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The Living Church

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VOL. LXXXII MILWAUKEE, WISCONSIN, MARCH 22, 1930 NO. 21

A Prayer for the Soviets

MORE than the men who suffer and who die
Beneath oppression, who believe the lie
Told by fanatics to condone their deed—
More deep than theirs, Lord, is the bitter need
Of these who laugh at your reality,
Who bound their lives by what they touch and see.

For these we pray, who throw away as nought
All the sweet freedom that you dearly bought
Long, long ago upon a blood-stained Cross.

Against the day they learn their bitter loss,
We pray you, Lord, be with them, by them still.
As once you prayed upon your lonely hill,
Pray now for these who nail you there again.
Call to your Father—this we ask of you—
"Forgive them, for they know not what they do."

KATHERINE BURTON.

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VOL. LXXXII MILWAUKEE, WISCONSIN, MARCH 22, 1930 NO. 21

EDITORIALS & COMMENTS

Sundays in Our Generation

HAVE we lost our old-time Sunday in this country?

We fear the answer must be in the affirmative. But before we lament too highly perhaps it would be as well to consider fundamental principles, that we may appraise what should be our attitude toward the Sunday that our young people are creating for themselves and that differs so greatly from that of the last generation.

The old-time Sunday was largely one of taboos. Its observance consisted chiefly of the things one must *not* do. People who did not enter a church door once a year (unless possibly on Easter) would religiously refrain from sewing on a button or, much more, from playing a card game or from dancing, perfectly confident that they had piously observed "the Sabbath." Sunday blue laws might not be observed too strictly in our cities, baseball games might be played in vacant lots, but all good, church-going people were supposed to deplore all this and sigh for the good old days that were gone.

Now it was the Church that gave Sunday to Europe many centuries ago, and it might help us to consider what was the Church's intention then, and to what extent that intention needs modification today.

We cannot find that the Church ever based her Sunday observance on the fourth commandment. Whatever degree of obligation, if any, that commandment might have for Christians, at least there was no confusion between Sunday and the Sabbath. Sunday was primarily the day for attendance at Mass; and secondly, a holiday for rest and festivities, secular as well as religious. The cessation of business on that day seems not to have been based on any intrinsic unfitness in working on Sunday, but rather because working interfered with the festivities that were appropriate to the hours of the day after service was over. The fiestas of south and central Europe that mark religious weekday festivals today probably come nearer to the Church's mediaeval Sunday than do the long-faced modern taboos of the western world. We do not seek to go back of mediaeval practices to establish the Church's Sunday because it is obvious that until Christianity became the accepted religion of governments as well as of peoples, the Church was powerless to establish observance of a fixed day such as would involve the closing of business and general freedom from labor. We cannot here appeal to the early Church. Moreover, Sunday, as an institution, was a gradual growth rather than, originally, a product of law.

It was reserved for the Puritans, first of Scotland and then of England, to give us our modern Sunday of taboos, and it was the Puritans who brought it to this country. That Sunday can only be properly understood in connection with the Puritan refusal to observe the Church's Friday and the liturgical fasts of the year. Sunday was, more accurately, an exaggerated day of abstinence than a feast day. If the taboos could have been separated from the obligation of church attendance, and could have been transferred to Friday, the Church's weekly round of feast and fast would have been more truly recognized, and to refrain from gaming and dancing on Fridays would have been much more defensible than to attach such abstinence to the historic feast day of the Church. Repealing any observance of Fridays, the Puritans practically made Sunday a cross between Sunday and Friday, spoiling the Church's day of rejoicing and relaxation, and exaggerating the abstinences which the Church had attached to another day. When we lament the downfall of the traditional Sunday, it is at least germane to remember that that Sunday was itself a parody on the Sunday of the Prayer Book and of Church history.

Today we are confronted with the fact that the younger generation, even within the Church, have repudiated the Sunday of their parents and established a new code of Sunday observance. Of course it has gone to an extreme, and the primary obligation of church attendance, especially at the Eucharist, is largely unrecognized. Nothing is more deplorable or more menacing for the future than the fact that the obligation of church going has been so largely lost in our generation, especially among young people. In the best of our families of Church people, how often do we find the younger of them giving up their Sundays wholly to a round of gaieties, from which God and the culture of the spirit are conspicuously left out! All that we have left of the traditional Sunday in most places is the closing of ordinary places of business, at-

tended with enough exceptions to prove that even this is not deemed a matter of general obligation, and the continued church going of some part of the elder generation—by no means of the majority even of those.

Let us see whether we can so far forget the practices which were deemed of obligation by all decent Christian people a generation ago, to see whether, by examination of principles, we can distinguish between the things that we can rightly treat as customs of a bygone day, such as we need not and cannot recall, and the true obligations which rest upon Christian people and particularly upon Church people, and upon which the Church ought to take a firm stand.

FIRST, Sunday is still set forth in the Prayer Book as a *feast* day.

Worship is a perpetual obligation. We owe it to Almighty God and to our own spiritual life that it should have the most complete obligation for our weekly feast. Soul culture is a part of the life of any well rounded person. We cannot acquiesce in any general or personal repudiation of that duty. To go to church on Sunday, to be present at the celebration of the Holy Mysteries where possible, is of the essence of Sunday observance, and not the most emancipated young person can put that obligation out of the day's customary observance without tearing down something vital in our civilization.

But the obligation of worship is not one that can rightly be enforced by civil law. We do not have Sunday laws in order to compel people to go to church, but rather to recognize the physical and social need of mankind to have a day free from the ordinary labor which falls upon each of us six days of the week. The Church, truly, gave the day of rest to the world, but civil law can only provide the opportunity for every man to make that rest effective to him, by releasing him from the ordinary obligation to labor.

But if we would claim that right for ourselves we must also recognize the equal right of other people to their rest. To refrain from Sunday theaters and many like activities does not rest upon any intrinsic unfitness in attendance upon a Sunday play, but rather upon the fact that one is thereby depriving a greater or less number of people of the enjoyment of their day of rest, while we are claiming that right for ourselves. If civil law and custom enable us to cease from our daily labor on Sundays, because we need the day of rest, why should not these other people be protected in their rights? Is it not very selfish for one to insist upon a right for himself that he will not accord to others?

Of course there must necessarily be some who must labor on Sundays. Meals must be prepared, houses must be cleaned up, children must be cared for, means of transportation must be supplied, milk must be delivered, and even in the churches Sunday must be a busy day for clergymen, organists, singers, and janitors. All those whose occupations are such that they are estopped from claiming their day of rest on Sundays are entitled to enjoy it on another day, and civil legislation recognizing and enforcing that right is wholly defensible. Undoubtedly a real question arises where the number to be necessarily employed seems very small, and there is something to be said for Sunday movies and no one can say that these must certainly be forbidden or that it is wicked to patronize them; but we may certainly suggest that Christian people voluntarily refrain from them, at least when they are able to enjoy them on other days, because these compel some to be deprived of their day of rest, and because they are not the best exercise of the relaxation which we are all entitled to enjoy on Sundays. One cannot draw a hard and fast line in saying what amount of Sunday labor can legitimately be required of others, but it is right that Christian people should reduce such requirements to a minimum by reason of any personal demands of their own.

SUNDAY sports stand on a wholly different ground. We shall not suggest that our readers of mature years shall abandon the habits of their lifetime and start dancing on Sunday evenings. We do ask that they be rather lenient with the younger people who see no incongruity in such dances. Let us go back to fundamental principles and it will be difficult for us to give a good reason for forbidding proper dancing on Sundays. To forbid it on Fridays, as incongruous with our day of abstinence, is much more reasonable, and there were strict clergymen of the last generation who discountenanced Friday parties and dancing and practically broke it up among their people. Whether that was justifiable or not, we can discover no principle upon which Sunday dancing or like enjoyments can be pronounced inherently wrong, when, as now, there has ceased to be a general recognition of an unfitness of the observance on a religious feast day. Especially can we see no incongruity with ordinary sports on Sundays, and if we would lay stress on not permitting these to crowd out the primary obligation of church attendance on the day, we should present a more balanced perspective and probably secure a greater degree of acceptance. The objection to Sunday golf, or baseball, or tennis, or even bridge is simply the tendency of these to crowd out church going as so frequently they do; and, especially the sports that involve physical exercise and relaxation seem to us, *in rightful proportion,* wholly appropriate for Sunday, the chief obligation of the day having been fulfilled.

HOW often must we go to church on Sundays? The only real obligation is to the Holy Communion. But he who trains his life to seek the highest rather than the minimum of spiritual culture will seldom be content to go only once, in normal times. However, let this be a matter of individual conscience. The important thing is to recognize the primary place of worship on Sundays, and let details depend upon circumstances and local conditions.

No, our young people are not wholly wrong in refusing to abide by the Sunday taboos of a bygone generation. But we do need to think the matter through, lest we destroy the whole edifice of our weekly day of rest which will only survive if it be placed on recognized rules of conduct which must, in turn, stand upon real principles and not only on a fast-disappearing general consent.

Clergy Marriages

A CORRESPONDENT—one of many who have deluged the editorial office with letters on the same subject—writes, referring to a recent case of discipline in a Southern diocese:

> "Will you be good enough to explain how the marriage of a young clergyman of this Church to a Roman Catholic puts him outside the pale? Young clergymen are found marrying Protestant girls times without number. Does any Bishop object, much less put the priest on trial?"

Of the particular case which elicits the present inquiry, we do not care to write. In the first place, the propriety of expressing an opinion on a case actually before an ecclesiastical court at the time of writing is subject to possible misunderstanding; and, secondly,

not having all of the evidence available, we are not in a position to pass upon the merits of the claims and counter-claims in a diocese some five hundred miles from the office of THE LIVING CHURCH. The present editorial, therefore, must not be considered as arguing a particular case, pro or con, but rather as expressing a general opinion on the advisability of marriage between a priest of the Church and a Roman Catholic.

To consider, first, the mere matter of expediency. In the case of marriage to a Protestant, the bride almost invariably consents to marriage by a priest of the Church, is duly confirmed, becomes a devoted helper in her husband's work. If she does not so act, certainly the marriage is a mistake and a hindrance to an effective ministry. If the bride desires to be "married by her own minister," and will not consent to the Church's solemnization of the marriage, the serious question arises as to the groom's convictions about his own orders and the sacramental nature of matrimony, should he consent to such an arrangement. If his wife continues to attend her own Church and neither affiliate with his or work in his parish, of course his usefulness is lessened.

BUT the question becomes even more vital in the case of a priest of this Church consenting to have his marriage solemnized to a Roman Catholic woman, by a Roman Catholic priest. By her insistence on such a marriage, and her decision to continue as a practising member of her own Church, the bride practically denies her husband's priesthood and declares her inability to accept as sacraments the sacred mysteries he offers in his Church. Perhaps the Roman priest declines to solemnize the marriage in church, with a nuptial Mass, and insists on acting at a home wedding merely as an authorized minister of the State. Or, if he waives the question of solemnizing the marriage, will he permit the "husband-priest" to make a communion? When he consents to officiate at the marriage, will he insist on the usual promise from the bride that children, if there are any, shall be baptized and brought up in the Roman Catholic faith?

Then, aside from the question of principle, what will be the practical effect on the parish, should the wife of the rector refuse to attend the Church's services, insist that she and the children go to the Roman Church, by her actions practically repudiate all that he does and all that he teaches?

Perhaps there are Protestant wives of Church clergymen who are not real "helpmeets," because, by their neglect, they practically repudiate their husbands' teaching. Here, however, the wife's attitude may be something the husband did not anticipate—his infatuation or affection made him a poor judge of character. But in the case of the Roman Catholic there was, from the beginning, a clear indication of what might be expected.

It makes a lot of difference what kind of woman the young priest marries. There have been many tragedies and numerous failures when the wrong choice occurred. The miracle is, that the choice is usually so happy a one. We have great respect and admiration for and abounding appreciation of the self-sacrificing service of some of the clergy in small places, without money to buy books, or indulge in occasional holidays, or even to support a small family in comfort. But our admiration of their wives surpasses any appreciation of the husbands: women, often delicately nurtured, accustomed to "nice" things, perhaps with musical and literary taste, certainly with a woman's love for a becoming hat or gown; doing their own housework, including the scrubbing and the laundry, making their own clothes, remaking and renewing the children's, often taking care of the furnace when the husband is away at an out mission, cooking all the Sunday meals, yet attending the early celebration, teaching in the Church school, singing in the choir, playing the organ, and keeping an eye on the children, knowing all the while that she must walk warily lest she offend the critical parishioners. Women like this surely have a reward waiting them in the great day!

THE sudden death of Bishop Slattery is one of those events which seem to us inexplicable as well as untimely. Even a Christian philosophy leaves us with no explanation of such an event except that God knows best and that He calls men in His own good time. Beyond that we have only faith to guide us; but we know that He doeth all things well.

Bishop Slattery

Bishop Slattery was in the very prime of life. His short episcopate had been one of great promise. He had gotten his work well in hand. He had earned the sympathy and affection of his people. He had shown that he could be and would be a father in God to all and in no sense a partisan bishop. He had left his impress upon the general Church, particularly in the work of Prayer Book revision, to which he had devoted much study and care. Then, when all things seemed ripe for a life of widespread and beneficial influence, he is called hence. No one can pretend to fathom the mystery of it all. Yet faith is able to transcend knowledge and to give certainty to the feeling that all's well alike for him, for the Church, and for those who are closest to him, to whom the suffering is most keen.

God grant him light and rest, and bless the Church to which he has given the best that was in him.

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PHILOSOPHY makes us wiser, but Christianity makes us better men. Philosophy elevates and steels the mind, Christianity softens and sweetens it. The former makes us objects of human admiration, the latter of divine love. That ensures us a temporal, but this an eternal happiness.—*Fielding.*

DAILY BIBLE STUDIES

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

CHILDREN OF LIGHT

Sunday, March 23: Third Sunday in Lent

READ Ephesians 5:8-14.

CHRIST said, "I am the Light of the world" (St. John 8:12), and if we are Christians, the children of Christ, then we are the children of Light, and so the blessed Lord declared: "Ye are the light of the world" (St. Matthew 5:14). We are to walk then as children of light. We are to turn from darkness and sin to the light and life of Him whose name we bear, and we are to burn away the misery of sin by the glorious light of righteousness. Surely that is a great calling, and it interprets for us the life we are called to live. We must let our light shine upon the way. We must overcome evil with good. We must "shine in the light of God" and so lead others to Him who is the world's Light.

Hymn 241

Monday, March 24

READ Genesis 1:1-5.

IT IS worthy of note that in the beautiful Genesis story light came first, before the sun and the moon. May we not believe that God Himself was the glorious Light which banished the darkness which was upon the face of the deep? That before He created the sun and moon and stars His own holy Presence was there, at the very beginning, the Light of the world? The first day and the fourth—God shining through the three great creation eras until the era when man's needs were to be supplied. Three is the divine number, four the human number. And does not God come first always, as suggested in the spiritual interpretation of the First Commandment? He seeks man. God assuming humanity is the truth of the Incarnation. And still He comes to us even before we seek Him. The angels sang and Christ was born, and then the shepherds came.

Hymn 83

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

READ St. Luke 1:26-38.

SURELY the Light came from Heaven when Gabriel brought the blessed message of God that Mary should be the Mother of the Son of God. Once again, as at the beginning, God spoke first and caused the light of His redeeming love to shine upon the world's darkness. The new Life comes from above. We cannot lift up ourselves, nor can human longing bridge the space 'twixt earth and Heaven.

We may not climb the heavenly steeps
To bring the Lord Christ down.

In the mystery of divine love the Lamb was slain from the foundation of the world (Revelation 13:8). "The power of the Highest overshadowed" the Blessed Virgin, the Light of the Holy of Holies came to banish earth's darkness. And since then humanity has been exalted. The divine Light kindled the human light and made men the children of God and of the Light. "The spirit of man is the candle of the Lord" (Proverbs 20:27). It is lighted from Heaven.

Hymn 277

Wednesday, March 26

READ St. Matthew 5:14-16.

IT MAKES us very humble when we hear our Lord's words. What light have we to shine before men? It is not a light of our own making, but the light of God's love shining in our hearts (II Corinthians 4:6), and it is given to us not to be absorbed or selfishly hidden. It is a sacred charge, a trust which we are to use that gain may come to the Christ, even the gain of redeemed souls. If I can remember that my privilege in being a child of the Light is granted me that I may banish darkness, then the whole meaning of my Christianity becomes clear, and I need not let my humility weaken my zeal. I am saved to serve (Acts 27:23). My spirit as a candle is kindled by Him who came to lighten every man that cometh into the world (St. John 1:9). My mission is a joy as well as a trust. I may cast light upon the path that leads to Jesus Christ.

Hymn 493

Thursday, March 27

READ Isaiah 60:1-8.

THIS splendid missionary chapter calls us to shine upon the nations with the light which comes from Heaven. It makes the truth of the Incarnation a glorious and brilliant illumination which shall drive away the darkness of the nations, and it bids us send out the message with a cheer. In an earlier prophecy Isaiah represents the light breaking like the sun upon the people who walked in darkness (Isaiah 9:2), and missionaries tell us how the gospel story brings joy and gladness wherever it is told. So it is with us who walk in the light of the Lord (Isaiah 2:5); our darkness of doubt and fear and loneliness is conquered; we see our way, for the Sun of Righteousness has arisen with healing in His wings (Malachi 4:2). We are the children of light because the true Light shines upon us, and we can see and know life's meaning (I John 2:8).

Hymn 479

Friday, March 28

READ Psalm 43.

