

The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, MARCH 21, 1931

No. 21

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A REPORT AND AN EDITORIAL

The Historic Episcopate

Part I

DR. FRIEDRICH HEILER

An Irrepressible Moral Issue

REV. FRANCIS J. HALL, D.D.



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in China

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Hankow

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Milwaukee

The Church and Industry

Clinton Rogers Woodruff

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, MARCH 21, 1931

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EDITORIALS & COMMENTS

Our Schools for Negroes

WE ARE printing, this week, the major portion of a report written by Dr. E. George Payne, assistant dean of the New York University School of Education, after visiting several of our schools for Negroes in the South and giving an "estimate" of the several institutions as he saw them. Dr. Payne is an expert in such work as these are doing, and his estimate of several of them takes on additional importance because of his close identification with such work as performed among white students. While the various suggestions that he appends with respect to details of the work in each of them are of importance, they are of less general interest than the general summaries, and we are therefore devoting such space as we can give to the latter, which all Churchmen, if not all good citizens, will certainly find of interest, leaving to the authorities of the several schools and of the American Church Institute for Negroes the consideration of the suggestions in detail.

At the outset let us remind our readers of the perspective that should be taken. Our various schools for Negroes in the South, nearly a dozen in number, are under the guidance and control of the American Church Institute for Negroes, and thus are not isolated, nor even diocesan, institutions. They are the responsibility of the Church as a whole and thus are administered by a body representing the Church officially. They are not directly missionary institutions; that is to say, the several schools are carried on for their own sake, on their merit as schools, and not primarily as "feeders" to our evangelistic work. Their purpose is rather to make good citizens and good Americans of their students (Negroes) than good Churchmen. That is why the schools are separated from the missionary work of the dioceses in which they are situated and why they are administered as a unit under the direct charge of the group of experts that have been gathered together and incorporated for the purpose. The group comprises the contribution of this Church to the cause of Christian education of the Negroes and particularly to the "Negro Problem" in the southern states. This, which seems to be a surprise to Dr. Payne, should be well known to all Churchmen, so that what he takes as a particular characteristic and a surprise should be a commonplace at least to all Churchmen: These schools

for Negroes are being carried on because they are useful for their own sake rather than as feeders to our missions among those people.

THIS cause is both an asset and a liability to the schools: an asset because it does not limit the scope of the work and a liability because it adds nothing to our statistical strength. The work really ought to be entirely distinct from our missionary enterprise, though it receives some annual appropriations from the funds of the National Council and amply justifies these appropriations. It is a mistake, however, to criticise them as feeders to our missions in the South, for they are nothing of the sort; nor to appraise them otherwise than as just what they are. Hence the expressions of surprise in this report; a surprise from which, in our judgment, Churchmen estimating the value of the schools should be wholly free. This is why our missionary work among southern Negroes is so little affected by the obvious success of these schools. Our best centers of missionary work among Negroes are not even contiguous to those schools. Let Churchmen, therefore, estimate them for what they are rather than for what they are not and do not purport to be. Our interests should be inclusive enough to extend to both branches of our work among Negroes. We believe in the Church as the best means of producing spirituality among Negroes; and in the institutions of the American Institute as embodying the best means of promoting real education among those who come in contact with them; not merely as centers for bringing facts to their knowledge as students, but for bringing a real culture, adapted to their condition, to them as citizens of the future. No doubt the problem of education anywhere and among all people is one that involves many problems, but nowhere is the problem of education without God and without instilling Christian character more glaring than it has sometimes seemed among the Negroes. It has been a part of the endeavor of the Church to steer clear of this danger and this anomaly, and we believe she has succeeded.

Of course the problems of these schools are largely financial. A properly administered school is never self-sustaining and those administered for Negroes are no exception. Dr. Payne observes these problems, though

perhaps he is too familiar with them to lay great stress upon them. The schools of the American Institute need more adequate salaries for the members of their faculties. Some of them need additional buildings and equipment though that need is not as glaring as the other; St. Paul's is soon to be removed to North Carolina, and without actual amalgamation with St. Augustine's is to be administered with it. We believe this to be an advantage to both institutions and the willingness of the Bishop of Southern Virginia to coöperate in the partial amalgamation has been of great assistance. New buildings, therefore, are not needed in Petersburg though some will probably be in Raleigh somewhat later.

But the pressing need at present is for an endowment for the American Institute for Negroes, broad enough to include all or any of its institutions. A half million dollars is an inadequate amount though it is the first objective. Those who care to solve the Negro problem and to entrust the Church with the means of doing it are those to whom the need might well appeal. And by her faithfulness and success in these days of small things the Church has shown that she can do it. The schools have, one and all, shown that they have been a power for good and they need only to be expanded, and, by endowment, to be placed on a permanent basis to be able to do it on a much more liberal scale. If we could only show Churchmen and other thoughtful Americans what we are doing, and how successful the experimental stage of all of them has been, we believe the money would be forthcoming for the purpose. And one happy indication is that the support of the people nearest to these institutions is now given more liberally than the support from a distance. The South supports these institutions better than does the North; but they are in no way sectional and to build up a better and happier South is to build up a better and happier country.

Can we do it? Well, if the money is entrusted to the American Institute for the purpose. It cannot go far in expanding the scope and the usefulness of present institutions on present funds. The unity of them all under a single board of experts has been a great success. We fully believe that the expansion of these schools by means of a liberal endowment of the Institute is fully warranted. May the means be forthcoming!

THE sudden death of the Rev. N. C. Kimball, student pastor at Madison, Wis., in an automobile accident, is an event which fills his many friends with gloom. Father Kimball had proved himself most efficient in his work among university students at Madison. It is not an easy work. Both at St. Francis' House and among the students he had scored much success, and there was every promise of still greater success in the future. His sudden death leaves a vacancy that seems impossible to fill. But the work is God's and He must desire it continued and so provide a proper successor that the vacancy may be filled.

God grant him eternal rest and grant also that his work, so well carried on up to this time, may be so abundantly blessed that it may not be injured or slowed down by his sudden death at this time.

Father
Kimball

BLOODROOT

AS CHRIST prayed in Gethsemane,
Great blood drops fell upon the ground—
Every year at Passiontide,
Bloodroot in the woods is found.

LUCY A. K. ADEE.

THE BROTHERHOOD CONVENTION

AN OPPORTUNITY unique in the educational history of the Church is presented by the triennial convention of the Brotherhood of St. Andrew, to be held at the University of the South, Sewanee, Tenn., for the week of August 27th to September 3d. More than 500 laymen and older boys of the Church from all parts of the United States, and many foreign countries, are to gather at Sewanee for a week of study and fellowship together. The convention will combine many of the elements of the great annual gatherings of the Brotherhood of the past, with certain features of the summer school plan, and a distinguished group of bishops, clergy, and laymen in the Church have already promised to attend and to be responsible for various parts in the program.

The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, has consented to act as the chaplain of the senior convention, while the Rev. Gordon M. Reese, rector of Holy Trinity Church, Vicksburg, Miss., will be the chaplain for the advance division group. The Rev. I. C. Johnson, director of boys' work for the diocese of Michigan, will be the general chairman of the advance division gathering.

Among those who have already consented to take part in the program, mention may be made of the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago; the Rt. Rev. C. S. Reifsnider, D.D., Suffragan Bishop of Tokyo, who will be chairman for the International Night joint session; and the Presiding Bishop of the Church, Bishop Perry, who will address the convention in joint session at one of its closing meetings and be the celebrant at the great corporate Communion.

The Rev. H. H. Lumpkin, Ph.D., rector of Grace Church, Madison, Wis., will be one of the senior conference leaders, while the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., will be the conference leader for the advance division group.

This convention will assume unusual importance in the long list of successful conventions held in the past by the Brotherhood of St. Andrew in that it will number among its delegates nearly 300 older boys of high school and junior college age, leaders in the recently inaugurated advance division program of the Brotherhood. To this group, who have recently been given senior recognition, will fall much of the task of carrying on the traditions of the Brotherhood movement in this country in terms of the new day in the Church.

The cost of the convention will be \$18.00 per delegate, which will include not only the registration fee but hospitality which is to be offered by the university commons and dormitories, and facilities will also be available for wives and families of any who plan to attend. It is expected that a considerable number of lay and clerical leaders of the Church will plan to stop off at the convention enroute to the General Convention at Denver.

Leon C. Palmer, national general secretary of the Brotherhood, 202 S. Nineteenth street, Philadelphia, is in charge of the registrations for the convention.

ACKNOWLEDGMENTS

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

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DAILY BIBLE STUDIES

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

SPIRITUAL SUFFERING

Sunday, March 22: The Fifth Sunday in Lent: Passion Sunday

READ St. John 8: 46-59.

THIS Passion Sunday leads us to think of pain which is not physical, but mental and spiritual. Such suffering only comes to those who love the Lord and serve Him with all their hearts. It is the hunger of the soul of which Christ speaks in the Beatitude (St. Matthew 5:6). It is a longing for holiness, a passionate desire to serve others in Christ's name. It is also a grief caused from misunderstanding on the part of those who ignorantly or wilfully fail to comprehend our high ideals. Through all these emotions the blessed Master passed. They are therefore holy, and we reverently follow the Master as He thus passes through the shadows.

Hymn 142

Monday, March 23

READ Jeremiah 15: 15-18.

JEREMIAH'S longing for the salvation of his people led to extreme mental suffering. So also did St. Paul cry out when he longed for the conversion of his brethren (Romans 9: 1-5). It is one of the strange and yet wonderful characteristics of the human heart that the longing for others in a high and unselfish way oftentimes creates agony. Dowden in one of his essays declares concerning a great poet: "Could he but lose sight of the ideal his sufferings were at an end." The message comes to us keenly as we follow our Lord through this Passion week: "Do I long for the spiritual comfort and peace of others? Do I know what it is to agonize in prayer that the world may come to know the blessed Redeemer?"

Hymn 481

Tuesday, March 24

READ St. John 12: 27-29.

WE ARE told in several places that our Lord was troubled in spirit. It was the longing of His soul for the people of the world in all ages. He came to seek His Father's flock. On the Cross, when He cried "I thirst," we reverently believe that it was not physical thirst concerning which He cried, but the thirst of His soul for all men everywhere whom He had come to redeem. How wonderfully near this brings the Christ to us! How we feel the depth of His love which agonized in His desire to save! We may not approach too carelessly this mystery of divine affection, but surely we can pray for the world with a sincere longing which shall bring us into wonderful fellowship with Him who is our supreme Leader. If we felt a greater longing for the world's salvation, the end would come sooner.

Hymn 486

Wednesday, March 25: The Annunciation of the Blessed Virgin Mary

READ St. Luke 1: 26-38.

THE visit of the angel Gabriel to the Virgin Mary permits us to realize something of the desire of God for the world's salvation. It was not a mechanical plan, nor was it a mysterious and holy campaign. It was the great and infinite love of God manifested through human means, pouring out as it were the great eternal love which was the very essence of His nature (Galatians 4: 4-7). We may not in human fashion seek to enter into the Holy of Holies where God's love manifested itself, but we can in all reverence bow before Him who, loving the world, sent His messenger to announce salvation, and then gave His only-begotten Son to fulfil the divine will. It is this truth that makes us bow in reverence, even as did

the Virgin Mary, before the will of God. "Be it unto me according to Thy word" may well be a part of our constant and loving faith as we rejoice to enter into the joyous mystery of the world's salvation.

Hymn 277

Thursday, March 26

READ Hebrews 1: 1-12.

ONE temptation to which even devoted Christians are subject is the failure to recognize the great love of God manifested in Jesus Christ, a love so great and infinite that its very strength created pain. We, too, often forget God's part, not only in our lives but in our desire for pardon and peace. If human love like that of a mother for her child throbs with agony in the very desire to help, how much more, reverently be it understood, must the infinite God, in a way we dare not even express, suffer in His desire for our salvation and happiness and peace! It is this great "mystery of pain" that our Lord's Passion Week suffering reveals to us.

Hymn 131

Friday, March 27

READ I Corinthians 4: 11-15.

THERE is something very beautiful in the expressions of St. Paul when he reveals his own heart-suffering which springs from his love. He does not declare his hunger and thirst and nakedness as proofs of his sincere sacrifice, but rather does he give the list of his experiences as measuring the bigness of his affection. Perhaps we are led here to think of our own sacrifices, if we ever make any, not of material things but of real personal peace and comfort. Is our love for God so intense that it fills us with a desire which is a pain to be what He would have us be? And do we really shed tears, literally or in a metaphor, as we long for the happiness and salvation of some of our friends? This does not imply misery or doubt or even complaint, but it does imply a deep, throbbing love which comes from the very throne of God.

Hymn 230

Saturday, March 28

READ St. John 12: 1-9.

ON THE eve of that great Palm Sunday of long ago we love to remember how the Master was in the house of His friends, Mary and Martha, and their brother whom He had raised from the dead. It was an hour of peace when Mary anointed His feet with precious ointment, revealing thus her love and spiritual understanding of His divine nature. Our Lord's blessing given to her may well make us all eager to prove our faith and love by consecration, devotion, and an earnest effort to make the divine truth known everywhere. While the world is waiting, as perchance it waited long ago on that Palm Sunday Eve to manifest its love, may we not for a moment sit at the foot of Him who is at once the King of kings and the loving Jesus of Nazareth, and draw from Him that grace which shall make even our trials and tribulations, privileges and blessings?

Hymn 120

Dear Lord, as Thou didst suffer in mind when men falsely accused Thee and when Thy love for humanity was an agony, so help me reverently and humbly to follow in Thy footsteps and to know something of the blessedness of spiritual hunger and thirst. While I may not be satisfied here on earth, help me to look forward to that blessed satisfaction which shall be in accord with Thy will when I wake up after Thy likeness. Amen.

THE QUOTA *

BY THE RT. REV. WALTER MITCHELL, D.D.
MISSIONARY BISHOP OF ARIZONA

WE HAVE not done as well as usual this year in regard to the quota, but I am thankful that the failure has fallen upon our own work and has not been visited upon that part of the general work for which we are responsible. We have paid, as usual, our full quota to the general work. It took us much longer to do it with the result that toward the end of December we were \$2,500 behind on the part to be spent within our own borders; that means that not a parish or a mission at that time had contributed a penny toward the work within the district beyond its own borders. Since that time \$1,325 has been received, over half of the amount set, which I think a very fine showing indeed. On account of the district assessment we received \$2,777—\$605 more than last year—which is even more gratifying. In other words, the total receipts for work within the district was only \$181 less than the year before. Another demonstration of loyalty and of the fact that, as has been true before, hard times have no necessary relation to the income for Church work.

Facing deficits, however, in these two funds, the finance department decided to add to them, estimating the total as being \$2,100, the \$1,500 we had accepted as our fair share of the Advance Work Program of the Church, and sent out a letter to all of us requesting contributions without regard to what we had done through the regular channels of the congregation to which we belong. The amount received to date from this appeal was \$598.88. As I said in the last *Record*, I was highly gratified when the finance department, just as a matter of course, regarded the raising of this money as their privilege and responsibility. It was theirs, of course, but sometimes, you know, when it comes to raising money for the Church, our laymen turn it over to us parsons even if, at the same time, they say we have no business sense! The balance is still to be raised and I look to convocation, under the leadership of the finance department, to authorize the method to be used.

In addition to the gratification I feel at the way the finance department took hold of this matter, I have been more gratified than I can well express at the splendid way we have been regarding this whole matter of finances. Under the utterly unchristian, so-called "Pay As You Go Plan" (which has, in reality, degenerated into a "Go As You Pay Plan") we might have said, as so many jurisdictions or the congregations composing them, in which the quota is not taken seriously, that what, in fact, is our fair share, has nothing to do with what we shall contribute. We do nothing of the kind here, thank God. We have all said that since the quota set us is, by the best means possible to arrive at it, our fair share, that is the end of discussion for us. All that remains is for each one, each member and each congregation, to do his fair share. It may be necessary, at times, for a vestry or a bishop's committee to report that less than its fair part has been pledged and it is proper for the finance department to receive that as information; but that does not by any means indicate that that congregation has discharged its solemn responsibility for whatever difference there may be between its fair part and what its authorities report. The responsibility to leave no stone unturned to secure that balance is just as great—the responsibility for that balance is just as great—as for the part on which report was made. For that reason nowhere in any printed matter do we mention these reports; we talk in terms of the quota, which is as it should be. But it cannot be too frequently repeated that no member nor any congregation may properly feel that it has done its fair part when it reports the amount which has been pledged in the ordinary way. There still remains the same obligation as to the balance as there was before; I am sure we all feel the same way about that.

Perhaps nothing makes that clearer than the action taken by the diocese of Chicago some weeks ago. Their finance department borrowed \$50,000 and sent it to the National Council. Then, disregarding the returns from the congregations, they instructed the treasurer of the diocese to send to the National Council, the first of each month this year, one-twelfth of their quota and to advise the finance department

whenever it needed money in addition to the receipts from the congregations. The quota for that diocese is a huge sum, compared with ours; but it has great assets. Ours is as fair for us and, while we are not in position as a district to follow their example, we can, and I am sure we will, within each congregation, take whatever steps may be necessary to follow the same course, of remitting one-twelfth each month, which has been our policy for a long time.

On the other hand, in the rare cases, where for the time being any congregation cannot meet its fair part of this privilege, Convocation has always gladly met the difficulties of that congregation as far as it could. But it seems to me it ought to be said also, that in the event that what started out to be a temporary slump becomes a more or less permanent condition, Convocation should look to that congregation to reduce its own budget in the same proportion that it requests the amount of its quota and district assessment be reduced.

Again I am gratified that, in discussing what we should do for others, we do not stress the very much greater thing that others are doing for us. I feel very strongly that the two should never be associated together, for they have nothing whatever to do with each other. What we give for others, we would still give if we did not receive a dollar from others. What we give is just our fair share of the total required, arrived at, as I have said, in the best way devised as yet and applied to all parts of the Church alike, that is, on the basis of what we spend upon ourselves in maintaining our own work within a given congregation. What we receive is determined by our needs, plus the total available for all needs everywhere, and has no relation to what we give for others. If we did not give a dollar for others we would still receive the full amount allotted to us even if the National Council had to borrow the money as it has had to do many a time in the past.

Noblesse oblige is the rule of the National Council. It is our rule, too, for our policy is to place the payment each month of one-twelfth of the quota and district assessment next after the salary of the clergyman and his pension dues. This last year some of us have not held to this plan. I urge you with all my soul to do so this year. The leadership is with the larger congregations. If they do it, the rest will follow their inspiring example. We have demonstrated that the plan is better than any other we have ever tried—even for getting local bills met. Let us continue to follow it. By this plan, like the diocese of Chicago and others, we say the quota is a debt of honor. Let us prove our words by following the plan.

ECCLESIASTES XII

REMEMBER thy Creator here
In years of youth and ease,
Ere evil days on earth draw near
When pleasures cease to please.

Remember thy Creator ere
Death's shadows swiftly fall,
Whose presence humbles everywhere
The pride and pomp of all.

Or silver cord shall loosen be,
Or golden bowl shall break,
When from life's sorrows we are free
And hearts no longer ache.

Then shall our dust rest in the sod,
Reclaimed by mother earth;
Then shall our soul return to God
Who gave that spirit birth.

CHARLES NEVERS HOLMES.

LET US NOT deceive ourselves, we are headed for rougher seas and stronger head winds unless we can make our religious convictions more evident and more operative—evident and operative in the common, every-day relationships of life. Moral worth sustained by a deep religious conviction and practice is fundamental to the restoration of world tranquillity and order. We shall not have "business as usual," or normal, happy living, until we recover from the deification of machinery and the orgy of unrestrained indulgences that have swept us away from our old moorings.—*Rt. Rev. James E. Freeman, D.D.*

* From Bishop Mitchell's annual address to the recent convocation.

The Historic Episcopate

By Dr. Friedrich Heiler

Professor of Theology at the University of Marburg and President of the German High Church Union

Translated from the German by George Liebig, Licensed Lay Reader at St. George's Church, Berlin

In Three Parts. Part I

INTRODUCTION

WE ARE 'born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Our Lord Jesus Christ gave His Spirit to His Apostles; they again laid their hands on those who were to succeed them; and thus the sacred gift has been transmitted to our present bishops, who have ordained us as their co-workers and, in a certain sense, as their deputies." With these words Newman prefaced the first of the celebrated *Tracts for the Times*, which gave the starting impulse to the Oxford Movement. (Compare also Tract 4: *Adherence to the Apostolic Succession the Safest Course*; No. 7: *The Episcopal Church Apostolic*, etc.)

The appeal to Apostolic Succession constitutes the starting point of the Catholic Movement in the Anglican Church; consequently we need not be surprised that Apostolic Succession became the Alpha and Omega of all Anglo-Catholicism, that, as a matter of fact, it today constitutes the point upon which all Anglican attempts at reunion with the Protestant Free Churches turn. No wonder that in the German High Church Movement also, which has taken over from Anglicanism not only its name,¹ but has also received from the latter powerful spiritual impulses, the call for Apostolic Succession made itself heard, and that many of its advocates strenuously endeavored to regain, in some form or other, the episcopal succession lacking in our National Church. For a number of our friends the absence of this succession, and the repudiation of our Church's orders by the Orthodox, Roman, and Anglican Churches became a matter of constant spiritual unrest.

The opposite to this vociferous call for "valid orders," for admission into the great line of "succession," is an absolute lack of appreciation, nay more, a deep aversion against Apostolic Succession on the part of ordinary every-day Protestantism. The "succession" of the ministry, transmitted by episcopal laying on of hands, appears to most Protestants as the culminating point of a mechanical-magical view of Christianity, and the Church, as the negation of the Spirit in favor of an empty "fiction" and a magical ceremony.²

¹ That was not a particularly happy move. The etymological interpretation: "High Church—thinking highly of the Church" is an afterthought and artificial. Originally "High Church" is a self-conscious party name, which laid down the essential difference between the movement stressing the Ordained Ministry, and the evangelical Low Church and the liberal-rationalistic Broad Church respectively. It is a pity that the High Church Movement did not adopt the term "Evangelical-Catholic," which at the inception of the movement in Germany had not previously been claimed by others. Today, after twelve years' development, such a change of name is not such an easy matter.

² Compare: van der Goltz: *The Episcopal Question, Religion in History and Today*, 12, 1134: "The introduction of a special form of ordination, to say nothing of the fiction of Apostolic Succession, would in principle be opposed to the evangelical conception of the Ministry. Such conception is, however, also repudiated by all friends of episcopacy."

EDITOR'S NOTE

WE BEGIN in this issue a series of three very interesting articles by the famous German theologian, Dr. Friedrich Heiler, leader of the High Church movement in the German Lutheran Church. Professor Heiler represents a very large number in that body who wish to see the historic episcopate introduced into the Lutheran Church in Germany as it is in the Scandinavian countries. Although addressed originally to his fellow Lutherans, this paper was translated by the Anglican lay reader at Berlin for the *Anglican Church Magazine*, official journal of the Anglican Churches in north and central Europe, whose editor writes, in presenting it to his readers: "This is a matter of great importance to us as it would clear away an obstacle to reunion with eighty million fellow-Christians, and I hope the articles will be read very carefully."

