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The Church Is Nineteen Hundred Years Old

EDITORIAL

Anglo-Catholicism and Buchmanism

EDWARD RANDOLPH WELLES

Oriental Theological Principles

REV. WILLIAM A. WIGRAM, D.D.

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EDITORIALS & COMMENTS

The Church Is Nineteen Hundred Years Old

WHITSUNDAY is the Church's birthday. Of that there is no doubt, even though we grant that in a sense Judaism was the Church before Christianity came. Since the essence of the giving of life to the Church was the descent of the Holy Spirit, the Life-Giver, Whitsunday cannot be robbed of its pre-eminence as the birthday of the Church viewed as an organism.

But in just what year was the Church born? Bible chronology is confessedly difficult and is only approximate at best. But the scholarly discussion of the subject by W. K. Lowther Clarke in Bishop Gore's *New Commentary* is perhaps the most recent review of the general subject accessible to most of us. Dr. Clarke's conclusion, advanced cautiously and subject to change, is that the traditional date, A.D. 29, is the actual date of the Crucifixion and therefore of the Descent of the Holy Spirit—the Church's birthday. If that is the case, we celebrate this year the even nineteen hundredth anniversary of the occurrence. Lest our satisfaction in having the exact date once more confirmed become too enthusiastic, we hasten to add that in a paragraph interpolated in Dr. Clarke's paper "since the above was written," he observes that Dr. J. K. Fotheringham has made an "overwhelmingly strong" case for the year A.D. 30, in his recent book, *The Date of Easter*. According to that student of kalendars, the actual Easter Day was April 7th, in the year 30.

While, therefore, it cannot be said to be certain that we celebrate this year exactly the Church's nineteen hundredth anniversary, yet according to the scholarly belief of recent years, which had been accepted by Dr. Lowther Clarke as spokesman for Bishop Gore's *Commentary* on that matter until, after his article was chiefly written, his view was somewhat shaken, that must be accepted as the hypothetical date. If we could be sure of it, very likely the Christian world would have arranged an adequate world-wide celebration of the event at the time of this Whitsunday. If, within another year, scholars can convince themselves that Fotheringham has correctly identified the actual year as 30 it is not too late for such an adequate celebration to be arranged for next year.

BE THAT as it may, we are now, within a range of only a very few possible years, at the nineteen hundredth anniversary of the Crucifixion, the Resurrection, the Ascension, and the Coming of the Holy Ghost. Strangely little has been said about it where one would have anticipated a really worthy celebration. Let us at least bear testimony to the approximate anniversary before the latest of the dates within that possible range is past.

And one wonders why so little is made in the Christian world of the feast of Pentecost. Perhaps it rests somewhat on the great apathy of the Protestant world in recognizing the personality of the Holy Spirit. That His descent into the Church was a permanent clothing of the Church with divine vigor must involve momentous changes in world history. That the Church is to lead the world in every step of human progress, in what we call the advance of civilization, would seem to be implied. The Holy Spirit was always brooding over the cosmos, but never before in the full power of the divine, guiding influence which He assumed at Pentecost. If the Church is the ante chamber of the Kingdom of God, it must be the Holy Spirit that affords the element of guidance in both.

For the worlds of the secular and the spiritual merge in the kingdom of God. In the last analysis it is the spiritual nature of man that grows. That nature has been subject to constant development since the régime of the Spirit began. Wherein did Roman civilization differ from the civilizations of today? In what are our current civilizations slowly modifying the peoples who have part in them? Is it not certain that it is in the slow, gradual substitution of unselfishness for selfishness as the dominating motive?

True, the force of that dominating motive is but weakly established even yet. Selfishness exists in society on a colossal scale even today. But not entirely unchallenged as once it did. The horrors of war in Roman times were gradually mitigated until now we have reached the stage where there is an incessant demand for the entire abolition of war. But war itself has changed its character since the days when it was frankly a measure of seizing what the most powerful

wanted for himself. The modern social questions, also, are largely conflicts between the dominance of selfishness and the dominance of unselfishness. The problem of marriage resolves itself largely into a contest between the motive of getting and the motive of giving. The frequent clashes between employer and employed, miscalled contests between capital and labor, are frequently—perhaps not always—contests between two selfishnesses. All the struggle which banks so largely in the human relationships of our defective but advancing civilization today is, in the last analysis, the fight of militant unselfishness under the guidance of the Holy Spirit to secure a supremacy against the selfishness that once dominated in all relationships without question. The distinction between Nero and St. Paul was simply that of the ascendancy of selfishness or of unselfishness in individual lives, but gradually, from a contest between the motive power in individuals, the irrepressible conflict has extended to huge forces in society, in politics, in civilization itself. What is this but the manifestation of the workings of the Holy Spirit, starting within the Church, but extending to every phase of human relationship? Not an organization for better business, for better cities, for better schools, for better government, for improved international relations, for economic improvement, for freer living, exists anywhere that is not the direct result of the presence of the Holy Spirit centered within the Church and radiating from it. The entire struggle of unselfishness as against selfishness in human relations dates from the descent of the Holy Spirit into the Church and thus into the world.

WE sometimes hear it said that the Holy Spirit is an *influence;* and there are all sorts of expressions in use that tend to depersonalize Him. We frequently see Him referred to as *It,* as though there were in Him no separate existence but only a manifestation of God. But of course the truth is that He is a distinct Person, one of the three Persons in the Godhead. In nothing is the absence of the Athanasian Creed from our formularies more lamentable than in the loss of the precise statements as to the relations between Father, Son, and Holy Spirit, three Persons and one God, which are almost unknown to American Churchmen. To that loss we attribute much of the haziness that is current on the subject. We seldom pray to the Holy Spirit, we seldom think of His personality, we almost invariably lose our appreciation of His distinct office in Church and in the world.

Thus, Christian unity waits until the Holy Spirit determines that the fullness of time shall have come. In any accurate sense, we cannot bring that desired end to pass. All we can do is to prepare for it, to teach men in regard to it, to promote the spirit of unity, to study those things that tend toward the unity that is like God and toward a spurious unity that leads away from Him. Humanly speaking, unity of the Church seems impossible. It *is* impossible until it comes as a direct act of the Holy Spirit. It is He that maketh men to be of one mind in a house; and until He does, unity must remain a hope for the future. The same is true in the physical world as to the abolition of war. War is not a cause; it is an effect. It is always caused by something else, and, in the last analysis, that something else is selfishness. Whoever prefers self in the slightest degree is, to that extent, preventing the abolition of war. Selfish exclamations, selfish acts, selfish marriages and more selfish divorces, selfish commerce, selfishness in dealing with employees and in dealing with employers—all these stand in the way of the abolition of the colossal super-selfishness which is war. The Church directly, and innumerable organizations indirectly, are seeking to combat this selfishness in every one of its ramifications. If only we recognized in all this the working of the Holy Spirit it would assist us wonderfully. He works slowly; yes, it has taken Him nineteen hundred years to bring men to their present level in civilization; but the nineteen hundredth anniversary of the Church, through which principally He works, really does find a good deal of progress made, and that progress is all His.

After all, if nineteen hundred years have enabled the Holy Spirit to carry us from the ideals of pagan Rome to the best ideals of today, what will nineteen hundred years more enable Him to do? And since, in eternal values, a thousand years are as one day, it cannot really be said that these accomplishments are trivial.

BISHOPS AND SALARIES

TO SOME people the action of Bishop Slattery of Massachusetts in refusing an increase of salary authorized by the diocese will seem a comparatively trivial matter. His present salary of thirteen thousand dollars a year is so far above anything they know about personally that the refusal of two thousand dollars additional to them represents no sacrifice. They miss the point. The essential things in this incident are two: the spirit of the delegates to the diocesan convention and the spirit of the Bishop. What the delegates did so spontaneously and enthusiastically shows what Bishop Slattery has accomplished. After seven years administrative officials in churches may well expect to hear the rumblings of approaching storm. Not so, however, in the diocese of Massachusetts. The man who as a pastor in New York City won the devoted love of his fellow pastors and the coveted title Pastor Pastorum, has been able to make the same qualities felt in the diocese. He has won a verdict from the diocese and from citizens outside the Episcopal communion.

There is one sentence in the letter of Bishop Slattery which explains much: "The salary is generous and is all that I want or need, and I should be most unhappy to feel that any extra burden were laid upon the diocese, especially when many of my dear friends of both the clergy and the laity are giving their lives and their substance with heroic sacrifice."

No bishop or superintendent can serve long without realizing the beauty of the service of many a man and woman in the lower salaried groups. A good bishop knows first hand how such servants of Christ have to plan and contrive to make ends meet, and in what a brave, cheery spirit many of them render their service. The letter of the Bishop means that these others must be looked after first. It was not so intended, but it is a powerful stroke for a better paid ministry. It likewise is a noble recognition of a sacrifice that always must be present in clergy and laity if a Church is to be a vital force.—*Christian Leader* (Universalist).

HEALING PRAYER

HEALING Mind of Christ supreme,
Be thy thoughts my daily theme;
Teach me how to do thy will,
Know the Truth and just be still.

Healing Power of Christ profound,
More and more in me abound;
From self-seeking make me free,
Build my life alone in Thee.

Healing Love of Christ divine,
I would make Thee fully mine;
Dwell within me now I pray,
Keep me strong and brave today.

Healing Word of Christ so dear,
Speak to me that I may hear;
Let my daily life express
Truth and Love and Righteousness.

GRENVILLE KLEISER.

DAILY BIBLE STUDIES

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

THE COMFORTER

Sunday, May 19: Whitsunday

READ St. John 14:15-31.

THE manifold gifts of the Holy Spirit are all precious, but the gift of comfort especially appeals to us, for there is so much trouble in human life and we need divine power to help us bear it. Not that life is to be counted as gloomy, for it need not be; life is a splendid and a big thing. But we need just the comfort which Christ promised and which the Holy Spirit brought long ago to the apostles and which He still brings today. There are so many things beyond our understanding. We are here for so short a time. Our soul-longings are so great and so far beyond any earthly satisfaction. And then comes the Holy Spirit to cheer, to strengthen, to calm, to teach, and we are brave and hopeful again.

Hymn 199

Monday, May 20: Whitsun Monday

READ Isaiah 40:1-11.

LOVERS of the oratorio of the *Messiah* will recall the opening tenor solo which gives the key to the whole Messianic message: "Comfort ye, Comfort ye My people." The singer rests upon that great word "Comfort," as if to send the call through all the coming ages and to all the human family. Isaiah is called the "Gospel Prophet," and with reason, for he anticipated the messages of Christ which are so full of comfort. And the glory of Christianity is its promise of a world-wide consolation which shall endure for ever; comfort here on earth in the midst of human struggle, and lasting comfort in heaven. It appeals to body, mind, and spirit; for just in proportion to the zeal comes, soon or late, the reaction, and we call for a power bigger than ourselves upon which to rest.

Hymn 203

Tuesday, May 21: Whitsun Tuesday

READ Isaiah 30:15-21.

WE MUST grasp the full meaning of the Holy Spirit's name—"Comforter." The Greek translators of the Old Testament, in what is called the Septuagint, used the same word that Christ used, namely, "Paraclete," and that means an Advocate or Helper: He brings to us God's help, and we hide our littleness in His greatness, our ignorance in His wisdom, our sinfulness in His purity, and our few years in His eternal years. The Third Person of the Holy Trinity is thus revealed as bringing the great powers of God to men and causing us to rest upon them and in time and eternity to absorb them, so that we may at last grow unto the measure of the stature of the fulness of Christ. And this divine Helper comes as we rest and trust in Him. Quietness and confidence open our natures to His coming.

Hymn 455

Wednesday, May 22: Ember Day

READ St. Matthew 26:41-46.

THE Holy Spirit brings us just what we need at special times. There are times when we need to "sleep on and take our rest," that is when we simply trust and rest in the Lord. And there are other times when the Master calls, "Rise, let us be going." At times we sing with John Newton:

Quiet, Lord, my forward heart,
Make me teachable and mild,
Upright, simple, free from art;
Make me as a little child,
From distrust and envy free,
Pleased with all that pleases Thee.

And there are other times when we sing with W. H. Kirby:

Forth to the fight, ye ransomed,
Mighty in God's own might;
Stemming the tide of battle,
Routing the hosts of night.

Under His guidance we sit still, and under His guidance we go forth to act.

Hymn 524

Thursday, May 23

READ St. John 8:31-36.

THE Holy Spirit leads us into all truth. He reveals Jesus Christ to us. He makes plain God's will for us. He helps us as we study God's Word. He is the inspiration of all the advanced knowledge and discovery and invention of men. He gives power to the artist, the musician, the poet. He gives the message to the minister as he preaches, and He is with the priest as he administers the Holy Sacraments. He is the Giver of Life as we grow in grace, and He is the Giver of Truth by which we are made really free. The Holy Spirit enters into all that we say and do and think, if we reverence and obey Him. Thus we find Him everywhere, working, guiding, warning, rebuking, loving, comforting, our blessed Companion and Friend.

Hymn 201

Friday, May 24: Ember Day

READ St. John 20:19-23.

THE Ember Days of this week call us to remember those who are to be ordained as ministers, and in a larger way call us to remember all God's ministers. For while the bishops and pastors are called of God and set apart by Him for their holy work, we are to remember them in our prayers and in our loyalty. The Holy Spirit bids us pray for the Church and for her ministers, and He Himself "maketh intercession for us" (Romans 8:26). If the people prayed more for their ministers there would be fewer cases of weakness and more speedy progress in the bringing of the Kingdom. May we not ask ourselves this vital question: "Do I pray daily for my minister and for my parish?" The Holy Spirit calls us to such intercessions.

Hymn 451

Saturday, May 25: Ember Day

READ Revelation 22:16, 17.

THE Holy Spirit at the last will welcome God's children to their perfect Home. From the very beginning He has been brooding over humanity, even as at the creation He brooded over the chaotic earth and brought order and beauty. Whatever critics may say about Genesis, they can never take away those wonderful words: "The Spirit of God moved upon the face of the waters." And here at the last the same Holy Spirit welcomes to the great Ending the multitudes whom He has guided and comforted and inspired and kept for this joyous completion of the plan of God for His children. It is well to have a vision of that great day, that we may take courage, and that we may also give ourselves to the blessed Spirit's presence and follow Him as He leads and as He pours upon us His manifold gifts. He tells us of Christ. He reveals God to us. He comforts us. He bids us "Come."

Hymn 507

Blessed Spirit, I worship Thee and I love Thee. Come to me and give me what Thou seest I need. Let me not grieve Thee by disobedience, or refuse Thy guidance. And since I am weak and often troubled, grant me Thy comfort to quiet and to inspire. Amen.

THE GREATER VESTRY SYSTEM

BY THE REV. HIRAM R. BENNETT,
RECTOR OF CHRIST CHURCH, WILLIAMSPORT, PA.

IT IS a significant fact that the new ideas in the temporal affairs of the Church in America have very slowly permeated our ecclesiastical fabric. First there came the movement which resulted in the formation of the Presiding Bishop and Council—a centralization of all the loosely-organized boards and departments and committees operating under the General Convention. Then the several dioceses have adapted the system to their particular needs; so much, indeed, that the average diocesan convention has its business cut in half.

The average parish, however, still clings tenaciously to that old system, where its affairs remain largely in the hands of a few men, who by reason of personality or service or wealth retain the say-so in a multitude of instances. Perhaps this condition is responsible for the difficulty that the parishes and dioceses have in fulfilling their field work obligations.

Most parish priests dread vestry meetings. They seem so futile. A group of up-and-coming business men sit in a circle and talk at such random that the poor clerk has difficulty in presenting a respectable set of minutes to the next meeting. And generally one or two outstanding personalities do all of the talking. This may be an extreme statement, but it certainly is true of many of the five thousand and more vestries and mission committees of the Church here in America.

Some years ago the cure of the present writer, having lost by death some of its noble and valiant soldiers, was forced to reorganize. For many years the annual parish meeting consisted of the rector, with the sexton and the parish clerk, voting the same personnel of the vestry back into office. Every one of them was a fine and loyal Churchman; and simultaneously every one became awakened to the need of a change. The chancellor of the diocese was consulted, another wide-awake parish was visited, and a new régime was started, as follows:

THE vestry passed a resolution, the tenor of which was as follows: "The temporal affairs of this parish shall hereafter be delegated by this body to a group of communicants of the parish, to be made up of the present vestry (15), and fifteen other men and fifteen women."

This was early in Lent, and a parish meeting was called. It was largely responded to, and after the matter was presented to the group, it was heartily endorsed, and the rector appointed a nominating committee and a by-laws committee. The nominating committee prepared a list of candidates which included the three groups. This was posted for one week, during which time the rector received other nominations. The list was removed on Palm Sunday, and sent to the printer. On Easter Monday the first real election was had in the history of the parish, which dates back nearly ninety years. Two ballots were presented---one for the canonical vestry, and another for the other nominations. Forty-five people were elected after so spirited a contest that the tellers required over an hour and a half to count the ballots.

The next week the newly elected group met for organization. The by-laws were presented and adopted. Officers were elected, and the canonical vestry met for its only and annual session, and did the work required by canon. It elected as treasurer of the parish corporation the man the Greater Vestry had made its treasurer. Then, after electing a warden and clerk and delegates to diocesan convention, it adjourned, to meet only for the transaction of corporate business.

Most of the work of the Greater Vestry is done in committee. The finance committee executes the financial policy of the parish. The building and property committee maintains a careful oversight over repairs and additions to the parish fabric. The duties of other committees are indicated in their titles—committee on boys' work, committee on girls' work, church school committee, on missions, on ushering, parish census committee, social service committee, etc.

Thus for the first time in the history of the parish the people know what is going on. When the every member canvass was taken after the vestry was reorganized, these men and women of the group were so well informed that they were able to make the most satisfactory visitation in the history of the parish.

SINCE the reorganization the church has been redecorated to the satisfaction of everybody. A kitchen has been built and financed, to the cost of about $10,000, without burdening the parish treasurer. And best of all, attendance at church services has largely increased, with more regular and frequent communions. The subscriptions have also increased. and are paid in more regularly. The staff has been augmented by a paid assistant treasurer, who looks after the details of the bookkeeping, and a parish secretary, who, in addition to being secretary of the greater vestry, also has complete charge of all subscriptions and their collections. In one year she alone collected back dues (which would doubtless have remained unpaid) twice as much as her salary.

The experience of Christ Church in the matter of the Greater Vestry is quite that of the majority of dioceses and the national Church. The new system has saved the day. It is not perfect, but it is infinitely better than the old method whereby the parish was run by the "old guard." It has awakened the people and spurred the rector on. The parish is no longer dependent on a few wealthy vestrymen making up an annual deficit. For it has no deficit. And it saves money, since in repairs and improvements plain business sense is used and all work is done under contract.

Finally, it has released the rector from the details of much serving of tables to the real work of his ministry, that of being pastor and priest. He does not worry over finances any more. The people, he knows, are alive and, being alive, they know better than ever his problems and they sympathize with him. His path is less thorny for he feels that now there is a growing group of men and women who, having found their responsibility in their own town, are not going to rest until "the holy Church throughout the world" has become part and parcel of their own parish.

PARISH PAPERS PLEASE COPY

WE ARE very anxious to have the subscriptions of the newly confirmed—and vestrymen, too. It seems to me that the best time to cement people to the Church is at the time of their confirmations, when their enthusiasm is high. There are many ways to do it but if they are to be *Churchmen* and not merely *parishioners* they have to be informed somehow on the work of the *whole Church*. Sometime when you have a minute look at the *Living Church Annual* and see how many lost communicants there are each year. I have a hunch that one of the big reasons is that folks are won to the Church by some good looking, curly-haired parson, or by the charm of the social life in a particular parish. Then they move to another town, there to find a parson who lacks the charm of "their rector," and a parish life that isn't so alluring. So they quit. They were never Churchmen anyway. They were merely members of St. John's-in-the-Dell.

The Church papers ought to correct this to some extent at least. I haven't kidded myself into thinking that this sheet is going to revolutionize the life of the Church, and I haven't seen anything that indicates that the boys running the other weeklies have any such delusions either. But we do give to those folks who read us regularly a picture of the *Church*—give people that and they are not going to fall by the wayside.

It seems to me that any vestry made up of good business men would be willing to invest a bit of cash to make of their new parishioners good Churchmen. If they can't see it then, Mr. Rector, I feel certain there is some good soul in your parish who will. But try the vestry first. We are anxious that they themselves be informed that there are Church weeklies. Most of them don't know it. Most of us, I think, will agree that a man should know something about the life of the whole Church if he is to serve intelligently as a vestryman. Yet we discovered last fall that only a small percentage of even those chosen people who represented their dioceses at General Convention were subscribers to a Church weekly. It must be doubly so of vestrymen. The Episcopal Church will be nothing but a conglomeration of self-interested parishes as long as this condition exists.

Urge them to subscribe. Here they are: THE LIVING CHURCH ($4.00); *The Churchman* ($4.00); *The Southern Churchman* ($3.00); and *The Witness* ($2.00), with a special rate of $1.50 if several subscriptions are sent in with one order.

—REV. WILLIAM B. SPOFFORD, in the *Witness*.

Anglo-Catholicism and the Buchman Movement

By Edward Randolph Welles

LAST spring the Rev. C. Leslie Glenn told me that, as a result of his tour of the colleges of the country under the auspices of the National Council, he had come to this conclusion that the most effective work being done by and among our Church students in the colleges of this country was being done by two types of people—namely the Anglo-Catholics and the members of the Buchman movement.

This statement interested me at that time as I was a professing Anglo-Catholic, who, as a senior at Princeton, had seen something of the Buchman movement at first hand. For it was in Princeton, as Mr. Buchman himself has since told me, that the momentum was gained which made his quiet method of evangelization into an international movement.

My first term of study at Oxford University had just drawn to a close when two articles in American magazines attracted my attention: In Quest of a Christian Dynamic, in THE LIVING CHURCH for November 24th, and An Apostle to Youth, appearing in the December issue of the *Atlantic Monthly*. The first of these articles was by the Rev. J. Herbert Smith. The second was by the son of Bishop Roots of China: John McCook Roots, an old schoolmate of mine at Kent School. Both of these treatises are well worth the reading time of any individual wishing to know something of this much-talked-about movement. The first is in the nature of one man's experience, while the second is more than that; it also contains a brief review of the movement's history, aims, methods, and results.

The impression I received from reading these articles was that this Buchman method was the only method, or, if not the only method, at least the best method. The conclusion I have reached after a two years' acquaintance with the Buchman movement is that it is not the best way. But before attempting to discuss this conclusion, it should be worth while, perhaps, to narrate my experience with the movement.

First I would say that long ere I had heard of Mr. Buchman or his teachings I was a communicant of the Episcopal Church and had been taught to lay due stress in my daily life upon the Catholic teachings of the Church.

During my junior year at Princeton the graduate secretaries of the Philadelphian Society (the college Y. M. C. A.) used, so it was charged, the methods of Mr. Buchman. Mr. Buchman, it seemed, had previously been barred from the campus. Undergraduate feeling ran high at this apparent "trickery" of the Christian workers in employing evangelistic methods of a "taboo" religious teacher. A university mass meeting was held at which accusations and counter-accusations were hurled with reckless heat. One result of this meeting was to cause the appointment of a committee of investigation. Another result was that the majority of the undergraduates had a vague feeling that this "Buchmanism" must be bad.

For lack of evidence the committee of investigation was compelled to acquit the graduate secretaries, and we undergraduates became all the more suspicious. Our suspicions appeared to be borne out a few days later when the general secretary and his associates stated that they endorsed Mr. Buchman's methods and intended to employ them. This statement was accompanied by their resignation.

FROM that time Buchman disciples conducted their rather quiet campaign from a headquarters just off the college campus. I heard much, but saw none of it until the week before I returned to Princeton for my last year. The previous spring I had been chosen a member of the new cabinet of the Philadelphian Society. It is customary for the members of the cabinet to gather at the Princeton summer camp during the week preceding college to go over the plans for the year's work. I was asked to invite the Episcopal student chaplain to attend also. Representatives of the other denominations were likewise invited. The Rev. Charles P. Johnson and I were the representatives of our Church at this "setting-up" conference, as it was called. We came to the gathering with the idea that we were to discuss the year's work of the Philadelphian Society and how the greatest benefits could be achieved for Christ's kingdom through the coöperation of the society and the various Church undergraduate organizations.