DARKNESS covered Calvary when the Redeemer laid down His life, but when He took it again the light of hope rested upon the open Tomb. Indeed, through our tears of penitence, as we remember how our sins caused the Lord's sacrifice, the light of gratitude shines even upon the Cross and the rainbow of hope declares the promise of pardon and peace. The old hymn is right as it sings:

Inscribed upon the Cross we see
In shining letters, God is love;
He bears our sins upon the Tree;
He brings us mercy from above.

Foolishness unto the unbelieving Greeks, the Cross to us who believe becomes the power of God and the wisdom of God (I Corinthians 1:23, 24). We glory in it, for it shines through the ages with "mystic glow," and we count it as the Light of love and we walk therein as Christ's children.

Hymn 144

Saturday, March 29

READ Revelation 21:23-25.

OUR *Te Deum* speaks a great truth: "When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers." And in Heaven, by anticipation now and by realization at last, we shall find the Lamb to be the light thereof, and there shall be no night there. No wonder we long for that blessed experience! Yet here and now we are to walk in the Light of the Lord and so prove that we are the children of Light. Deeds of darkness can have no place, nor can we fail in loyally condemning them. If we love God and are His friends we will cause the light of the glorious gospel of Christ to shine upon the world and find that the Lamb, who will be and is the Light of Heaven, is even now the Light of the World. The true Christian seeks to make this world an anticipation of Heaven, and cries, "Behold the Lamb of God."

Hymn 148

Dear Christ, only in Thy light can I see light. Shine Thou in my heart, and then help me to be, even in my human measure, a light in the world that I may lead others to Thee and drive far away the darkness of sin and sorrow. Amen.

The Ministry of This Church

By the Rev. Latta Griswold, M.A.

Rector of Trinity Church, Lenox, Mass.

THE writer recently listened to the reading of a paper by a member of the Commission on the Ministry of this Church; and it was an illuminating, if depressing, experience. It has assisted him to formulate his own ideas on the subject in the hope that he may direct more attention to a situation and a problem that is of vital importance to the Church. In doing so he acknowledges much indebtedness to the Rev. Malcolm Taylor, general secretary of the province of New England, the reader of the paper referred to.

We are confronted today with a widespread demand for more clergy, especially in the weaker dioceses and for the less remunerative work of the Church; and on the other hand with the appalling fact that there are a large number of our clergy unable to find clerical employment, whether through hard luck, inefficiency, or because they have passed the dead line of being 45 years of age. The majority of parishes are looking for young men as their leaders, without the slightest consideration that ministers, like men in other callings, are normally at the height of their usefulness between the ages of 45 and 60, or even older.

Of the 6,290 clergy at present enrolled in this Church 148 are bishops, 363 are foreign missionaries, 306 domestic missionaries (including archdeacons), 289 are engaged in some form of educational work, 85 in social service work as chaplains or superintendents of various kinds of institutions, a much smaller number in secretarial work, as army and navy chaplains, or in Religious orders. The great majority, approximately 3,900, are the incumbents of parishes, which may or may not be independent of diocesan aid, and a small percentage of these are cathedral clergy, vicars, and curates. There are about 1,000 ministers who are inactive, and of this number 363 were receiving pensions at the end of 1928 and presumably retired. This leaves about 637 unemployed and unemployable clergy. This does not tell the whole story, for of those engaged in parochial work a considerable number are doing temporary duty. There is no means of knowing the sources of support for this large number of unemployed clergy, how many have private means, how many are earning their living by secular pursuits. The yearly depositions are a sad index of despair and moral failure.

The average salary of the minister is about $2,400, including the rental value of a rectory, and this notwithstanding that the Church is expending $1,000,000 more in clerical salaries than it did before the Nation-wide Campaign. There is no means of ascertaining from the financial report of the National Council the average salary of missionaries, but in view of the fact that the relatively few large salaries considerably raise the average, it is presumably less than $2,400 a year.

So unsatisfactory are the conditions in most parishes that the average tenure of office of the incumbent is less than five years, about the time in which he ought to be doing his most effective work; and it is notorious that when a good parish is vacant there are scores and even hundreds of applicants.

Under present conditions, therefore, it is evident that the majority of ministers in this Church get barely a living wage (and many much less than a living wage). There is no possibility, if they are married, of keeping servants, of educating their children without outside aid, of saving for the future, of providing insurance for themselves or their families in case of death or disability; and for their old age they have to look forward to the wholly inadequate pension that the Pension Fund for many years must limit itself to paying. In spite of these conditions, the clergy must live a public life, and are expected to be zealous, pious, inspiring leaders, and cheerful exponents of optimistic faith.

There are other aspects of the situation than the financial. Part of the reason for the comparative failure or crippling discouragement of many ministers is due to their struggle, not only against untoward conditions, but to their inadequate preparation, or to their lack of any genuine vocation. We need not so much to be concerned with the quantity of ministers just at present, as with the quality. The minister who has received a good secondary education is the graduate of a college and a seminary, is presumably adequately prepared; he is at any rate as well prepared as the Church can prepare *him*. But less than eight per cent of the clergy are graduates of Church schools, many are not graduates of high schools, only 52 per cent have college degrees, 87 per cent have received partial training, 88 per cent have had some seminary training, 31 per cent have received theological degrees.

With the leading seminaries there is doubtless little serious fault to be found (save that except the student means to specialize in Old Testament studies, the time wasted in studying Hebrew might more advantageously be spent on practical courses). But there are other institutions preparing men for Holy Orders whose intellectual achievements fall far short of those of the leading seminaries. Bishops might generally insist that the uniform requirements on the canons be honestly met. A commission to consider theological education might well be appointed by General Convention; if it could not succeed entirely in remedying defects, it could at least advertise them. In many dioceses canonical examinations are a farce. The bishops have the power, if they have the will, to remedy this abuse of confidence and responsibility.

But one suspects that the need of clergy in some dioceses outweighs too serious consideration of the kind of clergy they get. One of the great defects in our system of canonical examinations is the elasticity of the provisions, and the unevenness with which they are applied, of the canon regulating the admission of candidates who have not received college degrees.

This canon in many instances proves an open sesame for inadequately prepared men. About thirty-five per cent of our ministers are recruited from the denominations, many of which have lower intellectual standards of preparation than has this Church; and it is a guess, but probably a correct one, that some of our ineffective clergy thus gain entrance to our ministry. If the question of financing the clergy after they are ordained is a pressing problem, the standardization of their intellectual preparation is as vital.

THE financial situation would be helped, if in recruiting candidates for Orders, as was suggested some time ago by the Commission on the Ministry, and recently emphasized by THE LIVING CHURCH, a number could be encouraged to remain voluntarily single for a period of years after ordination, willing to undertake the difficult and less remunerative tasks to which the married man has no right to sacrifice his family. Others should be exhorted to enter the ministry with the ideal of celibacy, and encouraged to test their vocations in the Religious orders. It is simply a fact that the Church is not supporting, or showing any disposition to support, a married clergy of such preponderant numbers as obtains among us. It is certainly not too much to expect that deacons should remain unmarried and work during their diaconate where the Bishop chooses to place them.

The most crying evil of our system is the method of placement after ministers are ordained. The Roman Church has an antithetical conception of the ministry from ours. The minister goes where the Bishop sends him and does the work the Bishop sets him to do, and he is assured of an adequate living while he does it, and of adequate provision for his disability in old age. Our clergy enter what is in a reality a competitive "profession." They are abandoned by the Church

as soon as they are ordained; and as individuals the Church is little concerned with them again until at the age of 68 she awards them a starvation pension and forbids them while receiving it to engage in any regular clerical work. The pension should be automatic at 68, and disassociated from retirement. Under the circumstances it is only the exceptionally able, industrious, clever, or lucky, or those who have sufficiently influential friends, who land anywhere near the top.

The calling of incumbents by vestries, with or without the consent of the Bishop (often in any case against his real judgment), is not only an evil but a scandal. The system ignores the rights of the Bishop and the interests of the diocese and the national Church. Any other method than the present would be worth trying. Of the schemes suggested, that of the Commission on the Ministry, recently outlined in these columns, is probably the best. Its details need not be restated here. Roughly it is, that there be placement committees for the national Church, the provinces, the various dioceses, which in consultation with the Bishop shall present three names to the vestry of a vacant parish. The vestry is not obliged to elect, but if it rejects all three it must seek further nominations from the same source. The exclusive right of ill-advised uninformed vestries to choose their own rectors should be abolished.

Such a method would certainly tend to the selection of suitable incumbents; it would help eliminate misfits, and it would put an additional premium on the zeal and industry of the clergy, for they would have the sense of some one behind them, interested in their success, interested in their promotion, to whom they could go with their problems not merely for advice but for a remedy. It would abolish the 45 years old dead-line, alike to the advantage of parishes and clergy. It would tend to secure promotion within a diocese. It would facilitate exchanges—clergy, for example, living in an unsuitable climate could without humiliation seek another post; men unsuccessful in small towns might find city work to their liking and adapted to their talents, and vice versa and so on and so forth. The advantages are so obvious that nothing but the hoary-headed entrenched vice of parochialism among the laity will defeat the recommendation.

There are other circumstances that would tend to secure a more efficient and a happier ministry. In northern states particularly, the obligation of parishes to provide heat for their rectories should be universal. A church that cannot decently provide for the minimum comfort of a resident rector should be willing to be served from some central point, or in union with other parishes in similar situation, and if unwilling should be obliged to do so. The necessity for an automobile for the clergyman's use, and a reasonable allowance toward its upkeep, is obvious in many parishes.

The bishops might with more zeal than is observable in many instances regard themselves again as *pastores pastorum*. A bishop has a hard and strenuous life and his own problems, but nothing would more help to solve some of his problems than the loyalty of the clergy. Some bishops do not have this loyalty, and one reason for it is that they know little of the way in which many of their clergy must live, the problems with which they must contend, or the anxieties that harass them. The automobile, so useful in many ways, along with interfering with church attendance, is tempting some bishops to abandon one of their duties (Canon 17, §2)—to pay visitations to the parishes in their dioceses at least once every three years for the purpose of "enquiring into their condition" and "inspecting the behavior of the clergy," as well as ministering Confirmation. Some bishops drive up to the church door five minutes before the Confirmation service and leave as quickly afterwards. Their knowledge of the condition of the parish must be limited to the appearance of the church building, the quality of the choir, and the size of the Confirmation class; and their acquaintance with the behavior of the clergy to the eloquence with which they read the sentence of presentation in the Confirmation office, and the grudging courtesy with which they apologize to his lordship for troubling him with a Confirmation class at all.

It is a matter of speculation whether any of these considerations come within the purview of the National Council, but if they do not they might do so with considerable advantage. The National Council, whatever be its shortcomings, is awakening the Church to a consciousness of its national life, and no social service it could render would be more beneficial than that it might render the clergy. Much that is wrong with the Church is the fault of the clergy, and much of the fault of the clergy is due to their inadequate preparation, to their financial struggles, to their feeling (right or wrong) that they are neglected alike by their bishops and by the national organization of the Church, the while they are continually conscious of a pressure from above to raise money for national and diocesan purposes, and a suspicion that their success is rated in terms of their ability to do so.

The question of compulsory retirement is of some importance. Bishop Lawrence suggested the age of 70 and set the example by retiring at that age. But it is not easy for most bishops or most ministers to retire at the age of 70. The Pension System must be in full bloom first, or the diocese and parish must be prepared to pay an adequate pension of its own.

THE work of the ministry is to preach the Gospel and administer the Sacraments as this Church has received the same, to the end of spreading and establishing the Kingdom of God, and this work involves that ministers touch the lives of their people continuously and intimately at all great crises, and that they are public figures with civic duties and responsibility. Their work and their problems deserve far more consideration from themselves, from the laity, and from the bishops than in many quarters they seem to be getting.

One of the discouraging features of life in the ministry of this Church is the lack of adequate media for the circulation of ideas. The Church press is scantily supported; diocesan conventions for the most part are rushed through in a single day, and necessarily given up to routine business; the General Convention is swathed in a mass of red tape, and has not the gumption to prevent the greater part of its time from being consumed by the chronic bores who speak upon every question. Informal gatherings of the clergy are too apt to discuss affairs of merely local interest or to waste time in purely academic questions, and they, too, are victimized by the men who have nothing to say and yet consume an unconscionable amount of time in demonstrating the fact. Local or pet projects, partisan organizations for the spread of subsidiary (if innocent) practices, command the interest of zealots, but nothing is more difficult than to get the average person interested in or informed as to the chief work and practical problems of the Church at large, or of the diocese in which he lives. Too many of us are content to settle back in our own bailiwicks, thanking God if we have a comfortable berth, or praying him for a speedy call elsewhere if we chance to be uncomfortable.

There has been no effort in this paper to plead this cause with rhetoric, or to adorn it with illustrations. It purposed merely to set forth certain challenging facts, and to suggest a few remedies, which though they may be mistaken or inadequate are yet worth putting into type if they will but help to concentrate attention to the problems that led to their formulation. Perhaps the hope that they will do so is a vain one, but it is not unreasonable.

"THY WILL BE DONE"

THE Sister in her Cloister bends o'er her holy task.
To please her Spouse and Master is all that she would ask.
And ever she is yearning to hear those words so blest,

"Well done, well done
Thou faithful one.
Come unto Me
And rest."

And here in my little kitchen,
Priestess of pot and pan,
I'll think of His Holy Presence,
And do the best I can.

MAUD ROBINSON.

The Nathanael Complex

By the Rev. Dudley D. Zuver

Assistant, St. Mark's Church, New York City

THE man who asked the question, "Can any good thing come out of Nazareth?" was more typical of our age than representative of his own. Was he not the direct spiritual ancestor of the German materialist who declared that a man is what he eats? It was left for us moderns, however, to carry to its conclusion in a permanent attitude toward the world this absorbing interest in origins, and to insist in the name of science that a fruit is not to be judged by its own color and taste, but rather by a microscopic examination of the roots of the tree that has produced it, to judge—or to misjudge—that since these roots, though admirably fitted for their function and to their environment, are not edible or beautiful, that flowers and fruits are not to be eaten or enjoyed.

This is the assumption of science; this is the creed and faith of him who occupies the scientific point of view. Certainty, for which all men strive, is to be reached through a process of analysis and dissection; to reveal the truth about a thing we needs must make a long trip into its past; truth and the elucidation of causes, that is, explanation, are one and the same. Let a leader of men, a hero, or artist, loom upon our scene, at once we must psychologize him, and locate him and his work in some Nazareth or other, some homeland of the scientifice mind. The complexes we hear of today are so many Nazareths, uninviting and inauspicious regions in the geography of modern thought. The Freudian Galilee is full of them—sex, the sense of inferiority, and as many phobias as the map has room for. And, like Nathanael, we begin to feel that if an individual grew up in Nazareth, if a deed can be traced to hunger, fear, or sex, the man or his act is effectually disposed of because explained. How did he get that way, is the salvo with which science acclaims a savior.

It is against this manner of viewing things that we must protest. Psychology, in the applied form in which we get it in novels, lectures, and biographies, is destructive of the highest values and noblest joys of our lives: since the roots are not good to eat, let us starve to death. And the obsession which scientists are engendering, that this is the only way of looking at the world, amounts to what is the most pernicious of all complexes. No one has identified and labelled this complex. Call it the complex complex. The fixed idea, the blighting presumption, that everyone is operated by some mechanism of instincts, and that by a description of this mechanism one can account for all he does and is, this is the deeply-rooted complex of all the complex hunters. The obsession spy is indeed lucky if he escapes the disease he is investigating; his peculiar obsession is the obsession that everybody else has an obsession. A good thing may come out of Nazareth, but there is no good thing for the man who travels the world over, and never leaves the Nazareth he started from.

This is the method of science—its faith and obsession. Regardless of whether or not there is a conflict between religion and science, there surely is ceaseless and remorseless strife between the scientific attitude and the religious approach. "Can any good thing come out of Nazareth?" "Come and see." Both Nathanael and Philip were talking about the same object. Yet there is no way possible of reconciling Nathanael's envisaging of Jesus and Philip's. One saw the living man of the present moment; the other a series of dead men belonging to the forgotten past. One loved, the other analyzed. Here are two utterly incompatible ways of perceiving and understanding.

IT MAY be possible for the same man to be both religious and scientific. Let us hope so. But it is not possible to be both at the same time. And for all I know the innermost, the ultimate, secret of the Universe is delivered by neither mood, but lies in the rhythm, the heartbeat, between them. What I am inveighing against is the heart that has stopped beating.

For the religious or the artistic mind, at its own precious or peculiar moment, what a thing is made of, whence it has derived its origin, what its parts are, is of no consequence. The religious eye does not see parts, but wholes, and the whole is never the sum of its parts. A building is not so many pieces of stone, so many bricks; it is a building. You can number and describe these stones down to the last bit of sand, and fill a volume with your charts and figures. But that is not the building. The building is itself, and to know it you must see it whole. Similarly I dislike these historians and critics who would discredit the Church by telling the story of its past, identifying it with a series of historical incidents, its mistakes, and antiquated dogmas. The history of the Church for the Christian is the Church as it lives and works today. Some tell us Christianity is gone because its foundations are gone—this is the scientific complex again distorting truth.