Following the articles by Dr. Heiler, *The Living Church* will present a German Catholic viewpoint on reunion, written especially for *The Living Church* by the Rev. Max Pribilla, S.J., the German Jesuit whose recent volume on practical problems of reunion has attracted wide attention throughout Europe and has been reviewed at length in our columns by the Bishop of California.

Here, as in many other ecclesiastical questions, we find two extremes confronting and opposed to each other: Over-estimation of an external institution, elevated to the position of a criterion of true ecclesiasticism and Christianity, and under-estimation of such an institution, the deep symbolic value of which is entirely misunderstood. The best pabulum for both extreme views is to see what history has to say, a glance at the great and intricate history of the Christian ministry, and, of views and interpretation of same,³ helps us to correct certain distorted views, which have crept in by stealth, both in Anglicanism and in Protestantism, and enables us to arrive at a general and impartial, as distinguished from one-sided, consideration of the question.

I.

ACCORDING to conventional general ideas "Apostolic Succession," being interpreted, means that the Apostles by the laying on of hands appointed bishops, and so transmitted their full apostolic powers to them; that the latter in their turn appointed other bishops, and passed on the sacramental and judicial powers, so that there exists to this day an unbroken chain of episcopal laying on of hands from the Apostles down to the bishops of today. That there is a chain of imposition of hands starting from the very earliest times is a matter about which there cannot be any doubt whatever; because appointment to the sacred ministry was from the very beginning effected by the laying on of hands, as we learn from the New Testament (Acts 13:3; I Timothy 4:14; 5:22; II Timothy 1:6). What is, however, highly improbable, historically, as regards the early days of the Church, is the perpetuation of the priestly and pastoral office by the laying on of hands by *bishops* in the later, more modern, sense of the word. Both in the New Testament and in the writings of several apostolic Fathers and early Church writers (Clement of Rome, Polycarpus, Irenæus) the office of Bishop and Elder are not yet clearly distinguished from each other. The term "Overseer"

³ The most thorough research into the historical aspect of the question is that conducted by Anglican theologians—Edwin Hatch: *The Organization of the Early Church*, 1881; C. H. Gore (formerly Bishop of Oxford): *The Church and the Ministry*, new edition 1919; *Essays on the Early History of the Church and the Ministry*, ed. H. B. Swete, London, 1921; including especially C. H. Turner: *Apostolic Succession*, 93ff. W. H. Frere (now Bishop of Truro): *Early Forms of Ordination*, 263ff; A. C. Headlam (now Bishop of Gloucester): *The Doctrine of the Church and Reunion*, London, 1920, 124ff. H. B. Streeter: *The Primitive Church*, studied with special reference to the Origin of the Christian Ministry, London, 1929.

From the Roman Catholic point of view—P. Batiffol: *La hiérarchie primitive*, in *Etudes d'histoire et de théologie positive*, I, Paris, 1906, 223ff; *L'Eglise naissante et le Catholicisme*, I, Paris, 1922, especially 196ff; P. Schanz: *Apology of Christianity*, III, 1906, 144ff. Additional literature in: *Dictionnaire de Théologie Catholique*, I, 1923.

From the Protestant point of view—A. Harnack: *Dogmatic History*, I, 1909, 400ff; *Origin and Development of the Constitution of the Church and of Canon Law During the First Two Centuries*, 1910; Karl Müller: *History of the Church*, I, 1929.

(*episkopoi*), "Principal" (*proistamenoï*), "Elder" (*presbyteroi*) are repeatedly used as synonyma for a common office, which from the beginning is clearly distinguished from the subordinate office of "deacon." It is not improbable that originally the term "Elder" signified more the preëminence and the dignity, the term "Bishop" more the official direction or management of the community and the divine services. At the head of the various Christian communities there were, in the first place, a majority of such "presbyterial bishops," upon whom—especially in the absence of prophets and pneumatologists—the regular preaching of the Gospel and the regular presidency at celebrations of the Eucharist devolved.

Out of this *collegiate* episcopal office was evolved—in some communities sooner than in others—a monarchic episcopate. We find the first clear confirmation of the existence of an independent bishop, superior in rank to the Council of Presbyters, in the writings of Ignatius of Antioch, to whom the bishop is Christ's vicar pure and simple. The development of this real and full episcopate, and with it the tripartition of the ministry (diaconate, presbyterate, episcopate), took place, although not everywhere with equal speed, throughout the whole Christian Church in the East and in the West, so that it must be regarded as an ecumenical uniform development.

In the middle of the second century this development appears to have been practically complete. Nevertheless, the older presbyterial and collegiate system still left many deep marks of its methods behind during the following centuries, both in practice and in theory. The relatively late *Canones Hyppolitii* contain a uniform form of prayer both for the ordination of presbyters and the consecration of bishops. In Alexandria, the foundation of the Evangelist St. Mark, the custom of inducting the bishop to his office, not by the imposition of hands of other bishops, but of those of the presbytery of twelve members, appears to have been preserved right up to the Council of Nicæa.⁴ And even the most learned of all the old Fathers of the Church, St. Jerome, at the beginning of the fourth century emphatically advocated the view, that the office of presbyter and bishop were identical (*idem est presbyter qui et episcopus*). The monarchic episcopate was based, he says, not upon divine institution, but upon ecclesiastical custom. The Christian communities were formerly governed by a Council of Presbyters, and the election of one presbyter to the position of president of the whole council was merely a matter of "*in schismatis remedium*" (for the prevention of divisions—schisms—in the community). The original undivided "oneness" of presbyterate and episcopate was evidenced by the fact that in the Primitive Church, as also to this day in the Eastern Church (as distinguished from the Roman view), not only the bishops but also the ordinary priests are regarded as "successors" of the Apostles.

EVEN after a monarchic episcopate had been evolved, the idea of Apostolic Succession in this office, to say nothing of transmission of apostolic plenary powers by episcopal laying on of hands, remained latent. It was not until the end of the second century that, in the struggle against the Gnostics, the unbroken chain of succession of bishops was brought forward as a proof of the truth and purity of the ecclesiastical tradition. In opposition to the Gnostic heretics who for their "superior" esoteric wisdom laid claim to a secret transmission alleged to have been handed down from the Apostles the advocates of the ecclesiastical tradition, especially Irenæus and Tertullian, relied upon the absolute *provable* succession (*diadoché, successio*) of the well known presbyters and bishops, which goes back to the Apostles, the founders of the ecclesiastical Metropoles.⁵ This ostensible professed succession appeared to them to be a guarantee for the inviolate perpetuation of the Church's faith; by means of this succession, so they believed, it was not difficult to demonstrate and keep track of the clear apostolic tradition. In the "succession of the Ministry" the presbyters and bishops possessed "the certain charism of the Truth" (Irenæus); in their unbroken succession they were "the propagators of the Apostolic Seed"

(Tertullian), therefore the authoritative guardians of the *depositum fidei* (the faith committed to their trust: I Timothy 6:20.)⁶

The validity of Apostolic Succession was, above all and first of all, made dependent upon the legitimacy of the induction into Orders (*ordinatio legitima*, Cyprianus, Ep. 69, 3). In the first few centuries the transmission of plenary powers and of gifts of Grace by the imposition of hands are but rarely mentioned—for the first time in II Timothy 1:6—the Grace of the Ministry was regarded as a free divine gift, the bestowal of which in the ordination prayer was invoked from God alone. Even in the prayer used today in the ordination of deacons the Orthodox bishops say: "Not by the laying on of my hands, but by the sending down of Thy rich mercies is grace given to them who are worthy of Thee."⁷ The vital important point in "succession" was the legitimate election by the presbytery and the community. The coöperation of other bishops in the induction into office of the newly elected bishop appears originally to have borne the character of control and witness, rather than of formal ordination (consecration). It is remarkable that Cyprianus, who writes at length about the election of the Roman bishop Cornelius (Ep. 55, 7), although mentioning the presence and coöperation of numerous bishops, says nothing about laying on of hands by them. According to the Eighth Book of the Apostolic Constitutions (4, 2ff), containing a description of episcopal consecration in Syria, there was no imposition of hands, merely the laying of the Book of the Gospels upon the head of the bishop to be consecrated.

Gradually, however, opinions on the validity of Apostolic Succession underwent a change, inasmuch as the episcopal imposition of hands was looked upon as essential. It appears that this view first asserted itself in the Roman community. The first historical evidence for this is the letter of the Roman bishop Cornelius to the Antiochian bishop Fabian (251 A. D.), in which the former reports on the unlawful assumption of the episcopal office by Novatian. The latter had, he states, by cunning and force induced two foolish Italian rural bishops to bestow upon him the dignity of a bishop "by make-believe and invalid imposition of hands" (*eikoniké kai nataia cheirce pithesia*). Cornelius rejects this imposition of hands as invalid, but the expression he uses shows that at that time in Rome the imposition of hands was looked upon as essential in assuming episcopal office (Eusebius, *Hist. Eccles.* VI, 43). By this laying on of hands, it was believed, the plenary powers bestowed by Christ upon His Apostles were, so to speak, propagated by a spiritual Act of Witness. The *bishop* became not only the sole consecrator of bishops, but also the sole legitimate ordainer of priests and other ministers.⁸

Nevertheless, certain very distinct remnants of the original method of ordination by the presbytery have been preserved, firstly in the fact, that for a long time, even into the eighth century, in cases of urgency presbyters were ordained by presbyters; and then secondly, above all, in the fact that to this day even in the Church of Rome at the ordination of priests all priests present lay their hands on the newly ordained priest. Thus the presbyter Paphnutius in the desert ordained a monk named Daniel as his successor as deacon and presbyter. The priests sent as messengers of the Gospel to the German tribes ordained others to the priesthood, and in other ways also performed episcopal functions. Even the scholastics seriously debated the question whether, with papal permission, ordinary priests were qualified to ordain. In 1400 A. D. Pope Boniface granted to an English abbot the privilege of ordaining priests, but withdrew it in 1403 A. D. A bull of Innocent VIII has been preserved, according to which the Cistercian abbots were permitted to ordain deacons. (J. Sägmüller: *Manual of Catholic Canon Law*, I, 1914, 202.) That the office of bishop

⁴ Irenæus, *Adv. Haeres.*, III, 31: "Traditionem itaque apostolorum in toto mundo manifestatam, in omni ecclesia adest respicere omnibus qui vera velint videre: et habemus annumerare eos qui ab apostolis instituti sunt episcopi, et successores eorum usque ad nos . . ." —III, 2, 2: . . . Traditionem, quae est ab apostolis, quae per successiones presbyterorum in ecclesiis custoditur . . ." —IV, 26, 3: "Eis qui in Ecclesia sunt presbyteris obaudire oportet, his qui successionem habent ab apostolis . . . qui eum episcopatus successions charisma veritatis certum . . . acceperunt."

⁷ M. Rajewski: *Euchologion of the Orthodox Catholic Church*, II, Vienna, 1861, 71.

⁸ Compare *Canones Hyppolitii* 4, 30 (Achelis 61): "Episcopus in omnibus rebus aequiparetur presbytero excepto nomine cathedrae et ordinatione, quia potestas ordinandi ipsi non tribuitur."

⁴ Jerome, Ep. 146, Mi. P. L. 22, 1192ff; other references in P. Batifol: *Etudes d'histoire et de théologie positive*, Paris 1906, I, 272ff.

⁵ The expression *diadéchesthai* is used for the first time about the year 97 A. D. by Clemens Romanus (*Ad Corint* 44) for succession in office. Regular emphasis upon the chain of the *diadoché* is for the first time laid in 175 A. D. in the *Hypomnēmata* of Hegesippus (in Eusebius H. E. II, 23, 4; IV, 22, 3).

merely represents a higher grade of the office or order of priests and that the latter is the fundamental ecclesiastical office, is shown to this day by that regulation in Roman Canon Law, according to which the consecration of a bishop can never be performed *per saltum*, that is to say, without previous ordination to the priesthood, so that episcopal consecration without previous valid ordination to the priesthood is invalid.

HOW slowly the change or advance of views on Apostolic Succession—from simple legitimate succession to office into the more elaborate view of transmission of apostolic plenary powers by the laying on of hands—was effected is proved by the estimation of the value of ordination performed outside the Catholic community by heretica and schismatica.⁹ The Eastern Church, and the African Church under its influence, recognized baptism as valid only if administered within (*i.e.*, by the) Church; sacraments administered outside the Church, even sacraments administered by unworthy servants of the Church were considered invalid, and on return to the fold of the Church had to be repeated. As opposed to this view the Church of Rome, in accordance with the judicial principle of the objective sacramental effect, maintained the validity of baptism administered in the correct ecclesiastical form; it rejected all repetition of baptism, and, in the event of the return to the fold as such as had seceded from the Church, confined itself to "reconciliation" by laying on of hands, which, however, was to a certain extent regarded as the repetition of the sacrament of confirmation.

After hard struggles this objective-judicial view of the Church of Rome prevailed in the East and in the West. If, however, the correctly administered heretical baptism was to be regarded as valid, it became logically necessary to accept as valid all the other sacraments and ordinations of the heretics and schismatics. This consequence was first clearly recognized by Augustine. The great champion of sacramental *opus operatum*, the fighter against the Donatists, who made the efficacy of the sacraments dependent upon the personal qualities of the priestly dispenser, also defended the validity of ordination administered outside the Church, and rejected all reordination. "Both (baptism and ordination) are sacraments . . . therefore neither must be repeated in the Catholic Church." Clerics returning to the fold from schism, who are permitted to carry on their previous ministry (ecclesiastical functions) "are not re-ordained; both baptism and ordination has remained intact in them (*mansit integra*); inasmuch as the error was due to separation, and not to the sacraments, which are the same everywhere. But even if the Church should consider it advisable that priests returning to the Catholic communion should not be permitted to continue in their clerical office, the sacrament of ordination which they have received is not repudiated (*detrahuntur*), but is retained by them. That is why (in the ceremony of reconciliation) there is no laying on of hands in the presence of the people, not to prevent injustice to the man, but to the sacrament itself." (*Contr. Ep. Parmen.*, II, 28.) Rome herself, in like manner as the Eastern Church, only recognized this logical consequence very gradually and hesitatingly. In the East and in the West it was centuries before the validity of orders dispensed by the heretica and schismatica was established beyond all doubt. Again and again the Church reverted to the custom of re-ordination of heretical and schismatical priests. The Church of Rome, in fact, even as late as the beginning of the eleventh century, rejected the orders of the Simonians and Schismatics, and in such cases administered at least partial re-ordination. It was the influence of the great scholastics, above all Alexander of Hales and Thomas of Aquino (St. Thomas Aquinas), that in the West helped the Augustinian view to gain its final conclusive victory.

Since the later Middle Ages the Church of Rome regards every correctly administered sacramental consecration and ordination outside its own fold as valid, although it strictly condemns the conferment of same as illegal and prohibited. Priests and bishops of the Eastern Churches (which latter Rome looks upon as schismatical or heretical), on joining the Church of Rome, are fully recognized in their office and received into the fold. In addition to those of the Eastern Church, Rome acknowledges in principle the validity of the

orders of: (1) the Church of Utrecht and the Old Catholic Churches, likewise the Mariavitic Church of Poland, who received their Apostolic Succession from the former; (2) the Gallic Church, whose succession goes back to the Jacobitic patriarchate of Antioch; (3) the Evangelical Catholic communion in England, which received its episcopates from a Jacobitic bishop of Southern India. Nevertheless, priests going over to Rome from these Western Churches are not always permitted to exercise their clerical functions. Furthermore, the Eastern Orthodox Church also recognizes the orders of the Monophysitical and Nestorian Churches, now also the orders of the Church of Rome. The Russian Church up to the eighteenth century and the Greek Church up to quite recent times doubted the validity of baptism as administered in the Western Church by affusion only, and in the case of converts repeated the baptism. This naturally also involved the calling into question of the validity of all the other sacraments. The critical determinative point, in the eyes of the Church of Rome, for the validity of ordinations outside the latter, is the correct performance of the sacramental act (whether according to the Pontificale Romanum, or according to the liturgical tradition of the various Eastern Churches), as well as the "*intentio faciendi quod fecit ecclesia*," the intention to do what the Catholic Church does. The validity of the consecration of a bishop is, however, according to the Roman view, dependent upon the legitimacy of his election, inasmuch as such legitimacy, according to Roman Canon Law exists only if the Pope has issued a direct or (as in the case of the unified Churches of the East) an indirect mandate for the consecration of a bishop.¹⁰ Apostolic Succession is therefore, according to this view, no longer dependent upon canonical legitimacy, but is on the contrary confined to the unbroken chain of sacramental imposition of hands.

The Orthodox Church of the East, too, considers the imposition of hands by the bishops the vital essential point in Apostolic Succession; in keeping, however, with its pneumatological original character, the Orthodox Church does not lay the same weight upon formal judicial correctness as the Church of Rome. It reserves to itself the liberty (*kat' oikonomian*, *i.e.*, in the "domestic economy" of the divine treasure entrusted to its keeping) to make absolutely valid even unecumenical and incomplete orders.

WHOSOEVER considers the history of the Church's ministry and its Apostolic Succession with an unbiased mind cannot fail to gather the impression that we are confronted with a magnificent development of the germs of Primitive Christianity. True, as in other questions of faith, for example sacramental doctrine, it took centuries before the Catholic Church attained to a full, clear understanding of the meaning of what had been laid down and decided in embryo from the very beginning in the faith and practice of Christendom; as also it took a long time before perfect clear understanding was vouchsafed to the Church on the question of Apostolic Succession, which latter appertains to both the sacramental and the canonical sphere. The fact of the matter is, the Christian Church is not a system which dropped finished, perfect, and complete from heaven to earth; it is a divinely created living organism, which had to pass through a gradual process of growth, subject to every possible form of hindrance, repression, suppression, crises, and reaction. It is a sign of abstract and mechanical doctrinarism if we try to set up this embryonic or infantile stage of this organism as an unchangeable immutable standard.

Even though the emergence of the monarchical episcopate does not belong to an earlier period than the beginning of the second century, and the discovery of episcopal succession to the end of the second century, and the binding rule of episcopal imposition of hands to a later period still—all that is no argument against the logical sequence of this development, in which God's Will in indubitably manifested. As in the doctrine of the Trinity and in Christology, in the doctrine of Grace, of the sacraments, we see, here too, a divinely willed, divinely governed development, the character of which is really and truly ecumenical, because it took place uniformly

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⁹ Compare Louis Saltet's work with its wealth of documentary evidence; *Les réordinations. Etudes sur le sacrement des ordres*, Paris 1907, also Swete-Turner and Sägmilller.

¹⁰ *Cod. jur. can.* 953: "Consecratio episcopalis reservatur Romano Pontifici, ita ut nulli Episcopo liceat quemquam consecrare in Episcopum, nisi constet de pontifico mandato."

An Irrepressible Moral Issue

By the Rev. Francis J. Hall, D.D.

IN 1868 our General Convention, without the careful consideration which should precede such momentous action, adopted a canon permitting the re-marriage of the "innocent party" in divorce for adultery without waiting for the death of the guilty party—this in spite of the divine requirement that the marriage bond may not be broken for any cause as long as both parties live.

It is true that under some circumstances a "separation from bed and board" may be necessary and allowable for the protection of one or other of the parties; but, under the law of Christ, such separation does not nullify the marriage, and therefore does not make re-marriage permissible. Only the death of the other party does that. It is also true that, if a supposed lawful marriage is subsequently found to be invalid from the outset because of some nullifying impediment, and its nullity is declared by competent authority, the parties thereto will be free to marry otherwise. Finally, it is obvious that in dealing with those who have re-married after civil divorce in ignorance of God's law to the contrary, especially if their mistake is due to our existing canon, the Church should exercise discreet mercy in discipline.

That the canon in question, now numbered 43, does disagree with the law of Christ has been abundantly made clear by modern investigation of His language as recorded in the Gospels, and of its interpretation by St. Paul. The contrary conclusion, eccentrically maintained by Dr. Charles, is based upon methods of criticism quite destructive of sane treatment of New Testament documents. The primitive Church for several centuries bore clear witness by teaching and discipline as to the indissolubility of marriage except by death; and the unhappy laxity that has subsequently vitiated the discipline of the Eastern Church is plainly due to its excessive subordination to the corrupt Byzantine State after the time of Constantine the Great.

The Western Church has continued to maintain Christ's law; and whatever modern abuses may have developed in relation to Roman decrees of nullity, its witness as to the sinfulness of re-marriage after divorce while both parties live has remained clear. The same clear witness is maintained by our Mother Church of England; and its prohibition of re-marriage after divorce had canonical force in this Church until the ill-considered legislation of 1868 was consummated. This legislation disagrees with the still retained language of our Prayer Book "Form of Solemnization of Matrimony"; and such indirect repeal of Prayer Book requirements is really unconstitutional, until accomplished in due form by the concurrent vote of two successive General Conventions.

The law of Christ is the first and paramount reason, of course, for removing from our Canon 43 that part which excepts "the innocent party in a divorce for adultery" from the application of its prohibition. I refer to its prohibiting our clergy to "solemnize the marriage of any person who has been or is the husband or wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage." And Christ's law should overrule all pleas based upon the hardships incurred by the innocent party if not permitted to re-marry. We may not sanction evil that good may come, the evil in this case being disobedience to the divine law, and one which is productive of the gravest social results.

Marriage is not a contract, reversible at the will of the contracting parties, but is the fulfilment of previous contract by the establishment of an estate and relationship upon the life-long continuance of which, when once achieved, depend many vital interests. Although the free consent of the bride and groom is essential to valid marriage in civilized society, they are neither the only parties involved nor morally free to act as if they were. It is God who joins them together, and the only union which He consents to make and bless is life-long. By this supreme will all are morally bound. The

Church of God is concerned, and therefore provides "the Form of Solemnization," concerned because the Christian home is by divine arrangement the appointed primary school of her members, the widespread nullification in our day constituting a fearful disaster to Christian interests. Then there are the children themselves, whose moral and spiritual upbringing is directly and radically dependent upon the permanent union of their parents in cherishing and training them. In brief, to sanction the re-marriage of the "innocent party" in a divorce for adultery, on the plea of relief to individual sufferers, is to strike a blow at the whole moral and social order and to contravene the law of God.

General experience proves that any sanction of re-marriage after divorce is disastrous. When society becomes convinced that valid marriage is dissoluble for one reason, it comes sooner or later to believe that other reasons are sufficient. This appears in the sad history of divorce legislation in this country, in the increasing frequency of divorce, and in the developments of such horrors as "companionate" and "trial" marriage. A widespread decay of home life has followed, and the fundamental principles of sex morality are being thrown into nauseous solution. I can remember the time when a certain county in Ohio stood alone in having one divorce for every six marriages. Now the nation at large has reached that bad eminence; and the drift is to conditions still more subversive—both of the Christian home and of sex relations in general.

HISTORY, in particular that of the Roman Empire, shows clearly enough that, once the abiding sanctities of home and fireside are undermined and widely disregarded, civilization itself is imperiled, and, unless the evil is checked in time, its destruction ensues. This nation is plainly headed towards disaster; and while other causes are at work, the destruction of the home, in which the increase of divorce is a leading factor, is most challenging, and most clearly calls for determinate action.

