

# The Living Church

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No. 25

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EDITORIAL

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REV. VINCENT H. GOWEN

## Social Programs

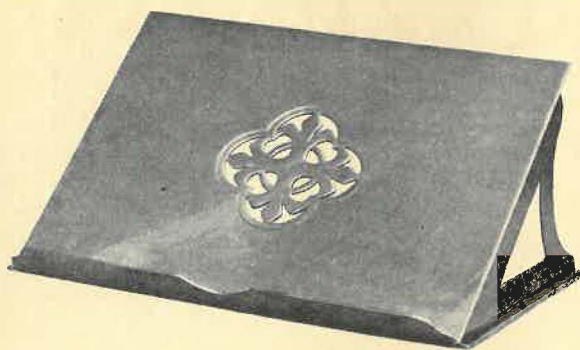
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# The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, APRIL 18, 1931

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## EDITORIALS & COMMENTS

### An Old and Unnecessary Trouble Recalled

IN THE General Convention of 1907, held in Richmond, Va., there was an insistent demand that the pulpits of the Church should be "liberalized" and opened to ministers not of this Church for the delivery of sermons. The arguments had some merit to them. A sectarian minister may be, and often is, a better preacher than is one of our own clergy. No one maintains that ordination by a bishop is a necessity in order that one may preach. We must, it was said, maintain the distinction between the priest and the prophet. No one can officially act at the altars of the Church unless he had been ordained specifically to the priesthood; but the prophets, both of the Old Dispensation and of the New, need not be restricted to priests, many of the Old Testament prophets having been laymen.

This demand was so insistent in the House of Deputies that Canon 19, as then numbered, was amended so as to admit of the preaching of sermons by outsiders. The "open pulpit" had won in that house.

But when the amendment reached the House of Bishops there were a number of its members who realized that though, undoubtedly, a layman could acceptably preach a sermon, and sermons by lay preachers were, in medieval times, very common, it was a wholly different matter to allow sermons to be preached in churches by ministers whose whole training and personal convictions were alien to those of men trained in the Church. If our own clergy cannot preach the whole gospel of our Lord, so that supplementary sermons by others are necessary, there should be some change so that they can. The sermons by outsiders certainly have not the authority of the Church and nobody in official authority can control their utterances, so that the question is not one between sermons by priests and sermons by men who do not purport to be priests, but between sermons that come with the authority of the Church behind them and sermons that can claim no such authority. A sermon, it became clear, was an authorized exposition of some scriptural teaching or of the Christian life, and a man need not be an ordained priest to preach such a sermon, but obviously he needs the authority of the Church, to be given in some manner. Only with that authority is the sermon to be distinguished from the private utterance of an individual. Only with that authority can the Church assure herself that sermons preached in the Church will fulfil the

Church's intention and will be free from various individual utterances such as may or may not be consistent with the gospel. True, the Church runs some risk of individualism in permitting all her clergy to preach sermons of their own composition. The Church of England once provided official Books of Homilies for use at sermon time so that the risk might not be incurred. But as changes in the manner of preaching became more and more evident, the official Books of Homilies fell into disuse and, indeed, never had a vogue in this country, and it became the usual practice for the clergy to preach their own sermons. It was found, then, that the risk that they might say the wrong thing was less than the risk that whole congregations might remain unedified by the continued use of Homilies that no longer were adapted to use.

Yet the bishops recognized that there were many experts in subjects that were not to be distinguished from the preaching of the gospel who were not found in the ranks of our clergy. Certainly addresses by such men and on such subjects were sometimes to be desired. There must be a way, it was held, to meet this obvious need without permitting the preaching office of the clergy to be generally invaded by outside speakers.

AND the bishops found the way. Instead of accepting the language that had been proposed to them by the House of Deputies—language that not only involved an "open pulpit" but was intended to do so—they accepted language that was devised by Bishop Gailor to admit of the need that was obvious, to permit addresses on some occasions by specialists in particular subjects, but to permit the bishop, rather than the rector of a parish, to exercise discretion as to who were these men and what were proper occasions. The existing Canon 19, limiting the right to "officiate" in any "congregation of this Church" to duly licensed or ordained persons or to authorized lay readers, was amended by adding to the canon this proviso:

"[Nothing herein shall be so construed as to] prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men, who are not Ministers of this Church, to make addresses in the Church on special occasions."

It was believed that this language, drawn, as stated, by the present Bishop of Tennessee, would fully pro-

vide for any real need of supplementing the sermons of our clergy, by providing for the addresses of experts "on special occasions" when the Bishop himself might license them for the purpose, and at the same time would prevent the abuses to which the language of the House of Deputies seemed open. The language thus suggested in the House of Bishops was unanimously adopted in that house and, being communicated to the House of Deputies, was accepted by it and became the law of the Church. So the canon—now entitled Canon 23—has remained to this day.

SO THE matter seemed to be settled. But two considerations intervened which seemed for a time to involve the peace of the Church. In the first place the press of the country, including some papers published within the Church, recognizing that the amendment of the canon had been commenced in the avowed interest of the "open pulpit," failed to recognize that by the refusal of the House of Bishops to accept or pass the amendment of the House of Deputies, but substituting language of its own, what had been finally adopted by both houses was a measure such as could not in any sense be described as legalizing the "open pulpit" but a needed protection against it in its place. The proviso actually added to the canon was one that was entitled to the approval of the whole Church, but by reason of the then current misconception of fact at the time did not obtain that approval. Indeed it is always difficult, when a measure is passing from house to house in General Convention, to keep accurately a knowledge of the changes which it may undergo by amendment in the one house or the other.

AMONG those of our clergy who were greatly concerned at the passage of what was called by so many papers an open pulpit canon was Dr. William McGarvey, then rector of a parish in Philadelphia. Dr. McGarvey carried a good deal of influence in the Church; and though *THE LIVING CHURCH* was one of the factors that had followed the course of the legislation with a good deal of care, and did what it could to reassure people and to interpret that new language of the canon accurately, it failed to reassure Dr. McGarvey. With some twenty other clergymen who were under his influence, he rejected entirely the explanations of *THE LIVING CHURCH* and of Bishop Gailor, the author of the new amendment, and within a year the entire body of clergy who accepted his leadership repudiated their orders and joined the Roman communion. It was by far the most serious revolt that any part of the Anglican communion had ever had, and it seems the least justified and most uncalled for. Looking back over those difficult days when *THE LIVING CHURCH* seemed to have no influence and when yellow journalism seemed to be accepted as the best interpreter of the Church, and making every allowance for the inflamed condition of the Church, it seems very difficult to understand Dr. McGarvey's impetuous withdrawal from the Church except by assuming that he had already planned the withdrawal. At any rate there never was a Roman secession that was more causeless or unnecessary. The misunderstandings and misconceptions as to what had been done lasted until, at a special session of the House of Bishops, nearly two years later, a widely signed memorial from the clergy was presented asking for an interpretation of the canon, and an interpretation substantially as given above was officially made by the house. Then, and only then, did the grave condition of unrest in the Church subside. The amendment to the canon was then seen to be wholly restrictive and at least "harmless."

ALL of this, which is well remembered by the older generation of Churchmen, is recalled here because, as we have recently shown in our news columns, it is again proposed—this time by the unanimous memorial of a diocese, the diocese of Michigan—to change the language of the canon in order to "liberalize" it. Surely those Churchmen who passed through the "Canon 19" disturbance will scarcely wish to invite a like disturbance, but undoubtedly a new generation has arisen since that day, and it seemed necessary to relate these facts that once were so well known. The present proposal is in the avowed interest of facilitating the loaning of our churches to other religious or other bodies, such as was proposed by one of our New York churches last year but was abandoned by reason of the vigorous objection of Bishop Manning. The present proposal is to change the language that we have already quoted to the following: "or to prevent the Bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in congregations of this Church on special occasions."

The change is recommended on the ground that it is not the church building, but the people of the Church who should enjoy this canonical protection; and the occasional practice of lending the church building for worship of other bodies of Christians when their own edifice has been burned is cited as justifying the amendment.

There is something to be said for the proposed change. There is, indeed, nothing in our canons to justify the lending of a church building even for causes that nobody challenges. When another religious body is seriously inconvenienced by the burning of its church, and when the harmonious action of one of our parishes with its rector and with the bishop are in position to place one of our churches at the disposal of the distressed congregation, who are then invited to use the building at such times as are not inconvenient to the congregation of the other Church, but not suggesting that our canon law will apply to such services, most Churchmen will feel that such an act of charity is fitting and right. There is abundant precedent for it and we never have heard of abuse of the privilege. But is there necessity to legalize it by amending the canon? We cannot think that there is. We have never heard of one of our bishops, or of one of our congregations, objecting to such an act and we doubt whether anyone ever has. Moreover, the proposed language expressly recognizes the jurisdiction of the bishop in the matter. But we submit that authority to the bishop to permit any Christian man to make an address in one of our congregations would not cover such a case, so that the language is not appropriate for the avowed purpose. We suggest, therefore, that the present canon be not disturbed but that it remain as it now stands; and if any legislation be needed as to occasions when a church building may be loaned it be not mixed with a canon that obviously refers to our own services.

But we do not believe that there is need for such a new canon or that the practice of loaning a church building that has been erected and consecrated for the services of the Church is of sufficient frequency to justify a separate canon. There are other considerations, such as sentences of consecration of a church and, indeed, the civil law, that apply to such loaning. We believe that no new canon on the subject is necessary, and while we agree to the charitable tender of our building, with the unanimous approval of all parties, in cases of real emergency, such as the instance of the burning of a neighboring church building, we are confident that no new legislation is necessary, and that

such cannot be framed without danger of its being mis-applied. We hope therefore that the memorial of the diocese of Michigan will not be granted by General Convention.

**T**O BE at its best, Easter must be spent in our southern states. This year was no exception. True, there was a cold north wind which seemed unseasonable to those who had not been accustomed to the discomforts of a Wisconsin spring. Even so the day was delightful and the flowers at their best. Lilies and roses and azaleas and many other plants vied with each other and presented a marvelous picture. The churches were profusely decorated and were scenes of beauty. The morning eucharistic service, beautiful in its ordered simplicity, made one realize anew what the beauty of holiness might mean.

Easter in  
the South

Yes, it was a beautiful Easter, in which nature made every effort to clothe the Easter story with its most lovely setting. Let the weather man produce his homely figures as he will; still the devout Churchman of Florida and Georgia and Louisiana and the Gulf coast will continue to maintain in perfect confidence that nature always smiles and the weather is always beautiful on Easter—as it was this year.

But whether it be in Wisconsin or in New Orleans, in Miami or in New York, Christ is risen, and the completion of the Easter story fills us all with a devout radiance that proceeds from the message of the day, surpassing all the loveliness that nature can shower upon it.

**ACKNOWLEDGMENTS**

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**IN MANUS, TUAS, DOMINE**

**S**TRONG Hands of God  
Bear up secure and free,  
Departing souls  
Committed unto thee.

O gentle Hands of God  
That dry all tears,  
Give peace to weary souls  
Beset with fears.

Kind Hands of God  
Reach down in love, we pray,  
And guide their footsteps  
On the homeward way.

HELEN R. STETSON.

**THE SUPPORT OF MISSIONARY WORK**

THE ONLY way to approach the duty of supporting missionary work in our own country and in the world is through contact with our Lord Jesus Christ, and with loyalty and confidence in Him. It is inconceivable that anybody who professes to be a Christian should fail to be convinced of the missionary duty of the Church. Somebody has said, "If Christianity is not worth propagating, it is not worth having." To look at the world with the eyes and with the spirit of Jesus Christ must inevitably convince us. To say that we do not believe in missions is (I say it humbly and reverently) to deny Him, that is, to contradict the whole meaning and purpose of His life.—*Bishop Reese.*

**PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL**

**A**T THIS meeting, April 28th, 29th, and 30th, owing to the approaching General Convention, the budget for the year 1932 will be considered. As this is a matter which concerns so vitally the whole Church, we hope we may be remembered in the prayers of our people that we may be guided rightly in this and other important matters to come before the Council.

JAMES DEWOLF PERRY,  
Presiding Bishop and President  
of the National Council.

**RIGHTEOUSNESS \***

**U**NIVERSALLY there is what we call "depression" and I do not mean to make light of it. Anyone who lives where the chief products are fruit, wheat, lumber, and lead must know that these things are a long way from being as satisfactory as they might be—materially speaking.

But clergy and laity alike seem not yet to be alive to the fact that the world's material adversity is the Church's spiritual opportunity.

Of course every measure under the sun will be tried before that one measure which is the panacea for most of our ailments. I mean simply being decent. I mean simply refusing to play the parasite on any of the numerous planes on which it is possible to play it.

Who was it said that, unless we are better, we will not be so good?

This is no time for circumlocution and equivocation.

The Church has not yet made its contribution to this so-called materialistic age which is in such sad need of being saved from itself.

The Church has only one stock-in-trade and that is righteousness; righteousness, the child of spiritual-mindedness. For a long time the Church has played the parasite upon itself—upon its own history; upon its own accumulated reserve of devotion to the Lord of all good life.

I call upon every man and woman here, clergyman and layman alike, for a re-consecration of what we are by virtue of the Lord, to what we can do for the extension of His Kingdom.

The problem must be solved first of all within us. Doubts must be vanished; equivocations must be thrown overboard; compromises and reservations in the realm of personal behavior must be branded for what they are and dumped back into the limbo of darkness whence they came.

It is no time for a kid-glove handling of the issues of life.

Standards of morality (or rather of immorality) have sought to banish from our thought the image and the ethics of Christ and His Church.

We are where we are today economically, internationally, morally, and individually because men and women (alas, even great numbers of those who have called themselves Christians) have permitted themselves to be deceived with regard to what decent behavior and citizenship consists of, and have surrendered to theories of behavior in the relationship of life that only a fool or a knave could fail to recognize as destructive of all that is true and good and beautiful—that is destructive of the very essence of Christianity itself.

We have over-produced everything but righteousness.

Now I say, in conclusion, let us be Christians! Let us be followers of Christ! Let us cultivate a clarity of spiritual discernment and virility of moral behavior that will constitute a living rebuke to everything our revived consciences will immediately recognize as the product of the power of darkness—a power that will, if it can, deceive even the very elect of the Kingdom of God!

—*Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane.*

\* An excerpt from the address of Bishop Cross to the diocesan convention.

**THE SAVIOUR'S LOVE**

**W**HEN WE LAND on the bleak shore of disappointment we shall have the wonderful discovery that the Saviour has anticipated our coming and has made ample provision. There will be heavenly cordials, and there will be comforts of grace, and there will be the exhilarating wine of a new hope.

—*J. H. Jowett.*

# DAILY BIBLE STUDIES

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

## CHRISTIAN PATIENCE

*Sunday, April 19: The Second Sunday after Easter*

READ I Peter 2: 19-25.

**P**ATIENCE is the one attribute of God which it is most difficult to understand. He being perfect we look to Him for love and wisdom and power, but how He can be patient, as He has been through the centuries with "souls that will not be redeemed," is perplexing. Nay, and how He can be so patient with each one of us—with me when I am so careless and selfish—is indeed a problem. But surely if He is patient I should try to be patient. The Master when on earth was patient and we can follow "in His steps." It is particularly trying to be patient when we are misunderstood, but the Master has left us an example and He is ready to help us when we are tempted.

*Hymn 493*

*Monday, April 20*

READ St. Luke 8: 11-15.

**T**HE last two words are important: "With patience." Fruit does not come immediately, and its coming is often threatened by hostile forces. "Wings for the angels, but feet for the men," sings Holland. We are all imperfect, "plodders," as Dr. Matheson calls us in his comment on the last clause of Isaiah 40: 31. We would like to be saints before we have learned how to be men, but holiness comes through slow progress and persistent endeavor. He who "keeps at it," using the means of grace and looking to God for help, will finally attain, and as he reviews the way he has traveled, looking down upon it from the "parapet of Heaven," he will be glad of the gradual and often interrupted growth because so the strength of character for Heaven's life is gained. A hurried advance generally has a reaction.

*Hymn 36*

*Tuesday, April 21*

READ St. Matthew 24: 9-13.

**E**NDURANCE is an active power, it "keeps going." Sometimes that is difficult. With slow progress and repeated falls we grow disheartened and wonder whether the long struggle will ever end in victory. Christ bids us endure, to keep on trying, and He tells us that such patience will, by His grace, end in triumph. It is like a long ride I once took over the desert on a hot August day, mounted on a lame horse. Those forty miles seemed endless and I was physically undone. But when I reached the foot hills as the sun was setting and looked back upon the trail I was amazed at the revelation of beauty—it seemed like a golden path! So at last we shall see the earthway which we have pursued and all will be transfigured. The blessed truth is that Christ is with us all the way, as He was with the disciples on the Emmaus journey that first Easter afternoon.

*Hymn 239*

*Wednesday, April 22*

READ Revelation 2: 18-19.

**G**OD knows our patience. It literally means "suffering," and so we know we are following Christ who suffered and patiently endured the contradiction of sinners (Hebrews 12: 3). Could any message be dearer to the Christian than this which came to Thyatira: "I know thy patience"? Pain which comes from our pursuit of noble living is a blessing.

"Angel of pain, I think thy face  
Will be in all the heavenly place  
The sweetest face that I shall see,  
The dearest face to smile on me."

We find that the Lord suffered because His ideals were perfect while He was dealing with the blindness of imperfect men. And these spiritual agonies are the most precious of His gifts to

us, for they reveal His power of sympathy. "And thy patience"—we can almost hear the Christ breathing the words and they bring great comfort.

*Hymn 117*

*Thursday, April 23*

READ St. James 5: 7-11.

**S**OME may object to the declaration that Job was patient. Did he not rebuke and defy his so-called friends, and did he not complain to God? But there we have the essence of patience, for it is neither sullen, nor silent in the face of false doctrine. We are quite right in answering "a fool according to his folly," for so our loyalty speaks. And God bids us reason with Him, and we are right when we complain unto our God (Isaiah 1: 18 and Psalm 77: 3). It is the complaining to others, to our fellow men, that contradicts patience. Christ loved to answer the perplexities of His disciples, and He loves now to have us pour out our complaints to Him, for so our faith and love increase. Did He not look up to heaven and sigh (St. Mark 7: 34), and was He not troubled in spirit (St. John 13: 21)? Patience trusts and loves, but the very trust and love lead to the dear Lord's outstretched arms.

*Hymn 398*

*Friday, April 24*

READ Psalm 40: 1-8.

**W**AIT patiently for Him," sings David. Lovers of oratorio music will recall the beautiful Aria, "O Rest in the Lord," and the exquisite trio, "I waited for the Lord." They are almost an anticipation of the "New Song" of Heaven (Revelation 5: 9), for they tell the life-story of many a devoted Christian. How long the patriarchs and prophets and kings waited for the Messiah! We love to believe that our Blessed Lord's Paradise sojourn was to announce to them salvation accomplished. And so, even now, is our patience rewarded, for the Lord reveals much to those of a contrite and humble spirit and grants peace to many a troubled and believing soul. Patience can have her perfect work when the heart is loyal and true (St. James 1: 4, 5). And, oh, the joy when we shall awake after His likeness and shall see Him as He is! Then patience will be crowned and we shall know even as we are known (I Corinthians 13: 12).

*Hymn 397*

*Saturday, April 25: St. Mark the Evangelist*

READ Ephesians 4: 7-16.

**S**T. MARK'S Gospel reveals our Blessed Lord in His perfect Manhood beginning with His ministry. St. Mark was an Evangelist indeed, and we love his telling of the "old, old story." The Epistle for the day declares very forcibly that Christ Himself gave gifts to the Gospel writers, and so we come once more to our week's meditation. For St. Mark's life was reflected in his writing, and his love for the Master made him bring forth fruit which has endured and will endure. The Gospels, represented by the Four Living Creatures in the Revelation of St. John (Revelation 4: 6, 7) bring to us not alone the life and work of the Redeemer, but also the glories which shall be when the divine plan is fulfilled. Hence patience becomes almost a vision of final good, so real and true that we seem almost to enter into it by faith. Hence the patience and faith of the saints (Revelation 13: 10).

*Hymn 288*

Dear Lord, grant me patience that I may both believe and wait. If my advance is slow, yet am I sure that Thou art leading me. Help me to endure. Let my complaints come before Thee even while my faith brings help to men. Lead me as Thou wilt until the day break and the shadows flee away. Amen.

# After Twenty-five Years

Sagada and the Igorot Today

By the Rev. Vincent H. Gowen

Priest-in-charge of St. Anne's Mission, Besao, P. I.

THE recent conversion of Fr. Staunton to the Roman Church may remind some of the romantic work with which he was so long associated in the Philippine Islands. To one who has enjoyed the acquaintance of Fr. Staunton in Seattle and later had the unexpected privilege of working in the mission he founded it seems a particularly tragic thing that he should choose to turn his back on what must be counted the best years of his life, that the one secular priest of our communion who has won the title of "Father" from every type of Churchman should now choose to be "Mr." Staunton as though the twenty years he administered the Sacraments in Sagada were—as the Christian Scientists would put it—an "error." Certainly we who belong to the Mission of St. Mary the Virgin cannot accommodate ourselves to this change. For us, whether he would like to erase the fact or not, he will still be Fr. Staunton; to the several thousand Igorots baptized through his agency he will remain "Padi Juan."

It is not from any wish to criticize Fr. Staunton in this latest change—any such criticism would be presumptuous—that I bring up an incident which may have been forgotten by the Church at large before the mails which brought the news from Seattle to Sagada have had time to carry back these few paragraphs of comment. It is rather to emphasize the truth that, while Fr. Staunton may have gone, his work stays, stays and grows.

At least twice in recent years Sagada has suffered much unfortunate publicity, and this after the unbroken success which for the first fifteen years of its history had made the Mission of St. Mary the Virgin so picturesque an asset to the Church's work abroad. In Sagada's earlier fame perhaps not sufficient credit was given to Fr. Clapp, our first priest in this part of the Igorot country, who went to Bontoc, where the Roman Church was withdrawing much discouraged, and began the quiet, consistent enterprise known as All Saints' Mission, which has continued growing to this day and which, curiously enough, by the prestige it brought to the white man, enabled the Roman Church to return to a field she had abandoned.

Fr. Clapp and his devoted assistant, Miss Waterman—both of them dead—were the real pioneers of our Igorot work, pioneers in personal friendship with the Igorot and in study of his language. This does not detract, however, from the credit due to Fr. Staunton who, after exploring the islands, often at great personal risk, established his mission eighteen kilometers from and two thousand feet above Bontoc among the traditional enemies of the Bontoc tribe. Here he began a novel and bold experiment, novel in its attempt to build a modern community on primitive foundations, bold too, in the advanced Catholic Churchmanship he introduced. Fr. Staunton proceeded along two lines of attack, that of engineer and that of priest. The roads, the striking group of buildings—schools, workshops, printing house, store, dispensary, sawmill, the great stone church erected above a village of grass roofs—testify to this enterprise in the first direction; the beautiful service, the crowds coming to make confession and Communion, to what he accomplished in the second. A definite policy guided all that he did.

This policy, especially in religious matters, was extreme. The Philippines are a land predominantly Roman Catholic. Bishop Brent's plan was not to proselytize those who were under Roman allegiance, but to work exclusively among the large non-Christian groups. In pursuing this plan Fr. Staunton felt it would be introducing an anomaly to train his converts in a fashion radically different from the custom of the country. He developed the similarities rather than the dif-

ference between ourselves and Rome; he recognized that practices which American Christians might find childish had unique value for a primitive people; he set before their eyes a splendor of worship, a richness of ceremonial, which were the only means possible to kindle the imaginations of men and women who, despite the beauty of their tropical scene, lived drab, sordid lives. The glory of God, of God's Kingdom, must be suggested through the senses, through the eyes, the ears—some may sniff—through the nose, to a people whose vocabulary did not rise above pigs and carabao.