A surprise awaited us. The two highest officers of the society had become faithful converts to the Buchman movement, and in their sincere and earnest zeal had arranged that we should be permitted to share in their discovery. Two English exponents of the method were present at the conference and gave us a taste of their work. The student chaplain and I were both unfavorably impressed by the glimpse which we had at that time.

However, as the year at Princeton progressed I increased my first-hand knowledge of the movement. I came to know my Buchman comrades on the cabinet and with them attended several Buchman meetings. My opinion of "Buchmanism" improved, but in common with most of the intolerant undergraduates, I still felt that something must be wrong with the idea. Therefore, in spite of frequent exhortations by my closest Buchman friend, I declined to join the "group," or the "First Century Christian Fellowship" as the members term their movement.

Then came Oxford. Along with many other freshmen I went up to Oxford a few days before the term to get settled. Early on the morning of my second day a car drove up outside my rooms and two friends from Princeton got out. They at once asked me to accompany them to a Buchman "houseparty" at Wallingford, near Oxford. I accepted with a frankly expressed feeling of curiosity.

The atmosphere of the houseparty was informal and altogether delightful. The guests were both charming and distinguished. The food was well-cooked and nourishing. The talks and meetings were serious, but not dull. Christian zeal seemed to fill the hearts of those gathered together. My reaction to all this was different from that of the Rev. J. Herbert Smith. I felt that it was not what was really necessary in my life. At least it did not seem to me to be the best answer to the most vital requirement of my life.

During the course of the day I had the pleasure of meeting Mr. Buchman himself. He is, as John Roots says, hardly the sort of man one would expect to be the moving spirit of such a movement. In conversation he is pleasantly friendly and refreshingly real. In the weeks that were to follow at Oxford I saw him and his associates frequently and came to know him more intimately. The more I saw of him the greater became my respect and admiration for Mr. F. N. D. Buchman. He is a man among men. Perhaps you will wonder why I do not therefore join the Buchman movement. I shall tell you what I told the group at that houseparty.

IT IS customary at houseparties for each newcomer to be invited to get up and tell the gathering who he is and why he is present. When this request was made of me that evening, I told them who I was and of the chance that had deposited me in their midst that day. I told them that I had opposed them in the past, but that I was beginning to understand and appreciate the power and spirit behind their life. I went on to explain that fine as the Buchman movement might be, I did not feel that it was adequate for me. At this point I was asked by one of the group if the reason for this feeling of mine toward their movement was not based on an aversion to the confession of sin. I promptly replied: "Certainly not! I have practised sacramental confession since I was thirteen." A young man from London, who was also attending his first Buchman houseparty, could not contain himself at my reply and blurted out: "That is the first thing I have heard at this

houseparty with which I thoroughly agree." I later learned that he too was an Anglo-Catholic.

There we get at the root of the whole matter. Although, in my humble opinion, the Buchman movement is a good one, it is not the best. Anglo-Catholicism is today proving to be the best way in this life to come into communion with Jesus Christ. The Holy Catholic Church, of which we are an integral part, is the way which Jesus Himself ordained that we should follow. Why should we look further?

The Buchman method of communion with God is by an early quiet time and meditation. We Anglo-Catholics enjoy that privilege and more. In our regular attendance at (and reception of) the Holy Communion we find the most satisfying and power-bestowing form of communion possible. What a grace-giving sacrament some of the Buchman followers are denying themselves!

The Buchman method of confession is to confess one's sins to everyone present sometimes; at other times only to a selected few. I know of no clear teaching of Jesus to this effect. He does, however, say to His apostles that they are empowered to pronounce absolution on a sinner who repents and confesses. This is what the Catholic teaching of the Church has handed down to us through the centuries. In the sacramental confession we have the advantage not only of being able to confess our sins and receive the helpful counsel of an experienced priest, but we receive the absolution of God which our Saviour promised us. If we are sinful (and who among us is not?) we can only relieve our pent-up hearts of our sinful secrets by confession, but the Catholic Church in addition grants us the strength of a pronounced absolution. Truly do we then feel that we are pure and free from sin; and most of all we know within our hearts that Jesus really is our Saviour.

There are, alas, many Anglo-Catholics who do not practise fervently in their daily lives the fine teachings and practices that they profess. There are, perhaps, several lessons which we can learn profitably from the Buchman movement. The powerful zeal of the Buchman workers is certainly admirable. But the real Anglo-Catholic possesses this live and energetic quality in quite as great a degree as does the average member of the "First Century Christian Fellowship." Let us pray for a greater support throughout the whole Church of the true Catholic movement which is even now increasing within her fold.

It is far from my purpose to condemn the Buchman movement, but I do feel the great pity of it: that members of our Church should look outside the Church to the Buchman method for help, when within the heart of the Church already exists the best way—the Catholic life.

THE SANCTUARY LAMP

THE Lamp burns clear and bright
Before the throne
Where Jesus, Lord of Light,
Awaits His own.

A crimson heart of flame,
We watch its glow;
Would that our hearts the same
Deep warmth might know!

EDNA G. ROBINS.

THE WILL OF GOD

IN A CERTAIN sense, there is little to do in doing the will of God. Still it is true it is a great work, because it must be without any reserve. His spirit enters the secret foldings of our hearts, and even the most upright affections and the most necessary attachments must be regulated by His will; but it is not the multitude of hard duties, it is not the constraint and contention that advances us in our Christian course. On the contrary it is the yielding of our wills without restriction and without choice, to tread cheerfully every day in the path in which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray to our heavenly Father that our wills may be swallowed up in His. —*Fénelon.*

COLLEGE STUDENT CONFERENCES

BY FRANK C. BANCROFT

JUNE of this year will see throngs of American college students flocking to eight conference centers. Each has its own specific theme; the general quest of all the conferences will be for a deeper search and appropriation of Christian truth for the lives of college men and women today. There will be jade-green freshmen, seeking guidance for their college careers, and there will be worn seniors, anxious for help in living the lives which lie immediately beyond the college gates. There will be men and women contemplating some sort of religious work; but there will be considerably more whose concern is to find the resources of Christ for work-a-day living. There will, of course, be a considerable number who have come for curiosity, or because of urging, or on impulse. They often get the most before it's over!

During the last fifty years, under the auspices of the Student Christian Movement (the student department of the Young Men's and Young Women's Christian Associations), college students have gathered annually for these occasions. The most capable leadership has been marshalled for helping them to an outlook on the Christian life both broad and deep.

The need for helping the young college generation of the Church to avail itself of this opportunity is great indeed. The last decade has abounded in all sorts of books and magazine articles upon the subject of college religion. The plain fact is that the material rush of life in movie, in stadium, in prom, and in plans for business, has poured in upon their consciousness almost to the exclusion of the simple, spiritual verities. It is not irreligion, but profound unreligion.

Now a few words as to what individual churches and Church people can do. In the first place, those who have children of their own in college can give their permission and their personal and financial support to their college sons and daughters to attend the summer conferences. Perhaps the trip to Europe or to the coast would have to wait for ten days. Ten years later in the boy's or girl's life this might appear worth while.

On a corporate basis, various churches might see to it that the college people of their parish have this opportunity. If Tom Jones of Trinity parish goes to Northfield or Blue Ridge he is very apt to come back to his church after college considerably more valuable as a layman than he would otherwise have been. He might come back as a clergyman, or if it is a college girl, she might be convinced that there was some peculiarly Christian calling for her. This is a risk one runs in advising someone to go to a summer conference. However, as many know, these vocations are not at present overpeopled with educated and consecrated individuals; perhaps more college men and women from your very parish should be filling them.

The clergy of our Church are giving warm support to several of these conferences this year. Bishop Dallas of New Hampshire is to lead the Northfield Conference. Bishop Cross of Spokane has been asked to lead the Seabeck Conference, Dean Nes of New Orleans, Blue Ridge. The Rev. Paul Roberts, of Colorado Springs, will share in the leadership of the Estes Park Conference. The Rev. C. Leslie Glenn, secretary for college work of our Church, is urging seminary students and Church collegians to attend the conferences. If this help can be strengthened by support of the laity, collectively and singly, a great contribution to the life of the Church can be made.

A list of the conferences follows:

COLLEGE STUDENT SUMMER CONFERENCES, 1929.

For Men Students		
Kings Mountain, N. C.	June	1-9
Seabeck, Wash.	"	8-17
Geneva, Wis.	"	12-20
Northfield, Mass.	"	14-22
Blue Ridge, N. C.	"	14-24
Co-ed Conferences		
Hollister, Mo.	June	4-14
Estes Park, Colo.	"	7-17
Eagles Mere, Pa.	"	12-22
For Women Students		
Blue Ridge, N. C.	June	4-14
Spelman College, Atlanta, Ga.	"	7-14
Asilomar, Cal.	"	15-25
Seabeck, Wash.	"	18-25
Camp Maqua, Poland, Me.	"	18-28
Silver Bay, N. Y.	"	20-28
Geneva, Wis.	"	21-30
Other Groups		
Blairstown, N. J. (preparatory school boys)	June	22-27

Oriental Theological Principles

By the Rev. William A. Wigram, D.D.

European Correspondent of The Living Church

AT THE moment, certain questions are now being raised in the Church of the farthest West. Men are asking (or so at least a wanderer infers from THE LIVING CHURCH) whether the "Hail Mary" is, or ought to be, allowable in a Protestant Episcopal Church; whether Invocation of the Saints and prayer for the departed are to be encouraged; in what sense—if in any—the Church is infallible; and what we mean by the "Apostolic Succession."

It seems to the writer—who pens these words in that very Nicopolis where St. Paul passed a winter once, a place that men called Actium before that, and name Preveza now—that it may be useful to the Western if he can appreciate the standpoint from which Easterns approach these questions.

We do not say that the Western is to imitate the Eastern in all that he does. Men in England sometimes copy our Roman brethren in a style that gives only too much point to the gibe, "we are the Papists and you are the Apists." Merely to copy the Eastern is to reproduce that vice in a worse form, for what suits the Eastern will probably not suit the Western, let alone the fact that the Oriental has a way of carrying out principles in a way that seems very strange to us. The Eastern Church, however, has a grasp of principles that were made inacceptable to many men in the West by over-definition—and then obscured altogether at the Reformation by a reaction against that over-definition that was not always too intelligent.

If we can grasp the Oriental standpoint and principle, a standpoint on which they have found firm standing-ground since the most primitive age, then we may be able to see how to apply those principles to our own questions. Men decry theology now, but sound theology, sound and straight thinking on the relations of God, the world, and man, is as necessary for a Church as a straight backbone is for a man—even though a backbone is not usually visible.

The principle that the East has grasped and held firmly, since the days that the Apostle Paul proclaimed it where this article is written, is one that we hold verbally and ignore practically, namely that the Church is "the body of Christ." They hold, that is (and are really influenced by the thought), that the whole body of the faithful, here and departed, is one organism, living in intimate union with its head.

It is from this standpoint that they approach the whole question of "infallibility." They believe in infallibility, but not as a gift given to any one Pope—even when he speaks *ex cathedra* or in unity with the whole episcopate; nor is it a power given to any body of men, such as an ecumenical council, though that may be the medium of its expression. The Church is infallible, has the power that is to distinguish and reject error, and to accept new truth, very much as a body, being alive and healthy, has power to accept what is in accord with itself and the laws of its own being, using it for edification, and to reject what is not in accord, and would poison it if retained.

The process of discovery and rejection may take time (it may be weeks before a body can get rid of the self-multiplying microbes of disease) but the body does it in time, for its own health. Now this power of deciding aright, of accepting and rejecting, is an activity of the whole body, not of any organ. The distinction of the *ecclesia discens* and *docens* is undercut.

IN LIKE fashion the hierarchy, to an Eastern, is a divinely appointed organ of the whole body. That body has a continuous life, and the powers are in it, even though the organ may be needed for their exercise. We can surely grasp the idea of a bodily organ that has a special power, exercisable through it alone; yet the power is in the whole body, not in the one member.

The notion of the bodily organ having an independent power of its own, of a priest consecrating at a solitary Mass, of a bishop ordaining a man *in vacuo*, is absolutely strange to them.

Equally strange is the notion that a part of the body, when severed from the rest by its own act—for nothing else can sever—could continue to exercise the powers of the whole. An amputated leg cannot walk! Even if it were alive enough to hop, hopping is not walking! It is from the same angle and standpoint that they approach the problem of prayer for, and invocation of, saints, and the departed at large. They and we, all, are members of one body and share one common life, though our position and rank may not be the same.

Such a geographical division and limitation as was in the medieval mind of Europe, and underlies all the work of Dante, is simply foreign to the mind of the Orient. They have not sought to say what the purgation that awaits the departed may be; they have never even been tempted to say that purgation ends with this life, and that the soul enters on its final habitation at death.

Thus, they pray, naturally, for all departed, and it never occurs to them to do otherwise—or to think that anybody could object to so natural a practice. Equally naturally, they ask for their prayers; more particularly if they have reason to think that the person whose prayers they ask is high in spiritual rank. They are accustomed to the idea that the effectual and fervent prayer of the righteous availeth much, and they do not think that all activity and interest came to an end when he or she was set free from the limitations of earth.

But the Eastern, when he invokes the departed, also prays for them. Even when requesting the prayers of "the Panagia"—the Blessed Virgin—he also prays for her. Accustomed to the idea that time when viewed *sub specie aeternitatis* is a mere delusion, a human way of measurement which does not apply to the spiritual world, he can grasp the notion that is so strange to our non-philosophical minds, that his prayers, offered for our Lady now, helped her to say "*Ecce ancilla Domini*" at the moment of the Angelic Annunciation. We do not say, of course, that the ordinary uneducated peasant would put the matter as philosophically as that. Now this thought, grasped and carried into action, is an antiseptic to prevent the growth of that corrupt teaching that some of us fear. There is no denying the fact that prayer to the Virgin may result in a practical polytheism. If, however, the custom is coupled with prayer for her, one hardly sees how the danger can arise.

The same idea is present in acts of devotion at which the Western is apt to stumble. The Eastern kisses the eikons, the sacred pictures, and we certainly do not like the notion of expressing our devotion that way. But if the Eastern does not insist on our doing as he does—and he never dreams of the

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EASTERN ASPECTS OF WESTERN QUESTIONS

"Being weatherbound and alone in a corner of Epirus with no other reading in my own tongue than a few copies of The Living Church," writes Dr. Wigram, in a letter enclosing the accompanying article, "I have been using my leisure in putting down some thoughts that the questions raised there suggest to a man who reads them in Orthodox surroundings. The place where I write is that Actium where the world was once flung away for a woman; and it is also (by naming of Augustus) that Nicopolis where St. Paul once passed a winter. I only hope that the apostle was warmer than I am! If he felt as I do, in the untimely return of a severe winter, no wonder he specially asked for the 'cloke' (II Timothy 4: 13)!"

A VISIT TO THE SANTAL COLONY IN INDIA

BY THE MOST REV. FOSS WESTCOTT, D.D.
BISHOP OF CALCUTTA AND METROPOLITAN OF INDIA

Reprinted from the *C. M. S. Mass Movement Quarterly*

IN THE Eastern Duars, to the north of Cooch Bihar, is situated the Santal Colony, founded thirty-eight years ago. The Santals in the Government Estate in the Santal Parganas were at that time finding the land there insufficient to meet the needs of the growing population, and in 1890 the Church Missionary Society missionaries applied to the government of Bengal for an assignment of a tract of land to which the Santals might emigrate. In the sub-division of Alipur Duars, in the district of Jalpaiguri, was a tract of jungle land tenanted by wild animals and a few Mechis, and such as few people save aborigines, like the Santals, would care to enter and bring under cultivation. A tract of land was assigned to the mission for the founding of a Santal Colony, and certain conditions were agreed upon. Not the mission but the government was to be landlord; but the management of the colony was to rest in the hands of the mission. No liquor shop was to be opened within five miles of the borders of the colony and no police were to enter it except on the order of the sub-divisional officer. The colony was to be practically a self-governing body, constituted much on the lines of the Damani-Koh in the Santal Parganas.

There was not a sufficient number of colonists to take up the whole of the assigned tract in the first year or two, and it was perhaps an error to locate the colonists in the most remote parts of the tract, leaving those nearer to cultivated land to be peopled last. Be that as it may, the government thought it well to resume part of the assigned land, and the colony comprises now twenty-nine square miles, with a community of some 3,500 Christian Santals, about 600 non-Christian Santals, and a handful of other people. They live, for the most part, in ten villages, the largest of which, Baniagaon, has a population of over 500. There are four other villages, Jitpur, Baniadabri, Garokhuta, and Pokhuria, which are also of a respectable size, the remainder being considerably smaller. The headquarters of the colony is at Samaktola, Santalpur, where the central church of the colony is situated, and the pastor, the Rev. Stephen Sundar Soren, who was born in the colony, lives. Here a large market is held every Friday and there is a dispensary, a post office, and a P. W. D. bungalow which the missionary is allowed to occupy when he visits the colony.

Till recently there was but this one church in the colony, and the only school was that at headquarters. A few children were sent to boarding schools outside the colony, but the bulk of the children were being left to grow up untaught and, in large measure, ignorant of the faith of their parents. Clearly this was a state of things which required to be altered, and the Rev. T. Lenman has been working hard to stir up the people to realize their responsibilities, alike in the education of their children and the more regular attendance at divine worship. As the result of his efforts a scheme was drawn up, which comprised the establishment of schools at each of the five large villages above mentioned, in addition to the central school at Samaktola. So far half of the children of school-going age have been gathered into these schools and it is hoped that this number will soon be largely increased. I have seen the schools at four of these villages and have been struck by two things—first, that they contain as many girls as boys and, secondly, that the average attendance is remarkably high. Take the school at Baniadabri as a fair example. The roll number, when I visited it, was 25 boys and 26 girls and, during the three most rainy months, the lowest average attendance was 22.2 for boys and 22.1 for girls, while in September it was 24.18 for boys and 23.3 for girls. Anyone acquainted with village schools in India knows that irregular attendance is one of the greatest evils which the teachers have to contend with; but, in this Christian colony, they are achieving an attendance which is not exceeded even in a good boarding school. The chief need, at present, is for trained teachers and I hope early steps may be taken to secure these; but, meanwhile, I think that a short intensive course on the right method of teaching reading and arithmetic would make for the progress of the children. Their knowledge of the Scripture pictures was generally excellent and the background of this knowledge of our Lord's life and teaching makes the task of the preacher far easier.

The people are not content with providing schools towards which some assistance has been forthcoming from the government, but they are even more keen on building churches in each of the five villages already referred to. Garokhuta has taken the lead in this respect and I was able to hold a confirmation in their church, which is nearly completed. It is a corrugated-iron building, with a clerestory and apse, and will hold between 250 and 300 people, the men sitting on the floor and the women on their low stools, or *machis*, which they bring with them. The people have themselves given over 800 rupees* for the building of their church and only received 100 rupees outside help. Each of the other villages has secured a site, given by one of themselves, for a church and all hope to have their churches ready before next rains. The people of Pokhuria, after the confirmation service at Samaktola, came forward to make their offerings for their new church, and the sum promised by this village in rupees and in rice amounted to 4,634 rupees and the headman said that all this and more besides would be raised before Christmas. When one remembers that these are all simple cultivators I think it is fair to claim that they have imbibed something of the spirit of Christian giving.

Mr. Lenman's plans for the colony are not confined to these village schools and churches. He hopes to rebuild and enlarge the central church at Samaktola. At present, it looks like—and is called by the people—a *banya's godown* (shopkeeper's storehouse). Built of corrugated iron, which is now somewhat rusty, it has no pretensions to any kind of ecclesiastical design. It cannot hold a half of the congregation of over 2,000 persons which assembles on the great festivals. Other buildings have sprung up beside it and it is close to the market and the terminus for the motor-buses, which ply between Alipur Duar and the colony.

As the children pass through the village primary schools, a middle English school will be needed at Samaktola. They need their own school, for they are Santali-speaking people isolated in a Bengali district and their native land is far distant.

I leave the colony after my seventh visit to it more convinced than ever of the possibilities of building up a real Christian community in this tract of country. I can imagine no more attractive sphere for a young missionary than the colony affords, with its schools, its village congregations, the non-Christians still to be won to the obedience of Christ and, away to east and west, beyond the limits of the colony, groups of Santals in the tea-gardens needing pastoral care in the case of the Christians and open to receive the message of the Gospel in the case of those who are still outside the Church. Inquiries are being made as to whether the mission can find more Santals to settle a jungle tract further north and, if this extension is made, the need for a resident missionary will be still more urgent.

* A rupee is worth about 37 cents at current exchange rates.

ORIENTAL THEOLOGICAL PRINCIPLES

(Concluded from preceding page)

discourtesy—then this writer must own that he sees no answer to the argument of an Orthodox friend: "I always kiss the photograph of my living son. Why should I not also kiss the portrait of that other friend?"

It takes all sorts to make a Catholic Church, as well as a world: If we can approach the problems of the infallibility of the Church, of the apostolic succession, of prayer for the departed, and the invocation of saints, from this Orthodox angle, then others may, like the writer, find those difficult questions fall into order and become intelligible and reconcilable with human reason, in a way that they never were, when stated in bald Western wise.

HAPPINESS

THE STOICS SAY "Seek within yourself, for there you shall find rest"—but they are wrong. The Hedonists say "Seek pleasures outside yourself, in amusement"—but they are wrong. That way comes illness. Happiness is not in man, or outside him, but in God, and the wise man seeks his happiness where he knows it may be found. —*Blaise Pascal.*

Science and the Laws of Prayer

By Mabel Hill

WHEN Mr. Frank Bancroft challenged the readers of THE LIVING CHURCH (January 6, 1929) with the pertinent question, "Where are the leaders—where are the men who can preach the Gospel of Christ in terms understandable by the college men?"—he is demanding answers from the Church. But in this day and generation and in this democracy of ours, it must be for the fathers and the mothers that the understandable Gospel must be preached. A government of and for and by men and women must be made up of intelligent thinkers and persons with inspirational qualities if the democracy is to live. It is these fathers and mothers who must cope with the readjustment of scientific and spiritual thought. Every mother with her children in the nursery and library and at home for the holidays, every father with interests in economic and financial affairs, from pennies to pounds, must tackle this all-important, this fundamental piece of straight thinking.

A college girl came to me recently—a sophomore—an old friend's daughter. She wished to talk it over—this wonderful new view of life, of Nature, of civilization, of Christianity, of things seen and things unseen. Her course in Bible is given by an authority in Higher Criticism. In the laboratory she is discovering the wonders of evolution with which her scientific teacher is well equipped. New fields of investigation are opening her eyes and training her mind. But the girl came to me because of a heartache. Before she had gone to college she could talk everything over with her mother. Now she cannot discuss these same thrilling ideas in the home. For her mother says, "Oh, my dear, don't talk to me about it. I can't accept a word of what you say. I was brought up to believe the Bible was the word of God. I do not wish to be disturbed."

"So you see I cannot talk after that with Mother; and with Father, well, he is not much better. Not because he cares to keep the old way of thinking, but because his mind does not work in any way along scientific lines. He listens. He says he likes to know what I am taking—like a dose of medicine—but he has nothing to give me in return, nothing to add."

This young sophomore assures me that it is so with the majority of the girls in her class in college. The parents are not in touch with their daughters, or with their sons for that matter. And yet these viewpoints which they are assimilating in college classes are the compelling thoughts of the world today.

Moreover, these same compelling thoughts are getting us nearer to God. We are getting closer to the heart of the Creator through our search for an understanding of life. We see the image of the Infinite as we study the mind of the finite. But all the time these boys and girls are troubled, evidently, for the gulf is a broad one between the talk that is carried on in the college dormitory and that which might be, but is not, carried on at the fireside where parents are found.

WHERE are the fathers and mothers who are keeping abreast of their college children, and with the younger children, too, for that matter? For even in junior high school we find teachers with scientific knowledge, fresh from the colleges and universities, eager to explain to the boys and girls of twelve or fourteen the newly acquired information of the laboratory.

As the youth brings to the home data that proves the unity of all life are parents ready to take advantage of this crucial moment of interest and assure the child that the unity goes on, from the law and order of the physical nature, into the law and order of the spiritual life? Do they assure the children that the advanced thinkers in science today are saying bigger things about God and His Creative Energy than has ever been said before? Do the parents turn to a great geologist like Kirtley F. Mather and show how his scientific work placed side by side with the work of Bishop Brent are almost co-incident as they each write of the "more abundant life"?