The time for labored diagnosis, such as characterized the lengthy Committee Report on the subject presented to the last General Convention, has gone by. The data available are already quite sufficient, and the canonical legislation to which they point is quite apparent. There is no excuse for further delay in repealing every shred of sanction in Canon 43 of re-marriage after divorce for any cause whatever, when the original marriage has been validly consummated. Other action is also needed, in particular the creation of a court or courts of reference for determining questions of *ex post facto* discipline arising out of the confused state of marriage in this land. But such legislation will require deliberation, whereas the particular amendment of Canon 43 above mentioned is both simple and urgent.

It may of course be asked, Do you imagine for one moment that the canonical amendment which you urge is going to have any noticeable effect in checking the evil of divorce in this country? If I answer "No" to this question, I neither admit that our action will be useless, nor am I reducing the main immediate reason for such amendment, which is to relieve this Church from responsibility for being in any way *particeps criminis* in the divorce evil. Whatever merciful discretion, in imitation of Christ Himself, the Church should exercise in disciplining the ignorant and misguided, its witness to the truths and moral principles committed to its keeping and stewardship should be absolute, and unspoiled by exceptions. Today the witness of this Church concerning Christian marriage is a pitifully uncertain thing. How much longer must it continue so?

In conclusion, I earnestly urge my readers to study the late Dr. Walker Gwynne's *Holy Matrimony and Common Sense*, which supplies details and arguments impossible to find room for in this article.

The Church's Schools for Negroes

An estimate of the work of St. Augustine's College, Raleigh, North Carolina; Voorhees Normal and Industrial School, Denmark, South Carolina; Fort Valley High and Industrial School, Fort Valley, Georgia; St. Paul's Normal and Industrial School, Lawrenceville, Virginia; under the auspices of the American Church Institute for Negroes.*

THE following report is based upon observations and has been written without the data that is being collected by means of an extensive schedule to be filled in by the principal and faculty of each of the schools and must be read with the understanding that judgments might be modified in the completed final statement to be made after all data are in. While I have sought in this preliminary report to limit the discussion to those matters on which I have complete data it has not always been possible, and therefore I should like to have the report read with the distinct consciousness that the statements as a whole are tentative. However, it is safe to assume that in those matters in which I have made a definite recommendation, I have done so after full consideration. They may be taken as final insofar as this survey report is concerned.

PERSONS who are accustomed to the average schools of the North, under the direction of teachers very well trained in the normal schools and teachers' colleges, with a school term of ten months and teachers well paid, can with difficulty, if at all, visualize the schools provided for the Negro in the South.

Upon my recent trip I was taken to inspect the best colored school in one of the counties of Georgia. The building was constructed under the Rosenwald Fund and therefore met the minimum requirements for sanitation and other housing features essential for carrying on a school. This was a two-room school with two teachers who had less than a high school education. In one room the teacher had seventy-five pupils and four grades. The facilities in this room were so meager that two pupils had to occupy one chair hardly adequate for one. In the second room the teacher instructed the four upper classes and I saw a class of seven attempt to recite from one reading book, very much dilapidated and the worse for wear. Remember, this was the best school in the county.

The task of reconstruction of education among the Negroes and of providing adequate facilities for carrying on the work along modern lines and over a reasonable period rests primarily with such schools as those carried on under the auspices of the American Church Institute for Negroes. The purpose of this survey, therefore, is to present, first, the character of these schools and the work carried on in them; second, the needs in order to make them function effectively in the accomplishment of their tasks; and third, the necessary readjustment and reconstruction of the programs of the schools in order to meet, on the one hand, the needs of modern education, and on the other, the most economical administration without impairment of the effectiveness of the work undertaken.

In order to get a clear picture of these schools it is essential, therefore, to indicate the general plan of control. Each school is administered by a self-perpetuating board of trustees or council composed of leading white and colored members drawn from the immediate community and from distant communities both in the North and in the South. Because of the difficulty of bringing together this board for immediate action upon essential matters they have provided an executive committee with power to pass on administrative matters in cases of emergency. Moreover, because of the distance from which members would have to come for the meeting, sessions are held infrequently, generally once a year, to pass on all matters connected with the administration and development of the school. Therefore the policy and program must necessarily be determined primarily by the administrative head of the insti-

tution and by the executive committee, and the board functions primarily in hearing the report and authorizing the program.

The schools, moreover, are supported by the American Church Institute for Negroes, and this organization assumes the responsibility for the necessary funds to carry on the work and for carrying on campaigns for funds and promoting the work at every stage possible. The value of this relationship to the schools, aside from the fact that the Institute provides the funds for carrying on the work, cannot be overestimated, in that it tends to create a uniform policy and give a unity and continuity to this policy. The value of this relationship appeared in every angle of the situation that I examined and I was deeply impressed with the attitude of the American Church Institute in its dealings with these institutions.

Although this is an organization of the Episcopal Church, and the support for these schools comes largely from the constituency of this organization, there appeared at no place an intrusion of this fact upon the faculty, the student body, or the community. It appeared to me that here was a great organization, philanthropically minded, that had no other motive than that of advancing the education of the Negro in the South. The generosity of the attitude of the Church Institute was manifested in many ways, as for instance in the fact that eighty-five per cent of the students receiving the benefits from the philanthropic policy of the Church Institute were not Episcopalians but came from other denominations or had no Church affiliations at all. Many of the faculty, moreover, were members of other denominations and in one case the principal was not a member of this Church organization. So far as I can see, the attitude of the American Church Institute was completely unselfish and inspired by the highest ideal of service to those for whom it was carrying on its endeavors.

It might be said at this point that because of the completely catholic attitude, the American Church Institute could well serve the function of leadership, and therefore make a much wider appeal for support to the whole American public with the assurance of all that whatever funds were available would be used in the highest interest of Negro education. The American Church Institute for Negroes could well make a general appeal directly to other Churches, to the general public through definitely organized publicity, and to all philanthropic organizations interested in Negro education, without the slightest apprehension of any misunderstanding, if the work of the schools were adequately represented. In the largest interest of these schools I wish such an appeal might be made and thus hasten the task toward completion in the interest of Negro education and racial adjustment. I cannot emphasize this point of view too strongly.

THE difficulty of presenting an adequate picture of the contribution that the schools under review are making toward the solution of the problem of Negro adjustment to the life of the community and to the solution of the race problem in the South is great, because of the possibility of appearing too optimistic or even presenting the appearance of prejudice in favor of the schools; and yet we have sought to examine these institutions with a completely objective attitude and to base the discussion here upon the facts obtained after a careful study of the program and its operation in the education of the colored race.

The body of students in each school appeared clean, happy, and industrious, and would compare favorably with a similar body of white students in the same grade of school in any part of the country. These students are completing the work of the various institutions and are going out into the community to take positions of leadership among the colored people in teaching and other professions and in the industries and trades. They are winning for themselves an important place in their various communities whether they enter into agriculture or any other of the vocations. Moreover the effect upon these trades, as I saw over and over again from direct evidence, is

*This tentative report as to several of the Negro institutions of the Church was prepared by E. George Payne, assistant dean of New York University School of Education, as a result of careful and personal visitation and study of those institutions. It is evident that the report comes from one who is thoroughly competent to appraise the institutions adequately and whose view is given from a thoroughly intelligent standpoint, doing full justice to the places described and making valuable suggestions as to each of them.

—EDITOR, L. C.

to effect a marked improvement, and the homes of these graduates, so far as I was able to see them, show the evidence of the work of the school. This is only a natural situation when one is aware that the buildings, although they are modern in every respect, especially those constructed within recent years—and the most recent buildings are fireproof—are built by the students under faculty direction. Moreover, the farms have provided students with a practical experience which makes them not theoretical farmers but actual, practical farm people, who are going out and readjusting the farm life, by a new type of agriculture, in the various communities into which they go.

I took occasion to talk with numerous white leaders in the regions in which these schools are located and found the uniform response to be favorable, and several of the communities have members of the faculties of the schools as advisers to the court and the prosecuting attorney, as in the case of St. Paul's, with reference to Negro problems and Negro difficulties in the community. Yet it was pointed out here and elsewhere that the schools have gone on for years without the students being involved in police difficulties—only one case in forty-three years arising at St. Paul's.

The following letter from N. C. Newbold, director of the Division of Negro Education of the state of North Carolina, indicates this attitude of the community:

"I am glad to be able to tell you that the graduates from this institution, even as far back as when it was a high school, have proven to be splendid workers in our schools in North Carolina. Two things they seem to be able to do at St. Augustine's College: (1) to prepare their students who teach to understand pretty thoroughly what they do so that they can go out and do good work in actual teaching; (2) they also train their students to know how to get along with both races of people which, as you know, is a very valuable accomplishment. It seems to me these two statements are quite sufficient to prove to you that St. Augustine's College is rendering good service not only to the Negro race, but to the state of North Carolina."

This same general attitude is expressed by the postmaster in Fort Valley with reference to that school. He says:

"The Fort Valley High and Industrial School as an institution exerts a great influence for good in this community. The officers and leaders of the school are a fine bunch of colored folks, and its president, Professor H. A. Hunt, is held in very high esteem not only by his own folks but by the white people of this community and state.

"I have been here for twenty-three years and I am sure the education of the Negroes along agricultural and industrial lines and the training they get here under this school is uplifting, making them useful citizens and fitting them for their place in life."

I could quote numerous other communications but those indicate the general attitude of the community and their feeling about the worthwhileness of these institutions in the adjustment of Negro and race problems.

EACH of the four schools studied is making its particular contribution to the problem of Negro education and racial adjustment in the South. St. Augustine's is an academic college which offers a straight four-year college course leading to the bachelor's degree and this institution has recently been recognized by the Southern Association as having an academic rank. It also offers a four-year high school course which serves as a training school for academic students who wish to enter the teaching profession. It can be said, therefore, to be a school well equipped on the academic side for training teachers for the secondary Negro schools of the South. In addition to the academic department it has a training school for Church and Welfare workers, excellently equipped, keeping in close contact with the community, in which the students have opportunity for case work and practice. The effect of this school is to improve standards in the family living and take care of the adjustment of those problems which are of concern to the Negro race. St. Augustine's has, also, a training school for nurses which serves not only as a hospital for the school students but for the community as well. This hospital is developing standards for the care of the sick and is doing, through this, an educational work of first importance. This institution (St. Augustine's), including its various divisions, then, is performing a unique work not only for the community but for the whole South in the character of its work and its standards of living. Of the four schools, this is the only one that has a complete college course.

The Voorhees Normal and Industrial School consists of an

elementary training school, including the seven grades, a four-year high school, and two years of normal work and junior college designed for the training of teachers for Negro schools in South Carolina and in other parts of the South. This school not only completes the academic requirements of a standard four-year high school and covers the work of the two-year normal, but carries along with it, as a requirement, training in agriculture and the trades. Every student going out from this school not only has learned to appreciate the value of the improved methods in trades and agriculture, but is able to assume a position of leadership, and there is every evidence that such is the case.

The Fort Valley High and Industrial School represents a high spot among these institutions. Its faculty has conceived the problem of education in a statesman-like way and the school is having a profound influence upon the community. While I was visiting this school, the principal called together the leading Negroes of the community and the faculty of the school to consider the matter of unemployment and distress on account of the economic depression. These problems were discussed. Provision was made for a census of those who were in distress for any reason and funds were collected to extend relief. This whole plan of rendering relief indicates the type of leadership exerted by this school. Its work is not merely the education of the students who are present. It interests itself in the elementary schools of the entire section and in the amelioration of the difficulties of the Negro race in that vicinity.

I was immensely pleased and surprised to find the extent and character of appreciation for the work of this school not only by the Negro population but by the white population of the state. This is expressed in a letter from the state superintendent of schools, the Hon. M. L. Duggan:

"For many years I have had occasion to inspect the work being done at the Fort Valley High and Industrial School for Negroes and have kept familiar with the development and progress of this institution. Many years ago I was deeply impressed by the most excellent work being done there and I have been gratified at the remarkable progress achieved, oftentimes under discouraging conditions. I do not think I have seen any school in our state that I could commend more highly or in-dorse more unreservedly than this institution. I have known its president, to whose devoted interest and wise administration of the school should be attributed its success for many years. I believe that this institution is most worthy of consideration and deserves aid and encouragement for the good work that it has done and promises to do in the future."

No one who has not visited this school can fully appreciate the educational and social influences of the institution in its relation to race improvement and racial adjustment. There is no institution or agency of this character comparable to this school for racial amelioration and adjustment. . . .

The Fort Valley High and Industrial School to my mind represents, in many respects, the nearest to the ideal institution of any of those visited. They have an elementary, secondary, and junior college or normal school division. The elementary school consists of six grades and the coöperation from the community is indicated in the fact that the building is provided by the community, partly supported by the county and partly by the Institute, with nine months of school. Eighty per cent of the support of this elementary division comes from the county and the school is used as a laboratory school for the Fort Valley Normal with a teacher in charge of training for observation and practice training.

The junior high is supported entirely by the Institute, the senior high school also with three years and finally with two years normal school work. While greater emphasis is placed here upon trade preparation than is placed at St. Augustine's, and it is equal to that at Voorhees, still it is primarily conceived as academic training with the trade training as incidental. . . .

THE final school visited was St. Paul's Normal and Industrial Institute at Lawrenceville, Virginia. This institution has been in operation forty-three years under the able leadership of the Rev. James S. Russell, who founded the school. The students and graduates of this school have constructed the best buildings in the town. Moreover, the graduates have established themselves in important positions of leadership and influence throughout the community. The work of this institution in trades and agriculture is particularly noteworthy. They have sixteen hundred acres of land in connection with the

school and this is cultivated under the most advantageous conditions for this section of the country, and every person with whom I discussed the matter was sure that there was undergoing a revolution in white and colored farming as a result of the example of this institution in the management of its farm. This farm shows the soundness of its management by its present condition. In contrast with the conditions of many farms in the community and characteristic of many parts of the country, it has been constantly improved and not used merely for maximum production. Much of the profit from the farm has been put back into it for improvement, so that it might be said to be in almost ideal condition for maximum production and for greater profits than in the past. The condition of the farm shows superior skill in its management.

The same thing is true of the trades and the emphasis placed upon them. While they maintain an elementary school, comparable to the progressive elementary schools of the North, a standard high school, and a two year junior college, used mainly for the preparation of teachers, greater emphasis is given here than in other places to trade training. A particularly noteworthy and effective arrangement is that students may secure a trade diploma without taking the complete four-year academic course. This makes possible the complete preparation for work in the trades without being obliged to devote undue time to academic work. These students are then equipped to go out and fill responsible positions in the trades and thus provide a basis for self-respecting citizenship and leadership among the Negro group.

This whole discussion up to the present point is merely to give some notion of the really amazing accomplishments of these institutions in the midst of none too favorable an environment and to lay the basis for the explanation of the needs for the support of the four institutions of which I am writing. Every school, without exception, is in the position of having its principal and at times other members of the staff called away in order to secure funds for the maintenance of the work. This undoubtedly has proved very valuable in that it has brought the leaders into contact with those whom the Church Institute wishes to interest and the public could see the character of leadership in the schools and therefore know that any support given would be effectively used. However, the schools have reached the point where they cannot carry on their work most effectively without the necessary support, and there should be provision made for supporting the schools without taking away the staff, except incidentally, and then for short periods of time. Each of the schools has its special needs, in addition to endowment, essential to carry on the work, such as the need of a trade building in Fort Valley to complete the plans of the school, the need of library facilities, either books, buildings, or equipment, in all of the schools, and the need of better compensation and more teachers to do this enormous work that is being carried on. But the most urgent need rises in the demand for current income from endowment to avoid the necessity for the annual campaigns for current funds. I was deeply impressed by the load carried by members of the staff. Each member knows no rest periods, as he is involved in a variety of duties and responsibilities from the beginning to the end of the week and from early morning until late at night—too heavy a load for such a limited staff. Again, a most immediate need is not only the increased salaries for the staff and an increased staff but rather the need for an adequate fund so that those engaged can devote their whole time to work of education for which these schools exist. . . .

I found St. Agnes' Training School for Nurses an institution doing exceptional work and have no recommendation to make with reference to the school. The same might be said of the Bishop Tuttle School for Church and Welfare Workers. It would, however, be in line with educational procedure and principles to effect some arrangement so that the graduates of the Bishop Tuttle Training School could receive the bachelor's degree when they have met certain academic requirements. This is a common practice in the best universities of the country at the present time and such an arrangement should not be regarded as a lowering of standards. The University of Chicago has its School of Philanthropy from which credit is acceptable toward an academic degree; New York University has an arrangement with the New York School of Social Work in which the credits of this school are accepted in full toward the bachelor of science degree in the School of Education. The

same thing might be said of most of the great institutions of the country. It appeared to me that President Goold had the highest appreciation of both St. Agnes' Training School for Nurses and the Bishop Tuttle Training School for Church and Welfare Workers as service institutions, but he seems to feel that study of that kind has little academic merit. This notion prevailed generally until recent years, in which there is a growing tendency in institutions to regard practical courses of equal or greater merit in the education of the individual, provided these courses are accompanied by the study of the theoretical and basic problems involved.

[There are then detailed suggestions regarding several schools which need not be printed here.]

RELIGION A RULE OF LIFE

BY THE RT. REV. JAMES E. FREEMAN
BISHOP OF WASHINGTON

I SPEAK OF RELIGION in no limited or restricted sense, but in its large and comprehensive scope, for it has become increasingly clear that religion is more than can be expressed in party passwords and shibboleths. Religion is a deep, fundamental rule of life that bears vitally upon the large concerns of our social, economic, and political institutions. It may express itself in terms of worship, but it is more than this: it is the recognition of God in the affairs of men, the recognition of those high and holy principles governing human relationships as given to mankind by Jesus Christ. As we conceive it, it is the practical application of these principles to human conduct. The cynic tells us we cannot mix business and religion, that they bear no relation to each other. We answer that either we will Christianize industry or industry will ultimately paganize America. We do not believe we are expressing the mind of the cleric, but rather that of the most far-reaching and truly progressive leaders of our time, when we affirm that an ethical, moral, and spiritual basis of life is fundamental and indispensable to the reestablishment of peace, contentment, and prosperity. We can readily make choice today of that which the Russian experiment boldly sets forth, in which religion plays no part, or we can begin afresh to build our institutions on those stable and sure footings that were laid by the Fathers of the Republic.

We have made the practice of religion a matter of convenience, we have conceived of the Church as playing its small part in the economy of our life, lending to it a certain touch of esthetic charm and beauty. We have divorced our religious beliefs from our daily habits and occupations. In the main, what we have professed in the way of religious conviction has been remotely, if at all, related to our domestic, social, and economic concerns. We have been told to "bear one another's burdens and so fulfil the law of Christ," but our burden bearing has been lightly assumed and grudgingly accepted. Only where grave calamities or crises were impending have we ascended our spiritual mount of vision. The lofty spires and towers of our churches that were once landmarks have been blotted out by the still loftier temples of industry and commerce, symbolic of our new faith in man's power and genius.

I have been told that this very building from which we speak, growing in beauty and symmetry, a mighty Cathedral in the nation's capital, is an anomaly in an age committed to vast enterprises that concern man's material well-being housed in structures of vast proportions. We dare to build it as an affirmation of our faith in the prevailing power of religion and the ultimate triumph of a sovereign Lord.

MARCH

MARCH winds and barren ground;
No birds on joyful wing;
Yet these do not confound
My quickening faith in spring.

EVANGELINE CHAPMAN COZZENS.

A SOCIAL Christian is one who likes men and women as they are, not as they might be. No rehabilitation is required to make a human being worthy of respect.—*Miriam Van Waters.*

THE TEL-EL-AMARNA LETTERS: DO THEY AFFECT THE STORY OF THE EXODUS?

BY THE REV. DESMOND MORSE-BOYCOTT

TREASURE TROVE is always thrilling, and Egypt is a land of mystery. One never knows what may be discovered tomorrow. At any time some inquisitive spade may turn up "documents" of priceless value.

It happened in 1887 that an Egyptian peasant, digging at a spot called Tel-El-Amarna, once the site of a capital city built in honor of the sun-god by Amenhetep IV, of the Eighteenth Dynasty, stumbled into a chamber in which were stacked several hundred clay tablets. They were inscribed with cuneiform characters, *i.e.*, a sort of wedge-shaped writing. Before the value of these tablets was recognized many were carried off, and sold as souvenirs. Nearly 300 of them, however, fell into good hands and were deciphered. They revealed themselves to be official documents in the archives of Amenhetep III (c. 1411) and his successor, named above, who built the city. It must have been a bother to "file" these documents, and one can imagine the Egyptian equivalent of our modern "office boy" yawning over his daily task, and wishing the correspondence anywhere. Fortunately it was put somewhere.

These letters were, for the most part, from local rulers and independent "kings" in Western Asia. The salutation is interesting. The "O King, live for ever" is apparent in a different form. Here is the way to address His Majesty of Egypt. "To the king, my lord, my sun, hath spoken thus . . . thy servant. At the feet of the king, my lord, seven times and seven times do I fall." The notion of "seven" as signifying fullness is here apparent, as it is throughout the Bible.

Western Asia seems to have been a seething-pot of disaffection and rebellion. There were the Hittites pressing into Northern Syria, and the Habiru in the south. Canaan was a cockpit, being a magnificent main-road between Egypt and Assyria and Babylon. The Governor of Jerusalem, Abdi-Hiba, seems to have been the only loyal fellow, if one may trust his effusive protestations.

A very interesting feature of all these letters is that they are written in the cuneiform script of Babylon. It points to the vast diffusion of Babylonian culture. Whatever the vernacular of a country was, the Babylonian language was officially used by local rulers in Canaan and by the King of Egypt.

To the student of the Old Testament the references to the Habiru are deeply interesting. Are they the same as the Hebrews? Abdi-Hiba writes thus of them in one letter: "The mighty hand of the king introduced me into my father's house. Why should I commit an offence against the king, my lord? So long as the king, my lord, lives will I say to the officer of the king, my lord: 'Why do you like the Habiru and hate the local rulers?'" And again: "Let the king turn his face to the troops, and let the king, my lord, send troops! No territory remains to the king, my lord. The Habiru are devastating all the lands of the king. . . . All the lands of the king, my lord, are going to ruin."

This reference seems to point to considerable activity on the part of the Habiru, but Abdi-Hiba seems to have been a pessimist, and to have made a bad situation worse by much moaning. "But," the reader may ask, "does this in any way conflict with the Exodus narrative. Or does it not confirm it?" The answer would be "Yes" if the dates could be squared, but they cannot be. The "Pharaoh who knew not Joseph" was almost certainly Rameses II, and the Pharaoh whose armies were engulfed in the Red Sea was probably his son and successor, Menephtah. This puts the Exodus during the thirteenth century before Christ. It was completed before 1200 B. C. There is at Merenptah what is called the Israel-stele . . . a large slab of granite engraved by Menephtah with this inscription: ". . . The Israelites are spoiled so that they have no seed; the land of Khor (southern Palestine) is become as a widow for Egypt, all lands together are in peace." It is thought by archeologists, however, that this statement is too vague to be a ground of certainty.