I RE-STATE these facts because many people at home are under the mistaken impression that the policy of the Mission changed after Fr. Staunton's resignation in 1925, that that Mission ceased to be Catholic in its emphasis, that it has declined in numbers and influence. It did not change; it has not changed. Indeed the Bishop of the diocese expressly forbade any sudden changes of policy. The work is still Catholic, still in the forefront of the Catholic movement, and it is growing, growing so fast that I remember many desperate moments when Fr. Rose, the priest-in-charge, had to write or wire to Bontoc and Manila to borrow wafers enough for the increasing roll of those who came to make their Communion. In place of one Mission we now have practically two, Sagada and Besao, the former with seven outstations, the latter with four; we expect within the year to have three, if we can get an American priest for the flourishing town of Tadian, twenty miles southwest of Sagada. Tadian then can take over the four Besao outstations which lie more properly in its district and allow Besao to develop four more villages to the west from which petitions are continually being received. As an instance of growth, I wish to quote some Besao figures relating to those who make their Communion—we gauge our progress not by the sheer total of those confirmed, but by the number of separate individuals who have communicated during a year. That may be fairly called our *active* list: in 1923, the best year until 1928, this totaled only 163; in 1927 it was 71; in 1928 over 200; in 1929, 368. This year it will pass 400. Every one of these persons has made his confession at least once in the year. I would quote the much larger Sagada figures if I had them at hand, but the ratio of increase there has not been less, probably more; and we require, what was not required in former days, that every communicant be first confirmed and that no one be confirmed without preparation.

This last statement will show that there have been adjustments. These adjustments, I wish to emphasize, are not significant of changed policy, but of the natural growth of the Mission. When Fr. Staunton came in 1904, he came to an illiterate people. Intellectual preparation either for Baptism or Confirmation could not be expected. All that could be asked were certain actions of bodily assent to the Church's teaching, the implicit use of the Sacraments, the sign of the Cross, the singing of such simple devotions as the "Our Father" and the "Hail Mary." The Mass was put before their eyes as pure mystery, a Christian mystery of trust in God in place of their heathen mystery of fear of evil spirits. The methods were frankly Roman because Rome had devised the most practical formulae for dealing with primitive tribes.

In twenty-five years times have changed, changed chiefly through the Mission's own schools. We now have partly educated and fully educated generations with which to work. "What was good enough for their fathers" is certainly not good enough for them. The Mission reached a turning-point when it had to decide whether to be Catholic and Roman or Catholic and Anglican. In loyalty to the Church which

supports it, it could not choose any road but the second and—I go further—in loyalty to common sense, it could not make any other choice.

I say "in loyalty to common sense" because I regard the record of the Roman Church in the Philippine Islands as disappointing. None of us in this Mission would be Anglican if we did not feel that our Church has something far better to offer than Rome. Much is made of doctrinal differences between Canterbury and Rome. The difference, fundamentally, is ethical: whether the people shall be raised to an enlightened and progressive use of conscience or whether they shall be taught to content themselves with a few simple devotions, a vacant non-participating attendance at Mass, and mere assent to the say-so of the priest. The Anglican ideal is for every layman to ask himself, "Am I doing what is right?" The Roman ideal is for him to ask, "Am I doing what I have been told to do?"

The effect of the latter policy can be seen as clearly in the Philippines as in Italy or Spain. Religion to the lowland Christian is no spiritual struggle. He gives nominal consent to a neat catalogue of sins. Some may seek a higher, harder road in the monastery, but the average Christian is determined to "get by" with as little moral inconvenience as possible. The knots of men who sit during Mass gossiping and smoking outside the doors of their massive Spanish church are all too typical. When the bell rings for the Sanctus and the Elevations they go in, cross themselves, kneel for a moment, then come out again. The women may be more devout, but only because they are more superstitious, only because the Roman Church has acclimated in her calendar all the ancient fears and morbid practices of the Malay, so that Holy Week with such grewsome rites as flagellation—which the law is trying to prevent—has superseded Easter as the great festival of the Church year. It is a fair criticism of Roman teaching, that, after three hundred years, it has presented only Christ crucified, left Him in the agony of death, instead of presenting Christ crowned, the Lord of the Resurrection and the Ascension.

Because the Mission at Sagada does not choose to adopt the limitations as well as the advantages of the Roman method, some people have accused us of changing our policy. I believe this explanation will show that we have not changed but extended our policy to meet new conditions. By instruction, by education, by ever-deepening appeals to the consciences of our converts we wish to inculcate not the easiest way, the lowest ethical standards consonant with a nominal Christianity, but the highest, the hardest. Putting new superstitions in place of old is not good enough. The name "Christian" has been used as a term of reproach by non-Christian Igorots because they judge their lowland neighbors not by their professions but by their deeds. We wish to make it a name of honor.

THE difficulty of a method which requires the instruction of every Christian to the point of feeling that he is an active and not a passive agent of God's will is the need it imposes of a large staff. For twenty-five years we have dragged along at Sagada with from one to three priests; in the five Igorot missions of the diocese—Bontoc, Sagada, Baguio, Balbalasang, and Besao—our present total, the highest in our history, is eight. It is small wonder that some of those interested in the Mission have grown discouraged and suggested turning over this field to the Belgians, who number nearly a hundred. For a time this defeatist policy was formidable. I believe now we have turned the corner: Sagada, at all events, is committed not only to holding but to extending her own.

Let us grant that the Belgians are Catholic, that they have done much admirable work, that they miss few opportunities no matter how lonely and desolate. Yet despite their zeal I cannot concede that they have shown any particular ability for working with the Igorot nor do their methods promise more than three centuries of the Spanish friars achieved in the lowlands. Their first venture in these mountains was a failure; they came back only after our missions at Bontoc and Sagada had blazed the way. After their return they were disposed to be friendly, apparently expecting our churches to drop like ripe plums into their lap. When this possibility faded, they grew hostile. A few years ago one of

our outstation churches, which the priest then in charge of Sagada, struggling single-handed with his immense district, could not visit, was lent to the Belgians for their services. Last year, with increased forces and spurred by repeated entreaties from our people who resented the Roman cure, we reclaimed this church but got it back only after the most stubborn resistance on the part of its tenants. Instead of being grateful for the loan, their priest made its return an acrimonious issue, insisting that the church had been given to them. He tried to bring political pressure to prevent our Christians from attending our services.

In Tadian, where we have begun once more on old foundations, again in response to a long petition from the townspeople, the Belgian priest promptly rushed in, trying to bribe the inhabitants by paying an extravagant sum for a church site, by gifts of candy, by a promised subscription toward an iron roof for the public school. In this case he failed abjectly and has shown his pique by abusive words to the high school boy who goes weekly to Tadian to give our Christians instruction. He even visited one of our neighborhood outstations in a vain attempt to win our people from their allegiance by similar presents of candy. The Igorot has so little that he is peculiarly susceptible to gifts and when, as in other parts of the Belgian field, he is rewarded for attendance at Mass by gifts of tins of milk and similar delicacies one needs little imagination to see how mischievous a precedent has been established. We ourselves have had in the past one or two workers who, not from policy but out of uncalculating generosity, distributed presents too freely; to their successors they bequeathed a burden of greedy indifference that has taken years to overcome. The theory on which the Belgians seem to proceed is that a man who can be enticed to church by an appeal to his appetite can be converted afterwards into a useful Christian. Our own experience has proved the folly of such hopes: a man bribed directly or indirectly to become a Christian remains a dead name on our records, nothing better.

I HAVE brought out these facts not for the purpose of wanton criticism, but to show how the self-respect of our Church, her belief in the validity of her message, demands our pushing this mission into every corner of the great field that still lies open to us. In this friction with the Roman Church we have not been the aggressors. It is the Belgians who re-baptize our Christians, who tamper with our children when they go to Baguio, who publish such absurd stories as the report that Leonard Wood became a Roman Catholic before his death. When the province had Filipino governors during the Harrison régime they did not hesitate to exert political influence; when an American and a Churchman came to be governor, they presented a complaint to Manila that he was partial to us, a complaint which, needless to say, they could not substantiate. We have come near falling backward in our effort not to hamper their work, not alone Sagada's territory but throughout the mountain province. About two years ago, for example, they employed in a school near Bontoc a teacher who had been dismissed from government service for grave moral misconduct. Promptly the girl pupils of that school sought entrance in our own school. Our priest in charge of that station refused to admit them because of his rule against taking children who were under Roman instruction.

In contrast, I wish to relate an incident which occurred while I was in Masla, one of the Besao outstations, last November. In the midst of Mass, the principal of the nearby public school, a Bontoc Roman Catholic, kept banging his bell though it was far in advance of the usual school hour. When the children, who had waited to make their Communion, got to school, they were scolded and punished for being late. Yet this same teacher was dismissed a few weeks later for gambling with the old men and for arriving at school late many mornings after nights of dissipation!

The Mission of St. Mary the Virgin is not heard of so much as it used to be, but I have assembled these few facts to prove that it is still at work, that it is still struggling to occupy the field to which it is entitled, that it is trying to produce first-rate Christians, Christians taught to think and to believe, rather than second-rate Christians taught merely to obey. If the Church at home feels that this is worth



doing. then she should feel that the Mission is worth supporting. It was the support of a host of well-wishers in the past that made possible its phenomenal growth. Many of these well-wishers are dead, others have been alienated by the delusion that this work is no longer Catholic. The result is that when we are just beginning to harvest the crop sown twenty-five years ago, the priest in charge has to worry over such petty business as how to preserve from decay the buildings which the enthusiasm of an earlier generation erected. People were ready to begin a work which they have shown themselves reluctant to continue.

After seventeen years in the missionary service of the Church, I feel I can speak with some authority in saying that I know of no field where such large opportunities lie ready to be taken. In Besao, for example, which I speak of more particularly as the district I know best, with an adequate church and an adequate school building, we could duplicate what has been done in Sagada. Tadian promises as much. We have a primitive people, admirable for many fine qualities but coming for the first time into full contact with a Western materialism which may wreck them as it has wrecked other people with the same virtues; we can equip them with spiritual sinews to withstand the temptation of Western luxuries, Western vices. In place of their completely negative religion, the fear and avoidance of evil spirits, we can give them a positive trust in the God of love. We can do this now. In another twenty-five years, if we neglect the present moment, we shall have first to think of the things that must be *undone*.

As I write these lines in the sunshine of a November afternoon, I can look across the hills to the west knowing that under every bright ridge nestle villages where no Christian teaching has been heard, villages steeped in witchcraft and fear. Are we to mold the future life of these places or must that be left to the tawdry influences of Baguio and Manila when these people, stirred as they will be by the chug of the motor car, go migrating in search of work and money? Shall their impressions of Western civilization be derived from the Catholic Church, of which we are a small outpost, or from cheap films, cheap amusements, from the wiles of the contraband storekeeper who will be waiting to sell them his poisonous brands of whisky and Holland gin? Here we have no arguments of high and low, no controversies of Catholic vs. Protestant, no furious debates over the Thirty-nine Articles—in every one of our churches from Balbalasang to Baguio the Igorot Christian will feel equally at home. We have a people waiting and ready for the essential simplicity of the Catholic faith, the beauty of its worship, the comfort and courage of its teaching, soul and mind and body enlisted in something that can be believed, practised, lived, till those who follow may see God's Kingdom built four-square on these distant mountains and be glad.

#### FLOWERS ON GOD'S ALTAR

FLOWERS on God's Altar  
Are given to our Lord—  
Flowers on God's Altar  
Blush in sweet accord.

Flowers on God's Altar!  
There blessed Angels dwell—  
Flowers on God's Altar  
Of saintly lives now tell.

Flowers on God's Altar,  
Where Lilies bow their head—  
Flowers on God's Altar  
Heavenly fragrance shed.

Flowers on God's Altar  
Are sentinels of peace—  
Flowers on God's Altar  
Bid evil thoughts surcease.

Flowers on God's Altar  
Welcome the Holy Dove—  
Flowers on God's Altar  
Exhale Christ's tender love.

Flowers on God's Altar,  
Are Evangelist and friend—  
Flowers on God's Altar  
Make fervent prayer ascend.

Flowers on God's Altar:  
Emblems of sins forgiven—  
Flowers on God's Altar  
Reflect the smile of heaven.

JAMES R. WINCHESTER.

#### SAY NOT, I AM A CHILD

BY THE REV. ROBERT J. PLUMB,

RECTOR OF TRINITY CHURCH, BRANFORD, CONN.

JEREMIAH, a young man at the time of his call, was suddenly brought face to face with the Lord God. "I have ordained thee a prophet unto the nations," he was told. It was a startling piece of information. Jeremiah, conscious of his own shortcomings and aware of his lack of training, answered, "Ah, Lord God! Behold I cannot speak; for I am a child." But in no uncertain terms he was rebuked by the words, "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak." Jeremiah was lacking in self confidence. He felt the same as many young priests do today when they have assumed their first charges. "I am a child."

We hear a great deal about overconfidence as a cause of failure. Anyone who starts in at a new task is apt to be accused of overconfidence. Freshmen, cub reporters, second lieutenants, and newly ordained deacons, if they are to be true to their type, are all supposed to be possessed with an overwhelming certainty of their ability to succeed. Can we imagine any of them saying, "Ah, Lord God, I am a child"? It sounds ridiculous, yet I am convinced that if we examined their hearts, if we tore away all sham and got beneath the surface, we would find instead of overconfidence an amazing lack of confidence.

Several years ago a young newspaper reporter was making his round of hotels. It was his duty to glance at the registers to see if anyone of importance was in the city. At one of the hotels he found the name of the Vice-president of the United States. Trembling with excitement he telephoned the city editor. "Fine! See him and get a story," came the reply. But the reporter weakened. He was aware of his unfitness and his lack of experience. I am a child, he thought. "Don't you think you ought to send someone else?" he questioned. And so the city editor sent someone else and the next day this young reporter joined the ranks of the unemployed. It was disastrous to be a child when a man was wanted.

"Take thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands." What priest is there who at this sacred time did not feel a sense of his own inadequacy or, if not at this time, certainly during the first few years of his ministry? It is entirely right that he should always be filled with a sense of his own unworthiness and in that sense may he always remain a child! But in the sense that he is a child because he has not been adequately trained for his task—because he does not know how to do the work he has undertaken—here is something that should be remedied. Full grown men are needed to extend the Kingdom of God; men who have been especially trained and whose training makes them self-reliant, swift, and sure of purpose; men who know how.

We look to our seminaries to supply this training. Their curriculum is well filled. Their task is a most arduous one for they must fulfil the requirements of various dioceses and prepare their men for canonical examinations. They do this remarkably well. Furthermore they must give their men what is most important of all—a love of Jesus Christ, a consciousness of His living presence and an enthusiasm for His Gospel. This too, they are doing well. But what of practical things?

Take for example a young deacon assuming a charge of his own. With the enthusiasm that youth alone can know he plunges into his new task. Very soon he finds that there is an amazing lack of practical knowledge. The Every Member Canvass comes. How to organize it? What type of pledge cards to use? How shall he instruct the canvassers? Christmas comes and its services have to be planned in advance. The Bishop writes that he will make his annual visitation for Confirmation at some future date. When should these classes be started? And most important of all, what course of training shall be followed? The annual parish meeting is suddenly announced. There is a parish paper to edit. A men's club that is faithfully supported by a few who will not let it die cries to him for help. All of the parish organizations look to him for guidance and leadership. His parish files are in a hopeless condition, having been handed down from generation to generation. No business of today could succeed by using such outworn methods. The Church school is an ever present problem of problems.

Everywhere this young deacon turns he is faced with the question of How? How? How? "Ah, Lord God! Behold he cannot speak: for he is a child."

But he does speak. As the years go on this young deacon becomes a successful parish priest in the finest sense, growing spiritually and acquiring, through God's Grace, a capable working knowledge of parish administration. He has won through by experience; by keeping his eyes open; by trial and error; by the advice and help of his Diocesan; and by the constant use of Church periodicals. But it has cost the Church a great deal in wasted time and mis-spent energy.

To give this practical knowledge it has often been wisely suggested that men start their ministries as curates, then after a year or two of practical experience launch out on their own. But we cannot all be curates. With all due respect to our seminaries I would suggest that more emphasis be placed on practical parish administration. Let men be placed on their faculties who have had experience in parish work and who will definitely answer questions of how to do this and how to do that. Not with vague theories but with actual facts gleaned from first-hand experience.

Such a course might well include the keeping of a notebook for the Church year. In this notebook every event in the life of an average parish could be recorded under the season during which it occurs. The instructor should have on hand sample copies of filing cards, pledge cards, parish papers, Christmas and Easter letters, Lenten cards, etc., to be actually distributed among those taking the course and kept by them for future reference. Ample time should be spent on the subject of training Confirmation candidates and Church school teachers. I am convinced that a greater emphasis upon these things would greatly strengthen the whole Church.

Prophets are being ordained unto the nations. May they go forth with humility, confidence, and joy, equipped and ready to take places in the ranks of those who are laboring for the Kingdom of God not handicapped by the lack of a knowledge of practical things. Not saying, "I cannot speak for I am a child" but ready to say, "Here am I, send me."

## EXCURSIONS WITHOUT ALARMS

BY MARGARET WENTWORTH

**N**OW that a large part of China seems to be obeying the old stage direction of Alarums and Excursions, I look back fondly on the many excursions without alarms which sparkle in my memory—memory of a past still recent. If in one of the reaction tests so commonly used today the word "China" were given, it is probable that responses would range from porcelain to the Yellow Peril, from tong wars to chopsticks. There are at least a hundred chances to one of its evoking the word picnics.

Yet, when I look lovingly back on more than two years spent in China, our picnics are among the first scenes to rise before me. There was always variety in our means of transport. Wuchang, where I was stationed, is a walled city and its seven gates are all shut and locked between sunset and sunrise. So we usually took rickshaws to one of the city gates; beyond that, we had to go on foot till we reached the river, a lake, or canal. It was never very far to go, for the Yangtse, having changed its course at some uncertain date in the past, has left Wuchang almost surrounded by lakes. But the *feng-shui*, the spirits of earth and air, seem to have laid a spell upon China by which you may go anywhere but by no possibility in a straight line. Meandering, circuitous little paths lead you past the farmyards, among the graves, and at last to the desired strip of sand where the boats are drawn up in rows. After just enough bargaining to give spice to our agreement, we embark on one of the cleanest, which quite probably has been put at our service for the day for a Mexican dollar. This includes the service of two men.

Why is a picnic like a pudding? Because the proof of it is in the eating. Often we ate in the boat; but oftener we landed and either made a fire with stubble, or sought a temple. Here we were always permitted the use of tables, backless benches, and unlimited water in one of the temple courts, somnolent in the sunshine when we arrived, but soon populous as the

news of us spread in the vicinity and everyone gathered to comment on us. The crowd was never hostile, however, nor was it ill-mannered according to its own standards.

Rarely was there a service going on in any temple visited. However, in the Temple of the Five Hundred Worthies at Hanyang, visited one Chinese New Year, we found one. On each side of the altar were some forty Buddhist priests in their brownish-yellow robes, chanting antiphonally. When those on the right stood, those on the left were kneeling with faces hidden; then, at a change in the music, they rose and those on the right prostrated themselves. In front of the altar was a priest in a robe of the clear, glowing Chinese red with characters in gold written all over it.

The Five Hundred Worthies were in another division of the temple, their images kneeling, standing, sitting, or lying on long shelves which surround a large room. Each had his or her own special emblem. Some women were making the rounds, praying at each image, and the air was thick with incense. As we left the temple we were pursued by several old women begging, wrinkled and hideous enough to be witches or furies. We were guilty of actually running away from them; of course they could not overtake us, having bound feet. Our "boy" found a way to save his own face and ours; he gave the nearest one a copper coin worth about two cents and they at once returned to the temple to get change for it, so that they might share it among them! Had we supposed it possible to get rid of them so easily, we might have tried that method; but, as a matter of fact, they would have disdained so small an offering had a foreigner presumed to offer it.

On another occasion we could find no suitable place to eat but a sort of wood yard on the bank of the river. The entire population of the village turned out to see us; before we had finished our meal there must have been more than a hundred spectators. As we women climbed over the logs to a level spot, a Chinese woman said in a shocked whisper, "I *told* you they didn't wear any trousers!" When we reached a level place between two high piles of lumber, the men laid a pole across at each end and the Chinese respected this suggested barrier; no one but the smallest toddlers entered the magic enclosure and they were promptly pulled back by those in charge of them. They discussed whether lighting our percolator was a religious act but decided that we were making tea. After our meal we took a boat and returned on the river just at sunset. Since the Yangtse is as tawny as the Tiber, it seems, with the rays of the sun upon it, the Golden River of our childhood's tale.

And so, when I hear of wars and rumors of wars in China, of pirates and bandits and anti-foreign riots, I see again the shining sails on the great river, the sleepy temple courtyards, the quiet graves on the hillsides covered with spring flowers in bloom, and a fervent wish springs from my heart that China may return to "ways of pleasantness and paths of peace."

## COURAGEOUS LEADERSHIP

**HARD TIMES** seem to have sobered people. Prosperity is always harder to stand than adversity; it makes fools of people. We seem unable to withstand the temptation to display vanity and other unlovely traits which are so destructive of character. Adversity seems to show these traits up as being what, of course, they really are.

People are attending the public worship of God in greater numbers than before. I trust the same thing is true of worship in the home.

In the matter of maintaining the work, success, as always, has been with courageous leadership. Where, either through lack of real interest or on account of lack of faith, we have said, "Conditions are too much for us," they have been. Where we have said, "God is too much for conditions if we afford Him proper opportunity to prove it," of necessity He has been. It is a matter of leadership. In one place, where the attitude of defeat has produced defeat, in another, with similar conditions but where optimism and faith have prevailed, success has been won. Nothing is impossible with God. Success or failure depends upon us. Faith in God and man with intelligent planning and aggressive execution will wrest success from any situation, no matter how desperate it may appear. Nothing is more axiomatic in the Church than that. I repeat, it is solely a question of leadership on our part.

—From Bishop Mitchell's Convocation Address.

# Social Programs

## I. Social Reconstruction

By Clinton Rogers Woodruff

SOME years ago in an article on Social Work I referred to the fact that social work is no longer an amateur's job, although it had not become exclusively a professional one. The growth of interest in such work is clearly demonstrated by the lengthening list of books dealing with the various phases of the subject and now we have a further demonstration in the publication of *A Bibliography of Social Surveys* just published by the Russell Sage Foundation.<sup>1</sup> It deals only with surveys or fact-finding studies made as a basis for social action or programs for social action, and although it contains 467 pages it is to be noted that it deals with one particular form or phase of social work, but it touches upon all sorts of questions because they have from time to time and place to place been investigated, studied, and reported upon. First are considered urban and rural social surveys and then surveys in specialized fields. All the references are carefully arranged, first alphabetically and then geographically, so that the source material is readily available and the cross references add to its value. It has been prepared by Allen Eaton, of the Foundation's department of surveys in collaboration with Shelby M. Harrison, who is director of the department.