As Professor Mather, in his book entitled *Science in Search of God*, explains the scientific point of view in connection with transcendental laws, he calls attention to the relation of prayer to mankind. Let me quote, "May it not be that prayer is one of the established laws of the universe and, as such, has an appropriate position among the transcendental laws?" . . . "Experience seems to indicate that wherever any human element enters into the problem, prayer is an essential part of the process of giving expression to Supreme Personality. The reservoirs of spiritual power are full; the laws by which that power may enrich human life are established; the ability to use those laws is potentially present in man. But the flood is *dammed at this end of its channel*, not at its source. The barriers are erected by human nature; they are not inherent in the nature of the universe."

That is a wonderful thought to give to a boy or a girl, that God's love is never checked in its flow except by our own indifference to its power and inspiration.

Professor Mather goes on in a more intimate way. He writes "It is my personal belief that prayer not only reacts psychologically to benefit the one who prays; it also puts at the disposal of the Transcendental Spirit a tool which, however tiny it may be, is nevertheless indispensable in the project of creating a world which will be an adequate expression of the nature of God."

WHEN the man in the laboratory, in all humility working in his closet, quotes to the young student "that truth shall make you free" he knows whereof he speaks. And the mother at the bedside of her child, as she teaches the truth of transcendent laws, as she explains to the little boy kneeling by her side that his heavenly Father is ready to work through him to help build the Kingdom of Righteousness if he but ask his heavenly Father, she, too, is a modern scientist. Let me quote from Professor Robert A. Millikan, Nobel prize winner in 1923, for his achievement in isolating the electron: "The purpose of science is to develop without prejudice or preconception of any kind, a knowledge of the facts, laws, and the processes of Nature. The even more important task of Religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind."

Dr. Millikan, as he sets forth the relationship between science and religion in the little book published in 1924, entitled *Science and Life*, makes a statement that "everyone who reflects at all believes in one way or another in God." And again he says, "I have never known a thinking man who did not believe in God." "In other words, men who have the stuff in them which makes heroes, all of them believe in God; in a power in the world which makes for righteousness."

Yes, prayer helps this child to do his bit toward righteousness. The little child who is taught that these transcendent laws do act will no more lose faith in prayer than he will lose faith in the natural laws of gravitation and cohesion.

It is the father and the mother in the democratic homes who must answer Mr. Bancroft's appeal: "Who are to lead them?" "Who are to preach the Gospel of Christ in terms understandable by the students of science?"

THEY GO NOT OUT

RELIGION is worth as much today as it was yesterday, and that cannot change, though we do; and if we do we have left God; and whither he can go that goes from God, his own sorrows will soon enough instruct him. This fire must never go out, but it must be like the fire of Heaven; it must shine like the Stars, though sometimes covered with a cloud, or obscured by a greater light; yet they dwell forever in their orbs, and walk in their circles, and observe their circumstances, but go not out by day nor night, and set not when kings die, nor are extinguished when nations change their government.

—*Jeremy Taylor.*

BUSINESS THE CIVILIZER

By Clinton Rogers Woodruff

IN his remarkably interesting book,[1] the title of which forms the title of this article, Earnest Elmo Calkins declares that business "offers something of the glory that in the past was given to the crusader, the soldier, the explorer—the tests of wits, of brains, of quick thinking, the spirit of adventure, and especially the glory of personal achievement. Making money is not the chief spur to such men as DuPont, Chrysler, Durant, Filene, Heinz, Eastman, Curtis, Ford, Grace. Money to them is no more than the guerdon. They engage in business because there are no longer any long green dragons holding maidens in durance, no Holy Sepulchres to be reft from the infidel, no Pacifics to be viewed for the first time. Business is today the Field of the Cloth of Gold."

One gets an insight into the adventure and romance and dangers of modern business by a recital of the facts of some of the large corporations. Take the annual report of the first four billion dollar corporation in the world: the American Telephone and Telegraph Co. Its assets amount to $1,949,690. It owns 93 per cent of the stock of the Bell Telephone concerns listed at $3,457,467,213. On its payrolls are 308,911 persons. Few cities number as many citizens. Its stock, 10,932,420 shares, is owned by 423,580 holders, of whom more than half own from one to ten shares.

No other corporation is so large, but in these days of merger it will not be long before it will have companions. Its nearest competitor in size is the U. S. Steel, with its $2,500,000,000. I remember the excitement incident to its organization as the first billion dollar corporation. Now there are at least eight, and they are regarded quite as a matter of course.

Think of the opportunities which such vast enterprises offer to the lover of power and adventure. Then think of the romance of such business. The A. T. & T. transmits messages all over the world, especially to Europe, Central and South America, and the islands. It is possible by its service for the President of Mexico to talk to the President of the United States, or either of them to any head of a European state. That is not the real service of the telephone, however. It connects the housewife with the grocer or the butcher, or she can call a friend for a bit of social chat. It also reaches the doctor, the baker, the candlestick maker.

Now Mr. Calkins, who has gained fame and fortune in the advertising business or, as he insists, profession, believes that business is the great civilizer, the trustee of reason, enlightenment, comfort, and material progress, as well as of intelligent coöperation in society. As he has grown with the business of advertising, from its almost legendary beginnings to its present importance in all branches of life and trade, he has had an unusual opportunity to watch the growth of our vast industrial structure, which has transformed our society from the primitive conditions of half a century ago into the prosperity of today. The office of advertising in bringing about this change is enriching and making more tolerable the lot of housewife and citizen, Mr. Calkins declares.

This advertising business itself is a billion dollar one, but it is not all in one concern, although the same tendency toward concentration is to be seen in it as in other lines.

THOSE who may be interested in the romance of advertising will find Claude G. Hopkins' autobiography well worth while. He calls it *My Life in Advertising*.[2] It gives intimate details of many advertising successes; how great advertisers started, the methods and the strategy which won. An amazingly frank discussion giving figures and details. It is a concrete exposition of sound advertising and marketing methods.

Like Mr. Calkins he illuminates the romantic as well as the business side, and he contributes to the philosophy of advertising by word and precept. Mr. Calkins, however, is much more the philosopher and Mr. Hopkins the preceptor.

Here is how Mr. Calkins treats one of the most debated phases of advertising, namely its cost: "Advertising adds to the cost of goods! You still hear that. So does production add to the cost of goods, and traveling salesmen, and retail stores, and jobbers' percentages. Everything that is done to a manufactured article must be added to the price that the consumer pays. But nothing is so well established as the simple fact that the more you make the less the cost of each. And not only is the cost of making lessened but also the cost of selling, including cost of advertising. And the cost of selling can be and is lessened until the advertising costs nothing." The makers of a well-known camera are selling today for $10 a better camera than they sold thirty years ago for $25. The assertion may be made without qualification that advertising gives distribution, and distribution gives not only quantity production, but stable and insured output, making possible many savings in manufacturing and sales.

As this article progresses it occurs to me that perhaps it should have been called the Romance of Advertising, for there is much in these two volumes that could be cited under such a heading. Mr. Hopkins' own life from one point of view may be regarded as romantic. For he has made $5,000,000 in advertising without one cent of investment; he was seventeen years with Lord & Thomas, advertising agents, the last seven of them as president; he started there at $1,000 a week, and when he left was receiving $120,000 a year for half his time. He was the man who got 1,460,000 people of New York City to answer one day's newspaper advertising.

Both men feel and believe that business and especially advertising can be made factors in civilization.

ANOTHER business man who has made his contribution to the written word is Roger W. Babson. He is represented by two recent contributions: *A Business Man's Creed*[3] and *Storing Up Triple Reserves*.[4] The former was written for his clients and the younger generation and is properly described as "thought provoking." The five things that he knows are: There is a divine force; love is the keystone; prayer is power; it is natural to be happy; and life is eternal. These five definite affirmations are the basis of his creed.

His latest book he describes as "chart, compass, and full sailing orders for all American business and professional men" who want to insure themselves against a breakdown about the time they get somewhere near the top. He first describes how to escape from a hand to mouth existence so far as food and clothes and shelter go, then how to escape from a half dead and alive existence so far as powers of physical endurance go, and then how to escape from an up-and-down existence so far as peace of mind and confidence and courage are concerned.

It is full of wise advice. Some may call it trite. Possibly, but it is all said in a way to command attention, and the attention of those who are hardest to reach, the "hard boiled" business man.

In an article several years ago, entitled The New Ministry of Business, the writer (George W. Coleman) emphasized the fact that under the old order of business the successful man was the one who accumulated money and he the most successful who accumulated the most. In the new order of business it will be somewhat different. He declares that "You will have to pass muster on three essential points before you will be crowned as a first-class business man." The first criterion will be very much the same as it was in the old order of business: Did you make money and accumulate a surplus for the enlargement and development of your business? If you cannot do that, you will be down and out at the start. But you will not yet be out of the kindergarten class. If you are able to say that your business has been "successful" you will then be asked if your business is scientific. Are you employing all that modern science, physical and mental, can teach by way of eliminating waste and extravagance in your business? Men who make money and at the same time waste men, machinery, materials, and money will not be counted as first-class business men. If you are able to pass muster on both these examinations, and say that your business is both successful and scientific, then they give the third test: is your business sound? This does not mean, can you liquidate and cash in successfully, but rather it means this: is your business a blessing, a benefit to everybody connected with it, owners, managers, workers, and customers; is it a benefit to the locality in which it is placed, and a benefit to the city, state, and nation of which it is a part? If you can give an affirmative answer to this question as well as the other two, then you are entitled to receive your diploma as a first class business man in the new order of business.

[1] Boston: Little, Brown & Co. The Atlantic Monthly Press. $3.00.
[2] New York: Harper & Bros. $2.00.
[3] New York: Fleming H. Revell Co. 75 cts.
[4] New York: The Macmillan Co. $2.00.

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.

"SHOULD THE RUBRICS BE OBEYED?"

To the Editor of The Living Church:

I MAY BE DULL of comprehension, but according to my understanding of plain English, the words of the rubric, "When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth," leave no room for the taking of the ablutions immediately after the communion of the people. And the rubric after the blessing, referring to the consumption of what remains of the consecrated Elements at that point, compels me to infer that they must be taken after the blessing and not before. But I am no casuist. Were I such I might reason it out that the rubrics which direct the priest to "humbly kneel" and to "kneel down" mean to stand up, as the custom of some is.

Mr. Hains [L. C. April 27th] must excuse my lack of logic if I fail to see the impropriety of making the ablutions after the blessing on the ground that it is a wanton departure from the Catholic custom and unknown to both East and West. I can scarcely imagine the authorities of Catholic Christendom having any serious objection to our Liturgy because a few prayers are said by the priest between the communion and the taking of the ablutions. Neither can I suppose that they would seriously object to the *Gloria in excelsis* being made a song of thanksgiving at the end of the service. The differences between ourselves and the rest of Catholic Christendom would seem to be concerned with matters of deeper import.

I certainly did not mean to infer that the Reformers intended to encourage any eucharistic *cultus* by placing the *Gloria in excelsis* before the blessing, yet it has always seemed to me that those who value eucharistic adoration should appreciate its present position in view of the fact that the greater portion of the canticle is addressed to the second Person of the Holy Trinity as the Lamb of God.

I feel grateful to the Rev. S. J. French for his words of appreciation. I beg to assure him that though I am a Canadian I have spent much of my life in the United States. Consequently I am familiar with the American Book of Common Prayer and knew that a hymn could be substituted for the *Gloria in excelsis* according to the rubrics of the said Book. Yet I cannot get it out of my mind that the American Church intends that when the *Gloria in excelsis* is sung it is to be sung where it is printed. But here again my logic may be at fault.

W. E. ENMAN.

Charlottetown, P. E. I., Canada.

To the Editor of The Living Church:

UNFORTUNATELY I have no copy of of the American rite by me, and I cannot therefore traverse the charge of disobedience to rubrics which Mr. Enman makes in your issue of April 13th against those priests who take the Ablutions after the communion of the people. However, the rubric which he quotes ("and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth") is the same in the English rite of 1662 and in the Scottish rite, but it is not quite so conclusive as is suggested. The rubric at the end of the service, to which I assume Mr. Enman also refers, reads in the English rite: " . . . if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same." It is not more conclusive than the first rubric.

In the first place, neither of these rubrics refers to the Ablutions. Fr. Mackonochie, at St. Alban's, Holborn, always took the Ablutions after the communion of the people because, he said, he always took care "that none did remain." In this event the rubrics make no provision for the place of the Ablutions, and in the absence of direction, is it unreasonable to adopt the practice of every other Catholic rite, and to take them after the people's communion? The provision to cover with a fair linen cloth is conditional on "if any remain."

I do not think, however, that a detailed argument concerning the exact meaning of these rubrics will appeal generally to your readers, although those who wish to read a reasoned reply to Mr. Enman's charge of disobedience will find it in *None Will Remain: The Place for the Ablutions in the Modern English Rite*, by W. J. Scott (Society of SS. Peter and Paul, Gt. Smith street., London, S. W. 1., price one shilling).

The desirability of the Ablutions being taken after the communion rather than after the blessing, on which Mr. Enman also comments, is another matter. If taken after the communion (and "if any remain") the priest's second communion is not separated from the first by a longer period than is actually necessary, and is therefore devotionally and psychologically more fitting. The priest does not have to begin the prayer of thanksgiving to the accompaniment of the footsteps of the last few communicants returning to their seats, and the people have a needful space for silent adoration after communion before the celebrant's voice (heard all too often in our Anglican rites) breaks in again. Ablutions taken after the blessing are the means of keeping the people in church when (rubrically) they have been "dismissed" with the blessing, and at sung celebrations it is generally considered necessary to fill up the space occasioned thereby with a hymn. There are few large churches which do not see the gradual and irreverent departure of some before the Ablutions are completed.

We may remember that to take the Ablutions after the blessing is at variance with the practice of every other Catholic rite, and observe that to keep the Blessed Sacrament on the altar until the end of the service is to turn the service into a Mass of Exposition. Surely after communion the Church's intention should be to concentrate our devotion on the Gift we have ourselves received, and not to keep the Blessed Sacrament on the altar as the focus for devotion, if I may thus express it without irreverence. The position of the *Gloria in excelsis* before the blessing is no evidence of special devotion to the Blessed Sacrament on the altar being intended, as this hymn was transferred to its present position in the Prayer Book of 1552, *i.e.*, 110 years before the practice of taking the Ablutions after the blessing appeared to be sanctioned by the rubrics of 1662. There is no hint that the Ablutions were taken in other than the traditional place, *i.e.*, after the communion, until Cosin's rubric of 1662 was inserted to prevent sacrilege, and not (as some seem fondly to imagine) for the specific purpose of introducing a different practice from the other Catholic rites. Cosin would have been surprised to hear that his rubric was intended to be a safeguard against Romanism!

Leamington Spa, England. (Rev.) GEOFFREY WARWICK.

To the Editor of The Living Church:

WHY DO people keep quoting that old saying that the custom of taking Ablutions except immediately after communion "is unknown to any rite in Christendom—East or West"? Mr. Hains should have used quotation marks. If he would read the Service Book of the Russian Church translated by Isabel Hapgood with the endorsement of Patriarch Tikhon he would find that the Ablutions are taken near the end of the service by a deacon during the singing of Psalm 34 and immediately before the final blessings. If there is no deacon the priest consumes the Elements after the dismissal of the people. Incidentally, the deacon says the *Nunc dimittis* after taking the Ablutions, which justifies the practice of many of our churches.

If it were assumed by our Prayer Book that the Ablutions are to be taken immediately after communion the rubric would never have been added. It is dishonest to pretend otherwise. Bishop Cosin referred to the English custom of requiring communicants to register prior to communion. If followed there would be no remaining hosts at least.

Downers Grove, Ill. (Rev.) NEIL E. ANNABLE.

[Discussion of this subject in the Correspondence department is now closed.—EDITOR, L. C.]

THE MISSIONARY'S VACATION AND THE CHURCH'S PROGRAM

To the Editor of The Living Church:

ONCE MORE as vacation time appears on the horizon, the question of finding suitable clerics for the summer services appears with it.

Ordinarily the "supply" is only a stop-gap; but if our missionaries were extensively employed, they might become highly effective agents in furthering the Church's educational program. In the west are great numbers of clergy in active missionary work, and with the same fresh, vital missionary point of view as that of their co-workers in the foreign field. Many of them are highly educated, and eastern-trained, but for reasons of health have had to come to the west. There they have caught a new vision of the Church, and would gladly carry it back whence they came.

The rector of many a substantial eastern parish considers himself fortunate in having a foreign missionary on one Sunday in a year; but he could easily have a month's services from a missionary who has served among the Indians, the Mexicans, the health-seekers, the isolated, or the general population of the west, and knows the Church's Program not as a book but as an actuality.

Many people go away for the summer to be sure, but many more remain; and the reason they absent themselves from church is that they do not find the services interesting. Many of them, however, could be lured from their cool, darkened houses on Sunday morning by a good missionary with a supply of firsthand knowledge, and a picturesque manner of presenting it.

No new machinery would be required to put the plan into action. It would be necessary only to write a request to one of the western bishops to send a man—and a month of missionary sermons, lectures, conferences, and study classes would follow as naturally as the day the night.

And who can say what the effect might be on the quota a few months later? (Rev.) ROSS R. CALVIN.

Silver City, N. M.

"OUR REDUCED PROGRAM"

To the Editor of The Living Church:

I HAVE READ with a great deal of interest the letter of George F. Alexander, of Baltimore, appearing in your issue of May 4th, headed Our Reduced Program, in which he severely criticises the bishops for failure to raise the budget. Undoubtedly the program of the Church cannot be carried out without money, but the question arises as to whether the responsibility for this deficit rests upon the bishops as a whole.

Notwithstanding the silence of bishops and clergy and their efforts to prevent discussion of them, there exist in the Church certain conditions which may well have a most important bearing upon this matter of raising the budget. By constitutional provision, the Church has expressly rejected the doctrines of transubstantiation, the reservation and adoration of the Sacrament, the Mass, Purgatory, invocation of saints, and worship of images and relics. Notwithstanding this, some of the bishops and a great many of the clergy, aided by between fifty and sixty organizations, are engaged in introducing all of these alien doctrines and ceremonies into the Church. No word of protest is heard from bishops, save two, and from but few of the clergy.

Letters coming to me from many sections of the United States, widely separated, tell of the grief and sorrow created by this condition in the Church. Some of these letters tell of parishes disrupted; some tell of people leaving the Church; some tell of communicants absenting themselves from services and attending none, while still others express an unwillingness to contribute funds for the dissemination of teachings which the Church rejects.

No one questions the right of the "Anglo-Catholic" to reserve the Sacrament, worship it, say Mass, pray to the saints or do anything else best suited to his spiritual needs, but is it possible to believe that the attempt to drag into the Protestant Episcopal Church all of these doctrines and ceremonies utterly foreign to its genius can do otherwise than produce discord?

Why criticise the bishops for failing to raise money with this condition actually existing in the Church? Regardless of all efforts to conceal it, there is an issue before the people of the Church. That issue is very plain. Is the Church to be Protestant Episcopalian, as its Constitution, Articles of Religion, and Book of Common Prayer prescribe, or is it to be "Catholic," that is, teaching the doctrines of transubstantiation, reservation and adoration of the Sacrament, the Mass, Purgatory, invocation of saints, and worship of images and relics?

"Anglo-Catholics" themselves admit that "Catholicism," as defined above, and "Protestantism," as the Protestant Episcopal Church defines it, are two different religions and that our Church cannot permanently include both.

Mr. Alexander states in his letter that the General Convention reduced by $127,320 the budget submitted by the National Council, and that two-thirds of the dioceses have informed the National Council of their inability to raise their quota by the amazing total of $677,207. Is this the fault of the bishops? When we come to investigate, grave doubt arises about that.

There is an issue before the Church. The people in the pews are becoming aware of that fact. Despite all of the efforts to prevent it, information as to what is transpiring is reaching the laity. Because of the very nature of the issue, it will, of itself, force a settlement of it, one way or the other, and the trend of events, one of which is quite possibly that mentioned by Mr. Alexander, indicates that a show-down is not far off.

Memphis, Tenn. C. L. MARSILLIOT.

To the Editor of The Living Church:

MAY I OBJECT to the way Mr. Alexander blames the bishops for the Church's financial condition?

The bishops most certainly are our leaders, but in what? Surely their ideal is *not* simply to serve as business managers. What are the treasurers and vestry for? And why cannot each communicant be just as responsible for his share of the finances as he is for club or lodge dues?

Just because the Church attempts to operate on free will offerings, must we shift the bulk of the burden to someone else? My ideal of a bishop is not a money-beggar but a spiritual Father. VIRGINIA COWAN PATTERSON.

Malta, Montana.

THE FIRST EASTER

To the Editor of The Living Church:

SINCE my enquiry regarding the date of the first Easter Day, as expressed in terms of modern reckoning, I have been interested to see several letters among the correspondence in THE LIVING CHURCH touching the subject. Since my enquiry, I have found footnotes in my Josephus' *Antiquities of the Jews*, edition edited by William Whiston, A.M., professor of Mathematics in the University of Cambridge, published by Grigg, of Philadelphia, in 1829, stating, without further comment or explanation, that the Crucifixion was April 3d, A.D. 33; and Easter Day, April 5th. And Josephus says of Christ, here, that "the tribe of Christians, so named from him, are not extinct at this day." Upon what authority of calculation the dates in the footnotes are based is not indicated.

In a *Chronological Chart of Our Lord's Ministry*, authority not given, which came to my hands many years ago, I have found the date of the Resurrection stated as April 9th. Your correspondent, Charles F. Fitts, states, I believe in a quotation from Abbé Constant Fouard, that same date of April 9th as the most probable.

If the calculations are correct, or substantially so. it would appear that the first Easter was, as expressed in our modern kalendar, "The Second Sunday in April," or possibly the first, if my first quotation be preferred to the other two, which may be doubted. Therefore, so far as the scraps of evidence here noted indicate, if a fixed date is to be chosen for Easter Day, it seems that the time should be fixed as "The Second Sunday in April."

Should further evidence appear, it would be. indeed, interesting, and important.

Port Deposit, Md. RAYMOND M. D. ADAMS.

A NOTABLE RECORD

To the Editor of The Living Church:

SOMETIMES we hear of individuals who have served as sponsors in a great many baptisms, and when a person has acted as sponsor many times with a real sense of responsibility and not merely in a formal way it is certainly cause for honest congratulation.

There is a lady in my parish who has stood sponsor or witness in 107 baptisms—all except three in this parish alone. Her name is Mrs. Anna Rilla Freer. She has been a lifelong member of St. John's and will celebrate *(Deo volente)* her eighty-fourth birthday next July. She is very proud of her record and she has a right to be, for nearly all her godchildren were finally confirmed and most of them are still living in Ellenville, and are active in the Church.

Such is a testimony not only to the high esteem in which Mrs. Freer is held, but it is also proof of earnestness for Christ and His Church. I think that such a record of consecrated and fruitful effort for the Master deserves recognition in our Church papers. (Rev.) GEORGE R. HIATT.

Ellenville, N. Y.

A NEGRO EPISCOPATE

To the Editor of The Living Church:

THE ACCEDENCE of the bishops, meeting recently in an Atlanta conference, to the proposition, long and ardently urged upon them, of establishing in the South missionary jurisdictions for the colored people directed by a "racial" episcopate, is decidedly and most happily belated. The Conference of Church Workers among Colored People for very many years made the appeal for such a readjustment to meet the needs of the times its chief concern; but the assiduity with which that course was pursued has, in the past few years, become weaker and weaker until, in the last conference in Brooklyn in October, 1928, there was heard scarcely an echo of the old exclamations and recommendations for the inauguration of any new regime. The reasons for this changed attitude were pointedly and admirably expressed in the letter of the Rev. Dr. Bragg which appeared in your issue of April 6th.