Is it really necessary that Christianity have any foundation at all in this sense? When you see a building you see that it stands, that is all. Nathanael needed to conduct no archeological researches into the village of Nazareth to know Jesus. In the last twenty years, we may note, the foundations have likewise vanished under the science of chemistry: the atomic theory on which it was reared has been swept away. Yet in spite of this upheaval workers in their laboratories are carrying on exactly as before, and tennis players seem utterly indifferent whether they are operating in an Euclidian or an Einsteinian, in a three or a four dimensional, universe. Men kindled fires long before they knew how oxidation took place, nor did they, with the passing of the phlogiston theory, decide all to freeze to death. We eat our food oblivious to the current notions as to the physiology of digestion. If you do not believe it, come and see. Find the point, in short, where life is going on, and you hear no talk or discussions of foundations. The scientific attitude becomes genuinely a complex when it is allowed to block action and to dam up the stream of life. A preoccupation with origins is just as liable to do this as is any other obsession. Here is where the simple and untutored man finds his immense advantage over the learned. As the wit has it, it is always the ignorant fellow who does the thing that cannot be done. You see, the fool doesn't know that it cannot be done, so he goes ahead and does it.

But what can be done for Nathanael? How can you teach him Philip's secret? Make him more scientific, perhaps? Science plumes itself on being an appeal to fact; yet was it not Philip who was calling the fact to witness? The larger half of the business of life lies in knowing what facts to appeal to.

LET the dead bury their dead is excellent advice for us all, and any effective exhortation to naturalness must be based upon it. Far superior is it to the current Freudian doctrine with regard to ease of action and escape from restraints. Probably it is to be expected that when one has lost one's personality, that is, one's power to love and create, through a slavish adherence to the scientific practice of dissection, compensation will be looked for in an artificial attempt to pull one's self together. This is why, as their own theory would have it, that the doctrine of self-expression as an ethical and aesthetic maxim is associated so closely with the new psychology. The "I," never being in a man's heart, must be constantly on his lips; having in reality no self, he must boast of the possession of a phantom ego. Still the shackles one forges for oneself are the ones one can least easily break asunder. The philosophy of self-expression, therefore, has the effect of getting just the opposite of what it intends. The doctrine, consciously followed out, results in the most atrociously distorted exhibitions of human nature. To express yourself, freely and naturally, is one thing; deliberately to try, artfully to intend, to express yourself, is quite another. Self-conscious self-expression is the other pole of genuine self-expression. It would never occur to

the man who was really expressing himself ever to talk about it.

Religion and art have nothing to do with such theories because they have never fallen victim to the disease they are designed to remedy. Religion lives in the present, and the past lives with it. Insofar as foundations belong to the bygone, it doesn't need any; all it requires of its history it carries with it. When Jesus left Nazareth, all that was vital in Nazareth went with Him, and the burial of the dead was a job for the dead, not a task for His disciples.

We are all descended, I suppose, from countless generations of animal life, yet all I need to know about these primeval ancestors of mine is incorporated within my flesh and bones. I cannot spend my days looking for the missing link, or contemplating a caudal appendage which in the course of ages has dropped off. Forget it: do not get tangled up with the ingrown tail complex. I cannot allow the fact that the brute once sought his prey in the jungle and drank blood warm, spoil my appetite, and starve me to inanition. Yet is not something analogous to this happening in the world today? It was happening to Nathanael when he hesitated and demurred: Can any good thing come out of Nazareth? Do not look to the wise for an answer, to the sophisticated, the learned. The joyous, buoyant, eager Philip, a-tingle with life, gave the only reply ever to be found, "Come and see."

EPIPHANYTIDE IN WUCHANG

By the Rev. Robert E. Wood
rector of St. Michael's Church, Wuchang, China

ONE never knows what he is going to be asked next. Two Sundays ago one of my nice young military friends came to St. Michael's for the High Mass. After service he introduced me to a young lady. That Sunday our committee on the Five Year Movement was having a meal together at the convent followed by discussion of plans. I whispered to Mother Ursula asking her if she had room for my friend and the young lady. They sat all through our long committee meeting, and were the last to go. Finally he got me into a corner and asked me if I would mind going over to Hankow to see the young lady's mother and propose for him! I pointed out that Sunday was rather a busy day for me and I was under doctor's orders always to take a nap in the afternoon, but this to his ardent mind was no kind of an argument. I pleaded that I had to take the evening service and preach at the hospital, but he said there was plenty of time for that. So I agreed to go.

We three crossed the river together, but he left us in the street in Hankow and the young lady and I proceeded together to her home. The family received me very cordially and the young lady disappeared. She came back presently, however, well supplied with various foreign delicacies, including lollypops or what we used to call "all-day suckers." Imagine my getting my mouth filled with one of these and then trying to speak very confidentially to the father and mother. I thought they would take me into a room apart, but not so. All the relatives and friends hovered round supplying me with hot tea, caramels, and peanut brittle.

My errand was quite successful, and I returned home thinking that was all that was required of me. But no. Last Sunday the young officer and his young friend appeared again devoutly at High Mass at St. Michael's. And another request similar to the preceding one was made. Only this time it was more official. I was to carry over his photograph, a ring, and some document which I think was the "Eight Characters," and bring back the same from her family. This would clinch the betrothal. I must confess I did think that a poor old priest verging onto sixty summers, having fasted for both the early and late Mass in a stone-cold church, so cold in fact that I could hardly hold the chalice, was entitled to a little rest and relaxation in the afternoon, especially as there was to be an evening service with sermon and baptisms and followed by election of the vestry at the hospital in the evening. But, of course, there was no way out of it, so I took the afternoon for this trip to Hankow. This time I was received with even greater honors, firecrackers, elaborate foreign delicacies, and ending with a Chinese feast. Can you beat it! However, it is nice to keep the young people loyal to Mother Church—he being a Methodist!

Our rickshaw shelter has been very popular during this severe winter. We started the fire as soon as the cold weather began, but the poor old gatekeeper said he couldn't drive out the rickshaw coolies at night. Many of them said they had no home to go to, and no bedding. So we made a new venture. We divided the room in half and piled up several man-loads of clean straw. At a second-hand shop we bought out their stock of bed quilts. We also laid in an extra supply of coal, and the coolies are allowed to keep up the fire until bedtime. This has been a very great godsend to a number of them.

Just now the city is full of wounded soldiers from the fighting fronts in Honan. The Anhwei Guild behind us is housing about a thousand of these poor suffering unfortunates. They have tacked up a few mats and have secured straw and boards, but the place is no warmer than out of doors. Many arrived in the night and were turned away. This morning as I was going over to say Mass in the Sisters' chapel, I found six poor fellows, who had belonged to the defeated army and who had been refused entrance to this improvised military hospital, huddled in a doorway where they had spent the night. I took them into the rickshaw shelter, and the doctor came over to arrange for medical treatment. They are both wounded and frost-bitten. They said they had not had a real meal for three days.

Last year when I wrote an open letter to THE LIVING CHURCH I said that if any friends asked what they might do to help our work here, let them tuck a dollar bill into an envelope and send it to me for our bed quilt fund. Many responded to this appeal, and the result is great comfort to a number of desperately poor suffering people. I wrote thanks to everyone whose address I had, but if any of them see this, I should like them to know again how greatly their gifts have helped. If any others wish to do the same, their kindness will be equally appreciated.

It is such a joy to have the Sisters come and resume the work of the House of the Merciful Saviour. They are planning to receive a number of unfortunate people and make a comfortable and happy home for them. Those who can work will have employment given them. We have plans for a one-legged man, a blind woman, one or two lame and crippled, but we are still at our wits' end to know what to do with our two crazy friends! One of these is a chopstick seller; the other, an ex-military officer who wishes me to adopt him as a son. He comes to St. Michael's and brings with him a little dog, even to Mass. One day as I was preaching he came in by the side door near the pulpit, dog and all, and made a profound bow to me, much to the amusement of the congregation.

HYLAS

THE song sparrow on my window-ledge
is telling me of a sapphire sky
and a soft, mild wind.

The robin in the maple branches said it all over again:
"There is no doubt about it—
Spring is really here!"

But the song sparrow is with us all winter;
and the robin (poor little fellow) often makes mistakes,
deceived by the warm wind and the soft shadows.

I'll ask the hylas,
for they hear the true call
in their soft beds down in the mud.

I'll go to their home in the pond at the edge of the dogwoods.
The pond is down a leafy road,
asleep at the foot of a hill,
where we find hepaticas very early in spring.

* * *

When I came to my road everything seemed strange—
no water, no rushes—
only a road of stone.

And in my breast a heart of stone.
They are all dead—
My little hylas!

AGNES BALLARD.

Advice on Confirmation

A Layman's Letter to an Inquirer

By Arthur H. Gilbert

Chicago Representative, Spencer, Trask & Co.

My Dear ————————

ABOUT Confirmation, and the meaning of it, and what it involves. My feeling about it is, first, that it involves a going forward rather than a standing still. If it is better to stand still for a while, do that. But don't lose the idea of ultimately going forward.

I am, personally, a happy member of the Episcopal Church. And that comes from these facts: First, I need a personal religion, and I am content in my belief in the Trinity. I should not be able to accept a religion that denied divinity to Christ, or a religion that concentrated itself on the Virgin Mary and the saints. Second, I want an organized Church of which I can be a part. I don't want to be left to myself entirely or put entirely under authority. Third, I love the beauty of the Episcopalian ritual, which puts me closely in tune with what I consider my own religious feeling—more so than either the austerity of the Protestant churches or the over-elaboration of the Roman Catholic churches and services. But if anyone gets from the other churches and forms of worship the feeling of content that I derive from mine, then he belongs there, and Confirmation mould be a fatal mistake. And I, or anyone else, would be a poor Christian (and, I think, a poor Episcopalian) to urge it.

But suppose one feels drawn to the Episcopal form of religion and tends toward Confirmation, but when he examines the creeds and the promises he must make, he does not feel that he can state those beliefs as his or make those promises. What then? He does not want to be a Christian with mental reservations, and yet he wants to join the Christian Church, perhaps the Episcopal Church, and do his share. Is this barrier impassable?

He must realize, I think, that he is dealing with something beyond the usual three dimensions. Some people try to argue their religion and to come to logical conclusions. Some people try to take it literally—to make life and faith conform to written words. Some try to reconcile religion with the widening discoveries of science. And they all break their hearts in the end—or harden them, which is just as bad.

Religion is not mathematical, nor scientific, nor philosophical, nor logical. It is not of the mind at all, though the mind can help as can science and philosophy and the rest. Religion is as far beyond these things as love is beyond casual acquaintance. And Confirmation, for anyone who is sincere about it, is the first step toward religion. It does not imply that you understand, or that you claim that you have had a religious experience, or that you have solved the mysteries of which the creeds are the imperfect human expression. It means that very humbly you are willing to go forward with others; to try by love and service, individual and united, to achieve as much understanding this side of death as may be granted to sincere Christian people.

I DON'T know anyone who ever came to Confirmation with his head thrown back saying, "I understand all these things. Let me into your Church, for it is my right." But I have known many that have come to Confirmation with their heads bowed, saying, "Lord, I believe a little. Let me come to Thy table. Let me build my spirit and my character to please Thee. And grant me such understanding as Thou wilt on earth, that I may understand all in heaven." There is no exaggeration in what Christ said: "Unless ye be as a little child . . ." We may think we know a lot about business or art or human nature; but when it comes to religion, we must confess that we can't know. We may feel and believe, but we can't know. If we say that we know—meaning the knowledge of the mind—we are idle boasters.

But if a man says that he knows—for example, that Christ rose from the dead or that the miracles took place—and if he is the sort of Christian you love and respect, don't question it. He has a kind of knowledge that does not spring from the mind at all. It comes from faith and belief, from religious experience, or as the answer to prayer. He is the child who knows that his mother is the most beautiful woman in the world. Don't ask him to prove it. Cling to all that sort of faith and belief that you can—your own or other people's—and try to get more.

But that takes us away from Confirmation. Confirmation may be the gate to all this, but how to get through that gate? How to say that you believe when you don't believe? How, even with humility and faith, to subscribe to the Creeds, though you may have been saying the words in unison for years?

LET us look at the Creeds—the Apostles' Creed—as the simplest: "I believe in God the Father." Who does not? No atheist would go a step toward Confirmation. "God the Father"—not the avenger and punisher of the old religions. "Maker of heaven and earth"—in seven days? Probably not. Seven ages, perhaps—the Great Creator. "And in Jesus Christ His only Son, our Lord." We are all sons of the Father, but there is only the One who is our Lord. "Conceived by the Holy Ghost, born of the Virgin Mary." There most people pause, and some stop forever.

What is "conceived by the Holy Ghost"? How can one be born of a virgin? I don't know. If I did, the Christian religion and the Episcopal Church would not have the place in my life that they do. They would be more like the clubs that I belong to, where all is clear and simple. But I have faith enough and belief enough to feel that if God wished to set apart in the world a being to show the perfection of life and love, He would have the power to create this being in a way that would call attention to Him from His birth. And the fact that of all the billions of beings there have been on this earth Jesus Christ has stood alone, universally recognized if not universally acknowledged, makes me feel that no miracle is too great to believe in connection with Him. "Conceived by the Holy Ghost"—there is a bit of what the Church calls the Holy Ghost in us all, though it doesn't lead to miraculous conceptions.

Of Christ's sufferings and death there can be no doubt. Of His descent into hell and His ascent into heaven some may say, "How do we know the machinery of His movements after death?" What does it matter? Phrase it any way you like. You cannot deny, if you are a Christian, the belief that after your own death you will not escape the influence of Jesus Christ. You and He will be together in the "abode of departed spirits," however you get there, and He will be your Judge, as He is on earth. You may acknowledge that or not; but your thoughts, your works, your character, before and after your death, are judged and will be judged by His standards. He may "sit on the right hand of God" or He may sit at God's feet. Stage the scene as you will. Spiritually, Christ, under God the Father, is your Judge.

"I believe in the Holy Ghost"—the spiritual bond that unites Christ to God, and you to Them both, and you to all believers. "The Holy Catholic Church"—the Church to which you are uniting yourself for its good and your own. "The Communion of Saints"—there may be other thoughts about this. I think of it as "the blessed company of all faithful people"—the understanding that brings together two strangers from opposite sides of a crowd when they read a message in each other's eyes—and, if you like, the common bond that unites the saints and martyrs who have risen to the greater heights of suffering or service. "The forgiveness of sins"—no Christian can omit this from his beliefs. It includes much—from the little patiences and forebearances of every-day life to the great forgiveness and atone-

ment on the Cross—the example that makes it impossible for us to withhold forgiveness.

"The Resurrection of the body." What does that mean? Bone by bone, missing teeth, and all that? Not to my mind. It means resurrection in a form by which you will be known to those who loved you—perhaps old, perhaps young—perhaps old to those who loved you old and young to those who loved you young. But in such shape that if, for example, I met you in the Hereafter, you wouldn't have to explain that you were the spirit shape of what I used to know on earth, but I should come up to you calling you by name and saying, "Thank God, I've found you!"

"The life everlasting"—I'd rather believe in eternal life than in eternal death, wouldn't you? "Amen." And that is the Apostles' Creed. It isn't simple; it isn't easy to understand. It comprehends mysteries that are beyond our experience, and it was made by human men with human words. But the more you live with it, the more you trust it and adhere to it. It is a great statement of faith and it is "worthy of all men to be received."

NOW there are some other things. Until you are confirmed you cannot partake of the Lord's Supper, and that is the greatest spiritual agency in the world. No one who has not partaken of it can understand the feeling that comes from being ministered to by the men who have been set apart for this service. "This is My body which was given for thee"—"This is My blood of the New Testament which was shed for thee." You think as you kneel there of the first Lord's Supper with all its associations, to which you are now united; and also of the fact that actually or spiritually you are partaking of it together with those you love, those with whom you work—and faith comes in greater measure and strength. Anywhere in the world, almost, you can go and kneel before the altar and partake of the Lord's Supper in your own spiritual home, and renew your strength. If the Lord's Supper could come before Confirmation instead of after, there would be fewer doubts at Confirmation.

Also, until you are confirmed you are taking and not giving. You may be nominally a part of the congregation, but you are still an outsider. Others are maintaining the Church where you get strength and comfort, and you are not helping. You may approve, and you may contribute in one way or another, but it is not the same. If you once belong to the Church, then there is one parish, at any rate, which is home because you are enrolled there as an active member. And this makes you feel that every Episcopal church you pass is home, too. You belong. And it gives you a chance to be of definite help in so many ways. There is so much to be done. And it can't be done from the outside.

But that is not in itself enough to bring people into the Church. When you come right down to it, what counts is the fact that you have acknowledged Christ—to yourself and before your fellowmen. It has always taken more than a little courage to acknowledge Christ. To yourself, it is a new venture, a committing of yourself, a promise that seems perhaps too great, or a stretching of belief that does not come easily. To the world, it is the acknowledgment of an allegiance that much of the world does not set much store by. The days of persecution are over. But they are replaced by days of indifference, of cynicism, and of ridicule.

Never mind. In being confirmed you are doing, in a small way, what the earlier Christians, to whom we owe our Church, had to do in peril of their lives. You are engaging in a great and living enterprise. You are heartening those already in your Church and giving a fine example to those who are still outside any Church. And you are giving yourself the best chance of happiness that I know in this world, in opening your life to influences that go far beyond those that you have yet experienced.

THE "HEROIC" HUMBLE VIRTUES

WHAT ARE CALLED the heroic virtues are not so heroic as those which are termed the humble ones. It requires more courage and fortitude to endure and forgive insult and injury than to revenge a wrong. "Blessed are the poor in spirit," "the meek," "the merciful," "the peacemakers," "the persecuted," the "reviled" (St. Matt. 5:3-11), is a moral teaching far in advance of natural reason and philosophy. To forgive our enemies is a difficult but heroic duty; the practice of these precepts would bless the world.—*B. G.*

"BEHOLD" AND "MAGNIFY"

BY GRACE LOUISE ROBINSON

IN AN Oriental village Gabriel visited the fine-souled maiden, chosen of the womanhood of the ages, for the divinest grace of humankind. To the wonder of the Annunciation, to its mystery and its glory, Mary's reverence-touched answer has come softly down through two thousand years:

"Behold the handmaid of the Lord."