Another Foundation publication bears testimony to the development of activity in this field. It is the *Social Work Year Book*,<sup>2</sup> edited by Fred S. Hall of the Foundation, assisted by Mabel B. Ellis. It is really an impressive commentary on the growth of organized welfare activities in America. The volume, encyclopedic in scope and arrangement, contains 187 separate articles, covering not only the better known fields of social work such as family welfare societies, community chests, juvenile courts and probation, immigrants, mental hygiene, child labor, and social settlements, but a number of related topics such as adult education, fraternal orders, household employment, and industrial insurance. The *Year Book* contains in its second section a descriptive roster of the national agencies, public and private, operating in the social field. These reach the considerable total of 455 in what is declared to be the largest and most complete list of its sort ever issued. In addition to the work of the editors and of the staff of the Foundation, 197 authorities in various fields have contributed signed articles.<sup>3</sup>

These two volumes and the long list of others which the Foundation has published since its inauguration in 1907 are part of one of the most comprehensive of social programs inaugurated and carried through under the patient and far-sighted leadership of John M. Glenn, to whom I have so often referred in these columns as a devoted Churchman and social leader. As a member of the National Department of Christian Social Service, he has been one of the most effective coadjutors of the late Dean Lathrop in developing the social service program of the Church.

Two books have recently come from the University of Chicago Press that deserve attention in any consideration of social programs. One is entitled *Chicago: An Experiment in Social Science Research*, edited by T. V. Smith and Leonard D. White.<sup>4</sup> The other also edited by Professor White is called *The New Social Science*.<sup>5</sup>

In *Chicago* we have the contributions of nine research specialists, all connected with the University of Chicago and other research organizations giving an intelligent summary of five years of intensive study of certain aspects of urban life in Chicago and the surrounding region. These authors summarize political, religious, economical, and institutional conditions, and much interesting and surprising data is given. In the metropolitan area of the city there are 1,673 independent governing agencies, with independent taxing powers and various forms

of rule-making authority. They are not merely administrative units, subdivisions of some larger body, but independent groups. Taken together they constitute the world's greatest jungle of administrative units. This gives one some idea of Chicago's problem. The book is amply provided with maps indicating different forms of expansion, among them being a diagram demonstrating radial expansion of immigrant groups. German and Scandinavian migration goes northward; Polish northwest; Italian northwest; and Irish and Negro southward. An interesting fact is brought out: the slums in almost every case directly border fine residential districts. The lower north side is the greatest of contact areas in the city. It has the highest residential land values and the lowest. Within a stone's throw of the greatest concentration of wealth in the city, along Lake Shore Drive, is to be found the greatest accumulation of poverty and vice, in what has been called "Little Hell." Another diagram traces the rate of male juvenile delinquency by square-mile areas along lines radiating from the loop. The greatest rate was found to be to the southward, while north side delinquency is practically negligible by comparison. Recreational institutions were thoughtfully studied by the committee. The figures reveal a large lead in attendance of commercial recreation over public and private. There is a predominance of commercial recreation in the zones where the studies show a concentration of poverty, juvenile delinquency, and boys' gangs, and a predominance of public and private agencies in better residential areas with families above the poverty line, and with an absence of child crime and gangs. The interlocking relationships of politics and organized crime are referred to by the contributors. All the crusades launched against the different forms of organized crime have only served to consolidate the criminal elements, and to syndicate their activities into a huge organization that seems now to have obtained nation-wide ramifications. Although only a summary of the work of the social science committee it is a comprehensive study of some of the problems of the greatly criticized metropolis of the midwest.

IN THE second volume we have the addresses delivered by a group of international specialists in the field of social work, delivered at the dedication of the social science research building of the university in December, 1929. In these addresses, which were spread over a two-day conference, one will find, as Dr. White points out in his foreword, thoughtful observations on methods in the social sciences and full recognition of free ranging, intuitive, and inventive thought on the one hand, and patient, systematic, and minute assembly of facts essential to the upbuilding of a community on a sound basis on the other. It is interesting to note that Professor White believes that the turn of the tide foreshadowed in Professor Merriam's *New Aspects of Politics* is at hand. This is devoutly to be hoped for as Chicago has for some years been the despair of the country. This view, however, does not seem to be shared by Sullivan whose *Chicago Surrenders* takes a pessimistic view. Perhaps the reason for this is due to the fact that Sullivan takes the short view and the researchers the long view. These two volumes are the seventeenth and eighteenth in *Social Science Studies* directed by the local community research committee of the university.

When a sociologist writes about politics, one may expect interesting results and that is what we have in *Quantitative Methods in Politics*<sup>6</sup> written by Dr. Stuart A. Rice, professor of sociology at the University of Pennsylvania. While this book is less directly connected with social programs it is entitled to be considered along with them because it deals with methodology and that is important in preparing programs. Moreover it deals with many of the topics considered in the Chicago volumes, but from an essentially different viewpoint. Dr. Rice maintains, and for one I believe justly so, that the

<sup>1</sup> New York: Russell Sage Foundation. \$3.50.

<sup>2</sup> \$4.00.

<sup>3</sup> Mr. Woodruff himself is one of the contributors to the volume. —Editor, L. C.

<sup>4</sup> \$3.00.

<sup>5</sup> \$1.50.

<sup>6</sup> New York: F. S. Crofts & Co. \$3.25.

phenomena of politics are functions of group life and that the study of groups *per se* is a task of sociology and that an understanding of groups in general can only follow a study of some groups in particular. His consideration deals with a border realm upon which social psychology, political science, and sociology all have some claim, but into which none of them has until recently penetrated. Prof. Floyd H. Allport of Syracuse is justified in maintaining as he does that Professor Rice has made an important contribution to method in the study of political behavior, having provided not only a number of ingenious techniques, but a stimulating critique of methodology in the social sciences. The results, though put forth with due caution and modesty, are highly suggestive and stimulating for future research. The author has opened up a number of new and interesting problems whose implications are broader than the political field itself.

**N**O REVIEW of social programs, no matter how summary, would be complete without reference to the remarkable work which is being done in the diocese of Southern Ohio under the leadership of Dr. William S. Keller, chairman of its department of social service and director of the summer school in social service which has been carried on in Cincinnati for eight years. In answer to the question, "If you were a student of divinity, how would you like to spend your summer vacation in social service, in the workhouse, or in Longview Asylum, or the hospitals and criminal courts of the city?" a group of twenty young men from ten seminaries in various parts of the United States did that very thing in Cincinnati last summer—and found happiness and satisfaction in their work, and another group comes on July 1st to do the same thing this summer.

It is not enough, Dr. Keller contends, that a modern clergyman should know dogma and theology. To perform his full service to humanity he must have training as a social engineer, and it is to develop our divinity students as social engineers that this summer school in social service was launched.

"The petty decencies of religion" he says "are not enough for meeting the problems of the brutal world of today and the modern minister must have a social vision and training in dealing in a practical way with the woes, the social diseases, the mental ills, that afflict myriads of his fellowmen."

There is not thought of a quarrel between science and religion in the summer school of social service. Science and religion work together. Devoted students of divinity, having sat at the feet of the Church and received their inspiration to love and serve mankind, are now anxious to sit at the feet of science to learn the truth about social conditions and how best to succor suffering humanity.

To make religion not less religious but more practical is the aim of the school. There were students living all summer at the workhouse, doing constructive social work among the prisoners. They found that more than half of the prisoners were illiterates, so they got primers and started to teach these unfortunates how to read. They organized ball teams for them and pleasant recreations for the men and women—and when they were offered guns as a protection, they refused to take them, for these men with love in their hearts for their fellows had a stronger protection than that offered by weapons. The prisoners reciprocated their good-will.

Two of the students were engaged in social service at Longview Hospital, three at the General Hospital, two with the probation departments of the criminal courts, and two with the juvenile court. Others served with the Associated Charities, the Shoemaker Colored Health Center, Glenview School for Maladjusted Boys, Central Mental Hygienic Clinic, and the Social Hygiene Society. These students were college graduates, in their middle or senior year at the seminaries. Their work was non-sectarian and the advisory committee of the school includes leading social workers of the Associated Charities, Jewish Charities, and Roman Catholic Charities. Leading social workers, clergymen, and sociologists addressed the sessions on such subjects as Preparation for Service, Community Responsibility, Christian Brotherhood, Industrial Reconstruction, Sex and Character Education, and Christianity and Life.

The whole program was aimed to gear religion to the needs of modern life, to stress not theology, but the practical aspects of religion, and emphasize, not our disagreements with those

of other faiths, but our agreements with them in the field of serving needy humanity.

Certainly an admirable program of social work and, as has been pointed out in these columns before, one of the worthiest now being carried on in the name of the Church. This school was very near to Dean Lathrop's heart and on his last journey to the west coast he conferred with Dr. Keller concerning the 1931 session.

## GOD SPEAKS TO ME

BY C. E. HINSHAW

**W**ALKING along a busy street in a great eastern city, I came suddenly to a church, set back from the walk and surrounded by tall buildings. Two majestic spires, although dwarfed in height by the buildings, pointed in splendor toward the skies and the massive stone front glistened in the bright afternoon sun. The foundation was surely builded on a rock, not only to support such a structure but to preserve it for the ages.

A small sign bade me enter, and, feeling somewhat depressed in body and soul, I did so through a side door. Coming from the bright, noisy outside world into the cool, dim interior of the great building, I seemed to feel the breath of God upon me. So peaceful! So quiet! As I passed along the wall I noticed many tablets and plaques of stone and bronze, placed there in memory of men and women gone before. A plain bronze plate near the doorway drew my attention and I paused a moment in silent respect. On it were the names of two nurses, members of this parish. These young women had made the supreme sacrifice during the World War. Turning into the wide center aisle and looking toward the front of the church, the white altar made a beautiful background for the chancel. I started toward it but hesitated. Beneath my feet, under great marble slabs, rested the dust of other of the faithful, placed there as far back as a century ago. Surely the place was hallowed. I opened the door of a pew near the front and sat down, my eyes feasting on the chancel with its beautiful furnishings and the rose window above the altar. Only for a few minutes in the morning can the sun strike this masterpiece of art, but the light-colored building at the rear serves as a reflector, so the beauty may always be seen during sunlight.

As I sat in meditation and awe, a greater grip came upon my soul and out of the quietness came the words, "Be still and know that I am God." When one's eyes are turned from worldly things and directed in silence into one's own heart, the soul cannot but realize the presence of God. If there be no God, from what source could man receive the inspiration to create the beauty I saw before me? Words failed me and I could not pray. I could not speak to God, so it was God's opportunity to speak to me. The organ in the gallery over the door began to play. God was speaking to me in music from this mighty organ. The rich, mellow tones filled the church, enhancing the beauty of the sanctuary. As the organist modulated from one piece to another, I recognized Gounod's *Ave Maria*, the *vox humana* and harp combination producing the effect of angelic music. Crippled in body and at other times unable to kneel, I found myself on my knees in adoration. Held in such a trance I cannot say how long I knelt. The music then turned into that of a great hymn of praise, and heavenly hosts seemed to come and go in the colors of the wonderful window. Buck's *Festival Te Deum* followed, after which the music ceased. Fearing it might start again, and not wishing to disturb others of whose presence I now became conscious, I hurried out. In the vestibule I met the verger and asked who was playing. "Only the assistant organist practising a bit, sir," was his reply. I passed on into the street.

## LET ALL THE EARTH KEEP SILENCE

**H**OW lovely is the silence of green, growing things—  
Orchard blossoms, apple, plum, and pear,  
Branches laden down by fruit they bear,  
Fields of everlasting, creeping vine,  
Mountain-forest, hemlock, balsam, pine,  
Gentian, asters, sweet-fern on the hill,  
All praise Him in their beauty—keeping still.

LUCY A. K. ADEE.

# The Great Astonishment

A Meditation on St. Matthew 25:31-46

By the Rev. H. P. Scratchley

THE Blessed Lord depicts for His disciples the Day of the Lord, which shall test the work and lives of men, in the language of current apocalyptic literature. He takes the prevalent thought of that great Day of Judgment and with it teaches a lesson for all time. It is a marvelous picture—the Son of Man in all His Glory, the glory that St. John the Divine saw in his vision on the Isle of Patmos: “His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire”; with Him were the holy angels, the spiritual agents of God’s ministrations. Upon the throne of His glory sat the divine Judge, before Him were the nations of the world to be judged, each man according to his works. Then came the separation by God’s angels, no sentence yet given, only the silent, quiet guidance to the right or to the left. Then came the judgment; to those on the right, “Come ye blessed”; to those on the left, “Depart from Me, ye cursed.”

On both multitudes came great astonishment as well as great joy or sorrow, but doubtless they were too astonished to have any other emotion. Unexpected to many in both groups was the sentence, and even today with our Lord’s words before them, many of His disciples fail to realize what He meant to be the supreme test of the religious life. Then some of those on the left spoke and defended themselves: “Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works?” To these come the words: “I never knew you.” For the supreme reason was the Life of Love. To the one, “I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.” No wonder the righteous cried out with great astonishment: “Lord, when saw we Thee and ministered unto Thee?” Their astonishment was equal to that of the unrighteous. Whether they had or they had not, never were they conscious that they had seen with their eyes or heard their Lord in the flesh. Many of both groups had served their Lord by preaching, by worship, and by meditation on His ways, but they now were to realize that more was needed.

This our Blessed Lord here taught His disciples. In one true sense a parable, this passage emphasized the lesson taught and to be learned. In religion one must believe, for belief is the basis of action. Belief may be articulate, formulated, and definite, or it may in some way be obscure and confused, but a believer in God must and does act as he conceives God to desire. A Christian must cry, Lord, Lord, to His Master. Worship is an act of adoration made by one towards a superior; in religion it is an act directed towards God. There can be no belief in a Supreme Being without an accompanying act of worship. What our Lord is teaching His disciples here is that they may believe in Him, that they may worship Him as the Incarnate Son of God, that they may preach eloquently in His name and in His name do many wonderful works, and yet be rejected of Him in the day of His glory. A life transformed by faith and through worship into a life of love towards men in the world is the lesson He is teaching. Men who have become new men in Christ Jesus, who in love gave Himself for the sins of the whole world that the world should be brought from darkness into light, are those He blesses.

St. John tells us that God is Love; the very essence of God’s being is the pouring out of this love in unstinted measure upon men; He maketh His light to shine upon the just and the unjust alike. The Apostle further tells us that, if a man says he loves God and at the same time hates his brother, the very words show that he is a liar, for how can he love the unseen God when love is absent towards the seen brother. No wonder there was great astonishment at that day of the Lord’s coming. No wonder many were moved to plead their deeds in Christ’s name; for few disciples of the Master have learned

the lesson of this parable of judgment, even after centuries of Christianity.

It is easy to worship the glorified, risen Saviour with all the beauty and glory of ceremony. Men can be emotionally moved by great music and approachable art. When in a great Cathedral incense ascends and glorious voices chant the praise and men bow themselves in adoration of the Lamb of God slain before the foundation of the world, men then see the Christ as St. John the Divine saw Him in the vision on Patmos and they cry with the saints in Heaven: “Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God.” When a great preacher portrays the nature and work of Jesus Christ, men are swayed to accept Him as their Lord and Master, and acclaim themselves His disciples. When learned theologians draw from our Lord’s life truths as to His essence and equality with God, the mind is moved to acquiescence. Yet all through our Lord’s teachings runs the lesson that these are but the externals of religion; they are but mirrors in which men are to see themselves that they may know truly what kind of men they are. When forgetfulness of the true purpose of life comes, life is but an image of the reality. To find Christ in worship, to know Christ in theology, to see Christ in Heaven as the Lamb of God—all these are easy. Many of those rejected of Christ at that day had so seen Him and therefore were astonished beyond measure. Even those accepted of Him had so seen Him, but that vision had changed their lives.

WHAT is hard is to see Christ in humanity, in the hungry, the thirsty, the sick and afflicted, in the prisoners, and in the criminals of this world. To relieve the needy, not for reward, not perhaps because of conscious appreciation of the command of God, but because love had entered into souls and vivified deeds—this was what won the blessing of God, and it was the lack of this that brought the rejection of God. God’s love had filled them and had overflowed towards men. Like God’s love, it was love without caution, love without reason, love without restraint. Men needed help, Christ’s followers gave help. Great souls have been deceived by pretenders but this has not checked their love towards their fellowmen. Men have denied God, have sinned against Him, have misused His gifts; yet He has never ceased to love and give. Our Blessed Lord was rejected and despised of men, yet He in love prayed for them from His cross. This is what divided men on the day of the great judgment. One had given unselfishly in love; the other had thought only of self, and in saving his life had lost it.

The lesson needs to be learned by nations as well as by men. No society or nation can be truly Christian where men starve or suffer without relief. It is the glory of modern civilization that men are eager to relieve distress of all kinds. There are many of whom it can be said that they are not far from the Kingdom of Heaven because they love much; many who will be amazed with great amazement when they shall hear the voice of Christ say to them: “Come, ye Blessed of My Father.” But many others have failed to learn the lesson. This thing is certain, no civilization based upon acquisitiveness can stand the judgment of God. However, the remedy for the world’s ills lies not in law or material changes; it lies in the men of the state who are filled with the love which is God’s and which was manifested in our Lord, men made perfect in Christ Jesus. Men make society, not society men. Bad men make good laws bad. Good men modify and change bad laws.

May men learn today as St. Francis learned centuries ago that Christ is in the least of His brethren who want and suffer in the world today, and that inasmuch as they are relieved, Christ is relieved. Let us give thanks to God that men of great wealth have been moved to give abundantly that Christ’s brethren may be fed, given drink, visited in their sickness and suffering, by those who can aid them, whether this is done in the name of Christ or not.

# "Why Sisterhoods?"

By Ann Frances Kate

THE person who asked the question was essentially practical and the friend who had recently decided to renounce the world in favor of the conventual life was a very dear one. This was no time for a dissertation on the mystical beauties of the hidden life. The answer must be concise, to the point, and, above all, practical.

"Why," my friend continued, "if Ruth had to go in for social service, didn't she get a position in some settlement house or welfare bureau, instead of doing something so impractical, romantic, foolish?"

"Did you know anything about Ruth's affairs financially?" I asked.

"Not much. She had her salary."

"How much could she save out of the salary paid for social service work, in order to have something ahead in case of sickness? She had no one to take care of her if she was unable to work."

"Nonsense, Miss Kate. That's beside the question."

On that point I differed.

Sisterhoods, Religious orders, are composed of groups of women, or of men, who are all interested in a particular type of social work, schools, hospitals, orphanages, rescue homes, etc. For that work it is necessary to have trained workers and the training is best gained through actual experience.

There is a general objection, and the objection is reasonable, to the large overhead expense carried by so many secular institutions. The Sisterhood is able to cut this expense to a minimum. It is generally conceded that a professional, a trained worker, even though she draws a salary, is more effective in securing the desired results than a worker, however willing, who volunteers for one afternoon a week. The paid worker must devote all of her time to the task at hand. To insure that, she must draw a large enough salary to provide, not only for her immediate expenses, but to enable her to save something for illness or old age. The Sister has no such care. She has made provision for any possible illness or for the time when she is prevented from engaging in active work by advancing years. There is no danger of her losing her position by changing methods and the introduction of younger workers. When she is no longer fitted for active service her knowledge and experience prove invaluable in the training of the younger Sisters, and in the solving of those perplexing problems that arise in any work that attempts to deal with such a variable factor as man.

The positions filled by the Sisters are filled permanently. As long as there is need for that particular work the Sisters will carry on. There is no yearly change in the personnel caused by the more ambitious members of the staff seeking new positions at a higher salary. There is no waste of time, strength, and material caused by a change of policy with every change in the department heads. And the petty jealousies and continual bickerings, those favorite indoor sports among office workers, while they exist to some extent in the convent, Sisters being but human despite their veils, are regarded, not as a source of amusement, but as sins, to be eliminated as far as humanly possible.

Living expenses are lower when shared. There is no extra office rent to pay for the convent that carries on all of its activities under one roof. There is no item of transportation to be considered save that which has a direct relation to the work in hand, and then it is reduced to the minimum.

"Granting all that," said the indignant one grudgingly, "but why rules, why silence, why a dress that looks like a museum piece? Couldn't Ruth have done just as much good for mankind in a pretty silk dress as in that serge thing that looks like a bag tied in the middle?"

Ruth does not look like a bag tied in the middle but I let the remark pass. Instead of replying I took paper and pencil and, using myself for an example—a very conservative example, for clothes and shopping bore me—we figured that in keeping up my personal appearance I spent each year thirty days—counting twelve hours to the day—in shopping, the

hair-dressers, and the like. My companion, who spends more time than I do in such pursuits, gasped.

"A uniform dress does save time," she admitted, "but why not have it modern. The present styles are practical and modest enough for anyone."

There are two factors to be considered when discussing the use of a habit: permanency and suitability. Religious orders sometimes change the weight of their habits for summer and winter but they do not change the style of the garments. Imagine a Sister today clad in a frock of 1929, even of conservative cut! A Sister's habit must be so completely lacking in style that it acquires a style of its own. The most absurdly appearing habits worn by Sisters today, both Anglican and Roman, are those that faithfully reproduce the dress worn by the foundress of the Order. As for suitability, and becomingness is included under this head, the dress must be serviceable, and strong enough to withstand heavy work and constant wear. And it must be of a design that can be worn by all women, tall and short, fat and thin, young and old, and not disprove the theory that a really homely nun is a rarity.

Moreover, the habit is a protection, save in rare cases of political disorder. It explains the presence of the Sister in the most deplorable neighborhoods. And in England, where much parochial work in the slums is done by the Sister, it proves an effectual guard while on those errands of mercy that call her out at all hours of the day and night.

AS FOR a rule, every household, office, factory, establishment of any kind, must have regulations governing the actions of its members. Even when two people work together it is an advantage to have some understanding as to the duties and privileges of each. A religious rule, taking into consideration that the closer the contact the more chance there is for friction, attempts to counteract that friction by leaving as little room for personal idiosyncrasies as possible. My pet peeve, which has led me to go so far as to change my rooms, is the radio before breakfast and reading the newspaper at the table, while my brother tolerates with ill-concealed disfavor my own habit of walking about the room with a book tucked under my arm and gesticulating with my glasses. A rule, recognized by each of us, which would prohibit these useless expressions of individuality would go far towards preserving harmony in our household. Consider then a group of strangers bound together only by their interest in and devotion to a certain cause and you will realize the necessity of a strict rule, if community life is to be a success.

The same applies to the rule of silence which is observed in most communities during certain hours of the day, in certain parts of the house, or in doing a particular sort of work, and which usually has nothing to do with questions relating to the work in progress or such necessary matters. It is impossible to carry on a constant conversation without descending either to banalities or to gossip, and one is about as disruptive in the life of the community as the other. By providing a time and place for general conversation, usually referred to as recreation and being an hour in the afternoon or evening according to the community in question, the religious rule seeks to do away with unguided and mischievous chatter.

The subject is by no means exhausted, but I have sought to explain the points most frequently picked out to represent the absurdities of that life by those who, having no call to it themselves, seek to dissuade those dear to them from a course they neither understand nor care to pursue. In so doing I hope that I have given them a clue whereby they can work out further difficulties for themselves. As will be readily seen, this is Martha's side of the question. For the part that Mary plays, for the mystical and contemplative part of the Religious life, it is not necessary for me to speak. The soul that is called to the life understands far better than I ever can. For I, too, am Martha, troubled with much serving, but I respect the motives that prompt my sister Mary and will not seek to keep her from the better part that she has chosen.

## CHURCH SCHOOLS IN CHINA

BY THE RT. REV. ALFRED A. GILMAN, D.D.