He claimed that the great desideratum of the hour is not division but a better understanding; and, fortunately, the trend of events seems to tend that way. Misunderstandings are almost inevitably an outcome of separation or "segregation" as the favorite phrase now goes; and misunderstandings, in turn, almost invariably engender enmity and strife. This potent truth is dawning rapidly upon the consciousness of the people of our land, and in consequence there are springing up, all through the South, and have sprung up, in every southern state (excepting Florida, if I mistake not), interracial conferences, where persons of both sexes, and of the two groups to the social cleavage, meet to discuss their common problems, and endeavor to refashion the maladjustments that are palpable injuries to all. In recent days Prof. George Carver of the Tuskegee Institute was invited to lecture before the students of a prominent South Carolina college (Clemson, I think it was); and Mrs. Mary Bethune, a colored woman of conspicuous worth and service in the educational field of Florida, in the chapel of the University of North Carolina, on the invitation of the body, delivered an address to the students and faculty of that college. Other cases telling similar stories could be cited. . . .

Every movement that makes for the dismemberment of the Church is a blight upon Christianity and an incalculable deterrent to its progress in the world; and, in consequence, should be discouraged, even combatted.

The colored clergy are sometimes curiously contemplated, to state the case mildly, for their adherence to the Episcopal Church in view of the fact that they may not, with any reasonable hope, aspire to the chief offices therein. Persons who have so regarded them have attached an exaggerated importance to the machinery, and have failed dismally to make any kind of an appreciable estimate of the life and essence of the Church's existence. The clergy of the Conference of Church Workers had striven earnestly for an "adaptation" of the episcopate, but in my long years of association with those men, never once had I discovered, in any of them, a mind ambitious of the bishopric. This does not mean that none was ever in a receptive mood: I mean to say that all their memorials to the General Convention for the erection of Missionary Jurisdictions were presented with an eye single to the ingathering of their brethren into the fold who, they thought, could be successfully approached in that way, or by such means, only. Now a new day has dawned; better understandings are in the course of realization; the conviction among the enlightened of the present period is well nigh universal that, as Dr. Bragg said, any kind of segregation is to be deplored and avoided as irreparably injurious.

To repeat, our good bishops are happily belated in responding to an anachronistic appeal, or making favorable but anachronistic response to an appeal which, by tacit consent, has long since been withdrawn.

Thanks to the new day: "Our God is marching on."

Brooklyn, N. Y. (Rev.) GEORGE FRAZIER MILLER.

BISHOP BRENT'S LETTERS

To the Editor of The Living Church:

BISHOP BRENT in his will appointed Dr. Drury of St. Paul's School and me as his literary executors. His family have asked us to proceed with the task of writing his biography. We are therefore taking this opportunity of asking his friends to help us by sending us such letters, extracts from letters, or other matter that will be of assistance in interpreting his life and character. Such material should be sent to me at Trinity College, Hartford. Typewritten copies will then be made here and the originals returned to the senders. Naturally no quotations will be made from any letters submitted without the explicit consent of the persons to whom the letters were originally addressed. (Rev.) R. B. OGILBY.

Hartford, Conn.

AROUND THE CLOCK

By Evelyn A. Cummins

RELIGIOUS journalism loses a valuable member through the death on May 4th of the Rev. John A. Earl, editor of the *Baptist* for the past six years. Dr. Earl had been ill for several months, and just failed to reach his 63d birthday.

The death of Dr. John Kelman in Scotland recalls the preaching power of the great Scotch divine in New York for five years just after the war. He succeeded the Rev. Dr. Jowett at the Fifth Avenue Presbyterian Church, when the latter returned to England in 1919.

THE Presbyterian Church has failed in the attempt to make its rules regarding divorce as strict as those of the Episcopal Church. By a vote of 133 to 45 the presbyteries have voted down the overture of the Presbyterian General Assembly in session in May of last year at Tulsa, Okla., which sought to prohibit ministers from marrying any party who has obtained a divorce on grounds of "wilful desertion."

RELIGION in Russia is not yet finding its path much smoother. Attempts to celebrate the Passover with the usual Russian night-long processions around the churches were interrupted by young Communists who counter-paraded with Soviet songs and caricatures. Theaters remained open all night with dancing between performances.

Baptist protest against the recent Soviet action restricting denominational freedom of action was voiced recently in New York by Dr. J. H. Rushbrooke of London. The Soviet Constitution originally provided for liberty of conscience and freedom to carry on religious or irreligious propaganda. But many Russian Baptists adopted Quaker pacifism; and until it was made clear that this was not a Baptist dogma there was some pressure on the Baptist Union of Russia. In 1927 the government authorized the Baptists to establish a preachers' school in Moscow; but this has now been closed and its administrators jailed.

IN MEXICO the outlook for adjustment of the unsatisfactory relations of the government and the Church has become more hopeful. President Portes Gil stated on May 1st that the government did not desire to persecute any religion and that "the Catholic clergy, when they wish, may renew the exercise of their rites with only one obligation, that they respect the laws of the land as the ministers of other denominations are doing." This was regarded by Archbishop Ruiz, senior of the Mexican Catholic hierarchy, as so conciliatory that he reciprocated by saying that "the Church and her ministers are prepared to coöperate with him in every just and moral effort made for the improvement of the people." President Portes Gil replied on May 7th that "if Archbishop Ruiz should desire to discuss with me the way to bring about cooperation in the moral effort to better the Mexican people which he desires, I shall have no objection to talking with him on the subject."

While this does not settle the controversy or minimize the obstacles, the atmosphere becomes more friendly. And nothing counts like a friendly atmosphere in religious disputes!

MEANWHILE, a suit has been filed in New York to restrain Mayor Walker from using the city broadcasting station, WNYC, to broadcast Roman Catholic meetings. It appears that the strong Hibernian strain in the police department of that city brings with it, naturally, its religious proclivities; with the result that a Communion breakfast of the Holy Name Society of the Brooklyn Police Department got "on the air," and with it an address. The petition in the suit refers to the broadcasting of this address as "the waste of city funds." Other religious speakers will please take note!

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE MOFFATT NEW TESTAMENT COMMENTARY. New York: Doubleday, Doran & Co. Price $3.50 per volume.

DR. Moffatt's *The New Testament: A New Translation* has become almost a new "Authorized Version" in many circles, and now this indefatigable scholar is acting as general editor of a many-volumed commentary based on it. Four volumes have appeared thus far. Dr. Moffatt himself writes on the Catholic Epistles (excluding St. John). His purpose is primarily expository, and he devotes almost no space at all to introduction or the finer exegetical questions; the result is a commentary that can be read right through, and is just the book needed by a preacher in preparing a sermon.

The interpretation, being Dr. Moffatt's, is of course above criticism, but he still remains an almost solitary pelican in the wilderness by reading "Enoch" in I St. Peter, iii, 19. Dr. T. H. Robinson, the well-known Old Testament scholar, handles St. Matthew. He, too, pursues a primarily expository method, and troubles his readers little with critical questions. None the less, critical presuppositions lurk constantly in the background, although they are never very radical, and there is strong insistence on the reality of the miracles. Philippians was assigned to Prof. J. Hugh Michael, of Toronto. As he has an entire volume for a very short Epistle, he writes in a more traditional exegetical fashion, with his exposition as a supplement. He follows a current tradition in making Philippians come from an Ephesine, not a Roman, imprisonment of St. Paul, and thinks that iii, 1-19 belongs to some other Pauline epistle. His treatment of ii, 5-11 is sensible, but the "dogs" of iii, 2 were non-Christian Jews, not Judaizing Christians.

The important volume of the series, however, is Mr. G. H. C. Macgregor's *The Gospel of St. John*. This is the *only* adequate commentary on St. John in English; Archbishop Bernard's posthumous work is most unsatisfactory. Mr. Macgregor, to be sure, does not notice some of the latest developments in Johannine study—in his preface he cites Bauer's revision of Holtzmann but not Bauer's own book—but perhaps he was wise in so doing; his conclusions in general are those that have been thoroughly tested. Our one regret is that Mr. Macgregor was not given more space, since critical problems demand so much discussion that he has small opportunity for practical exposition. He has, incidentally, a theory of authorship that is a bit curious and which, as he states it, involves *two* eyewitnesses, but he does not lay much stress on this.

SPIRITUAL DIRECTION. By the Rev. T. W. Pym, Canon Missioner of Southwark and Chaplain to the King. Milwaukee: Morehouse Publishing Co., 1928. Price $2.00.

THOSE who know Canon Pym's previous books on Psychology and the Christian Life will doubtless expect something of equal value in his new book, *Spiritual Direction;* and rightly. In fact this reviewer would like to say at the beginning that he considers this little volume one of the most valuable contributions to the subject of the priest's office of consultant and confessor with which he is familiar. There are few priests who would not benefit by a careful study of it; and it should be immensely useful to those recently ordained and those who sincerely wish to serve their people better in the pastoral relationship. That does not mean that the Canon has written a compendium of moral theology, or prescribed treatments for all the maladies of the human soul. He has not tried to. Rather he offers practical suggestions on almost every phase of the subject from where and how to arrange personal conferences to the spiritual attitude and common errors of the confessor. Naturally such a book sometimes will seem disconnected, and the author's choice of subjects sometimes will raise the question: "Why this and why not that?" Yet to criticize the book on these grounds is like complaining that a popular Life of Christ is not a Dictionary of the Bible.

W. F. L.

THE CATHOLIC CHURCH AND CONFESSION. By Leonard Geddes, S.J., D.D., and Herbert Thurston, S.J. New York: The Macmillan Co., 1928. Price $1.00.

THIS is one of the Calvert Series of books, edited by Hilaire Belloc, and engaging the talents of English and American Roman Catholics, clergy and laymen, of the finest type. One may infer that the entire series is edited quite uncontroversially, if this volume is typical. Written for the non-Catholic reader, this book defends Confession both from tradition and from Scripture. Perhaps because of this point of view, and from the fact that the temper of the treatment is most thorough and scholarly, it would seem to meet the needs of a great many of our priests; for historically and homiletically there is much material for thought and teaching. The present writer has not seen so good a book on the subject in such short compass. And, with the exception of one or two minor positions taken, it is what we would term "non-Roman"! The authors speak with very modern opposition to the sacrament of penance in mind; the editorial note says: "In the seventeenth century, notably, it seems to have been regarded by a large portion of those in communion with the Established Church as a normal practice."

The point is stressed by the authors that it is the value of the sacrament, and the application of the merits of Christ rather than the sorrow for sin and purpose of amendment, that free the penitent from guilt. They maintain that if an act of perfect contrition merits forgiveness, it does so looking forward to a future reception of sacramental absolution. If, as is said, the sacrament is not "optional" in the case of mortal sins, there is still the difficulty of knowing if one's sins are really mortal; and the long years in which public penance seems to have been the rule, followed by the widely spread notion that one confession and absolving was all that was possible, and then Tertullian's opinion of a second possible cleansing (the second plank which we sometimes quote inaccurately as if Tertullian meant any numbers of absolutions through a lifetime) down to the position taken by St. Chrysostom that one might repeatedly confess and be absolved from sin—all these are recounted without any effort to imply a consistent and unbroken practice of private confession from the first ages for all Christians.

We may wish to qualify two assertions made: first that the priestly power is exercised only by an allowed and determined conferring of jurisdiction; that is, certain priests may not be allowed to function, except by special permission; and this, one gathers, does not primarily depend on their learning or discretion. And, second, emphasis is laid strongly on the minister of the sacrament as judge; and while it is true that judgment must be used in hearing confessions, it is primarily true that the penitent comes for forgiveness for repented sins; comes freely, in a moral sense, and not as if haled before a judgment seat, where the outcome is always in doubt, and where guilt presumes some sentence of punishment. But these are details, in a book which priests may well read for information, profit, and inspiration. It is hoped that many of us will get it. A quotation or two may be of interest:

"It at the same time makes such demands and shows such insight into the heart of man that the conclusion appears well-nigh irresistible, when one weighs the facts justly, that only He who created human nature and knows through and through the creature, half angel and half animal, that is the work of His hands, could have devised such an instrument."

> "The devil, when a man hath served him well
> And scarce a thought doth struggle or rebel,
> Lifteth his hands to bless, and on that soul
> Softly there falls the perfect peace of hell."

P. R. F.

SAY WHAT is true and what is pleasant. Do not say what is pleasant and not true, nor what is true and not pleasant.

—*Manu.*

The Living Church

Established 1878

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

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Church Kalendar

MAY

19. Whitsunday.
22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

KALENDAR OF COMING EVENTS

MAY

20. Convention of Western New York.
21. Conventions of Erie, Long Island, Newark, Rhode Island, and Southwestern Virginia.
24. Mid-West Provincial Conference of Young People, Taylor Hall, Racine, Wis.
25. Conference of Y. P. F., First Province, Boston.
27. Summer school for clergy, Seabury Divinity School, Faribault, Minn.
27. Convocation of Honolulu.
28. Convention of New Hampshire.
29. Convention of Minnesota.
— Conventions of Connecticut, New Jersey, and Ohio. Convocation of North Dakota.

APPOINTMENTS ACCEPTED

CAMERON, Rev. G. F., formerly rector of Christ Church, Charleston, S. C.; to be rector of St. Mark's Church, Beaumont, Tex.

FLOCKHART, Rev. ROBERT S., D.D., rector of St. Thomas' Church, Sioux City, Ia.; to be rector of St. John's Church, Western Run parish, Baltimore Co., and a member of the staff of the City Mission of Baltimore. June 30th.

GOOSTRAY, Rev. FRANK, formerly rector of Free Church of St. John, Philadelphia; to be rector of Church of the Trinity, Coatesville, Pa. Address, 327 Lincoln Highway, Coatesville, Pa.

MARSH, Rev. WILFRED C., priest-in-charge of St. Peter's Mission, Williston, N. D.; to be rector of Church of the Advent, Devils Lake, N. D. June 1st.

NOBLE, Rev. JAMES, retired priest of the diocese of Nebraska; to be locum tenens of Church of the Good Shepherd, Omaha, Neb.

SWIFT, Rev. GEORGE H., formerly rector of All Saints' Church, Minot, N. D.; to be rector of St. Paul's Church, Salem, Ore. Address, 560 Chemeketa St., Salem, Ore. June 1st.

SUMMER APPOINTMENT

MOFFAT, Rev. WALTER G., of El Centro, Calif.; to be in charge of the missions at Jerome and Clarkdale, Ariz., during May and June. Address, Box 1930, Jerome.

RESIGNATIONS

BREWER, Rev. CLIFTON H., Ph.D., as rector of Trinity Church, Branford, Conn. Effective August 31st.

EVARTS, Rev. PRESCOTT, as rector of Christ Church, Cambridge, Mass. Effective October 30th.

NEW ADDRESSES

ABBOTT, Rt. Rev. H. P. ALMON, D.D., Bishop of Lexington; The Bishop's House, 436 West Sixth St., Lexington, Ky.

DEWITT, Rev. WILLIAM C., D.D., dean-emeritus of Western Theological Seminary, Evanston, Ill., formerly Box 442; 225 State St., Pasadena, Calif.

TRELEASE, Rev. RICHARD M., formerly 629 W. 63d St., Kansas City, Mo.; 1535 West 75th St., Kansas City, Mo.

WOLCOTT, Rev. L. C., assistant at Church of the Ascension, Denver, Colo., formerly 1111 East 8th Ave.; 1721 East 7th Ave., Denver, Colo.

SUMMER ADDRESS

HODGSON, Rev. LEONARD, St. John's Rectory, Essex, N. Y. June, July, and August.

ORDINATIONS

DEACON

NEWARK—On May 9th the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, ordained JOHN T. TRAVIS, JR., to the diaconate in Trinity Church, Paterson. The candidate was presented by the Rev. Charles J. Child, rector of Trinity Church, and the sermon was delivered by the Rev. Dr. Frank Gavin of the General Theological Seminary. The Ven. Henry M. Ladd, Archdeacon of Paterson, read the epistle; the Rev. B. Stuart Hamilton of St. Paul's, Paterson, read the preface to the ordinal; and the Rev. Canon Wm. O. Leslie, Jr., of Newark, read the litany.

Mr. Travis is to be deacon-in-charge of the Mission of the Holy Spirit at Verona, N. J., and the mission at Brookdale, with address at 41 Burlington Ave., Paterson.

DEACON AND PRIESTS

WESTERN MASSACHUSETTS—On Wednesday morning, May 1st, in Christ Church Cathedral, Springfield, the Rt. Rev. Thomas F. Davies, D.D., Bishop of the diocese, advanced the Rev. GEORGE A. TAYLOR of Springfield, and the Rev. HARRIS T. HALL and the Rev. WILLIAM H. COLE of Pittsfield to the priesthood, and ordained JOHN C. LINSLEY, son of the Rev. S. Wolcott Linsley of Webster, to the diaconate. The sermon was preached by the Very Rev. John M. McGann, dean of the cathedral.

PRIESTS

LOS ANGELES—The Rev. WILLIAM C. KERNAN was advanced to the priesthood on May 11th in St. Mary's Church, Culver City, by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles.

The candidate was presented by the Rev. Anthony H. Dexter of Pasadena, and the sermon was preached by the Rev. E. J. H. Van Deerlin of Los Angeles. The Rev. David R. Covell of South Pasadena read the litany, the Rev. Edwin Weary of Sawtelle the epistle, and the Rev. M. K. Crawford of Hollywood the gospel.

Mr. Kernan is to be vicar of St. Mary's Church, Culver City, where he has spent his diaconate.

MASSACHUSETTS—On Ascension Day the Rt. Rev. Charles L. Slattery, D.D., Bishop of the diocese, advanced seven deacons to the priesthood in the Cathedral Church of St. Paul, Boston. The newly ordained priests are the Rev. Messrs. GEORGE O. EKWALL, HOWARD N. FARNSWORTH, EARL S. GILLEY, J. CLEMENS KOLB, RICHARD T. LORING, ERNEST H. MACDONALD, and HARRY PRICE. All are graduates of the Episcopal Theological School, Cambridge, and have been assisting in parishes during the past year. The Rev. J. Thayer Addison, a member of the faculty of the school, preached the sermon and Dean Sturges read the gospel.

Mr. Ekwall, presented by the Rev. Francis E. Webster of Waltham, is to be curate of Christ Church, Waltham; Mr. Farnsworth, presented by the Rev. Appleton Grannis of Lowell, has been doing missionary work in the Church of the Advent, Medfield, and at St. Paul's Church, Millis; Mr. Gilley, presented by the Rev. Dr. Henry B. Washburn of Cambridge, is curate of St. James' Church, Woonsocket, R. I.; Mr. Kolb, presented by the Rev. John F. Scott of Lynn, is curate of St. Stephen's Church, Lynn, with address at 483 Cabot St.; Mr. Loring, presented by the Rev. Smith O. Dexter of Concord, is to be rector of the Church of the Good Shepherd, Waban; Mr. Macdonald, presented by the Rev. George S. Fiske of Boston, is to be priest-in-charge of St. Alban's Mission, North Chelmsford, and St. Anne's Mission, North Billerica; and Mr. Price, presented by the Rev. Alan R. Chalmers of Scarsdale, N. Y., is curate of the Church of St. James the Less, Scarsdale.

DIED

LEWIS—Entered into life eternal on May 5th, at his home in New York City, GEORGE WASHINGTON LEWIS, father of Dr. Warrington Griswold Lewis of New York and Dr. Leicester Crosby Lewis of Philadelphia, in his ninetieth year, in the communion of the Catholic Church.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

MCENNERY—At her home, 147-63 Coolidge avenue, Jamaica, New York City, IDA FRANCES MCENNERY, beloved mother of Mary McEnnery Erhard, aged 70. "R. I. P."

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[See 1929 *Living Church Annual*, pp. 238-240]

KYOTO—*Omit*, Rev. J. J. Chapman.

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CLERGYMAN TO SUPPLY SMALL CHURCH in Pittsburgh, July 28th to August 25th. Address, REDEEMER PARISH HOUSE, 5701 Darlington Rd., Pittsburgh, Pa.

ST. PETER'S EPISCOPAL CHURCH, La Grande, Ore., would like to correspond with a good clergyman with a view of securing a rector. L. H. RUSSELL, Clerk of Vestry.

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CLERGYMAN, COLLEGE AND SEMINARY graduate desires chaplaincy, or professorship of French, or combination of both, in Church school. Experienced teacher. Address, V-375, LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD HEALTH, UNIVERSITY and seminary graduate, thirty-five, unmarried, musical, Catholic Churchman, pastor, preacher, and worker, desires change to work as archdeacon, or to city in the East. Present salary two thousand and rectory. References. Address, B-371, LIVING CHURCH, Milwaukee, Wis.

PRIEST, RECTOR FOR SEVEN YEARS IN present charge in eastern city, desires change to a Catholic parish. Best of references. Address, S-378, LIVING CHURCH, Milwaukee, Wis.

PRIEST WHO HAS DONE CONSIDERABLE supply work in the East desires work for the Sundays in August, in the same territory. R-382, LIVING CHURCH, Milwaukee, Wis.

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ADAM, A TWELFTH CENTURY RELIGIOUS Play. (Presented before the General Convention at Washington, October, 1928, by the Episcopal Actors' Guild.) Paper, 75 cts. UNIVERSITY OF WASHINGTON PRESS, Seattle, Wash.

AN OPPORTUNITY IS OFFERED TO SIX boys, age 11-13, for a summer outing from July 1st to August 15th, in a clergyman's family at Jamestown, R. I., combining a home environment with some features of camp life—swimming, boating, fishing, tennis, hiking. For particulars apply to Box 190, Rosemont, Pa.

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NOTICE

SCHOOL FOR CHURCH WORKERS, PROVince of New York and New Jersey. Stony Brook School, Stony Brook, L. I., July 1 to July 11, 1929. For information apply to the Rev. CHARLES H. RICKER, Manhasset, L. I., N. Y.

THE ANNUAL MEETING OF THE SOciety of the Graduates will be held on Founders Day, May 27, 1929, at ST. MARY'S HOUSE, Burlington, N. J., at 10:15 A.M.

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WEST PARK, ULSTER CO., N. Y. A REtreat for laymen will be held at Holy Cross, God willing, beginning on Saturday evening, July 6th, and closing on Monday morning, July 8th. No charge. Address, GUESTMASTER.

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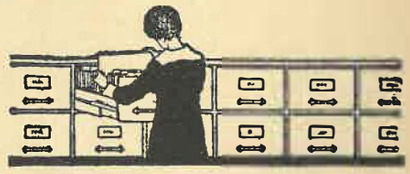

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High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade.
REV. SPENCE BURTON, Superior, S.S.J.E.
Priest-in-charge.
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Solemn Evensong and Sermon, 7:30.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Confessions, Saturdays 3:00 to 5:00 P.M., and by appointment.

Church of St. John the Evangelist, Boston

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday), 11:00 A.M.; Evening Prayer, 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week day Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

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

The Transfiguration, 1 East 29th Street

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

CHURCH SERVICES—Continued

St. Paul's Church, Brooklyn

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

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, with Hymns for children, 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Low Mass at 7, 8, and 9:30.
Fridays: Sermon and Benediction at 8. (Stations of the Cross in Lent.)
Confessions: Friday, 3 to 5, 7 to 8.
Saturdays, 11 to 12, 3 to 5, 7 to 9.
Priest's House, 2013 Appletree street.
Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH TEXAS, 1370 KILOcycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

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

WEBR, BUFFALO, N. Y., 1310 KILOcycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

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

WIBW, TOPEKA, KANSAS, 1300 KILOcycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

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

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

WRVA, RICHMOND, VA., 1110 KILOcycles (270.1) St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

BOOKS RECEIVED

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

Doubleday, Doran & Co., Inc. Garden City, N. Y.

Immigrant Farmers and Their Children. By Edmund deS. Brunner. With Four Studies of Immigrant Communities. $2.75 net.

Harper & Brothers. 49 East 33rd St., New York City.

The Dilemma of Protestantism. By William E. Hammond, author of *A Permanent Faith: A New Approach.* $2.00.

Lincoln MacVeagh. The Dial Press. 152 West 13th St., New York City.

Youth and Life. By Daniel A. Poling, minister of the Marble Collegiate Church, New York. $2.00.

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

Jesus According to St. Mark. An Interpretation of St. Mark's Gospel. By Walter Lowrie, rector of St. Paul's American Church, Rome. $5.00.

"The Speaker's Bible" Office. Aberdeen, Scotland.
W. P. Blessing Co. 63 E. Adams St., Chicago, Ill. American Agents.

The Speaker's Bible. Edited by the Rev. James Hastings, D.D., editor of *The Expository Times, The Dictionary of the Bible, The Encyclopedia of Religion and Ethics,* and other works. Assisted by Rev. E. Hastings, M.A., A. W. Hastings, M.A. *The Gospel According to St. Mark.* Volume I. $3.50.