Now, in the year of grace 1930, on the first balmy day of spring when March, almost departed, is full of light and soft airs, of the joy-filled prophecy of April and May, there is held the festival of the Annunciation of the Blessed Virgin Mary. Midway between Ash Wednesday and Easter, it comes to the hearts of the true-souled with the charm of the greatest, purest mystery of time.

In one city where it is held it is the anniversary, also, of the founding of a commonwealth. For it was on the feast of the Annunciation, in 1634, that Leonard Calvert and Father White, of the Roman Catholic company of the first Lord Baltimore, voyaged up the Chesapeake and landed on Saint Clement's Isle.

So it comes that in the morning, down streets splashed with the black-and-orange banners of Maryland, worshippers pass to the churches. Roman and English Catholic, they all seek the temples. There, in the quiet beauty of the early day, there is made the memorial of the virgin-born Saviour.

Isaiah's prophecy of Immanuel is read. The Collect of the Episcopal Church, which is a supplication for grace, is a part of the season. So is the story told by Saint Luke of the angel-message. The worshippers kneel in grateful reverence. They feel that, through the ages, the maiden-mother, in her humility and submission, has been part and parcel of the religious sense. Then into their lives comes anew the Lord of Being, reborn in hearts that are the homes of prayer. They are glad hearts that say, obedient to the urge of heaven, each in his degree, small though it be:

"Behold the servant of the Lord."

The afternoon comes in splendor, a time of pristine sunshine. Along streets made radiant by corner-venders with gold of daffodils and jonquils, softened by the tender coloring of sweet peas, pansies, and of pale pink roses, the worshippers traverse the way to the sanctuary again. For it is the hour of evening prayer.

With wonder-touched joy they sing:

"Now the blessed Dayspring
Cometh from on high;
* * * * *
Bearer of the tidings,
From the throne of light,
To a lowly maiden,
Speeds an angel bright."

The glad psalms are read, with the shining, outstanding thought:

"Thou hast magnified Thy Name."

Again the story as St. Luke gave it is read. Again the climax is summed up in the thought—"Behold!"

With that message of submissive obedience the hearers connect the later thought, born of the glory which came with the Holy Ghost:

"My soul doth magnify the Lord."

"For to reverent hearts the mystery of the Annunciation, the rapture of the Magnificat, are forever linked in thought.

While the low sun pours its light through the chancel windows, brightening still further the white hangings of the altar and making a burnished glory of the Cross, lighting up the faces of the sculptured angels, all symbols of the grace they have sung, the prayers for help are read, other hymns are chanted.

A hushed "Amen." Some moments of silence.

Then the joyful congregation step quietly out into the sunset. They go with hearts quickened with the vivid, reverential commemoration of the Annunciation made to our Lady, Mary Mother. They go with the twin-thoughts, true not only of the loveliest of women, but in a lesser way of all heaven-baptized souls, the life-stirring thoughts, "Behold" and "Magnify."

Bishop Slattery Dies

By Ethel M. Roberts

Massachusetts Staff Correspondent

Boston, March 15, 1930.

MASSACHUSETTS is stunned by the sudden, unexpected death of Bishop Slattery, which occurred on Wednesday, March 12th, at 7:30 in the evening. The Bishop returned from a preaching engagement in Providence, R. I., last Friday, feeling indisposed, and on Saturday he cancelled his engagements. The general impression was that a touch of influenza and overtiredness was the reason for his inactivity. No apprehension was felt. While an obscure and hitherto unsuspected heart trouble was diagnosed shortly before the end, he and the public at large had no knowledge of it. That, briefly, is the statement of the loss that has come to the entire Church and which is being felt so acutely here in Bishop Slattery's diocese. In the diocesan house where, with the rest of us, he worked daily, we are "carrying on" in the feeling that no better tribute can be paid to one whose life was devoted to indefatigable service, but there are a thousand things that bring a tightening of the throat, since they speak so eloquently of the leader of whom we are bereft. Bishop Slattery was one of those rare persons who can pay attention to both big and little things. Many appreciative articles and letters will be written about his attainments and his contributions to the Church, about his scholarship and his great spiritual gifts; but life is made up of a succession of little things, and to the workers at 1 Joy street there come memories that their harmonious surroundings, from the placing of a picture on a wall to the planning of a vista, are due to one who loved beauty and harmony and whose artistic sense planned to the last detail the headquarters of the diocese. The mistress of embroidery and fine needlework on the top floor of the house speaks of having taken a necessary stitch in the Bishop's sleeves and how he ran upstairs the next day to shake hands and thank her; while the scholarly old janitor in the basement recounts many a witticism and many an act of kindness.

DIES SUDDENLY

Rt. Rev. Charles Lewis Slattery, D.D., late Bishop of Massachusetts, who died suddenly of heart disease on Wednesday, March 12th.

Charles Lewis Slattery was born in Pittsburgh, Pa., on December 9, 1867. His father, the Rev. George Slattery, a priest of the Church, died when the son was less than five years old. He graduated from Harvard in the class of 1891 with a degree *summa cum laude*, and from the Episcopal Theological School of Cambridge in 1894 with the reputation of being a brilliant scholar. For two years after leaving the theological school he was a master in Groton School and in charge of St. Andrew's Church in the neighboring village of Ayer. In 1896 he went to Faribault, and continued as dean of the cathedral until 1907. From that year until 1910 the Rev. Dr. Slattery was rector of Christ Church, Springfield, Mass.; and from 1910 until 1922 he was rector of Grace Church, New York. From New York, Dr. Slattery came to Massachusetts in order to receive consecration as Bishop Coadjutor on October 31, 1922. A few years later, in 1927, Bishop Lawrence resigned as Bishop of the diocese and Bishop Slattery succeeded to the charge. He has been, since coming to Massachusetts, an overseer of Harvard University, president of the board of trustees of Wellesley College and of the Brooks School, Andover, a trustee of Boston University, and director of the Wellesley Conference for Church Workers. In addition to the culmination of fifteen years of arduous work on the revision of the Prayer Book, Bishop Slattery has written numerous articles, reviews, and books of his own. Of the earlier books of which he is the author, *Edward Lincoln Atkinson* comes first to mind; the later books include *William Austin Smith*, *The Holy Communion*, *Words from His Throne*, *In Time of Sorrow*, *Following Christ*, and *The New Prayer Book, an Introduction*. At the time of his death he was engaged in the preparation of a complete commentary on the new Prayer Book.

The tributes in the press—and there have been many of them—have not been stereotyped but have throbbed with real feeling; they have been sincere tributes. In these first few days the reactions to the loss of a very vital presence are particularly unstudied and revealing. One of the Bishop's close friends could not give his scheduled Lenten lecture the other evening; instead, he had to speak informally about Bishop Slattery—recalling the old college days and the strengthening of friendship as the toll of years lengthened. He said, to quote with license, "The Bishop's versatility was simply amazing! One was always finding out something quite new about him. I only discovered a few years ago that he wrote poetry, and very good poetry, too; and then, quite suddenly last summer, I found that he could paint. But his great passion was for winning souls to the ministry, for he loved the ministry so much that he simply could not understand how any young man qualified to enter it could possibly wish to consider any other calling."

The Bishop's nearest survivor is his wife, who was Miss Sarah Lawrence, and to whom he was married in November, 1923.

Funeral services for Bishop Slattery were held on Saturday morning and included a brief service at the Bishop's home, conducted by Dean Sturges, and a great service in Trinity Church where, eight short years ago, Bishop Slattery was consecrated. Bishop Babcock, Bishop Dallas of New Hampshire, and Bishop Perry of Rhode Island officiated, assisted by the Rev. Frederic W. Fitts, chairman of the standing committee, the Rev. Henry K. Sherrill, rector of Trinity Church, and the Very Rev. Philemon F. Sturges, dean of the cathedral.

A great concourse of 2,000 people filled the church for a service that was profoundly impressive. It was also profoundly touching, for the burial service of the revised Prayer Book was part of the greatest work of the Bishop. Representatives of state, city, dioceses, the Episcopal Theological School, universities, colleges, Religious organizations, and parishes were present. The funeral was the first for a Bishop to be held in Trinity Church since that of Bishop Brooks thirty-five years ago. The burial was in Mount Auburn Cemetery, where the service was conducted by Bishop Lawrence, assisted by his two sons, the Rev. W. A. Lawrence and the Rev. F. C. Lawrence. The Rev. Dr. Harry P. Nichols of New York, who presented Bishop Slattery for Confirmation in 1882 and who had nominated him as dean of Faribault, Minn., and presented him for Bishop of Massachusetts, was present at the service.

THE PRINCIPAL object of one who begins to make use of prayer should be to endeavor and resolve and dispose oneself with all possible diligence, to confirm his will to that of God. The more perfectly we practice this, the more shall we receive from our Lord, and the further shall we advance in this way. But if we err in the beginning, and desire that God would immediately do our will, and lead us according to our fancies, what firmness can our edifice have? —*St. Teresa.*

A LENT WITH CHRIST

Meditations for the Holy Season

By the Rev. ABRAM L. URBAN

Third Sunday

IN PRAYER WITH CHRIST

AND it came to pass that as He was praying in a certain place, when He ceased one of His disciples said unto Him, "Lord, teach us to pray."

Nothing in the story of the Christ is more deeply instructive than the frequent references to His prayer life. Often wearied by the crowd that thronged Him, He went apart for prayer, sometimes through the long night on the hillside, not always alone, but, as when He ascended the Mount of Transfiguration or entered into the garden of the Divine Sorrow on His way to the Cross, He took disciples with Him.

The disciples must have come to see how large a place prayer has in the life of one who in spiritual likeness would follow the Christ. They must have felt this more and more as they knew Him better, but their thought about prayer was confused, and seeing Him pray they asked, "Lord, teach us to pray." They felt, not only the need of prayer, but their confused thought about it. Their request was in itself a prayer. How many questions are involved in that prayer of the disciples!

How did our Lord answer their prayer? Not by defining the word, not by laying before them a philosophy of life leading up to prayer, or a theology to justify prayer, though all that is involved. He gave them words of prayer, put upon their lips the true language of prayer. There was a clear light cast upon their confused thought, but the full answer to their questions was not reached except as they continued with Him and learned as only great spiritual reality can be learned. Only as they came to have His mind could they learn to pray in the wide and deep reality of prayer.

There is much to be learned in the practice of prayer.

We are like those first disciples. Like them we need to be taught to pray. Perhaps in no matter do we Christians more need to be taught by Him who knows, for with us there is much confusion of thought about prayer. The prayer of the disciples goes to the root of our need. For us Christians there is no question as to whom we shall pray, but how are we to think about God to whom we pray? How think of ourselves who pray? Ringed round by the solemn horizon of eternity, what we are, and what our relation to God is, these are the all-determining questions of life.

Think how men have thought about God, and about self. Some have thought of God as Creator, and only as Creator, and of His creation of which man is part as His work, but He not only as transcendent, but *apart*. He has wound up His machine and withdrawn in absolute self-sufficiency. Again men have thought of God as Law-giver and Judge. Their one idea has been that of absolute authority. To fear God and keep His commandments, that is wisdom, that is religion. That is how, as sincere Jews, the disciples thought about God. Their God was revealed from Sinai in tablets of stone.

See now how Jesus taught them to think about God and about themselves. "When ye pray say Our Father." He did not say to them that they were mistaken in thinking of God as Creator, or as Law-giver and Judge, but teaching them the true language of prayer He showed them how incomplete their thought about God was and, in consequence, their thought about themselves.

What a revealing light in that first word! "Our Father!" It meant, "Ye are not merely God's creation, but His children. He is Creator, but Creator-Father. He is your Judge, but the Judge is your Father. You can pray. You may trust. You may know God, may love Him, may serve Him." But that is learned only of Christ. Philosophical reasoning does not convince me that God loves me. That is hard to believe except in the company of Jesus and under His influence, but with Him becomes the natural expression of confidence and love.

The keynote of the Christian's prayer is in that first word put upon his lips, "Our Father." When we come to realize what we are saying in that great word, we shall understand what the whole Gospel of Jesus Christ is in reality. Only then can we fully say our whole creed from "God the Father Almighty" to "the forgiveness of sins and the life everlasting."

We learn what true prayer is. It is nothing less than the child's asking of the Father.

Our Lord puts a great emphasis on the asking. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." He assures the disciples who are learning to pray. We may not in the name of a higher spirituality take out of prayer the element of petition. The prayer put upon the lips of the disciples is petition from beginning to end. The very heart of prayer is *desire*. In the beautiful expression of Jeremy Taylor, "Prayer is only the body of the bird—desires are its wings."

But the prayer-life is wide and deep. If we think of God as a paying teller and use prayer as a cheap way of getting something, then our petitions are on a low level indeed. Then ours is a poverty-stricken philosophy, and there is great need of thoughtfulness leading to training in the practice of prayer. Prayer in its very essence is petition, but it is not asking to bring God's will down to our purpose, but to bring our wills to the high pitch of His will. The most important thing in prayer is not what we say or ask for, but our attitude toward God. Prayer, as Jesus prayed, and as He teaches us to pray, is always the asking, seeking soul, the urgent knocking at God's door, but the object of the prayer is *God*. It is the steady orientation of the soul to the reality of God, basing all life on God. That is the essence of prayers as Jesus teaches us to pray.

And so the *power* of prayer. Prayer is not the passivity which simply accepts whatever comes, or asks the higher Power to do the whole work. Prayer is creative, linking itself with Omnipotence, putting its own powers into the hands of God, making it the mightiest force in the life of man, for prayer brings God into man's life. Prayer conditions a strong and faithful inner life, making man an agent of God, conveying spiritual reality and power beyond anything we are able to conceive. This puts service on a high pitch. It is spirituality that puts all the emphasis on the reality of God, constantly turning to Him, and losing self in Him.

But the disciples learned yet more, much more, as we will learn as we come to pray as Jesus prayed. Prayer comes to be much more than asking, more even than life linked with Omnipotence. As perfume is the breath of flowers, an exhalation of their very life and sign of perfect purity and health, so prayer is the breath of life, the expression of the soul's best and holiest aspirations.

It is a true thought that prayer is itself fragrance to God. True prayer is worship.

There is something wonderfully beautiful in the place of the doxology in the Lord's prayer. It was not in the prayer as our Lord taught it to the disciples, but was added by the Church. As Christians learned to pray as the Lord taught, the Christian heart added to prayer its praise, saying, "Thine is the kingdom, and the power, and the glory, forever and ever. Amen."

CHRISTIAN REUNION

I AM bold to say, that any reunion of Christendom, which shall be real and permanent, must make provision for a large freedom of thought, a variety of devotional expression, if it is to represent the mind of the Universal Christ. It must be comprehensive and not narrow. It must be ready to accept and include all the sacred and precious convictions of the reality and importance of the Sacraments, that through many generations have helped and comforted the souls of men.

Such a dream of reunion may now seem to be beyond range of possible achievement; but it is the only ideal of re-union worth being prayed for and worked for; and we must be careful not to wreck the dream by timid and premature submission and surrender to the prejudices of particular groups of professing Christians. It is much better that we should try to be patient in well-doing, according to the faith which God has given us. —*Bishop Gailor.*

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.

DEANS

To the Editor of The Living Church:

DR. CROSBY'S ARTICLE in your issue of February 15th on When is a Dean not a Dean? states: "It is also sound canon law that, under our Constitution and Canons, a dean cannot exist in a missionary district until it is duly constituted a diocese, a chapter canonically appointed, and a church assigned to function as a cathedral."

I write to question the phrase, "until it is duly constituted a diocese." St. James' Church, Fresno, by the unanimous action of the vestry, the congregation in parish meeting, and the convocation of San Joaquin was erected into a cathedral five years ago. The property was vested in the corporation sole, a cathedral constitution providing for a chapter was adopted by similar unanimous action, and written as an amendment into the canons of the missionary district, which amendment received the approval of the Presiding Bishop as provided by Canon 19 § IV (i) of the General Canons.

What principle of sound canon law vitiates this supposedly canonical procedure? May I say that purple birettas and purple socks have not yet been employed to influence the minds of the people who still think they are worshipping in a cathedral.

(Rt. Rev.) L. C. SANFORD,
Fresno, Calif. Bishop of San Joaquin.

BISHOP HALL

To the Editor of The Living Church:

I HAD THOUGHT to say nothing about Bishop Hall whom I knew for over twenty years, five of which I spent in the diocese of Vermont. But in your editorial comment you speak of his brusqueness, and this leads me to write. What many men called brusqueness was simply mental directness and straightforward speech. With his clear mind he went straight to the kernel of every question and stated his position with a direct clearness. We Americans are impatient of any contradiction or criticism of our opinions and we get hurt when the absurdity of these is shown. Bishop Hall challenged many a man's views and required justification of them. Whenever a man could substantiate his opinions with valid reasons, there was no man more ready to acknowledge them and more humble-minded when proved wrong. He had challenged many things I said, but I hold in my possession apologies when I showed him to be wrong. With a clear mind and a strong personality, he knew his position and was wont to state it unequivocally—and he expected you to do the same.

Murray Hill, N. J. (Rev.) H. P. SCRATCHLEY.

THE PRIMATIAL TITLE

To the Editor of The Living Church:

I DESIRE TO EXPRESS my appreciation of Bishop Oldham's courage and sense of consistency in his advocacy of abandoning the unhistoric and strictly modern American title we have imposed upon our Primate.