What are we to think, however, if the Habiru are the escaped Israelites? The assumption would be arbitrary to begin with. It is not quite certain that Hebrew and Habiru are the same words. The tablets were written during the latter part of the fifteenth and the early part of the fourteen centuries B. C., some 200 years before the Exodus.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

"MILITARY SCHOOLS"

To the Editor of *The Living Church*:

ON LOOKING OVER the correspondence in the issue of *THE LIVING CHURCH* for January 10th, I find a reference that I consider hardly short of libel of the military and naval services of the United States, to wit: "That harsh spirit of one boy to another that seems to prevail in Annapolis and West Point." Speaking as one who has been a midshipman at the United States Naval Academy ("Annapolis" in the popular mind), I feel that it is no more than my duty to protest and to give some idea of the real spirit of the service. What I say of the Navy is equally true of the Army, for I have friends in the latter branch as well.

In the first place, civilians, and probably women in particular, frequently misunderstand the true meaning and nature of discipline as practised in the Navy. Those of the lowest rank naturally have the least privilege, for they have also the least responsibility. However, one of the first things impressed on a new midshipman is the fact that respect must work both ways, up and down; for from the time he takes the oath a midshipman nominally outranks all enlisted men. As a specific example of the true feeling between midshipmen of all classes, underneath the beneficent tyranny of upper classmen toward plebes, I should like to set forth the following incident:

In my plebe (first) year, the deafness that eventually led to my being disabled from the Navy first showed itself, and the first (senior) classman in charge of my table in the mess noticed it. He called me to his room privately and gave me brotherly advice to have it looked after by a civilian physician during my next leave, which would come before I was due for another annual physical examination. In this, as in countless other ways, the feeling of real friendship because of belonging to the same service is often shown between superiors and subordinates, both at the Academy and in the Fleet.

A standing example of this feeling of fellowship is the practice of upper classmen to tutor plebes who are dangerously near the edge in their academic standing. . . .

Los Angeles, Calif.

PHILIP H. WARD,
Late of the Class of 1929,
U. S. Naval Academy.

THE AMERICAN MISSAL

To the Editor of *The Living Church*:

A RECENT ISSUE of *THE LIVING CHURCH* contained a criticism of Bishop Helfenstein for what he said to our diocesan convention at the January meeting on the use of the proposed so-called *American Missal*, an advance prospectus of which was sent to me and, I presume, to the clergy generally as an advertisement, looking to the sale of the same. Your criticism calls for no comment, were it not for the principles which your view and statement involve.

You see best to criticize a Father in God for advising his own diocesan clergy as to the proper regard for the constituted authorities of the Church in the conduct of her official services, and that the first and most important of these services. Does not *THE LIVING CHURCH* recognize the official authority of the General Convention to set forth such services for use in this branch of the Church? Does *THE LIVING CHURCH* recognize any coördinate authority of either an individual or group of individuals to set forth an alternate "use" under the title of an *American Missal*?

The prospectus, if I may call it such, contained the invocations to the Virgin and at least one other of the saints. Can it be that *THE LIVING CHURCH* stands for such innovations in our Liturgy in the face of definite statements made by this Church in the Book of Common Prayer?

One thought *THE LIVING CHURCH* was at least loyal to the standards set forth by the Church for which it professes to speak. Can it be that it regards Medievalism as more authoritative or attractive than the really ancient and Catholic position of an earlier age? A clergyman of the Church and a subscriber to the paper is naturally interested in such questions.

Frederick, Md.

(Rev.) DOUGLASS HOOFF.

[Since a certain amount of misunderstanding as to the nature of *The American Missal* seems to exist, *THE LIVING CHURCH* has asked the editors of the *Missal* to prepare a paper in answer to the question, "What is the American Missal?" This paper will be published in an early issue of *THE LIVING CHURCH*.—EDITOR, L. C.]

BOOKS OF THE DAY

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

THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM. By Max Weber. Translation by Talcott Parsons. Foreword by R. H. Tawney. New York: Charles Scribner's Sons, 1930. Price \$3.00.

IN A DAY when moral standards are in a state of flux, when leaders of public thought are being questioned about the basis of our traditional morality and are searching for stable foundations, when there are groups in our own Church who are debating the standards of the Church, this book comes extremely apropos. Although first published in Germany in 1904, and reëdited with changes and additions in 1920, it makes a contribution to the thought of our present day that is very great. Some of the ideas suggested first by the author have become widely accepted; but even these are presented in classic fashion.

The foreword serves to place the book in its background of economic theory, and is valuable for the reader unacquainted with this field.

The book traces one of the historic factors that have contributed to the present-day economic development. It is clearly and definitely history in the realm of ethics and religion, as these bear on economic and cultural factors in life. It begins with the statement of a problem—why are the leaders and captains of industry and men of wealth found to be more generally Protestant in their affiliations than Roman Catholic? That this is a fact is adduced from evidence. The author then develops his thesis that the spirit of modern industry is a spirit of capitalism which is a distinct development of the last two hundred years, something different from any commercial spirit that had been known previously or outside the world of Protestantism. "The impulse to acquisition, pursuit of gain, of money, has in itself nothing to do with capitalism. This impulse exists and has existed among waiters, physicians, coachmen, artists. . . . One may say that it has been common to all sorts and conditions of men at all times and in all countries of the earth. . . . Unlimited greed for gain is not in the least identical with capitalism, and is still less its spirit. Capitalism *may* even be identical with the restraint, or at least a rational tempering, of this irrational impulse. But capitalism is identical with the pursuit of profit, and forever *renewed* profit by means of continuous, rational, capitalistic enterprise. . . . We will define capitalistic economic action as one which rests on the expectation of profit by the utilization of opportunities for exchange, that is on (formally) peaceful chances of profit." The classic expression of this spirit he finds in Benjamin Franklin, paradoxically enough. "The fact to be explained historically is that in the most highly capitalistic center of that time, in Florence of the fourteenth and fifteenth centuries, the money and capital market of all the great political powers, this attitude was considered ethically unjustifiable. . . . But in the backwoods small bourgeois circumstances of Pennsylvania in the eighteenth century, where business threatened for simple lack of money to fall back into barter, where there was hardly a sign of large enterprise. . . . the same thing was considered the essence of moral conduct, even commanded in the name of duty."

The author then carefully and with wide scholarship examines the religious basis which made such a spirit a religious duty. He finds the basis for it in "worldly asceticism," characteristic especially of Calvinist and Baptist (in its broadest genetic sense) groups. This is the spirit that inculcates labor as a duty, including the use of all one has for the glory of God, together with an ascetic abstention in the personal use and enjoyment of one's possessions—a combination that makes for wealth.

The book is not a value judgment of these things, nor does the author attempt to assess the relative importance of Protestantism in the development of modern capitalism. It is an historical investigation. But it provides a basis for much sober

thought on values, ethical and religious, in our present day.

The translation has not altogether succeeded in idiomatic rendition of the complex German structure of the sentence. Occasional happy idioms only make the style seem more ponderous by contrast. Combined with profound thought it makes hard reading. Further, the reader's task is complicated by the arrangement. Much valuable material that one might wish were in the text is in the notes at the back. The notes are frequently an essential part of the book. Many of the notes are valuable pieces of research on independent lines.

RUSSELL S. HUBBARD.

FOR PASSION-TIDE AND HOLY WEEK

IT WOULD seem to be much desired that persons who are going to enter into the contemplation of the Passion should do so with some little intellectual, systematized understanding of what is involved in the word Atonement, and of the parts played by the actors in our Lord's death; somewhat more than is attained by hearing the Holy Week lessons and gospels, and usual sermons on these solemn days. *The Atonement: Good Friday Addresses on the Seven Last Words from the Cross* by the Rev. Spence Burton, S.S.J.E. (Morehouse, \$1.00), is an admirable little book. The addresses are short, but full of clear statements of the atoning accomplishment of the Passion; illuminated by a freshness of illustration which carries on the practical application and understanding of our Lord's redeeming, and referring back everyday life to its source of power deriving from Calvary. The reading of this treatment of Good Friday, after Easter has passed, would fix in the mind the meditative good that Lent has done for many of us. So, too, *The Bitter Cost of Redemption* by the Rev. Canon C. G. Clark-Hunt (London, Skeffington & Son, \$1.00), which covers the ground from our Lord's going up to Jerusalem, onward to Easter Day. The short chapter on Gethsemane is particularly useful. Equally good is *Agents of the Passion* by Harold G. Emtage, M.A., L.Th. (London, Skeffington & Son, 50 cts.) It also gives us an intelligible understanding of Pilate, Herod, Judas, Annas, Caiaphas, and others; which for many will be helpful. They are apt to be but names, whose parts are confused and meaningless. It might well be wished that many people would sum up and intensify their devout knowledge of Good Friday by reading these little books.

P. R. F.

THERE IS such a wealth of books intended to popularize modern biblical scholarship and reassure those disturbed by "criticism," that another of the same seems hardly necessary. But the ancient saying "there's always room at the top" would seem to apply to one of the most recent little volumes of this class, the Rev. W. R. Williams' *Fact and Faith in the Bible* (S.P.C.K., Macmillan, \$1.40). Written by a parish priest in England and intended solely for the help of the ordinary churchgoer it is one of the very best, the sort of book which is a real pleasure to recommend. The author quite frankly omits many matters of general interest, summarizes in a few lines points of scholarship on which books have been written, and disregards the arguments on many points still moot. Which is all quite as it should be. He is writing a primer, a brief and simple introduction for ordinary people which may enable them to read the Bible as a whole intelligently and profitably. The details are for those whose interest is aroused and who desire to learn more; hundreds of books will supply them. The principles are for the average reader who wants some assurance of the value of his reading but who is simply lost in the welter of critical argument; for them *Faith and Fact in the Bible* would be hard to improve. It is a book to lend or to give to at least half of almost every congregation in the country.

W. F. L.

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

Church Calendar



MARCH

- 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). Annual meeting of Diocesan Woman's Auxiliary in North Carolina, Wilson, N. C.
- 15. Annual Meeting of Continental Domestic Missionary Bishops and the Bishops of Aided Dioceses, St. Louis. Convention of Georgia. Convocation of New Mexico.
- 19. Convocation of Eastern Oregon.
- 21. Convention 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

- 23. Society of St. John the Divine, Toronto, Ont., Canada.
- 24. St. Paul's, Harrisburg, Pa. St. Timothy's, Roxborough, Philadelphia, Pa.
- 25. St. Matthias', Los Angeles, Calif.
- 26. St. Edward the Martyr, New York City.
- 27. Christ Church, Media, Pa.
- 28. St. Paul's, Fremont, Ohio.

APPOINTMENTS ACCEPTED

ALDORTH, Rev. E. L., instructor at St. Alban's School, Sycamore, Ill., is also acting as locum tenens at St. Luke's Church, Dixon, Ill. Address, Sycamore, Ill.

DWYER, Rev. J. LINTON, formerly rector of St. Luke's Church, Fall River, Mass.; is become rector of St. John's Church, Taunton, with charge of St. Paul's Mission, North Dighton, Mass. Address, St. John's Rectory, 7 King St., Taunton.

LILLER, Rev. HENRY O., formerly minister-in-charge of St. Paul's Wheeling, W. Va.; has become assistant at Zion parish, Charles Town, W. Va. Address, Box 123, Charles Town.

TYNDELL, Rev. CHARLES NOYES, S.T.D., rector of St. Stephen's Church, Terre Haute, Ind. (Ind.); to be rector of Trinity Church, Ft. Wayne, Ind. (N.I.) Address, Trinity Rectory, 617 W. Berry St., Ft. Wayne. April 15th.

NEW ADDRESS

ZIEGLER, Ven. WINFRED H., archdeacon of Chicago, formerly 908 Larkin Ave., Elgin, Ill.; 558 East Chicago St., Elgin, Ill.

TEMPORARY ADDRESS

BOWNE, Rev. H. NORWOOD, rector of St. Mary's Church, High Point, N. C., has been granted a leave of absence until May 1st, on account of illness. Mr. Bowne and his family are staying at Hollywood, Fla.

ORDINATIONS

PRIESTS

ALABAMA—The Rev. JOHN L. JENKINS was advanced to the priesthood by the Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, on the Second Sunday in Lent. The candidate was presented by the Rev. R. Bland Mitchell, rector of St. Mary's on the Highlands, Birmingham, and the sermon was preached by the Rev. Dr. Charles Clingman of the Church of the Advent, Birmingham.

Mr. Jenkins was received two years ago from the ministry of the Methodist Church, and placed in charge of All Saints' Church, Homewood, a suburb of Birmingham. This charge he has served since, first as lay reader, then as deacon.

WESTERN NEW YORK—On February 25th the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, advanced the Rev. FRANCIS WHARTON WEIDA to the priesthood in St. Mary's Church, Gowanda. The Rev. John E. Wilkinson of Buffalo presented the candidate and the Rev. Leslie F. Chard of Dunkirk preached the sermon.

The Rev. Mr. Weida is to be priest-in-charge of St. Mary's Church, Gowanda, and St. Alban's Church, Silver Creek, with address at Silver Creek.

DIED

PANCOAST—CHARLES RODMAN PANCOAST, husband of Phebe Bartram Pancoast, died on March 11th at Germantown, Philadelphia, Pa.

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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CLERICAL

CATHOLIC PRIEST, WITH SPLENDID adopted collegiate son, desires summer vacation work, preferably at seashore, lake, or mountains. Will give pastoral care and daily Mass in return for suitable home, or summer furnished cottage. If possible, use of car also. Reply, E-529, care of LIVING CHURCH, Milwaukee, Wis.

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.

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

MISCELLANEOUS

ACCOUNTANT, STENOGRAPHER, TUTOR: A 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.

CHURCHWOMAN DESIRES POST: directress of Church home or institution. Would consider housemother in Church school. Experienced Girls' Friendly Society, Girl Scouting, and Travelers' Aid work. Speaks English, French, Italian, German. References. Address, C-525, care of THE 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.

1930 SEWANEE GRADUATE, CHURCHWOMAN, desires teaching position in Church school. Best of references. Write Box B-526, THE 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.

ORGANIST AND CHOIR DIRECTOR
wishes Church position. Over thirty years' experience with boy and mixed choirs. Recitals. References, English and American. Good helper in parish organizations, or would take some business appointment if teaching prospects not good. Address Box C-527, care of LIVING CHURCH, Milwaukee, Wis.

POSITION AS SECRETARY IN PARISH OR
institution desired by deacon. Apply, Box T-498, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS ORGANIST AND
choirmaster. Director of choral societies. Also teacher of organ. Vocal. American and European testimonials. Apply, H-528, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND
stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

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

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IRISH LINEN FOR YOUR CHURCH.
Mary Fawcett linens are known and used in nearly every diocese. Finest qualities; many exclusive importations. Wide Birdseye for purificators now in stock. Lengths cut to order. Send for samples now. MARY FAWCETT CO., Box 146, Plainfield, N. J.

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

GOTHIC VESTMENTS, MEDIAEVAL DE-
signs. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

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.

VESTMENTS AND EMBROIDERY, SILK
and linen Church supplies, materials. GEORGIA L. BENDER, 1706 Manning St., Philadelphia, Pa.

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

GUESTS. THE EPISCOPAL DEACONESS
house has a few rooms. Apply to DEACONESS LAURA, 542 S. Boyle Ave., Los Angeles, Calif.

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.

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 STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
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 Benedic-
tion, 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.

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 Jersey

Grace Church, Newark
Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.;
Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy
Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays,
5:00-6:00 and 7:30 P.M.

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.
" 11:00 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.

CHURCH SERVICES—Continued

New York

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.

**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 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.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, Bay
Shore, Long Island, N. Y. References re-
quired.

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.

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

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

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.

RETREATS

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.

THERE WILL BE A RETREAT FOR COLLEGE 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.

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.

BOOKS RECEIVED

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

Christopher Publishing House. 1140 Columbus Ave., Boston, Mass.

Poems by a Septuagenarian. By Charles S. Spritz. \$1.50 net.

The Perils of Food Deficiency, and Nature's Healing Bounty. By Natta Fisher Dygert and Bonnie Lucinda Fisher. \$1.25 net.

A Horsehair Santa Claus and Other Stories. By Robert J. McLaughlin. \$1.50 net.

That Crucial Affair. A Play in Four Acts. By Edna Drake Scudder. \$1.50 net.

Dodd, Mead and Co. 443 Fourth Ave., New York City.

Porcelain and Clay. By Helen R. Martin. \$2.00.

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

Political Consequences of the World War. By Ramsay Muir. \$1.25.

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

The Problem of Right Conduct. A Textbook of Christian Ethics. By Peter Green, M.A., Canon of Manchester. \$2.50.

Morals and Western Religion. A Discussion in Seven Dialogues. By John Laird, regius professor of Moral Philosophy in the University of Aberdeen, author of *The Idea of Value*, etc. \$3.00.

Master of Manhattan. The Life of Richard Crocker. By Lothrop Stoddard, author of *The Rising Tide of Color, Re-Forging America*. \$3.50.

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

The State and the Church. By John A. Ryan and Moorhouse F. X. Miller, S.J. Social Action Series, National Catholic Welfare Council. \$3.00.

By the Waters of Babylon. A Story of Ancient Israel. By Louis Wallis. \$2.00.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

The American Missal. Being the Liturgy from the Book of Common Prayer according to the Use of the Church in the United States of America, with Introits, Graduals, and other Devotions proper to the Same, together with Propers for additional Holy Days and Saints' Days, and for Requiem and Votive Masses. Style A, sheets, \$25.00; Style B, red Buckram, gilt edges, in box, \$30.00; Style C, red genuine Morocco, gilt edges, in box, \$45.00; Style X, red genuine Levant, solid gold edges, in box, \$65.00.

The Book of the Epistles. Being the Epistles for the Church's Year and for Saints' Days, Holy Days, and Votive Masses according to the Use set forth in *The American Missal*. Style A, sheets, \$12.50; Style C, red genuine Morocco, gilt edges, in box, \$22.50; Style X, red genuine Levant, solid gold edges, in box, \$32.50.

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

I Americans. By Salvador de Madariaga, professor of Spanish Studies, Oxford; late director of Disarmament, League of Nations Secretariat.

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

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

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PAMPHLETS

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

The Lambeth Conference, 1930. Encyclical Letter from the Bishops with the Resolutions. 20 cts.

The World Calendar Association, Inc. 485 Madison Ave., New York City.

The World Calendar. By Elisabeth Achelis.

HISTORIC EPISCOPATE—PART I

(Continued from page 713)

both in the East and in the West. In the tripartition of the priestly office (deacon, priest, bishop) vibrates the triadic rhythm of the eternal divine life; in the monarchical bishop the ascended Christ, the invisible Head of the Church, becomes visible; and in the chain of bishops, consecrated by episcopal imposition of hands, the unbroken continuity is visualized, which unites the Church of the twentieth century with the Primitive Church: "*Ecclesia ab apostolis, apostoli a Christo, Christus a Deo*" (Tertullian: *De Praescr.* 37). Only puritanically distorted vision is incapable of recognizing value inherent in succession transmitted by episcopal laying on of hands.

(To be continued)

BISHOP CREIGHTON
IN SACRAMENTO

SACRAMENTO, CALIF.—As executive secretary for domestic missions, the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, visited Sacramento on Friday and Saturday, March 6th and 7th, on his tour of the domestic mission field. On Friday Bishop Creighton met with the executive council, and then visited the city and suburban missionary work in company with the city missionary, the Rev. A. J. Mockford. That evening he preached at a special service in St. Paul's Church, Sacramento.

On Saturday the Rev. Mortimer Chester, rural dean, took the Bishop on a 175-mile drive through the Mother Lode gold mining district in the Sierras, where he saw the churches built in the pioneer days of California's history and had an opportunity to meet the clergy and vestries in their respective parishes and missions.

Anglican Church Mourns Death of Late Archdeacon of London, Dr. E. E. Holmes

Pilgrim Trust Makes Gift to Lincoln Cathedral—Bishop of Llandaff Retires

The Living Church News Bureau
London, February 27, 1931

IT IS WITH VERY REAL REGRET THAT ONE has to record the death of Dr. Ernest Edward Holmes, late archdeacon of London, and canon-residentiary of St. Paul's from 1911 to 1930, who passed to his rest Sunday, February 22d, in his 77th year. Since his retirement last year, Dr. Holmes had been honorary chaplain to the Bishop of London.

Archdeacon Holmes was ordained in 1876, and served for two years in the parish of Rugeley. He was then for a short time chaplain at All Saints' Convalescent Home at Eastbourne, when owing to ill health he went to South Africa. Here he was domestic chaplain to the Bishop of Cape Town (Dr. W. W. Jones) until 1884, when he returned to England, and was invited by Dr. Stubbs, then Bishop of Chester and afterwards Bishop of Oxford, to be his chaplain. Bishop Stubbs made him an honorary canon of Christ Church, Oxford, in 1895.

In 1901 Archdeacon Holmes was appointed to the vicarage of Sonning, Berks, and in 1906 he was made a brother of the Royal Chapel of St. Katharine in Regents' Park. He remained there until his appointment to the archdeaconry of London, succeeding the late Dr. Sinclair in 1911. For some years he was an honorary domestic chaplain to Queen Alexandria, and in 1913 he was made a chaplain of the Order of St. John of Jerusalem.

On Wednesday, the body of the late archdeacon was brought to St. Barnabas', Pimlico, where at 8 o'clock a Low Mass of Requiem was said. Later in the morning, the cortège was received at St. Paul's Cathedral, where, in the presence of the entire chapter, the Bishop of London, the suffragan bishops, and a large number of clergy, representatives of Religious communities and guilds, the first part of the burial office was sung. The committal took place at the burial ground of St. Alban's, Holborn, at Brookwood, in accordance with the late archdeacon's wish.

GIFT TO LINCOLN CATHEDRAL

The munificent gift of £20,000 made by the Pilgrim Trust to Lincoln Cathedral brings to a successful close the efforts made to raise the funds needed for the complete restoration of the fabric—a task that has taken nearly ten years.

It was in 1922 that, at a meeting held in the Chapter House, Lincoln, the serious condition of the Cathedral was made known and a restoration fund opened. The cost of the repairs was then estimated to be £50,000; but as the work progressed, further extensive damage was found, necessitating the expenditure of a much larger sum. When £66,000 had been raised, the late dean of Lincoln (Dr. Fry) who had thrown himself heart and soul into the undertaking, made a fresh appeal, asking the nation to "choose between an invalid Cathedral and one in perfect health"—a further £15,000 being then thought sufficient to complete the cure. By the end of July, 1929, over £100,000 had been raised—nearly one-third of this amount coming from America, as a result

of the late dean's two visits there. To the kindness and generosity of the American contributors Dr. Fry paid touching tributes; himself, as he said, "a stranger to them all."

A still further sum of £25,000 was needed to finish the work of restoring the Cathedral, and it was in connection with this final appeal that, in the autumn of 1929, the aged dean, in failing health, but with unabated energy, made another journey across the Atlantic—this time to visit South America and Canada. But, as we know, the journey proved too much for his strength, and a few days after his return to Lincoln, in February of last year, he passed to his rest. It is a pathetic coincidence that the announcement of the splendid gift of the Pilgrim Trust for the completion of the work he had hoped to achieve should have come just at the time of his "year's mind."

ARCHBISHOP DAVIDSON TRIBUTE REPORT

The honorary secretary of the Archbishop Davidson tribute committee has issued the following statement:

The tribute committee had two objects in view: (1) to present to Archbishop and Lady Davidson a sum of money to be used for the promotion of their personal comfort during the remainder of their lives; (2) to erect in the courtyard of Lambeth Palace a monument which should worthily commemorate the twenty-five years' primacy of the Archbishop and the much longer association of himself and Lady Davidson with the palace. It is therefore not a memorial to the Archbishop in any sense; in fact, when the scheme was inaugurated it was hoped that he would himself be present at the unveiling.