SUFFRAGAN BISHOP OF HANKOW

(In Special Charge of Education)

AS THE person directly responsible for the conduct of the Church schools carried on in the district of Hankow and subsidized by the Department of Missions of the National Council of the Protestant Episcopal Church in the United States of America, I feel it incumbent upon me to present to your readers what I feel to be the proper attitude for the American Church to take in reference to our Church school work during these days of difficulty in China.

Through thirty years of service, the executive secretary, the Department of Missions, and the National Council have had no more loyal supporter nor more obedient servant than myself. What can be more distressing when one is carrying on Christian mission work successfully against great odds than to have friends and supporters at home through misunderstanding suggest that the whole work be discontinued?

The leader appearing in the October 18th issue came as a first blow, followed by the issue of February 28th definitely suggesting abandoning our school work. The statement of the last article concerning registration is almost entirely wrong and shows clearly how difficult it is for those separated so far from the actual conditions to make a proper decision.

To be registered means submitting the schools to the regulation of the government authorities, following the government curriculum and adjusting the work of the school to the rules promulgated by the government authorities. Not only must all secondary schools be registered, but all colleges and primary schools as well.

The government refuses to allow any further statement of purpose than that which relates to the curricular work of the school. They have, however, allowed us to state that our schools are Church schools and they are all registered in the special class, "Schools conducted by religious organizations." The maintenance of the Christian character and purpose of our schools is guaranteed by the rules issued by me with the approval of Bishops Huntington and Roots, in 1927, none of which contravenes even the unjust government rules of 1930.

### RULES FOR THE CONDUCT OF SCHOOLS IN THE DISTRICT OF HANKOW

- (1). All schools shall be under the direction of directors approved by the diocesan authorities, and, if so desired, by the Department of Missions; and a majority of directors shall be Christian.
- (2). Each school shall make an annual report to the Bishop and be open at all times to inspection by his duly appointed agents.
- (3). Each school shall have as one of its essential objects the production of Christian character in the lives of the students.
- (4). Regular instruction shall be provided for the pupils in the facts and principles of the Christian religion.
- (5). Proper provision shall be made for the training of children in Christian worship.
- (6). Attendance on religious exercises and instruction shall be voluntary on the part of the pupils.
- (7). The teachers shall be responsible for seeing that the provisions of the preceding resolutions are made effective.
- (8). Due care shall be taken by the directors or principals that no teacher be employed except those who will promote the educational object of the school as required by the government and the moral and religious object of the school as required by us as Christians.
- (9). Large sums of money voluntarily contributed have been used for the purchase of land and equipment for this school. The money and equipment purchased therewith are an expression of the Christian faith of the contributors, and every person accepting office as a director of the school agrees to respect the trust involved, and to use his or her best efforts to see that the purpose of this school as a Christian agency is maintained.

Although a wide knowledge of the Chinese people and its language made me favor registration under the government years ago, I informed the executive secretary in 1927 that no school in Hankow would be registered until permission was granted by the National Council. Such permission was given in October, 1928, and practically all Church schools in the district of Hankow were entered on the government register before the end of that year.

From time to time the various provincial governments and during the past year the national government have issued restrictions which many, including myself, believe to be entirely contrary to the fundamental principles of Chinese nationalism, one of which is religious liberty.

I believe that no one should attempt to carry on an unregistered school, but I believe that every school is justified in resisting unconstitutional rules. It is essential to distinguish carefully between the enforcement of registration for all schools

from which no future government is likely to recede and that of the various regulations promulgated from time to time. Most of the regulations are quite proper. A few are foolish and some are unjust. Some of the local regulations are for show and can be overlooked. Harsh regulations can be endured in the hope that either agitation against them or second thought concerning them will lead to their revision. In the meanwhile schools cannot be opened and closed at a moment's notice.

Far from looking upon our mission work in China as a favor done by the American people, which favor they are free to withdraw if the action of the Chinese government displeases them, I believe the work of our mission in China has been and is the will of God and that it is for me and my clergy and our supporters at home a duty more insistent the greater the difficulties become.

As one whose whole heart and life is in preaching Christ in season and out of season, through good report and evil report, I realize that the closing of our primary schools would be a terrible blow to the evangelistic work of the whole Christian Church in China and that just at this moment when we are faced with a militant atheism, we ought not to give way, no, not for one instant.

The Editor of THE LIVING CHURCH and others believe themselves capable of intelligently discussing and settling this question on the basis of "words," such as "secular" and "prohibition of propaganda in the schools." As one admitted to the sacred order of bishops and one committed to putting my life in jeopardy for the Gospel of Christ; as one who has been honored as the president of the Central China Christian Educational Association for the last twenty years; as one who has sworn to put all other thoughts away but the forwarding of the Kingdom of God in the provinces of Hupeh and Hunan, China; as one who knows that our schools—primary, secondary, and collegiate—have never been more effective Christian agencies than they are today, I think that I am justified in declaring that we are concealing nothing either from the Chinese government or from our many loyal Christian supporters at home.

There has not been a Commissioner of Education of the province of Hupeh who did not know that the schools of our mission are directed by me, that they are opened through Christian love, carried on by Christian service, and that they have the Christian purpose of making as many Christians out of the children as possible. But as persons responsible for the supervision of education they also know that our children are getting that well-rounded education which the government demands and which many Christian schools in the past have not given.

In this day of extreme danger to every Christian worker in China one could wish that the Editor of THE LIVING CHURCH could give to the American and Chinese workers in the field that same confidence which is given them in full measure by the Presiding Bishop and Council.

### TEARS

HOW can I sing  
Now you are gone;  
Winter is past  
And now my song  
Should be of spring.

Weep, willow, weep,  
And sadly wave  
Your slender hands  
Above his grave.

I cannot sing,  
But slowly say  
My beads, the years,  
Sad reckoning;  
A rosary of tears.

EVANGELINE CHAPMAN COZZENS.

THE WAY of eternal life, which we can have only in union with Christ Jesus and which will bring us to heaven and to Him, is along the road of sacrifice, sometimes difficult to travel; but in the end most satisfying.

—Rev. Henry Lowndes Drew.

# CORRESPONDENCE

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

## "SHALL I BECOME AN ANGLO-CATHOLIC"

To the Editor of *The Living Church*:

I HAVE READ, with sincere interest, for the question and its answer are of vital importance to me, your editorial in reply to, and the query, Shall I Become an Anglo-Catholic, in *THE LIVING CHURCH* for March 7th.

The question of catholicity, together with its answer, has implications flung far into the intricacies of history and the psychology of human behavior.

And, in finding the answer, there is a word that I have picked up somewhere, that should be at the top of every page we turn in the quest. It is too little attended. It is "adiaphora"—things indifferent, so far as salvation is concerned. The Prayer Book defines its opposite as: "things generally necessary to salvation."

Now, so far as salvation is concerned, it seems to me that modes of worship, ceremonies, or even the ministry are non-essentials; and as necessity and expediency dictate they may be and are changed. Even an Apostolic ministry may be non-essential to salvation; at least non-Apostolic are at times said to "valid" but not "regular" ministries; that is, I take it, not necessary to the salvation of souls.

A practical illustration, and one possibly carrying just a bit of unconscious satire on the whole argument, is at hand in the same issue of *THE LIVING CHURCH*. In the article, Reaching Those Outside, the Rev. Dr. Gasque asks, concerning the probable hundred baptized and confirmed converts, "What would (the priest) do with his converts?" They are not welcome in the parish church.

If that is true, and who doubts it, whatever be the theory of the Apostolic ministry and the resultant organization subject thereto, the fact remains that forces economic, social, political, and industrial have driven a powerful wedge of disunity into that Catholic Church. These are the actual forces at work in it, to the great distress of those ordained, at times. From before Wyclif's time and through the legacy of the "English Dissenting Tradition," the fact is that these various forces have been the determining and menacing powers in the face of any theory of the Apostolic ministry and catholicity.

It seems to me that when before God there is neither Jew nor Greek, bond nor free, high nor low, there can be no such differences in any Church that is truly Catholic. While in heaven there is joy in the presence of the angels of God over one sinner that repenteth, among the saints on earth over a hundred sinners that repenteth there is only chagrin. "This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners." Who hath ascended up into a higher authority so as to transcend the death of Christ and to exclude sinners from His Church? Such simply fails in its claim to catholicity.

Erie, Pa.

(Rev.) FREDERICK F. HAWORTH.

## THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

AS I READ the correspondence in your columns in regard to the name of our branch of the Church I think that you may be interested to know of a resolution which was passed by the recent convocation of this district:

*Resolved:* That the secretary of the convocation be instructed to lay before the secretary of the House of Bishops and the secretary of the House of Clerical and Lay Deputies of the General Convention to be held in Denver in September a statement to the effect that it is the opinion of the Bishop, clergy, and laity of the Church in the Philippine Islands that the cause of Church unity will be advanced and the position of the Church made clear to all, both within and without her bounds, if her corporate, legal name be changed to conform to that which is practically universal in usage by the elimination of the word "Protestant."

*And further:* That we are of this opinion not because the word "Protestant" is undesirable from an historical point of view but because it is misunderstood by many who are not familiar with the sense in which it was used by those who originally adopted it for use by our communion.

Manila, P. I.

(Rev.) BENSON HEALE HARVEY.

## HOLY WEEK FELLOWSHIP

To the Editor of *The Living Church*:

THIS MAY contain a suggestion for a bit of Holy Week fellowship that might be useful. The writer secured the cooperation of the Roman priest and some ministers, together with a local book dealer, and had a window of devotional books and other writings of religious interest. The window was trimmed with purple crepe paper. A large crucifix belonging to me hung in the back. At one side mounted on good cardboard there was a copy of the Mowbray broadsheet: Good Friday, Is it nothing to you, all ye that pass by? The books covered biography, religion, and science, meditations on the Passion, and then there were Rosaries, First Communion Gifts, Bibles, Testaments, Prayer Books, Episcopal and Roman. Much attention was attracted to the display and so to better books.

Oneonta, N. Y.

(Rev.) ALFRED J. MILLER.

## A RECORD IN THE PHILIPPINES

To the Editor of *The Living Church*:

RUMMAGING lately for a missionary address, I ran across the following remarkable data from the Philippines.

The most recent reports give 1,387 confirmation candidates presented by twenty clergy in one year. This is the eleventh largest total separated from all our dioceses and districts. This is larger than any total reported from the forty-eight dioceses and districts in the fifth, sixth, seventh, and eighth provinces, except Chicago and Michigan. It surpasses one New England diocese with 217 clergy.

Also, the net communicants' gain in the Philippines for the same year is 790, the sixth largest in the entire Church, exceeded only, in order, by Western New York, Los Angeles, Massachusetts, Newark, and New York. This is truly a splendid achievement for twenty clergy and their helpers.

Burlington, Vt.

(Rev.) JOHN HENRY HOPKINS.

## "SURPLICE, PALM SUNDAY, AND MASS"

To the Editor of *The Living Church*:

MAY ONE ASK Mr. Thorne [L. C., March 14th] whether the American Church in "casting out of the Prayer Book" all mention of a surplice, either explicit as in the English book of 1552, or implicit in the ornaments rubric of subsequent books, made it illegal after 1789 for any one but a bishop to wear vestments of some sort?

And how serious an offense was it to speak of "Palm Sunday," between 1789 and 1928?

I have visited many parishes where the word "Mass" (which was dropped from the English book in 1552, not 1549) is used as a popular name for the Eucharist, and where Corpus Christi is observed with various degrees of elaboration; but I cannot recall one of them where I failed to find in the pews, or readily accessible to worshippers, copies of *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Protestant Episcopal Church in the United States of America*. If in this latter respect Mr. Thorne's parish is an exception, I am indeed sorry for him and his fellow-worshippers.

Nashville, Tenn.

(Rev.) JAMES R. SHARP.

## ARCHDEACON ASHLEY'S EDUCATION

To the Editor of *The Living Church*:

IN YOUR excellent necrology of April 4th, of the Ven. Edward Ashley, nothing is said of his education. For the sake of record, the following information is here added. He was one of the most distinguished graduates of Seabury Divinity School, being graduated with the class of 1881, with the degree of B.D. From Seabury also he received the honorary degree of Doctor of Divinity in 1916, having already received from the University of South Dakota the degree of LL.D. in 1910.

Faribault, Minn.

(Rev.) FRANCIS L. PALMER,

Registrar of the diocese of Minnesota.



# BOOKS OF THE DAY

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

## CHURCH UNITY—A NOTEWORTHY EFFORT OF TWO HUNDRED YEARS AGO

EARLY in the eighteenth century, the brilliant and scholarly William Wake (Bishop of Lincoln, 1705, and Archbishop of Canterbury, 1716-1737) entered into correspondence with the French historian, Du Pin, with the view of reunion of the English and Gallican Churches. The papal bull *Unigenitus*, 1713, had condemned Jansenist doctrines and also Gallicanism, arousing much protest in France, the name *appelants* being given to all who opposed the bull. Du Pin died in 1719, and Wake's correspondence, in excellent Latin, with Du Pin and other leaders of the Sorbonne led to no results except a better understanding of the issues involved.

In 1721 the effort was renewed by a most interesting character, Pierre François le Courayer, librarian of the Abbey of St. Geneviève in Paris, whose courageous but vain defense of the catholicity of the Church of England has recently been set forth in detail in a scholarly treatise which corrects several misstatements of the English Dictionary of Biography and other works of reference.\*

Courayer prepared himself most carefully for writing his defense of Anglican orders by ample correspondence with Wake and other English scholars, securing transcripts of original documents and other evidence to correct current misstatements of such matters as the consecration of Barlow and the intention of the Edwardine Ordinal.

In 1721 Abbé Girardin, one of Wake's correspondents, had published a short pamphlet, *De vera et non interrupta Episcoporum ad nos usque Anglorum successione ad Amicum Epistola*, in which he gave a summary of the principal arguments in favor of the validity of Anglican orders. In 1723 Courayer published in two duodecimo volumes his notable *Dissertation sur la Validité des ordinations des Anglais*. Dr. Préclin regards this treatise as *une oeuvre de grande valeur*, of a most attractive literary style, and marked by sound scholarship in its historical statements. He takes exception, to the theological interpretation Courayer places upon the intent of Anglican orders and validity of Anglican sacraments.

In England, Courayer's *Dissertation* appeared soon in a faulty translation, made by a non-juring clergyman, Daniel Williams, then living in France. The argument was received both with favor and with disfavor by different groups in the English Church. John Wesley thought most highly of it and urged Challoner (Roman Catholic Bishop *in partibus*) to read this book and correct his (Challoner's) mistakes by it. In 1727, at the suggestion of influential friends, Courayer received from Oxford the degree of Doctor of Divinity.

In France, also, the book had both its defenders and its critics. Several ecclesiastics wrote in condemnation of the *Dissertation*, the Jesuits being naturally severe in their criticism. Hardouin, the erratic classical scholar, found in it neither merit nor truth. In 1726, Courayer published his *Défense de la Dissertation*, in four volumes of over 800 pages. From England he had received new source material which he embodies in his vigorous reply to his critics, arguing for the Real Presence of Christ in the Anglican Eucharist.

The outcome was inevitable. More and more clerical opinion turned against Courayer. The Cardinal Louis Antoine de Noailles, Archbishop of Paris, who had quietly been a supporter of Courayer's efforts, was now obliged to publish a censure against him, bearing date of August 18, 1727, only four days before the public condemnation issued by an assembly of twenty-two French bishops.

To avoid imprisonment, Courayer fled in disguise, and by the assistance of friends, both French and English, he reached

England in January, 1728. Here he lived many years (till 1776), a welcome guest in many wealthy homes, honored and esteemed. To the end of his long life, he was busy with writing, his best known work being an excellent translation in three volumes of Fr. Paul Sarpi's History of the Council of Trent.

WHILE his valiant effort to help unite the Gallican and Anglican Churches seemed to have no result, yet Courayer's writings have not been forgotten. In 1844, the tractarian, Charles Seager, published a new and accurate translation of Courayer's *Dissertation*, with an excellent biography. In more recent years, Murray Butler in his *Rome's Tribute to Anglican Orders*, cites Courayer's valuable work, and in the recent "Conversations" at Malines, Dr. Préclin sees the working of "that same fraternal spirit which attracted Wake and Le Courayer."

The chief difficulties in the way of Church unity in Courayer's day remain unchanged. To his fair-minded critics, the Church of England (apart from any uncertainty as to her ministry) seemed to lack the Catholic doctrine of intention in her ordinal and still more the Catholic doctrine of the Eucharist. Dr. Préclin reëchoes these doubts. While the majority of thoughtful Anglicans are still confident that our Church has perpetuated an apostolic ministry, and are confident also of the true catholicity of our liturgy, at the same time there are many Protestant Churchmen who confuse the fact of an Apostolic Succession with a theory concerning it, and by their indifferent attitude help to perpetuate Rome's attitude toward us.

Let us suppose that Archbishop Wake and Dr. Courayer had been successful in their endeavor to convince the Gallican Church of the absolute catholicity of the Church of England, suppose that intercommunion had been realized—would the Gallican Church, thus reënforced, have asserted its independence of Rome? Would not both the French and the English Churches have suffered great losses, in the one case of members firmly attached to Rome, and in the other of members of strong Protestant sympathies?

Or let us suppose that today Anglican orders were again examined by Roman authority and pronounced valid; is there yet in sight any possible reunion with Rome that would not involve the sacrifice of principles that cannot be abandoned, and the loss of a large proportion of loyal Churchmen? The papal condemnation of the Malines "Conversations" shows that Rome is still unwilling to make any concessions, and without concessions on both sides reunion is impossible.

A careful survey, therefore, of the aims and hopes and arguments of Courayer arouses genuine sympathy for him in his courageous but hopeless struggle of two hundred years ago, and calls forth gratitude for what he did accomplish, for his writings still throw much light upon the difficult problems of Church unity, and thus help to advance a noble cause which must some day be realized.

FRANCIS L. PALMER.

*Charleston Papers*, edited by Harold Adye Prichard (Richard R. Smith, \$2.50), is the record of the 1930 Church Congress. In it we find papers by at least two men of different opinions of the vital questions of: Ought the Church Revise Her Position on Marriage and Remarriage?; Why Do We Have the Holy Communion?; What Authority Ought We Accept in Religion and Morals?; Is Episcopal Ordination an Obstacle to Church Unity?; Can We Still Believe in Providence?; Should the Church be Organized for Social Work?; Christian Universalism Versus the Nationalistic State; and a sermon preached to the Congress by Bishop Booth entitled, *The Mind of Christ*.

The essays, on the whole, are in no instance merely academic but are based on the actual experiences of the authors. They are excellent reading for small discussion groups.

W. G. W.

\* *L'Union des Eglises Gallicane et Anglicane; une Tentative au temps de Louis XV.* By E. Préclin, Litt.D., Fellow of the University of Paris. 200 pp. Paris, 1928. Librairie Universitaire J. Gambier.

# The Living Church

Established 1878

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

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## OTHER PERIODICALS

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

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

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

## Church Calendar



### APRIL

19. Second Sunday after Easter.
25. Saturday. St. Mark.
26. Third Sunday after Easter.
30. Thursday.

### MAY

1. Friday. SS. Philip and James.
3. Fourth Sunday after Easter.
10. Fifth (Rogation) Sunday after Easter.
- 11, 12, 13. Rogation Days.
14. Thursday. Ascension Day.
17. Sunday after Ascension.
24. Whitsunday.
- 27, 29, 30. Ember Days.
31. Trinity Sunday.

## KALENDAR OF COMING EVENTS

### APRIL

19. Convocation of Eastern Oregon.
21. Convocation of South Carolina.
22. Conventions of Arkansas and Massachusetts.
28. Church Congress, Cincinnati, Ohio.
29. Meeting of National Council.

### MAY

3. Conference on the Ministry, Bexley Hall, Gambier, Ohio.
5. Conventions of Albany, Central New York, North Carolina, Pennsylvania, and Vermont.
6. Synod of Eighth Province, Trinity Cathedral, Phoenix, Ariz.
10. Convention of Montana.
12. Conventions of Bethlehem, Delaware, New York, and West Missouri.
13. Conventions of West Texas and West Virginia.
16. Fourth Annual Business Meeting and Conference of Y. P. F., diocese of Erie, Ridgway, Pa.
17. Convocation of North Dakota.
18. Conventions of Long Island and Western New York.
19. Conventions of Connecticut, Erie, Fond du Lac, Maine, Newark, New Hampshire, Rhode Island, and Southwestern Virginia.

20. Conventions of Eau Claire, Nebraska, Springfield, Virginia, Washington, and Western Massachusetts.
- Conventions of Kentucky, New Jersey, Northern Indiana, and Ohio. Convocation of the Panama Canal Zone.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### APRIL

20. St. Philip's, Norwood, Pa.
21. St. Paul's, Harrisburg, Pa., and St. Mark's, Des Moines, Ia.
22. St. Mary of the Angels', New York City.
23. Grace, Sheboygan, Wis.
24. All Saints' Cathedral, Albany, N. Y.
25. St. Mark's, Waterloo, Ia.

## APPOINTMENTS ACCEPTED

CHEATHAM, Rev. A. W., formerly assistant at Calvary Church, Pittsburgh; to be rector of Trinity Church, Rochester, Pa. (P.).

LAMBERT, Rev. ROBERT S., rector of Christ Church, Fairmont, W. Va.; to be rector of Calvary Church, Clifton, Cincinnati, Ohio (S.O.) Address, 3780 Clifton Ave., Cincinnati, May 15th.

MATTHEWS, Rev. DOUGLAS, formerly a member of the staff of the Seamen's Church Institute, New York City; has become dean of St. John's Cathedral, Albuquerque, N. Mex. Address, St. John's Cathedral House, Albuquerque.

## TEMPORARY APPOINTMENTS

MITCHELL, Rev. C. B., of Fairmount, W. Va.; has taken temporary charge of St. Peter's Church, Charleston, S. C.

SINCLAIR, Rev. THOMAS L., a Chinese missionary since 1907, now home on his sabbatical year, is attending Hartford Theological Seminary, and is to be in temporary charge of All Souls' Church, Waterbury, Conn.

## RESIGNATIONS

DAKIN, Rev. WALTER E., as rector of St. George's Church, Clarksdale, Miss., and has retired. New address, 138 Oakhurst Ave., Clarksdale.

HAUPT, Rev. CHARLES E., D.D., as rector of St. Matthew's Church, St. Paul, Minn.; to retire May 1st, after a ministry of forty-two years spent in the diocese of Minnesota.

## NEW ADDRESS

BRAITHWAITE, Rev. E. L., formerly of Atlanta, Ga.; 1930 Darrow Ave., Evanston, Ill.

## ORDINATIONS

### DEACONS

FOND DU LAC—On April 12th the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, ordained ALBERT JULIUS DUBOIS, Jr., to the diaconate in St. Thomas' Church, Neenah-Menasha. The candidate was presented by the Rev. A. G. Powkes, rector of St. Thomas', who also preached the sermon.

The Rev. Mr. Dubois is to be vicar of Eagle River and Minocqua for the summer months, with address at Eagle River, after June 15th.

NEW JERSEY—The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, ordained ORVILLE NEFF DAVIDSON, JOHN NANKEVIS WARREN, ROBERT BENJAMIN GRIBBON, EDWARD RANDOLPH WELLS, and JOHN P. CUYLER, Jr., to the diaconate on April 11th, in All Saints' Chapel of Trinity Cathedral, Trenton. All the ordinands are students of the General Theological Seminary.