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

English Ecclesiastical Studies. Being some Essays in Research in Medieval History. By Rose Graham, M.A., F.S.A. (Somerville College, Oxford.)

BULLETINS

House of the Annunciation. 3636 Greystone Ave., New York City.

Thirty-sixth Annual Report of the House of the Annunciation for Crippled and Incurable Children Under the Care of the Sisters of the Annunciation. From October 1, 1927, to September 30, 1928.

The New York Protestant Episcopal City Mission Society. 38 Bleecker St., New York City.

An Adventure in Neighborliness During 1928. Reporting the Ninety-seventh Year.

TO STUDY NEXT STEPS TOWARD A UNITED CHURCH

NEW YORK—Approximately 100 national Church and business leaders of all denominations will attend the first annual *Christian Herald* Institute of Religion, meeting June 10th to 13th at Buck Hill Falls, Pa., as guests of the Christian Herald Association to discuss the topic: Next Steps Toward a United Church.

The field of the clergy will be represented by Dr. Samuel McCrea Calvert and Dr. Charles S. MacFarlane, general secretaries of the Federal Council of Churches; Bishop James Cannon, Jr., of the Methodist Episcopal Church, South; Dean Luther Weigle, of the Yale Divinity School; and the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia.

CHURCH PEOPLE MEET AT INTER-PAROCHIAL BANQUET

OMAHA, NEB.—For the promotion of acquaintance, friendship, and fellowship among Church people of Omaha and vicinity, an inter-parochial banquet was held on the evening of Ascension Day at the Elks Club. Three hundred and fifty guests from the city parishes, St. James', Fremont, and St. Paul's, Council Bluffs, participated. Bishop Shayler was toastmaster. Preceding the principal address of the evening, which was delivered by the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, four minute talks, full of wit and sound suggestions, were given by a young man or woman from each parish and mission.

The Rev. Mr. Bunting developed the thought of a Christ centered life as the prime need of America's intensely industrialized age in which we are living and have to meet conditions as they are. There is a great need for friendship and fellowship. "We do not need a new Church or a new Creed," said the speaker in closing. "What is needed is a new birth of feeling, particularly a new attitude toward God and closer human relations. Fellowship and friendship are the foundation for spiritual progress and religious unity."

Conventions and Convocations

ALBANY

ALBANY, N. Y.—The sixty-first annual convention of the diocese of Albany met in the guild house of the cathedral, Albany, Tuesday and Wednesday, May 7th and 8th. This was the last convention over which Bishop Nelson, who on May 19th will celebrate the twenty-fifth anniversary of his episcopate and whose resignation of the see becomes effective July 1st, will preside.

Bishop Nelson in his address expressed satisfaction in the unity and loyalty of the diocese, naming with gratitude various laymen who have rendered conspicuous service in official positions. "It requires extraordinary courage," he said, "together with unlimited trust in God, for any man to accept a position of leadership in a body which is not united. Enthusiasm will sustain the minister of God under labor and privation, but more than human power is needed to support one who is called to exercise leadership when his forces are divided." The Bishop also dwelt upon the problem of increasing clerical salaries, which he said must eventually be solved by the laity. He bespoke for the diocese growth from the limits of parochialism and an awakening to missionary responsibility, with the cathedral at the very heart as a center of missionary power.

The convention passed with an almost unanimous vote in both orders a resolution repudiating the conduct of a group recently organized in the diocese as the Central Committee for the Defense of the Security and Independence of Priests in Pastoral Work, absolving the convention as a body from any responsibility for the charges made by this committee and published in a series of bulletins, and assuring the bishops and diocesan council of the convention's unshaken confidence.

The vote on this important resolution was as follows: 77 affirmative and 1 negative, of the clerical; 44 affirmative and 1 negative, of the lay; and a small number of each order not voting.

Bishop Oldham read his address at the opening session on Wednesday morning, following the corporate Communion. He spoke at some length of the financial and missionary problems of the diocese and stressed the importance of deeper spirituality and fellowship. Anticipating Bishop Nelson's retirement, Bishop Oldham recommended that the diocese authorize the employment of a financial secretary and a full time diocesan archdeacon, in lieu of additional episcopal assistance.

At a later session the convention voted the establishment of both these offices, and Bishop Oldham expressed the intention of selecting the Ven. Guy H. Purdy for the position of diocesan archdeacon.

The trustees of the Episcopal Fund reported full payment of indebtedness on property held by them and the ability to grant Bishop Nelson a dignified retiring pension and also to increase the salary of Bishop Oldham, the former to be $3,000 yearly and the latter $9,000, with additional provision for the upkeep of the episcopal residence. Bishop Oldham expressed his intention of turning over to the diocesan council the increase in his salary for the remainder of this calendar year to be added to its budget for diocesan projects.

The report of the diocesan council, embracing separate reports of the five departments of missions, religious education, social service, field, and finance, together with their several budgets, was approved.

A new committee was appointed to investigate further the matter of dividing the diocese.

The following were elected members of the standing committee: The Rev. Dr. H. R. Freeman, the Rev. C. C. Harriman, the Rev. George F. Bambach, the Rev. I. G. Rouillard; Messrs. Hobart W. Thompson, Robert C. Pruyn, Samuel B. Coffin, W. Leland Thompson.

DELAWARE

MIDDLETOWN, DEL.—The new Church boarding school for boys (unnamed as yet) to which M. A. Felix duPont has given a million and a half dollars, was a chief theme of Bishop Cook's address at the 144th annual convention of the diocese, which met May 7th and 8th in old St. Anne's parish in Middletown.

Other subjects were the claims of religious education and the menace of lawlessness, which, said the Bishop, can be cured only by a greater reverence for constitutional authority.

The Rev. Frederick T. Ashton, speaking for the department of social service, described the clinic conducted in St. Matthew's Mission, which touches nearly every colored family in Wilmington; the Juvenile Court work conducted by Miss Isabel Wagner, which has won special commendation from the officers of that court; the pastoral care given by the Rev. Joseph H. Earp to the patients at the State Hospital for Mental Diseases; the helpful ministrations of the Rev. Ernest A. Rich at the New Castle County workhouse; and the generous financial relief which has been given the Babies' Hospital and St. Michael's Day Nursery in Wilmington.

The departments of missions and religious education reported distinct advances all along the line.

The convention dinner was attended by over 200 delegates and members of the Woman's Auxiliary. The Bishop was toastmaster. The speakers were Dr. Mabel E. Elliott, of St. Luke's International Medical Center, Tokyo, and Robert S. Barrett, of the Field Department of the National Council.

The pastors of the Methodist and Presbyterian churches were introduced and expressed appreciation of the Church's fellowship and inspiration.

The Woman's Auxiliary met in Middletown at the same time and was addressed by Mrs. Robert P. Frazier, of the Cheyenne Indian Agency in South Dakota, and by Dr. Elliott. The celebrations of the Holy Communion on both mornings were largely attended, that on the second day being the corporate Communion of the Woman's Auxiliary, when the United Thank Offering was presented. This amounted to $1,839.48, being an increase over the first half year of the last triennium.

The luncheon the second day was served on the beautiful grounds where the boys' school is to be erected. This school, in addition to becoming a preparatory school of the first rank, will furnish an ideal location for summer schools, conferences on the ministry, and similar gatherings.

Clerical deputies to the provincial synod are the Rev. P. L. Donahay, the Rev. William H. Darbie, the Rev. M. Paul S. Huntington, and the Rev. Robert Bell. Alternates: The Rev. Frederick M. Kirkus, D.D., the Rev. Benjamin F. Thompson, the Rev. Charles A. Rantz, and the Rev. Ernest A. Rich.

Lay deputies are Messrs. Howard Seaman, Frederick W. Baker, A. H. Lord, and Alonzo Newlin. Alternates: Messrs. Samuel W. Elliott, Wales W. Brown, John Weldon, and Laussatt R. Rogers.

HONOLULU

HONOLULU—Perhaps the main feature of the twenty-seventh annual convocation of the missionary district of Honolulu, presided over by the Rt. Rev. Hugh L. Burleson, D.D., was the Bishop's recommendation of a proper memorial honoring the late Bishop LaMothe. This took form in a motion offered by Dr. James Morgan, and adopted by the convocation, resolving that the sum of $300,000 be raised as a fund in memory of Bishop LaMothe, and that the sum so raised shall be used for or toward the payment for land and temporary buildings, the erection of permanent buildings, and toward the foundation of a proper endowment for Iolani School, Honolulu; and that the Bishop-in-charge, in consultation with the council of advice, be authorized and requested to appoint a committee to raise said fund.

Resolutions were offered in appreciation of Sister Caroline Mary's ten years of devoted work at St. Andrew's Priory. Sister Caroline returns to the mainland this spring.

A resolution was adopted, congratulating the Hon. Lawrence M. Judd, Governor-designate, upon his appointment by the President of the United States; also expressing the convocation's appreciation of his untiring effort in behalf of the work of the Church in the islands.

Of the work of the Woman's Auxiliary, it was a great joy to have reported that the $4,000 for St. Mark's Mission, Kapahulu, to which the women pledged themselves, had been raised, with an added $600. For the year 1929 the main work of the women will be the clearing of the debt on the Bishop's house. Besides they will materially aid in the building of a chapel at Kekaha, Kauai.

The convocation welcomed the Rev. and Mrs. Henry H. Corey, recently arrived from Japan. Mr. Corey is to have charge of the work in Hilo, Hawaii.

QUINCY

PEORIA, ILL.—The fifty-second annual synod of the diocese of Quincy, held at St. Paul's Church, Peoria, May 7th and 8th, was notable for the large attendance of laymen—the best in years—the felicitation of the Bishop on the completion of twenty-five years as diocesan, and the initial meeting of laymen in the forming of a diocesan Church club.

The synod opened with a splendid public service in the church on the first night, addresses being given by the Rev. Dr. J. G. Hammarsköld, dean of Swedish work, the Rev. Dr. Thomas Burgess, sec-

retary of the Foreign-Born Americans Division of the National Council, and the Rev. Harold L. Bowen, rector of St. Peter's Church, Chicago. At this service a purse of gold from clergy and laity was presented to the Bishop as an anniversary gift and as a mark of their affection.

Diocesan officers were generally re-elected.

Clerical deputies to the provincial synod: The Rev. Messrs. W. L. Essex, W. P. James, J. K. Putt, and H. A. Burgess. Alternates: The Rev. Messrs. L. C. Hursh, P. M. Cooper, C. D. Maddox, and R. Y. Barber. Lay Deputies: Messrs. C. C. Carter, Ben H. Potter, Charles Smith, and S. W. Birks. Alternates: Messrs. C. W. Dull, Fred Sperry, T. R. Stokes, and J. Klump.

The work of St. Mary's School, Knoxville, was presented by the Rev. Dr. F. L. Carrington. The trustees of funds and properties reported $39,315 to be in the diocesan endowment fund.

The Bishop's Hour was held in the church on Wednesday morning. In his annual address Bishop Fawcett memorialized the Rev. Dr. Charles W. Leffingwell who at the time of his death last fall was the senior priest of the diocese, and James E. Blackburn, who for years had been missionary treasurer of the diocese. Reference was made to the large number of ordinands from the diocese. Concerning the revised Prayer Book, the Bishop said: "When it comes, you will find it is the same precious book of worship as it has been since 1549, and also adapted to the greater edification of the people of this generation. In the eucharistic office there are only a few changes, chiefly transpositions. This new but old Prayer Book witnesses to the historic faith, the apostolic ministry, and the solidarity of the Church."

Following the charge from the Bishop, the Rev. Dr. Harry M. Hyatt, rector of Christ Church, Yonkers, N. Y., addressed the synod.

The annual meeting of the Woman's Auxiliary was held at the same time and place with the synod. Approval was given to a new constitution and by-laws. Both bodies voted to accept the invitation to meet at Trinity Church, Rock Island, in May, 1930.

PENNSYLVANIA

PHILADELPHIA—The 145th annual convention of Pennsylvania was held in Holy Trinity, Rittenhouse square, May 7th and 8th, immediately following the special convention held on Monday.

Eli Kirk Price presented the annual report of the Cathedral Foundation, which, that portion of the Bishop's address bearing on the same subject, was made the order of the day Wednesday morning on motion of the Rev. Dr. George C. Foley. Reynolds D. Brown, the Rev. Dr. David M. Steele, George B. Hawkes, and others spoke to a motion of the Rev. Gilbert E. Pember, whose adoption provided for a special committee to be appointed by the standing committee to act with them in considering the relation of the cathedral to the convention to report next year.

Some of the twenty-five missionaries now receiving $2,100 salaries may be increased to $2,400 by the Bishop and the deans of convocations, if their family circumstances require, by the latest step in the process of increasing minimum salaries, the total not to exceed the budget. Minor changes were made in canons.

The standing committee was reëlected. The Rev. James M. Collins and the Rev. Franklin Joiner are new deputies to provincial synod, with the Rev. Messrs. W. J. Cox and G. H. Toop.

Archbishop of Canterbury, Recovering From Illness, Visits Eastern Churches

Dr. Lang Received by Metropolitan of Athens—Personal Visit of Immense Value

L. C. European Correspondence
Naples, April 28, 1929

IT IS A COMMONPLACE THAT GOOD MAY come out of what is an almost intolerable nuisance at the time of its occurrence, and this fact is now being experienced by His Grace the Archbishop of Canterbury. All his life he has enjoyed almost perfect health, having never been incapacitated by any serious illness since his working life began. Then comes a moment when he most wants all the strength and health that a man can have. He is just taking up and learning the most responsible work that can be put upon any man, as Archbishop of Canterbury, and he has also all the duties of a leading member of the Council of Regency, owing to the illness of the King. At this particular moment, the physical machine that has never failed before elects to go wrong, and he has to face a serious illness, and a long and tedious convalescence.

Yet the illness has had this effect. Owing to it—coupled with the generosity of an American friend—he has been enabled to visit places that are normally quite out of an Archbishop's reach! One of the penalties of high station is that the pleasures of common folk are so often impossible! To go to the East is out of the question for a man whose holidays must be brief, and yet the chief bishop of a Church which is coming into ever closer relations with the Eastern Churches is at least none the worse for direct and first-hand knowledge of them and their problems.

This is the first visit of an Archbishop of Canterbury to the East, though we believe that an Archbishop of York once went crusading in the days of Richard Coeur de Lion, and so cracked infidel skulls most religiously with his mace! The canons of Holy Church forbade an ecclesiastic to shed blood, but they said not a word about the dashing out of brains! These militant bishops were not received too well, of old, by those Orthodox brethren of theirs, whom all Westerns most heartily despised, and whom they sought to improve, at times, by most drastic methods.

Things have improved in this age, at least in that direction, for all Orthodox ecclesiastics were so glad to see an English Archbishop among them, that they were quite disposed to work a convalescent a good deal harder than was good for his health!

RECEPTION IN ATHENS

Chrysostom, Archbishop of Athens and chief prelate of Greece, met "Cosmo Cantuar" at the door of his own cathedral, and led him by the hand through a crowded nave into the sanctuary, all the members of the Episcopal synod of Greece being present on the occasion. A solemn *Te Deum* of thanksgiving was sung, for this Western anthem is now fully recognized as part of the liturgical inheritance of the East.

The service over, all adjourned to a formal reception at the "Metropolis" or episcopal residence of the Archbishop where Chrysostom of Athens bade his brother of Canterbury welcome, and expressed the hope that his visit "would mark an epoch in the history of the two Churches, in which the leader of the one had now such joy in welcoming the chief Bishop of the other."

The Archbishop of Canterbury, in his reply, dwelt on the special debt owed by the Church of England, not only to Orthodoxy as a whole, but to the Church of Athens in particular, seeing that the first great organizer of the Church of England, Archbishop Theodore of Tarsus in the year 690, was himself an Athenian by birth, and that the pioneer of the movement for the renewal of friendly relations between the two Churches (Lycurgus, Bishop of Syra, in 1850, was also a son of Athens).

Further greetings from the Ecumenical Patriarch of Constantinople, conveyed by his local representative, Bishop Chrysanthus of Trebizonde, expressed the importance that the Orthodox Church attached to the episode. A personal note was struck by a telegram of greeting from Meletius, Orthodox Patriarch of Alexandria, who as Patriarch of Constantinople had to thank British officers for a rescue from a Turkish arrest that was intended to lead to his assassination.

TO AMERICAN BISHOPS

The whole episode shows how useful a personal visit may be, in that East where the personal element still counts for so much, but also shows its limitations. American episcopal visitors, whom we often welcome to the Near East (the writer must express in passing his deep grief at the fact that Bishop Brent's intended visit was cut short by death), can do much to bring about that friendly intercourse that we all desire. May we respectfully suggest, however, that such as do come should await themselves of the good offices and local knowledge of the Anglican chaplain of the place they visit, and by allowing him to make the arrangements with the local Orthodox authorities should avoid pitfalls that some have fallen into?

A personal visit to the East has a real and immense value, if you do not imagine that you learn everything about an amazingly tangled set of problems by that one visit experience. "Paget, M.P."—the British Indian nickname for the home politician, who is sure that he can master all Indian problems by one "cold-weather" visit—has his ecclesiastical counterpart! Yet even a short time in these utterly unfamiliar surroundings may give you eyes to see, if you will condescend to be told how to look! It may enable you to appreciate the difficulties of the Oriental, and to see how new an aspect problems may wear, to one who views them in an entirely new historical perspective!

W. A. WIGRAM.

BISHOP WINCHESTER RESUMES PART OF DUTIES

LITTLE ROCK, ARK.—The Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, has improved enough in health to be able to do some work from his residence. On May 7th the standing committee and the executive council held meetings with the Bishop in his study.

The Bishop is not able to visit any of the churches, but twice recently he has confirmed small classes in his residence.

English Protestant Churchmen Raise Religious Issue in Election

Call for Defeat of Members Who Voted for Prayer Book—Catholics Discuss Ordination

The Living Church News Bureau
London, May 3, 1929

THE EXTREMISTS IN THE PROTESTANT party have seized the occasion of the forthcoming general election as an opportunity for propaganda. A four-sheet journal, called the *British Citizen*, is being issued by the Wycliffe Press, and the nature of its contents may be gathered from the headlines: "Roman Catholic Greed," "Bishops Fight Against Parliament," "The Secrecy of Convents," "Rome's Hand on Our Homes." A list of members of the House of Commons who voted for "the Reformation-reversing Prayer Book" is printed, with the warning that no Protestant should vote for any one of them; and—a particularly unpleasant example of bigotry—a list of Roman Catholic members is also included in the contents of this unpleasant publication. It is evident that the extreme Protestant party still has considerable money at its disposal, and, though it will probably not succeed in influencing the result in many constituencies, it will doubtless be sufficiently strong to persuade candidates of all parties, who have no particular religious convictions, to pledge themselves to vote for a measure to discipline the Catholics in the English Church.

MANIFESTOS ISSUED REGARDING ELECTION

The Free Church election policy is outlined in the manifesto of the Manchester, Salford, and District Federation of Evangelical Free Church Councils. The Federation demands the abolition of the dual system in education, and declares that it will never consent to the right of entry or to the policy of making building grants to denominational schools. It is clear that the Free Churches have not really abandoned the policy of the late Dr. Clifford, the champion of the "passive resisters" of twenty years ago. According to this manifesto, they are still eager for further Puritanic interference with the pleasures of the people.

A manifesto in connection with the general election has also been issued by the council of Christian ministers on social questions. It urges electors, in deciding for whom to vote, to have in mind five questions of paramount importance. The first is international peace; and the manifesto suggests that candidates should be asked to pledge themselves "to insist on the reference of all international disputes without exception to arbitration or conciliation," and when that is secured, to press for a drastic reduction of armaments.

Secondly, the manifesto urges "a more intense and comprehensive effort" to grapple with industrial problems. The third question is slum clearance; the fourth, the continued education of children beyond the age of fourteen; and the fifth, the general problem of unemployment.

The manifesto is signed by the Bishops of Lichfield, Winchester, Birmingham, Bradford, Carlisle, Hereford, Liverpool, Portsmouth, St. Albans, Kensington, Kingston, Middleton, and Woolwich; by Bishop Gore, by the Deans of Canterbury and Chester, by Fr. Talbot, C.R., and other priests, and by a number of Nonconformist ministers.

EPISCOPAL ORDINATION DISCUSSED AT ANGLO-CATHOLIC CONGRESS

A very successful Anglo-Catholic Congress was held at Brighton last week, this being the second of the kind at the popular seaside town, the first being held in 1922. Bishop Southwell, who presided at the former congress and is Bishop in charge of the see of Chichester during the vacancy in the see, was again chairman on this occasion.

The Bishop was in fine form, and made an outspoken statement regarding episcopal ordination.

Referring to proposals to unite with Nonconformist bodies, he said there was a movement going on within the Church of England toward reunion with Nonconformists, and the line that is taken by those who were supporting the movement seemed, if one judged rightly, to have the support of at least some individual bishops. Unless he had misunderstood things, they were to cut adrift from the Eastern and Western branches of the Church. Surely that was an enormous departure from anything in the three Prayer Books which had lately over-engaged public attention. If any attempt were made within the Church to go behind the plain meaning of the preface to the ordinal, and to give a new meaning and a new expression to their faith in apostolic orders, then the Church of England would be split and divided as it had never been before.

The Bishop added, "I say quite frankly that I am not inclined to accept Roman obedience." Proceeding, he said that if he and others were turned out of the Church of England there would be a vast body of clergy and laymen who would form a new Church, something like the old Catholic Church in England, which they would believe was still the Catholic Church in England.

TO HONOR FREDERICK DENISON MAURICE

The name of Frederick Denison Maurice, professor at King's College, London, who died in 1872, is to be commemorated by a theological chair at his old college. Professor Maurice represented a type of theological thought that has a proper place in the Church of England, and, for that matter, in the whole Catholic Church. His attitude to the religious questions of his day was tolerant and enlightened, and he condemned alike the persecution of Pusey and Ward. Bred a Unitarian, he reacted against the dogmatic narrowness of its hard unbelief and could not endure sectarianism. He was too much of a Platonist to work with the Protestant bishops and theologians of his time, and in the end he suffered from their persecution. His true greatness appears in his social gospel. In his youthful days he separated himself from the Toryism of Eldon and Croker and the pagan utilitarianism of Bentham and his followers. In the end he joined the Christian Socialists of the Victorian Church, and his efforts assisted the legalization of coöperation. His memory remains an inspiration for all in the Church who work for social righteousness.

ELECT NEW BISHOP OF EDINBURGH

The Edinburgh diocese of the Episcopal Church in Scotland has elected the Very Rev. Harry Seymour Reid, dean of the diocese, to be Bishop of Edinburgh in succession to the late Bishop Walpole. There were two nominations—Dean Reid and Canon W. Perry, principal of Edinburgh Theological College. On a roll call the clerical voting was as follows: For Dean Reid, 34; against, 9; no vote, 11. The voting of the laity was: For Dean Reid, 31; against, 10; no vote, 4.

The new Bishop was born in Glasgow and was educated at Glasgow University and Edinburgh Theological College. He was ordained in 1894, and has been in succession curate in St. John's, Edinburgh; precentor of St. Mary's Cathedral, Edinburgh; rector of St. Mark's, Portobello; rector of St. Paul's, Edinburgh; and (since 1921) rector of St. Cuthbert's, Colinton, Edinburgh. He was elected a canon in 1913 and Dean of Edinburgh in 1919. During the war he served as a chaplain in Gallipoli, Egypt, and France.

The Bishop-elect is a convert from Presbyterianism—his brother is minister of a Glasgow church.

He was very popular in all his cures. He is an energetic organizer, who should put new life into the administration of the diocese in which his whole ministry has been spent.

BEVERLEY CELEBRATES OCTOCENTENARY

Beverley, in Yorkshire, has been celebrating an octocentenary. This old-fashioned market town is famous throughout the world for its two glorious churches. The minster can claim to be one of the finest buildings in Yorkshire, and, in its details, one of the finest in Europe. St. Mary's is a noble parish church, larger than Christ Church Cathedral, Oxford. It shows a wonderful unity of design with its examples of all styles of architecture from early Norman to late perpendicular.

The church has always played a large part in the life of Beverley. It was a place of sanctuary until the Middle Ages, and there were many pilgrimages to the shrine of St. John of Beverley.