The primary object was achieved when, on the eve of the Archbishop's resignation of the primacy, Mr. Baldwin (then prime minister), on behalf of many thousands of subscribers, handed to the Archbishop a check for £14,500. About eighteen months later Lord Davidson died, and by his will left, on the death of his wife, to the Archbishop of Canterbury for the time being, £10,000 on trust to be invested and the income applied to Church purposes at the Archbishop's sole discretion; this "sum largely representing" to use the wording of the will, the gift of money which a multitude of donors had generously made to him when he resigned the primacy.

The total amount subscribed to the tribute fund was about £17,000. The committee was thus enabled to make the gift mentioned above, to provide for all expenses, and to set aside some £2,000 for the monument at Lambeth. In February, 1929, the committee accepted a design submitted by W. Reynolds Stephens, president of the Royal Institute of British Sculptors. The work is now nearing completion, and it is hoped that by the time the monument is *in situ* Dr. Lang will have regained his health and be able to take part in a public unveiling.

NATIONAL WELSH FESTIVAL

The annual national Welsh festival, in St. Paul's Cathedral, took place on the Eve of St. David's Day.

Musically, the occasion was impressive. A very large number of surpliced singers occupied choir seats, while a supplementary mixed choir was placed under the

dome, to the east of the conductor's platform. A program of instrumental music was rendered by the band of His Majesty's Welsh Guards, and by the organist before the service. The most thrilling moments, however, came after the sermon, when the great congregation joined in singing *Land of My Fathers*, followed by *God Bless the Prince of Wales*. The only item sung in English, *God Save the King*, concluded a very notable experience.

BISHOP OF LLANDAFF RETIRES

The Bishop of Llandaff (Dr. J. P. Hughes), who retired from that office on Tuesday last, aged 84, will spend his retirement near Crowborough, Sussex. His successor will be chosen at a meeting of the electoral college of the Church in Wales to be held at Llandaff Cathedral on March 26th. Dr. Hughes and members of his family were presented with farewell gifts from the diocese at Cardiff last Saturday. He was appointed Bishop of Llandaff in 1905, thus holding the office for over twenty-five years.

GEORGE PARSONS.

GIVES PUBLICITY POINTERS TO RHODE ISLAND

PROVIDENCE, R. I.—The Rev. John W. Irwin of the Publicity Department of the National Council told the publicity department of the diocese, in an all-day session on March 12th, that the election of its Bishop, the Most Rev. James DeWolf Perry, D.D., as Presiding Bishop, had made Rhode Island the see diocese of the communion, and as a result Rhode Island should become a model diocese of the Church. Mr. Irwin discussed all sides of the question of publicity, emphasizing the fact that the Presiding Bishop's movements and his instrumentals for the furthering of the cause of the Kingdom were of great importance both at home and abroad.

In the morning, the subject of the diocesan paper was taken up. In Mr. Irwin's opinion, nothing should be printed in a publication of this sort that does not have a beneficial effect upon the advancement of the cause of Christ.

In the afternoon, the discussion centered around the public press and the parish paper. In Mr. Irwin's opinion, the press is eager for religious news, but the emphasis must be upon the "news." In his experience, the rector who complains that he is not able to receive publicity from his local newspaper is not doing his share. He does not send his material in in time; he does not write it according to newspaper style—so that the readers can get the gist of it all in the first paragraph. The speaker recommended the Instruction Book of THE LIVING CHURCH for the education of the clergy who are interested in Church publicity.

The Rev. Frederick A. Wilmot, religious editor of the Providence *Journal*, in discussing the public press, condemned practically all the parish weekly or monthly papers that come to his office. They deal largely with events of the past and they seem to be devoted chiefly to the glorifying of the rector. The policy of devoting one whole page, usually the first page, to a directory of the parish was, in his opinion, utter folly.

Not only members of the publicity department were present, but many officers from the various departments of the diocese attended. A deep interest was aroused and already plans are being made to put into effect many of the suggestions made by the Rev. Mr. Irwin and the Rev. Mr. Wilmot.

Autocephalous Church of Greece Holds First Meeting of Its National Synod

Russian Church Subjected to New Oppression—Difficulty of Church in Armenia

L. C. European Correspondence }
Wells, Somerset, England, February 6, 1931 }

THE AUTOCEPHALOUS CHURCH OF Greece has recently been holding the first meeting of its national synod, under the new constitutional law recently passed to regulate the relations of Church and State in that land. The occasion is important in that national Church of that country, for, as the Archbishop Chrysostom pointed out in his inaugural speech on the assembly of the body, synods are, of course, the regular and proper method of Church government, but yet circumstances have made it very difficult for the Church in Greece, as in England, to keep to the practice.

The fall of Constantinople and the passage of the children of the Orthodox Church—Russia excepted—under Turkish rule, naturally brought synods to an end for the time. Not that this conclusion followed immediately, for important councils were able to meet both in the sixteenth and seventeenth centuries. Actually though, the ever-present Turkish suspicion rendered their meetings very difficult and practically impossible, and in due course of time men got out of the habit of expecting them and did not ask for them.

Exactly the same thing happened in England under less difficult circumstances. Convocation was prevented from functioning by administrative action of a quite improper kind, and when at last it was allowed to meet again, the habit of expecting it to do anything had to be very carefully relearned. Even when Greece became free, and had a national government of its own, the government was very nervous at the idea of allowing synods to meet, and take counsel for the government of the Church. It seemed to them to savor of revolution that such a thing should be even asked for. It was extremely foolish on their part, of course, but when we remember that at just the same time British authorities tried to suppress the "Naval and Military Club" that now stands in Pall Mall because it seemed to them that a gathering of ex-officers for the purpose of getting a good dinner must cover a military plot and revolutionary intent—well, we can hardly blame the governments of southern Europe for being no wiser than our own conscript fathers.

What was provided in the place of synod of the bishops of the land was what the government chose to call a "permanent synod" or committee of bishops selected from the whole body to form a sort of cabinet council for the Archbishop of Athens. Now a committee of this sort is not a synod, a gathering of all the bishops within a certain ecclesiastical area. It may be a very good supplement for it to carry on routine work when the synod cannot be in session but it is not a synod and is a very bad substitute for one. Now, by virtue of the new law, which marks a beginning of a period when governments may be a little less suspicious of any activity that is not their own, the bishops of the Church have a recognized and legal right to meet in synod, under the presidency of the Arch-

bishop, at least once a year, and more often if any emergency demands it.

IMPORTANT DOCUMENTS BEFORE SYNOD

Two important documents were put before the synod on its meeting. One of these being the list of resolutions reached by the committee of the pro-synod, meeting at Mt. Athos last June; the second, the resolutions, and conclusions reached by the deputation of Orthodox bishops sent to Lambeth, and approved by the Lambeth Conference.

There was no debate on these, but they were commended to the personal study of all the bishops present, as matters that must affect their action in the future. The leading Greek bishops are of the conservative school in Orthodox theology, and if we Anglicans were almost incredulous of the advance made at Lambeth, it is not unlikely that they should be disposed to ask, "Is it possible that this is what those whom we have been accustomed to call Protestants really mean and teach?"

From what we may describe as foreign affairs, the synod then turned its attention to internal matters, discussing the need of a reform of the whole monastic system, and also—a kindred subject—the whole question of the improvement of clerical education. This has become a very practical matter of late, owing to some recent administrative decisions of the education department. Hitherto, the "Rhizarion" college in Athens, the general seat of clerical education in the capital, has been recognized by the state, and its diploma been accepted as giving an avenue to various learned professions, if the candidate did not propose to proceed to take orders. Now this rank has been taken away and the college declared to be purely clerical. This may be an advantage in the long run, but for the moment it is feared that it will affect the status of the college rather seriously.

Another matter that the Archbishop was able to report to the synod was the satisfactory settlement of the "American difficulty." All the Greek bishops in America who have hitherto been disputing among themselves have seemingly agreed to resign, accepting sees in Greece in place of those that they occupied in America, and the Archbishop Athenagoras of Corycra has been appointed Archbishop of the Greek Orthodox in America, with presumable power to choose the suffragans whom he will certainly require.

The Church of Greece was requested by the Ecumenical Patriarch—under whose jurisdiction America has hitherto fallen—to manage the difficulty that had arisen there, and the satisfactory settlement of it—as far as the Greeks proper are concerned—certainly reflects credit on the Church of Hellas. Not that the settlement is complete. Greek Orthodox in America may have settled their quarrels, but this does not mean that the various divisions of the Russians are yet at peace with one another.

IN THE RUSSIAN CHURCH

The unfortunate Russian Church at home has recently been subjected to a new piece of departmental oppression. An attempt is being made to confiscate all Church books, both theological and liturgical, on the ostensible ground that

there is a paper famine in the government offices, and that therefore all of these books must be surrendered and "pulped" to supply the need. It is one of those entirely needless lies that are almost more aggravating than the act of oppression itself, as being such an insult to those subject to it. One is calmly asked to believe that there is such a scarcity of pine forests in Russia that they cannot make paper without asking for old books; then, it is not all old books, but only Church and theological books, that are to be sacrificed.

On a previous occasion we have spoken of the comparative freedom given to the Church in Armenia by the Soviet government of that land. Unfortunately, later advices imply that this freedom is nothing like as complete as we had hoped. Etchmiadzin, the ancient home of the Armenian catholicate and principal theological college, has been occupied by the government, though it would seem that the ancient churches are still used for worship. The palace of the Catholicos, however, has become a Soviet office, and the monastery a barracks, while the clerical seminary is forcibly closed. Indeed now, the only two colleges where Armenian clergy can be trained are in their own patriarchate at Jerusalem, and the College at Beyrout. It is pleasant to say that they owe this latter to American generosity. When the Near East Relief was winding up their work in that district, they handed over the building of the "Antilyas Orphanage" to the Armenian Church for the purpose of a clerical school, starting the new work with a liberal donation.

Not only are all the Turkish colleges destroyed, but also the bishops have not been allowed to assemble to elect a new Catholicos in place of the holder of that office, who passed away last year.

In a previous letter, we stated that permission had been given by the Soviet government of Russia for the Armenian bishops to assemble at Etchmiadzin for that purpose. It would seem, however, that that permission has now been withdrawn, and the Church is obliged to remain headless.

Truly Armenians, like other Eastern Christians, must often cry in their despair, "O Lord, how long?"

W. A. WIGRAM.

LENTEN SERVICES AT ST. MARK'S, LOUISVILLE, KY.

LOUISVILLE, KY.—Ministers representing five different denominations have accepted invitations to deliver sermons at St. Mark's Church, the Rev. J. H. Brown, rector.

The series of weekly sermons began Thursday night, February 26th, with the Rev. Dr. A. R. Kasey, presiding elder for the Louisville district of the Methodist Episcopal Church, South, as the speaker. On March 5th the Rev. Dr. Homer W. Carpenter, pastor of the first Christian Church, delivered the sermon.

The Rev. Allen P. Bissel, rector of St. Paul's Church, New Albany, Ind., preached the sermon on March 12th. He was followed by the Rev. Dr. Kyle M. Yates, professor of Hebrew and Old Testament Interpretation at the Southern Baptist Theological Seminary, on March 19th.

The Rev. Dr. J. R. Cunningham, president of the Presbyterian Seminary, will conduct the services on March 26th. The final sermon of the series will be delivered by the Very Rev. R. L. McCready, dean of Christ Church Cathedral.

Gratifying Year Reported at Meeting Of Woman's Auxiliary in Rupert's Land

John Howard Society Founded at Vancouver—Dedicate Tablet to Founders of Canadian W. A.

The Living Church News Bureau }
Toronto, March 12, 1931 }

OVER FIVE HUNDRED COMMUNICANTS were present at the corporate Communion of the Rupert's Land Woman's Auxiliary, which was celebrated in Holy Trinity Church by the Archbishop. Following this the annual meeting adjourned to the hall. Mrs. Henry D. Martin presided and the thirteen new life members of the Woman's Auxiliary were introduced to the delegates. Out of town delegates numbered 82 and city delegates 132, in all representing seventy-one branches.

The year past had been a most gratifying one. The membership had been increased by 182, making a total of 6,778. Nineteen new branches had been formed. It was impossible, Mrs. Martin felt, adequately to express the loss which the society sustained in the resignation of His Grace Archbishop Matheson and the departure from Winnipeg of Archdeacon and Mrs. R. B. McElheran.

Tuesday evening Archdeacon Fleming gave his lecture, *An Arctic Voyage*, illustrated by motion pictures, to a capacity audience at the Playhouse Theater, Winnipeg. Archbishop Matheson introduced the speaker. During the interval His Grace was presented with an illuminated address by the president, Mrs. H. D. Martin, on behalf of the officers and members of the Rupert's Land Woman's Auxiliary.

JOHN HOWARD SOCIETY FOUNDED AT VANCOUVER

Some two years ago the Rev. Canon Sovereign, rector of St. Mark's Church, Vancouver, was asked to take a mission at the penitentiary at New Westminster. During the course of the mission he saw the vital need of preventive and redemptive work in the interests of discharged prisoners from our penitentiaries, reformatories, and jails. Others were interested and, as a result, what is to be known as the John Howard Society of British Columbia has been established with Canon Sovereign as president and the Rev. G. Dickie, of the United Church, as secretary.

The name was selected as admirably illustrating the character of the work while wisely omitting the word "prisoner" or "ex-prisoner."

The John Howard Society has been accepted by the Vancouver Community Chest for a budget of \$5,000, a secretary is to be appointed, and work will be commenced on April 1st. The wardens of penal institutions, chiefs of police, and heads of reformatories are consulting members of the executive.

TABLET TO FOUNDERS OF CANADIAN WOMAN'S AUXILIARY

A very impressive ceremony took place at Christ Church Cathedral, Ottawa, when a tablet to the memory of the founders of the Woman's Auxiliary of the Church of England in Canada was dedicated and unveiled. The Bishop of Ottawa officiated and the Rev. E. F. Salmon and the Rev. Dr. H. H. Bedford-Jones assisted in the service.

The tablet was given by the Woman's Auxiliary of the diocese of Ottawa.

SIR HUGH JOHN MAC DONALD MEMORIAL HOSTEL

The annual meeting of the ladies' auxiliary of the Sir Hugh John Macdonald Memorial Hostel was held in the parish room of Christ Church, Winnipeg. Mrs. Burman, of St. John's College, president of the auxiliary, presided, and was re-elected president for the coming year.

It was reported that for last year the total cost for operation of the hostel was \$3,558.08, and the ladies' auxiliary contributed, in addition, \$702 for furnishings.

Mr. Dawson in his address explained the nature of the Christ Church trust fund, and the steps which had been taken to establish the hostel for boys. The property at 420 Mountain had been rented and furnished with permanent accommodation for eleven boys. The superintendent of the home attends all the sessions of the juvenile court, and has nearly fifty boys, most of whom have been at one time residents of the home, on a probation list, visiting them in their present homes and reporting to the juvenile court.

Mr. Dawson reported that boys were turned away from the home nearly every day, because there was no room. For a long time plans for enlargement of the work have been discussed, and there has been discussion of the erection of a similar home for girls. The hostel, it was explained, was named in honor of the late Sir Hugh John Macdonald, who, while on the bench, had constantly deplored the lack of suitable opportunities for work of this type.

LENTEEN SERVICE FOR SCHOOL CHILDREN IN MONTREAL

By special arrangement with the Protestant board of school commissioners of the city of Montreal, children of Church of England parents are excused from attendance at school on the mornings of Epiphany, Ash Wednesday, and Ascension Day, provided their absence is occasioned by attendance at church and that such absence is approved by parents. As a result of this permission a number of churches arranged services for children at 9 o'clock in the morning on Ash Wednesday. At St. Luke's Church, Rosemount, there were over 200 children at the 9 o'clock service; at St. Aidan's, Ville Emard, there were 175; and at the Church of St. Columba about 100.

MISCELLANEOUS NEWS

The Very Rev. H. E. W. Fosbroke, dean of the General Theological Seminary, New York, gave a series of three valuable lectures on *The Early Traditions of Israel*, at Trinity College, Toronto.

The Indian Residential School Commission have received as a gift from the Church Missionary Society, London, England, 724 copies of *Pilgrim's Progress*, and 80 copies of *Peep of Day*, both in the Cree language. Arrangements are being made for the distribution of these books among the Cree missions and the schools where Cree children are in residence. The Indian Residential School Commission has decided to furnish each of the Indian schools under its control with a three-volume set of Bible readings prepared by the Interdenominational Committee and approved by the department of education in the province of Ontario.

At Christ Church Cathedral, Montreal, on Sundays in Lent Dean Carlisle is

preaching a series of sermons on *Modern Interpretations of Ancient Parables*.

Archdeacon Scott, who is one of the Quebec diocesan representatives on the Council for Social Service, has been appointed one of seven members of a Royal Commission on Social Insurance appointed by the Provincial Government of Quebec.

The noonday Lenten services for men held in Christ Church Cathedral, Vancouver, are well known throughout the Dominion. This year the list of preachers includes the Rev. William T. Renison of Montana, Canon Heeney of Winnipeg, Dean Beal of Los Angeles, Bishop Sherman, Bishop Doull, Bishop Remington of Eastern Oregon, and Canon Cooper of Vancouver.

The Bishop of Ontario spent a very busy week-end in London, Ont. After preaching at St. James' in the forenoon and St. John's (university service) in the evening of Sunday, he addressed the clergy on Monday morning on the Christian Doctrine of God and in the afternoon at Cronyn Hall a conference of representative ministers of various denominations under the chairmanship of Dean Tucker on the South India Proposals for Church Union.

FIGHT DIVORCE EVIL IN SOUTH DAKOTA

SIoux FALLS, S. D.—An echo of the fight made by Bishop Hare to rid South Dakota of the scandal of imported divorce cases has just been heard. Two days before the adjournment of the state legislature somebody slipped into one of the last-minute bills a statute which allowed a residence in the state of merely ninety days before bringing suit for divorce. Evidently the author thought a generation had grown up which "knew not Joseph"; but that evening, on reading his paper, the Rt. Rev. Hugh L. Burlison, D.D., Bishop of South Dakota, discovered the bill and that it had been passed by the senate. He at once telegraphed the Rev. Conrad Gesner, rector of Trinity Church, Pierre (the capital), asking him to make a vigorous protest in the name of the Church in South Dakota. The Bishop also called up Bishop Mahoney of the Sioux Falls diocese of the Roman Catholic Church, who had the same message sent to his representative in Pierre. Ministers of other Christian bodies took similar action. Perhaps the significant flood of protests helped to move the house to kill the bill the following day.

STRATEGIC STUDENT OPPORTUNITY IN LOS ANGELES

Los ANGELES—An event of historic significance took place on St. Matthias' Day, when for the first time the Holy Eucharist was celebrated at the University of California at Los Angeles. This was the beginning of the Lenten program of the Church students at that university of over 6,000. Already a large proportion are members or adherents of the Church. The celebrant was the Rev. H. V. Harris, rector of Trinity Church, who for the past six years has been student adviser for the university.

The diocese of Los Angeles is now making plans to erect at the university a beautiful chapel and parish house as a memorial to the first Bishop of the diocese, the Rt. Rev. Joseph H. Johnson. By an interesting coincidence this initial service took place upon the thirty-fifth anniversary of Bishop Johnson's consecration.

Churches Join in Movement in New York Against Civic Corruption

Fr. Sill, Founder of Kent School,
Honor Guest at Dinner—Coventry
Passion Play to Be Given

The Living Church News Bureau
New York, March 14, 1931

THE READING PUBLIC OF THE NATION is aware of the series of astounding disclosures that have been made in the recent past, affecting those most responsible for the conduct of New York City's government. It is not within the province of this religious journal to recount the events that have led up to the present accusation, to report the nature of the charges, or to cite those who are under, or threatened with, investigation. But anything that affects the moral life of a community is the concern of the Church, and the recent revelations show how great a menace has threatened our people. Slowly, very slowly indeed, has public concern in this situation been stirred. Perhaps it is because we have suspected all along that conditions were almost as bad as now we know them to have been. At any rate, there is now a movement under way which promises to have some effectiveness. Even the plans for it constitute the most encouraging civic action that has been taken here in many years. Heywood Broun, the widely-read columnist of the *World-Telegram*, is the sponsor of a mass meeting to be held on April 2d. To his call for action, citizens from all walks of life have responded. It is heartening to Churchmen to read that Bishop Gilbert has written Mr. Broun of his deep interest in the proposed meeting and has stated that he is "prepared to render every assistance in (his) power in the promotion of such a meeting." Others from among our clergy are enlisted to take an active part in this clean-up campaign, as are ministers of other denominations and rabbis of the Jewish faith. Little has been heard from Roman Catholic sources save the editorial expressions from several of their publications, all of which are in favor of a thorough investigation into the affairs of those concerned with the local government.

Bishop Gilbert's long experience in social service activities has developed in him a keen sense of the fitness of the Church participating in such an investigation as the recent revelations challenge loyal citizens to make. His sermon of last Sunday morning, delivered in Calvary Church, this city, was a brave call to action against the corruption prevailing. He said, in part:

"One of the most depressing elements in the wretched situation with which this community is faced is the amazing complacency which prevents our citizens from recognizing their duty in regard to the sickening revelations which have been made. We look in vain for any evidence of an outraged public conscience, for any moral indignation or resentment, or for any demand for the housecleaning which must take place.

"It is the duty of the Church of Christ to sound this call and to rouse the citizenry of New York to a realization of their own duty as Christians."

FR. SILL, O.H.C., HONOR GUEST
AT DINNER

An extraordinary tribute, but a highly deserved one, was that paid to the Rev. Frederick H. Sill, Litt.D., S.T.D., O.H.C.,

on Tuesday evening, March 10th. The occasion was a dinner given in his honor at the Commodore. Thereto were brought messages, in person or by wire, from prominent educators and statesmen of the nation, congratulating this devoted priest of the Order of the Holy Cross upon the truly great work he has accomplished in this quarter-century as founder and headmaster of Kent School. Today Kent ranks as one of the most successful of America's schools for boys, as our readers well know, famed here and abroad for its skill in the development of Christian character and for its achievements in athletics. The dinner marked also Fr. Sill's 57th birthday. Among those present was Bishop Perry. The Presiding Bishop said: "The full ideals of a Christian priest are lived in the life of Fr. Sill. There are schools and colleges throughout the land struggling with the problem how to make a religious life a source of inspiration. While they are struggling, Kent School is supplying the answer. The whole Church looks upon it with pride." Other tributes which were read came from Bishop Chauncey B. Brewster, Governor Cross of Connecticut, Secretary of State Stimson, Norman Thomas, George Wharton Pepper, President Nicholas Murray Butler, President Hibben of Princeton, Bishop Stires, Bishop Littell, and Bishop Colmore.

FORTY DOLLARS FOR THE CATHEDRAL

Why report that? Because the particular amount to which this heading refers has come from the Eskimo congregation at Tigara, Point Hope, Alaska, where many of the contributors gave all that they had to participate in this gift. Will any other offering to the Cathedral building fund be greater than this? It has a scriptural background. How soon should we see the great edifice entirely completed did other Churchmen approach more closely the example of these Alaskan brethren. They worship in what happens to be the farthest north mission that we have.

