF AN INTERNATIONAL citizenship embodying the principles of Christianity was declared to be the great task before the world today by the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, speaking Monday at the Sherman Hotel before a group of Churchmen under auspices of the Church Club.

"If we are to keep our modern civilization from cracking wide open, we must proceed immediately to the development of a world citizenship as a part of which men will learn to live at peace with their neighbors. We have not yet learned to live with others and we must do so. The American Indian is a typical example of this failure of us as Americans to live with others. We have not recognized the Indian as a brother of ours. We often fail to realize that we have a common origin. We may have a different veneer, a different dress, but that counts for nothing in the sight of God. We need to instill in the minds of our people and in the Indian mind a common hope for a common nation."

The treatment accorded the Indians in this country by the whites was termed by Bishop Bennett one of the "greatest blots on the record of our nation." He said the Indian has been corrupted by the white man in many ways, which makes it difficult for any white person to gain the confidence of the Indian race.

JOLIET RECTOR CELEBRATES

The Rev. T. DeWitt Tanner, rector of Christ Church, Joliet, and dean of the southern deanery of the diocese, has just completed twenty years as rector of the Joliet parish. Churchwomen of the parish tendered Dean and Mrs. Tanner a dinner in honor of the anniversary. The Rev. W. S. Leete, of St. John's Church, Lockport, acted as toastmaster at the dinner and Mrs. Wilson Hutchinson represented the women in presenting the rector with a set of silk eucharistic vestments and a purse of gold, and Mrs. Tanner with a chain of crystals as well as a purse of gold. The young people of the parish gave a surprise reception to Dean and Mrs. Tanner, and presented the dean with a silk burse and veil.

CITY MISSIONS WORK GROWS

A substantial growth in the work of the Chicago City Missions is shown in the annual report of the Rev. John F. Plummer, superintendent, just published. More than 26,000 persons attended services conducted by City Missions staff in various institutions of the city during the year, the report shows.

A total of 1,223 services were conducted; 2,086 persons received Holy Communion at the various institutions; 135 instruction classes were conducted with a total attendance of 3,211; calls in institutions numbered 33,594; calls outside, 1,591; baptisms, 16; confirmations, 27.

BISHOP BENNETT AT GARRICK

Life without religion is a blank, Bishop Bennett declared in his noonday addresses at the Garrick Theater services of the Church Club this past week. Religion, he

said, does three things: gives a perspective to life, a sense of direction, and a set of values.

Church going is not intended simply to make one good, said the Bishop in another address. The Church, he asserted, was intended for the bad as well as the good. If there were any perfectly good human beings, he said, they would have no place in the Church.

Jesus is the hope of Mankind, Bishop Bennett stated in his fourth address, and in his concluding address he emphasized the fact that in order to have life, man must lose it; in order to possess things, he must give such away.

BISHOP STEWART ON LENT

A Lent of reality is asked by Bishop Stewart in a message addressed to Church people of the diocese. Four things should characterize Lent, he said: (1) It is a season of deliberate detachment; (2) decisive discipline; (3) daily devotions; and (4) deepened discipleship.

"Religion is often full of unreality," he said. "Social forms of religion get stereotyped, fixed, formal. Time was when the prayers we use leaped hot from volcanic depths of human hearts in agony or rapture. Now they are frozen into liturgical form and we often roll them coldly on our lips. Time was when the hymns we sing blazed out of a saint's experience and even we once felt their power; but now they often come to be words, words, words. Time was when Lent was sweet with actual memories of the living Jesus. Now the story of His Passion sounds like that of far-off deeds and 'battles long ago.' That's no argument against Lent or hymns or prayers. Unreality develops from thought-habits, word-habits, fixity. But beneath that unreality is something far deeper and worse—deliberate unreality, deliberate hypocrisy. During Lent, we shall face our unrealities and hypocrisies, one by one."

ST. LUKE'S ELECTS WARDENS

Announcement is made of the election of Thomas T. Lyman, for the past seven years junior warden of St. Luke's Church, Evanston, to be senior warden, succeeding James S. Winn, resigned. Mr. Winn was connected with St. Luke's for thirty-eight years. Because of absence from Evanston much of the year, he was moved to relinquish his position as senior warden.

Mr. Lyman, the new senior warden, has been at St. Luke's as vestryman or warden for fourteen years. He is a trustee of Nashotah House, the Church Home for Aged Persons, and active in other Church and civic organizations.

G. F. Slaughter has been named junior warden of the parish.

NEWS NOTES

Bishop Stewart is delivering the Lenten noonday addresses in Baltimore next week. Dean Browne of St. James' Cathedral is speaking on the Lenten noonday program at Albany next week.

The Rev. Prof. T. H. Hallock, D.D., of the Western Theological Seminary, addressed the Clergy's Round Table last Monday on Recent Study of the Old Testament.

A diocesan chapter of the Order of Sanguineal will be held at St. James' Cathedral, May 14th, Bishop Stewart presiding.

Christ Church, Joliet, has a weekly noonday service on Wednesdays during Lent, with business men from outside as

(Continued on page 694)

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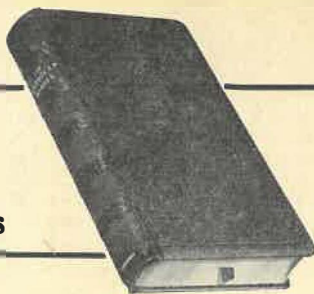
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(Continued from page 692)

the speakers. Three Churchmen are listed on the program.

A meeting to consider the advisability of organizing a mission at Niles Center was held this past week. A favorable turnout is reported.

CHURCH AT WATKINS GLEN, N. Y., CELEBRATES CENTENNIAL

WALTON, N. Y.—On Saturday evening, February 28th, Christ Church commenced the observance of its one hundredth anniversary with a service of prayer and thanksgiving, which was well attended.

On Sunday there was a corporate Communion for the parish organizations at 8 o'clock. At 10:45 occurred the chief services of the day, at which the Ven. Guy H. Purdy, archdeacon of Albany, and representing the Bishop, preached. At Evensong many of the local clergy found it possible to attend. The Ven. Yale Lyon, archdeacon of Susquehanna, preached the final centennial address.

On Monday evening at 6 o'clock there was a centennial dinner at the parish house, which was well attended. The Hon. Arthur North, former member of the assembly of California, was toastmaster. The Rev. H. J. Goodrich is the present rector of Christ Church.

REVIVE ORDER OF SIR GALAHAD IN RHODE ISLAND

PROVIDENCE, R. I.—The work of the Order of Sir Galahad is being revived in this diocese and has already taken on new life. On Sunday afternoon, March 1st, in Grace Church, with the Rev. Dr. W. Appleton Lawrence, rector, presiding, Eric Channon was crowned king. The Rev. Albert J. Chafe, rector of Grace Church, North Attleboro, preached a stirring sermon. Representatives were present from courts of the Order of Sir Galahad of St. Stephen's Church, Lynn, Mass.; the Church of the Advent, Boston; St. John's, St. Paul's, and St. Thomas', Providence; St. Paul's, Pawtucket; St. Mary's, East Providence; and St. Mark's, Riverside.

A state council of the local courts of the order has also been established recently to coördinate activities.

SOCIAL WORKERS SPEAK IN MILWAUKEE

MILWAUKEE—The social service department of Milwaukee is sponsoring a series of lectures on the Tuesday evenings in Lent at St. James' Church, beginning at 8 o'clock. Beginning with the first Tuesday evening, Miss Edith Foster, a member of the Wisconsin State Conference of Social Work, spoke on Modern Social Service Methods. This was followed on March 3d by Miss June J. Joselyn of the Milwaukee Mental Hygiene Council, who spoke on The Mentally Sick and Handicapped. On March 10th, the Rev. David E. Gibson, priest-in-charge of the Cathedral Shelter, Chicago, spoke on The Volunteer—His Qualities and Opportunities. On the coming Tuesday night, March 17th, Judge Charles Aarons of the Milwaukee Juvenile Court will discuss Juvenile Delinquency, Dependency, and Neglect. Dr. William Lorenz of Madison will close the series on March 24th with an address on The Effect of Sickness on Personality.