The events by which the church made famous the town of Beverley go back, however, far beyond the twelfth century. At the beginning of the eighth century St. John of Beverley founded the minster, and there he died after his resignation of the see of York. Athelstan sought the aid of St. John's intercession before Brunanburgh, and in that battle, as in many of the border wars, the English battle cry was "St. John of Beverley." It was Athelstan who granted to the monastery church the right of sanctuary.

In 1129 Thurstan granted free burgage to the town of Beverley, giving them the privilege of a Hanse House and a Merchant Guild, and it was that event which was celebrated last week. William, eighty-third Archbishop of York, walked in procession with the Mayor of Beverley, the town clerk, aldermen, and councillors, from the guild hall to the minster. There a crowded congregation joined in "blessing the Lord our God for all the way He has led the citizens of Beverley," and in celebrating "our corporate joy in Him." The commemoration by name of the benefactors of the town, including three archbishops, and coming down to men who, within living memory, have given a rifle-range and a free library to the town, was followed by Archbishop Temple's sermon.

URGES TRAINING OF SUNDAY SCHOOL TEACHERS

In his presidential address last Tuesday at the Durham conference of the

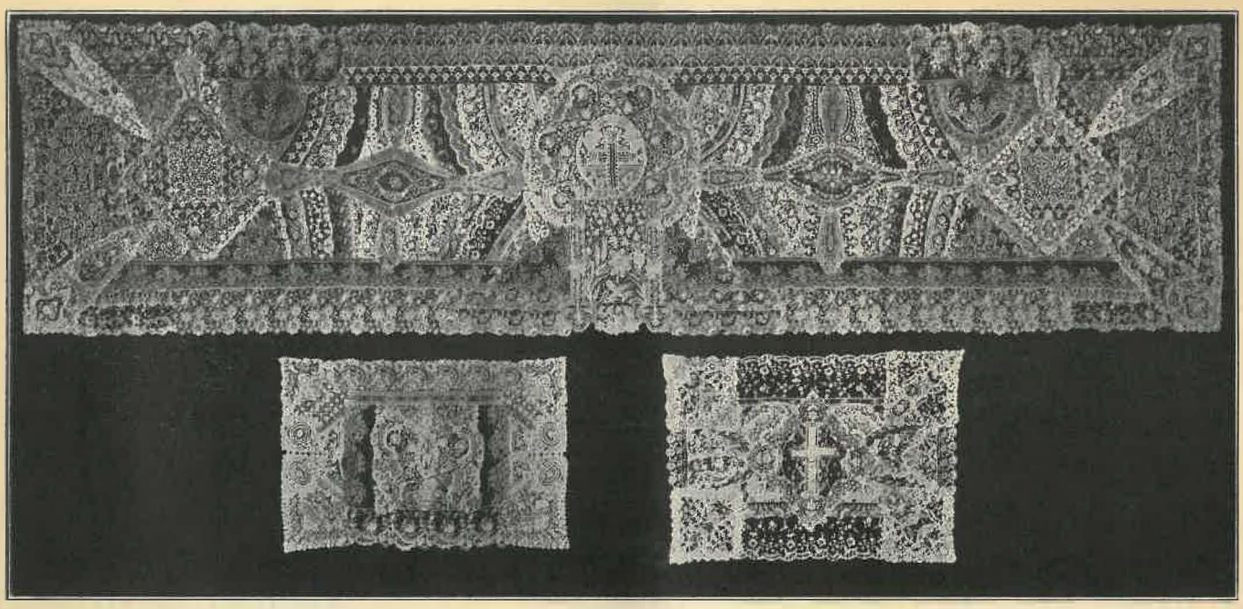

Photo by O. E. Lindevall.

$50,000 ALTAR CLOTH GIVEN TO ST. JOHN'S CATHEDRAL, DENVER

These handsome real lace altar and credence cloths were made from heirlooms given by women of the Denver Cathedral congregation, and were dedicated on Easter Day.

council for Sunday schools in the province of York, the Bishop of Durham said that the training of volunteers for Sunday school teachers was a really urgent matter, for there was a possibility of an actual discord disclosing itself between the teaching of the Sunday school and that of the state school, a discord which must be extremely mischievous and might be entirely unnecessary. "I think," said Dr. Henson, "there ought to be in every large Sunday school a nucleus of trained teachers who are paid a small, but not unsubstantial, stipend, and who should take a recognized place in the Church's professional hierarchy. These trained teachers would improve the standard of discipline and would do much to raise the level of the teaching. Volunteers must always form the majority of our Sunday school teachers. They would benefit greatly by the presence, advice, and example of colleagues who had mastered the difficult art of teaching. It is at least arguable whether the cause of religion would not be better served by spending money on improving the Sunday schools than by carrying on the quite hopeless effort to maintain the 'dual system' in the state schools."

The Bishop of Southwark, in the current number of his *Diocesan Gazette*, says:

"Next year [1930] will be the twenty-fifth since the foundation of our diocese and the conversion of the Church of St. Saviour into a cathedral. Twenty-five years seems a short period compared to the long centuries which many of the older cathedrals and dioceses have experienced. But our twenty-five years have given us much for which we should be grateful, and it is fitting, therefore, that their completion should be an occasion of diocesan thanksgiving. We propose therefore to hold a diocesan festival from May 19th to 25th. Sunday, May 18th, will be observed as a day of preparation, and the festival itself will commence on the Monday afternoon at 3 o'clock with a great service in the cathedral at which the Archbishop of Canterbury will be the preacher.

"The different parishes and organizations will all be invited to take part in the services for the week."

GEORGE PARSONS.

FAMILY TREASURES GO INTO GIFT FOR DENVER CATHEDRAL

DENVER, COLO.—The beauty of St. John's Cathedral, Denver, was enhanced by the use for the first time of a new altar cloth, which was dedicated on Easter Day. Mrs. Theron Field conceived the idea of securing for the cathedral a lace altar cloth that would be rich both in beauty and sentiment. She enlisted the interest of fifty of the members of the cathedral, who opened their treasures and contributed precious heirlooms, wedding veils, flounces, berthas, handkerchiefs, cuffs, collars, and caps that had belonged to them or had come to them through their families. There are laces from England, Ireland, France, Belgium, and Italy. Then Miss Rose Johnson of Hartford, Conn., brought together in one unified design these many pieces.

An appraisal of the value of the altar cloth and credence cloths in terms of dollars would be conservative at $50,000. However, its value lies in the love and devotion of those who gave of their finest and best possessions, in the generosity of love of her who conceived the plan and spent her strength and means in bringing it to completion, in the prayerful devoted labor of the artist to whom the work was committed, and in the tender association it has and will increasingly have for us who know many whose memories are enshrined in this gift.

OLYMPIA PLANS SUMMER CONFERENCE

TACOMA, WASH.—One of the most popular summer conferences in the west is that of the diocese of Olympia held at the Annie Wright Seminary, Tacoma. The dates for this year's conference are July 9th to 19th. Bishop Huston has secured a very excellent faculty, including Bishop and Mrs. Remington, of Eastern Oregon, the Rev. Dr. H. H. Gowen, of the University of Washington, the Rev. G. Warfield Hobbs and the Rev. Charles N. Lathrop of the National Council, and the Rev. Russell E. Francis, of Longview. Bishop Huston will himself interpret the Bible to the young people.

Lambeth Call Issued

American Bishops Receive Invitation to 1930 Conference—Evangelism, Church Unity On Agenda

NEW YORK—The official call to the sixth decennial Lambeth Conference of the Anglican episcopate throughout the world has been received by the bishops of the American Church from the Archbishop of Canterbury. The conference will assemble in Lambeth Palace July 5, 1930, and will continue until August 9th.

Acute problems facing Christendom, including readjustments imposed by the discoveries of science, new knowledge of the Bible, the sex question, industrial conditions, the place of women in the Church, Christian unity, and world peace will be among the subjects discussed by the bishops of the thirty million Anglican Churchmen of the world at this conclave, according to the Associated Press summary of the tentative agenda which accompanies the notification.

Between 250 and 300 bishops will be in attendance, including the bishops of Great Britain, Ireland, Wales, Canada, Australia, New Zealand, Africa, China, Japan, Tasmania, South America, India, Persia, and the Pacific isles. About sixty bishops of the Church in the United States are expected to participate. A picturesque feature will be the presence of native Christian bishops from China, Japan, India, and Africa.

FIVE SUBJECTS ON AGENDA

Assembling on July 5, 1930, at an opening service in Canterbury Cathedral, the conference will meet in Lambeth palace July 7th. and remain in session until July 12th, when, conference committees having been set up, adjournment will be taken in accordance with precedent and for the next fortnight the world-wide problems of Christianity will be discussed by the various agenda committees on which every shade of Churchmanship in every land and clime will have representation.

Reassembling July 28th, daily meetings for the consideration of committee reports

will be held until August 9th, the day set for adjournment.

The results of the conference will be embodied in a series of resolutions and an encyclical to the entire Anglican communion. Not a legislative body, but merely an episcopal assembly brought together at ten year intervals for consultation, the pronouncements of the Lambeth Conferences are not mandatory but have weight and authority the world over.

Under the general topic, The Faith and Witness of the Church in This Generation, the conference will consider and advise on the following five subdivisions of this theme:

1. The Christian doctrine of God.
2. Evangelism.
3. The life witness of the Christian community.
4. The unity of the Church.
5. The ministry.

EVANGELISM HAS PROMINENT PLACE

On the subject of evangelism, the memorandum of the agenda observes that "until the Church itself is evangelized and given a fresh grasp of the Gospel, the evangelization of the indifferent masses, whether in Christian or non-Christian lands, will lack hope and vigor."

Discussing subdivision three, the memorandum notes: "Criticism and dissolution of moral traditions and standards, notably in relation to the sexual life, continue to raise anxious problems, as does the demand made of converts in non-Christian lands for Christian standards. Further, there are many moral aspirations in contemporary life which the Church ought to be doing more to consecrate and discipline, and many large moral issues in the face of which the world seems to wait for further Christian guidance, *e.g.*, especially those connected with international rivalry and peace."

The idea of the Lambeth Conference was first suggested in a letter to the Archbishop of Canterbury by the Rt. Rev. John Henry Hopkins, D.D., Bishop of Vermont, in 1851. The first conference was in 1867 and was followed by successive conferences in 1878, 1888, 1897, 1908, and 1920.

SEEK FUNDS FOR CHURCH IN LATIN QUARTER OF PARIS

PARIS—During the meeting of convocation of the American Churches in Europe, held in the Pro-Cathedral Church of the Holy Trinity, Paris, May, 1928, it was recommended by the Rev. Henry R. Wadleigh, priest-in-charge of St. Luke's Chapel in the Latin Quarter, that inasmuch as they will soon have to vacate the present premises, an entirely new building should be erected to enable the Church to continue its active work among American students, American residents, and visitors in the Latin Quarter. The plan is to build a much larger chapel, and room for library, clinic, and gymnasium.

To raise sufficient funds for carrying out the project, a committee has been organized to make a drive in June to raise the necessary sum. Contributions have already been made, but more will be needed. Any one who has seen and taken part in the splendid work that St. Luke's has done in the past, and is now doing under the direction of Dean Beekman and Mr. Wadleigh, will appreciate the necessity of this project to carry on the present work on a much larger scale. It is hoped that the drive in June will be successful in meeting this requirement.

Canadian Church Army Begins First Crusade of Witness as Cadets Leave on Tour

St. George's, Newcastle, Scene of Memorial for Bishop Brent—Gives Views on Immigration

The Living Church News Bureau
Toronto, May 10, 1929

THE CANADIAN CHURCH ARMY commenced its first crusade of witness on the afternoon of Ascension Day, when Captain Morley and six of the cadets left for a two months' walking tour through the dioceses of Toronto, Ontario, and Ottawa, during which they will visit fifty-nine points, holding an evening service at each. They will sleep as a rule in Sunday school buildings, but occasionally in tents. Their tents and their baggage is being carried on a trek cart drawn by the cadets. A farewell service was held at the Church of the Holy Trinity at which the Bishop of Toronto gave the address. The choir, crusaders, clergy, Bishop Lucas, the warden of the training center, and the Bishop of Toronto then went in procession, followed by the congregation, to the City Hall, where Mayor McBride wished them God-speed. Brief addresses were given by Bishop Lucas, Captain Morley, and A. H. Cuttle, one of the lay members of the executive of the Canadian Church Army. After the Bishop of Toronto had blessed the kneeling crusaders, they left for their tour being heartily cheered by the people assembled to witness this unique event.

MEMORIAL SERVICE FOR BISHOP BRENT AT HIS FATHER'S CHURCH

For forty years the parish of his father, and the inspiration of his youth, St. George's Church, Newcastle, Ont., was the scene of an impressive memorial service to the late Bishop Brent of Western New York. Bishop Brent was born in Newcastle, and attended Trinity College School at Port Hope and Trinity University at Toronto.

The Rev. Canon Oswald Rigby, of Port Hope, friend and admirer of the late Bishop, declared him to be one of the ten greatest figures of the twentieth century.

A HISTORY OF THE CANADIAN CHURCH

The joint committee on text books of the Canadian Church decided last year that the text book this year should be on Canadian Church history and Canon Vernon was asked to undertake the writing of the book. The result is *The Old Church in the New Dominion*, the story of the Anglican Church in Canada, which has now been published by the Society for Promoting Christian Knowledge.

COAT OF ARMS FOR ECCLESIASTICAL PROVINCE OF ONTARIO

The council of the provincial synod of Ontario met in St. James' parish hall, Toronto.

James Nicholson reported having received from the Herald's college the letters patent for the coat of arms as prepared by Norray, King of Arms for England north, as approved by the provincial synod, and the motto *Christo duce vincamus* (Under Christ we shall conquer).

The coat of arms carries on the dexter side the pastoral staff and key in saltire, emblematic of ecclesiastical authority and is part of the arms of the mother diocese of Toronto. On the opposite side are two swords, saltire-wise, representing the see of London, which had jurisdiction before the appointment of a colonial bishop. At the top center is the red cross of St. George, surmounted by the Bible. A golden maple leaf in the lower half of the shield is the provincial badge. The motto will be added to the coat of arms and the great seal of the provincial synod prepared under the direction of the committee which was charged with the task of submitting suitable designs.

COLORED CHURCHMEN MEET AT WAYCROSS, GA.

WAYCROSS, GA.—Two significant steps were taken by the twenty-fourth annual council of colored Churchmen of the diocese of Georgia, meeting in St. Ambrose's Church, Waycross, May 7th and 8th. The two steps, taken for the betterment of the Negro work in the diocese, were the establishment of a Church Extension Fund, which requires each male communicant to give $5 each year for opening a new field for missionary work; and the consideration of two propositions to provide a Negro Bishop for Georgia.

A suggestion to have the Church elect four Negro suffragans to the Presiding Bishop, who would work wherever their services were required, was rejected as being altogether impracticable, but one favoring combining the Negro work in the dioceses of Georgia and Atlanta and the election of a suffragan for the work was acceptable if the approval of the Bishop of Atlanta could be secured.

In his annual address Bishop Reese informed the council that the confirmation in the colored churches registered a splendid increase over the previous year. He also called attention to long life of the council and appointed a committee to prepare plans for the twenty-fifth anniversary to be held in St. Athanasius' parish, Brunswick, in 1930.

The Ven. J. H. Brown, archdeacon for colored work in the diocese, in his annual report stated that in the thirty-two counties which make up what is known as the black belt of the diocese there are 250,000 Negroes needing the ministrations of the Church. He also stated that he should have $3,000 with which to build and equip a small chapel in Blackshear.

Conferences on Christian social service, religious education, publicity, box work, and the Church's program were conducted during the conference.

The tenth annual convention of the Woman's Auxiliary met at the same time as the annual council.

SUMMER CONFERENCE FOR DULUTH

CASS LAKE, MINN.—The fourth Cass Lake summer conference will be held at Cass Lake from June 23d to June 28th. The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, will teach a course on Confirmation Instructions. Others on the faculty include the Very Rev. G. K. Good, dean of Trinity Cathedral, Duluth, the Rev. B. T. Kemerer, rector of St. Paul's, Duluth, and the Rev. Austin Pardue of Hibbing.

Rector of Trinity Church, New York, Urges Independence of Church and State

Neighborhood Changes on Manhattan Island—Sermon Excerpts and Other Items

The Living Church News Bureau
New York, May 11, 1929

AT TRINITY CHURCH THE OBSERVANCE OF Ascension Day is always an occasion of marked importance. The day is the anniversary of the consecration of the church, this year the eighty-first, and it has long been the parochial custom for the clergy and congregations of the several chapels which comprise Trinity parish to gather before the altar of the mother church on this notable festival of the year. The assembling of such a congregation affords a suitable occasion to the preacher for a statement of more than ordinary importance, and so is it often utilized. This year the sermon was by the rector of Trinity Church, the Rev. Dr. Caleb R. Stetson, and he took advantage of the opportunity to express himself forcefully on the subject of ecclesiastical lobbying. He said, in part:

"There seem to be indications, that churches and combinations of churches have become active of late years in bringing pressure to bear upon our legislative bodies to get legislation of various kinds. The motive behind such action is a good motive. It is the desire to reform society, and to bring about better social conditions, more speedily than these objects could be accomplished by the slow and tedious process of teaching and training the individual.

"This new development of Church activity in our country is no doubt due to the fact that we have become impressed with the marvelous success of mass production and standardized methods in manufacture and we long to copy these successful practices in the business of redeeming the world.

"We have a clear duty to express our opinion and to point out evils and to speak of what we know to be right. It is quite another matter to engage in political activity of an organized kind as a Church. There will eventually be reaction, and with it must come the conviction that the Church has lost in spiritual influence as it has gained in civil power.

"Let the Church as a Church keep out of politics. The place of the clergy is not in the lobbies of Congress, nor is it their business to stir up party strife or to further party interests. We believe in a free Church in a free State, not in a State coerced and governed by the Church.

"We, as a Church, should be very careful about any formal association with combinations of churches or denominations whose purpose it is to influence, by direct action, or by ordinary political pressure, the course of legislation or the action of governments. We have a right to express our minds about policies and customs, virtues as well as vices. It is quite another matter for the Church or for its representatives to attempt to dictate the course governments should pursue or to compel the passage of laws by political pressure. The results of such action by the Church have, in the past, been disastrous to the Church's spiritual influence. I am certain that history will repeat itself in this country, and it is well for us in the Episcopal Church to follow the course which it has followed so far."

BACK TO THE BATTERY

I have commented recently in these letters of the remarkable neighborhood changes taking place on Manhattan Island, especially as they affect the parishes of our communion. Of particular interest was the mention of huge apartment houses replacing certain venerable buildings in the neighborhood of Grace Church, including the erection of one such on Broadway at Tenth street. Now comes further news of similar nature affecting a portion of the city which only the most visionary could have expected ever again to see develop into anything approaching a residential district. It has to do with the southern extremity of the island. There at the Battery is to be built a $50,000,000 residential "city" or housing center. In the area bounded by Battery Park, Rector, West, and Greenwich streets, this ambitious and novel plan is to be executed, and construction of the first unit will commence at once. This will consist of a forty-story hotel, affording homes of desirable quality to thousands of the workers in the downtown district. This is, in the opinion of the *Evening Post*, the only real solution of the baffling transit problem, bringing people and their work together and so reducing the amount of rush-hour travel. That paper exclaims at a group of residential skyscrapers only a few blocks from the Stock Exchange. Ours is a somewhat different viewpoint, yet we may add our expression of amazement at the prospect of such an extraordinary development within the shadow of Trinity Church. Three hundred years ago the Dutch settled at the Battery. Ever since that time the residential part of the city has been constantly moving away from the southern tip of Manhattan. Now the scene is to be changed again, as history in spectacular and sensational fashion repeats itself.

DR. DRURY'S ELECTION OF INTEREST HERE

Apart from the general interest in the efforts of the diocese of Pennsylvania to secure a bishop coadjutor, New York awaits Dr. Drury's decision with particular curiosity. He is the only priest in the records of Trinity Church of this city who has ever declined an election to be rector of this most prominent of all American parishes. Following the consecration of Dr. Manning, rector of Trinity, as Bishop of New York in 1921, Dr. Drury was elected to succeed him. His decision to remain at St. Paul's School was considered an extraordinary one and received at the time comment from the press throughout the country.

CHALLENGE OF MR. WICKERSHAM

Unusual significance attached to the recent speech in Washington delivered by the Hon. George W. Wickersham, president of the American Law Institute. This was due to the likelihood that he is to be chosen to head President Hoover's Law Enforcement Committee. Mr. Wickersham is one of the most distinguished and influential laymen of the Church, a delegate from the diocese of New York to General Convention, and a vestryman of St. George's Church, Stuyvesant square. His speech which has attracted nation-wide interest was a challenge and "clarion call to the legal profession, individually and collectively, to take the lead in bringing the minds of the people back to a respect of the law as law." Editorial critics charge that Mr. Wickersham avoided discussion of Prohibition enforcement, the chief cause of present-day laxity in respect for the law.

SAID IN SERMONS

Bishop Manning at St. Stephen's Church: "A man who reads only newspapers is hardly liable to grow in the knowledge of Christ. At least two religious books a year should be read to find for what we are standing and intend to do in the name of Christ."

Dr. Fosdick: "Nothing beautiful ever came into human experience until people began to play. As in art and music, so in religion, the loveliest elements have come from that surplus of time and energy over and above bare necessity, in which men have been religious not because they thought they must be, but because they loved to be."

Dr. Guthrie, eulogizing the late Dr. Percy Stickney Grant in a memorial service at St. Mark's: "He was an earthen

THE MANSE
Peterborough, N. H.

The Manse with its delightful homelike atmosphere, its charming furnishings, and its thoroughly modern equipment will be opened to a limited number of guests for the first time on July 1, 1929.

Peterborough, a village in the Monadnock country, is famed for the beauty of its surroundings, its fine public buildings, and its unique attractions.

All Saints' Church, a bit of Old England in New England, is within walking distance for daily service.

A special feature of the Manse is its glassed-in dining-room and porch overlooking the waterfall of the Nubanusit River at a point historically associated with the earliest textile mill in New Hampshire.

Privileges of the Peterborough Golf Club which offers golf, tennis, bowling, and social attractions will be extended to guests for a nominal fee.

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pot, and perhaps cracked, but he had the divine fire in him."

ITEMS

A Bible was presented last Sunday afternoon to the Church of the Heavenly Rest by the Daughters of the Cincinnati. Mrs. Cass Gilbert, president of the society, made the presentation and the acceptance was by the Rev. Dr. Robbins of the parish staff.

Among our episcopal visitors are the Bishop of Cariboo, British Columbia, the Rt. Rev. Dr. Walter R. Adams, who will preach tomorrow at St. Paul's Chapel; and the Rt. Rev. Dr. Chauncey B. Brewster, formerly Bishop of Connecticut, who will preach at the cathedral on Sunday morning the 19th.

The Rev. Dr. Charles H. Boynton, professor at the General Seminary, who is retiring this month from the faculty of that institution, has been appointed educational chaplain in the Greek and Armenian seminaries in Jerusalem. He will serve there during the coming year while the Rev. Charles Thorley Bridgeman is home on furlough.

The department of religious education of this diocese announces a "Lending Library for Children, Young People, and All the Rest of Us." A catalog of books procurable has been issued, listing several hundred books chiefly on religious training. This seems an excellent plan which will be of great value to many who do not otherwise have access to such an extensive library of this nature.

Last Sunday afternoon there was unveiled at Intercession Chapel a monument presented by the Washington Heights chapter, D. A. R., to mark the middle redoubt of the third line of Washington's fortifications built in 1776.

On Sunday, the 26th, All Saints' Church, Henry street, will observe the 105th anniversary of its founding.

The annual coronation of St. James' Court of the Order of Sir Galahad will be held on Sunday afternoon, May 19th, at St. James' Church, Madison avenue and 71st street.

In conjunction with the issuance of its eighteenth annual report, the Church Mission of Help in the diocese has called to the attention of the clergy the need for additional workers.

The annual presentation service of the Church schools of this diocese will take place at the cathedral on Saturday afternoon, May 25th, at 2:30 o'clock.

HARRISON ROCKWELL.