SOUTHERN BRAZIL—The Rt. Rev. William M. M. Thomas, D.D., Bishop of Southern Brazil, ordained HENRIQUE TODT, Jr., and MARIO RAMIRES OLMOS to the diaconate in the Church of the Redeemer, Pelotas, on March 1st. The sermon was preached by the Rev. G. U. Kriskke of Porto Alegre.

The Rev. Mr. Todt, presented by the Rev. J. S. daSilva of the Church of the Redeemer, is to be assistant at Crucified, at Bagé, R. G. do Sul, with address at Caixa 38, Bagé; and the Rev. Mr. Olmos, presented by the Rev. J. B. B. daCunha, is to be assistant of St. Mark's Church, Santos, state of S. Paulo, with address at Prudente de Moraes, 16, Santos.

## DIED

STURTEVANT—MARY CLARK STURTEVANT, daughter of Bishop Clark, late Presiding Bishop, died on Saturday, April 11th, at Newport, R. I.

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

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

PRIEST DESIRES CATHOLIC MINDED parish. Married, \$3,000 and house. Reply, S-531, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, RELIABLE AND ABLE, WANTS summer supply work accessible to New York City. Reply, G-544, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, 32, MARRIED, GOOD PREACHER, curate for last four years in large suburban Philadelphia parish, priest-in-charge for five months, wishes a parish of his own. Minimum salary \$3,000 a year and rectory. Bishop's references. Write, Box 107, ROSEMONT, PA.

RECTOR DESIRES CHANGE, WOULD LIKE to communicate with an interested vestry. Write T-542, care of LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

CHURCHWORKER TRAINED IN ENGLAND, ten years' American experience, desires position in Catholic parish. Highest references. Reply, Q-537, care of LIVING CHURCH, Milwaukee, Wis.

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**DIRECTRESS OF INSTITUTION POSITION** wanted by Churchwoman. Kindly, helpful, efficient, successful. Experienced in modern methods. References. Address, L-547, care THE LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST-CHOIRMASTER,** bookkeeper wishes position in church which desires music of greatest possible beauty. Churchman. Recitalist. Excellent references. Graduate, Oberlin Conservatory. Student, LaSalle Extension University. Address, Box G-533, THE LIVING CHURCH, Milwaukee, Wis.

**MUSIC TEACHER DESIRES POSITION** for summer in school, mission, or convent. Willing to assist with other work. Address, J-548, THE LIVING CHURCH, Milwaukee, Wis.

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**MISCELLANEOUS**

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**HOUSE OF RETREAT AND REST**

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

**Church Services**

**California**

**St. Mary of the Angels, Hollywood**  
4510 Finley Avenue, Olympia 6224  
THE REV. NEAL DODD, Rector  
Sundays 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, 7:30-9:00.

**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 Evensong and Sermon, 7:30 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M., and 8:15 (except Thursdays); Evensong, 5 P.M. Thursdays and Holy Days, additional 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 Benediction, 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.

**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**

**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.

**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 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.

## 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.

## 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.

## 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.

## RADIO BROADCASTS

K CJR, JEROME, ARIZONA, 1310 KILO-  
 cycles, Christ Church. The Rev. D. J.  
 Williams, every Sunday at 11:00 A.M., Moun-  
 tain Standard Time.

K FOX, LONG BEACH, CALIFORNIA, 1250  
 kilocycles (239.9). St. Luke's Church.  
 Morning service every Sunday (including  
 monthly celebration) at 11:00 A.M., Pacific  
 Standard Time.

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

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

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

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

W ISJ, MADISON, WIS., 780 KILOCYCLES  
 (384.4 meters). Grace Church. Every Sun-  
 day, 10:45 A.M., C. S. Time.

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

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

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

W RVA, RICHMOND, VA., 1110 KILO-  
 cycles (270.1). St. Mark's Church, Sunday  
 evening, 8:15 P.M., E. S. Time.

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

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

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

W MAL, WASHINGTON, D. C., 630 KILO-  
 cycles (475.9). Washington Cathedral, the  
 Bethlehem Chapel or the Peace Cross every  
 Sunday. People's Evensong and Sermon (usu-  
 ally by the Bishop of Washington) at 4:00  
 P.M., E. S. Time.


W GO, SAN FRANCISCO-OAKLAND, CALIF.  
 790 kilocycles (380 meters). Grace Cathed-  
 ral. Morning service, first and third Sun-  
 day, 11:00 A.M., P. S. Time.

W TOC, SAVANNAH, GEORGIA, 1260 KILO-  
 cycles (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. Car-  
 penter, rector. W. B. Reeve, organist.

## RETREAT

A DAY OF DEVOTIONS FOR STUDENT  
 A and graduate nurses of New York and  
 vicinity will be held at the Church of St. Mary  
 the Virgin, 46th St., between Sixth and Seventh  
 Aves., New York City, on Sunday, April 26th.  
 The conductor will be the Rev. William M. V.  
 Hoffman, Jr., S.S.J.E., of St. Francis' House,  
 Cambridge, Mass. Holy Communion will be ce-  
 lebrated at 9:45. High Mass with sermon by  
 Fr. Hoffman at 10:45. The afternoon session  
 will commence at 2:30. Breakfast, luncheon,  
 and supper will be served. Any who expect to  
 be present at these meals are asked to notify  
 SISTER MARY VIRGINIA, S.H.N., 133 West 46th  
 St., New York City, before Thursday, April  
 23d. An opportunity will be given for con-  
 tributing towards the expenses of the day.

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 SERVICE



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 homes, we shall be glad to have you take ad-  
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 We will either put you in touch with such  
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 you and thus saving you time and money, or  
 we will advise you where such articles as you  
 desire may be obtained.

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

## BOOKS RECEIVED

(All books noted in this column may be ob-  
 tained from Morehouse Publishing Co., Mil-  
 waukee, Wis.)

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

Your, *Complete Life*. By Walter Joseph  
 Bankes, dean of Teachers College, Univer-  
 sity of Akron. \$1.25 net.

Hands: "Play Me No Tricks." By Mary  
 Henderson Atworth. \$1.50 net.

*Southern Melodies*. By Fannie Edwards  
 Hamilton. \$1.50 net.

Harcourt, Brace & Co. 383 Madison Ave., New  
 York City.

*Equality*. By R. H. Tawney.

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

*The Vision of God*. The Christian Doctrine  
 of the *Summum Bonum*. The Bampton Lec-  
 tures for 1928. By Kenneth E. Kirk, Fel-  
 low of Trinity College, Oxford; Univer-  
 sity reader in Moral Theology; six-  
 preacher in Canterbury Cathedral; ex-  
 amining chaplain to the Bishops of St.  
 Alban's and Sheffield. \$10.

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

*Losing Liberty Judicially*. Prohibitory and  
 Kindred Laws Examined. By Thomas James  
 Norton. \$2.50.

*The Quest for Social Justice, 1898-1914*. By  
 Harold Underwood Faulkner. \$4.00.

Science-Religion-Philosophy Publishing Co., Ltd.  
 2511 Wilshire Boulevard, Los Angeles, Calif.

*Immortality*. A Symposium. Gift edition of  
 the Spring, 1931, number of *Quarterly  
 Journal of Science, Religion, Philosophy*.  
 Morocco finish, limp, \$3.00; pebble grain,  
 \$2.00; art fibre, \$1.00.

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

*A Life of Jesus*. By Basil Mathews. With  
 two unpublished illustrations in colors  
 by Holman Hunt and thirty-three photo-  
 graphs by the author. \$3.00.

University of Pennsylvania Press. West Phila-  
 delphia, Pa.

*Joseph Hopkinson, 1770-1842*. By Burton Alva  
 Konkle. \$4.00.

Yale University Press. New Haven, Conn.  
*Tacna and Arica*. By William Jefferson Den-  
 nis. \$4.00.

## BULLETINS

Church Periodical Club. Room 704, 22 West 48th  
 St., New York City.

*Forty-first Annual Report, 1930*.

National Recreation Association. 315 Fourth Ave.,  
 New York City.

*A Challenge to America*. A Report for 1930.

St. Luke's Home, Phoenix, Ariz.

*Twenty-third Annual Report, 1930-1931*. St.  
 Luke's Home, Phoenix; St. Luke's in the  
 Desert, Tucson; St. Luke's in the Moun-  
 tains, Prescott.

## PAMPHLET

The Neighborhood House. 1320 Wilson St., Los  
 Angeles, Calif.

*The Diocese of Los Angeles of the Episcopal  
 Church at Work Through Its Agencies of  
 Christian Social Welfare*.

## LAYMEN BUILD CHURCH

ANOTHER PARISH built up by laymen:  
 Twenty-four Rivers is a small community  
 of farmers, miles from anywhere else,  
 in the South Africa diocese of Pretoria.  
 The people here felt that they should have  
 a church and they set aside some land  
 and gathered stones in preparation but  
 no one could undertake the building. Then  
 a wandering Irish laborer came along,  
 asking for work. They had nothing for  
 him on their farms but, "Could you build  
 us a church?" they asked. "I don't know.  
 I can try," said he, and he did. The  
 people helped as they could, and the  
 church was finished, furnished, and dedi-  
 cated by the Bishop. The people hold  
 service themselves every Sunday morn-  
 ing, and once in two months a priest  
 comes to them.

## The Rev. Timothy Rees of Community of Resurrection Elected Bishop of Llandaff

### Appoint New Bishop in Corea— Bishop of Worcester Enthroned —Other Items

The Living Church News Bureau  
London, April 2, 1931

ANOTHER BISHOP HAS BEEN SELECTED from the Community of the Resurrection, Mirfield. Nearly eight years ago, the then superior (Dr. Frère) was consecrated Bishop of Truro, and now the Rev. Timothy Rees, for several years warden of the Community, has been elected Bishop of Llandaff in succession to Dr. J. Pritchard Hughes.

The election took place at a special session of the electoral college of the Church in Wales held in Llandaff Cathedral, the Archbishop of Wales presiding. Special precautions were taken to prevent any others than the forty-seven members of the college being present in the Lady Chapel, the doors of which were locked.

The new Bishop is 57 years of age. Ordained in 1897, he was curate of Mountain Ash, Glamorgan, until 1901, and for the succeeding five years was chaplain of St. Michael's College. In 1907 he joined the Community of the Resurrection at Mirfield, and he was appointed warden of the college in 1922. During the War he served as chaplain to the forces, was twice mentioned in dispatches, and was awarded the military cross for distinguished service in the field.

#### APPOINT NEW BISHOP IN COREA

The appointment is also announced of the Rev. Alfred Cecil Cooper as Bishop in Corea, in succession to the late Bishop Trollope, who, it will be recalled, died of shock after a collision at sea on his return to Corea from the Lambeth Conference.

The new Bishop-designate, who is 49 years of age, was educated at Bradfield College and Christ's College, Cambridge. After a short curacy in West Hartlepool he went to Corea under the S. P. G. in 1908. In common with many other missionaries in the Far East, he served in France with the Chinese Labor Corps from 1917-19, since when his ministerial life has been spent in Corea. He returns to England in May, and it is expected that he will be consecrated on June 11th.

#### BISHOP OF WORCESTER ENTHRONED

Dr. A. W. T. Perowne, lately Bishop of Bradford, was enthroned as Bishop of Worcester last Saturday in Worcester Cathedral, where his father had been similarly enthroned forty years before.

Dr. Perowne, in the course of an address, appealed for unity.

#### ABBAY HOUSE, GLASTONBURY, DEDICATED

On Saturday in last week, the Abbey House at Glastonbury was dedicated by the Bishop of Bath and Wells, accompanied by the Bishop of Bristol. The chapel has been partly furnished, and presents an agreeable prospect. The large window, which extends nearly the whole length of the southern wall of the room, gives an uninterrupted view of the whole of the abbey ruins. The altar, of oak, was in past days the high altar of St. Mary Redcliffe Church, Bristol, and has been in disuse for many years. It has been

skillfully repaired and enlarged for its present use.

At the dedication service, Dr. Wynne Wilson spoke to the people about the long-cherished hope that the Abbey House should become a house of spiritual refreshment, of rest, of taking counsel. He rejoiced at the fulfilment of that hope. After the service, the guests inspected the rooms of the house, where they found that, although most things have been provided for the retreatants who will begin to arrive on April 13th, yet there are still articles necessary for the working of the house, which it is hoped well-wishers will give before that date.

#### SERVICE FOR FRIENDS OF CANTERBURY CATHEDRAL

Details have just been published of the commemoration week of the Friends of Canterbury Cathedral, which will be held from July 22d to 25th. The program will include a series of special services, lectures, and musical recitals. On Wednesday, July 22d, an exhibition of treasures will begin in the Cathedral library, and after the choral Evensong Sir Frederic Kenyon will lecture in the crypt on Life in Medieval England. The next afternoon there will be a talk in the chapter house on Music and Architecture, by Sir Walford Davies. In the evening there will be a recital of music in the Cathedral, under the direction of Dr. C. C. Palmer, and an illustrated lecture in the crypt on the

Stained Glass Windows of Canterbury Cathedral, by Bernard Rackham.

On Friday afternoon, July 24th, there will be a service for Americans, at which the Archbishop of Canterbury will preach, and later in the day, in the chapter house, Lord Darling will give an address on the Canterbury Pilgrims. The lecture in the crypt in the evening will be on Westminster and Canterbury, and will be given by L. E. Tanner, keeper of the Abbey muniments. On Saturday, July 25th, there will be a jubilee thanksgiving service of the Simon Langton schools, at which Dr. Lyttelton will preach. In the afternoon the refurbished Chapel of Edward the Confessor will be opened, and the Bishop of Rochester will preach at a festival service of the Friends of the Cathedral.

#### CONFERENCE OF ENGLISH AND GERMAN THEOLOGAINS

A conference of English and German theologians was held at the Palace, Chichester, during the past week. The Bishop of Chichester presided.

The subject of the conference was Corpus Christi, and discussions took place throughout the week on various aspects of the Church and the Sacraments. Two previous conferences have been held at Canterbury and Eisenach; and the members of the conference recently published a book of Christological essays in Germany and England, *Mysterium Christi*, under the editorship of the Bishop of Chichester and Prof. Adolf Deissmann, rector of Berlin University. A fourth conference will be held in due course in Germany.

GEORGE PARSONS.

## Canada Welcomes New Governor-General At Halifax on Saturday in Holy Week

### Conference of Church Army in United States and Canada Held —Report of King's College

The Living Church News Bureau  
Toronto, April 10, 1931

ON SATURDAY IN HOLY WEEK CANADA welcomed at Halifax the new Governor General, the Earl of Bessborough, where immediately upon landing he was duly sworn in to his high office at the legislative building. On Saturday afternoon the vice-regal special train left for Ottawa. On Easter Sunday morning, following up the best traditions of his illustrious predecessors, the vice-regal train was stopped at the little New Brunswick town of Newcastle, where with his Countess, his son Viscount Duncannon, and members of his staff he made his Easter Communion at the little Church of St. Andrew, which seats only some 125 people.

The desire which had been expressed by the Governor-General that his visit to Newcastle should be free of ceremony and as informal as possible was scrupulously observed, and the utmost simplicity marked the arrangements. On the arrival of the vice-regal train the Governor-General and party were welcomed on the station platform by A. H. MacKay, Mayor of Newcastle, and David Ritchie, churchwarden of St. Andrew's, and escorted to the cars which were awaiting to convey them to the church. At the portals of the church greetings were extended by the

rector, the Rev. W. J. Bate, who presented to the Governor-General a handsomely bound copy of the Canadian Book of Common Prayer on behalf of the boys of the congregation and to Lady Bessborough a similar volume from the girls.

#### FIRST ANNUAL CONFERENCE OF CHURCH ARMY IN UNITED STATES AND CANADA

This week the Church Army in Canada has been uniting with the Church Army in the United States in holding the first of, it is hoped, many annual joint conferences. The meetings have been taking place at the chapter house hall of St. Alban's Cathedral. Some sixty captains and cadets of the Church Army in the two countries have been billeted at the Church Army training center, and in the gymnasium at the chapter house hall, meals being served in the large hall of the chapter house.

Accompanying the officers of the Church Army in the United States are Samuel Thorne, its president, and Captain Mountford, who has charge of the work. The Canadian officers who came from as far east as Prince Edward Island and as far west as Calgary are headed by their warden, Bishop Lucas, and Captain Casey, the field secretary.

On Tuesday afternoon a reception to the visitors was held by the executive committee of the Church Army in Canada. The Bishop of Toronto, who is chairman of the executive, presided, and with Bishop Lucas, Cyrus Dolph, vice-chairman, Canon Vernon, secretary of the executive, and the Rev. F. C. Ward-Whate, priest-vicar of the Cathedral, made brief addresses of

welcome, to which Mr. Thorne and Captain Mountford suitably responded, after which all the Church Army officers from the United States and Canada were individually introduced to the gathering. After supper, and a family gathering of the Church Army, Captain Hodgkinson gave a devoted message.

At 7:15 the next morning all gathered for a corporate Communion at St. Alban's Cathedral, when Bishop Lucas was celebrant. After breakfast the Bishop of Ontario discussed Rural Work and How to Do It, and Captain Mountford spoke on Some Church Army Ideals in the First Epistle of St. Peter. Lunch was followed by a drive about the city. Bishop Lucas spoke in the afternoon on Work in Northern Canada, and Dean Carlisle of Montreal gave a devoted address in the evening.

Thursday's program included another celebration of the Holy Communion with an address by the Rev. T. Darlington; a discussion of Personal Evangelism by Mr. Thorne, Captains Casey and Mountford; a luncheon at the Royal York Hotel when the conference was the guest of Cyrus Dolph, vice-chairman of the executive of the Canadian Church Army; a talk on How to Prepare the Evangelistic Message, by Canon Loucks; one on Children's Missions and How to Conduct Them, by the Rev. C. Jathro, a March of Witness, followed by service at the Church of the Redeemer with Principal McElheran as preacher.

The conference was a great success and the Church Army is evidently steadily gaining strength and power on this continent.

#### REPORT ON KING'S COLLEGE CAMPAIGN

A total of \$417,374.43 has been paid to the University of King's College Fund, a bulletin issued by the campaign committee states. The pledges total \$439,329.03, so that payments to date are ninety-five per cent of pledges. All of the amount received, except one subscription for \$16,000, was for the building fund.

The university has satisfied all the requirements of the Carnegie Corporation offer and the corporation has paid over its promised grant of \$600,000, which is to be a permanent endowment to maintain the teaching staff in Arts and Pure Science, which staff works for the joint benefit of the students of King's and Dalhousie.

The new buildings at Studley have been erected and furnished at a total cost of \$461,821.44, so that the university has spent, approximately, \$50,000 more than it received for the building fund. This money has been borrowed, and indications are that the university will be able to carry the charges on this loan, but an additional \$100,000 given to complete the building fund and provide further necessary equipment would carry the undertaking to a triumphant conclusion, the report states.

#### A FLYING BISHOP

Bishop W. A. Geddes, of Mackenzie River, is flying with W. R. May, chief pilot for Commercial Airways, and after visiting mission outposts along the Arctic Coast as far as Coronation Gulf will return to Fort Resolution by way of Hunter Bay on Great Bear Lake and Fort Rae on Great Slave. He expects to come out for the meetings of the provincial synod in Winnipeg next week.

#### DEATH OF DEVOTED CHURCHWOMAN OF CALEDONIA

There recently occurred in Prince Rupert the death of Miss Margaret West

who, for about forty years, had done splendid service for the Church on the north British Columbia Coast.

She started her work under Bishop Ridley when she first had charge of a hospital and afterwards a school at Mitalakata. This school has been responsible for the training of many of the finest natives on the North Pacific Coast today.

Soon after Prince Rupert was built up into a considerable town it was thought best to move the home, and for some years now it has been carrying on successfully there, devoting itself particularly to white children who had lost their mothers or who lived in some part of the diocese

where no school existed. The whole district owes a tremendous debt to the Ridley Home and to its founder whose only reward has been the knowledge of being of service to children. Even much of her own limited means had often to be drawn upon in order that the home might be carried on. Her loss will be felt seriously.

One thing which gives comfort to those interested in this work is that the co-worker with Miss West is still taking an interest in the home. Miss R. M. Davies has for years been associated with this philanthropy and so long as she is in charge it is assured that the school will carry on successfully.

## Dr. Bowie Reports on Standard for Marriage at Grace Church, New York

### Easter at the Cathedral—Special Preachers in New York—Other Miscellaneous Items

The Living Church News Bureau  
New York, April 11, 1931

THE GRACE CHURCH YEAR BOOK FOR 1931, numbered as Vol. 63, constituting in its 285 pages a detailed report of the activities of this parish for the year 1930, has just been received. Most of its contents are limited to parochial interest, but the report of the rector, the Rev. Dr. W. Russell Bowie, is of wider concern.

Dr. Bowie lists first among the noteworthy events of 1930 in his parish the adoption of an explicit standard for the marriages solemnized there. Concerned with the misunderstanding of some who had come for that purpose without any clear conception of what Christian marriage should be, it was decided to draw up a definite statement which could be shown to couples applying and to which their assent could be asked. The rector of Grace Church states that they had had many, even from Church families, whose only idea in being married in church was to gain an esthetic background for bridesmaids' dresses and for social parade. He points out, further, the realization that much of the fault had been due to the clergy of the parish for not making sure that they understood what Christian marriage ought to be. Dr. Bowie, therefore, drew up the following statement which every prospective bride and groom coming to the clergy of that parish are asked to consider and adopt:

"In requesting to be married according to the rites of the Christian Church, as set forth in the Book of Common Prayer,

"We express our purpose to enter into a life-long union of mutual faithfulness and devotion;

"We recognize that marriage can be permanently happy and enriching only through the cultivation of those qualities of self-control, forbearance, and unselfish love which religious ideals can help to create;

"And therefore, for our own sakes and for the sake of the home which we hope to establish, we will seek to associate ourselves for worship and fellowship with some Christian church in the community where we reside."

The report goes on to cite some results of this definite and excellent plan. One has been a decrease in the number of marriages, fifty-five having been solemnized in the last seven months of 1929, and in the corresponding period of 1930 there were twenty-nine. Dr. Bowie ascribes some

of this decrease to present economic conditions, but adds, "I have no doubt that part of it was due to the fact that some who do not want to take marriage very seriously have avoided coming to Grace Church." And he cites one instance to substantiate that belief. Others, at first surprised at the requirement, have given the statement study and have come, as the rector declares, to think of marriage in a finer way than they had thought of it before, and they were glad they had been helped to do so.

This very important step, taken by the rector of one of our best known and most influential parishes, evidences much-needed leadership in a situation, fraught with disaster. Dr. Bowie concludes his statement with this opinion: "I am persuaded that the thing which all of us who are Christian ministers need to be concerned with is helping young people enter into marriage with so clear a spiritual emphasis that the marriage will be safeguarded from the beginning."

#### EASTER

Easter in New York was a day of thronged churches. There seemed to be an evidence of spiritual appreciation greater than in other years. The largest response in the diocese was, undoubtedly, that at the Cathedral. Dean Gates stated that it exceeded all previous records. More than 8,000 attended the services of the day, and some 2,000 were unable to gain admission. It required forty ushers to receive the offering at the 11 o'clock Eucharist. Bishop Manning was present in the sanctuary at 11 and 4, being the preacher at the former service.