The fine response to the lectures has shown that there is an interest on the part of social welfare leaders and the public in coöperating with the Church's work in these fields.

RECTOR AT MUSKOGEE, OKLA., CELEBRATES ANNIVERSARY

MUSKOGEE, OKLA.—The Rev. Hugh J. Llwyd, who has spent his entire ministry in Oklahoma, recently completed his twenty-fifth year as rector of Grace Church, Muskogee. This is an unusual record in this part of the country, and the occasion was marked by a special celebration in the parish. On Saturday evening, February 28th, a reception was held, in the course of which a Chrysler sedan was presented to the Rev. Mr. Llwyd. On the following day the Bishop of Oklahoma, the Rt. Rev. Thomas Casady, D.D., preached a special sermon in Grace Church, on the ministry of the rector and his services to the Church in Oklahoma. The Rev. Mr. Llwyd was celebrant, and was assisted by Archdeacon L. W. Doud as epistoler. In the evening the rector presented seventeen candidates for confirmation.

BISHOP CREIGHTON VISITS IDAHO

BOISE, IDAHO—A congregation that completely filled St. Michael's Cathedral, Boise, was thrilled with Bishop Creighton's masterful presentation of the program of the Church in terms of the extension of the Incarnation. In the congregation were forty of the student nurses of St. Luke's hospital and the student body of St. Margaret's School. Later, several hundred parishioners and friends greeted Bishop Creighton at an informal reception in the Bishop Tuttle House.

The second day of the Bishop's visit to Boise can well be termed a busy one; the day began with the chapel service in St. Luke's Hospital, shortly before 7:00 A.M., followed by the chapel service in St. Margaret's School an hour later. Inspection of St. Margaret's School and St. Luke's Hospital came through the day, with a luncheon at noon with the members of St. Michael's Cathedral chapter.

In company with Bishop Barnwell, Bishop Creighton spent two days visiting eastern Idaho.

MEN OF BROTHERHOOD IN NEWARK MEET

MONTCLAIR, N. J.—The scope of the annual corporate Communion of the Brotherhood of St. Andrew, diocese of Newark, held at St. Luke's Church on February 23d, was extended this year to include the men of the diocese in general. The celebrant of the Holy Eucharist was the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, and those assisting him were the Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop of Long Island, the Rev. Dr. Luke M. White, rector of St. Luke's Church, and the Rev. Peter R. Deckenbach, diocesan chaplain of the Brotherhood.

Following a Communion breakfast in St. Luke's parish house, those present gathered in the auditorium and heard Bishop Stearly speak on Men's Need for the Church, and Bishop Larned on The Church's Need for Men.

Two hundred and fifty men were in attendance.

CHURCH AT BEATRICE, NEB., RECEIVES BEQUEST

BEATRICE, NEB.—By the will of the late R. J. Kilpatrick, Christ Church, the Rev. William A. Mulligan, rector, has been left a bequest of \$5,000 which liquidates the indebtedness upon the new parish house and frees the parish from debt.

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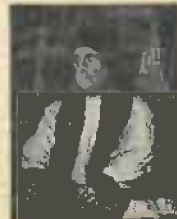
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BISHOP CREIGHTON STUDIES WORK IN DOMESTIC DISTRICTS

NEW YORK—The Rt. Rev. Frank W. Creighton, S.T.D., in charge of domestic missionary work, is now in the west consulting with the bishops and making a study of missionary work in domestic districts and in dioceses where there is work aided by the National Council. Following the annual conference of field executives in Chicago, Bishop Creighton went on to Laramie, Boise, Salt Lake City, Reno, Sacramento, Fresno, Portland, Spokane, and Pendleton, those places being the see cities of their respective dioceses and districts.

Returning from Eastern Oregon to New York about March 19th, Bishop Creighton expects to make a brief tour in the south, attending the conference of southern mountain workers in Knoxville, Tenn., March 23d to 26th.

On April 21st to 23d, he attends the annual meeting of the continental domestic missionary bishops and the bishops of aided dioceses, in St. Louis.

PROGRESS OF THE WOMAN'S AUXILIARY IN THE PHILIPPINES

MANILA, P. I.—The Woman's Auxilliary of the Cathedral parish of St. Mary and St. John has completed another year of successful and interesting work under the leadership of Mrs. T. I. Chapman as president. During her administration the list of members has steadily grown and there has been a definite increase in effort and interest.

Practically every member of the altar guild is an active Auxilliary member, so in order to avoid duplication the Auxilliary assisted the altar guild by donating funds toward the care and upkeep of linen and vestments, and the care and beautifying of the church, also made several pieces of altar linen. For the diocese, garments were made for the girls' school and dispensary in Sagada and for the women of the native Ili adjacent to the Bontoc mission. Materials were sent to Upi, in Cotabato, where they were turned into garments for children of the Tirurai tribe, and to Besao.

St. Luke's Mission received cassocks and other vestments for the small boys of the choir and baby garments were made for the tiny patients of the new children's ward at St. Luke's Hospital, the Dorey pavilion. The sum of ten pesos was given to each mission station for Christmas for the children.

For community work the support of Baguili, a blind boy, was continued at the Government School for the Blind at Pasay. Assistance was once more given to the Abiertas House of Friendship—the only possible way the work of the Church Mission of Help in America can be duplicated; and another donation was made to the Anti-Leprosy Society.

This year two new community organizations were added to the list of our efforts, the Associated Charities and the Young Women's Christian Association.

Funds for carrying on the growing work of the Auxilliary were obtained through a benefit tea and bridge held at the Cathedral room of the Columbia Club. The Auxilliary entertained the members of the Church convocation with a delightful tea and assisted the vestry of the parish at a reception given to welcome the Rev. and Mrs. R. Malcolm Ward, who have already made for themselves many warm friends during their short stay in Manila. Work for the nation and

the world this year has been given by donations of money to the various projects of the Home Church and her far-flung missions, while individually many of the members continue their valuable help and weekly work for the Philippines chapter of the American Red Cross.

BISHOP SUMNER VISITS OREGON UNIVERSITY

PORTLAND, ORE.—The annual visit of the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon, is always eagerly anticipated on the campus of the University of Oregon, not only because he is regarded as one of the most interesting and inspiring speakers of the year, but because he manages to meet an amazing number of students in personal interviews.

Bishop Sumner found a full schedule awaiting him upon his arrival at the University in Eugene. Saving the day and a portion of the evening for personal interviews, he was a guest at lunch and at dinner at a different fraternity or sorority each of the three days. Impromptu discussions were usually held for a few minutes at these times.

Sunday afternoon Bishop Sumner led the vesper service at the auditorium in the music building. The university string quartet and the polyphonic choir assisted.

PAYS TRIBUTE TO JEAN UNDERHILL

NEW YORK—The funeral service for Miss Jean Williams Underhill, for many years connected with the Church Missions House, who died in New York on February 26th, was held in St. Bartholomew's Church on Saturday, February 28th. At the 11:00 o'clock service on Sunday, March 1st, the rector of St. Bartholomew's, the Rev. Dr. Robert Norwood, paid a tribute to Miss Underhill, saying, in part:

"With the going of Jean Underhill, this parish has lost the physical presence of a sanctified disciple of the Master. And we wonder this morning, as we think of her always in her place through all these years, if after all, when our hardest thinking has been done and our last eloquent word has been spoken, the power that such people as she manifest is not the final answer to the whole question concerning life. It is not easy to climb as high as she climbed, but let us who are still on the foothills or even on the slopes of the mountain of her beatitude, pay her this tribute, this salute, and say, 'Thank you for being here with us; and now that you are physically withdrawn from our midst, pour upon us the abundance of your remembered grace.'"

RHODE ISLAND SPONSORS CHURCH EMPLOYMENT BUREAU

PROVIDENCE, R. I.—The Church Employment Bureau which Rhode Island established several months before the business depression set in, is now hard at work and materially alleviating conditions among the poor of the Church. A paid worker has been in charge from the start, but of late the demands upon the bureau have been so great that volunteers have been called in. Some of the leading Church women of the diocese have been giving their time to this work.