Holy Catholic Church in Japan Rejects Affiliation With National Christian Council

Bishop McKim Opens General Convention—Amendments to Constitution Discussed

The Living Church News Bureau
Koriyama City, Japan, April 17, 1929

A CELEBRATION OF THE HOLY EUCHARIST on April 12th opened the sixteenth General Convention of the Holy Catholic Church in Japan. The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, and president of the synod, was the celebrant. The Rt. Rev. Y. Naide, D.D., Bishop of Osaka, was the preacher. The sermon was a long one designed to inculcate a spirit of thankfulness for past achievements and of determination to carry on the work.

The short opening session (11:00-12:30) was devoted to organization, registration, and the reading of brief reports. There was a noticeable diminution in the number of foreign missionaries serving as clerical deputies (all lay deputies were Japanese). Only two Americans were certified, the Rev. J. J. Chapman of Tsu in the Kyoto diocese and the Rev. J. C. McKim, D.D., of Koriyama in the Tohoku diocese. There were one Canadian and five English deputies, making eight missionaries in all, among forty clerical deputies.

Another notable fact was that three of the four "second generation missionaries" (Dr. McKim and two English priests) were returned as deputies. The fact that there were no American deputies from the district of North Tokyo evoked some comment as it is in this district that foreign clergy are in the highest proportion.

Friday afternoon was given over to a mass meeting, and Friday evening to a reception given by the Tokyo diocese.

On Saturday the question of affiliation with the National Christian Council was brought up and referred by a large majority to a special committee to report on Monday. The entire deputation of the Tohoku diocese voted in the negative, indicating a wish that the whole question be dismissed without further consideration. They were supported by a scattering vote among the other deputations, making perhaps twenty in all in a house of eighty.

At the last General Convention (1926) affiliation with the National Christian Council was defeated (on a motion to adjourn) by a close vote in the clerical order and so did not go to the bishops. Of these all but one (the Bishop of Kobe) are supposed to be in favor of some sort of connection with the Council.

Saturday afternoon was devoted to the consideration of various motions revising the constitution and canons.

On Monday, the committee on affiliation with the National Christian Council not being ready to report, consideration of this matter was postponed to the following day. Some time was taken up with a motion to reconsider certain proposed amendments to the constitution and canons which had been defeated on Saturday. Among these was a curious proposal to make the rubrics of Liturgy (*lit.* Holy Feast Ceremony) obligatory. This singled out one section of the Prayer Book for obedience without mention of the daily offices or other sacramental rites.

The proposal to reconsider was defeated after a spirited debate.

The convention then took up matters relating to budget and finance.

At the afternoon session advantage was taken of the absence of several members to move once more the reconsideration of proposed amendments to the canons. This was carried, but not much could be done about it before adjournment for the day.

On Tuesday, amendment of canons and the question of a pension system were made the order for the morning: but argument about the former took up most of the time.

In the afternoon the pension system had been disposed of by 3 o'clock and the long awaited report of the committee on the question of affiliation with the Na-

BOOK CHATS

from Morehouse Publishing Co.

A PREFACE TO MORALS ($2.50), by Walter Lippmann, formerly associate editor of *The New Republic* and now on the staff of the New York *World*, is the current selection of the Book of the Month Club. Your Correspondent took a copy home with him last night and eagerly read the first four chapters, peeking into the last one as well, and gaining no little pleasure and profit therefrom.

Mr. Lippmann writes primarily for "those who can no longer believe in the religion of their fathers, but who are not defiant or indifferent or proud because of their 'freedom,' and are at a loss as to how to find a criterion which will give some point to the business of living." Without religion, the author rightly points out, there seems to be little reason for living, and especially for right living.

How he would remedy the seemingly hopeless situation of those who find themselves in the grip of this new "slavery of freedom" will prove of interest to those who have not lost the religion of their fathers as well as to those to whom the author addresses his main appeal.

But is the old religion of the historic Creeds no longer adequate for the religious needs of the modern man, as Mr. Lippmann and some of the speakers at the recent Church Congress seem to believe? For a reasoned presentation of the Apostles' Creed in modern terms, we commend THE FAITH FOR THE FAITHFUL ($2.00), by the Rev. L. J. Baggott, which the *Lutheran* describes as "a book calculated not only to confirm the faith of the faithful, but also to convince the faithless and convert them to the truth."

Fr. Baggott, an English parish priest, does not claim to present any new philosophy or fresh contribution to Christian apologetics. Rather he aims to answer with a vigorous affirmative and in the language of the twentieth century the searching question, Does the old Faith hold good today?

Now to turn to our contest, announced a few weeks ago, to find the best religious book published since last fall.

We have had the astounding total of five votes, showing that at least that many people read these BOOK CH'TS. Well, anyhow we are grateful for this quintet of faithful readers. And then, of course, there is *you*, who are reading these lines at this very moment—so that makes six, at any rate.

The score stands as follows: Total number of votes cast, 5. For SAINTS AND LEADERS ($2.40), by H. F. B. Mackay, 2. For A NEW COMMENTARY ON HOLY SCRIPTURE ($5.00), by Bishop Gore and others, 2. For THE MOTIVES OF MEN ($2.50), by George A. Coe, 1. Won't you send in another vote to break the deadlock between Fr. Mackay and Bishop Gore?

Planning your summer vacation? Don't forget to take along a book—or even two, three, or more books. Watch this column next week for some vacation reading suggestions.

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tional Christian Council was presented. To the surprise of many, all resolutions looking toward full or partial affiliation had died in committee. The report recommended the appointment of a committee with very limited powers to confer not only with the National Christian Council but with other bodies "both non-episcopal and those possessing the episcopate." This was passed by a large majority after a spirited debate.

JOHN C. MCKIM.

Prescott Evarts, Rector Since 1901 of Christ Church, Cambridge, Resigns Cure

Withdrawal Will Leave Great Gap in Church Life of Diocese—Chaplains Meet for Conference

The Living Church News Bureau
Boston, May 11, 1929

NOTICE OF ANOTHER IMPENDING CHANGE affecting the influential parishes of Boston and its vicinity was given through the resignation, to take effect October 30th, of the Rev. Prescott Evarts,

REV. PRESCOTT EVARTS
Resigns rectorship of Christ Church, Cambridge.

rector of Christ Church, Cambridge. The announcement was both a shock and a surprise. If the parish at its meeting on next Wednesday should feel obliged to accept the resignation in deference to Mr. Evarts' earnest and sincere wish, his withdrawal from the post he has filled for nearly twenty-nine years will leave a great gap in the Church life of Cambridge.

The rector's letter mentions that he will be seventy years of age next October and that his action is taken with the thought of what he considers the good of the parish. The official letter closes with an affectionate tribute to Christ Church parish, to "the unfailing sympathy and unselfish support and coöperation of successive wardens and vestries, and further of the still larger number of noble men and women who have loved Christ Church and given themselves so largely for its welfare."

The Rev. Prescott Evarts is a member of the Harvard class of 1881, and a graduate of the General Theological Seminary class of 1885. He was assistant priest in the Church of the Holy Communion, New York, for five years until 1890, and then rector of Zion Church, Wappingers Falls, N. Y., until he came to Cambridge in 1901. In the diocese of Massachusetts he has taken a leading part, being an examining chaplain for six years, secretary of the standing committee for a long period of time, ending only last month at the time of the diocesan convention, and secretary of the department of missions.

CHAPLAINS MEET FOR CONFERENCE

The second conference of chaplains was held last Monday under the auspices of the Massachusetts Federation of Churches in the Twentieth Century Club, Boston. The Federation entertained as its guests all full-time chaplains and all clergymen serving as part-time or visiting chaplains in any public institution. In the absence of the Rev. Samuel A. Eliot, D.D., chairman, the Rev. G. Winthrop Sargent, diocesan chaplain to penal institutions, acted as presiding officer.

Round-table discussion of the problems of religious work in public institutions formed the main purpose of the gathering which met from 10:30 A.M. until 3:30 P.M. Questions and suggestions were solicited in advance and arrangements made for such speakers as Chaplain Robert Walker of the Concord Reformatory, Herbert C. Parsons, probation officer, Cornelius Parker, and Prof. A. Warren Stearns of Tufts Medical School.

C. S. L. MEETS AT MARLBOROUGH

The middle district annual conference for the women of the Church Service League was held in Marlborough last Wednesday. The parish of the Holy Trinity acted as host, and Mrs. Laird W. Snell of Ayer, vice-president of the district, presided. The service of corporate Communion was attended by a larger number, as were the other meetings of the day, and the general impression was that this was a most happy meeting, permeated throughout with a beautiful spirituality and mutual helpfulness. The women from the various parishes represented gave interesting reports on their activities in the five fields of service, and then informal discussion of methods of work was led by the diocesan officers. Among the eight subjects presented for consideration, the one of which the least is generally known is the work with the foreign students being carried on by Miss Alice M. Clark, who was for many years a missionary in the district of Hankow. With the hearty support of a sympathetic and interested committee, Miss Clark has made contacts with the foreign students to a large number who are temporarily settled in or near Boston. Not only have the students been received into a healthy social atmosphere, they have in addition found enduring friendship that is bound to be an asset in the efforts for a better understanding between the peoples of this earth.

The two addresses of the afternoon were given by the Rev. William M. Bradner of the department of religious education, and Miss Mildred Hayes, a missionary of Mayaguez, Porto Rico. Mr. Bradner's talk was on adult education, and the provocative title was Let's Be Intelligent.

ORGAN RECONSTRUCTED AT ST. ANNE'S, LOWELL

What is practically a new organ was heard in St. Anne's Church, Lowell, last

The Call of Spring

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the call of the children
in this their month—

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Sunday when the reconstructed Hook and Hastings organ, originally installed in 1884, was used for the first time. The organ has not only been reconstructed, it has also been revoiced, tuned to international pitch, and supplied with electro-pneumatic action and a modern console. On Sunday evening the organist and choirmaster, William C. Heller, with the assistance of the choir, gave such selections on the new organ that one could readily judge what an asset the latter will be to a parish in which the love and appreciation of good music is particularly strong.

MISCELLANEOUS

The Church Home Society, in an effort to offset the deficiency in its budget of the current year, took over the Hollis Street Theater for the initial performance of the Civic Repertory Theater Company with Mme. Nazimova in Chekhov's *Cherry Orchard* on May 6th.

Rear Admiral William S. Sims, U.S.N., was the distinguished speaker at the annual meeting of the Woman's Aid to the Sailors Haven in the library of Emmanuel Church, Boston, on May 3d. The officers of the society, with Miss Alice Stackpole as president, were reëlected.

The Phillips Brooks House at Harvard, in cooperation with the Students' International Union, has established a scholarship to the Union's school in Geneva. Switzerland. The recipient of the scholarship will enter the Zimmern School of International Studies, and take Prof. Manley O. Hudson's course in International Law and the courses to be conducted by Senor S. de Madariaga. Easy access to sessions of the league will be another advantage to the holder of the award.

The Catholic Club and the Clerical Club will be the guests of the Rev. W. C. Robertson in Cambridge when the joint meeting will be held on May 13th. Holy Communion will be celebrated in Christ Church, Cambridge, by the Rev. Prescott Evarts, rector, and the Rev. John Higginson Cabot, Ph.D., president of the Catholic Club, at 11 A.M. The Rev. Fr. Fitts will read a paper after the service, and luncheon at the Oakley Country Club will follow.

The religious book of the month for June, as recommended by our department of religious education, is *The Catechism Today*, by the Rt. Rev. George Oldham, D.D., Bishop Coadjutor of Albany.

The diocesan service for the Girls' Friendly Society candidates was held last Saturday afternoon in Trinity Church; the Rev. William H. Pettus of Everett preached the sermon. Next Thursday the annual tea of the G. F. S. in Mechanics' Building will be held and then the long procession of members and associates will march to Trinity Church, where the preacher will be the Rev. Allen W. Clark of Hanover, N. H.

St. Luke's Church, Chelsea, has been beautified not only through the gift of a handsome dossal from St. James' Church, New York, through the kindness of the rector, the Rev. Dr. Crowder, but also by oak panelling in the chancel given by Charles W. Freeman in loving memory of his wife, Maude Noel Loftus Freeman. Bishop Slattery consecrated the panelling on St. Mark's Day and also the tablet bearing the inscription to the memory of Mrs. Freeman.

ETHEL M. ROBERTS.

Ask Strict Observance of Canon Law of Church at Convention of Church Clubs

Charles D. Dallas Named President of National Federation—Dr. Hall to Give Lectures at Seminary

The Living Church News Bureau
Chicago, May 11, 1929

AN APPEAL FOR A STRICT OBSERVANCE of the canon law of the Church, particularly that relating to divorce, and a call to Church people to observe and help enforce the state laws, featured the closing session of the twenty-eighth conference of the National Federation of Church Clubs at the Edgewater Beach Hotel here tonight.

Law enforcement was the central theme of the president's annual address, delivered by Col. George W. Burleigh of New York. Colonel Burleigh severely criticized those who "wink at the breach of our Church and national laws."

Charles D. Dallas, retiring president of the Church Club of Chicago, was named president of the national federation, succeeding Colonel Burleigh, and Boston was selected as the next convention city.

"The canon respecting divorced persons must be better enforced and obeyed," declared Colonel Burleigh. "Divorce is becoming a menace to our civilization. The laymen must help the priest in this program. Why should we permit clergy and laity alike to break down the canons of the Church? If they are not willing to observe our canons, it is up to them to withdraw from the Church.

"Likewise, I believe the alien or citizen who does not like and support the laws of our country should be returned to the country from whence he came, or if a citizen, transfer his allegiance to some other country. I refer to the trimmer and those who would rewrite our creeds and laws for their own use. Neither Churchmen, citizens, nor aliens should be permitted to undermine our institutions and customs with insidious propaganda. We must strive to combat the forces which are trying to prevent our country from being Christian and we must not continue to wink at the breach of our laws.

"The laws of the Christian Church, if enforced and obeyed, would help tremendously in the enforcement and obedience to the laws of the country."

A proposal to make the Federation of Church Clubs the central organization of a broadened lay program of activities was favorably received by the conference. The proposal was made by Warren Kearny of New Orleans, who came directly from a meeting in Washington of a national commission on lay work, appointed by the last General Convention. The conference adopted resolutions providing for the appointment of a committee to work out plans for such a program and submit such to the 1930 conference.

INSPIRING MANPOWER

The three-day conference had as its central theme the inspiring of the manpower of the Church to a larger service. With this subject, Charles E. Field, Chicago layman, opened the addresses Friday morning with an appeal for the elimination of indifferent Churchman.

"There is a great army of supposed-to-be Church members who today are slipping,"

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said Mr. Field. "They have permitted golf, the automobile, the great open spaces, and other pleasures to lure them away from a solemn obligation. They think they have done their share when they contribute money to the Church and her work. It is the task of every loyal Churchman to use his efforts to reclaim these slipping members. It is one of the great problems facing all Christian bodies at the present time."

Mr. Field termed as "counterfeit" the Christian business man who "professes to be a Churchman but whose contact for at least six months of the year is through his family and the duplex envelope that contains less money than he pays to his caddy or the cost of gasoline for the week previous."

Capt. B. F'rank Mountford of the Church Army in America called upon the laity to be "ambassadors of Christ," asserting that before Churchmen could hope to inspire others, they must themselves be inspired. The job of the lay Christian, he stated, is a "mission of friendship."

"The clerk in the store may well have as great a work before him as the evangelist; the invalid may contribute as much to the Kingdom of God as the famous preacher in his pulpit," he continued. "To every man is given a certain circle whom he and he alone can touch. And no man can do more than charge this contact with the current of life divine."

The great need of the average business man today, stated Captain Mountford, is to be "head over heels in love with Christ."

SEEKS RECOGNITION OF WOMEN'S WORK

Mrs. Charles Spencer Williamson, president of the Chicago Woman's Auxiliary, representing the women on the program, called upon Churchmen for a larger cooperation in promoting the Church.

"The women of the Church," said Mrs. Williamson, "desire recognition as women with a world vision, who are not dreamers but workers with a definite objective. Too often men look upon the women as merely money raisers; cooks and waitresses at parish dinners; cajoling saleswomen at parish bazaars; middle-aged women who like to sew and gossip and find a way of killing time."

Laymen constitute the greatest undeveloped resource of the Church, Leon C. Palmer, Philadelphia, general secretary of the Brotherhood of St. Andrew, told the conference.

"They are not working as they should," he continued. "Ninety per cent of the Church work is done as a rule by ten per cent of the members. Our real problem is employing the unemployed, getting idle Christians and nominal members to accept personal responsibility for definite Christian service.

"Thousands of Christians today have a merely negative religion, a futile piety. They are good, but good for nothing. They are nonentities so far as definite service to the Church is concerned. Many rectors are kept so busy nursing the sick Christians that they have no time left for going out into the highways and hedges to constrain others to come in. We look upon our clergy as men whom we have employed and pay to do our religious work for us, just as we employ a stenographer or file clerk, a policeman or janitor."

Representing the young people of the Church, Harold C. Barlow of Milwaukee reviewed the work of the young people's groups and urged a larger interest on the part of the men in Church youth. Greater attention to the college problem which he said youth views with alarm was asked.

The Rev. Alfred Newbery, rector of the Church of the Atonement, spoke on the technique of interesting other men.

America has entered a new age demanding a new statement and application of basic ideas of right and wrong, Dr. William A. Maddox, president of Rockford College, declared at the final session of the conference. He described the current unrest as evidence of a renaissance, "the significance of which we cannot grasp any more than we can truly comprehend our material power." Churches and educational institutions must mark the change, he urged, and adjust their programs accordingly.

BISHOP DEFENDS CHICAGO

Bishop Anderson called upon Church people to "redeem" the good name of Chicago in the outside world. Speaking of the work of Church clubs, the Bishop said the promotion of fellowship is one of the greatest accomplishments of the Chicago club.

Officers of the Federation in addition to Mr. Dallas are: first vice-president, Henry Everett, Boston; second, Dr. L. W. Glazebrook, Washington; third, Edward R. Hardy, New York; secretary-treasurer, J. E. Boyle, Chicago.

The annual meeting of the Church Club of Chicago was held Saturday night in conjunction with the final session of the Federation conference. John D. Allen was elected president of the local club. Other officers: vice-president, Ernest S. Ballard; secretary, Homer Lange; treasurer, Angus S. Hibbard.

Twenty-one dioceses, including New York, Massachusetts, Louisiana, Georgia, Chicago, Michigan, Pennsylvania, Pittsburgh, and Connecticut were represented.

CONSIDER PROGRAM OF CHURCH FOR THIS YEAR

The entire program of the Church for the coming year will be considered at a conference of clergy and representative laymen of the diocese Friday, May 17th, at St. James' Church. The conference is sponsored by the diocesan department of ways and means, of which the Rev. Dr. George Craig Stewart of St. Luke's Church, Evanston, is chairman.

Plans for the every member canvass in the fall will be discussed and ways and means of carrying on such considered.

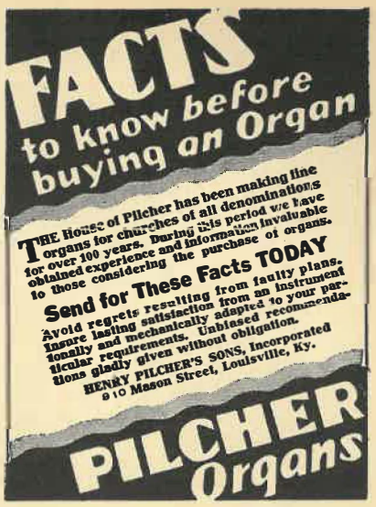
DR. HALL TO GIVE LECTURES

The Rev. Dr. Francis J. Hall comes to Chicago this week to begin a series of lectures on Moral Theology at the Western Theological Seminary. His lectures continue to May 24th. He will give a public lecture on May 16th, at Garrett Biblical Institute Chapel, Evanston, on Evolution and Theism.

MISCELLANEOUS

The memory of Mr. and Mrs. John C. Dawson, young Chicago couple killed in an airplane accident in Prague three years ago, was honored Sunday when twelve stained glass windows were dedicated by the Rev. Herbert W. Prince at the Church of the Holy Spirit, Lake Forest. The windows are the gift of Mr. and Mrs. E. A. Russell, parents of Mrs. Dawson. They depict children of the Old and New Testaments and are in medallion type, with thirty-six scenes in all. They were executed by Connick of Boston. A marble font cover is another memorial to the Dawsons, the gift of Mrs. Dawson's sister, Miss Maroussa Russell. It is being done by Polacek, noted Chicago sculptor.

A memorial service to the late Rev. Wil-



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liam C. Shaw, former rector of St. Peter's Church, Chicago, was held Sunday afternoon, the Rev. Harold L. Bowen, rector, officiating.

The annual acolytes' festival will be held Thursday evening, May 16th, at Grace Church, Oak Park. The Rev. Dr. John Henry Hopkins, founder of the festival, will preach his farewell sermon to the group. Dr. Hopkins is retiring on July 1st. Several hundred acolytes from throughout the diocese are expected.

Bishop Freeman Lays Cornerstone of New National Cathedral School for Boys

St. Alban's School to Cost About $181,000—Expect to Open Building for Fall Term

The Living Church News Bureau
Washington, May 11, 1929

A FORWARD STEP IN THE DEVELOPMENT of Washington Cathedral as a center of nation-wide religious service was made yesterday when the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, laid the cornerstone of the $181,000 building being erected on Mount Saint Alban for the Lower School of St. Albans, the National Cathedral School for Boys.

This event came as a climax to an all-day program which included the dedication of a beautiful altar in the Chapel of St. Joseph of Arimathea, given by Mrs. George Christian of Minneapolis, Minn., as a memorial to her husband; and the annual meeting of the National Cathedral Association at which the Rev. Anson Phelps Stokes, vice-chairman of the executive committee for Washington Cathedral, announced that George Washington's two hundredth birthday anniversary is to be commemorated with a religious service of national significance at Washington Cathedral on February 22, 1932.

In his dedicatory address, Bishop Freeman declared that there was a large significance in the fact that the legend, "For Church and Country" was inscribed on the cornerstone and asserted that in the present age with "its orgy of excesses and its undue emphasis upon self-expression" there is need for a well-balanced system of education, "the kind that produces men loyal to the state and its ideals, because loyal to God."

After emphasizing that there has been widespread recognition of the problem of moral training of youth, Bishop Freeman continued: "A school that is designed to meet the demands of our time must recognize soul values as well as mind values. It must address itself to the whole life of its youth, body, mind, and spirit. A consistent amount of physical exercise and indulgence in athletic sports contributes to sound bodies. A carefully designed curriculum, under competent teachers, makes for intellectual development and the enrichment of the mind. A well proportioned and finely conceived moral and spiritual training develops the soul and stabilizes character."

Those who saw and took part in the service included representatives of the National Cathedral Association who earlier in the day heard Dr. Stokes explain that it was the aim of the cathedral builders to complete the crossing of the cathedral and build the two impressive transepts in time for the nation-wide observance of the bicentenary of George Washington's birth. Funds for this construction, it was stated, are being sought in a country-wide campaign which General John J. Pershing is leading as national chairman.

Another feature of the association's annual meeting were talks by a diplomat, a physician, and a lay religious worker on cathedral building. These speakers were the Hon. Vincent Massey, Canadian Minister to the United States; Dr. William Holland Wilmer of Johns Hopkins University, and Dr. William C. Sturgis, former educational secretary of the Department of Missions of the Church.

In the gathering at the cornerstone ceremony were members of the cathedral chapter, members of the cathedral staff, clergymen from the diocese of Washington and elsewhere, the cathedral choir of men and boys, the student bodies of St. Albans and the National Cathedral School for Girls, alumni and parents of students in both institutions, and members of the National Cathedral Association together with invited guests. There were nearly 1,000 persons present.

There was a procession from the cathedral to the site of the new building where a platform had been built for the ceremonies and the stone prepared by the masons.

The opening sentences of the service were read by the Rev. James Henderson, chaplain of the school; the lesson by the Very Rev. G. C. F. Bratenahl, dean of Washington; the Creed and Lord's Prayer by the Rev. Albert H. Lucas, of Episcopal Academy, Overbrook, Pa., who will become headmaster of the school in July; and the collects by the Rt. Rev. Philip M. Rhinelander, warden of the College of Preachers. Announcement of the articles placed in the stone was made by William Howell Church, whose resignation as headmaster of the school after fourteen years of distinguished service is to take effect July 1st.