Anglophobia mixed with an inherent terror lest progressive titularization should eventually lead to a "Papa" prevented the adoption of the historic Anglican title of Archbishop. The funny part is that we have swallowed the entire list of adverbial qualitatives to the end, with Rev., Very Rev., Rt. Rev., and Most Rev., with the result that the courtesy title of our Primate has been the hyphenated Anglo-American *Most Reverend Presiding Bishop*, an incongruous monstrosity.

To be consistent and strictly modern American throughout, we should have the only national superlative adverb, "Damn," which in its modern popularity has lost all condemnatory sense. We have the gradations hot, very hot, damn hot; beautiful, very beautiful, damn beautiful, and to preserve the national contempt for historicity, should call the Primate: The Damn Reverend Presiding Bishop, and then to be congruous, vest him in plug hat instead of mitre, and in ecclesiastical processions precede him by his chaplain, bearing his appropriate badge of office, the presidential gavel, instead of the pastoral staff. How can anyone preside without a gavel? *Reductio ad absurdum* in the effect for consistent modernism. By all means give us the historic primatial title.

One difficulty presents itself, however, in the matter of election. I should like Bishop Oldham's method of procedure. Who would elect the Archbishop—the clerical and lay delegates of the diocese of Washington? It seems impossible to consider that the choice of this body should determine the Primate for the American Church and head of the House of Bishops. The only alternative would seem to be the election by the House of Bishops, which is carrying the disfranchisement of District of Columbia citizens into Church affairs and thus deprive Churchmen of the capital of their choice of a Diocesan.

I would like to know Bishop Oldham's solution.

Chicago. ALEX. M. DAVIS.

IN DEFENSE OF JONAH

To the Editor of The Living Church:

IT IS INCONCEIVABLE, and distressing, to many of our Church people, that some of the clergy will in the pulpit utterly discredit the Old Testament Scriptures. Such an attitude is both anti-Christian and contrary to the best scholarship of the age. The words of our Lord Jesus Christ, recorded in St. John 5:39, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me," ought to be sufficient to give any Christian the right notion as to the authenticity and credibility of the Old Testament. Also the best scholarship of the day confirms and teaches the orthodox conception of the Old Testament Scriptures; for it is generally conceded and acknowledged by commentators and exegetes that Dr. Orr's *Problem of the Old Testament* practically covers the subject, and is unanswerable.

The most astonishing and shocking fact in connection with this question is that some priests, publicly and in the pulpit, will flatly contradict our Blessed Lord's teaching concerning portions of the Old Testament text. There seems to be a late revival of the former attacks upon the history of the experiences and teaching of the prophet Jonah, particularly of his surviving being swallowed by the whale. All Christians, and especially the clergy of the Church, should be familiar with our Blessed Lord's acceptance of and confirmation of that portion of the Old Testament history; and of His declaration that it was prophetical and symbolical of His own three days in the grave, as recorded in St. Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Science sustains and makes probable the orthodox interpretation of this portion of the Old Testament Scripture. Mr. Frank T. Bullen, who for many years followed the rigorous and perilous occupation, in all parts of the ocean, of capturing, killing, and converting the greatest of all animals, the whale, into economical products such as oil, whalebone, spermoceti, etc., wrote two very interesting and instructive books describing that most strenuous of all human industries, *The Cruise of the Cachalot* and *Idyls of the Sea*, in which he details many marvelous discoveries of facts of marine life, and gives particulars of some of the experiences of himself and of his shipmates that are truly astounding and were thought to be of such unusual interest that he was honored with an F. G. S. by an English scientific society. He discovered the giant squid, the "decapod," long confused with the octopus, and also learned from observation that the great sperm whale, "Monarch of the Sea," has power to empty his stomach voluntarily; which fact makes reasonable the statement in the Book of Jonah that the whale vomited up Jonah on dry land; and, also, gives an account of one of his shipmates being swallowed by a whale and rescued alive.

(Rev.) H. M. CHITTENDEN.

Alton, Ill.

BOOKS OF THE DAY

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

THE DAY BEFORE YESTERDAY. By James Moffatt, D.D., D.Litt., LL.B. Nashville: The Cokesbury Press, 1930. $2.00.

BY "The Day Before Yesterday," Dr. Moffatt means the period immediately preceding the generation in which most of us were born. The book before us deals with a stretch of years running from about 1860 to 1890. In those decades there were many important events and some remarkable literary works; today we are prone to overlook their influence and neglect the wholesome warning and suggestions they may imply. It is well for us particularly to study the verse and prose and the thought-currents of that time; perhaps we may discover that some of our most radical ideas were anticipated by our grandparents.

It seems that religious questions played a larger part in the literature of that day than now. At the present hour no one seriously questions the legitimacy of religion *per se*, as our ancestors did; still the subject is no longer the supreme point of offensive or defensive interest. It has shifted to a subordinate position, and erotic and economic considerations loom foremost. "Novels and plays preach as much as ever they did, but it is not religion which is their text. Now love and hunger are powerful forces." Philosophy has become less agnostic and materialistic, but general literature has grown to show less sympathy with religious ideals.

Dr. Moffatt is not alarmed by criticism, but rather by the lack of it. "A living religion will always profit by criticism, even though it be hostile and hasty; even though, as often happens, its true protest is put unfairly. Christianity ought never to turn a deaf ear to any serious criticism from outsiders, any more than it should in panic imagine that such outsiders have succeeded in taking away its Lord."

Much space is given to a review of the attacks on Christianity; and here we see Dr. Moffatt's coolness and erudition at their best. The aversion which men like Ibsen, William Morris, and Thomas Hardy felt towards orthodox religion as they heard it preached and saw it practised was in reality an aversion to a bleak puritanism and a divorce of God from the loveliness of His creation. "It was the falling apart of Christianity from a sound, frank contact with nature, which repelled many thoughtful people in that age. . . . In the first place, it often misunderstood or shut its eyes to the newer conceptions of creation and causation; in the second place, it was too frequently indifferent to the religious significance which is implicit in the order and beauty of the world; in the third place, it exaggerated the element of asceticism or what was the equivalent of asceticism in the non-Roman Churches, until some of the simple, clean joys of life were tabooed."

As a result there were those who tried to reason God out of existence; there were others who sought to deify nature. Both efforts were futile; but none will deny that the sincere searchings of men like Meredith were symptomatic of an era eager to perceive the broader aspects of deity.

No survey of the period under discussion would be complete without a glance at Matthew Arnold. Unable to subscribe to the old-time tenets of the faith, he felt that men were breaking loose from their religious moorings and were plunging themselves into the abyss. He was serious in his conviction that religion is a necessity, and no apologist who took issue with him was more heartily inspired by a belief in religion. Two intuitions about faith characterize his writings: one was that Jesus cannot be left out of Christianity; the other was that the life of religion ought to be an experience of joy. That he was ever sure of immortality is doubtful; but it is certain that he feared death in life, that is, an existence so slack and idle that the real powers of the soul die out.

EDGAR LEGARE PENNINGTON.

"KING SPIDER," by D. B. Wyndham Lewis. New York: Coward-McCann, Inc. $3.00.

LOUIS XI was an extraordinary man. Whether he was a knave or an unscrupulous great man, that is, great notwithstanding his unscrupulousness, historians and writers differ. In the eyes of Wyndham Lewis, he was one of the great factors in the creation of modern France. The last of the medieval kings, he represents medievalism in its most characteristic and effective form. Mr. Lewis frankly admits his intimate knowledge of that period because of his adherence to that system which is still embodied to a larger or greater extent in the Roman Catholic Church, and his sympathetic understanding of it assures us of a sympathetic treatment of the King and his colorful reign. Perhaps no king of France ever loved the very ground of his kingdom more than Louis XI, and none did individually more to establish it firmly among the great nations of the world. Most of us think of him, however, in the light of Henry Irving's interpretation, and that must have been largely an apocryphal one. One is persuaded in the reading of Mr. Lewis' entertaining volume that the King, "Spider" though he was called, was truly great and a very real king. Those who want a traditional view of Louis XI will find it in the pages of Sabatini's latest romantic novel, *The Romantic Prince*, but as Mr. Lewis cites original documents and well-known authorities, due credit must be given to his interpretations and conclusions. It is true he writes more or less as an advocate, but as a most intelligent one. His book is not a biography in the ordinary sense of the word, but a more or less balanced picture of the manner and life of the King very much as Lewis himself points out, in the manner of Thackeray's *Four Georges*. As someone has recently said, "Louis XI was not a superstitious fool, a religious maniac, a half-mad intriguer, or a diabolical murderer. He was a statesman in his outlook, a strong-handed ruler, a devoted Roman Catholic, and a really great king, "with faults a-plenty, however, with sins on his soul, and weaknesses in his character."

C. R. W.

THE TREASURY of the Faith Series of instructive booklets for Roman Catholic lay people (Macmillan, 75 cts. each) is nearing completion. It is a very uneven: some volumes could be understood by babes, but others seem to presuppose in a reader some knowledge of scholastic metaphysics. *Purgatory, or the Church Suffering* (McLaughlin) is of the easiest. It has spiritual fervor, and almost entirely avoids those grossnesses that sometimes make the subject hateful. By the way, souls after death are *not* supposed to have continual growth in love, but only growth in freedom from hindrances to love: one's level of love is eternally fixed by the time one dies. *The Sacrament of Baptism* (Murphy) is clear and concrete. "Anyone who is baptized must always and unalterably belong to the Church." St. Paul wrote *Hebrews*. A curious piece of argument is this: "If it were not possible for infants to be baptized, and thereby be released from the effect of Adam's sin, it could scarcely be said that the grace of Christ abounded more than the sin of Adam, which was universal in its effect on mankind" (69-70). *God and His Attributes* (Reys) is condensed scholasticism, assuredly no child's play. It will repay concentrated study. The much-abused term *spirit* is defined as "meaning-fabric in contrast to material and sense-fabric." "From such non-material states of rational meaning and voluntary appreciation of values we thus gain our idea of spirituality" (61-63).

M. B. S.

THE VERY FINEST qualities that human beings possess are won in enduring suffering. —*Washington Gladden.*

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

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MARCH

23. Third Sunday in Lent.
25. Tuesday. Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

APRIL

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

KALENDAR OF COMING EVENTS

MARCH

25. Consecration of the Very Rev. Hayward S. Ablewhite as Bishop of Marquette, St. Paul's Cathedral, Marquette.
26. Meeting of House of Bishops in Chicago to elect Presiding Bishop.
—. Convocation of Mexico.

APRIL

24. Convocation of Eastern Oregon.
26. Convocation of Honolulu.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

22. Community of the Transfiguration, Glendale, Ohio.
25. Calvary, Cairo, N. Y.
26. St. Peter's, Bainbridge, N. Y.
27. Sisters of the Tabernacle, Bridgeport, Conn.
28. Grace, Brockport, N. Y.
29. Grace, Newark, N. J.

APPOINTMENTS ACCEPTED

CRAWFORD, Rev. OLIVER F., formerly rector of St. Mark's Church, Kansas City, Mo. (W. Mo.); to be rector of St. Peter's Church, Pittsburg, Kans. Address, 727 West Second St., Pittsburg, Kans. April 1st.

LAY, Rev. GEORGE W., D.C.L., retired priest of diocese of East Carolina; has taken temporary charge of Church of the Good Shepherd, Raleigh, N. C.

LOVGREN, Rev. BERNARD N., rector of St. Philip's Church, Joplin, Mo. (W. Mo.); to be associate rector of Emmanuel Church, Boston. Address, Emmanuel Church, Boston. June 10th.

MCLEAN, Rev. WILLIAM DONALD, chaplain of St. John's Military Academy, Delafield, Wis. (Mil.); to be rector of St. Mark's Church, Chicago. Address, 4427 Drexel Blvd., Chicago, Ill. April 1st.

ROLAND, Rev. EDWARD L., formerly rector of Trinity Church, Logansport, with charge of Trinity Church, Peru, Ind. (N.I.); to be rector of Holy Trinity Church, Danville, Ill. (Sp.)

SERENT, Rev. A. F. H., formerly rector of Calvary Church, Bayonne, N. J. (N'k.); to be assistant at St. John's Church, Bridgeport, Conn.

WHITE, Rev. GEORGE F., rector of St. Luke's Church, Milwaukee; to be rector of Trinity Church, Wauwatosa, Wis. (Mil.) Address, 4 Stickney Ave., Wauwatosa. April 1st.

WILKINS, Rev. WILLIAM C., priest-in-charge of Church of St. John the Divine, Tomkins Cove, N. Y.; to be rector of St. Mary's Church, Jersey City, N. J. (N'k.) Address, 575 Pavonia Ave., Jersey City. After April 20th.

RESIGNATIONS

GATLEY, Rev. H. S., as rector of All Saints' Church, Appleton, Wis. (F.L.) New address, 586 Breckenbridge St., Buffalo, N. Y.

JOHNSTON, Ven. JEREMIAH, as archdeacon of missionary district of North Dakota, and has retired. Address, 316½ First St., No., Virginia, Minn.

SCHNORRENBERG, Rev. RUDOLPH H., as rector of St. Paul's Church, Riverside, Conn. New address, 61 E. 77th St., New York City. February 24th.

NEW ADDRESSES

FERRIS, Rt. Rev. DAVID LINCOLN, D.D., Bishop of Western New York; 201 Hiram Sibley Bldg., 311 Alexander St., Rochester, N. Y. This is also the new address of the Rochester office of the diocese of Western New York.

ANDERSON, Rev. V. O., rector of St. Agnes' parish, Washington, D. C., formerly 103 Seaton Place, N. W.; 44 Que St., N. W., Washington, D. C.

HAMILTON, Rev. E. H., formerly of Hampton, Va.; Chapel of the Resurrection, 103-20. 32d Ave., Corona, N. Y.

HOPKINS, Rev. JOHN HENRY, D.D., rector emeritus of Church of the Redeemer, Chicago, has returned from Winter Park, Fla., and his address is now Grand Isle, Vt.

SMITH, Rev. RUSH W. D., rector of St. Paul's Church, Gardner, Mass. (W. Ma.), formerly 46 High St.; St. Paul's Rectory, 92 School St., Gardner, Mass.

WARD, Rev. FREDERICK D., formerly of Wichita, Kans.; House of the Nazarene, Mountain Lakes, N. J., until further notice.

ORDINATIONS

PRIESTS

ATLANTA—The Rev. WOOLSEY E. COUCH was advanced to the priesthood by the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, in All Saints' Church, Atlanta, on Sunday, February 23d. The candidate was presented by the Rev. Thomas Duck. The Rev. Ernest Risley read the litany and assisted in the service. The sermon was preached by the Bishop.

The Rev. Mr. Couch was formerly a minister in the Disciples Church and is now rector of the Church of Our Saviour in Atlanta.

GEORGIA—On March 12th the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, advanced the Rev. ROBERT HOWE DANIELL to the priesthood in St. John's Church, Savannah. The candidate was presented by the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, Savannah, and the sermon was preached by the Rev. C. C. J. Carpenter, rector of St. John's.

The Rev. Mr. Daniell has been missionary in the diocese since his graduation from the DuBose School at the University of the South, Sewanee, and his ordination to the diaconate. He is to be vicar of the missions at Isle of Hope, Pooler, and Meldrim, with address at R. F. D., Bona Bella, Savannah.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]

FOND DU LAC—*Add*, Rev. FRANKLIN C. ST. CLAIR, 418 Park Ave., Oconto, Wis.

DIED

KIER—Mrs. ADELLA EDWARDS KIER, widow of James C. Kier, died at Portland, Ore., March 9th. Interment at Lincoln, Neb., her former home.

NOBLE—At her home in Anniston, Ala., March 13th, in the 90th year of her age, MARY WARD NOBLE, daughter of the late James and Jenifer Noble, founder of St. Michael and All Angels' Church. Funeral services in the church by the rector, the Rev. C. W. Freeland, on the afternoon of the 14th. Burial in Hillside Cemetery.

"Blessed are the pure in heart for they shall see God."

MEMORIAL

Edward Pearsons Newton

Thanking God for the blessed memory of EDWARD PEARSONS NEWTON, D.D., who entered the life eternal on March 8, 1926.

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THROUGH

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OF

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NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN $1.00.

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

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

POSITIONS WANTED

CLERICAL

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

PRIEST, MARRIED, ASSISTANT IN LARGE California church, desires parish shortly after Easter. Good Churchman. References. Address, D-907, care of LIVING CHURCH, Milwaukee, Wis.

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

SUMMER SUNDAY SUPPLY DUTY FOR three months, use of rectory, good climate, scenic environment. No objection to distance. Rev. ROY E. DE PRIEST, Rector, Historic St. John's, Church Ave., and West 26th St., Cleveland, Ohio.

MISCELLANEOUS

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

EXPERIENCED COMPANION-SECRETARY, attendant, young American woman, unencumbered. Refined, educated, cheerful, healthy. Good reader and correspondent and personal assistant. Neat sewer, practical and adaptable. Travel, hotel life, or in the home. References. H. S. FULLER, Box 328, Back Bay Post Office, Boston, Mass.

ORGANIST CHOIRMASTER, DESIRES APpointment, trained, experienced, mixed or boy choir. Recitals, undeniable references. MUS. BAC., AR.C.O. A-807, LIVING CHURCH, Milwaukee, Wis.

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

UNLEAVENED BREAD

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

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

VESTMENTS

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

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

CHURCH LINEN

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

PALMS FOR PALM SUNDAY

30 LBS. PALMETTO PALM LEAVES SENT postpaid to any address for $5.00. Half orders for $3.00. Address, J. SWINTON WHALEY, Little Edisto, S. C.