The social service department has found that distressing domestic complications are setting in as a result of unemployment. Young wives have had to go home to their parents, children have been taken by relatives or friends, homes have been broken up; in general there has been a social wreckage from which it will take many years to recover.

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"PROVINCIALISMS"

CAMAGUEY, CUBA—A most interesting fact regarding the Church's work in Cuba is that it is being conducted in two languages, that it is ministering to many nationalities.

The Bishop, accompanied by Archdeacon Townsend, has just finished another semi-annual visitation in the province of Camaguey. Two new missions have been opened, both Cuban, at Sibanicu and Florida. The journey, by train and by ancient Ford, had its accompaniment of weddings and baptisms among the isolated and a most encouraging number of confirmations. The ease with which a bishop or a priest can adapt himself to many types of peoples from many lands, or slide from one language to another is a bit startling to the newcomer. Sometimes, as in the Cathedral in Habana, a service will be partly in two languages, and in a country church a celebration of the Holy Communion has been known to start in English, the celebrant to look around and find his congregation largely Spanish, calmly continue the service in the other language without a break.

THE FIFTH NATIONAL RADIO AUDITION

PHILADELPHIA—Choir singers have an equal opportunity with—perhaps a slight advantage over—other entrants who will compete in the fifth national radio audition, for the winners of which the Atwater Kent Foundation, of Philadelphia, is offering cash awards totalling \$25,000.

The contest is open to the amateur singers of the country within the age limits of 18 and 25. Choir singers have predominated among the contestants in previous auditions. It is probably conservative to estimate that a majority of all contestants have, at one time or another, sung in church choirs.

Two first awards, for a young man and a young woman respectively, of \$5,000 cash and two two-year scholarships in any musical conservatory or under any recognized vocal teacher the winners may elect.

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Two fourth awards of \$1,500 and one year scholarships each.

Two fifth awards of \$1,000 and one year scholarships each.

PROGRESS IN EAST CAROLINA

WASHINGTON, N. C.—The Rev. Stephen Gardner, chairman of the committee on the state of the Church in East Carolina, in his report to the annual convention, made this very interesting statement:

"In order to determine progress made during the year we discovered from the reports of the general Church, out of twenty-seven dioceses with communicants numbering from six to eight thousand, and with clergy numbering from twenty-five to forty, East Carolina stood at the top. Only two of these twenty-seven dioceses had as many confirmations as East Carolina had during the year 1930, and in both cases the numerical strength of these dioceses exceeded that of East Carolina. It is also interesting to note that in both cases the contributions were more than \$70,000 less than the contributions of the people of East Carolina.

"Another interesting fact is that while the total number of confirmations in the general Church for the past two years has been about three per cent of the total number of communicants, the number of confirmations in East Carolina has been more than five per cent of the total number of communicants reported by the parishes and missions of the diocese."

GROWTH AND PROGRESS OF G. F. S. IN PORTO RICO

NEW YORK—Growth and progress among the seven Girls' Friendly Society branches in Porto Rico is reported by Mrs. Prescott Lunt, vice-president of the society in Province II, who has just returned from the annual winter conference on Church work in Porto Rico, where she gave a course on the Girls' Friendly Society. Mrs. Lunt visited five of the seven branches, finding most of the workers native Porto Ricans, eager, interested, and capable. That Porto Rican girls appreciate their membership in the society is shown by the fact that they often must walk miles to attend meetings and those in Manati have, of their own accord, promised to pay ten cents a month as dues, although they must earn this money themselves.

SPANISH TRANSLATION OF PRAYER BOOK AVAILABLE

THE NEW and long awaited Spanish translation of the Book of Common Prayer is finished at last. The Bishops of Cuba, Mexico, and Porto Rico and their advisers have worked long and earnestly on this. There are two editions, the type page the same size in each, three by five inches. One is printed on India paper and bound in Morocco; this edition is complete. A cloth-bound edition on heavier paper omits most of the preliminary matter and most of the "Bishop's book," i.e., the services of ordination, consecration of a church, and institution of a minister, and the Articles of Religion. The price of the India-paper edition is \$2.06, and of the cheaper edition, 45 cts., postpaid, but only a few copies are available for individual purchase as funds did not permit the printing of an edition much larger than required to meet the actual needs of the field. The books were published by the S. P. C. K., and may be obtained from the National Council Bookstore, 281 Fourth avenue, New York City.

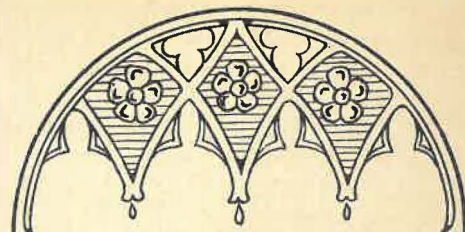
ADVANCE WORK ACCEPTED

ADVANCE WORK projects accepted up to January 10th totalled just \$1,000,000 in value. This includes recent acceptances by the dioceses of Albany, Long Island, and New York. The whole program calls for \$1,550,000. Of the projects so far accepted, eighty-one dioceses have taken items totalling \$888,300; seven diocesan branches of the Woman's Auxiliary have taken items totalling \$96,500. (This does not include a number of Auxiliaries which are working for definite portions of the projects taken by their dioceses.) Three parishes have projects totalling \$12,700, and the Girls' Friendly Society has one for \$2,500, a building for a rural mission in the diocese of Oregon.

Of the 142 projects accepted, sixty-four are in domestic fields; sixty-two in extra-continental, foreign, or Latin America fields; and sixteen are among the schools of the American Church Institute for Negroes.

DIRECTORY OF SOCIAL AGENCIES

SOUTH FLORIDA joins the few dioceses in which the social service department has issued a directory of all social agencies at work in the state. The state university is using the directory as a reference book.



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WILLIAM H. BURKHARDT, PRIEST

RICHMOND, VA.—The Rev. William H. Burkhardt, D.D., rector emeritus of Grace and Holy Trinity Church, died at his home here on Sunday evening, March 1st, aged 64 years.

Dr. Burkhardt was born in Martinsburg, W. Va., and after his graduation at the Virginia Theological Seminary in 1890 served for twelve years in the diocese of West Virginia, going in 1902 to the rectorship of Grace Church, Haddonfield, N. J., which he held for four years. He held the rectorship of St. James Church, Leesburg, from 1906 to 1917 and in that year became rector of Grace Church in Richmond.

In 1924 when Grace Church and the Church of the Holy Trinity combined, Dr. Burkhardt became rector of Grace and Holy Trinity Church and held that charge until ill health compelled his retirement in 1929.

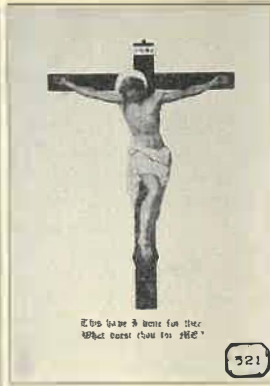
Dr. Burkhardt took a leading part in the work of Virginia, being a member of the executive committee of the diocesan missionary society, the board of religious education, and the standing committee of the diocese. He was a deputy to the General Conventions in 1922 and in 1925. He is survived by his widow and three children.

The funeral was held from Grace and Holy Trinity Church on March 3d, being conducted by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese; the Rt. Rev. F. D. Goodwin, D.D., Bishop Coadjutor; the Rev. Charles W. Sheerin, rector of the church; and the Rev. Messrs. Berryman Green, D.D., and G. B. Palmer. Interment was in the churchyard of Emmanuel Church, Brook Hill.

NORMAN C. KIMBALL, PRIEST

MADISON, WIS.—The Rev. Norman C. Kimball, student chaplain at the University of Wisconsin, was instantly killed on Saturday night, March 7th, when he stepped into the path of an automobile during a blinding snowstorm. He was on his way to Milwaukee to preach in St. Mark's Church on Sunday morning and was being driven to the city by a student of the university. The car stalled in the storm and Fr. Kimball, running across the road to a farmhouse to summon help, was struck by an oncoming car and hurled into a ditch. When medical assistance arrived he was pronounced dead.