#### SPECIAL PREACHERS

Among special preachers scheduled for our pulpits are the following: the Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany, Philadelphia, will preach tomorrow morning at St. Bartholomew's, and at the Cathedral at 4. The Rev. Dr. Travers of St. Peter's Church, St. Louis, is the evening preacher tomorrow at Intercession Chapel. The Rev. Francis A. Sanborn of the Church of the Good Shepherd, New York, will be the noonday preacher this week at St. Thomas'; and the Rev. F. R. Godolphin, rector of St. Andrew's, Staten Island, will be at Trinity Church.

#### DR. RAY

The Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration, accompanied by Mrs. Ray and their daughter, Kathrina, will sail on April 17th for Florence, Italy. For about six weeks Dr. Ray will be in charge of the American

Church there, during which time the rector at Florence, the Rev. Killian A. Stimpson, will be in residence at the rectory of "the Little Church Around the Corner."

Dr. Ray will observe the eighth anniversary of his rectorship here at the services tomorrow, Low Sunday.

## ITEMS

Bishop Manning confirmed eighty-six candidates on Palm Sunday at St. George's Church, Stuyvesant square. His appointments tomorrow are at St. Agnes' Chapel and the Church of the Incarnation.

On Low Sunday, Holyrood Church, Fort Washington avenue and West 179th street, the Rev. Arthur P. S. Hyde, rector, will observe the thirty-eighth anniversary of its first service.

The Rev. Dr. Sunderland of the City Mission Society was the speaker last evening at the Church of St. Mary the Virgin when the Friday night social meetings of the parish were resumed.

Beginning today there is each Saturday at the Church of St. Mary the Virgin a Mass for children at 10 o'clock. At these Fr. Klein, S.S.J.E., of the parish staff, is assisted by seminarians from Chelsea square.

The large estate of the late DeLancey Nicoll, a parishioner of the Church of the Incarnation, is left to his son, the only charitable bequest in the will being a provision of \$25,000 for St. Mary's Free Hospital for Children at 34th street and Ninth avenue, the well known institution directed by the Sisters of the Community of St. Mary.

Col. Michael Friedsam, head of the firm of B. Altman & Co., a distinguished citizen and generous philanthropist, whose death occurred this past week, was, while of the Jewish faith, greatly interested in the Cathedral of St. John the Divine, and was among the larger contributors to its building fund.

HARRISON ROCKWELL.

## Sunrise Services on Easter Day Held In Boston and Other Centers of Diocese

### Plans for Diocesan Convention Outlined—Lecture in Interest of Russian Seminary in Paris

The Living Church News Bureau  
Boston, April 11, 1931

SUNRISE SERVICES ON EASTER DAY WERE held not only in Boston but in many other centers in this eastern portion of the state. A thousand persons gathered in St. Paul's Cathedral at 6:15 A.M., and nearly three times that number were on Boston Common for the service promoted by the Youth Congress of the Greater Boston Federation of Churches. The city churches were filled to their utmost capacity and many hundreds were turned away at the later services in the morning. Bishop Sherrill preached in St. Paul's Cathedral; Bishop Babcock preached and confirmed in the Church of Our Saviour, Roslindale; Bishop Lawrence preached in his son's parish church, St. Peter's, Cambridge; other than that, the rectors preached from their own pulpits almost without exception. In the afternoon of Easter, Church school festivals and the distribution of plants made the children happy; Easter pageants had their place in many churches in the afternoon or in the evening.

## NEW PLAN FOR DIOCESAN CONVENTION

A new plan in connection with the diocesan convention is to be tried this year when a great service of worship will be held in Trinity Church at 8 P.M. on April 21st when the clergy of the diocese, delegates from parishes, and representatives of diocesan organizations will be in procession. At this service the addresses by Bishop Sherrill and Suffragan Bishop Babcock will be given. A feature of the arrangement will be the many seats available for those who are Church members though not officially connected with the business of the convention. On April 22d, the day of the convention will begin with Holy Communion in St. Paul's Cathedral at 8 A.M. After the serving of breakfast for clergy and delegates in the City Club, the business session in Ford Hall will be held; Bishop Lawrence will make an address and there will the important elections to General Convention and

the standing committee. A representative of the National Council will give a brief talk in the afternoon and there will be two discussions: one on a report by the social service department on Unemployment; and one on the Placement of the Clergy.

## CHURCH HOME SOCIETY NOT TO CHANGE NAME

The Church Home Society will not change its name but, to use the words of the president, Lincoln Baylies, continue "for a further season at least to be content with an old name for a modern service—letting the quality of our work with children interpret us." The society's recent New Name Contest brought over a thousand proposals but none was considered sufficiently suitable and worthy to replace the well known one of Church Home Society, and the prizes have not been awarded.

## IN INTEREST OF RUSSIAN SEMINARY IN PARIS

The Religious Struggle in Russia is the title of a lecture to be given by Bruce Hopper, Institute of International Relations, Harvard University, on April 23d at 4 P.M., in the home of Miss Alberta M. Houghton, Cambridge. Proceeds of the tickets at \$1.50 each will be given to the Russian Theological Seminary in Paris. Bishop Sherrill is chairman of the committee sponsoring the lecture. The Rev. A. L. Kinsolving will introduce the speaker whose course on Russia in the Lowell Institute lectures of the past winter was so popular that, upon request, it was repeated there.

## HOLDS PREACHING MISSION

The Rev. William M. V. Hoffman, Jr., S.S.J.E., held a preaching mission in Christ Church, Andover, March 22d to 29th inclusive, with a wonderful response not only from members of the parish but from those of other communions in this pleasant collegiate town. The rector of the parish is the Rev. Charles W. Henry. Not only were the early morning services well attended, but the evening meetings were thronged by groups eager to join in the intercessions and petitions as well as to profit by Fr. Hoffman's sermons on the teachings of the Church.

## MISCELLANEOUS

Miss Ruth Littlefield of St. Stephen's Church, Lynn, the sovereign queen-elect of the Order of the Fleur de Lis, is being greeted this afternoon at a tea in the diocesan house by seventy-five present and past leaders of that order. Miss Littlefield will succeed Miss Helen N. Mower, who was crowned five years ago, and formally assume office at the picturesque coronation ceremony to be held in Trinity Church, Boston, at 4 P.M., on April 26th.

A steadily growing appreciation of the ministry of the Lenten noonday services in St. Paul's Cathedral is shown by the verger's careful statistics: in 1929, the congregation numbered 21,600; in 1930, 27,600; and in 1931, 31,700. Dean Sturges feels that this increase is decidedly encouraging although, as he says, numbers do not mean everything and statistics can be made to mean almost anything.

The Lenten stole class of All Saints' Church, Brookline, has kept up its proud record by making twenty-two stoles during Lent and giving them to the Massachusetts Altar Society for distribution throughout the mission field.

A set of six altar candlesticks, given in memory of Mrs. Martha Synnot Reed by the parish branch of the Woman's Auxiliary, was blessed by Fr. Malcolm-Smith at the 11 o'clock service on Easter Day in St. James' Church, Roxbury. Both Mrs. Reed and her husband, John H. Reed, were valued members of many years in St. James'.

A beautiful and enlarged altar and gradine in St. Andrew's Church, Montello, Brockton, were used for the first time on Easter Day. The altar was a gift from the Massachusetts Altar Society which earns money by its beautiful embroidery and work on altar hangings for many a good deed. The interior of the church and parish hall have been redecorated also in St. Andrew's.

Bishop Sherrill was called to Connecticut recently in order to receive from the Hotchkiss School a silver plate awarded to him as the alumnus who had brought the highest honor by his achievements during the past year. The making of this award has been newly instituted by Hotchkiss and Bishop Sherrill is the first recipient.

ETHEL M. ROBERTS.

### LEADERS OF BROTHERHOOD TO MEET IN CONFERENCE

SWARTHMORE, PA.—A conference of leaders of the Brotherhood of St. Andrew and others interested in work with the young men of the Church will be held at Strath Haven Inn, for four days, beginning Sunday, May 3d. The purpose of the conference is to make an intensive study of the program, policies, and plans of the Brotherhood in the light of present needs of the Church and the interests of youth today.

The conference will open with a corporate Communion Sunday morning, at Trinity Church, Swarthmore, and at 11 o'clock the congregation will be addressed by H. Lawrence Choate of Washington, president of the Brotherhood.

ONE OF the men of the U. S. Navy, patrolling the Yangtze, in the course of his duty was of service to some Chinese. A courteous Chinese officer, losing sight for the moment of the word "indomitable," wrote the American a grateful letter, hailing him as "an abominable hero."

## Washington Cathedral Receives Bible And Cross From Emperor of Ethiopia

Easter Services at the Cathedral—  
Service in Memory of Speaker  
Longworth—Dr. Dudley Recovers

The Living Church News Bureau  
Washington, April 11, 1931

A BIBLE COVERED WITH GOLD AND SILVER and an elaborately fashioned processional cross, sent by the Emperor of Ethiopia, has been received by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, to add to the treasured possessions of Washington Cathedral.

Presentation was made by Wallace S. Murray, chief of division of Near Eastern Affairs, State Department, in behalf of Haile Selassie, Select of God, Emperor of Ethiopia, who claims descent from Solomon and the Queen of Sheba.

In a letter received nearly two months ago, the Abyssinian ruler informed Bishop Freeman that the two religious tributes were being forwarded as a thank offering for a prayer offered at Washington Cathedral at the time of the Emperor's coronation. He expressed hope that they might be kept at Washington Cathedral in remembrance of him and Ethiopia.

Communications received at the State Department from Addison E. Southard, American minister in Addis Ababa, the Ethiopian capital, revealed that the Emperor was so vastly pleased by the prayer that he caused it to be translated and published in the native language so that it might be read by his feudal chieftains and ecclesiastical authorities. The prayer originally was brought to the attention of the ruler through State Department channels.

Both the Bible and the cross are products of native craftsmanship. The Bible is a handsome volume, ten inches by fourteen inches in size, bound in purple plush, covered with silver, washed in gold. It contains the four gospels in Amharic, the official and court language of Ethiopia. At the four corners of the cover are miniatures, painted on enamel, of the four evangelists—Matthew, Mark, Luke, and John—while at the center the gold has been molded in the form of a crucifix.

The text of the gospels is hand-lettered in black and red on white vellum with decorative illuminations in brilliant colors at the beginning of each gospel, much after the fashion of medieval manuscripts. A translation of the last page transmitted to the State Department by Minister Southard reveals that the Book belonged to the late "Queen of King Zeoditu, Askale Mariam by her Christian name, daughter of Menelek II, King of Kings of Ethiopia," mother of the present ruler. It was "written by order of Malaka Salam Wolde Maskal, chief of the scribes, and by the scribe Wolde Marima, native of Debra Libanos." Minister Southard reported that the Bible was considered an object of "very special sentimental value" among Ethiopians.

The cross, also of silver washed in gold, is twenty-one inches by twenty-six inches in size. It is described as an "Abyssinian cross" and contains many intricate designs of small crosses, especially at the top and the two sides. On the face of the cross native artisans have inscribed in English, "Haile Selassie I, Emperor of Ethiopia, has presented this to Washing-

ton Cathedral, 1930." The two gifts, which were forwarded from Addis Ababa by the American Minister in response to a request made by the Emperor, were contained in two specially prepared boxes covered with red and lined with purple plush.

The Bible will be added to the comprehensive collection of sacred literature, which ultimately will be on display in the Cathedral Library. The cross was carried in procession at the services in the Cathedral on Easter.

### EASTER AT THE CATHEDRAL

Easter, even without the famous Japanese cherry blossoms, brought a vast number of visitors to the capital. During this season annually, every hotel is taxed to capacity and guides and sightseeing bus lines gather a rich harvest. Washington Cathedral was one of the chief places of interest and on Easter more than 13,000 pilgrims and worshippers by actual count entered the doors.

To accommodate those who wished to worship in the Cathedral, services were held simultaneously in the Bethlehem Chapel, the Chapel of the Resurrection, and the Chapel of St. Joseph of Arimathea at 11 and 4 o'clock. Hundreds were unable to gain admittance at the 11 o'clock service, and these were accommodated at an open-air service in the Cathedral amphitheater.

At the 11 o'clock service in the Bethlehem Chapel the Bishop was celebrant and Canon Lubeck was the preacher. At Evensong the Bishop preached, the service as usual being broadcast.

Holy Week was also a season of extraordinary devotion in Washington. Bishop Freeman preached at noonday the first four days to large congregations at the Church of the Epiphany. The Bishop gave the addresses at the Three Hour service on Good Friday at the Cathedral, the service being conducted by Canon Wolven. This entire service was broadcast from coast to coast by a hook-up of sixty-eight stations. The large number of messages which began immediately to pour in from all sections of the country, and from Canada, is an evidence of the value of this way of spreading the Gospel, and also indicates that people throughout the land are looking to the Cathedral in the nation's capital as their parish church.

### SERVICE IN MEMORY OF SPEAKER LONGWORTH

On April 9th, the Columbia Broadcasting Company offered the use of its vast facilities for a national service of intercession in behalf of Speaker Longworth, to be conducted from Washington Cathedral. Before the appointed hour, the sad news was received of the passing of Mr. Longworth, and hastily the service was altered into one of memorial and sympathy. In the absence of the Bishop this service was conducted by Canon Peter.

### DR. DUDLEY RECOVERS

The Rev. Dr. George F. Dudley, who has been recuperating for several weeks from a very serious illness, returned to his parish, St. Stephen and the Incarnation, during Holy Week, and officiated on Easter. It was a matter of great rejoicing to Dr. Dudley's host of friends to greet him restored in health.

RAYMOND L. WOLVEN.

### OFF TO A BAD START

NEW YORK—The first statement of collections for the year 1931 is not a good one. In spite of the splendid example of a few of the dioceses which have officially instructed their treasurer to remit monthly one-twelfth of their quota or one-twelfth of their pledge, the total receipts to April 1st are \$56,544.61 below the same period of 1930.

The following dioceses and districts have sent in their full proportion of the quota:

New Hampshire	Southwestern Virginia
Long Island	Cuba
Rhode Island	Alaska
Delaware	Liberia

The tragic feature of the statement is that from thirty dioceses no remittance has been received from diocesan headquarters. Most of these dioceses are among those who never pay their full quota and many of them did not pay what they pledged in 1930.

It is not possible that in these dioceses no money for the missionary cause was received in the first three months of the year and it is therefore obvious that these dioceses are retaining for diocesan use *all* the money collected, even though a share of that money was given for the work of the National Council.

Such practice is morally questionable and psychologically unsound.

If the diocese is made a preferred partner in the missionary enterprise by action of the diocesan authorities, is it fair to complain of parishes that withhold missionary money for their own expenses?

Is it fair to finance only the diocese out of money collected for both diocese and general Church, and then in December advise the people of the diocese that a large sum must be collected "to make up the deficit in the pledge to the National Council?"

If the National Council has to borrow from the banks, as it is now doing, is it fair for dioceses to "borrow" for their own expenses the share of collections due the National Council?

Please think over these questions.

Faithfully yours,

LEWIS B. FRANKLIN,  
Treasurer.

### FUNERAL OF MRS. E. J. MOULTON

SALT LAKE CITY, UTAH—Funeral services for Mrs. Emma J. Putman Moulton, mother of the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, were held in St. Mark's Cathedral Easter Monday. At 10:30 A.M. there was a Requiem celebration of the Holy Communion with the Very Rev. Henry A. Post, dean of the Cathedral, as celebrant, and assisting were Rev. Hoyt E. Henriques of Logan, the Rev. Canon A. L. Wood, and the Ven. William F. Bulkley, archdeacon of Utah.

The cortège entered the Cathedral, headed by the Cathedral choir, followed by the clergy of the district, and honorary pall bearers. Dean Post was assisted by the Rev. A. E. Butcher, rector of St. Paul's Church, who read the lesson.

Interment was in Mt. Olivet Cemetery. The Rev. John W. Hyslop of Ogden read the service, and the body was committed to the grave by the dean. The entire clergy staff in Utah was present.



## Miss Vera L. Noyes Resigns as Supervisor Of Religious Education in Chicago

Glorious Easter Reported in Diocese  
—To Dedicate New Church Build-  
ings in Winnetka

The Living Church News Bureau  
Chicago, April 11, 1931

MISS VERA L. NOYES, for the past eight years supervisor of religious education in the diocese of Chicago, this week announced her resignation to accept appointment as director of religious education at the Cathedral of the Incarnation, Garden City, N. Y. Miss Noyes will take up her new duties September 1st.

As the first director of religious education in the diocese of Chicago, Miss Noyes has had a large part in the development of the present educational program in Chicago. Before becoming diocesan supervisor, she was director of religious education at St. Paul's Church, Chicago, for a year and a half. She also worked for a year under the Rev. George P. T. Sargent—now dean of the Cathedral at Garden City, New York—at Grace Church, Grand Rapids, Mich., and for five years under the National Department in the week-day religious educational program in Gary, Ind. Miss Noyes was the first worker for the National Department in the week-day field in Gary. It was there that week-day religious education first was introduced on a systematic basis. Bishop Ivins, now Coadjutor of Milwaukee, was rector of Christ Church, Gary, during a portion of the time Miss Noyes was there.

Miss Noyes got her early training in religious education under Bishop Page of Michigan, at St. Paul's Church, Chicago. She is a graduate of St. Mary's School, Knoxville, and the Chicago School of Applied Art. She was instructor in art at St. Mary's for two years.

### GLORIOUS EASTER REPORTED

Easter was indeed glorious in every respect in the diocese of Chicago. Ideal, crisp weather brought overflowing congregations. Churches of all communions and denominations, in fact, reported excellent attendance.

Bishop Stewart preached to a congregation which overflowed St. James' Church, Easter morning. The attendance at St. James' for the day was over the 2,000 mark.

In the evening, Bishop Stewart preached before a large congregation at the Church of the Epiphany.

Many were turned away from St. Chrysostom's, where admission was by ticket only. The offering there was over \$6,000; Communion numbering approximately 400. Grace Church, Oak Park, reported the largest attendance in a number of years, with 900 Communion and approximately 1,900 present for the day. St. Paul's, Kenwood, had a full church for both morning and afternoon services, with 600 Communion and an offering of nearly \$5,000. St. Luke's, Evanston, reported 1,295 Communion, the largest in the history of the parish, and an offering of \$4,000. Epiphany Church reported 500 Communion, the largest in years, and total attendance of 1,800, with an offering of \$1,800. Thirty-two were confirmed at the evening service when Bishop Stewart was the preacher. The Cathedral Shelter had 146 Communion and turned

away large numbers for the services. The Shelter staff had services at Calvary Church, the bridewell, county jail, and St. Mary's Home. The Church of the Redeemer had 603 Communion and a total attendance of about 1,700. Reports from other parishes indicate equally striking conditions. Offerings showed an increase over last year, in spite of conditions.

### WINNETKA TO DEDICATE BUILDINGS

Sunday afternoon, April 19th, at 5 o'clock, is the time set for the dedication of the new \$450,000 group of buildings at Christ Church, Winnetka, the Rev. E. Ashley Gerhard, rector. Bishop Stewart will officiate at the dedication, the main service taking place in the entertainment room in order to permit a larger crowd. At the conclusion of the opening service, the procession of choir and clergy will proceed into the chapel and other portions of the buildings while the Bishop dedicates individual memorials.

Monday, April 20th, a housewarming will be held with a parish dinner, the Rev. Mr. Gerhard acting as toastmaster. Bishop Stewart, the Rev. Dr. Samuel Harkness, pastor of the Winnetka Congregational Church, William B. McIlvaine, and C. D. Dallas will be the speakers.

More than three years have been spent in the planning and construction of the

new group, which includes chapel, parish house, and rectory. The parish house has been declared the most efficient of its kind.

### DR. MC ALLISTER ARRIVES

The Rev. Dr. Charles E. McAllister of Baltimore arrived in Chicago Friday to assume his duties as rector of St. Luke's Church, Evanston, succeeding Bishop Stewart. He expressed upon arrival his pleasure and anticipation of working under Bishop Stewart.

### NEWS NOTES

Bishop Stewart is in Sewanee this weekend attending the conference on the ministry for young men. He is to give the concluding address at the conference tomorrow; also speaking today on The Purpose of the Church in the Ministry.

The Rev. Edward C. Russell, rector of St. Ann's Church, New York, is preaching at St. James' Church tomorrow, and the Rev. Franklyn C. Sherman, president of the American Guild of Health, on April 26th.

Bishop Stewart officiated at the marriage of his son, John Clyde Stewart, to Miss Eleanor McDonnell, at St. Luke's Church, Evanston, Tuesday afternoon.

A Church School Teachers' Association has been formed at St. Mark's Church, Evanston, with the rector, the Rev. Harold L. Bowen, as president.

Church school children will present their Lenten offering at nine sectional rallies in different sections of the diocese on Sunday, April 19th and April 26th. A special service for the presentation has been worked out by Miss Vera L. Noyes.

## All Parishes in Philadelphia Report Record Breaking Attendance on Easter Day

Annual Welsh Service Held at Bala-  
Cynwyd—Church Institutions to  
Receive Bequests

The Living Church News Bureau  
Philadelphia, April 11, 1931

NEVER BEFORE HAVE THERE BEEN AS large crowds attending all the services on Easter Day in Philadelphia churches as there were last Sunday. All parishes in the downtown, residential, and suburban sections reported record-breaking attendance for the day.

The Rt. Rev. Francis M. Taitt, D.D., Bishop of the diocese, preached in three of the city's oldest churches during the day. In the morning, he was the celebrant and preacher at Old Christ Church, after confirming a large class. In the afternoon he confirmed a class at Gloria Dei (Old Swedes') Church, where he also received the children's Lenten offering. In the evening he preached again in St. James' Church, Kingsessing, another one of the churches founded by the Swedes in Colonial days.

The Rev. Dr. John Mockridge reports that at St. James', in the heart of the city, the number of Easter Communion was the largest on record in the history of the church. During Holy Week and Easter, the aggregate attendance at all services was 4,565. The Rev. Dr. Joseph Fort Newton preached on Easter morning and in the evening, when there was a festival service with procession and *Te Deum*, and the Rev. Dr. Leicester Lewis was the preacher at the afternoon service of choral Evensong.

Solemn High Mass, with procession, was celebrated in St. Clement's, St. Mark's, the Ascension, St. John the Divine, St. John Chrysostom, in the city; and at St. Alban's, Olney; St. Luke's, Germantown; and in many other parishes. At St. Paul's, Chestnut Hill, many people were compelled to stand throughout the 11 o'clock service, all the pews and extra chairs in the large church being filled some time before the service.

### MEETING OF CATHOLIC CLUB

The Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles will meet at Christ Church, Media, on April 14th. There will be a choral Mass and Meditation at 11, a business meeting at noon, and luncheon at 1 o'clock. The Rev. Charles L. Steel, rector of Calvary Church, West Philadelphia, will read a paper. The host on this occasion will be the Rev. Howard L. Fulweiler, rector of Christ Church.

### WELSH SERVICE HELD

The annual service of the Welsh Society of Philadelphia was held in the Church of St. Asaph, Bala-Cynwyd, on March 22d. During the service, the hymns and anthems were sung in Welsh. The preacher was the Rev. O. R. Williams, pastor of the First Welsh Presbyterian Church in Philadelphia.

St. Asaph's Church is named after St. Asaph's Cathedral in Wales, and is built on land settled by the Welsh. Some of the ivy which covers the church was brought to this country from Wales. The Rev. Francis C. Hartshorne is in charge of the parish pending the arrival of a

new rector to succeed the late Rev. Benjamin N. Bird.