After reading the versicles, Bishop Freeman, assisted by the builders, laid the cement on the stone, marking it in the center and on the four corners with the sign of the cross, and striking it three times with the handle of the historic silver trowel used at many Washington Cathedral cornerstone layings, as it was lowered into place.

EXPECT TO OPEN BUILDING IN FALL

The new school building is collegiate gothic in design and is situated just east of the main building of St. Albans, facing Wisconsin avenue. It will provide accommodations for 105 boys attending classes. The completion is expected in time for the fall term of the present year. The design was prepared by Cram and Ferguson of Boston, consulting architects for the cathedral.

CATHEDRAL ASSOCIATION HAS 1,700 NEW MEMBERS

Edwin N. Lewis of Washington, executive secretary of the National Cathedral Association, reported at the annual meeting that some 1,700 new members had been welcomed into the association since the last gathering. He said also that 100 new committees had been formed and an-

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nounced that the organization, which is a fellowship of cathedral benefactors making annual offerings to the Mount Saint Alban project, now has five full-time clergy representatives in the field, together with sectional representatives in Pennsylvania, Indiana, Ohio, New Hampshire, and Vermont.

It is also stated that state committees to secure gifts of individual stones from citizens throughout the land are in process of formation in seventeen states. One of the interesting statements was that 306,161 persons had visited the cathedral since last May. It also was reported that gifts totaling well over $2,000,000 had been received during that period. These benefactions, it was pointed out, are being used for construction now under way and will not be available for the building of the transepts.

Committees in New York, Philadelphia, Boston, Providence, Baltimore, and other important cities throughout the east and middle west were represented at the meeting by chairmen or members. Other chairmen sent reports of their committee activities.

RAYMOND L. WOLVEN.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, N. Y., May 11, 1929

A VERY BEAUTIFUL SERVICE WAS HELD at St. James' Church, Brooklyn, the Rev. W. J. DeForest, rector, on the evening of Ascension Day. The five parishes which have created the zone services during Lent took part, four of the five rectors being in the chancel. The parishes are St. Mary's, St. Luke's, St. James', the Church of the Messiah, and the Church of the Incarnation.

The preacher was the Rt. Rev. Frank Du Moulin, D.D., and his theme was most fitting for Ascension Day, the Glorification of Christ.

He put before his hearers the fact that every other great man that has ever lived belonged to the time and people of his age; he reminded us of Dante, Plato, Shakespeare, and how they bore the characteristics of the time in which they lived and the races to which they belonged; he came down to our own time, Washington, Lincoln, and Roosevelt. He reminded us that although our Lord was a Jew, He was not like any other Jew that ever lived; He had not a single Jewish trait; although He lived in the time of the Romans, He was utterly unlike them; these men who loved the clash of steel, who reveled in cruelty, laughed at the Man who preached "Blessed are the Meek." The Greeks in all their elegance and learning, loving wealth, abounding in slaves, could not understand the Man who declared He had come to be a servant. He raised the Cross that had been a symbol of shame to a place of glory.

BREAK GROUND FOR ST. JOHN'S, BROOKLYN

On Sunday, April 29th, ground was broken for the new church, parish house, and rectory of the Church of St. John the Baptist, Brooklyn, the Rev. John L. Zacker, rector. The parish is free and clear, and the new buildings will cost approximately $200,000, including furnishings. The keys are promised by November 14th. The service was beautiful, everyone in the parish taking part; all organizations were represented, and the church was overcrowded.

HONOR WOMEN WORKERS OF DIOCESE

Two faithful and efficient women workers of the diocese were the recipients recently of substantial indications of the appreciation and affection of their respective organizations. Miss Sidney Smith, woman missionary of the archdeaconry of Queens and Nassau, was presented with $1,000 at the meeting of the archdeaconry held at St. Stephen's Church, Port Washington, L. I., and Miss Eveleen Harrison, executive secretary of the diocesan board of religious education, was handed a check for $600 at the annual meeting of the Teachers' Fellowship. It is understood that Miss Smith and Miss Harrison will be members of a party making a European trip this summer.

TO ERECT MEMORIAL TO BISHOP BURGESS

It is announced that funds are now in hand to pay for the erection of a pulpit in the Cathedral of the Incarnation, Garden City, in memory of the Rt. Rev. Frederick Burgess, D.D., second Bishop of Long Island. It is hoped that it will be in place for the meeting of the convention, May 21st. Its cost will be about $5,800.

CHILDREN TO PRESENT OFFERING

On Whitsunday, May 19th, the birthday of the Church, the Church schools of the diocese will celebrate that event by presenting their birthday thank offerings for the children's ward of St. Luke's Hospital, Tokyo.

MISCELLANEOUS

Very beautiful windows have just been installed over the altar of St. Mark's Church, Jackson Heights; they and two in the south transept are given in memory of dear ones, by Mrs. J. Amory Haskell, Mrs. J. Remsen Strong, Messrs. John J. Riker, Samuel Riker, Jr., and Charles L. Riker. They are unusually fine in the richness and glory of their coloring.

To celebrate Ascension Day at Calvary Church, Brooklyn, the tablet to the Rev. John Williams was unveiled and the memorial fund dedicated. The Rev. Charles A. Brown, rector of All Saints' Church, Bayside, conducted the service of dedication and the Rev. Dr. Frank M. Townley, rector of St. Bartholomew's, Brooklyn, preached.

PLAN CHAPEL AS MEMORIAL TO BISHOP J. H. JOHNSON

LOS ANGELES—The executive council of the diocese of Los Angeles has approved the first sketches of the proposed chapel for Church students at the University of California at Los Angeles, at its new site at Westwood. The chapel will be the official diocesan memorial to the late Rev. Joseph H. Johnson, D.D., first Bishop of Los Angeles. The architect is to be his son, Reginald D. Johnson, of this city.

The plan calls for a church seating approximately 250 in the nave, and also includes an ample club room for student purposes. The building will be on simple lines, following the California mission style of architecture. It will be of substantial concrete construction, with every emphasis placed on permanency.

The church and its site will cost $75,000, a campaign for the raising of which will be conducted under the auspices of the council in early October.

The University of California at Los Angeles, begun ten years ago, now ranks as the fifteenth largest collegiate institution in the United States. Having completely outgrown its old plant in this city, it is to be moved to an entirely new campus at Westwood in September. The site of the Bishop Johnson Memorial Chapel is directly opposite the campus.

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SUCCESSFUL CAMPAIGN AT FORT LEE, N. J.

FORT LEE, N. J.—With "loyalty lifts the load" as their motto, the members of the Church of the Good Shepherd, Fort Lee, the Rev. Douglas H. Loweth, rector, have successfully completed a campaign for funds to erect a new church, oversubscribing by $2,000 the quota of $30,000 that had been set. The unique feature of this effort was that, for the first time in the history of any Episcopal church, the Presbyterian Department of Building Fund Campaigns directed the work.

Preparation was made by means of a Loyalty Crusade Month. Special services were held on four Sundays, three of which were called, respectively, Loyalty Sunday, Community Sunday, and Symposium Sunday.

In addition to Fr. Loweth, the preachers and speakers of the month were ex-Mayor Stafford Wright, of Maywood; Miss Mildred James, M.A., of St. Faith's Deaconess School, New York City; the Ven. Augustine Elmendorf, rector of Christ Church, Hackensack; and James A. Brewer, a director of the crusade.

Utilizing for the choir and sanctuary one half of the existing church, the new building, designed to resemble it, will be of early gothic style. The belfry and vestibule will be located within a handsome tower. The nave will seat about 250 persons. In the southern extension will be the organ chamber and sacristy; in the northern, the chapel. Andrew Hayek, of Fort Lee, is the architect.

DIOCESAN SECRETARY REACHES HALF CENTURY OF SERVICE

ALBANY, N. Y.—The Rev. William C. Prout, of Middleville, was for the fiftieth consecutive time elected secretary of the diocese of Albany at its sixty-first annual convention, which convened in the Cathedral Guild House, May 7th and 8th. Immediately following Mr. Prout's election, the Rev. Dr. E. T. Carroll, of Amsterdam, presented him with a purse, the gift of many diocesan friends in recognition of his extraordinary service in an office which he has filled with singular ability.

The Rev. Mr. Prout is the senior priest of the diocese, is yet actively engaged in parish work, and is widely known and beloved. In responding to the convention's expression of appreciation, he said that the secretaryship had been "an unfailing fount of happiness in more than half of all the years of a long life."

Y. P. S. L. DELEGATES MEET AT WASHINGTON, N. C.

WASHINGTON, N. C.—The sixth annual convention of the Young People's Service League of East Carolina met in St. Peter's parish, Washington, April 26th to 28th. Heretofore, the young people's work of the diocese has been an independent organization, but with the recent appointment of the Rev. I. deL. Brayshaw, late of the diocese of Upper South Carolina, as the secretary of the department of religious education in East Carolina, the young people's work is now governed by that department with the Rev. Mr. Brayshaw as leader.

On Saturday afternoon a pilgrimage was made to St. Thomas' Church, Bath, the oldest church in the state, and the newly elected officers were installed into their present offices by Bishop Darst.

ACOLYTES MEET FOR SERVICE IN WESTERN MICHIGAN

GRAND RAPIDS, MICH.—The annual gathering of the acolytes and servers of Western Michigan was held on the evening of Ascension Day at St. Mark's Pro-Cathedral, Grand Rapids, the Very Rev. Charles E. Jackson, dean. The Rev. William G. Studwell, rector of St. Thomas', Battle Creek, chaplain of the guild, was in charge, and the Bishop and twelve of the clergy of the diocese were in attendance. Archdeacon Vercoe acted as the Bishop's chaplain and the sermon was preached by the Rev. Lawrence C. Ferguson, rector of St. James' Church, South Bend, Ind.

More than 100 boys in their vestments were in the procession, which was led by the seventy members of St. Mark's choir. At the dinner which preceded the service, Harris Mowry of St. Luke's, Kalamazoo, was reëlected secretary, and an invitation, extended by the Rev. Lewis B. Whittemore, was accepted to hold the 1930 meeting in Grace Church, Grand Rapids.

WEST MISSOURI BUILDS CHURCH HOUSE FOR GIRLS

KANSAS CITY, MO.—The diocese of West Missouri is establishing a center for work among girls and young women in a house which it owns at 14th and Locust streets, Kansas City, now to be known as the Episcopal Church House for Girls.

Personal contacts and study of individual problems will be in the hands of trained workers of the girls' advisory bureau which is affiliated with the city's Council of Social Agencies. Maintenance and operation of the house is in the hands of a board of Churchwomen representing the parishes of Kansas City. The cost is met by pledged monthly contributions from the city parishes. The Rev. Robert N. Spencer, as chairman of the diocesan department of social service, has fathered and promoted the enterprise. Details have been worked out and coöperation has been enlisted by Deaconess Dorothea F. Betz, Mrs. William A. Osgood of St. Andrew's Church is chairman of the board of directors.

The house is now being put in condition for its new use and will be in operation before midsummer. This work is an outgrowth of a recent visit to Kansas City by the Rev. Harold Holt of the National Council's Department of Social Service.

DEDICATE PARISH HOUSE AT SHARON, PA.

SHARON, PA.—The Rt. Rev. John C. Ward, D.D., Bishop of Erie, dedicated the newly enlarged and improved parish house of St. John's Church, Sharon, on Monday evening, May 6th. The cost of the building is estimated at $119,000, and is one of the largest and best equipped fireproof parish houses in Western Pennsylvania. About $137,000 has been subscribed in gifts or pledges, the remainder of the $175,000 involved in the program of expansion will be raised by a bond issue on a property appraised at $550,000. The Rev. Dr. E. J. Owen is rector of the parish.

Afterward, at the dinner, many congratulatory messages were received. The Rev. R. E. Schulz, rector of Christ Church, Warren, Ohio, brought greetings from the diocese of Ohio; the Rev. Philip C. Pearson, rector of Trinity Church, New Castle, from the diocese of Erie; the Rev. Kenneth R. Waldron, of North Girard, spoke for the young men who have gone into the work of the ministry from the parish; and C. W. Hughes, who is assisting Dr. Owen, while a student at Bexley Hall, responded for the young people.

S. P. Ker, president of the Sharon Steel Hoop Co., of Youngstown, Ohio, and a vestryman of the parish, acted as toastmaster. The principal addresses were made by the Rev. Dr. Owen, rector, and the Bishop of Erie. A fine Christian note was given to the occasion by the presence at one of the tables of all the men who had supervised the construction and worked on the new building.

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BISHOP NELSON HONORED BY DIOCESAN CONVENTION

ALBANY, N. Y.—The presentation of a purse to the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, as a token of affection and esteem from the diocese, was the most enthusiastic incident of the opening session of the annual diocesan convention on May 8th. The purse, in the sum of $11,000, was the gift of the whole diocese, and had been collected by the standing committee, whose president, the Rev. Dr. Henry R. Freeman, made the presentation.

Bishop Nelson's resignation of office takes effect July 1st next, and the standing committee, on behalf of the diocese, chose this means of expressing to Bishop and Mrs. Nelson the grateful affection with which they are cherished throughout the diocese and appreciation of the Bishop's faithful devotion during an episcopate of twenty-five years.

CONFERENCES FOR RURAL CHURCH WORKERS

MADISON, WIS.—The national conferences on rural Church work will be held concurrently with the rural leadership summer schools of the University of Wisconsin, Madison, from July 1st to 12th, inclusive.

Among the very first of its kind in point of organization, the Madison school ranks among the first in value of courses offered. Arranged in cycles, the curriculum includes courses on Sociology of Community Life, The Church in the Country, Family Social Work, Personality and Social Adjustment, etc. The lecturers include Prof. R. J. Colbert, Prof. J. H. Kolb, dean of the school, and H. L. Ewbank.

Two series of conferences will be conducted by the division for rural work, one for clergy of the Church and another for women interested in rural work. The conference leaders include the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana; the Rev. C. R. Allison, chairman of the committee on rural work of the Second Province; the Rev. W. C. Treat, of Western Massachusetts; Captain Conder, of the Church Army; and the Rev. John Irwin, of the National Council.

NEW JERSEY MEETING OF THE WOMAN'S AUXILIARY

VINELAND, N. J.—The findings on social service which were adopted by the Woman's Auxiliary at its triennial meeting last October were followed in a somewhat unusual way at the spring meeting of the lower division of the New Jersey branch of the Woman's Auxiliary. The women were the guests of Trinity Church, Vineland, where the opening service was held. After the business meeting and luncheon numerous cars transported everybody to the Training School, the well-known institution for the feeble-minded. The pupils of the school carried out an elaborate program of music and recitation which Dr. Johnstone, president of the school, introduced with brief explanations.

THE USE of the county paper for preaching has been adopted by the Rev. W. G. Christian of South Hill, Virginia. Though his church is one of the smallest in the county, he gets the largest "hearing." He writes a weekly "Clerics' Column." He also has a men's Bible class which meets in the hotel, made up largely of men who have not heretofore been active in Church affairs. This is his first year out of the seminary.

† Necrology †

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

SISTER FRANCES ANNA, C.S.M.

PEEKSKILL, N. Y.—Sister Frances Anna, one of the senior members of the Community of St. Mary, died at the convent at Peekskill, on Friday, May 10th, the morrow of Ascension Day. She was the eldest daughter of the late Rev. William C. French, D.D., for many years proprietor and editor of the *Standard of the Cross* (later *The Church Standard*) published in Philadelphia. She was born in Worthington, Ohio, September 28, 1853.

During the residence of Dr. French's family in Oberlin, where he completed the church and founded the parish, Sister Frances Anna was graduated from the Conservatory of Music of Oberlin University, of which in later years she was offered the position of dean. She was an accomplished organist and officiated as such for many years after her admission to the Sisterhood of St. Mary, in the late '80s. This was during the life of the revered Mother Foundress. Having been as it were, "brought up in a printing office" during Dr. French's proprietorship of the *Standard*, she became the editor of the magazine published by the Community for the benefit of the Associates, *St. Mary's Messenger*, which work she continued to the very last days of her earthly life. Her body was laid to rest in the Sisters' cemetery at the convent on Monday, May 13th, requiem Mass having been said in St. Mary's Chapel.

HELEN PRESTON POWELL

SAN FRANCISCO—Miss Helen Preston Powell, daughter of the Very Rev. Herbert H. Powell, S.T.D., dean of the Church Divinity School of the Pacific, died at the San José Hospital on May 7th. Her death was caused by tumor of the brain. The burial service was held on May 9th, and was conducted by the Rt. Rev. Edward L. Parsons, D.D., Bishop of California. Interment was in Cypress Lawn Cemetery.

Miss Powell held the degree of Master of Arts from the University of California, having received this degree while she was still under twenty-one years of age. She also received a teacher's certificate while still under twenty-one.

JOHN EDWARD SHIELDS

EUREKA, CALIF.—John Edward Shields, aged 66 years, layreader of Christ Church, Eureka, was killed in an automobile accident on Sunday, April 28th, at Fernbridge, Calif. He had been conducting services at St. Mary's Mission, Ferndale, and was on

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his way to his home in Eureka when his car was struck by another car at the Fernbridge intersection. A dense fog and rain obscured the vision of both drivers. Mrs. Shields was badly bruised, but not seriously injured.

The funeral service was held in Christ Church, Eureka, on Wednesday morning, May 1st, by the Rev. Charles E. Farrar, rector, assisted by the Rev. H. S. Hanson of San Francisco, a brother-in-law of Mr. Shields. Interment was in Eureka.

JAMES J. THORNLEY

BROOKLYN, N. Y.—James J. Thornley, senior warden of the Church of the Atonement, Brooklyn, and prominent Manhattan attorney, died at his home in Brooklyn Wednesday morning, May 8th.

Mr. Thornley was born in London, England, May 21, 1854. He became a citizen of the United States in 1876, and during the years of 1903 and 1904 resided in Portland, Ore., where he became an active member of St. Matthew's Church, taking charge of the Sunday services at various times. On moving to Brooklyn he also took charge of the services of the Church of the Atonement, the present rector of which is the Rev. Dr. Jeffrey Jennings. For years he had been a very regular attendant at All Saints' Church, Brooklyn, and during the past four years divided his Church membership between All Saints' and The Atonement, of which latter church he was senior warden.

Mr. Thornley was a member of the bar of the state of New York, having been admitted over fifty-five years ago. Mr. Thornley is survived by his wife, five children, eight grandchildren, and two great-grandchildren.

Funeral services were conducted Saturday, May 11th, in the Church of the Atonement by the rector, the Rev. Jeffrey Jennings, assisted by the Rev. Emile S. Harper of All Saints' Church. Pall bearers were members of the Atonement vestry. Interment was in Greenwood Cemetery. A memorial service will be held for Mr. Thornley at the Church of the Atonement on Sunday, May 19th, at 11 P.M.

NEWS IN BRIEF

ALBANY—The annual meeting of the diocesan branch of the Woman's Auxiliary, held May 1st and 2d, in St. John's Church, Cohoes, was a record gathering in attendance, enthusiasm, and in the generosity of the offerings. Bishop Nelson was the preacher at the opening service in the church on Wednesday evening; and, this being the Bishop's last occasion to speak to the Auxiliary before his approaching retirement from office, his presence was specially appreciated. Miss Grace Lindley, national executive secretary, made an address, and later led a conference.

ALBANY—A survey of the aided work in the diocese, made by the Ven. Guy H. Purdy for the board of missions, was reported to the annual meeting of the board and diocesan council held preceding the diocesan convention. This report met with such favor and its contents were esteemed of such value that, by order of the council, it was printed in pamphlet form for distribution at the convention of the diocese. The report deals with clergy stipends, the archdeaconry system, the geographic distribution of the missionary work, and general observations on the entire diocesan missionary enterprise. In addition, there are extensive recommendations concerning the administration of the various missions and aided parishes.

AMERICAN CHURCHES IN EUROPE—Bishop Thomas has appointed May 29th for the convocation of the American Churches in Europe, to be held at the Pro-Cathedral of the Holy Trinity, Paris.—A silk American flag, four by six feet, has been presented to Christ Church, Lucerne, by Earl Whitney, an ex-service officer who visited Lucerne with the American Legion.—In her will, Frau Baronin Minne Hauk, who died February last, bequeathed a harmonium to Christ Church, Lucerne, and

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wished it to be known it was a gift to her by friends in Chicago, upon which she first played and sang, "Angels ever bright and fair." Frau Hauk was an American opera singer well known both in America and Europe. She was also well known for her charities.—Services in Christ Church, Lucerne, begin the first Sunday in June, and terminate the second Sunday in September. The rector will be glad to meet any visitors who need his help and guidance.

CALIFORNIA—On Friday, April 14th, the Rt. Rev. Paul Jones of New York was the guest of honor at a luncheon given by the advisory committee of the California Council for Prevention of War. The luncheon took place at St. Mark's Church, Berkeley. Bishop Parsons introduced the guest of honor who spoke on the Philosophy of Pacifism.

CALIFORNIA—A mission, of great helpfulness to those who attended, was conducted by the Rev. Robert B. H. Bell, of the Society of the Nazarene at Trinity Church, Oakland, from April 14th to 22d. The theme of the mission was The Abundant Life—Health of Body, Health of Mind, and Health of Spirit. Mr. Bell was assisted by Mrs. Bell.

CONNECTICUT—The annual meeting of the New Haven archdeaconry branch of the Woman's Auxiliary was held in St. Paul's Church, New Haven, Thursday, May 16th. At the missionary service held in the evening the address was given by the Rev. H. A. Donovan of Robertsport, Liberia.—The service of the presentation of the Church school missionary offering of the diocese is to be held at Christ Church Cathedral, Hartford, on Saturday, May 18th.

ERIE—A branch of the Girls' Friendly Society has been formed at Edinboro State Normal School, consisting of fifteen members and one associate. At the service of admission, Miss Grace T. Perkins, diocesan president, presented the candidates to the Bishop, and Miss Marie Turley, diocesan worker, pinned the badges on each of them.

FLORIDA—A splendid gathering of young people with their leaders from the Church schools of the diocese met in St. John's parish, Jacksonville, on Saturday, April 13th. After a short devotional service led by Bishop Juhan, Mrs. William Wyllie, wife of Archdeacon Wyllie of Santo Domingo, told her youthful congregation about the Church's work in the Dominican Republic. The Lenten-Easter offering for 1929 amounted to $3,458.69, a trifle smaller than that of 1928, but it is expected that the total sum will be increased when many of the absent schools are heard from.

FOND DU LAC—H. Lawrence Choate, president of the Brotherhood of St. Andrew, has been spending several days of this month in the dioceses of Fond du Lac and Michigan, in the interest of Brotherhood Chapter organization. Among the places visited were Manitowoc; Trinity Church. Oshkosh, and St. Alban's Church, Marshfield. He will be in Detroit on May 20th to address the clericus and meet with other groups for discussion of Brotherhood work.

FOND DU LAC—All Saints' Church, Appleton, Wis., has been given a two manual pipe organ of fifteen stops, built by the Austin Organ Co., the gift of Mrs. Martha Holbrook and Mrs. Mary Alsted in memory of their mother, Mrs. Bina Totman Van Nortwick, a communicant of this parish for over thirty years. Stanley Martin, choirmaster and organist of St. Mark's Church, Evanston, Ill., gave the opening recital, assisted by William Prizer, bass soloist from the same parish.

GEORGIA—On the occasion of the completion of the restoration of the Church building at Vienna, Ga., directed by the Ven. James B. Lawrence, D.D., rector of Calvary Church, Americus, an all day meeting was attended by many. Three services were conducted during the day by Archdeacon Lawrence, assisted by other ministers, and at noon an old-fashioned basket dinner was served on the church grounds.

NEVADA—Delegates to the provincial synod, elected from Nevada are: *Clerical:* the Rev. M. J. Hershey, the Rev. Boyd Parker, and the Rev. Allan W. Geddes. *Lay:* Messrs. Henry Ward, Frank Warren, and Joseph W. Hall.

PITTSBURGH—The Girls' Friendly Society of Trinity Cathedral is planning to build a week-end Holiday House. To raise funds they staged a musical comedy at a local theater May 17th and 18th. This is the second annual musical comedy. For this annual production all 650 girls of the organization unite.

RHODE ISLAND—Bishop Perry confirmed a class of thirty-six at the Church of the Holy Spirit, North Providence, on Sunday, April 28th, two of the class being over fifty years of age. The Rev. George E. Manson is priest-in-charge.

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