The Rev. Fr. Kimball, who was 44 years of age, divided his interests between theology and music. He played the violin and the piano and started many musicians in their work. For the past eight years he had gone abroad during the summers to study under Thilet, a noted French piano teacher, and had made plans for another trip this year. He was born in Kenosha, Wis., October 3, 1886. He was educated at Racine College, Trinity College, and the University of Wisconsin, receiving his theological training at Oxford University and at the General Theological Seminary. Before entering the ministry he was engaged in the electrical business for several years in Buffalo, N. Y. He was curate of St. Paul's Church, Milwaukee, from 1916 to 1917. During the



Crucifixion Cards



AT FIVE CENTS

- H 101—Line drawing of our Lord on Cross, with Holy Women standing in front. Below, words: "Truly, this was the Son of God." Purple border.
- H 102—Line drawing of our Lord on the Cross, within a purple border. Words: "O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us; Save us, and help us, we humbly beseech Thee."
- H 103—Picture of our Lord on the Cross. Below, words: "This have I done for thee, What doest thou for Me?" All within purple border.

- H 104—Picture of our Lord praying in Garden of Gethsemane. Below, words: "In the hour of trial, Jesus, plead for me"; etc. All within purple border.
- H 105—Picture of the Thirteenth Station in St. Stephen's Church, Providence, R. I. "Jesus is Taken Down from the Cross." All within purple border.
- H 106—Picture of our Lord carrying Cross. Under picture, words, "Follow Me." Within purple border.
- 3154—Picture in color after painting by Perugino of our Lord hanging on the Cross with Holy Women standing on either side. Village in the background. Below, words: "Jesu Mercy!"

AT TEN CENTS

- H 201—Picture of our Lord hanging on Cross, surrounded by Holy Women. Below, words: "By Thy Cross and Passion, Good Lord, Deliver Us." Purple border.
- H 202—Picture of our Lord hanging on Cross with the two thieves. Holy Women at foot of Cross, and multitude of people watching. Below picture, poem by Howard Chandler Robbins, "O Salutaris Hostia!" (St. Luke 23:44-46.) "Victim! beyond Thy gaze what shining rite," etc. Double purple border.
- H 203—Large Card, about 6 1/2 x 9 1/2 inches. Picture of our Lord hanging on Cross. At foot of Cross the words, "Jesu Mercy," printed in purple.

- 321—Large Card, about 5 x 7 inches. Picture in brown and white of our Lord on Cross. Below, the words: "This have I done for thee, What doest thou for Me?"
- 124—Fine Paper Pax Card, printed in fine black and white outline, may be colored by persons artistically inclined. Design depicts our Lord on the Cross. In back of upper part of Cross, circle within flames of fire, on which appears on upper half: "Love Hath Set Me In a Furnace." Lower part: "He Hath Set Me In a Furnace of Love."

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war he served as a chaplain overseas and in 1919 came to Madison as rector of St. Andrew's Church, and in 1925 became rector of St. Francis House, the student chapel at the University.

Fr. Kimball was not married. He is survived by three brothers and three sisters.

ARTHUR PERRY GREENLEAF, PRIEST

WALLINGFORD, CONN.—The Rev. Arthur Perry Greenleaf, chaplain and librarian of the Choate School for the past five years, died on Tuesday, March 3d, less than a week after he had observed the fiftieth anniversary of his ordination. He was 74 years old.

The Rev. Mr. Greenleaf was born in New Orleans, La., in 1857. He attended Racine College and the General Theological Seminary, being ordained deacon in 1881 by Bishop Wilmer and priest later in the same year by Bishop Welles. He was rector at St. Paul's Church, Riverside, Ill., from 1885 to 1887; rector of St. Thomas' Church, Battle Creek, Mich., 1887 to 1891; rector Grace Church, Everett, Mass., 1891 to 1905; and rector of St. Paul's Church, Wallingford, from 1906 to 1925. He served as editor of *The Connecticut Churchman* from June, 1921 to 1924.

A widow and a daughter, Mrs. Theodore Johnson of Winchendon, Mass., survive him.

HENRY M. BAYLIS

BRADLEY BEACH, N. J.—Henry M. Baylis, vestryman and lay reader, died on Sunday, February 22d, at his home here. Mr. Baylis, who was prominent in Church activities at St. James' Church, was Sunday school superintendent of two local churches and Boy Scout organizer and scoutmaster.

The funeral service was conducted on February 24th at the church where Mr. Baylis had been such a devoted worker, and was conducted by the rector, the Rev. E. J. Walenta. Interment was in Rosedale Cemetery.

ADRIAN A. BUCK

MOUNT VERNON, N. Y.—Adrian A. Buck, 65 years old, an executive of the Ecclesiastical Art Glass Co., of New York, died suddenly on Thursday, March 5th, in the Emergency Hospital at the Grand Central Terminal, New York. He had gone to Grand Central Terminal on business when he collapsed from a clot on the brain.

Mr. Buck, a former alderman, served as Acting Mayor of Mount Vernon and was a member of the first board of estimates of the city. He was a member of the Church of the Ascension and of the Church Club of New York.

He is survived by his widow and five children.

THOMAS DUNN

St. LOUIS, Mo.—Thomas Dunn, aged philanthropist and retired head of the Dunn Mercantile and Loan Co., died of pneumonia on March 3d, at the age of 88 years.

Mr. Dunn came from Toronto, Canada, in 1864. His boyhood struggle to earn a livelihood by selling newspapers led him, two years ago, to establish a hotel for boys from 12 to 18 years of age. He put his charitable idea into effect through the purchase of the old Washington University Dental School building, constructed originally to house the St. Louis Club, which cost him \$75,000. He spent \$33,000 in remodeling the building, and last Octo-

ber it was formally opened. It contains twin dormitories, each with twenty-five beds, a cafeteria, a gymnasium, and a library. The boys' hotel was maintained by Mr. Dunn with the idea that when its guests got jobs through the institution's aid they could contribute to its support.

Report of the work of this institution was brought to the last meeting of the diocesan convention by several laymen of the Church, who are interested and were working with Mr. Dunn, and received the hearty commendation and appreciation of the convention.

Mr. Dunn had been an active member of St. Peter's Church for many years. He was reported a multi-millionaire, and in his will bequeathed \$5,000 to St. Peter's Church, and money enough to carry on the work of the Thomas Dunn Boys' Hotel and to establish new community centers.

The funeral service was held in St. Peter's Church, the Rev. Dr. E. S. Travers, rector, officiating.

Mr. Dunn is survived by one daughter, Mrs. Auburt Wycott of New York, who was with him at his death.

ADELA MONICA SPOER

NEW YORK—Tuesday, February 24th, Adela Monica Spoer (*nee* Goodrich-Freer), wife of the Rev. Dr. H. H. Spoer, of the staff of the City Mission of New York City, died.

Mrs. Spoer was one of the few women fully conversant with the inner history of movements in the Near East, with many of which she herself was identified. She served as assistant to Dr. Spoer when he was district commander under the Allied High Commissioner in Armenia in 1918 to 1920.

She was an honorary member of the Society for Psychical Research; Jarla-Cona; Viking Club; member of the London Folklore Society; Fellow of the Royal Scottish Geographical Society; and Fellow of the American Geographical Society.

Out of the richness of her knowledge and experiences Mrs. Spoer, writing under the name Adela Goodrich-Freer, was the author of numerous publications, among which should be noted: co-editor *Borderland*, with W. H. Stead, 1896-99; *Essays in Psychical Research*, 1899; *The Alleged Haunting of B . . . House*, co-edited with John, Marquess of Butte, 1900; *The Professional and other Stories*, 1901; *Miss Ferrier's Novels*, six vols., co-edited with Walter, Earl of Iddesleigh, 1902; *Outer Isles*, 1903; *Inner Jerusalem*, 1904; *In a Syrian Saddle*, 1905; *Things Seen in Palestine*, 1912; *Mysterious Mr. May* (with Mrs. Baillie Reynolds), 1920; *Arabs in Tent and Town*, 1924; *Things Seen in Constantinople*, 1925. In all her publications she is especially to be admired for the honest and fair way in which she treats the many religious sects in the Holy City, and for the fullness of her knowledge of the Arabs, drawn from a deep study extending over twenty years.