LENDING LIBRARY

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

APPEAL

ST. PETER'S PARISH, HELENA, MONtana, continuing Bishop Tuttle's work. Contributions are earnestly solicited for the New Church Building Fund. All donations will be gratefully acknowledged by the Rev. HENRY H. DANIELS, Rector.

MONEY EARNING PLANS

NEED EXTRA FUNDS? WRITE FOR successful money-earning plans, 80% to 100% profit. Particulars *free*. Satisfaction assured. Send name of organization, church, rector's name and address. ADA PRODUCTS, 228 Washington St., Buffalo, N. Y.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

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TWO STOLES, VIOLET AND CRIMSON, FOR sale. Beautifully embroidered and in perfect condition. For particulars write, 4183 MARGUERITE AVE., Vancouver, B. C.

MISCELLANEOUS

DO YOU WRITE? SEND FOR OUTLINE OF Courses. Poetry, Short-story, Playwriting. WILDER BUREAU, 641 West 169th St., New York City.

TRAVEL

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WASHINGTON, D. C.—MRS. KERN'S DElightful home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

RETREATS

NEW YORK CITY—MID-LENT RETREAT, Saturday, March 29, 1930. St. Paul's Chapel, Trinity parish. Conducted by the Rev. Joseph Patton McComas, D.D. Subject: Christ or Chaos. Holy Communion, 8:00 A.M.; Breakfast (217 Broadway, Room 210), 8:45 A.M.; First Meditation, 10:00 A.M.; Choral Eucharist, 12:00 M.; Luncheon (217 Broadway, Room 210), 12:45 P.M.; Second Meditation, 1:45 P.M.; Third Meditation, 3:00 P.M. End of Retreat. Vespers at 5:00. Silence is observed. Confessions heard (Sacristy), 11:00 A.M., and 3:30 to 5:00. Offering for expenses. Those desiring one or both meals will kindly notify, as soon as possible, the Verger, George B. Mead, St. Paul's Chapel, or the Parish Visitor, Miss Jane Voyle, 217 Broadway, Room 210.

NEW YORK CITY—A DAY'S RETREAT FOR women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, April 5th. Conductor, the Rev. J. O. S. Huntington, Superior O.H.C. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

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

THE ANNUAL RETREAT FOR THE women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, April 5th, from 9:30 A.M., to 4:00 P.M. The Rev. Granville Mercer Williams, S.S.J.E., rector of the church, will be the conductor. Breakfast will be served without charge. Box luncheon. Kindly notify THE SECRETARY, 199 Carroll St., Brooklyn, if you expect to attend either breakfast or lunch. Tea, coffee, and ice cream only will be provided for lunch. To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court Street surface car to Carroll St., and walk one block to the right.

THERE WILL BE A RETREAT FOR WOmen at St. Margaret's Convent, 17 Louisburg Sq., Boston, on the Third Sunday in Lent. Conductor, the Rev. William M. V. Hoffman, Jr., S.S.J.E.

THERE WILL BE A DAY OF RETREAT for the associates and friends of St. Margaret's Community on Wednesday, March 26th, at St. Margaret's Mission House, 1831 Pine St., Philadelphia. Conductor, the Rev. Alfred M. Smith. The retreat begins with Mass at 8:00 A.M., and ends at 4:30 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

SISTERS OF THE HOLY NATIVITY

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

Church Services

District of Columbia

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

Illinois

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

Massachusetts

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

New York

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

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

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

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

St. Paul's Church, Brooklyn
(To reach the church take subway to Borough Hall, then Court Street 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 at 7:00.

Pennsylvania

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

CHURCH SERVICES—Continued

Pennsylvania

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

RADIO BROADCASTS

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

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

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

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.

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

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

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

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

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

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

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

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.

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

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

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

THE BLUE NILE province of the Sudan, which has been changed from a desert to a bountiful country, has a British community of some 300, who are undertaking to build a church. The government has given a site, and the building will cost $30,000, of which $20,000 is in sight.

BOOKS RECEIVED

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

Buechler Publishing Co. 332 W. Main St., Belleville, Ill.

From Quebec to New Orleans. The Story of the French in America. Illustrated. Fort de Chartres. By J. H. Schlarman, Ph.D. $5.00.

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

Women, and Other Poems. By Lew B. Brown. $1.75 net.

Terrania, or the Feminization of the World. By Columbus Bradford, A.M. $2.00 net.

The Mighty I. By Hanna Jacob Doumette, author of *The Sun of Higher Understanding.* $2.00 net.

Mindcraft. By Howard Albert Corey, A.B. $1.50 net.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

The Pew Preaches. Edited, with an Introduction, by William L. Stidger. $2.50.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

A History of the Modern Church from 1500 to the Present Day. By J. W. C. Wand, M.A., fellow, dean, and tutor of Oriel College, Oxford; lecturer in Theology at St. Edmund Hall, examining chaplain to the Bishop of Peterborough. With two maps. $3.00.

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

Prohibition and Prosperity. By Samuel Crowther. $1.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

Psychology in Service of the Soul. By Leslie D. Weatherhead, M.A. $2.00.

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

The Labor Injunction. By Felix Frankfurter, Byrne professor of Administrative Law in Harvard University, and Nathan Greene of the New York Bar. $5.00.

Brewer & Warren, Inc. 6 East 53rd St., New York City.

Firehead. By Lola Ridge. $2.50.

Brother Anselmo. By Dorothy Glaser. $2.50.

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

His Glorious Body. By Robert Norwood, rector of St. Bartholomew's Church in the City of New York. $2.00.

Skeffington & Son, Ltd. 34 Paternoster Row, London, E. C. 4, England.

A Garland for Ashes. By K. M. Cordeux, author of *The Romance of Mary the Blessed, The King's Tryst.*

The New Outlook and the Old Message. By the Rev. R. Alban Marsh, rector of St. Mary's, Wavertree, Liverpool. With a Foreword by Rev. Canon V. F. Storr.

Re-digging the Wells. Five simple lectures on some of the fundamentals of Christian Experience, delivered as an experiment in place of the Sermon after Evening Prayer. By Cyril H. Valentine, M.A., Ph.D. (Lond.), assistant curate at Saltwood in the diocese of Canterbury. With a Foreword by the Rt. Rev. John V. Macmillan, M.A., D.D., Bishop of Dover.

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

I and II Corinthians. A Little Library of Exposition with New Studies by A. C. Underwood, D.D., principal of Rawdon College, Leeds, and the Bishop of Middleton. The Study Bible. Editor, John Stirling. $1.25 net.

Ephesians to Philemon. A Little Library of Exposition with New Studies by W. E. Orchard, D.D., minister of the King's Weigh House Church, London, and N. P. Williams, D.D., Lady Margaret professor of Divinity, Oxford. The Study Bible. Editor, John Stirling. $1.25 net.

Society of St. John the Evangelist. Marston St., Oxford, England.

The Incarnation and the Religious Life. The Addresses Given at the Christmas Retreat of the Society of St. John the Evangelist, Oxford, 1879, by the Rev. Father Congreve, S.S.J.E.

Willett, Clark & Colby. 440 S. Dearborn St., Chicago, Ill.

Perpetuating Pentecost. By John M. Versteeg. $2.00.

PAPER COVERED BOOKS

Les Editions Rieder. 7 Place Saint-Sulpice, Paris, France.

L'unité chrétienne. Schismes et Rapprochements. Par André Paul.

Thomas Skelton Harrison Foundation. Philadelphia, Pa.

History and Functions of the Municipal Court of Philadelphia. A Report by the Bureau of Municipal Research of Philadelphia of a Study Made by It as Agent of the Thomas Skelton Harrison Foundation. By Clarence G. Shenton, assistant director, Bureau of Municipal Research of Philadelphia; director, Thomas Skelton Harrison Foundation.

BULLETIN

General Theological Seminary. Chelsea Square, New York City.

The Bulletin of the General Theological Seminary. Vol. XVI. No. 1, February, 1930.

PAMPHLETS

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

Progress and Prospects in Christian Reunion. By the Rev. Percy Varney Norwood, A.M., B.D., professor of Ecclesiastical History in the Western Theological Seminary. The Hale Memorial Sermon No. 15. Preached in St. James' Cathedral in the city of Chicago on the First Sunday in Advent, December 1, 1929. Together with Appendices. Published for the Western Theological Seminary, Evanston, Ill. 10 cts.

National Council for Prevention of War. 532 Seventeenth St., N. W., Washington, D. C.

The Background of the London Naval Conference. With Comparative Statistics on the Five Navies Illustrated by Table and Charts. By Laura Puffer Morgan, associate secretary of the National Council for Prevention of War. 25 cts. postpaid.

Rev. Gardiner L. Tucker, D.D., Secretary Southern Federation of Episcopal Schools. Houma, La.

Church Educational Institutions in the Province of Sewanee and the Province of the Southwest of the Protestant Episcopal Church.

Miss S. E. Gilpin. 102 West Highland Ave., Chestnut Hill, Pa.

Willow Tree Whisperings. Told by One who Listened. Privately printed and sold for the benefit of the Hospital of the Resurrection of Hope (for lepers), Kumamoto, Japan.

LENTEN SERVICES IN MILWAUKEE

MILWAUKEE—Most of the churches in the diocese of Milwaukee are holding special Lenten services with outside speakers during the evenings of the week.

A Wednesday evening service with address by the rector, the Rev. John Boden, is the program of Trinity Church, Baraboo.

On Friday evenings during Lent, St. Edmund's Church, Milwaukee, will have Evensong and sermon by some clergyman from a neighboring parish. The Rev. George F. White, St. Luke's, Milwaukee, gave the opening address, to be followed on successive Friday nights by: the Rev. L. B. Hastings, St. John's, Milwaukee; the Rev. John M. Cleveland, curate at St. Luke's and rector of St. Stephen's, Racine; the Rev. Alexander Simpson, St. Mark's, South Milwaukee; the Rev. Henry Roth, rector of St. Luke's, Racine; and the Rev. K. D. Martin, rector of St. Matthew's, Kenosha. The Rev. Walter K. Morley, Jr., is rector of St. Edmund's.

The Rev. E. Reginald Williams, rector of St. Mark's, Milwaukee, has arranged to have a guest preacher in his pulpit each Sunday morning during Lent. Among these clergymen will be the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, Ill., and the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire. Peter C. Lutkin, dean of the Northwestern University school of music, will be one of the speakers.

Principles of Catholicism Upheld by Council Of Church in India, Burma, and Ceylon

Plan Memorial to Late Dean of Lincoln—Former Archdeacon of Stow Dies

The Living Church News Bureau
London, February 28, 1930

VERY LITTLE HAS APPEARED IN THE London daily press concerning the proceedings of the General Council, held three weeks ago, of the Church of India, Burma, and Ceylon. The *Church Times* printed a cabled report, in which it was stated that certain very important amendments were suggested by the council in the details of the South India Scheme. These amendments would, to a considerable extent, remove many Catholic misgivings. The Calcutta *Statesman*, which is to hand this week, gives a full report, which adds to the reasons for thankfulness that the principles of Catholicism are upheld by the council.

The Metropolitan of India is reported to have said:

"No scheme of union will be stable unless we see that it contains and makes explicit the great broad principles of the Catholic Church. We do not want a united Church which in a few years will break up because the foundations are unstable. We want to build something which will be able to face difficulties and assaults in the days to come, one which will be constantly expanding, drawing into itself other Churches, so that it may be more and more the United Church of India."

The Bishop of Madras was even more definite. He said that the object of the negotiations was not to eliminate overlapping, and so to save money, but to accomplish God's purpose of one united Church. They were not only seeing South India, but looking far ahead to union with Rome, to a world-wide union; putting aside overtures and appeals to form a pan-Protestant union in England and America, and make one great block of Protestant Churches *vis-à-vis* with Rome. They were up against that sort of thing. They set all that aside, and said: "We are out for a larger thing."

If the Church in India is animated by these ideas, it certainly affords hope that the dangers which seemed to threaten may be averted.

MEMORIAL TO LATE DEAN OF LINCOLN

At a meeting last week to discuss the question of a memorial to the late Dean of Lincoln, Dr. T. C. Fry, the feeling was expressed that, in view of the urgent necessity of completing the restoration of the cathedral and of the known wishes of Dr. Fry, the most proper memorial would be a special appeal for a sum to complete the work. It was decided to erect a tablet recording the great work the dean did on behalf of Lincoln Cathedral. If sufficient money is raised, a stained glass window to his memory, and recording the completion of the restoration, will be installed in the Chapter House of the cathedral.

THE CHURCH ASSOCIATION

The Church Association is certainly hard to please! Because the Church Assembly has requested the Archbishop to appoint a commission to inquire into the relations of Church and State, it puts forward the suggestion that "the assembly is not representative, in any real sense, of the 'congregation of faithful men,'" and has, therefore, no serious claim to speak on behalf of the Church of England.

"The desired commission," the council of the C. A. goes on to say, "is a belated and entirely unnecessary sequel to the repeated rejection of the (happily abortive) 'deposited book' by the House of Commons two years ago. . . . In this case the House of Commons has defended the established religion of the Church which the assembly was attacking. Parliament has simply asked the bishops and clergy to 'hear the Church,' and not to transgress the plain teaching of the formularies to which every one of them has of his own free will and choice solemnly pledged his allegiance before God and man."

DEATH OF FORMER ARCHDEACON OF STOW

Last week there passed to his rest the Rev. John Wakeford, ex-archdeacon of Stow, who for nearly three years had been an inmate of Barming Heath Asylum, Kent. Mr. Wakeford was ordained deacon in 1884 and priest in 1885, and his early ministerial work was in the dioceses of Exeter and Chichester. In 1893 Mr. Gladstone presented him to the living of St. Margaret's, Anfield, Liverpool, where for nearly twenty years he preached the Catholic faith with splendid courage and amazing success. In 1910 Mr. Wakeford was appointed a prebendary of Lincoln, and two years later canon and precentor of Lincoln and archdeacon of Stow.

Nine years ago the tragedy occurred which brought a great career of service to its pitiful end. I will not go into details now—they may be familiar to some of the readers of THE LIVING CHURCH. The result of the trial, they will recall, was that Archdeacon Wakeford was deprived of all offices, but not unfrocked; and there ensued a struggle against adversity, culminating in 1928 in total loss of reason. There were numbers of his friends who firmly believed him innocent of the charges brought against him, and his sadly-tried wife remained convinced of this throughout. Some time ago a fund was raised to provide her with a small annuity.

CHURCH TO OBSERVE ONE THOUSANDTH ANNIVERSARY

It is proposed, in November of next year, to celebrate the one-thousandth anniversary of the parish church of Luton, a manufacturing town in Bedfordshire, some thirty miles north of London.

It was on November 12, 931, that King Athelstan held his great Witanagemot at Luton, consisting of two Welsh princes, the two archbishops, all the seventeen bishops, fifteen ealdormen, and fifty-nine thegns. It is difficult to suppose that Athelstan, with his reverence for religion, would have chosen such a place as Luton for their gathering had there not been a capacious Saxon church there. This accords with the record in the Doomsday Book of a church at Luton which had been in existence also during the reign of Edward the Confessor. Very early in the twelfth century this Saxon church was replaced by a Norman church, and this in turn gave place to the present church, erected in the fourteenth century.

GEORGE PARSONS.

I HAVE OTEN thought that the best of Christians are found in the worst of times.
—*John Bunyan.*

Ecumenical Patriarch of Constantinople Friendly Toward the Anglican Communion

Vatican Regains Power as Orthodox Abandon It—Patriarch Seeks Union With Anglicans

L. C. European Correspondence
Alexandria, February 13, 1930

IN THESE DAYS OF SPEEDY CHANGE, developments are in progress in the Orthodox communion, of which it is well that Americans who are interested in that Church should take cognizance, for they affect the relations of that ancient body with the *Ecclesia Anglicana* throughout the world, in a most material way.

Today we deal with one only of those developments, the change that recent years have seen in the whole position of the Ecumenical Patriarch of Constantinople.

Not so long ago, that prelate thought of himself as the head of the Greek nation. He used the insignia of the ancient Byzantine empire, whose sole representative he was, and there was a distinct tendency on the part of the Greek stock for which the prelate stood, (a) to regard Constantinople as their lawful heritage, and (b) to enforce the rule of the Greek stock over the whole of the Orthodox Church.

Now both of these ambitions have had to be abandoned. In the days when the Ottoman seemed tottering to his final fall, there is no doubt that the Greeks, like others, thought of his capital as their heritage. Bulgar and Russian did likewise. The independent part of the Hellenic stock would have been less than human had it thought otherwise. It was not possible for them to avoid thinking of the great "*Graecia irredenta*" in Anatolia, or for them to forget the days of the Byzantine empire when the city of Constantinople was the shield of the nascent European civilization.

The ambition has brought disaster, disaster that has fallen almost exclusively on the Greek, though he was really no more guilty in the matter than others. However, he has learned the lesson enforced at such a cost, and it is now recognized that the poor remnant of Greeks in the Turkish empire are merely Ottoman subjects, and must accept their position as such. Even so, there is a little difficulty still. The Turks have abandoned their own official religion, and fail to see why their subjects should still prize theirs. "Why do you want to go on training your priests at that college on the island of Heybali?" (We used to call it Halki, but all old names have gone now.) "Do you not know that we Ottomans have chucked all that antiquated rubbish?"