COVENTRY PASSION PLAY

For the first time since the Reformation the Coventry Passion Play, from the ancient English Miracle Play of the town-folk of Coventry, will be given at 8:15 o'clock on Wednesdays, March 18th and 25th, in St. Joseph's Hall, 145 West 46th street. The play is given by the Dramatic Society of the Church of St. Mary the Virgin, assisted by students of the General Seminary and the church choir. No tickets are required.

PAROCHIAL MISSIONS

Three local parishes are scheduled to have preaching missions in this season of Lent. At Holy Trinity Church of St. James' parish, the Rev. Dudley S. Stark, vicar, a mission will be conducted during this coming week by Captain Conder of the Church Army. At the other Holy Trinity Church, at Seaman avenue and Cumming street in the Dyckman district, where the Rev. William H. Owen is rector, Edward C. Mercer will have a mission during Holy Week. And at St. George's, Stuyvesant square, in the week of March 22d to April 1st, Captains Atkinson and Bugg of the Church Army will be the directors.

ITEMS

The Rev. Dr. Elwyn H. Spear has become a member of the clergy staff at the Cathedral.

The Rev. Dr. J. Gottfried Hammarsköld of St. John's Church, Yonkers, will have conferred upon him the Knighthood of the Order of Vasa at a service to be held in St. Ansgarius' chapel of the Cathedral on the afternoon of March 16th. The Bishop of New York will preside, and the honor will be conferred by the Consul General representing the King of Sweden.

The Plainsong Society observed St. Gregory's Day, Thursday, March 12th, by singing Vespers on that evening in St. James' chapel at the Cathedral. Canon Winfred Douglas, Mus. Doc., was the officiant, and an address was made by the Very Rev. Dr. Gates, dean of the Cathedral.

Four hundred and eighty-six thousand, two hundred nineteen lodgings registered in 1930, and \$609,115 deposited for safe keeping. Recalling what one has read of former days in South street, he can conjecture where, but for the Seamen's Church Institute, such a throng would have lodged, and also about how much of this very considerable sum would have been saved.

HARRISON ROCKWELL.

LIBERIA CONVOCATION TAKES FORWARD STEP

CROZIERVILLE, LIBERIA—Despite the prevailing hard times, and the relatively small attendance at the convocation of Liberia, held here during the month of January, the Churchmen of this much-talked-of Republic are looking forward fearlessly to the matter of self-support for the parishes and stations in the civilized centers on the seaboard. The Bishop, the Rt. Rev. Robert E. Campbell, O.H.C., D.D., appointed a board of finance, which has already begun to function. The general plan is for all parochial and school funds to be sent to this central board for redistribution among the clergy and teachers, thus relieving them of the whims of their hitherto local supporters, in making up the deficit between their total salary and that part of it sent out by the National Council.

Another feature of the convocation was the special attention paid to the work of the Sunday schools of the district. Of course, there was the usual clamor for better and more teachers and materials. But even then, the "Sunday School Union" was launched as a separate organization, although under the care of the convocation, and responsible to it. Liberia now has 306 teachers and 5,921 pupils on her Sunday school roll, and is working for more.

Many expressions of regret were heard that Liberia should be featuring so largely the headlines of European and American dailies. As might be expected, these news items refer to a very small group of people in the Republic, for the mass of the population is at once law-abiding and peaceful, being not at all in sympathy with the rascality recently exposed by the report of the International Commission on Slavery and Forced Labor.

On the whole, the Church in Liberia reports progress.

The Rev. W. J. Reed of Cape Mount was elected clerical deputy to General Convention, and Andrew H. Butler of St. Paul's School, Lawrenceville, Va., lay deputy.

BECOMES DEAN OF CANTERBURY

LONDON—The Very Rev. Hewlett Johnson was appointed on Friday, March 13th, to be Dean of Canterbury. He succeeds the Very Rev. H. R. L. Sheppard, who has resigned because of ill health.

Anniversary of Bishop Slattery's Death Marked by Memorial Service in Boston

Social Workers Hold Annual Conference—Students Meet at Phillips Brooks House

The Living Church News Bureau
Boston, March 14, 1931

MARCH 12TH, THE FIRST ANNIVERSARY of the death of Bishop Slattery, was marked at diocesan headquarters by a memorial service in the chapel. Archdeacon Dennen conducted this service for a little congregation composed of staff members and filling the chapel to its utmost capacity.

CONFERENCE OF SOCIAL WORKERS

An outstanding event in the late winter is the annual conference and supper for professional social workers who are Churchmen in Massachusetts. This meeting, under the joint auspices of the diocesan department of social service and the committee on social service of Trinity Church, was held on Wednesday of the past week. At 4:30 P.M. came a conference in St. Andrew's Hall on Spiritual Ideals and Forces in Social Service.

Miss Mary S. Brisley, executive secretary of the National Council of the Church Mission of Help, spoke and led the resulting discussion.

The social workers gathered for a brief service led by the Rev. Arthur Lee Kinsolving in the chancel of Trinity Church before being entertained, to the number of 102, at supper by Trinity parish. Mrs. John M. Glenn, president of the national council of the Church Mission of Help and also of the Family Welfare Society of America, spoke in the evening at 8 P.M., when the group of social workers joined with the parishioners of Trinity Church in attending the fourth parish meeting of the winter in St. Andrew's Hall. Dr. Jeffrey R. Brackett, closely allied with both diocesan and parish social service interests, presided.

STUDENTS MEET AT PHILLIPS BROOKS HOUSE

Phillips Brooks House, Harvard, was the setting last evening for a joint meeting of the International Council of Harvard University and the International Student Friendship Committee of the diocese. The regular group of hostesses and a large group of students as well as others interested in international friendship gathered to hear Buel Trowbridge of Phillips Academy, Andover, tell of the conference of the International Student Service which he attended in Oxford University, England, last summer. His subject was Uniting Student Organizations for World Service Through International Student Service. Since the 1931 conference of this International Student Service is to be held at Mount Holyoke, South Hadley, Mass., this coming summer, the following definitions of its character have an interest:

1—To bring together student leaders of the world regardless of race or creed, in a common effort to relieve material need whenever it threatens the university life of any country.

2—To promote self-help and cooperative enterprises which create a sense of individual as well as group economic responsibility, and thus open the way to the finest youth of every country to higher education.

3—Through conferences, publications regarding activities concerned with cultural co-

operation and social progress and, above all, practical work, to promote mutual understanding among students and student leaders of the world.

STUDENT LENTEN SERVICES

Our Modern World and Personal Religion is being presented in a series of three student Lenten services. With the cooperation of the student groups themselves and the student work council of the Greater Boston Federation of Churches, the following was arranged:

March 8th, 7:30 P.M., at Mount Vernon Church, My Religion and Race, by Richard Hill.

March 15th, 7:30 P.M., at Christ Church, Cambridge, My Religion and Society, by the Rev. Dr. Richard Roberts of Toronto, Canada.

March 22d, 7:30 P.M., at Trinity Church, Copley square, My Religion and Internationalism, by Gregory Vlastos.

MISCELLANEOUS

Miss Alice Lightbourn, United Thank Offering missionary recently working in the Children's Home, Ancon, Panama Canal Zone, was the speaker at a meeting of the missions department of Trinity Church last Monday afternoon. In the unavoidable absence of the parish treasurer of the United Thank Offering, Mrs. Richard H. Soule, originator of the whole idea of a United Thank Offering in its very beginning, presided.

Coleman Jennings of Washington, D. C., a layman who gives much of his time to lay preaching and work with young people and students, preached at the noonday services in Trinity Church on Thursday and Friday.

The Rev. Dr. John Rathbone Oliver has been heard at noonday in St. Paul's Cathedral from Tuesday to Friday inclusive during the past week, and the congregations have taxed the seating capacity of that building.

St. Martin's Church, New Bedford, will commemorate its fortieth anniversary of the laying of its cornerstone by Bishop Brooks by placing in its vestibule a bronze tablet with an inscription to the effect that the Church is a memorial to Louisa M. Johnson, wife of the rector emeritus, the Rev. Alfred E. Johnson.

The Rev. Thomas L. Sinclair of Anking, China, will preach in All Saints' Church, Belmont, at 11 A.M. tomorrow; he will also address the Young People's Fellowship of St. Peter's, Cambridge, at 5:30 P.M., and preach at the evening service in St. John's Church, Winthrop, at 7:30 in the evening.

The Rev. Thurston R. Hinckley, headmaster of the Iolani School, Honolulu, is filling a large number of engagements throughout the diocese and bringing to a wide variety of groups an interesting picture of missionary endeavor in Hawaii.

An informal hour of meditation and prayer is being held on Thursday evenings in Lent in St. Paul's Church, Malden. The special point about these meetings is that they are being held in the intimate atmosphere of private homes whose use the owners have volunteered.

The Misses Brooks on the first Monday evening in March were hostesses at the monthly round table of the Knights' Degree of the Order of Sir Galahad. During the evening's program, some of Bishop Brooks' letters to his nieces were read.

ETHEL M. ROBERTS.

WASHINGTON NOTES

The Living Church News Bureau
Washington, March 14, 1931

THE CHURCH IN WASHINGTON HAS been bending every effort during the last few months to contribute something toward the amelioration of the present widespread unemployment situation. Last week at the request of Col. Arthur Woods, head of the President's committee for the relief of unemployment, Bishop Freeman made an address on the radio which was sent out over a nationwide broadcast. In his address the Bishop emphasized the responsibility toward their less fortunate neighbors of those who have not suffered. He also emphasized the danger that inevitably accompanies a period of enforced idleness and threatens the security of our existing social order. The Bishop pointed to the fact that in the face of a greatly diminished income Washington Cathedral is furnishing continuous employment to upwards of one hundred and fifty men on the construction and landscape work.

Epiphany parish in cooperation with the Junior League has maintained throughout the winter an employment bureau, which has furnished temporary and permanent work for some two thousand applicants. The Episcopal City Mission under the Rev. G. W. Dow likewise bends every effort toward the securing of employment for the needy, both men and women.

LENTEN SERVICES

The preacher at the noonday services in Epiphany Church during the coming week will be the Very Reverend William H. Nes, dean of Christ Church Cathedral, New Orleans, La. Dean Nes is a former Washingtonian and his return is the occasion for much satisfaction among his many friends.

The various churches in Chevy Chase, according to custom, unite for a service on Thursday evenings during Lent. This week the Bishop of Washington will be the preacher at this service.

During Lent weekend conferences for men are being held at the College of Preachers under the leadership of Dr. William C. Sturgis. The members of the conference arrive Friday evening and remain until Sunday afternoon. The object is the deepening of the spiritual life of the laymen of the Church and guidance into fields of useful activity. Dr. Sturgis' ability in presenting this appeal is well known and the conferences are very popular.

An innovation in Lenten activities in the diocese of Washington is a series of Tuesday morning services held in the lobby of the Dodge Hotel by the Rev. Hulbert A. Woolfall, rector of St. Mark's Church. The Rev. Mr. Woolfall's addresses are devoted to studies in the life of our Lord. A large attendance has given evidence of the value of this method of carrying the Gospel beyond church walls.

RAYMOND L. WOLVEN.

NEW LEAFLET ISSUED

A NEW LEAFLET of fourteen pages, describing the present status of relations between Eastern Orthodox and Anglicans, has been issued by the Committee on Ecclesiastical Relations. Copies may be obtained from the Bookstore, 281 Fourth avenue, New York, by asking for Leaflet 1601. It is intended as a basis for study groups, and for the information of the clergy. A brief annotated reading list is included.

Bishop Manning of New York Preaches In Philadelphia on Christian Faith

Memorial Services for Bishop Garland Held—Rector Celebrates Fifty-ninth Anniversary

The Living Church News Bureau
Philadelphia, March 14, 1931

SPEAKING IN THE CHURCH OF ST. LUKE and the Epiphany last Thursday evening, the Rt. Rev. William T. Manning, D.D., Bishop of New York, declared that the loss of a clear and definite Christian faith among people everywhere has caused the present lowering of moral standards throughout the world.

Bishop Manning addressed a congregation which had crowded every part of the large church, as well as the auditorium of the parish house opening into the church. The service was the fourth of a series being held during Lent under the

auspices of the diocesan commission on evangelism. The Rev. Dr. David M. Steele, rector of St. Luke's, conducted the service, assisted by the Rev. Franklin Joiner, rector of St. Clement's.

ing, March 1st. Notwithstanding the inclement weather, there were more than 200 persons in the congregation, and more than forty in the choir. The Rev. Joseph R. Baird, chaplain at the Philadelphia General Hospital, assisted in the Holy Communion service. Many old parishioners and friends from a distance were present.

Dr. Goodfellow, who is now the oldest rector, from the standpoint of service in one parish, in the Church, began his ministry in Kensington in a hall with twenty-three people on the first Sunday in March, 1872. The present stone church was built forty-one years ago, the rectory purchased thirty-six years ago, and the parish house erected eighteen years ago.

During his incumbency, Dr. Goodfellow has baptized more than 2,900 adults and



AT FUNERAL OF BISHOP GARLAND

Younger clergy of diocese bearing coffin from Holy Trinity Church, Philadelphia. The Rev. Richard J. Morris, secretary of the diocese, is in the foreground at right. Bishop Perry in the foreground at the left.

(Photo courtesy
Philadelphia Record)

None of the problems with which Bishop Manning has had to contend recently were referred to directly in the course of his sermon; but he set forth the general principle that every moral issue be judged on the basis of whether it "lifts men near to Christ or is pulling them away from Him."

The Bishop also expressed sympathy, on behalf of his diocese, to Pennsylvania in the loss of Bishop Garland. Thirty-five years ago Bishop Manning was rector of St. John's Church, Lansdowne.

TWO MEMORIAL SERVICES HELD

A memorial service for the late Bishop Garland was held last Sunday morning in St. Stephen's Church. The Rev. Dr. Carl E. Grammer, rector, preached a sermon on the life of the Bishop.

A solemn Requiem Mass, followed by the absolutions at the catafalque for the repose of the soul of Bishop Garland, was sung in St. Clement's Church on Wednesday morning, March 11th, being the tenth day after his death.

DR. GOODFELLOW'S FIFTY-NINTH ANNIVERSARY AS RECTOR

The Rev. Dr. John A. Goodfellow preached his fifty-ninth anniversary sermon as rector of the Church of the Good Shepherd, Kensington, on Sunday morn-

children, presented 1,426 persons for Confirmation, solemnized 1,002 marriages, and held burial services for more than 2,200 persons.

NOON PREACHERS IN DOWNTOWN CHURCHES

The schedule of Lenten preachers at the noon services for business people for the next two weeks is as follows:

GARRICK THEATER:

March 16th to 20th: The Rt. Rev. Charles Fiske, S.T.D., Bishop of Central New York.

March 21st: The Rev. Frank Goostray, rector, Trinity Church, Coatesville, Pa.

March 23d to 27th: The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

March 28th: The Rev. G. Paul Musselman, rector, St. James' Church, Downingtown, Pa.

CHRIST CHURCH:

March 16th to 18th: The Rev. Florad W. Tomkins, D.D., rector, Holy Trinity Church, Philadelphia.

March 19th and 20th: The Rev. Thomas A. Sparks, rector, Church of the Good Shepherd, Rosemont, Pa.

March 21st: The Rev. Thomas A. Meryweather, rector, Church of the Atonement, Morton, Pa.

March 23d and 24th: The Rev. Theodore R. Ludlow, D.D., National Council.

March 25th: The Rev. E. Clowes Chorley, D.D., rector, St. Philip's Church, Garrison, N. Y.

March 26th and 27th: The Rev. Caleb R. Stetson, D.D., rector, Trinity Church, New York.

March 28th: The Rev. W. Roulston McKean, assistant, Christ Church.

ST. STEPHEN'S:

March 16th to 20th: The Rev. Charles E. Jefferson, D.D., of New York.

March 21st: The Rev. William M. Sharp, vicar, Chapel of the Prince of Peace, Philadelphia.

March 23d to 27th: The Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

March 28th: The Rev. John R. Logan, D.D., vicar, St. Simon the Cyrenian, Philadelphia.

ELEANOR ROBERTS HOWES.

BIRTH CONTROL APPROVED BY FEDERAL COUNCIL

Committee Headed by Dr. Robbins Gives Guarded Endorsement

NEW YORK—A guarded approval of birth control is given in a statement issued recently by the Federal Council of the Churches of Christ in America, through its committee on marriage and the home, made up of prominent representatives of the various denominations. While the report of the committee is not completely unanimous—a minority upholding the method of abstinence—the report as a whole is regarded as lending encouragement to the view that, under certain conditions, the use of contraceptives is morally right and conducive to the protection of mother and child.

The committee also unanimously agrees that, whatever the final decision of the Church may be, "the Church should not seek to impose its point of view as to the use of contraceptives upon the public by legislation or any other form of coercion and especially should not seek to prohibit physicians from imparting such information to those who in the judgment of the medical profession are entitled to receive it."

Throughout its report, the committee is speaking only of birth control within the marriage relationship. It is recognized that an increasing knowledge of contraceptives might enhance the serious evil of extra-marital sex relations, but the committee takes the view that this problem has to be met through education, and especially religious education, and the cultivation of self-control in the interest of the social welfare.

The minority of the committee holds the ground that, in view of the widespread doubt among Christian people of the use of contraceptives, "it is the plain duty of the Christian Church, when control of conception is necessary, to uphold the standard of abstinence as the ideal."

The chairman of the committee on marriage and the home is the Rev. Dr. Howard Chandler Robbins, professor in the General Theological Seminary and for many years dean of the Cathedral of St. John the Divine, New York.

Other Churchmen who are signers of the report are the Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York; the Rev. Percy C. Kammerer, Ph.D., provost, Avon Old Farms, Avon, Conn.; and the Hon. George W. Wickersham, Former United States Attorney General, New York City.

Among those who hold the minority view, emphasizing abstinence, are Dr. Robbins and Bishop Gilbert.

A FORWARD STEP IN IDAHO

BOISE, IDAHO—An important step has been taken in setting forward the work of religious education in Idaho. Miss Miriam Stoy, a graduate of St. Faith's House, New York City, and daughter of Archdeacon Stoy, veteran priest of Idaho, is now at work among the mission stations organizing and strengthening Church schools. Miss Stoy also conducts teacher training classes. At present she is at Rupert and Burley; she will spend a month or two in each place. Great expectations are held for her work in Idaho.

Future of Trinity Church, Chicago, Assured; to Receive Barrett Estate

Bishop Abbott Outlines Missionary Opportunities — Enlarge Kenilworth Memorial

The Living Church News Bureau
Chicago, March 14, 1931

THE FUTURE OF HISTORIC TRINITY Church, Chicago, was assured this week with the filing of the will of the late Mrs. Frances M. Barrett, under the terms of which the parish eventually will receive approximately \$300,000. All of Mrs. Barrett's estate will come to the parish in time, with the exception of several small bequests.

The estate is set up as a trust fund for the benefit of Trinity Church and an annual income of at least \$9,000 for the parish is provided. The Woman's Auxiliary of Trinity parish is to receive an annuity of \$400, under terms of the will.

Just how the bequest will affect the future plans of the parish has not been determined, but the Rev. J. R. Pickells, rector, said some statement would be made.

Mrs. Barrett, who died recently, was a member of Trinity Church for many years. She was the widow of Oliver W. Barrett, for many years superintendent of the American Express Company in Chicago. Her interest in Trinity continued to her death.

Trinity Church, once ranked among the largest and strongest parishes in the diocese, in recent years has faced serious difficulties because of the changing neigh-

borhood in which it is located—26th and South Michigan avenue. Many prominent Church men and women have considered Trinity as their parish in years past and some have maintained their membership there in spite of the changing locality. It is expected that the bequest will enable the parish to launch upon an important social service and community program in the neighborhood. Only a Presbyterian and a Roman Catholic Church remain in a large territory in addition to Trinity and it is considered a fertile field for community development. The parish at the present time has other small endowments and receives the income from property occupied by an oil station adjoining the church.

MISSIONARY OPPORTUNITIES TOLD

The mountains of Kentucky and Virginia offer one of the greatest missionary opportunities in reach of the Church, the Rt. Rev. H. P. Almon Abbott, D.D., of Lexington, declared Monday, speaking before Churchmen at the Sherman Hotel under auspices of the Church club. He predicted a complete change in the mode of life and thinking of the mountaineers within the next quarter century due to the inroads of modern conveniences.

Bishop Abbott urged a larger interest in missionary endeavors on the part of both laity and clergy.

APPOINT NORTHERN DEANERY CHAIRMAN

The Rev. Dr. Charles L. Street, headmaster of St. Alban's School, Sycamore,

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New Publications

A Book of Devotions for Men and Boys

By the Rt. Rev. BENJAMIN F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee.

A virile and modern devotional manual for the use of business and professional men. Anglo-Catholic in Churchmanship. The book contains morning and evening prayers, family prayers, prayer of intercession and thanksgiving, form for self-examination; and confession, and various devotions. The book also contains common forms of prayer a Churchman should know, and instruction on the duties of a Churchman. Occasions are noted where it is customary to bow the head and where and when to genuflect. Special prayers for the Holy Communion are included. *Cloth, 60 cts.*

As the Incense

Chapters on Prayer and the Spiritual Life

By H. L. HUBBARD, Vicar of All Saints', Margate.

"It is books like this," the Rev. Gilbert Shaw says in his preface, "which will help to feed the growing number of souls that are seeking guidance and inspiration from religious experience, in the present time of stress and disquiet throughout the world." *Paper, 60 cts.*

Easter Presentation Service



A service leaflet to be used in connection with *The King's Ship* which is a Lenten Mission series for children. In this service a fairly large model of a ship may be placed at the bottom of the chancel steps before the service begins, in which the Lenten Offering Boxes are to be placed by the children.

The service is simple and brief and contains special prayers and favorite Mission hymns. **1 ct. each.**

Postage Additional

The Atonement

By the Rev. SPENCE BURTON, S.S.J.E.

A book which will be of especial help to the clergy in preparing their sermons for Good Friday. In writing on the Seven Last Words of Our Lord, Fr. Burton shows how the Atonement is wrought by many ways of divine and human love. *Cloth, \$1.00*



A Book of Devotions for Women and Girls

By ADA LOARING CLARK. With Introduction by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

A devotional manual especially planned for women and older girls, especially members of such organizations as the Daughters of the King, the Girls' Friendly Society, etc.

"If we make use of the prayers and ponder upon the meditations in this book, we will 'draw near with faith,' so near that, like the poor woman of old, we will be able to receive the blessing that comes to those who touch the hem of the garment of Sacramental power."—*From the Foreword.* *Cloth, 60 cts.*

New Choir Music Slips

Pads of blanks giving the Order of Service for Morning Prayer and the Holy Communion on one side and the Order for Evening Prayer on the reverse.

No. 1, size 4 by 7¼ inches, printed in black and red. *Pad of one hundred, 50 cts.*

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

has been appointed by Bishop Stewart as dean of the northern deanery of the diocese, succeeding the Ven. W. H. Ziegler, one of the new archdeacons.