Mrs. Spoer revealed herself in all her publications as an extensive traveler, a shrewd observer, an acute critic, and an informing writer. Her writings abound in vivid, picturesque narrative, illumined with many bright and sympathetic sidelights and sustained by an unflinching good humor.

WHERE ARE THE PHILIPPINES?

"THESE Philippine Islands which we hear so much about today," said a man to the Rev. W. H. Wolfe, "are they the same that St. Paul wrote about in his Epistles?"

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NEWS IN BRIEF

ALBANY—Deaconess Katharine E. Phelps, who is acting as field secretary for the retiring fund for deaconesses during a furlough from the Chinese mission field, visited Albany three days, March 1st to the 4th, and presented the claims and needs of this fund. Deaconess Phelps spoke to the congregation of the Cathedral of All Saints', Albany, on Sunday morning and to women's groups at St. Paul's, Albany, and St. John's, Troy.—Mrs. Harl E. Hood, diocesan educational secretary of the Woman's Auxiliary, is conducting a leaders' class on India during Lent. The first session of the class was held at the Bishop's house and successive meetings are being held at the diocesan house on Monday afternoons, with a growing attendance, forty women being at the second class meeting.

CENTRAL NEW YORK—Organization of former members of Grace Church choir of Utica is being perfected under the presidency of J. Francis Day. It is believed that the choir has had about 1,000 former members, of which about 700 are still living, following a check of former singers since May 24, 1881. A banquet is planned for May 23d at which effort will be made to formally inaugurate the Grace Church Choir Association, that date being the fiftieth anniversary of the choir.—Every cent of the \$21,000, 1930 assessment, for the Church Pension Fund in this diocese has been paid. Annuities and disability allowances to clergy and annuities to widows and orphans of clergy whose last connection was with Central New York now approximate \$19,000.—Over 365 men, women, and children in this diocese are kept in touch with the Church through the work of twenty-two members of the Bishop's chapter of the Daughters of the King. At Easter, Thanksgiving, and Christmas each of these shut-ins and isolated receive a letter from the Bishops and the archdeacon.—St. Paul's Church, Brownville, is without a rector, but kept its patronal festival of the conversion. Invitations sent to neighbors resulted in a large congregation at Evensong. The Rev. Dr. Francis W. Eason of Trinity Church, Watertown, was the preacher, and a combined choir from Trinity and St. Paul's Church, Watertown, sang. The Rev. E. B. Doolittle, a former rector, and the Rev. C. N. Eddy of St. Paul's, Watertown, took part.—Emmanuel Church, Norwich, has been given a new morocco Litany book by Miss Helen Bailey, in memory of her father and mother.—Four memorial vases have been given to St. Paul's Church, Endicott, two by Mr. and Mrs. Leroy Everhart, and two by the Rev. R. S. Nichols.—At a special service to commemorate the seventy-second anniversary of Grace Church, Waverly, the Rev. L. W. Lunn gave an address on the history of the parish. Two of the former rectors are still connected with this diocese.—The annual convention of the diocese will be held in Syracuse at Trinity Church, May 5th and 6th.

CONNECTICUT—Delegates from Massachusetts and Connecticut to the number of about seventy attended the twenty-first annual convention of the Knights of Washington held at Christ Church, West Haven, February 22d and 23d.—A retreat for the Church Mission of Help and its friends in this diocese was held at St. George's Church, Bridgeport, on Wednesday, March 4th, conducted by the Rev. Dr. Wilson Sutton of New York.—The Rev. Walter H. Gray, assistant at St. John's Church, Hartford, has declined the call extended to him by the Church of the Good Shepherd, Lexington, Ky., and will remain in Hartford for the present.

CONNECTICUT—A neighborhood meeting of the Daughters of the King was held in Immanuel Church, Ansonia, on the afternoon and evening of Sunday, February 22d.—The Rev. T. A. E. Davey, canon of Liverpool Cathedral, is one of the four guest preachers at the Thursday evening Lenten services at Christ Church Cathedral, Hartford. The others are the Very Rev. George L. Richardson, dean of All Saints' Cathedral, Albany, N. Y.; the Rev. H. W. B. Donegan of Baltimore; and the Rev. Wolcott C. Treat, Westfield, Mass.—The Laymen's Association of Christ Church Cathedral, Hartford, marked its twenty-fifth year on Tuesday, February 10th, with its annual dinner at the parish house. Governor Cross was the principal speaker. Other speakers included Mayor Batterson, the Rt. Rev. Chauncey B. Brewster, D.D., Canon John H. Plumb, the Rev. Dr. George T. Linsley, Chancellor Burton Mansfield, and the Rev. Dr. Samuel R. Colladay.

EAST CAROLINA—At the annual meeting of the Woman's Auxiliary of the diocese, recently held at Greenville, the following were elected delegates to the triennial meeting of the Woman's Auxiliary: Mrs. H. J. MacMillan, Wilmington; Mrs. C. J. Sawyer, Windsor; Mrs. E. B. Ficklen, Greenville; Mrs. J. Walter

Williamson, Wilmington; and Mrs. John DeVane, Fayetteville.

EAU CLAIRE—At Grace Church, Menomonie, the members of the Auxiliary and the Woman's Guild decided to meet jointly each week on Wednesday during Lent and choose for their Bible study the Gospel of St. Matthew. The interest shown has been most gratifying and there is talk of continuing the study during the rest of the year.—Through the generosity of a member of the vestry, the new chapel of Christ Church, La Crosse, has been beautifully decorated and is now one of the most

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attractive parts of the church. Bishop Wilson dedicated the chapel which is to be known as the Chapel of St. Mary the Virgin, and also a ciborium, on Sunday, January 18th.

ERIE—D. E. Dawson entered upon his duties as organist and choirmaster of Christ Church, Oil City, on March 2d.—The Rev. F. O. Musser, rector of Trinity Church, Easton, and the Rev. G. A. Golding, rector of St. James' Church, Watkins Glen, conducted a eucharistic preaching mission at Grace Church, Ridgway.—The Rev. H. A. Lollis, rector of the Church of Our Father, Foxburg, is the organizer and first secretary of the Foxburg Community Club, formed to promote community betterment.—A mother-daughter banquet for the Girls' Friendly Society of the diocese was held at St. John's parish house, Sharon, with 410 present. Guests included the Bishop of Erie; the Rev. Dr. R. K. Yerkes of the Philadelphia Divinity School; C. Wellington Hughes of Bexley Hall; the Rev. Sisto J. Noce, priest-in-charge of St. Paul's, Farrell; the Misses Winona Thompson and Margaret Roess, diocesan workers; and Miss Florence Newbold, national executive secretary of the G. F. S.

GEORGIA—Lenten services and activities of the four white parishes are as follows: Christ Church, the Rev. Dr. D. C. Wright, rector. Noonday preaching daily by the rector, except Saturday from 12:30 to 12:50. On Thursday this service is preceded by a celebration of the Holy Communion. Visiting clergy of note will be present on several Sundays in Lent to preach at the morning and night services. St. John's Church, the Rev. C. C. J. Carpenter, rector, there will be the usual twice a week celebration of the Holy Communion at 7:30 and 10 a.m., and Vesper services daily except Saturday at 6 o'clock. The Sunday services continue as usual. St. Paul's Church, the Rev. S. B. McGlohon, rector, daily celebrations of the Holy Communion at 7:30 a.m., and services every afternoon at 5 o'clock. The Wednesday and Friday afternoon services are for the Church school pupils. St. Michael and All Angels' Church, the Rev. Joseph Burton, rector, celebrations of the Holy Communion twice a week at 8 and 10 o'clock with a Church school service and Confirmation instruction once a week.—The annual meeting of the men's club of Christ Church, Savannah, was held Monday night, February 16th. Talks were made by the rector, the Rev. David Cady Wright, who discussed plans for the coming Lenten services, and by J. Randolph Anderson, vestryman of Christ Church and chairman of the committee on the dispatch of business at the triennial convention.