A second ambition that has had to be resigned is the attempt to enforce Greek rule over other national stocks in ecclesiastical matters. The series of autocephalous national churches that have now developed in the Orthodox East are most fully recognized at the "Phanar in Constantinople" (the Orthodox Lambeth). We have already traced some of the incidents of their development in these columns. The fact that has to be noted is that with this recognition, and by virtue of it, the ancient Patriarchate takes on a new and higher dignity. His state rank in the Ottoman empire is gone forever; it is as dead as is the rank of a pasha of three horse-tails that Mohammed, the conqueror, gave to the first man who held the office under him. Still, nothing that any human power can do can take away the historic rank of the throne. The holder of it is, and will always be, the Ecumenical Patriarch of the Orthodox communion, holding a power that is purely spiritual, but none the less real for that.

He is now admittedly *primus inter pares* among many patriarchs, commanding spiritual obedience and reverence among many national stocks throughout the world and has become pan-Orthodox, making up in the religious sphere what he has lost in the political. At home, a Serb or Rumanian thinks of himself, quite naturally and rightly, as a son of his own national Church, with its patriarch at Belgrade or Bucharest. Abroad, that national feeling merges in a common Orthodoxy, of which the representative and embodiment is the Patriarch of Constantinople.

VATICAN REGAINS POWER

By an odd coincidence and contrast, the Vatican has now regained a measure of its lost temporal power, just as the Orthodox abandon it. The Pope is recognized by Italy as King, even if the kingdom be of miniature size. Yet, in the world of politics, things seldom work out as their authors expect them to do, and it rather appears as if the Pope had become Italian by the very act of the termination of his long quarrel with the government of the land, while it is very certain that Italian politicians are now inclined to regard him as a magnificent piece of Italian furniture, to be used accordingly. It was just the fact that the Pope was an Italian ruler that made it impossible for him to guide the movements of the reformation. Will history repeat itself? Meantime, Constantinople by the act of losing its political influence, has become, in a measure, just that supernational institution that the Pope ought to be.

Not that his position is an easy one. His Holiness has just had a rude reminder from the Turk that whatever he may think of himself, they regard him as merely the "archpriest" of a small number of their "rayahs," and they have written to him as such with calculated discourtesy, demanding a right of supervising any relations that he may have with foreigners. Still, they have to recognize that the relations must exist.

It must be noted that this new position of the Patriarchate leads by a natural tendency to alliance with Canterbury, the holder of a like position. He, too, is *primus inter pares*, in a body of rulers of autocephalous Churches, each of them right fully jealous of their rights. In his case, too, the political power that once he held has slipped from him—and he finds it well lost. Such worldly dignity as he still has, he holds because it is known that he is ready to lose it without regret, knowing that he has a spiritual rank and position that the State did not give, and that it cannot take away.

Thus, the growing friendship between Constantinople and Canterbury is the result not merely of the general tendency to union that is now in the air, though one recognizes and rejoices in the fact. It is also a product of the currents in the circumstances of their lives that draw them together. The problem now is, how to knit that friendship into brotherhood now, so that when the currents shift in the stream of events, they may not drift apart once more.

PATRIARCH SEEKS UNION WITH ANGLICAN CHURCH

The present holder of the Patriarchate is openly and avowedly zealous for spiritual union with the Anglican communion. He declares our relations to be no longer merely friendly, but brotherly, and declares that he wants those fraternal relations to lead to definite inter-communion. We quote from the official message sent by His Holiness to the English communion in the capital on the occasion of the reopening of their church after a repair. He subsequently repeated the same in full synod, on the occasion of the presentation of a message of congratulation on his enthronement. It is important to note also that His Holiness declares that, in taking this line, he is not taking merely personal action. He is following the considered policy of his reverend predecessor. Consequently the movement toward an understanding does not depend merely on great, but transient personalities.

It is, however, an important fact that the words were spoken by a man who has come to his exalted office at an earlier age than is customary, and so may be at once the readier to translate his hopes into action, and may have more time granted him for the purpose.

At least the fact may make it clear to all American bishops that when they gather at Lambeth in the coming summer, they come at a time of great opportunity, and it is to be hoped that these words may be some assistance to them, when they meet there—as they will, we hope—with the representatives whom the Ecumenical Patriarch will send to represent his historic throne on that occasion.

W. A. WIGRAM.

BISHOP COADJUTOR-ELECT VISITS SOUTHERN OHIO

CINCINNATI, OHIO—"Looking back after fifty years I am sure that I shall remember this little gathering as a symbol of the support and sympathy that the diocese has given me." This is the substance of what the Bishop Coadjutor-elect of Southern Ohio said at a luncheon given in his honor at the Queen City Club on Friday, March 14th. The Rev. and Mrs. Henry W. Hobson arrived in Cincinnati on Thursday, on a flying trip, the primary purpose of which was to search for a place to live. Since the former Bishop's House was sold about a year ago, there is no official episcopal residence, and suitable houses for rent are very scarce. The Rev. and Mrs. Hobson were the guests of Charles P. Taft, 2d, and his wife, Mr. Taft and Mr. Hobson having been classmates at Yale.

The luncheon was given by the chancellor of the diocese, Morrison R. Waite, and Charles D. Jones, another member of the trustees of the diocese, and was attended by Bishop Paul Jones and nineteen diocesan officers, clerical and lay, resident in greater Cincinnati. The Bishop-elect said that he was looking forward to "at least fifty years of service in the diocese," which, because of his youth, he believed was a conservative estimate.

All but one of the required number of consents from the various standing committees having been received, Bishop Leonard, acting as Primate, has tentatively fixed the date of the consecration as the Feast of SS. Philip and James, at Cincinnati.

Three Thousand Representatives Attend First Rally of Youth Held in Toronto

Anniversary Services Held in Christ Cathedral, Vancouver—Contributions to Cathedral

The Living Church News Bureau
Toronto, March 12, 1930

YOUNG MEN AND MAIDENS FILLED THE great Church of St. Paul's, Toronto, last night. Three thousand representatives of the youth of the Anglican Church in Toronto and vicinity heard the Rev. Canon A. P. Gower-Rees, M.C., of St. George's, Montreal, speak about being young.

Being young, the speaker told them, was not such an unusual thing as the advice hurled by the middle-aged might lead youth to believe. The lure of the unknown, the call to adventure, rebellion—there had been youth yesterday. There would be youth tomorrow.

"'One generation passeth away and another generation cometh.' Tomorrow you will be as we are now," said the speaker. "Bear with us who were yesterday as you are today. If we stand at this end of the road and shout our warnings back, it is because we love you.

"You will find some day, as we have found," he continued, "that proverbs and axioms have a knack of coming true. Think now, and think seriously. You are going to make an unholy mess of things unless you think in time.

"Life need not be any such terrible puzzle if you live with a purpose. 'To them gave He power to become the Sons of God.'

"Commit yourself to the good that you see in life. Freeze yourself onto it and stick to it. Always burn your bridges behind you. Leave no way of retreat. Look forward, go ahead.

"Remember that you will clip the wings of your life, unless you allow the spirit of young adventure to lead you to do something worth doing. Remember that God remains with you always."

The Bishop of Toronto introduced Canon Gower-Rees. He was, he said, "humbly proud and devoutly thankful to stand before such a congregation." The Rev. Canon H. J. Cody welcomed the young people to St. Paul's Church.

The lessons were read by the Rev. Dr. R. A. Hiltz, general secretary of the Board of Religious Education, and Canon Cody. Canon Brain acted as chaplain to the Bishop. Forty of the clergy were present in their robes.

Fifty churches were represented in last night's rally of youth, the first of the kind ever held in Toronto. The choirs of the Church of the Epiphany, the Church of the Redeemer, St. Michael and All Angels, and St. Paul's led the singing.

The Anglican Young People's Association of Whitby, Bowmanville, Caledon East, Thornhill, Islington, Weston, Dixie, King, Mimico, Long Branch, and Mount Dennis sent representatives to the rally. The service was arranged by the Toronto district local council of the A. Y. P. A.

The Rt. Rev. Dr. Slattery, Bishop of Massachusetts, was to have been the speaker but was prevented by illness.

ANNIVERSARY SERVICES IN VANCOUVER

Anniversary services held in Christ Church Cathedral, Vancouver, on Septuagesima Sunday attracted large congregations. The visiting preacher, the Rev. Dr. H. H. Gowen, of the University of Washington, is a favorite with Vancouver churches and his sermons were both interesting and inspirational. He declared that Christ and His teachings are needed in the modern world, and that men would find an adequate solution for their problems by following the Man of Nazareth.

The dean, Dr. Renison, has just been appointed civic chaplain by the City Council, Vancouver.

In connection with the twenty-first anniversary of St. Mark's Church, homecoming services were held, when a large number of former parishioners returned to meet the present congregation. The choir was augmented by a number of former singers and there was a special musical program at each service.

The preacher in the morning was the Most Rev. A. U. dePencier, Archbishop of New Westminster. In the evening the Ven. Archdeacon Heathcote was the preacher and at the close of the service G. F. Bullen gave an enjoyable organ recital.

CONTRIBUTIONS TO VICTORIA CATHEDRAL

Including gifts of money contributed from time to time over a period of forty years, since the first decision to build a stone cathedral in Victoria, B. C., was reached, an official statement issued recently by Sir Richard Lake, honorary treasurer of Christ Church Cathedral Buildings, Ltd., shows that the sum received and paid out to date on account of the construction of the new cathedral is $450,259.54. The total cost of the building, exclusive of the organ and furnishings, is $469,804.82. The balance of $19,545.28 is secured by promised subscriptions which either fall due during 1930, or have not yet been paid in full.

The Bishop of Columbia and Mrs. C. de V. Schofield left for Europe by the French liner *Oregon* via Panama. Bishop Schofield was presented with a purse of gold prior to his departure and the hope was expressed that the voyage and change would be beneficial. His Lordship will attend the Lambeth Conference and he proposes to return in September. During his absence from the diocese Archdeacon Laycock will act as his commissary.

MISS LINDLEY IN SOUTHERN CALIFORNIA

LOS ANGELES—Visiting the growing Church in Southern California for the first time in seven years, Miss Grace Lindley, national executive secretary of the Woman's Auxiliary to the National Council, arrived in San Diego on Sunday, March 2d. That evening she addressed a large congregation at St. Paul's Church, and the next day spoke before 200 Auxiliary women of the convocation of San Diego at Christ Church, Coronado.

On Tuesday, March 4th, Miss Lindley addressed the monthly meeting of the diocesan Woman's Auxiliary at St. Paul's Cathedral House, Los Angeles. Here she was introduced by Miss Rebekah L. Hibbard, diocesan president.

The following day she spoke before a large group of women of the convocation of Bernardino, at All Saints' Church, Riverside. She left immediately thereafter for the missionary district of San Joaquin.

BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, March 13, 1930

A MEMORIAL SERVICE FOR EX-PRESIDENT Taft was held at the Church of the Holy Trinity, Brooklyn, at the hour of the funeral in Washington. The Rev. L. Bradford Young of Holy Trinity read parts of the burial office and the Scripture lesson. The Rev. Mayor Oates, pastor of the Fourth Unitarian Church of Brooklyn, read from *The Happy Warrior* of Wordsworth and from Tennyson's *Ode to the Duke of Wellington*. The Rev. Archibald Tremayne of the New York Avenue Methodist Church delivered a eulogy.

An interesting feature was the presence in one side of the gallery of all the young men and women of the "complete school" or Brooklyn Academy, with their principal. This student body was said to be forty per cent Roman Catholic and thirty per cent Hebrew.

ADMISSION OF CHORISTERS AT ST. ANDREW'S

The Rev. Sydney Dixon, rector of St. Andrew's, Brooklyn, recently held a formal public admission of choristers of the junior choir of the Church school. After an "office of admission" twenty-five children were each given vestments and a service book and then went in procession around the church singing *Stand up, Stand up for Jesus*. The rector made an address on the joy of service to Christ in the days of youth.

EXCHANGE OF PULPITS

The Rev. L. Bradford Young, assistant at the Church of the Holy Trinity, Brooklyn, exchanged pulpits last Sunday with the Rev. Henry Hugh Proctor, pastor of the Nazarene Congregational (colored) Church. Dr. Proctor and Mr. Young delivered "companion" sermons, the introductions and conclusions being identical, and the themes of the two being complementary. The object was to further mutual understanding and future coöperation.

MISCELLANEOUS

A double quartet from the Russian Orthodox Church in Bayside recently rendered the music of the Orthodox service at a special service in St. George's Church, Flushing. The offering was given to the Bayside Orthodox Church, of which the Rev. George Matveychuk is pastor.

At the (Italian) Church of the Annunciation, Brooklyn, an Italian Dramatic Club has been organized and announces its purpose to present educational and religious dramas, commencing with the *Passion of Christ*.

Bishop Stires has expressed the hope that so far as possible the Good Friday offerings in this diocese will be given for the support of the House of the Holy Comforter, Brooklyn.

The choristers of St. Paul's Church, Flatbush, gave their sixth annual concert in the parish hall recently, to raise funds for the choristers' summer camp.

CHAS. HENRY WEBB.

PROVIDENCE CHURCH ASSISTS R. C. INSTITUTION

PROVIDENCE, R. I.—St. Joseph's Hospital, a Roman Catholic institution which has been serving all denominations in this city, was recently damaged by fire. Grace Church, noted for its community-mindedness, announced a Sunday morning offering to help with the rebuilding. It amounted to $450.

New York Churches Unite to Denounce Soviet War on Faith

Anglican and Roman Cathedrals, Jewish Synagogue, Hold Services of Intercession

The Living Church News Bureau
New York, March 17, 1930

THOUSANDS OF PERSONS OF ALL FAITHS joined in prayer on Sunday, March 16th, in churches, synagogues, and meeting halls of the city against the religious persecutions in Russia.

The Cathedral of St. John the Divine, where the Rt. Rev. William T. Manning, D.D., Bishop of New York, led in a special service, attended by more than 3,500 representatives of all denominations, and St. Patrick's Cathedral, where fully 3,000 joined in prayer, were the principal centers of supplication for all those suffering oppression for their religious beliefs in the land of the Soviets.

The throngs that came to the Cathedral of St. John the Divine in response to a call from Bishop Manning and the Greater New York Federation of Churches occupied all available space in the body of the church and overflowed into the sanctuary.

Those who spoke in addition to Bishop Manning, who delivered an extended address and closed the service with a special prayer, were the Rev. Dr. William B. Millar, secretary of the Greater New York Federation of Churches, the Rev. Dr. Raymond L. Forman, pastor of St. Paul's Methodist Episcopal Church, and the Rev. Henry Howard, pastor of the Fifth Avenue Presbyterian Church.

The services began with a procession through the body of the cathedral, headed by the male choir. Dignitaries of many Protestant denominations and leaders of the Greek Orthodox Church in America, with the Metropolitan Platon at the head, were in the procession.

ASKS PRAYER FOR LEADERS

Bishop Manning in his address struck a note of solemn protest, but appealed to the audience not to entertain malice for those responsible for the religious persecutions. He urged the congregation to pray for the Soviet leaders in the hope that their hearts might be touched and that they might abandon their present attitude. Like the others who spoke, Bishop Manning disclaimed any intention of interference in the internal affairs of Russia saying, however, that the Christian world and all those who believed in religious freedom could not stand silent in the face of the sufferings and oppression in Russia.

"We are here in this cathedral, not for any political purpose, not to express our views against any economic or governmental system, but solely in the interests of religion, of morality, and of the right of every human being on this earth to religious freedom," said Bishop Manning.

Asserting that "it is the openly avowed purpose of the Soviet government to extirpate religion from the lives of the whole Russian people," Bishop Manning declared that "the statement which we hear made that the cruelties inflicted are not persecutions for religion but punishment for disobeying the law of the State is a subterfuge so transparent that it should deceive no one except those who wish to be deceived."

After citing facts and sources of information in support of this statement, Bishop Manning said that "never perhaps in history has there been such an effort to blot out and destroy all religion from human life."

"Surely those who are suffering from this persecution are entitled to our sympathy, our prayers, and such support as we can give them by the expression of our brotherly feeling for them," Bishop Manning continued. "Few have realized what was taking place in Russia, for in that land no man dares to speak the truth, but now the facts have shocked the whole civilized world."

Calling attention to the fact that on Wednesday of this week, in line with the call of Pope Pius, he has asked that all in this diocese, clergy and people, offer special prayers along with those of the Roman Catholics, Bishop Manning concluded:

"May the prayers of all believers in God and all lovers of liberty here in America and all over the earth go up daily to the Lord of heaven and earth that this wickedness may be brought to an end, that the hearts of those who are guilty of these deeds may be touched and changed, and that His divine aid and comfort may be given to all who are suffering from these wrongs against justice, against freedom, and against religion."

MASS MEETING PLANNED

A great mass meeting for religious liberty will be held in the Metropolitan Opera House, Tuesday evening, March 25th, under the patronage of Cardinal Hayes; Bishop Manning; Bernard S. Deutsch, president of the American Jewish Congress; the Rev. Dr. Arthur J. Brown, head of the Presbyterian Board of Foreign Missions; Governor Albert C. Ritchie of Maryland; Dr. Nicholas M. Butler, president of Columbia University; William D. Guthrie, lawyer; the Rev. Dr. Selden P. Delany, rector of the Church of St. Mary the Virgin; Lady Armstrong, wife of Sir Harry G. Armstrong, British Consul General in New York; Bernard G. Richard, secretary of the American Jewish Congress; and the Very Rev. Milo H. Gates, dean of the cathedral.

Leading the list of speakers at the meeting will be John W. Davis, former American Ambassador to England, and the Rev. Edmund A. Walsh, vice-president of Georgetown University. Other speakers will be Rabbi Nathan Krass of Congregation Emanu-El and Matthew Woll, vice-president of the American Federation of Labor.