The next meeting of the northern deanery will be held at St. Mark's Church, Geneva, April 12th and 13th. The Rev. Dr. Charles E. McAllister, rector-elect of St. Luke's Church, Evanston, will be the preacher at the opening service, Sunday afternoon, April 12th. Discussion of Church extension and the Church's program will follow supper. Archdeacon Ziegler and Dr. McAllister will lead the discussion.

Laymen of the deanery are being called to join in the meeting.

ENLARGE KENILWORTH MEMORIAL

Plans for another unit in the development of an extensive memorial center at the Church of the Holy Comforter, Kenilworth, are announced by the Rev. Leland H. Danforth, rector. The new unit is to be an observation pavilion in the garden of the parish which will permit visitors an advantageous view of the Eugene Field shrine and also the historic garden of Palestine which is nearing completion.

Funds for the erection of the pavilion have been provided by the family of the late Mrs. Josephine Schnieder Magnus as a memorial to their mother.

Construction of the pavilion will begin immediately and it is hoped to have it completed by spring.

BISHOP ABBOTT LENTEN SPEAKER

The Church was termed a "spiritual bank" into which man should put his talents for a spiritual life, by Bishop Abbott speaking at the Lenten noonday services in the Garrick Theater this week.

In his second address Bishop Abbott said the great difficulty with Church people today is that they lack convictions; their religion has become prosaic and lethargic; they are afraid to "let themselves go." He pleaded for some of the old-fashioned "Methodist fire."

IMPROVEMENTS AT PARK RIDGE

Several noteworthy improvements have been made at St. Mary's Church, Park Ridge, in recent weeks, the Rev. John B. Hubbard, rector. One is the filling in of the swimming pool which was a unique feature of the new parish house erected in Park Ridge several years ago. It was part of an extensive plan developed by the Rev. Harry Lee Smith for a community center built around the church.

During the past four years, however, because of the installation of similar features in other buildings, the swimming pool could not be made to pay and has been unused. Now the tank has been filled in with sand, covered with a foot of cinders and later will be floored over. The room has been turned over to the primary department of the Church school. Funds for the project were borrowed by the rector and will be paid off by a newly organized Gamma Kappa Delta, young people's society.

NEWS NOTES

Under the general direction of Mason Slade, organist and choirmaster, two Easter cantatas will be presented by the choir of Christ Church, Woodlawn, assisted by well known soloists.

The Rev. Prof. T. H. Hallock of the Western Theological Seminary addressed the clergy's round table Monday morning on A Recent Study of the Old Testament.

A thirteen year old Indian girl, Anita, was received into the Girl Scout troop of St. Stephen's Church last Sunday after-

noon. She is said to be the first Indian girl to become a scout in Chicago.

The Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri, delivered the fifteenth Hale sermon at the Anderson Memorial Chapel of the Western Theological Seminary, Wednesday afternoon, March 11th.

Bishop Stewart is to take the Three Hour service at the Church of the Ascension on Good Friday, the Rev. William B. Stoskopf, rector, announces. The Mass of the Presanctified will begin at noon and continue until shortly after 1 o'clock. Bishop Stewart will come from the Good Friday service at the Garrick Theater and preach the Passion from 1 to 3 o'clock.

BISHOP HORNER VOICES NEED OF COURAGE AT CONVENTION

ASHEVILLE, N. C.—In a time of financial depression, having its effect on a decreased income of the diocese for 1931, the Bishop, the Rt. Rev. J. M. Horner, D.D., in his address to the ninth annual convention of Western North Carolina, held at Trinity Church, on March 12th, stressed the time as opportune for the clergy to make a 'spiritual impression upon their people. He said, "In a time like this people are more apt to listen to a message from one who speaks as one sent from on high. Most people are naturally religious and ready to rely on an omnipotent God. In adversity they are ready to look into the future and contemplate what the end of it all will be."

A large number of clergy and lay delegates attended the one day meeting, which began with celebration of the Holy Communion at 9 o'clock.

The Rev. David R. Covell of the National Council gave an inspiring talk on the plans for the provincial teaching mission on The Great Commission to be held in the autumn, and a resolution was passed by the convention endorsing the

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plans of the synod of the Sixth Province and pledging the diocese to participate in the movement.

The finance committee reported that the diocese had paid its full quota to the National Council for 1930.

The Rev. W. W. Way, of St. Mary's School, Raleigh, and the Rev. A. S. Lawrence, chaplain at the University of North Carolina, brought messages of the fine character of Church life and growth at both institutions.

Deputies elected to General Convention are: *Clerical*, the Rev. Messrs. George F. Rogers, Asheville; J. P. Burke, Hendersonville; S. B. Stroup, Hickory; and LeRoy A. Jahn, Morgantown. *Lay*, Messrs. W. L. Balthis, Gastonia; W. Vance Brown, Asheville; F. P. Bacon, Tryon; and Sheldon Leavitt, Asheville.

Alternates: *Clerical*, the Rev. Messrs. C. P. Burnett, Tryon; L. F. Kent, Valle Crucis; A. W. Farnum, Asheville; and P. S. Gilman, Gastonia. *Lay*, Messrs. H. V. Smedberg, Brevard; C. H. Cocke, Asheville; H. M. Yount, Hickory; and Charles Kistler, Morgantown.

DEAN BROWN OF BUFFALO TO BE CONSECRATED BISHOP

HARRISBURG, PA.—The Feast of SS. Philip and James, May 1st, has been selected as the day of consecration of the Very Rev. Wyatt Brown, D.D., dean of St. Paul's Cathedral, Buffalo, as the second Bishop of Harrisburg. The consecration will take place in St. Stephen's Church, the Rev. Dr. Oscar F. R. Treder, rector. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, will be the preacher at the service. The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, will be the consecrator.

OPEN NEW CHURCH AT CARNEGIE, PA.

CARNEGIE, PA.—The new Church of the Atonement, Carnegie, was formally opened for worship on Sunday, March 1st. The rector, the Rev. T. Frederick Cooper, was the celebrant at the early and late celebrations of the Holy Communion. The preacher at the evening service was the Rev. Dr. Homer A. Flint, executive secretary of Pittsburgh. The formal dedication of the church is set for April 12th.

The rector, the Rev. Mr. Cooper, a native of Boston, Mass., came to Carnegie in June, 1929, immediately following his graduation from the seminary. Due to his initiative the parish embarked upon a successful building campaign just a year ago and the first soil was turned on August, 1930. The original church is being remodeled as a parish house.

PHILIPPINES PLAN FOR 1932 CONVENTION

BAGUIO, P. I.—The mountain resort city, Baguio, in the Philippine Islands, will be host of the 1932 convention of the Church in the missionary district of the Islands. At the recent convocation in Manila, Harold S. Amos, headmaster of Brent School, Baguio, extended the invitation to those attending to have their next meeting in the mountain city. This will be the first time that the convocation has been held outside of Manila.

The convocation will commence on Sunday, April 3, 1932, and extend through Thursday, April 7th. This will be the Easter vacation of the school so all visitors and delegates will be accommodated in the boys' and in the girls' dormitories.

At the convention in Manila the Rev. Benson H. Harvey of Manila and Capt. William A. Alger, U. S. A., were elected deputies to the General Convention. The Rev. Lee L. Rose of Sagada was elected clerical alternate.

GOOD FRIDAY OFFERING FOR WORK IN NEAR EAST

A CIRCULAR letter has just been sent to the clergy of the Church asking that they grant their congregations an opportunity to contribute through the Good Friday offering for the support of the work undertaken by the Church in the Near East. It should be borne in mind that the foreign missionary work of the Church began with concurrent movements in China and Greece. That in China was for the conversion of the heathen; that in Greece took the form of coöperation with the Orthodox Church. Since 1829 there has always existed in the Near East some definite work that expresses the desire of the Church to coöperate with the Churches of the East.

Today this interest of the Church is expressed in three efforts: Regular contributions are made to the Jerusalem and the East Mission, which expresses the interest of the whole Anglican communion in a ministry to Moslems and Jews in Palestine and serves as an avenue of approach to the representatives of all the Eastern Churches—Orthodox, Armenian, Jacobite, Coptic, Abyssinian.

The second act of service is performed through the representative of the Church in Jerusalem, the Rev. Canon Charles T. Bridgeman. The story of Canon Bridgeman's brilliant work as a member of the faculty of the Armenian Theological Seminary in Jerusalem is too well known to need testimony at this time. It is probably

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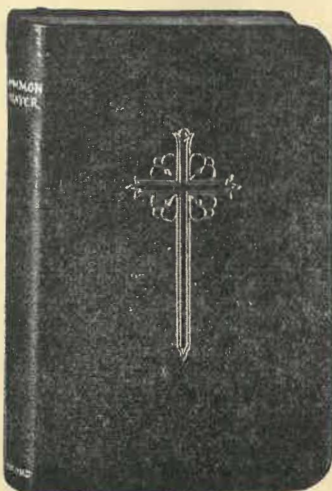
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not known by the Church at large that under his administration schools are supported and directed among the Orthodox in Transjordan, and educational guidance is given to the Jacobites. Plans are now being considered for coöperation with the Orthodox School of Theology, about to be revived in Jerusalem.

The most appealing work is the third, that of the Rev. John B. Panfil among the Assyrians in northern Iraq (Mesopotamia), described by a delegation of British officers, who recently studied the conditions of the Assyrians, as "heroic." Alone in a field amid people living in direct poverty in a malarial district and beset on all sides by Moslem foes, our missionary has given new hope to the Assyrian Church and nation.

Requests from other parts of the Near East, not for money, but for aid in improving their Church and its clergy, are abundant, but cannot be heeded because the Good Friday offering has not proved sufficient to meet current obligations.

It should be possible for more of the Church people to respond this year because the appeals of the Near East Relief are discontinued. As long as the Christian world was making a united effort to save the refugees and orphans, the Church was urged to coöperate. Several organizations are now continuing the work of the Near East Relief in the old fields and in new fields. The needs of those for whom the Church has a traditional obligation are excluded from the programs of all these continuing organizations. It is hoped, therefore, that many Church people who have charged their consciences with obligations for the people of the Near East will remember that their own Church has responsibilities and commitments that can be met only through the gifts of Church people. The Good Friday offering affords an opportunity to discharge this obligation.

In addition to the Good Friday offering, the National Council has created a fund for voluntary gifts, known as the Near East Churches Fund, to which donations may be made at any time during the year.

STUDENT MISSION AT UNIVERSITY OF MICHIGAN

ANN ARBOR, MICH.—A simultaneous mission, comprising all the Church groups on the campus of the University of Michigan, was discussed among some of the religious leaders in the spring of 1930. The plan as developed was to have each Church conduct its own program independently, but to coöperate in publicity and time. The week of February 22d to March 1st, was selected, and the coöperation of the university officials and the student organizations served to keep that period as free as possible from other activities, such as games, plays, concerts, etc.

During the week, meetings, services, and discussions were held in all the churches, and much space was given to reporting the various addresses in the papers. The program for the Church student group was led by the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, and was essentially a mission such as would be held in a parish. An early morning Communion service, an afternoon discussion group at which questions submitted by students were taken up, and an evening service in the church made up the daily schedule.

Besides the public meetings, the Bishop had conferences with individual students and was also entertained at meals in various fraternity and sorority houses.

PROGRESS OF WORK IN CHINA

ANKING, CHINA—"The year 1930, in spite of difficulties, is one of the best in history of the mission," is the comment of the Rt. Rev. D. T. Huntington, D.D., Bishop of Anking, in talking over the work of the past year. This is due, he thinks, to the Chinese clergy who have been loyal and faithful in furthering the interests of the Kingdom of God.

In spite of continued interference of regular work by communists and occupation of property by government troops, the report for the year shows a substantial increase in all items, with an increase in contributions amounting to \$950.05.

The educational work is going well, with increased attendance where banditry has not interfered. It is hoped that St. Paul's Middle School and St. Agnes' School for Girls may resume work in their own buildings in the autumn. Both schools are in the city of Anking, with their plant occupied by the government for its provincial university. Primary schools are often unable to take in the numbers who apply.

St. James' Hospital, Anking, is getting back to its former usefulness. With the return of Dr. H. B. Taylor, and with Miss Bowne as head nurse, it is hoped to reopen the nurses' training school shortly.

The development of agricultural work, largely from private funds, goes on six miles from Anking, on rented land, now sown with wheat of superior quality. Cotton, beans, and other crops will be tried. The farmers are interested and coöperate gladly.

During the year considerable building has been going on in a quiet way. All costs have been met by the local parishes, with some help from the Bishop. It is a satisfaction to build independently of the home Church in these unstable times, when new buildings, though urgently needed, run the risk of being occupied or injured.

The interior of St. Lioba's Church, Wuhu, belonging to the Sisters of the Community of the Transfiguration, has been entirely re-done. Plans for the sanctuary and choir were made by Mr. Bergamini, one-time architect for the China Mission, and are a beautiful adaptation and interpretation of Chinese temple architecture. The abundant carving was done by the local Chinese workmen. These improvements are memorials, chiefly to the Rev. Mother Eva Mary, C.T., late foundress of the Order, and were paid for entirely by the communicants at St. Lioba's.

CHURCH AT HACKENSACK, N. J., CELEBRATES ANNIVERSARY

HACKENSACK, N. J.—During the week of February 22d, Christ Church, the Ven. Augustine Elmendorf, rector, celebrated the fiftieth anniversary of its consecration. The Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, was the preacher at the opening service on February 22d. Other events in the week's program were a requiem in memory of the parish's founders and benefactors, at which the preacher was the Rev. Dr. Charles C. Edmunds, a parish dinner on Thursday evening; a reception in the rectory on Saturday; and a closing service of remembrance and prayer on March 1st for workers who have gone out from Christ Church to the mission field. On this occasion the Rev. Lloyd R. Craighill of Nanchang, China, preached the sermon.

The incorporation of the parish was effected in 1863, two years after the holding

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PENINSULA SUMMER CONFERENCE PLANNED

OCEAN CITY, MD.—The Peninsula summer conference, under the direction of the dioceses of Delaware and Easton, will hold its thirteenth annual session at Ocean City, June 21st to 26th, inclusive.

The conference is for all Church people who are interested in the work of the Church. Courses will be given which appeal not only to Church school teachers, members of the Woman's Auxiliary, young people and clergy, but also to all interested Church people.

The Rt. Rev. G. W. Davenport, D.D., Bishop of Easton, is president and the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, is chaplain.

The appealing feature of the conference is the happy combination of study and pleasure. The conference headquarters and the Church building are within a short distance of the ocean, and the hotels for the conference are on the boardwalk itself.

Information may be secured by addressing the Rev. P. L. Donaghay, secretary, Middletown, Del.

GIVES ADDRESS ON WORK AT FORT VALLEY SCHOOL, GEORGIA

ORANGE, N. J.—On the afternoon and evening of February 22d, Trinity Church, Montclair, and the Church of the Epiphany, Orange, two congregations of colored people heard addresses by Mrs. F. J. Hunt, wife of the principal of Fort Valley School, Georgia, on the work carried on through the instrumentality of the school by the American Church Institute for Negroes.

The enrolment of Fort Valley numbers over 700; the staff of officers and teachers, twenty-eight. After speaking of the work of the school as Mr. Hunt found it when he became principal twenty-five years ago, Mrs. Hunt showed in what varied ways it reaches Negro life.

There is under way a campaign carried on by the American Church Institute for Negroes in order to obtain \$180,000 for four buildings—an academic building, a boys' dormitory, a dining room, and a central heating plant.

SOCIAL SERVICE COMMITTEE MEETS AT READING, PA.

READING, PA.—A very interesting meeting of the central committee on Christian Social Service of the five dioceses of Pennsylvania was held in connection with the Pennsylvania conference on Social Welfare at Reading on February 27th.

A celebration of the Holy Communion was held at 7:45 in Christ Church, with the Rev. Frederick A. MacMillen as the celebrant. Following this service, there was a breakfast at the Abraham Lincoln Hotel.

Among those present were the Ven. Paul S. Atkins, rector of St. John's, York, Pa., and chairman of the central committee; Mrs. J. Charles Heiges, of the central committee; the Hon. Clinton Rogers Woodruff, of Philadelphia, central committee adviser; the Rev. Frederick A. MacMillen, D.D., rector of Christ Church; Irene H. Virdin, field representative, State Welfare Association, Pittsburgh; Katharine Robertson, of the State Welfare Association; the

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Rev. Percy R. Stockman, superintendent and chaplain of the Seamen's Church Institute, Philadelphia; Sara M. Lloyd, assistant secretary, Church Mission of Help, Philadelphia; and the Rev. Eugene A. Heim, rector of St. Mary's Church, Reading.

Legislation pending in the legislature was discussed and George R. Bedinger of Philadelphia addressed the committee on the Mothers' Assistance Fund. A message of sympathy with regard to the loss of Dean Lathrop was authorized to be sent to the Presiding Bishop. The chairman was also requested to write a letter to Mrs. J. Willis Martin, a member of the committee, on the loss of her distinguished husband, Judge Martin.

TO CARRY ON WORK OF ADRIAN A. BUCK

MOUNT VERNON, N. Y.—Adrian A. Buck, who died suddenly on Thursday, March 5th, was head of the ecclesiastical art department of the Gorham Co. of New York for thirty-six years. He was the distributor for Messrs. A. R. Mowbray & Co., Ltd., London, and also for James Powell & Sons (Whitefriars), Ltd., of London, and was not an executive of the Ecclesiastical Art Glass Co. of New York as incorrectly reported in THE LIVING CHURCH of March 14th. His work will be carried on in his name by his son, Paul Buck.

STUDENTS CONDUCT SERVICES AT BRUNSWICK, ME.

BRUNSWICK, ME.—On Sunday, March 8th, the morning service at St. Paul's Church, consisting of Morning Prayer, litany, and sermon, was conducted entirely by eight student lay-readers of the recently organized Bowdoin Episcopal Club which has a membership of 105. The lay-readers are under the direction of the Rev. A. T. Stray, rector of St. Paul's.

The sermon, a stirring challenge of the youth of the Church, was ably delivered by Gordon Gillett, a freshman at Bowdoin College, who has been active in Church work, not only in Maine, but in New Hampshire and Massachusetts.

PORTO RICO CONVOCATION HELD

SAN JUAN, P. R.—The convocation of the district of Porto Rico, held in St. John's Church, began its meetings Saturday evening, February 7th, and continued on Sunday, February 8th, until the business was finished. The morning of Sunday was given over to services and at the 10:30 Eucharist the Bishop delivered his annual address.

The Rev. P. D. Locke of Ponce was elected secretary; the Rev. F. A. Saylor and the Rev. Mr. Locke were named as examining chaplains; the Rev. J. A. Swinson, delegate to General Convention, and the Rev. F. A. Saylor, alternate.

CONSECRATE CHAPEL FOR NAVAJO INDIANS

AT A LONELY trading post on the New Mexico desert a new chapel has been consecrated by Bishop Howden for the Navajo Indians. The post is an out-station of the San Juan Mission near Farmington. Situated on a mesa, commanding a wide view of the desert in every direction, St. Luke's Chapel has made use of Indian art and blends perfectly with the desert country. It is built of desert sand-rock, laid up with adobe mud, and has a ceiling of logs. The altar is of light gray

sandstone, with an inlaid panel of petrified wood. The dossal is a very old Navajo blanket of scarlet with a cross in the center. Carved wood altar cross and candlesticks were specially designed, and the pews were made by a carpenter in Farmington. No commonplace or stereotyped furnishings have been used. The chapel seats seventy. It cost, including the altar, \$825. The Rev. Robert Y. Davis, missionary to the Navajos, supervised the building, the trader, Mrs. O. J. Carson, rendering much assistance. Miss Lena D. Wilcox is a U. T. O. worker here.

THE RUSSIAN THEOLOGICAL ACADEMY IN PARIS

ONLY ONE text book, on some subjects, is available for fifteen or twenty men in the Russian theological academy in Paris, so the men divide the day and night into two-hour periods for its use, waking one another as their turn comes through the night.

Increasing interest is being shown in America toward this school where fifty or more exiled Russians are in training to maintain and propagate the Russian Church. Professors and students share a life of poverty under uncomfortable surroundings. The academy is free from political interests, every effort makes religion the paramount concern, the training is to enable men in close touch with the needs of a new age, equipped in modern learning, to propagate the ancient faith under hard conditions. The Rev. Dr. Frank Gavin has recently described the academy in a brief article in the Church weeklies. Boston, New York, and Philadelphia Churchmen have special committees at work to secure more adequate financial support. Russians in America have contributed. Bishop Perry, who has visited the academy, says, "The need for maintenance and for increased equipment is very great. . . . The importance of the work cannot be exaggerated."

PUBLISH LEAFLET IN JAPANESE

A RECENT leaflet published by the National Council is in the Japanese language. It grew out of the great need felt by Japanese priests working in the United States for some simple Church literature they might distribute to their people, especially parents, who were not yet able to read English. The Rev. Dr. Lau, visiting Oriental missions in the eighth province, and observing this need, suggested that the Rev. John Sakurai, S.S.J.E., in charge of St. Mary's Japanese Mission, San Francisco, draw up a statement concerning the Church and Japanese children. He did this and submitted it to four other Japanese clergy working in the United States, so the result is the product of them all. They were the Rev. P. R. Ito, White River Valley Mission, Washington, the Rev. Genosuki Shoji, St. Peter's Mission, Seattle, the Rev. J. M. Yamazaki, St. Mary's Mission, Los Angeles, and the Rev. Hiram Kano, missionary among Japanese in western Nebraska.

Printers on the *Nichi-Bei Jibo Shu*, a Japanese newspaper in New York, set the type, and two clergy from Japan, the Rev. L. S. Mayekawa of Sendai and the Rev. S. H. Kimura, S.S.J.E., both of whom are studying at General Theological Seminary, read the proof. Both Bishop Burleson and Bishop Tucker approved the text.

The leaflet is a frank and straightforward explanation of what the Church is and what membership in it means. An application blank for baptism is included.

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ARTHUR WELLS BROWN, PRIEST

WEST SPRINGFIELD, MASS.—The Rev. Arthur Wells Brown, rector of the Church of the Good Shepherd, died suddenly on Wednesday, March 11th. The funeral was held from the church on Saturday, March 14th.

The Rev. Mr. Brown was born in Springfield, December 18, 1896, receiving his education in the public schools of Springfield, Harvard University, and the General Theological Seminary. He was ordained deacon in 1924 and priest in 1925 by Bishop T. F. Davies. He had been in charge of the Church of the Good Shepherd since his ordination, also having charge of St. David's Church, Agawam, Mass.

LAWRENCE GERARD MOULTRIE, PRIEST

VALLEY CITY, N. D.—The Rev. Lawrence Gerard Moultrie, a non-parochial priest of North Dakota, died in St. Paul, Minn., on February 28th. He was the son of the Rev. Gerard Moultrie, an Anglican clergyman, and was born in Devonshire, England, 1866. He attended St. Edward's School, Oxford, England. After coming to the United States he attended Seabury Divinity School, graduating in 1895. He was ordained deacon in 1895 by Bishop Whipple and priest in 1896 by Bishop Gilbert. He was at St. Luke's Church, Detroit Lakes, Minn., for three years, and from there he went to St. Paul's Church, Kansas City, Kans. In 1899 he was called to All Saints' Church, Valley City, N. D., where he served as rector for twenty years. He was instrumental in having the Church Hall established at Valley City for young lady students, and during his ministry the parish house was erected. He was active in diocesan affairs, prominent in Masonic circles, and served four years as city alderman. After leaving Valley City in 1919 he served with the Near East Relief forces in Syria. For the past ten years or so he has resided in St. Paul, Minn., where his death took place.