GEORGIA—Bishop Reese spent Sunday, February 22d, in Thomasville where he preached at St. Thomas' Church. On St. Matthias' Day, he confirmed a class of eight at St. Paul's Church, Albany, and that evening a class of ten at St. John's Mission (colored).—The mid-day Lenten services being conducted at old historic Christ Church, Savannah, by the rector, the Rev. Dr. David Cady Wright, are being splendidly attended, there being an average of 300 present daily.—Mrs. J. W. Griffith, executive secretary of the diocesan department of religious education, is conducting a class on The Pupil, at St. Paul's Church.

HARRISBURG—Following is a list of the special preachers for Lent at the joint services of St. James' and St. John's Churches in Lancaster, Pa., of which the Rev. Clifford G. Twombly, D.D., and the Rev. Frederick P. Houghton are rectors: March 12th, the Rev. Edwin J. van Etten, D.D., rector, Calvary Church, Pittsburgh, spoke. March 19th, the Rev. Chauncey E. Snowden, rector, St. Paul's Memorial Church, Overbrook. March 26th, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York. April 2d, the Very Rev. H. E. W. Fosbroke, D.D., dean of the General Theological Seminary, New York City.

IDAHO—Miss Miriam Stoy, field worker in religious education in Idaho, has moved to Shoshone, where she will conduct a teachers' training school and at the same time establish a Church school in Jerome. It is the plan to have her spend a month or two in communities where there is no resident priest and especially where there is no Church school.—During Lent a group of thirty or forty high school students are meeting at noon one day a week in the Bishop Tuttle House, St. Michael's Cathedral, as a unit of the Adventuring with Christ series. The discussions are later continued at the regular Sunday evening meeting of the Young People's Fellowship.

KENTUCKY—The preachers at the Thursday night services during Lent at St. Mark's Church, Louisville, are as follows: February 26th, the Rev. A. R. Kasey, D.D., presiding elder of Louisville district of the Methodist Church, spoke; on March 5th, the Rev. Homer

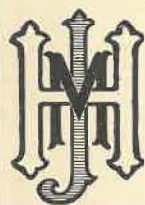
W. Carpenter, D.D., pastor of the First Christian Church, gave the address. March 12th the Rev. Allen P. Bissell, rector, St. Paul's Church, New Albany, Ind., was the speaker. Beginning March 19th speakers will be as follows: the Rev. Kyle M. Yates, D.D., professor of Hebrew in the Baptist Seminary; March 26th the Rev. J. R. Cunningham, D.D., president of the Presbyterian Seminary; and on April 2d, the Very Rev. R. L. McCready, D.D., dean of Christ Church Cathedral, Louisville.

LOS ANGELES—The February meeting of the diocesan Woman's Auxiliary was held at St. Paul's Cathedral House, Los Angeles, on February 10th. Dr. Katharine Scott, veteran medical missionary in India, was the speaker.—Two hundred boys attended the leadership conference of the Los Angeles assembly of the Brotherhood of St. Andrew at St. John's Church, Los Angeles, on the evening of February 20th.—A special service for the Sons of the Revolution was held at St. Paul's Cathedral, Los Angeles, on the evening of Washington's Birthday. The address was made by Judge Benjamin Franklin Bledsoe.—Speaking on the Lambeth Conference resolutions on Church Unity, the Bishop of California addressed the Los Angeles clericus on February 23d.—The Rev. John W. Suter, D.D., secretary of the Liturgical Commission of the Church, is giving a Lenten course on Principles of Worship at St. Paul's Cathedral, Los Angeles.—The Rev. Irving Spencer, rector of St. Matthias' Church, Los Angeles, will leave March 15th for a visit to England, Europe, and the Holy Land.

MISSOURI—Trinity Church, of which the Rev. J. Boyd Coxie is rector, was bequeathed \$5,000 under the will of the late Chandler White of New York City, in memory of his brother, Thomas Ewing White, who for many years was senior warden of Trinity parish.—Miss Edna B. Beardley, assistant secretary of the Woman's Auxiliary to the National Council, visited the diocese recently. She spoke to the women of Christ Church Cathedral and also to the Auxiliary of the Church of St. Michael and St. George, St. Louis. With the president and educational secretary of the diocesan Auxiliary, Mrs. J. F. Shepley and Mrs. J. H. George, she visited Calvary Church, Columbia, and Trinity Church, Hannibal, addressing the women of both parishes.

NEBRASKA—The Rev. Henry H. Marsden, rector of Holy Trinity parish, Lincoln, has been appointed chaplain of the United States Veterans' Hospital. He served overseas as chaplain of the 148th Field Artillery, A. E. F.—The Rev. Chester G. Minton, rector of Trinity Church, Norfolk, broadcasts every Sunday afternoon at 4:30 over Station WJAG, and the Rev. William Whittle, vicar of Holy Trinity, York, is frequently heard over Station WCCB of that place.—Under the department of religious education, Lenten study classes are being held in the parish house of Trinity Cathedral, Omaha, Monday evenings, that of Holy Week, March 30th excepted. The classes are being conducted by Bishop Shaylor, Archdeacon Gramly, the Rev. Ernest J. Secker, the Rev. Paul J. Wiggins, and Miss Eleanor B. Sprague, diocesan director of religious education.

NEBRASKA—The Rev. Frederick G. Deis, general secretary of the Field Department of the National Council, spent the first week of March in the diocese. He preached at Trinity Cathedral in the morning of the Second Sunday in Lent and at Solemn Vespers and Benediction at St. Barnabas' at 5 o'clock the same day. Monday he addressed the clericus. Tuesday he was the speaker at the southeastern deanery meeting at St. Mary's Church, Nebraska City. Wednesday he spoke at the southwestern deanery meeting in Holy Trinity, Lincoln; and Thursday he delivered an address at the Omaha



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deanery, meeting in All Saints', Omaha, and at night spoke at a dinner meeting for men at the Elks' Club. He closed his visit at the northern deanery meeting at Trinity, Norfolk.

NEWARK—This is the thirteenth Lent that united mid-week services have been held by Trinity Church, Holy Innocents' Church, and St. Paul's Church, Hoboken. Sermons by able preachers, a number of whom are from distant places, are a feature. Separate Three Hour Services at each of the three churches on Good Friday will take the place of the usual union service.—A recent gift to Trinity Church, Hoboken, was a Litany book with red morocco binding, commemorating the late Charles T. M. Heins and presented by Mrs. Heins.—With the Rt. Rev. J. I. Blair Larned, Suffragan Bishop of Long Island, as the preacher, an admission service for five candidates for the junior chapter of the Brotherhood of St. Andrew at St. Mark's Church, Newark, was held on the evening of February 22d.—Educational films were used at the services held during the week of February 22d at St. Peter's Church, Rochelle Park.—At a service in the Westside Presbyterian Church, Ridgewood, on the evening of Washington's Birthday, there were present by invitation the members of the three local service clubs. The preacher was the Rev. Edwin S. Carson, rector of Christ Church.

NEWARK—At Trinity Cathedral, Newark, noonday services are being conducted this Lent, from 12:25 to 12:50, every week-day excluding Saturday. The preachers are all diocesan clergy, except the Rev. Dr. J. Newton Davies, Methodist clergyman, who is a member of the faculty of Drew University, Madison, N. J. At the Three Hour service on Good Friday the preacher will be the Rev. Dr. Theodore R. Ludlow, secretary for Adult Education of the National Council.—Widespread interest was shown in a Life Abundant Mission conducted by the Rev. Robert B. H. Bell at the Church of the Good Shepherd, Hamburg, February 9th to 15th.