CHURCH INSTITUTIONS TO RECEIVE BEQUESTS

Miss Mary Beneke, who died on March 27th, bequeathed \$5,000 to the Home of St. Michael and All Angels' for Colored Crippled Children, where she endowed a free bed in her memory. She also willed \$1,000 to the Catholic Congress of the Church and \$1,000 to the Sisterhood of St. Margaret. She left \$2,000 to the order of the Holy Cross at West Park, N. Y.; \$500 to St. Timothy's Church, Roxborough; and the residue to the Episcopal Hospital.

St. James' Church, Philadelphia, receives \$2,000 by the will of Mrs. Emma R. Brown, who died March 23d.

St. Luke's Church, Kensington, will receive \$2,000 for the endowment fund, and St. Barnabas' Church, Kensington, will also receive \$2,000 under the will of Elizabeth N. Vandervoort. The residue of her property is to be held in trust for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the income to be used for the work of the society.

CLOSING SESSION OF MISSION STUDY CLASSES

The closing session of all the mission study classes in the diocese will be held on Monday evening, April 13th, in Holy Trinity parish house. The speaker will be Dr. Lewis B. Franklin, vice-president and treasurer of the National Council.

This is the first time Dr. Franklin will have visited the diocese of Pennsylvania as the guest of the Woman's Auxiliary. The Rev. Dr. John Mockridge will conduct the service, and Mrs. Lea F. Hill will read the report of the educational work of the Auxiliary.

RUSSIAN CHURCHES OBSERVE GOOD FRIDAY

Following the old Julian rather than the Gregorian calendar, members of the Russian and Greek Orthodox Churches in Philadelphia observed Good Friday this week instead of last. The day's observances centered in St. Michael's Cathedral, where services were conducted by Bishop Adam and the rector, the Rev. John Rusyn.

Easter services will be held starting at midnight tonight, when there will be a procession, to be followed by a midnight service in the church. Easter music will be sung by a Russian choir. During the liturgy, the gospel will be read in four languages, Slavonian, English, Greek, and Latin.

ELEANOR ROBERTS HOWES.

TRY OUT EXPERIMENT AT FITCHBURG, MASS.

FITCHBURG, MASS.—A very interesting experiment under the direction of the Rev. A. Vincent Bennett, rector, was tried at Christ Church during Lent. Realizing the difficulty of young women nurses training in Fitchburg hospitals in attending Church services on Sunday, two special Holy Communion services were held during the month at 6 o'clock in the morning. Christ Church furnished the taxicabs which conveyed the nurses to and from the service. These services, conducted under the supervision of the Guild of St. Barnabas, proved of great worth and the attendance was large.

On Thursday mornings at 7 o'clock during Lent Holy Communion was held for high school students with full schedules, in the new Crusaders' Chapel in Christ Church. A breakfast at 7:30 followed the service.

LONG ISLAND NOTES

The Living Church News Bureau  
Brooklyn, April 9, 1931

HOLY WEEK AND EASTER SEEM TO have made their appeal this year even more effectively than usual. Good Friday services were well attended not only in our own churches, but in Albee's Theater, where services under the auspices of the Brooklyn Federation of Churches were held on Good Friday at 8, 9, and 11 A.M., with Dr. S. Parkes Cadman preaching; newspapers report that a total of 6,000 people attended. Bishop Stires preached the three hours for the fortieth consecutive year, this time at St. Mary's, Brooklyn; Bishop Larned preached at St. Ann's. Combined services were held in several localities, in some cases neighboring congregations of various communions uniting.

Reports of Easter services mention exceptionally good attendances. At the Cathedral in Garden City, 300 received the Sacrament at 6:30 A.M., and at 8 and 11 both the church and the crypt were filled and many people stood, while others could not get in. These two services were identical, with full choir and sermon at each; Bishop Larned preached at 8, Bishop Stires at 11 o'clock. At St. Martin's-at-the-Crossways, south of Hollis, the newest mission in the diocese, the Rev. Henry Mesier reports a hundred present at the Easter Eucharist, in quarters that really accommodated fifty. In St. John's Hospital forty-two patients received their Easter Communion in their beds, while 150 other worshippers received in the chapel.

RECALLS A LOYAL FAMILY OF CHURCH PEOPLE

An old friend writes: "A recent legacy of \$4,000 to the Church Charity Foundation from Harriet C. (Mrs. William A.) Bartow of Fishkill, N. Y., calls to mind a family noted for their Church and civic gifts. Edgar Bartow, great-uncle of William A. Bartow, built Holy Trinity Church, Brooklyn, though at the cost of financial disaster to himself. He also gave to the city of Brooklyn the triangular park facing the City (now the Borough) Hall. William A. Bartow's father was a great friend of the Rev. Dr. Muhlenberg, and when a boy attended Dr. Muhlenberg's school at College Point. He rowed there across the Sound from the Bartow estate, which later he was instrumental in conveying to the city of New York for one of its largest parks. Mrs. Bartow's grandfather was a Mr. Prout of Washington, D. C. He gave the land on which Christ Church, Navy Yard, was built, and he gave to the U. S. government the land of the original Navy Yard. Dr. Smith, Mrs. Bartow's father, an army surgeon, was stationed at a post in Florida, where was held a prisoner, Dr. Mudd, who set Booth's broken leg in his flight from Washington after assassinating President Lincoln. Dr. Mudd assisted Dr. Smith in his surgical work. After Dr. Smith's death, his widow and daughter interested themselves in procuring Dr. Mudd's release, as, ignorant of Booth's crime, he had done what any surgeon ought to have done."

ANOTHER LEGACY TO THE CHURCH CHARITY FOUNDATION

A bequest of \$97,000 for the endowment of St. John's Hospital has just been paid to the Church Charity Foundation by the executors of the estate of the late Mrs. Florence N. Fithian, a member of St. Bartholomew's parish, Brooklyn.

CHAS. HENRY WEBB.

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**DIFFICULTY OF RUSSIAN CHURCH IN THE WEST**

**Bishop Eulogius Declared Deposed by Acting Patriarch of Moscow—Appeals to Patriarch of Constantinople**

L. C. European Correspondence }  
Wells, Somerset, England, March 4, 1931 }

IN A PREVIOUS LETTER WE REFERRED TO the difficulty that has recently arisen in the Russian Church in the west of Europe, where the most generally recognized Bishop Eulogius has been declared deposed from his office by the acting Patriarch of Moscow, Sergius of Novgorod, and the Bishop Eleutherius of Kovno ordered to take his place. We can now give the facts that led up to this rather high-handed action.

The Patriarch Tikhon was the recognized chief of all Russian members of the Orthodox Church, whether in that land or without it. When he died in 1925, his place was taken by Sergius of Novgorod, but the Russian government did not permit him to use the title of Patriarch. In 1927, something happened between the Metropolitan Sergius and the Soviet government; what it was is not exactly known, but it seems that the Metropolitan made some sort of agreement with the government, in the hope of securing better terms for the Church in Russia, by which he agreed to order all Russian bishops abroad to acknowledge the Soviet authority. Eulogius received such an order from him, but pointed out that his spiritual sons did not regard themselves as Russian subjects, and so were hardly liable to be called on to obey the order. He promised, however, that he would personally refrain from political propaganda against the *de facto* government. Then in 1930, feeling was aroused in England and elsewhere against the policy of religious persecution followed by the Soviets, and the "week of prayer" for the freedom of the Russian Church was observed in London. Eulogius came to London and took part in it. That act, said the Soviet government, was itself "political propaganda," and so Sergius was ordered to dismiss the Bishop from his office, and an order of dismissal was sent.

Eulogius called a council of his Church, attended by five bishops, seventy of the clergy and seventy laymen, and with their concurrence wrote to Sergius asking him to withdraw the order as irregular and void, while the council resolved that if it was not withdrawn they would apply a ruling made by the Patriarch Tikhon to the effect that dioceses cut off from their central bishop—as they now were—might be administered autonomously. Sergius replied, "Rebuke your council for its impertinence, and own your own error, and I may be able to re-instate you as Bishop."

On this Eulogius appealed from the acting Patriarch to the next meeting of the general assembly of the Russian Church, which was last allowed to meet in 1927, and Sergius countered by sending an order from Moscow, declaring Eulogius deposed, the council dissolved, and ordered Eulogius to come to "an hierarchical court" for trial. Meantime, Eleutherius of Kovno was to take his place (*vice* the Bishop Vladimir of Litva as first ordered), and all clergy and laity were warned that they stood under the same condemnation as their Bishop if they did not receive Eleutherius as their spiritual head.

Eulogius replied by the publication of a pastoral letter, in which he declared that the act of Sergius was done for political reasons, under compulsion, and on false information; "therefore I decline to resign the charge committed to me in April, 1921, by Ukase of the blessed Tikhon, his synod, and the supreme ecclesiastical council."

He appealed to the Ecumenical Patriarch of Constantinople, as the best authority till Russian affairs are regularized, and in the meantime refuses to regard himself as out of communion with one who is acting under duress.

Eulogius started for Constantinople to put his case before the Patriarch Photius, leaving Bishop Alexander of Brussels as his representative in Paris. Bishop Eleutherius has arrived at Paris from Russia, but has found the Russian colony quite unwilling to receive him as Bishop, though it treats him with courtesy personally. He cannot get possession of what Church property there is to administer, and finds practically no support. He is understood to have announced that he will return to Russia.

W. A. WIGRAM.

**ASSUMES POST IN NATIONAL COUNCIL**

SOUTH PASADENA, CALIF.—The Rev. C. Rankin Barnes left for New York on Tuesday evening, April 7th, to assume his position as acting executive of the Social Service Department of the National Council. Mr. Barnes' departure was the occasion of many farewell gatherings both within and without Church circles, indicating the wide range of his interests and influence. His brethren of the Los Angeles clericus held a luncheon in his honor the day before his departure. Both Bishop Stevens and Bishop Gooden, as well as others of the clergy, were among the speakers and Dean Beal, in behalf of the clericus, presented Mr. Barnes with a desk clock as a token of their affection.

Officiating for the last time as rector of St. James' Church, on Easter Day, Mr. Barnes announced that the call extended a few weeks ago by the vestry to the Rev. T. Raymond Jones, of Christ Church, Oswego, N. Y., had been accepted. No definite date of his arrival was announced.

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### PROGRAM FOR CONSECRATION OF DEAN BROWN

HARRISBURG, PA.—The Very Rev. Wyatt Brown, D.D., dean of St. Paul's Cathedral, Buffalo, will be consecrated Bishop of Harrisburg on Friday, May 1st, in St. Stephen's Church. The Most Rev. James DeWolf Perry, D.D., Presiding Bishop and Bishop of Rhode Island, will be the consecrator, and others assisting in the service will include:

*Co-consecrators*, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; the Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

*Presenters*, the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland; the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York.

*Preacher*, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington.

*Attending Presbyters*, the Rev. Bertram E. Brown, Calvary Church, Tarboro, N. C.; the Rev. Francis F. Lynch, St. Paul's Cathedral, Buffalo, N. Y.

*Master of Ceremonies*, the Rev. Oscar F. R. Treder, D.D., St. Stephen's Church, Harrisburg.

### PROGRAM OF CHURCH CONGRESS

CINCINNATI, OHIO—The program of the Church Congress, to be held here April 28th to May 1st, is as follows:

TUESDAY EVENING, APRIL 28

*Christians and the New Morality.*

1. The Rev. Granville M. Williams, S.S.J.E., rector, Church of St. Mary the Virgin, New York City.

2. The Rev. Raymond Cunningham, rector, Trinity Church, Hartford, Conn.

WEDNESDAY MORNING, APRIL 29

*Corporate Communion of the Congress.*

Celebrant, the Rt. Rev. Henry Wise Hobson, D.D., Bishop Coadjutor of Southern Ohio. Preacher, the Rt. Rev. James Craik Morris, D.D., Bishop of Louisiana.

WEDNESDAY AFTERNOON, APRIL 29

*What Is the Place of Schools and Hospitals in Christian Missions?*

1. The Rev. George H. Thomas, D.D., rector, St. Paul's Church, Chicago, Ill.

2. The Rev. H. A. Pritchard, D.D., rector, St. Mark's Church, Mt. Kisco, N. Y.

WEDNESDAY EVENING, APRIL 29

*What Do We Mean By a Personal God in the Light of Science?*

1. The Rev. Roland Cotton-Smith, D.D., of New York City.

2. The Rev. D. A. McGregor, Ph.D., professor of Science and Religion, Western Seminary, Evanston, Ill.

THURSDAY MORNING, APRIL 30

*General Committee Meeting.*

*The South India Scheme and the Historic Episcopate.*

1. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana.

2. The Rev. Charles W. Sheerin, rector, Grace and Holy Trinity Church, Richmond, Va.

THURSDAY EVENING, APRIL 30

*Are There Social Objectives in the Russian Experiment Which Christians Must Accept?*

1. The Rev. William B. Spofford, editor, *The Witness*.

2. The Rev. Lewis R. Whittemore, rector, Grace Church, Grand Rapids, Mich.

FRIDAY MORNING, MAY 1

*Do We Make the Best Use of the Clergy?*

1. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington.

2. The Rev. Alexander G. Cummins, D.D., rector, Christ Church, Poughkeepsie, N. Y.

FRIDAY AFTERNOON, MAY 1

*How Can Religion Be Made Vital in the Modern Home?*

1. The Rev. John W. Suter, Jr., executive secretary, National Council for Religious Education.

2. The Rev. Karl Morgan Block, D.D., rector, St. Michael and St. George's Church, St. Louis, Mo.

### BISHOP BURLESON HEADS SOCIAL SERVICE DEPARTMENT

NEW YORK—In the emergency occasioned by the death of the Rev. Charles N. Lathrop, D.D., executive secretary of the Department of Christian Social Service since 1920, Bishop Burleson, Assessor to the Presiding Bishop, has taken over the portfolio of the department as titular head. Bishop Manning and the diocese of New York very kindly consented to the department having the benefit of the advice and counsel of Bishop Gilbert until such time as a successor might take office. With this set-up the staff of the department has carried on the work and projects that Dr. Lathrop has planned for the early part of the year.

In the first place, substitutes were suggested in Dr. Lathrop's place as leaders at the various summer conferences to which he had been assigned; at Vanderbilt, Madison, Evergreen, Sewanee, and Sioux Falls.

### MEMORIAL TO BISHOP MURRAY

BALTIMORE—On Easter Sunday morning, at the 8 o'clock service in the Cathedral of the Incarnation, the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, dedicated a bronze tablet to "the Glory of God and the memory of John Gardner Murray."

The tablet is a bas-relief of Bishop Murray and bears the dates 1857-1929. It is the work of Miss Isabelle Schulz, a young and talented Baltimore sculptor, and is the gift of Mrs. C. Ellis Ellicott, Jr., Bishop Murray's daughter.

The dedication of the tablet at this particular service was especially fitting. Bishop Murray always celebrated the Holy Communion at the Cathedral at the early service on Easter Day and no matter where he was he always returned for this service and had done so since his election as Bishop of Maryland in 1909.

### ANNIVERSARY OF MOTHER CHURCH AT MINNEAPOLIS

MINNEAPOLIS, MINN.—The Church of Gethsemane, the mother parish of Minneapolis, celebrated its seventy-fifth anniversary during the week beginning Easter Sunday. At the numerous services on Easter Sunday there were unusually large congregations, and a very large number of Communion were made, many former members coming back to take part in the services.

On Wednesday evening, April 8th, a parish dinner took place at which 475 people were present. The honor guests of the evening were the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, the Rev. Dr. F. F. Kramer, warden of Seabury Divinity School, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, and the Rev. Stanley S. Kilbourne, rector of St. Peter's Church, Port Chester, N. Y., the last two being former rectors of Gethsemane.

On Friday evening a special religious service was held, beginning with an organ recital, followed by evening prayer, and sermons by Bishop McElwain and Bishop Johnson.

The celebration culminated on Sunday, April 12th, at the 11 o'clock service, at which the Rev. Mr. Kilbourne was the preacher.

The parish was organized in 1856 under the name of The Church of the Ascension, by the Rev. J. S. Chamberlaine at St. Anthony. The present rector, the Rev. Don Frank Fenn, came to the parish in



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1922. He has resigned his rectorate and will become rector of St. Michael and All Angels' Church, Baltimore, on May 1st. Under the leadership of the Rev. Mr. Fenn the present large parish house was erected in response to the great need for larger quarters for parish and social service work, Gethsemane being essentially a downtown parish.

**BISHOP McKIM RETURNS TO TOKYO**

TOKYO, JAPAN—Bishop and Mrs. McKim reached Japan safely on March 5th, after their extensive travels following the Lambeth Conference, and received a warm welcome from everybody. It is a matter for general satisfaction and thanksgiving that the Bishop's health is so good that any question of his retirement, about which much anxiety was felt last year throughout the Japanese Church, seems likely to be postponed indefinitely. He has now entered the fifty-second year of his labors in Japan, and has nearly completed thirty-eight years as Bishop—a record to be envied.

Immediately following the Bishop's arrival in Tokyo, a large number of the clergy and evangelists of North Tokyo met at the hospitable home of Bishop Reifsnider to give him greetings of welcome, at which time he gave a vivid and instructive account of the proceedings, and some of the outstanding personalities of the Lambeth Conference, as well as of his extensive travels and contacts with Japanese scattered throughout the world.

The bishops of the Nippon Sei Kokwai met in Tokyo under Bishop McKim's chairmanship, from March 25th to 27th, during which meeting many questions of great importance to the Church were considered. On the first day, the bishops attended the graduation service and exercises of the Central Theological College. The baccalaureate sermon was preached by the Rt. Rev. N. S. Binsted, D.D., Bishop of Tohoku.

On the first day of the bishops' meeting, the Rev. Charles H. Evans, secretary of the Church Publishing Society, presented his report for the year ending December 31, 1930.

**OPEN NEW CATHEDRAL IN SEATTLE, WASH.**

SEATTLE, WASH.—The new St. Mark's Cathedral was opened for public worship on Easter Day, when congregations, to the number of over 2,000 at one time, crowded through the temporary but stately portals and stood and knelt in awe and admiration at the noble proportions of the vast interior. In the midst of the great crossing, but widely spaced to give ample view of the chancel, rise the four great pillars which eventually will support the tower.

The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, celebrated the Holy Communion at 6 A.M., and preached at the festival Eucharist. The dean, the Very Rev. Dr. J. D. McLaughlan, officiated at this latter celebration, assisted by the Rev. Chester A. Taylor, curate. In the afternoon a service for deaf mutes was conducted by the Rev. Olaf Hanson in the Wilhelmina Thomson Memorial Chapel.

Founded forty-one years ago, St. Mark's parish soon became the leading parish of the diocese. The Rev. Dr. McLaughlan became the head of the parish in 1920. With characteristic courage and influential lay support he launched a great movement to raise \$300,000 and had the gratification of seeing over \$400,000 pledged by Church people and citizens who looked upon the

proposed Cathedral as the physical expression of their spiritual aspirations.

A magnificent site overlooking Lake Union and in the heart of the residential section of the city was purchased, and new plans were prepared for a church of unique design and unusual proportions. The great central section of this church has now been completed up to the height of 120 feet, and, surmounted by the cross, stands where it is visible from the Pacific Highway and the central arteries of Seattle. The cost has been half a million dollars.

The dedication will take place on St. Mark's Day, April 25th. The Bishop of the diocese will be the principal dedicator, assisted by the dean. The Most Rev. Adam U. de Pencier, Archbishop of New Westminster, will give an address, and the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, will preach the sermon.

At a banquet in the evening it is hoped that the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, will be the principal speaker. He is a former rector of St. Mark's. Continuing the festival on Sunday, the 26th, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, will preach at the morning service. The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, will address a mass service of the Sunday schools of the diocese at 4 P.M., when they will present their Lenten mite box offerings. At the evening service the Rt. Rev. Charles V. Schofield, Bishop of Victoria, will be the preacher.

**ADD TO FUND OF ST. PAUL'S CHURCH, PATERSON, N. J.**

PATERSON, N. J.—St. Paul's Church, Paterson, has had \$1,000 added to its endowment. This gift came from the estate of Peter A. Dunn at Eastertide. Added to \$7,543.98 received from the congregation of the church and \$2,512 from the Sunday school, it made an Easter offering of \$11,055.98, this offering heading, as has been the case for some years past, the list published annually in the local newspapers. The Rev. Dr. David S. Hamilton is rector of the parish. Trinity Church, the Rev. Charles J. Child, rector, had an offering of \$1,500; the Church of the Holy Communion, the Rev. Dr. Harmon C. St. Clair, rector, one of more than \$1,400; and St. Mary's Church, Haledon, the Rev. Gordon T. Jones, rector, \$853, including a Sunday school mite box offering of \$260.

**YOUNG PEOPLE TO CONVENE AT WINSLOW, ARK.**

WINSLOW, ARK.—The fifth Young People's conference of the province of the Southwest will be held at the Helen Dunlap School, July 23d to August 5th.

Members of the faculty include the Rt. Rev. William T. Capers, D.D., Bishop of West Texas; the Rev. Charles Summers, Houston, Tex.; the Rev. Hanson A. Stowell, Pine Bluff, Ark.; and the Rev. Bertram L. Smith, Fort Worth, Tex.

**CHURCH AT ST. LOUIS, MO., OBSERVES ANNIVERSARY**

St. Louis, Mo.—The Church of the Holy Innocents celebrated its sixtieth anniversary on Easter Day. The Rev. Dr. J. W. Higson, who for many years was rector and has recently retired, celebrated the Holy Communion and preached the anniversary sermon. In the evening the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor, held a service of confirmation and preached.



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### HOLY WEEK AND EASTER IN ALBANY

ALBANY, N. Y.—The union noonday Lenten services of the Albany churches closed on Maundy Thursday, the Rev. Walter Lowrie, D.D., having been the preacher the last week.

On Tuesday evening in Holy Week the choir of the Cathedral of All Saints', under the direction of J. William Jones, sang a special musical service with several organ numbers. The choir of St. Paul's Church, directed by Dr. T. F. Candlyn, gave a program of Lenten music on the night of Good Friday. There was a noonday service for downtown people in St. Peter's Church on Good Friday, the preacher being the rector, the Rev. C. C. Harriman. The Three Hour service was preached in the Cathedral by the dean, the Very Rev. George L. Richardson, D.D., the several parishes of the city joining in the Passion service here.

Easter carols were sung at an early service in St. Paul's Church on Easter Day, and at Evensong in the Cathedral and St. Peter's Church. Large congregations attended the various parish services. The Bishop of the diocese preached in the Cathedral at the Choral Eucharist. The daily services at St. Peter's Church and the Wednesday evening services at St. Paul's, with special preachers, were well attended throughout Lent. The Bishop visited six of the city parishes as well as two suburban ones at Menands and Elsmere during Lent, and confirmed classes.

### PROVIDENCE CATHEDRAL TO RECEIVE BEQUEST

PROVIDENCE, R. I.—By the will of the late Eva Kingsley Davis McGowan of Providence and Little Compton, her summer residence, Sealands, one of the largest in the shore resort, is bequeathed to the Cathedral corporation of the diocese, St. John's, Providence, "for the purpose of maintaining a real home for sick and tired people of both sexes without distinction of creed or nationality." The sum of \$50,000 is set aside for the maintenance of the property which is given as a memorial to the testator's late husband, John E. McGowan, and to herself.

Among other bequests were these: St. Mary's Home for Children, North Providence, \$10,000; St. Elizabeth's Home for Incurable and Convalescent Women, Providence, \$5,000, in memory of Mrs. McGowan's sister, Ida Louise Bloodgood; and the chapel at Sakonnet, \$5,000.