The Rev. A. E. Knickerbocker of Minneapolis and the Rev. F. Zoubeck of St. Paul held a short service prior to the remains being shipped to Valley City for interment. The burial service was conducted at All Saints' Church, Valley City, by the Rev. T. A. Simpson, rector, and was assisted by the Very Rev. H. S. Brewster, dean of the Cathedral in Fargo.

EDWIN GUSTAVUS HUNTER, PRIEST

KENILWORTH, ILL.—The Rev. Edwin Gustavus Hunter, honorary vicar of the Church of the Holy Comforter, with over forty years of active service in the work of the Church, died here Tuesday morning, March 10th, at the age of 86. He was born January 21, 1845, near Oshawa, Ont., Canada. His early education was acquired in the public schools of East Gwilliambury, York county, and at the grammar school, Newmarket. Later, he attended a commercial college in Buffalo, N. Y., from which he graduated in 1865. He entered commercial life in Newmarket in the firm of William Trent, and later,

in Buffalo, New York, and Chicago. In the spring of 1872 he entered upon a course of study for the ministry of the Church at Seabury Divinity School, from which he graduated in June, 1876. He was ordained deacon in 1876 by Bishop Whipple, and entered upon missionary work in the western Minnesota missionary field. In February, 1877, he was advanced to the priesthood by Bishop Whipple. After his marriage in 1878, he was transferred to Janesville, Minn., a missionary field embracing Waterville, Okaman, Elysian, etc., where he remained for five years. Subsequently he held charges at Cannelton and Indianapolis, Ind., Louisville, Ky., and Talladega, Ala. During the greater part of the year 1917 he had temporary charge of Trinity Church, Mobile, Ala., retiring in the fall of that year from active work. But though having retired from regular parish work, yet he frequently responded to calls for services for greater or less periods of time.

For eleven years the Rev. Mr. Hunter was a member of the standing committee of the diocese of Indiana, and its president for eight years, and until he moved from the diocese to Louisville, Ky. He was dean of the central convocation for six years. For a time was editor of the *Church Worker*, the diocesan paper; was the author of *Brief Answers to Questions*, *The Church in the Reformation*, *A Chart Illustrating the Divine Dispensation*, etc.

GEORGE LEWIS DANFORTH

LOUISVILLE, KY.—A sad death was that of George Lewis Danforth of Christ Church Cathedral parish which occurred on a recent Sunday evening with hardly a moment's warning, shortly after his return from choral Evensong in the Cathedral. Mr. Danforth was superintendent of the Cathedral Church school, a position he had filled with faithfulness and distinction for over thirty years and where his cheerful personality will be greatly missed.

EMILY WOERNERT DEVEREUX

BUFFALO, N. Y.—Mrs. Emily Woehnert Devereux, who for many years was secretary to Bishop Brent and an active worker in the Girls' Friendly Society of Western New York, died at her home here on the morning of Quinquagesima Sunday. She was the president of the G. F. S. branch at St. Paul's Cathedral, Buffalo, and a member of the Buffalo district and diocesan council, and since the death of the late Mrs. Matthews had been the corresponding secretary of these organizations. The daughter of the late Dr. Albert E. Woehnert, one of Buffalo's foremost physicians, she is survived by her mother and two sisters besides her husband.

CHARLES GALLOWAY

St. Louis, Mo.—Charles Galloway, noted organist and musical director, died of a heart attack, March 9th, at Washington University Field House, during the rehearsal of the choral-symphony concert to be given the following evening. He was 59 years old.

The funeral was held in St. Peter's Church, where Mr. Galloway had been organist and choir director for many years. Officiating at the service were the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, the Rev. Dr. E. S. Travers, rector of St. Peter's Church, and the Rev. Dr. ZeBarney Phillips, former rector of St. Peter's and now rector of Epiphany Church, Washington, D. C.

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Symphony Orchestra rendered the musical numbers in place of the silent organ, and the chapel choir of Washington University, the Apollo Club, and Morning Choral Club, which Mr. Galloway directed, attended in a body. Members of the vestry of St. Peter's Church were active pallbearers, and about forty prominent business and professional men were honorary pallbearers.

Mr. Galloway was born in St. Louis and began his musical education at a very early age. When nine years old he played the organ and was considered a prodigy. At twelve he played at St. Peter's Church and other prominent churches. He later studied under Alexandre Guilmant in Paris, who dedicated to Mr. Galloway in later years his notable Seventh Sonata. Vierne, blind organist of the Notre Dame Cathedral in Paris, and Bonnet, celebrated French organist, also dedicated important works to him.

After five years, Mr. Galloway returned to America, and in 1904 he was selected as official organist of the St. Louis World's Fair to preside at the console of what was then the world's largest organ. For the last thirty-five years he served as organist and choirmaster of St. Peter's Church, was conductor of the Apollo Club twenty-seven years, and of the Morning Choral Club twenty-six years. He has given organ recitals all over the United States, and has dedicated many large church organs. He was celebrated as a teacher of organ and theory, and many of his students are holding prominent positions in the musical world.

Mr. Galloway was a member of the Guild of Organists and the Musicians' Guild, and was an honorary member of Sinfonia, national musical fraternity.

Mr. Galloway is survived by his widow, Mrs. Garfielda Miller Galloway; a daughter, Dorothy; and two sons, Charles and Edward Galloway.

ARCHIBALD M. ROBINSON W. W. LOCKE

LOUISVILLE, KY.—The Church in Kentucky has lost two of its most faithful of the older laymen in the recent deaths of Archibald M. Robinson and W. W. Locke, both 71 years of age. Mr. Robinson was a lifelong member of Calvary Church, a brother of the late William A. Robinson, nationally-known figure in the General Convention, and served for many years on the vestry of St. Andrew's. He was also one of the trustees of the diocese.

Mr. Locke, the son of the Rev. Thomas E. Locke of Westmoreland Co., Va., came to Louisville as a young man and was always identified with the Church. For a long period of years he had been a member of the vestry of the Church of the Advent and for the greater part of that time its senior warden, a position he held at the time of his death. He was also a trustee of the Norton Memorial Infirmary and a prominent figure in the diocesan convention. Though in moderate circumstances, he was one of the most liberal and generous givers during his life-time and in his will bequeathed to the Church of the Advent the sum of \$100. In the will of Archibald M. Robinson, the sum of \$500 was left to Calvary Church, Louisville, and to the Norton Memorial Infirmary and the Orphanage of the Good Shepherd \$200 each.

ENROLMENT AT St. Andrew's Priory for girls, Honolulu, is about 245 this year, sixty-five more than last year, and some applicants had to be refused.

NEWS IN BRIEF

ALABAMA—The congregations of the Birmingham district are holding union services each Sunday evening during Lent in one of the central, or two of the out-lying, churches of the district; so that each church will in turn act as hostess to the entire communion, and each minister will preach in some church not his own. In this way fellowship among the congregations is promoted, and an opportunity is given them to hear and know the other ministers of the district, and share their ministry.

ARKANSAS—The Rev. W. P. Witsell, rector of Christ Church, Little Rock, will deliver the baccalaureate address to the 1931 graduating class at the University of Arkansas on Sunday, June 7th.

CENTRAL NEW YORK—Over six thousand periodicals, magazines, books, cards, calendars, and pictures were sent out by the Church Periodical Club in 1930, as reported by Miss Florence Manning, diocesan secretary of the organization.—Ralph Carroll, who spent many years in India, gave an illustrated travel talk on that country at the annual joint meeting of the Woman's Auxiliary of the second district and the Girls' Friendly Society of Utica in the parish house of Grace Church, March 2d.—The Rev. J. Winslow Clarke, rector of Grace Church, Waterville, because of ill health has leave of absence until Palm Sunday. He is on a cruise in the West Indies and the Caribbean Sea.—Mrs. Caroline Keable, member of Christ Church, Jordan, of which her son, the late Rev. Frederick Keable was rector, recently celebrated her 95th birthday. She is a regular attendant at services and organization meetings of the parish, and is active in business in Jordan.—On the Thursday nights of Lent, Grace Church, Baldwinsville, will have a series of lectures by the Rev. Francis J. Hall, D.D., formerly professor of dogmatic theology in the General Theological Seminary.

CONNECTICUT—The name of the Rectory School, Pomfret, has been changed to Brittain-Bigelow School.—The Rev. Dr. John N. Lewis, rector of St. John's, Waterbury, who has been a patient in the local hospital, has returned to the rectory, being somewhat improved.

EAST CAROLINA—The department of religious education of the diocese secured the field worker of the department of religious education of the province of Sewanee, Miss Annie Morton Stout, to conduct two teacher training institutes in the diocese during the month

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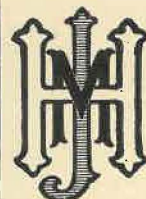
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of January. One was held in St. Paul's Church, Washington, and another in Kinston.

EAU CLAIRE—Henry W. Spencer has been appointed by the Bishop of the diocese to have charge of the Church of the Redeemer, Superior, for the present. Mr. Spencer was ordained by a Free Catholic bishop in England, and served for four years there as pastor in a Congregational church. He is a postulant for holy orders and is serving in this diocese under a lay reader's license. He is also helping the diocese of Duluth by taking charge of the evening services on Sunday at Two Harbors, Minn. He is in residence at Superior.

GEORGIA—The Rev. Dr. Caleb R. Stetson, rector of Trinity Church, New York City, who is visiting in Augusta, preached at St. Paul's Church, on the Third Sunday in Lent.—St. Paul's and St. Jude's Churches, missions of St. Mark's Church, Brunswick, have recently received a gift of \$850 from members of the Jekyl Island Club. Part of this money will be used to move old St. Andrew's Chapel from the Cypress Mills district to a new location.—Members of St. Michael's Church, Waynesboro, have turned the churchyard into a "Garden of Memory." Plants and shrubbery are being planted in memory of loved ones gone. A "Garden of Memory" is also planned at St. George's parish, six miles from Waynesboro.

HARRISBURG—The twelfth annual banquet given by the Y. M. C. A. classes in public speaking of York and Hanover was held at the Mary Jane Inn, near York Springs, on Tuesday evening, March 3d. The principal address was given by the Rev. Paul S. Atkins, rector of St. John's parish, York.—At the quarterly meeting of the executive council, held in the diocesan offices on Thursday, March 5th, the Very Rev. Dr. Wyatt Brown, Bishop-elect, was present as an unofficial observer. The Rev. Thomas Worrall of Lewistown was elected editor of the *Harrisburg Churchman*, succeeding the Rev. Archibald M. Judd who requested that he be relieved of the office. The Rev. Frederick P. Houghton, rector of St. John's parish, Lancaster, resigned as chairman of the department of field operations, on account of his leaving the diocese after Easter to accept the position of general secretary of the Field Department of the National Council.

KENTUCKY—A successful eight-day mission was recently held at St. Peter's Mission, Louisville, by the Rev. Thomas Kell, priest-in-charge of St. George's Mission.—Bishop Woodcock conducted a quiet day for the members of the Woman's Auxiliary and other interested women at the Cathedral, beginning with a corporate Communion. Meditations were given at intervals throughout the day and the rule of silence was observed including the time at the luncheon which was served in the Cathedral house.—The noonday services are again being held in the Cathedral this Lent because of the impossibility of securing a theater and in spite of this handicap in reaching the community at large are being fairly well attended. Bishop Woodcock was the preacher during the first week, followed by the Rev. Harry S. Musson, and the Rev. F. Elliott Baker. Dean O'Ferrall was to have had the following week but was detained in arriving owing to a death in his family and was obliged to return before the close of the week owing to a tragic death in his parish. Other speakers scheduled are: The Rev. Edward M. Baxter, the Rev. Walter N. Reed, Dean Sparling, and several of the Louisville clergy.

LOS ANGELES—On February 22d the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, announced the gift of \$15,000 from an unnamed parishioner toward the erection of a new parish house on condition that other parishioners contribute an equal amount. Within two weeks this condition had been met and progress was reported on raising the additional \$11,000 needed.—Portraits of Bishop Stevens, chairman of the board of directors, and Mrs. Horatio Walker, for eighteen years superintendent of the Hospital of the Good Samaritan, Los Angeles, were unveiled in the hospital on February 23d. The portraits were painted by John Hubbard Rich and the presentation speech made by Russell H. Ballard, president of the Southern California Edison Co.—The Rev. Dr. Harry Beal, dean of St. Paul's Cathedral, Los Angeles, has been elected chairman of the board of examining chaplains, vice the Rev. C. Rankin Barnes, resigned.

MINNESOTA—In St. Thomas' Church, Minneapolis, on Sunday, March 8th, Bishop McElwain confirmed a class of twenty-six, mostly adults, presented by the Rev. Edward A. James, rector.—The work of St. Thomas' Mission was started some twenty-four years ago by the then rector of Gethsemane parish, Minneapolis, the Rev. Dr. Faude. The work

thrived for a time, but of late years the neighborhood has become a wholesale business district and last fall it was felt that a new location must be found. The parish sold its property and was fortunate in finding a building belonging to another denomination which suited its purpose. The building was bought and remodeled, and in its new location the membership has steadily increased.

MISSOURI—The Lenten quiet morning for the women of the diocese, under the auspices of the Missouri branch of the Woman's Auxiliary, was held in Christ Church Cathedral, St. Louis, on March 11th, with the largest attendance in the history of the Auxiliary. The Very Rev. Sidney E. Sweet, dean of the Cathedral, was the celebrant at the service of Holy Communion. The Rev. Dr. Ze Barney Phillips, rector of Epiphany Church, Washington, D. C., who was also the noonday Lenten speaker for the week, gave the meditations on the infallibility of love.

MONTANA—The Rt. Rev. Herbert H. H. Fox, S.T.D., Bishop Coadjutor of Montana, has just returned from a trip to Calgary, Canada, where he was the noonday preacher at the Cathedral for the week of March 1st. He reported a very busy but enjoyable week, as he was entertained not only in the homes of the clergymen of Calgary, but also by the Masonic Lodge at a banquet on Friday night, March 6th.

NEWARK—An announcement of interest to the Church people of the diocese is that of the coming visit of the Presiding Bishop who is to speak at the annual dinner under the auspices of the Church Club of the diocese on May 12th.—The best attended Lenten weekday service at Christ Church, East Orange, is a noonday service held on Tuesdays. As most churches which undertake this feature of Lenten observance are in the largest cities, it will be seen that its success here this year and in the two years past that it has been attempted is something out of the ordinary. The Passion service on Good Friday will be conducted by the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education, National Council.—One of the bequests in the will of the late Mrs. Annie Rose Frawley is one of \$250 for the endowment fund of St. Paul's Church, Paterson, and is in memory of Mrs. Frawley's husband. The will also provides for the division of the residuary estate into four parts, of which St. Paul's is eventually to receive one. This share is to be used for the poor of the parish. Informal discussions on topics of interest are being conducted by the Rev. William L. Griffin, curate of St. Paul's Church, Paterson, at the local Y. M. C. A., on Tuesday evenings in March.

NEWARK—In the interests of the proposed new dormitory at Christ Church Mission, Anvik, Alaska, Miss Amelia H. Hill, who is stationed at St. John's-in-the-Wilderness, Alakaket, made a series of addresses in the diocese from March 8th to 18th. As its share of the advance work program the diocese has assumed the task of securing the \$12,000 needed for the dormitory.—Bishop Stearly recently dedicated twelve memorial pews at St. Paul's Church, Woodridge. Various parishioners and three Church organizations, St. Martha's Guild, the Order of Sir Galahad, and the Girls' Friendly Society, are the donors of these gifts.—A recent addition to the equipment of St. Peter's Church, Washington, N. J., is a one-manual pipe organ.—In order to aid the children of the Church school kindergarten to understand the customs of the Church, a class of girls in the junior high school department at All Saints' Church, Leonia, has made an altar in miniature. It is vested in madonna blue. On the superfrontal is a cross which is an antique piece of white applique on pale pink satin. A cross of wood and candlesticks of brass complete the furnishings of the altar.

PHILIPPINE ISLANDS—Three new windows are being installed in the Cathedral of St. Mary and St. John, Manila. On the west side of the south transept the lower window will be in memory of Fred H. Leas. In the south aisle next to the window in memory of Dean C. Worcester will be placed the window given by his widow and her sister, Mrs. Strong. Next to this window in the south aisle is to be a window in memory of Arthur Dale Richey, given by his wife, matron of the girls' dormitory in Brent School.

PITTSBURGH—The Rev. Dr. E. J. vanEtten, rector of Calvary Church, Pittsburgh, delivered an address in Congress House, Pittsburgh, Wednesday, March 11th, under the auspices of the department of education of the Congress of Clubs.—Twelve churches in Pittsburgh, constituting the Homewood-Brushton Council of Churches, participated in a series of evangelistic services. The services began on Sunday, March 8th, and lasted through Friday,

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March 20th. St. James' Memorial Church, the Rev. L. N. Tucker, rector, took part in the series.

PITTSBURGH—The March meeting of the Pittsburgh clericus was held in Trinity Cathedral rooms on Monday, March 9th. Mrs. Carroll Miller spoke on the subject *Has Prohibition Proved Its Case?* The January meeting was addressed by the Rev. Dr. A. Day of Pittsburgh in favor of Prohibition. The Rev. H. Boyd Edwards, rector of the Church of the Ascension, Pittsburgh, is serving his second year as president of the clericus.

SOUTH CAROLINA—The Rev. W. S. Poyner, rector of St. John's Church, Florence, recently closed a successful preaching mission in St. Paul's Church, Bennettsville. A similar mission in the Church of the Ascension, Hagood, is to be conducted by the Rev. H. D. Bull of Georgetown.—The Y. P. S. L. of Prince George parish, Georgetown, recently celebrated its sixth anniversary by giving itself a birthday party. Invitations were sent out to all former members and former presidents. There was a 100 per cent attendance of members and three ex-presidents attended the meeting.—Following a visit and addresses by the Rev. Henry D. Phillips, D.D., and three of his laymen from Trinity Church, Columbia, the men of St. John's Church, Florence, enthusiastically organized a Men's Club of their own and offered their services to the rector.—At Bishop Thomas' recent visit to the small mission at Grahamville, a class of eight, three girls and five boys, was confirmed.—The series of Wednesday evening services held annually in Grace Church, Charleston, are being attended as usual by large numbers from the other congregations of the city. The list of speakers includes the following: Bishop Thomas, Bishop Finlay, Bishop Darst, Bishop Penick, Bishop Mikell, and the Rev. L. W. Batten, D.D., of the General Theological Seminary.

WESTERN NEBRASKA—All the district is rejoicing on account of the convalescence of Bishop Beecher and Mrs. Beecher. The Bishop and his wife were victims of an automobile accident last November. Bishop and Mrs. Beecher have announced the engagement of their daughter, Miss Elizabeth Knox Beecher, to the Rev. Frederic A. McNeil of Phoenix, Ariz. The wedding will be solemnized in St. Mark's Pro-Cathedral, Hastings, shortly after Easter. The vestry of St. Mark's Pro-Cathedral, Hastings, recently signed a contract for the full equipment of the interior of the church. The extensive improvements were made possible by a generous gift from two friends of the Church in Hastings.

WESTERN NEW YORK—A meeting of all the different social organizations of the diocese was held in Wayne County on March 10th at which time all the women's organizations of the county representing the Red Cross, the Welfare Committee, and other social organizations met to evolve a plan to supplement the work which is already being done. This meeting was held at the parish house in Newark.—A very important meeting of the district leaders of the educational department was held in Buffalo, March 6th and 7th. The meeting was in charge of Miss Clarice Lambricht, field secretary of the diocese.—The Woman's Auxiliary of the diocese will celebrate its fortieth anniversary this year on May 5th and 6th with special services and meetings at the Church of the Ascension, Rochester. There will be a report from all the chapters as to members who have been in active service during these forty years and a special service will be held when these women will be honored.—The annual meeting of the Girls' Friendly Society of the diocese will be held at the Church of the Ascension, Rochester, May 8th and 9th.—The Birthday Thank Offering of the diocese will be received in all the parishes on May 24th. Bishop Ferris has requested that in every parish where it is possible the clergy hold a special service on this day at which time the offering will be presented.—A day of devotion for the women of the branches of the Woman's Auxiliary was held at Trinity Church, Buffalo, on Thursday, March 12th. The conductor was the Rev. Shirley C. Hughson, O.H.C.—Mrs. A. F. Freeman, the wife of the financial secretary of the diocese, is in the hospital in Buffalo having recently broken her hip in a fall on the street in Buffalo.—Bishop Ferris was the preacher at the annual Washington's Birthday service of the Sons of the American Revolution held in the Church of the Epiphany, Washington, D. C.

WESTERN NEW YORK—Miss Anne Prophet, who, for a number of years has been executive secretary of the Western New York Church Mission of Help and who assisted Bishop Brent in establishing the Church Mission of Help in the diocese, has resigned. She is succeeded by Mrs. Wilma Vanderwall who has been the associate secretary for some years.—The branch

of the Girls' Friendly Society of St. Andrew's Church, Rochester, invited the branches of nearby parishes to take part in the quiet hours which were held in the church on Saturday, March 21st. The conductor was the Rev. Frederick C. Lee, rector of the parish.—The Woman's Auxiliary of the diocese which last year pledged \$6,000 of the cost of an addition to the nurses' home of St. Luke's Hospital, Manila, P. L., is making an offering through each parish branch this spring to complete the payment of this pledge.—The Rev. Jerome Kates, rector of St. Stephen's Church, Rochester, has been appointed representative on the provincial department of Christian social ser-

CHINA'S NEEDS

DR. T. Z. Koo of Shanghai is connected with the national committee of the Young Men's Christian Association in China, and has been largely responsible for the Association's student work. He has summarized the special needs of China as follows:

When a people loses its contact with the vital personality of God, a God greater than anything the human mind and heart can conceive, that people soon begins to lose its vision. And when a people loses its vision, its creative capacity steadily dies out.

There was a time when the Chinese were a creative people. In art, literature, industry, philosophy, government, and science, we have been discoverers and pioneers. But for the last thousand years or so, we seem to have lost our creative capacity and have been living merely on our past. I attribute this malady of arrested growth to our losing contact with the idea and personality of a great spiritual being, a Heaven, or God.

Through the teaching of Confucius, God as a spiritual personality gradually receded into the background and finally became only an abstract principle. We have let our mind wander away from Him and have been content to deal only on the human plane. When we deal only on that plane we are pledging allegiance to a code of morals. The man who does that is like the man who is sitting on a chair trying to raise himself by lifting the seat of the chair; he remains where he is.

But when man is in contact with the great Spirit personality of God, then he is owing allegiance to a personality outside of himself. This man is also sitting on the chair, but his hands are holding on to something outside of and greater than himself, and so he rises.

Therefore, in modern China our need is not only for scientific or material development. These things are not going to help us fundamentally. To me the far greater need is for our people to regain our contact with God. Only through this contact can a great people regenerate itself. Without re-establishing this spiritual contact with God we can at least be but imitators of other people.

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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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