NEWARK—In addition to giving hot meals to unemployed men, the Hospital of St. Barnabas, Newark, has enlisted the aid of principals of nearby public schools in investigating worthy cases of mothers and children in need of food. When so recommended, the hospital provides them with hot dinners. Food is also sent out to needy children in neighboring public schools.—A dinner sponsored by the Church Club of Newark was held at the Paterson Y. M. C. A. on February 10th, with members of the clergy and laity of the Paterson archdeaconry attending. Speakers were the Ven. William O. Leslie, Jr., archdeacon of Newark, James Wilson, Jr., of St. Paul's Church, Paterson, and the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark. Part of the evening's program consisted of the exhibition of lantern slides by the Rev. Canon William J. White, depicting diocesan mission work.—Mr. and Mrs. Jacob Engelsman have presented to St. Mary's Church, Haledon, four Scotch pines, to aid in beautifying the church lawn.—Mrs. Arthur D. Story, Newark diocesan president of the Girls' Friendly Society, was the guest of honor of the chapter connected with St. Andrew's Church, South Orange, on February 2d. The occasion was the admission of six new members.—The ceremony of receiving as full students the members of the preliminary group of the school of nursing, Hospital of St. Barnabas, took place on February 2d. An appropriate address was made by the superintendent, the Rev. John G. Martin.—The sermon at the late morning service on February 15th at St. John's Church, Boonton, was preached by the Rev. Robert P. Frazier, director of advance work, the National Council.—On February 15th the Rev. Kenneth O. Miller was instituted by Archdeacon Leslie as rector of Christ Church, Pompton Lakes.

NEW YORK—The Rev. Dr. Bernard Iddings Bell, warden of St. Stephen's College, spent the week of February 22d to March 1st in lecturing, preaching, and holding conferences at the University of Chicago under the official auspices of the university itself.

NORTH CAROLINA—The Rev. Frank J. Mallett of Greensboro is taking duty in St. Mary's Church, High Point, on the Sundays in Lent, and a week-day service is being held by neighboring clergy on each Thursday night in Lent. The rector, the Rev. H. Norwood Bowne, has been dangerously ill, but is gradually recovering. Bishop Penick will officiate at St. Mary's on Easter Day.

PHILIPPINE ISLANDS—On January 16th at All Saints' Church, Bontoc, Mountain province, Miss Amy Rumsey, for several years mission treasurer of the missionary district, was married to the Rev. Hobart E. Studley, of St. Stephen's Mission to Chinese in Manila. The ceremony was performed by the Rev. Lee L. Rose of Sagada.

PITTSBURGH—The annual service for the servers of Ascension parish, Pittsburgh, was held in the Church of the Ascension, Sunday evening, March 1st. A supper was served before the service.—The Rev. Dr. John Dows Hills, rector of Epiphany Church, Bellevue, was elected a member of the standing committee of the diocese for the twenty-fifth consecutive year at a recent diocesan convention. When the committee was organized for the year, Dr. Hills was chosen its president for the eighteenth time.—The Rev. Dr. William Porkess celebrated his twelfth anniversary as rector of St. Stephen's Church, Wilkensburg, on Sunday, March 1st.—St. Mary's Church, Braddock, is doing a splendid work among the Armenians. Braddock has a group of some eighty Armenians. Those who can speak English attend St. Mary's quite regularly, and all look to the rector for pastoral care. The children of these Armenians are attending St. Mary's Sunday school in increasing numbers.—Work of repainting and redecorating of the interior of St. Paul's Church, Kittanning, has been completed.—The Rev. Percy K. Jones, rector of St. Andrew's Church, New Kensington, was the toastmaster at the ninth annual banquet of the Cambrian Society held at the Fort Pitt Hotel, Pittsburgh, March 2d.—The Rev. Dr. Edgar Jones, rector of St. Thomas' Church, Oakmont, will conduct a teaching mission during Passion Week, beginning Sunday evening, March 22d, at the Church of the Atonement, Carnegie.—A class on personal religion was conducted in the Church of the Ascension, Pittsburgh, by Mrs. Burke of Milton, Mass. Classes were held each morning from 10:30 to 11:30, beginning February 23d and closing February 28th.

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., Bishop of the diocese, delivered the invocation at the formal opening of the annual convention of the Club Managers' Association of America held February 23d and 24th at the William Penn Hotel, Pittsburgh.—The Rev. Dr. Frederick Kempster, rector of St. Mark's, Pittsburgh, has presented two large confirmation classes in his short residence as rector. The present St. Mark's is an amalgamation of St. Mark's and the Church of the Incarnation. Dr. Kempster is the first rector of the combined work.—The Rev. R. H. F. Gairdner, rector of Trinity Church, Washington, who has been a patient at St. Margaret Memorial Hospital, Pittsburgh, for several weeks has returned to his parish.—The congregation of St. Matthias' Church, Ambridge, celebrated the twenty-fifth anniversary of the founding of the mission with a banquet, February 10th. An electric mantel clock was presented to the Rev. and Mrs. W. S. Thomas in grateful appreciation of the services during the past two years.—During Lent on Tuesday evenings the Rev. W. A. Amos, rector of St. Peter's, Pittsburgh, is giving a course of lectures at St. John's, Sharon. These lectures are upon the Social and Religious Implications in the Plays of Modern Dramatists.

RHODE ISLAND—The four Episcopal churches of Newport as usual united for their Lenten services. The preachers that are being heard are the Very Rev. Hughell E. W. Fosbroke, dean of the General Theological Seminary; the Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York; the Rev. Raymond A. Heron, rector of Christ Church, Lawrence, Mass.; the Rev. Benjamin M. Washburn, D.D., rector of Emmanuel Church, Boston; and the Rev. William P. Niles, rector of the Church of the Good Shepherd, Nashua, N. H.—The social service department of the diocese during Lent is contributing every week thoughtful lectures to the cause of social and economic recovery. Speakers are Miss Lillie M. Wike, head of the social service department of the Lying-In Hospital; Miss Matty L. Beattie, head of the Children's Friend Society; Charles L. Burt, head of the Rhode Island Society of Prevention of Cruelty to Children; Miss Mary Gardner, head of the Providence district nursing; and Mrs. John M. Glenn, president of the national council of the Church Mission of Help and head of the Family Welfare Association of America.


RHODE ISLAND—A lending library of religious books has been opened in the Church Supply House, Providence, which is closely connected with the diocesan headquarters at 32 Westminster St. There has been a growing demand among clergy and Church workers and devout Church folk for religious literature. This service is the result.—St. George's Church, Newport, has recently received several memorials. Among them are four antependiums—one given by Mrs. Lawrence H. Godbolt in memory of her father, Robert William Thompson; another by Mrs. Pardon S. Kaul in memory of her mother, Elizabeth Cutting Tenant; two given by the Rotary Club in memory of the Rev. John Howard Deming, late rector of the parish; and the fourth and



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most recent, a baptismal bowl given by Mr. and Mrs. Frank P. King in memory of their daughter, Lucy Adele.—A new sixty-foot, galvanized steel tower supporting a ten thousand gallon water tank has been completed at an expense of about \$3,000 and put into use at St. Andrew's School for Boys, Barrington. A modern dairy barn has also been erected and is now in use. The rector, the Rev. Albert Crabtree, is appealing to generous Churchmen for a thoroughbred Guernsey cow or calf to put in it that the school may develop a herd of thoroughbreds of that breed.

RHODE ISLAND—The Lenten services which Grace Church, Providence, the downtown parish of the city, has been holding for many years, began on Ash Wednesday with the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, as preacher. He was followed on Thursday and Friday by the Very Rev. Philemon F. Sturges, D.D., dean of St. Paul's Cathedral, Boston. The following week, the Rev. Allan P. Shatford, D.D., of Montreal, Quebec, was the preacher. He was followed by the Rev. Nehemiah Boynton, D.D., pastor of the Clinton Avenue Congregational Church, Brooklyn, for the week of March 2d to 6th; the Rev. Ralph Sockman, D.D., pastor of the Madison Avenue Methodist Church, for the week of March 9th to 11th. The Rev. Percy C. Kammerer, Ph.D., of Avon, Conn., was the preacher for March 12th and 13th. Following in order are the Rev. Frederic C. Lawrence, rector of St. Peter's Church, Cambridge, Mass.; Dr. Clarence A. Barbour, president, Brown University; the Rev. Alexander MacColl, D.D., of the Second Presbyterian Church, Philadelphia; the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop; and for the Three Hour service on Good Friday the Rev. W. Appleton Lawrence, D.D., rector of Grace Church.