The will provides that Sealands and the \$50,000 trust fund be used for the purpose specified for twelve years. At the end of that period the property may be sold and the proceeds used as the Cathedral corporation may choose.

### PLAN TAHOE SUMMER SCHOOL

RENO, NEV.—With replies of acceptance as members of the faculty from such men as Bishop Johnson of Colorado, Dean Beal of the Cathedral in Los Angeles, Canon Graves of San Joaquin, and Archdeacon Thomas of Eastern Oregon, together with Miss Edna Eastwood from national headquarters, plans for the third annual summer school of Nevada are going forward. Announcement of other members of the faculty are expected shortly.

The diocese of Sacramento, which joined with Nevada in a small way last year, expects to have a larger share in the life of the school this year, each committee having representatives from both dioceses. The Rev. Mortimer Chester of Woodland,

Calif., represented Sacramento at a recent meeting of the summer school committee at the Bishop's House in Reno. Plans for enlarging the Hunting Lodge—named for Bishop Hunting, its builder—and for installing a plumbing system on the property were discussed.

The school, which is held on the Nevada shores of Lake Tahoe on property acquired during Bishop Hunting's episcopate, will open with a dinner on July 20th and continue through its full ten-day session, closing Saturday morning, August 1st.

On the Sunday afternoon during the conference, the entire body will drive around to the California side of the lake, a distance of about forty miles, to the outdoor Chapel of the Transfiguration in the jurisdiction of the Bishop of Sacramento, where a joint service will be held.

### THE REV. GEORGE T. GRIFFITH RECOVERING

PORTLAND, ORE.—The Rev. George T. Griffith, of the diocese of Northern Indiana, who resides in Portland, lately sustained a severe automobile accident in the latter city. He was confined in the Good Samaritan Hospital but later was taken to his home, 297 East 37th street, and at last account was hoping soon to be out. He was not permitted to see callers while in the hospital.

### PLANS FOR SEWANEE SUMMER TRAINING SCHOOL

SEWANEE, TENN.—Unemployment will be the subject of a course to be given during the adult division of the Sewanee summer school this year, by Spencer Miller, Jr., consultant on Industrial Relations under the National Council. When we think of "unemployment" we also think of "social service" so it will be of great interest to many to know that the Rev. Don Frank Fenn, associate of the National Department of Christian Social Service, will offer two courses in the adult division: A Parish Program of Social Service, and Social Teachings of the Bible.

The Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, will again serve as dean of the adult division and the Rev. Moultrie Guerry, chaplain at the University of the South, will be his assistant. Bishop Gailor will preach the opening sermon for the adult division.

The Young People's division will again be under the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida. Assisting him will be the Rev. Mr. Guerry, the Rev. W. Brooke Stabler, college secretary under the National Council, and a group

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The dates set for the adult division are from supper time on July 30th to dinner on August 13th; and for the Young People's division from supper on August 13th through breakfast on August 27th.

### ORGANIZE FRIENDS OF CATHEDRAL IN ALBANY

ALBANY, N. Y.—The Founder's Guild of the Cathedral of All Saints, an organization established in honor of the Rt. Rev. William Crosswell Doane, D.D., first Bishop of Albany, has undertaken a work that may be of far-reaching importance to the Cathedral, namely, the promotion of an informal organization called the Friends of the Albany Cathedral. This organization is designed to enroll persons who have had affiliations with the Cathedral, now living elsewhere, and others who may be interested in perpetuating the work and memory of Bishop Doane. The Governor of the State of New York, the Hon. Franklin D. Roosevelt, was the first friend enrolled, and the second was Mrs. Charles S. Fayerweather, granddaughter of Bishop Doane.

The correspondence and records requisite to enrolling friends of the Albany Cathedral will be cared for by members of the Founder's Guild. Those enrolled as friends pay a small sum as yearly dues and the receipts are to be added to the Cathedral's endowment fund. The object is to operate an organization similar to those now supporting the National Cathedral in Washington and a number of the English Cathedrals.

Another organization linking former friends of the Cathedral in Albany with its present support is that of men and boys who have sung in the choir. This is under the direction of J. William Jones, organist and choirmaster. The organization will have a reunion of the choir members with a special choral service on the evening of Ascension Day.

### BEQUESTS TO OHIO PARISH

MT. VERNON, OHIO—Two bequests of \$5,000 each recently have been made to St. Paul's Church, Mt. Vernon, the Rev. Alexander Hawke, rector. The first of these was made available on Easter Day by the will of the late Dr. Charles Peterman, of Brooklyn, N. Y. The other bequest is by the will of Chandler White, also of New York.

### NEW DEAN OF VIRGINIA THEOLOGICAL SEMINARY

ALEXANDRIA, VA.—The Rev. Dr. Wallace E. Rollins, professor of Church History at the Virginia Theological Seminary, was elected dean of the seminary at a meeting of the board of trustees held on April 8th. He will succeed the Very Rev. Dr. Berryman Green, the present dean, who, as announced last June, will at the end of the present session enter upon a year's leave of absence, after which, having reached the age of retirement, will retire from the active work of the seminary.

Dr. Rollins has been professor of Church History at the seminary since 1913. He is a graduate of the University of North Carolina, and his whole ministry prior to his coming to the seminary was spent in Southern Virginia.

The board of trustees, at the same meeting, elected the Rev. J. A. Mitchell, rector of the Church of the Messiah, Baltimore, Md., to be adjunct professor of Practical Theology.

## † Necrology †

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

### MIGUEL CAMARA, PRIEST

MEXICO CITY, MEX.—The district of Mexico has suffered a great loss in the death of the Rev. Miguel Camara on February 24th. Fr. Camara had been in ill health for several years but his end came suddenly as he was preparing to come to Mexico City for an operation. Two years ago he asked to be sent to Cuernavaca. The Church property was in ruins and no chapel. He worked hard and before he died he had built and furnished a beautiful chapel and made the house habitable.

A requiem was said the day of burial by the Rev. F. Orihuela, assisted by the Rev. Luis Caballera. Archdeacon Watson said the committal.

### PARKER C. MANZER, PRIEST

NEWARK, N. Y.—On Easter Day, rather suddenly, occurred the death of the Rev. Parker C. Manzer, of the Newark City Mission.

He was ordained deacon in 1903 by Bishop Hall and priest in 1904 by Bishop Cadman. He was curate of Christ Church, Gardiner, Me., 1904-1905; missionary St. John's Church, Presque Isle, Me., 1904-1912; rector, St. Paul's Church, Windsor, Vt., 1912-1919; chaplain Vermont State Prison, 1913; and rector of St. Mary's Church, Jersey City, N. J., before taking up his work at the Newark City Mission.

### ARTHUR J. MELBOURNE, PRIEST

SPEARFISH, S. D.—The Rev. Arthur J. Melbourne, priest in charge of the mission at Spearfish, Belle Fourche, and Newell, died suddenly on Saturday, April 11th, at Watertown where he had gone to celebrate his wedding anniversary. He was taken ill there and operated upon. He leaves a widow and a little daughter.

The Rev. Mr. Melbourne was born in Stafford Springs, Conn., on May 29, 1892. He was ordained deacon in June of 1926 by Bishop C. B. Brewster and priest in December of the same year by Bishop Burlison. Before going to Spearfish he was rector of the Church of the Redeemer, Flandreau, S. D.

### J. J. ROY, PRIEST

WINNIPEG, MAN.—The Rev. J. J. Roy, for many years one of Winnipeg's leading clergymen, and for a long period rector of old St. George's Church, died suddenly at his home in Winnipeg. He was 82 years of age.

Mr. Roy was born in Sabrevois, Que., and had a distinguished career at McGill University, Montreal. He spent five years studying in the University of Bohn, on the Rhine, in Germany, in Montauban in the south of France, and in Paris.

Ordained deacon in the same church at Sabrevois in which he was baptized, Mr. Roy acted as deputation secretary for the Colonial and Continental Church Society in England, and held a license from Dr. Tait, Archbishop of Canterbury. During that time he raised considerable funds for the Sabrevois mission, in Canada, the United States, and England.

In 1878 he was ordained priest. After ten years' work he became rector of St.

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Mr. Roy was for two years lecturer of French and German at St. John's College, and he was also examiner for the University of Manitoba.

#### DE WITT CLINTON

CAMBRIDGE, MASS.—DeWitt Clinton, 59, for many years treasurer of St. John's Church and treasurer of Western Massachusetts, died suddenly of heart failure at his home here on March 28th.

Mr. Clinton was born in Waterbury, Conn., November 5, 1871. He was educated in the public schools of the city and entered a business career. After winning business success in the middle west, and in Boston, he became city treasurer of Worcester in 1906, holding that office until 1913 when he was elected treasurer of the Worcester Gas Light Co. In 1927 he became treasurer of the New England Gas and Electric Association. He was a director of the Worcester Bank and Trust Co., and a trustee of the Worcester County Institution for Savings. He was active in city politics and had been a member of the Worcester common council. He had been for many years an important figure in the religious and philanthropic life of the city. He was a loyal Churchman, holding the office of vestryman, senior warden, and treasurer in St. John's Church, Cambridge, and was for many years treasurer of Western Massachusetts. He was also a director of the Y. M. C. A., its treasurer, and friend.

Funeral services were held in St. John's Church on Monday, March 30th. The Rev. Donald N. Alexander, rector of the church, officiated. The mayor, representatives of the city government, and delegations from many organizations were present.

Mr. Clinton is survived by his widow, Ada Maude (Wright) Clinton, and two children, Mary DeWitt and DeWitt Clinton, Jr.

#### ALICE NOWLAND, DEACONESS

ASHLAND, ME.—Deaconess Alice Nowland died at her home in Ashland, on Friday, March 20th. She had been in failing health since Christmas.

She was made deaconess in 1914 in Berkeley, Calif., and had been an active and enthusiastic worker all her life, especially in the Sunday school, Woman's Auxiliary, and Girls' Friendly Societies.

The burial service was held on Monday, March 23d, at Emmanuel Church, conducted by the Rev. T. P. Gales, rector.

#### ANDREW ELLICOTT MACCOUN

BRADDOCK, PA.—Andrew Ellicott Maccoun, 58, senior warden for many years of St. Mary's Church, died suddenly Saturday afternoon, April 4th, in the West Penn Hospital, Pittsburgh, of pneumonia.

Mr. Maccoun was superintendent of the Edgar Thompson Steel Works. He was born in Baltimore, Md.; was a graduate of John Hopkins University; a member of the board of directors of the Carnegie Library, Braddock; and a member of the University Club of Pittsburgh. Besides his parents and widow, Mrs. Johanna Adrian Hughes Maccoun, he is survived by four daughters, a brother, and two sisters.

Funeral services were held Monday, April 6th, at St. Mary's Church, followed by another service Tuesday morning in Baltimore. Interment was at Ellicott City, Md.

#### MRS. HENRY W. NELSON

MARSHFIELD HILLS, MASS.—Mrs. Henry W. Nelson (Hortense Chew Lewis), widow of the late Rev. Henry W. Nelson, died at her home in Marshfield Hills, Mass., on April 6th. She was born in New London, Conn., and lived in Geneva, N. Y., until her husband's retirement from the active ministry in 1900. She is survived by two sons and two daughters; they are the Rev. Dr. Frank H. Nelson of Cincinnati; George L. Nelson, associated with the Atlantic National Bank of Boston; and Miss Margaret Nelson and Miss K. Dorothea Nelson, both of whom reside in the family home in Marshfield Hills. A short service of interment was held in Mount Auburn Cemetery on April 10th.

#### NEWS IN BRIEF

CONNECTICUT—A beautiful stained glass window was dedicated in the Church of the Epiphany, New Haven, by Bishop Acheson on Palm Sunday. The window was the gift of the children of the Church school as a memorial to the former members of the school.—Two neighborhood meetings of the Young People's Fellowship will be held on Sunday, April 26th, one under the auspices of the diocesan Fellowship in Norwalk, and the other in Immanuel Church, Ansonia.—The dedication services of the new chapel of Kent School will be held on Saturday, May 30th. Bishop Acheson will officiate. The chapel is the gift of the alumni and cost \$250,000.—Mrs. Henry A. Hunt, wife of the principal of Fort Valley High and Industrial School, Fort Valley, Ga., gave a most interesting and instructive address at a meeting of the Church Missionary Association of New Haven in that city on April 6th.

EASTERN OREGON—Bishop Remington concluded the spring educational missions of Eastern Oregon at St. Mark's Church, Hood River, breaking all records for church attendance, communicants, and confirmations. Of the class of twenty-three confirmed, ten were of origin in other communions, six parents with their children, all active in attendance of leadership in the mission. The fruit of the Bishop's nine years in Eastern Oregon are showing in the confirmations which already in 1931 equal the 1930 year's total. The other missions carried out as a tribute to the Bishop for his twenty-five years in the ministry were conducted by Archdeacon Thomas of Klamath Falls, at La Grande, the Rev. Ralph V. Hinkle of Pendleton, at Heppner, and the Rev. John Richardson of The Dalles, at Pendleton.

GEORGIA—Disagreeable, rainy weather throughout the diocese could not mar the services nor keep at home the throngs that filled in many instances crowded the churches on Easter Day: In Savannah, at Christ Church, there were two celebrations of the Holy Communion with a beautiful Easter festival for the young people and Church school in the afternoon. St. John's Church had large numbers at the two celebrations of the Holy Eucharist. At St. Paul's Church there were four celebrations of the Holy Eucharist; the one at 10 o'clock being the Church school Eucharist. At St. Michael and All Angels' Church, in the evening the Bishop confirmed a class of nine and preached. Easter services at St. Augustine's Church, colored, began at 5 o'clock in the morning when the choir sang *Cross and Crown*. A large number, eighty-five per cent of them communicants, attended the Easter Day service at St. Andrew's Church, Darien. Services of a like nature, all very well attended, were held in most churches of the diocese.

LOS ANGELES—Bishop Stevens made the invocation at the Mount Rubidoux Easter sunrise service. The Rev. Henry C. Smith, rector of All Saints', Riverside, in which parish Mt. Rubidoux is located, also had a part in the service. It is reported that some ten thousand people were in attendance. Following this service the Bishop officiated at two of the Easter services at All Saints', at one of which the rector presented a class for confirmation.—In the evening of Easter Day the Bishop held a service of dedication of the new St. Paul's Church, Pomona, the Rev. Bertram A. Warren, rector. This parish is to be congratulated upon having one of the most complete plants in the diocese, having erected simultaneously a church of singular dignity and beauty and a parish house fully equipped for the educational and social features of parish activity.—The Rev. Canon L. E. Learned, D.D., rector of All Saints', Pasadena, left on the evening of Low Sunday for an extended visit in England and

# The Foe of Youth

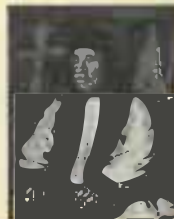


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on the continent.—During Passion Week the Suffragan Bishop, the Rt. Rev. Robert B. Gooden, D.D., conducted a six-day preaching mission in Holy Trinity Church, Alhambra.

MARYLAND—The Rev. Charles E. McAllister, D.D., preached his farewell sermon to the congregation of St. Michael and All Angels' Church, Baltimore, on Easter Sunday morning. Dr. McAllister left recently to take up his duties as rector of St. Luke's Church, Evanston, Ill.—Bishop Helfenstein had a very busy Lent this year, having had forty-six services, confirming 604 persons. Of this number, 208 were confirmed from Palm Sunday to Easter Even.—In St. Paul's Church, Baltimore, the Easter communicants, including the chapel, numbered 1,230, and 109 persons were confirmed on Palm Sunday. The midday Lent services drew congregations of about 900 daily. On Good Friday there were more than 2,000 at the Three Hour service. The Rev. S. C. Hughson, O.H.C., preached on the four week-days of Holy Week. The Rev. Dr. A. B. Kinsolving is rector of the parish, and the Rev. F. H. Staples has charge of the chapel.

MASSACHUSETTS—In Grace Church, Everett, at the three celebrations of the Holy Communion, the rector, the Rev. William H. Pettus, being the celebrant, 616 people received the Sacrament on Easter Day. The senior and junior choirs, numbering 105 voices, all vested, were in procession and rendered the music.

MEXICO—A wall with a door has been built in San Jose Church, Mexico City, between the church and the sacristy. This is a long needed improvement as the only division was a big curtain. It is now possible to hold Sunday school in the sacristy without interfering with services going on in the church.

MISSOURI—At St. Paul's Mission, Overland Park, the new chapel was finished and furnished for its opening on Easter Sunday. This is one of a group of buildings now under construction. It is expected that the parish house and rectory will be finished by May 1st. The Rev. Donald E. Veale is in charge of St. Paul's Mission.—The Rev. Dr. E. S. Travers, rector of St. Peter's Church, St. Louis, for the fifth year conducted the Easter sunrise service held in Forest Park, with an attendance of about 15,000 at the service. In Christ Church Cathedral, Bishop Scarlett preached the Easter sermon at the 11 o'clock service. Bishop Johnson celebrated the Holy Communion, assisted by Bishop Scarlett, Dean Sidney E. Sweet, and Canon C. E. Remick. In the evening the Church school of the Cathedral had its usual beautiful Easter pageant. On Good Friday at the Three Hour service, Dean Sweet gave the meditations.

NEVADA—Miss Charlotte L. Brown, U. T. O. worker in charge of Hawthorne, has been suffering with arthritis as a result of the flu. In order to carry through the Easter plans, Miss Margaret Williams, a student from St. Margaret's House, Berkeley, came into Hawthorne to assist in the work.—After the Offices for the Day had been said, union Three Hour services were held in many of the towns of Nevada, for the most part being held in our own church buildings and under the direction of the vicars. Probably the largest such service was held at Trinity Pro-Cathedral, Reno, where four churches joined in worshipping.—At a well attended luncheon meeting of the Church Service League of all the nearby towns in Trinity Pro-Cathedral crypt, the missionary box to be sent to the Indian Mission at Ketchikan, Alaska, was displayed and packed for shipping.—Plans are now being made for a trip through Nevada, by automobile, of the Bishop and part of his family and the president of the district Church Service League, stopping at various mission stations for meetings and services and then being joined in the southern part of the state by another group, the pilgrimage ending at Phoenix, Ariz., where the delegation will attend the synod of the eighth province.

NEWARK—The addresses and sermons heard at mid-week services this past Lent by the parishioners of the Church of St. Mary Magdalene, Newark, have been of a high order. The possibilities of Church Army work in the United States formed the topic of the address delivered by Capt. B. F. Mountford of the Church Army. The Church League for Industrial Democracy was described by the Rev. William B. Spofford of *The Witness*; the work of the American Church Institute for Negroes was the subject of a talk by Wallace A. Battle, field secretary of that organization; and work in the missionary district of Utah, and particularly among the Ute Indians, formed the basis of a sermon by Bishop Moulton. The last of the visiting preachers, the Rev. Dr. John W. Chapman, spoke on Alaska.—St. Paul's Church, Paterson, had as its preacher for Palm Sunday morning the Rev. Franklin J. Clark, secretary of the Na-

tional Council. Due to illness, the rector of the church, the Rev. Dr. David S. Hamilton, was compelled to be absent from St. Paul's.—Dvorak's *Stabat Mater* was sung on Wednesday evening of Holy Week by the choir of Christ Church, Ridgewood.—The Paterson Young People's Council and the Passaic County Christian Endeavor Union undertook the arrangements for an Easter sunrise service on Garret Mountain, close to Paterson, at which 4,000 people were in attendance.—Parishioners of St. John's Church, Boonton, participated in a union service at the First Reformed Church in that town on Maundy Thursday evening. Work done during Lent by the Church school children of St. John's Church was exhibited at the parish house after the children's Easter service.—The events in our Lord's life during the period from Palm Sunday to Good Friday were portrayed and described in an illustrated lecture, *The Last Week*, given at Christ Mission, Totowa, after the service on the evening of Maundy Thursday.—At an afternoon service on Easter Day at St. Stephen's Church, Millburn, the sermon was preached by the Rt. Rev. Alfred A. Gilman, S.T.D., Suffragan Bishop of Hankow.

NORTH CAROLINA—On Thursday, April 9th, a portrait of Bishop Cheshire was presented to St. Mary's School, Raleigh, the gift of many friends of the Bishop and of the school. The presentation was made by Bishop Darst, and the picture was accepted for the school by Bishop Penick. Bishop Cheshire gave the Benediction. A large number of people from Raleigh and the neighboring towns were present, not only to see the picture, but rather to pay tribute to Bishop Cheshire, who has just passed his 81st birthday.

PITTSBURGH—The Rev. Dr. Anson Phelps Stokes, canon of Washington Cathedral, Washington, D. C., and Edwin N. Lewis, editor of *The Cathedral Age*, were guests of the Pittsburgh committee of the National Cathedral Association on Wednesday evening, April 8th. A reception was held at the home of Mr. and Mrs. Edmund W. Mudge, Pittsburgh. Canon Stokes delivered an illustrated lecture on recent progress in the Cathedral undertaking in the national capitol and Mr. Lewis, as executive secretary of the National Cathedral Association, told how the 300 local chairmen and more than 10,000 members are helping complete the Washington Cathedral.

RHODE ISLAND—The Rev. John I. Byron, rector of the Church of the Redeemer, Providence, was given a reception by his parish in the assembly hall of the church on Wednesday, April 8th. A large number of communicants and friends attended. By the will of the late Edith Elizabeth Bowers, \$15,000 is bequeathed to the St. Elizabeth Home, Providence, for the building of the cancer ward, which has been planned for many years. The testatrix's father, Hugh Bowers, is to have the income during his life and at his death the principal reverts to the home. Another provision of the will is a bequest of \$5,000 to Grace Church to be used for charitable purposes. At early Communion on Easter Day in St. Andrew's Church, Providence, where later in the day James Green was ordained deacon by Bishop Perry, Mr. Green gave six altar candlesticks and two eucharistic candlesticks to the church of which he has long been a communicant.—Col. Frank P. King and Mrs. King have given a hammered silver baptismal cup modeled after one used by Miles Standish, in memory of their daughter, Lucy Adele King, to St. George's Church, Newport. It was dedicated at the annual baptismal service on Easter Even. Following a custom adopted the Easter after their daughter's death, Colonel and Mrs. King also presented potted plants given the Sunday school children of the church on Easter.

TEXAS—A wonderful climax after the Lenten season was reached on Easter Day at Trinity Church, Galveston. The capacity of the church was taxed at the festival service at 11 o'clock, with chairs in the aisle and balcony in use. On Good Friday was witnessed the largest congregation in the history of the parish, the Rev. Edmund H. Gibson, rector of the church, delivering the addresses and the Rev. Thomas W. Sumners and the Rev. E. Dargan Butt assisting in the prayer portions of the service. Over a hundred women were present to offer their semi-annual United Thank Offering on Maundy Thursday morning. The Rev. Peter Gray Sears, rector of Palmer Memorial Church, Houston, was the guest preacher on Wednesday evening of Holy Week.

VIRGINIA—On Easter Day at the Cathedral Shrine of the Transfiguration, Shrine Mont, Orkney Springs, was dedicated a bronze tablet in memory of Col. John W. Gordon. The tablet commemorated the spot in the crossing where Colonel Gordon stood at an early celebration late in the summer of 1926, which proved to be his last Communion at this hallowed spot.

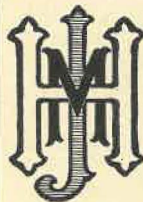
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