SACRAMENTO—At the first meeting of the executive council following convention a number of important changes were made in chairmanship of departments. The Rev. W. C. Pearson, Napa, becomes chairman of the field department; the Rev. E. L. Freeland, Marysville, chairman of religious education; the Rev. Mortimer Chester, Woodland, chairman of social service; the Rev. E. B. Clark, Jr., Santa Rosa, chairman of publicity; H. J. Bush, Woodland, chairman of finance; and the Rev. Paul Little, Ph.D., Chico, chairman of evangelism. The Bishop remains chairman of the department of missions.—The standing committee of the diocese has reorganized, electing the Very Rev. E. S. Bartlam of Sacramento, president, and the Rev. Mortimer Chester of Woodland, secretary.—The sixtieth anniversary of Christ Church, Eureka, was celebrated by special services on February 15th. The Ven. A. W. N. Porter, archdeacon of California, was the preacher at the services.—Two companies of the National Guard attended the Sunday morning service at St. Luke's Church, Woodland, on Washington's Birthday.—For the first time in a number of years the annual reports indicate a decided increase in the Church school enrolment, the total enrolment now being 1,818, an increase of exactly 200 over the previous year.

SOUTHERN OHIO—A retreat was held at Bexley Hall on February 18th and 19th for the students and faculty of the hall and for any Kenyon College men who were interested. Meditations were by the Rev. Dr. Gilbert P. Symons, rector of Christ Church, Glendale. Intervals between the services provided opportunity for retreatants to have private conferences with Dr. Symons and with the Rev. Alexander Hawke, rector of St. Paul's Church, Mt. Vernon, who was the guest of the hall during the retreat.

SOUTHWESTERN VIRGINIA—The Rev. John Jaquelin Ambler, Jr., assistant to the dean of associate missions, with headquarters at Dante, was married to Miss Cynthia Brewster, assistant missionary at Dante, on Sunday, February 15th. Only a few friends were present at the wedding, which took place in Emmanuel Church, Bristol. The Rev. F. Ernest Warren, rector of Emmanuel, was the officiating clergyman.

TENNESSEE—There was held February 2d to 6th, at the DuBose Training School, Montecagle, a clergy conference and retreat, conducted by the Rev. Gilbert Shaw, one of the organizing secretaries of the Association for Promoting Retreats in the Church of England.

UTAH—The Salt Lake City chapters of the Young People's Fellowship held a special evening service in connection with the "World Day of Prayer," at St. Peter's Chapel, Salt Lake City. The service was conducted entirely by members of the fellowship under the direction of the president of St. Paul's chapter, with the exception of the Benediction which was

pronounced by the Rev. A. Leonard Wood, director of young people's work in Utah. Nearly 100 young people were present and addresses were given by members from St. Paul's, St. Peter's, and St. John's chapters.

VERMONT—The Rev. Gilbert Shaw, secretary of the Society for the Promotion of Retreats in England, visited Vermont the last week in February and conducted a retreat for women and a spiritual conference for the clergy. Thirty women from all sections of the diocese attended the retreat and eighteen of the clergy the conference. Both were held at Bishop Hopkins Hall at Rock Point, Burlington, which makes an ideal place for such meetings.

WESTERN MASSACHUSETTS—The Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont, was the preacher at the Thursday evening service in St. John's Church, Williamstown, on February 19th. The Rev. William B. Spofford, editor of the *Witness*, spoke on February 26th and the Rev. Frederick H. Sill, O.H.C., headmaster of Kent School, was the preacher on March 5th. The Rev. Angus Dun of the Episcopal Theological School will preach on March 19th, and the Rev. John Nevin Sayre on March 26th. The Rev. Gardiner M. Day is rector of St. John's.

WEST MISSOURI—Visiting St. Mary's Church, Fayette, on the First Sunday in Lent, Bishop Spencer told the congregation that, in giving Ethelbert Talbot, Abiel Leonard, and Robert Talbot to the Church, the little parish had done enough to make itself immortal. The Rev. J. Roy Gregg, rector of Christ Church, Boonville, has been appointed priest-in-charge of St. Mary's, Fayette.—Bishop Spencer addressed the Kansas City Chapter, Daughters of the American Revolution, on Monday, February 23d, the occasion being the twenty-fifth birthday of the chapter.

WESTERN NEW YORK—Christ Church, Hornell, has during the fall and winter organized a parish executive council made up of representatives from every organization in the parish. This council has as its work the furthering of different parish and diocesan projects and

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has already held a parish family reunion dinner. The plan, as outlined by the rector of the parish, the Rev. John Gilbert Spencer, is to make a better understanding among the different organizations and a unified parish program.—A splendid tribute of the interest which Bishop Davis has displayed in the work on the Indian Reservation in Cattaraugus County was the gift received by him recently from sixty-seven children of the Reservation in the form of a six foot bow of pliant hickory wood, cut and carved by the chief of the Senecas, of which tribe Bishop Davis was made a member last summer. The bow was presented by the old chief, an Indian 94 years old, who is famous for his skill in carving.—St. Stephen's Church, Olean, recently received an additional gift of \$1,000 to the Emma Post Conkling Fund which, because of this addition, now totals \$4,000. This is a part of the endowment fund of the parish, the income of which is used for current expenses.—A set of twenty tubular chimes was recently installed in the organ of Grace Church, Scottsville. The chimes are given in memory of Lillian Brown Hall who was organist for some fifteen years in that parish.

WESTERN NEW YORK—The Girls' Friendly Society, the Daughters of the King, and the men's guild of Christ Church, Rochester, with the cooperation of the rector, the Rev. Charles C. W. Carver, have started a new idea in having an evening study class. This is the same class as was formally held in the afternoon but because many people were hindered from coming these societies now hold a cafeteria supper at 6:15 with the class following.

WESTERN NEW YORK—Within the present canonical year, the Rev. C. C. Gove, president of the examining chaplains, has presided at the examination of ten candidates for holy orders, of whom nearly all have been ordained and the rest will soon be in orders.

WESTERN NORTH CAROLINA—Christ School, Arden, was host to the pre-Lenten meeting of the convocation of Waynesville, February 10th and 11th. This always consists of a quiet day for clergy and lay people, preceded by an afternoon business meeting and night service. The Rev. Standish Gilman, rector of St. Mark's Church, Gastonia, preached at night and gave the meditations for the quiet day. The Rev. A. W. Farnum was elected dean of the convocation.—St. Mark's Church, Gastonia, was host to the convocation of Morganton on February 13th. Bishop Penick of North Carolina gave a practical and helpful talk on the Keeping of Lent. Capt. W. A. Smith of the Church Army, who is working at Linville, gave a talk in the afternoon on Personal Evangelism. The Rev. LeRoy A. Yahn of Morganton was elected dean for the coming year.

SUNDAY SCHOOL ON SATURDAY

THE REV. J. A. McNULTY is conducting a Saturday Sunday school in his church at Winner, S. D. Mr. McNulty said, "It is almost impossible for farm people to come to church on Sunday; they either have the chores to do, their relatives come to visit them, they are too tired, or perhaps they don't realize how much God would love to have them in church; anyway, many of them are not there. But they do come to town on Saturday." The whole family comes: mother, father, the young folk, even the hired man, if he isn't a tractor.

So Mr. McNulty said, "Why not keep open house in the parish rooms on Saturday afternoon, supply a place for the men to smoke, the women to visit, and someone to take care of the children while the parents do their marketing?" When he talked the plan over with some farm friends, they said, "Sure, go to it!" And he did; he sent out mimeographed announcements saying, "Don't dress up, come as you are, and make Trinity parish house your home on Saturday afternoons. We will make our parish house a veritable 'house of friendship.'"

The response has been splendid; farm people come from all over. They park their children with the people in charge, do their Saturday buying, and then come back for services and Sunday school in the church at four o'clock. They have a choir, a sermon is preached, and an offering is taken.—*The Rural Messenger.*

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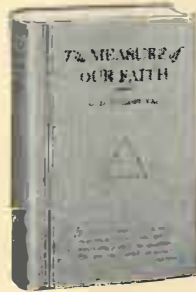
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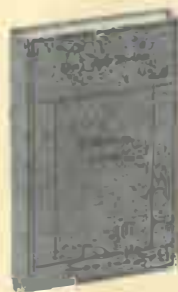
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