SUGGEST PARISH HOUSE AS MEMORIAL TO BISHOP SLATTERY

The Rev. Dr. W. Russell Bowie, rector of Grace Church, paid tribute in his service on Sunday morning, March 16th, to the late Bishop Slattery, former rector of the parish, who died suddenly at his home in Boston. He announced that a suggestion had been made informally to him by a parishioner that a parish house be erected as a memorial to the late Bishop. Sunday was the twentieth anniversary of the election of Dr. Slattery to the pulpit of Grace Church, a post which he left in 1922 to take over his bishopric.

Dr. Bowie pointed out that as the last property on the block between Broadway and Fourth avenue, on Tenth street, an office building, had been obtained by the church through acquisition of the lease, the erection of a long-considered parish house could be accomplished. A parishioner had suggested to him that the erection of a suitable parish house would be a fitting memorial to Bishop Slattery, he added. There had been no action taken by the vestry, or any other group, on the suggestion, the rector explained, but he wished merely to pass the thought on to their minds and leave it with them, so that they might confer about it later.

NEW LOS ANGELES CHURCH RISING

LOS ANGELES—On the afternoon of Sunday, March 9th, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, laid the cornerstone of the new Trinity Church. He was assisted by the Rev. Herbert V. Harris, rector, the Rev. Charles T. Murphy, and the Rev. A. F. Randall, former incumbents.

The contract calls for the first unit of a church plant which will eventually cost $125,000. Ground was broken December 6th and the nave and chancel are now rising. The design calls for a gothic church, 106 feet long, in reinforced concrete, normally seating 300 in the nave. The walls are quite massive and special attention is being paid to insulation from heat, cold, and sound.

Later a parish house, chapel, baptistry, and offices will be added. Pending that construction the old church will be converted into a parish house.

Trinity Church was founded as a mission of St. Atbanasius' Church by the Rev. Charles T. Murphy in 1907. Two years later a wooden church was built and the mission was admitted to the diocese. It became a parish in 1917. The church is well located in a compact residential area near Los Angeles Junior College. The Rev. Mr. Harris became its rector in 1924.

AT ST. STEPHEN'S, PROVIDENCE, R. I.

PROVIDENCE, R. I.—St. Stephen's Church, Providence, has, under the leadership of its rector, the Rev. Frederic S. Fleming, D.D., now called to the Chapel of the Intercession, New York, widened its interests and its influence to include music, the drama, and social service.

A series of five sacred concerts is being offered at 5 o'clock on Sunday afternoons this spring. On March 2d, Bach's cantata, *And Jesus Called to Him the Twelve*, was given with string orchestra. Last Sunday, March 16th, another program was presented.

The curate, the Rev. C. H. Hunt, has developed amateur dramatic talent in the parish to a point where the productions merit and receive critical public attention. When the police of the city a few months ago forbade O'Neil's *Strange Interlude* a hearing at the Providence Opera House, Fr. Hunt joined members of the faculty of Brown University in protest and offered some thoughtful suggestions for the conduct of the office of public censorship. The protest was not heeded, but the incident undoubtedly leaves the police department with a new sense of responsibility and a better knowledge of its duties.

Last Monday afternoon, March 17th, a course of five lectures on social service, sponsored by the diocese, was given by the Rev. Norman B. Nash, D.D., of the Cambridge Theological School, and chairman of the social service department of the diocese.

New York Cathedral Loses a Trustee In the Death of Edward F. Albee

Visiting Negroes and Parishioners Crowd Heavenly Rest Church—Siam Presents Gift to Cathedral

The Living Church News Bureau
New York, March 15, 1930

IN THE DEATH OF EDWARD F. ALBEE, which occurred last Tuesday at Palm Beach, Fla., the Cathedral of St. John the Divine has lost one of its most interested trustees. Not unlike the sudden death last year of Haley Fiske, president of the Metropolitan Insurance Company, this event marks the passing of one greatly influential in the business world who gave generously of his time and of his means to aid in the completion of this great house of worship.

Starting life as a helper in a circus, Mr. Albee, at the time of his death at the age of 72, had become president of the largest theatrical organization of its kind in the world. The Keith-Albee-Orpheum Corporation controlled 700 theaters in this country and Canada. By his persistent influence he did much for the refinement of vaudeville presentations, and he labored effectively to break down a considerable measure of the prejudice felt against the people of the stage by the people of the Church. In two contributions he gave $350,000 to the building fund of the cathedral, evidences of the great interest he took in its progress. His parish church was St. John's at Larchmont.

The body was brought to New York and to the cathedral where for several hours yesterday it lay in state. The funeral was held this morning, the Bishop of New York officiating. Among the honorary pallbearers was the Rev. Dr. Bernard I. Bell, warden of St. Stephen's College, of which institution Mr. Albee was also a trustee.

MEMORIAL SERVICE FOR BISHOP SLATTERY

At Grace Church this morning there was held a memorial service to pay tribute to the late Bishop of Massachusetts. The hour was 10:30, the time of the funeral service in Trinity Church, Boston. Dr. Slattery was one of the most beloved pastors New York has had in this generation and his sudden death is almost as great a shock and loss to us as to his people in Massachusetts. The Rev. Dr. Bowie, Bishop Slattery's immediate successor in the rectorship of Grace Church, conducted the service this morning, in which he was assisted by the rectors of the neighboring parishes of the Ascension, St. George's, Calvary, St. Mark's, and St. John's.

FOURTEENTH GOVERNMENTAL GIFT TO CATHEDRAL

Major General Kridakara, Siamese Minister to the United States, has informed the cathedral authorities that the King of Siam has given two book cabinets, now on their way to this country, to be numbered among the gifts which foreign governments have made to the New York cathedral. The cabinets will be formally presented to the Bishop upon their arrival.

VISITING NEGROES AND PARISHIONERS TAX CAPACITY OF HEAVENLY REST CHURCH

The new Church of the Heavenly Rest in the fashionable section of upper Fifth avenue was unable to seat those who came to its service last Sunday afternoon. The church had invited as its guests the rector and congregation of the Harlem Negro parish of the Crucifixion in an effort to promote fellowship between the races. Bishop Shipman in his sermon characterized the service as a unique gesture, beautifully Christian and highly statesmanlike. He said, "It answers the criticism that our churches are fashionable, exclusive, and only for our own. Today my heart is filled with gratitude, pride, and appreciation." The Bishop appealed for increased interest in the colored people of our Church and pointed out that there are but ten of our parishes in Harlem with a total seating capacity of but 8,000. Yet it is estimated that there are somewhere between 25,000 and 45,000 Episcopalians in that section of New York.

ITEMS

It is a matter of regret that this letter, written on Saturday, must be sent a day too soon to report the service scheduled for tomorrow at the cathedral when there will be a great expression of sympathy and an offering of prayer for all those suffering from the religious persecution in Russia.

On Sunday morning, March 9th, Bishop Manning instituted the Rev. Henry P. Veazie as rector of St. Peter's Church at Peekskill.

The preachers at the cathedral on March 23d are to be the Rev. Dr. Travers of St. Louis, in the morning, and at Evensong, the Bishop of Alaska.

The twentieth anniversary of ordination to the priesthood of its rector, the Rev. Rollin Dodd, will be observed tomorrow at All Souls' Church, 88 St. Nicholas avenue.

The Rev. Dr. P. J. McComas will conduct a mid-Lent retreat at St. Paul's Chapel on Saturday, March 29th. The Holy Communion is at 8, the meditations at 10, 1:45, and 3 o'clock. Breakfast and luncheon will be served those who notify the parish visitor at the Chapel offices, 217 Broadway.

Our daily papers frequently print pictures of bridal or of funeral processions through the grounds of "the Little Church Around the Corner." This week there has been a new sort of picture, indicative of the present hard times. The church has begun a "bread line" for the unemployed for the third time in its history and is now issuing meal tickets to 100 men a day, as many as present funds will permit. Hence, there are pictures of the line of forlorn-looking men which stretches daily from the church door to the lych-gate.

To Holyrood Church has been presented a set of Stations of the Cross, the gift of Mrs. Charles H. Daymon in memory of her husband.

Under the auspices of the Church Club of New York, Dr. Ralph Adams Cram will give a lecture on Wednesday evening, March 26th, in St. Bartholomew's Community House, the subject being A Greek and Byzantine Pilgrimage.

HARRISON ROCKWELL.

Bishop Griswold on Way to Recovery in Hospital Following Week's Illness

Special Convention to Elect Coadjutor May 13th—House of Bishops Plans Complete

The Living Church News Bureau
Chicago, March 15, 1930

THE RT. REV. SHELDON MUNSON GRISWOLD, D.D., Bishop of Chicago, was reported today by his physicians to be on the way to recovery at the Evanston Hospital following a week's illness, caused, it is believed, by added responsibilities since Bishop Anderson's death.

Bishop Griswold was placed in a wheel chair today for the first time since he went to the hospital. Encouraging reports have come from Dr. Dwight F. Clark, the Bishop's personal physician, throughout the week. Regarding Bishop Griswold's condition, Dr. Clark issued this statement:

"Bishop Griswold is at the Evanston Hospital, largely to have the advantage of institutional observation. It was found that the assumption of many of the duties of the late Bishop Anderson during the past few months has undermined the general vitality of Bishop Griswold.

"I feel sure that depression over the death of Bishop Anderson has contributed to a further reduction in his general condition. Bishop Griswold's medical advisors have wished to anticipate any further ill health as a result of his new duties. They know he is going into his new work with a great deal of vim and energy and they have therefore insisted upon hospital observation.

"As a result of a week's observation, we are in a position to state that there has been a satisfactory improvement. He is not ready, by any means, to assume the routine duties of the office of Bishop and will not be permitted to do so until it has been determined that he is able to carry on those duties without risk."

Because of Bishop Griswold's age, said Dr. Clark, every precaution is being taken to prevent further worry and complications.

For practical reasons, in order to relieve the Bishop of worry which might interfere with the effect of his hospital treatment, and on advice of his physicians, Bishop Griswold this week asked the standing committee of the diocese to act as the ecclesiastical authority for the time being. In accordance with this request, the standing committee in session on Tuesday dispatched communications to the clergy and laity of the diocese informing them of the action. The committee will hold weekly meetings for the present.

BISHOP CALLS FOR COADJUTOR

Bishop Griswold, the new Diocesan, this week issued a call for a special convention of the diocese for the purpose of electing a Bishop Coadjutor, with right of succession. The convention will meet at St. James' Church, Chicago, May 13th.

A large part of the administrative and other work of the diocese will be turned over to the Coadjutor when elected and consecrated, the Bishop states in his call. The call, in part, follows:

"In accordance with my promise made at the time of my election to be the Bishop of Chicago, I hereby call a special convention of the diocese of Chicago, to meet in St. James' Church, Chicago, on Tuesday, May 13, 1930, at 10 o'clock in the morning, for the purpose of electing a Bishop Coadjutor of the diocese of Chicago, and for

the transaction of such other business as may be necessary.

"I am asking for the election of a Bishop Coadjutor as it is apparent to all that a Bishop of the age to which I have attained cannot reasonably hope to carry the whole burden of the diocese of Chicago without assistance in the person of an additional Bishop. For the present, it is sufficient to state that I purpose to turn over to such Bishop Coadjutor when elected and consecrated, a large part of the administrative and other work of the diocese.

"May I urge that both public and private prayers be offered for the guidance of the Holy Spirit in the selection of a Bishop Coadjutor?"

BISHOP WILSON IS LENTEN NOONDAY SPEAKER

The Church unity, a Christianized social order, and a consciousness of stewardship are the greatest concerns of the Church at the present time was the assertion of the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, in his closing address at the Lenten noonday services of the Church Club at the Garrick Theater, yesterday. Bishop Wilson visioned the twentieth century as opening up another period of great religious interest.

FR. WHITE ADDRESSES JUNIOR BROTHERHOOD

God cannot be defined in human language, the Rev. Edward S. White, rector of the Church of the Redeemer, Chicago, declared last (Friday) night, speaking before the spring assembly meeting of the Junior Brotherhood of St. Andrew of the diocese, at the Church of the Epiphany. More than 100 young men were in attendance.

"God cannot be defined, in human language," said Fr. White. "He is for us the ultimate mystery. Creeds must therefore always remain inadequate. While it is true that they represent the best expression we can make with our tongues of our faith in God, it must be remembered that they have always been called symbols and then can be no more than that."

HOUSE OF BISHOPS PLANS COMPLETE

Plans are complete for the special meeting of the House of Bishops at St. James' Cathedral, Chicago, on March 26th, when a successor to the late Bishop Anderson as Presiding Bishop will be selected. Approximately 100 bishops of the Church are expected to be in attendance, according to the Very Rev. Duncan H. Browne, dean of St. James', who is handling local plans.

The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island and former rector of Grace Church, Chicago, has been named to deliver the address at the service in memory of the late Bishop Anderson to be held Tuesday night, March 25th, at 8 o'clock at the cathedral.

The Church Club will entertain the visiting prelates at luncheon at the Drake Hotel, Wednesday noon, March 26th, following the first business session. Holy Communion will be celebrated at 9:30 in the morning, followed by an executive session for the election of a Presiding Bishop.

NEWS NOTES

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, will be the speaker at the Chicago Sunday Evening Club in Orchestra Hall, next Sunday evening, March 23d. The service is to be broadcast over Station WMAQ.

The Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, is preaching at the Lenten noonday services in Cleveland next week and in Baltimore the following week. He will preach at Trinity Cathedral, Cleveland, Sunday, March 23d.

The Rev. Dr. Charles Herbert Young, rector of Howe School, Howe, Ind., was the special celebrant and preacher at Christ Church, Woodlawn, Sunday. It will be recalled that Dr. Young was for seventeen years rector of Christ Church, going to Howe School in 1920. He returned to his former parish to welcome the Rev. Walter C. Bihler as the new rector. Dr. Young presented Fr. Bihler for ordination while in Christ Church.

The choirs of the Church of the Redeemer, Chicago, are presenting a series of musical programs each Sunday night. The schedule: March 16th, Dubois' *Seven Last Words;* March 23d, Gounod's, *Gallia;* March 30th, Moore's, *The Darkest Hour;* April 6th, Dubois' *Seven Last Words;* April 13th, Moore's, *The Darkest Hour.*

The Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, is the speaker at the Garrick Theater Lenten services this week. The services are broadcast over Station WMAQ each noon, 12:10 to 12:30.

DR. GOODEN ELECTED IN LOS ANGELES

LOS ANGELES—The special convention of Los Angeles, held at St. Paul's Cathedral on March 11th, elected as Suffragan Bishop the Rev. Robert Burton Gooden, D.D., headmaster of Harvard School, Los Angeles, the diocesan military school for boys. Election came on the sixth ballot.

Convention opened with the Holy Eucharist, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, officiating. He made a brief address, outlining definitely his conception of the needed qualifications for the office. He reiterated his statement, made at the diocesan convention in January, that the Suffragan Bishop would be expected to become the diocesan executive officer for religious education, social service, and the general Church program.

Immediately after the opening of the business session, an informal nominating ballot was taken. Seventeen names were placed in nomination, although marked preference was shown to the names of the Rev. Dr. Gooden, the Very Rev. Harry Beal, D.D., dean of St. Paul's Cathedral, and the Rev. George Davidson, D.D., rector of St. John's Church.

The formal ballots were as follows:

	1		2		3		4		5		6	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Ballots cast	101	72	102	71	100	71	101	71	98	71	96	71
Necessary for choice	51	37	52	36	51	36	52	36	50	36	49	36
Rev. Robert B. Gooden	38	21	40	25	41	30	42	31	44	32	53	41
Very Rev. Harry Beal	26	32	28	30	27	25	28	24	24	24	16	14
Rev. George Davidson	22	12	26	11	27	13	26	13	24	11	19	9
Rev. James M. Niblo	8	6	5	5	3	2	4	3	4	4	7	7
Rev. M. L. Kain	1	..	1	..	1	..	..	..	2	..	1	..
Rev. C. Rankin Barnes	1	..	1	..	..	1						
Rev. P. G. M. Austin	..	..	..	..	1	..	1	..				
Rev. Ray O. Miller	1	..	1	..								
Rev. David R. Covell	1	1										
Rt. Rev. C. S. Reifsnider	1	..										
Rev. Edwin T. Lewis	2	..										

As soon as the result was known, the Rev. Dr. Davidson moved that the election be made unanimous. This was seconded by Dean Beal and carried with enthusiasm. The Rev. Dr. Gooden was escorted to the chancel, and after being warmly welcomed by Bishop Stevens, spoke briefly. He thanked the convention for its display of confidence, and indicated that he would accept the election. The doxology was sung and the convention adjourned.

During the period of ballot counting the convention was addressed in turn by the Rev. Charles T. Bridgeman, educational chaplain of the American Church at Jerusalem, and the Rev. Dr. Theodore R. Ludlow, secretary for adult education, Department of Religious Education. The Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, was also a visitor at the convention.

The Bishop-elect was born in Bolton, Lancashire, England, September 18, 1874. The family came to California in 1888, settling in Fresno. Dr. Gooden graduated from Trinity College, Hartford, in 1902, taking his M.A. the following year. On graduation from Berkeley Divinity School in 1904, he was ordained deacon by the Rt. Rev. Chauncey B. Brewster. In 1905 he was advanced to the priesthood by the Rt. Rev. Joseph H. Johnson.

Dr. Gooden was the first postulant for holy orders of the late Bishop Johnson and has spent his entire ministry in this diocese, starting as vicar of St. Paul's Church, Ventura. In 1905 he became vicar of Trinity Church, Escondido, with charge

BISHOP-ELECT

Rev. Robert B. Gooden, D.D., headmaster of Harvard School; Suffragan Bishop-elect of Los Angeles.

of St. John's Mission, Fallbrook. Elected rector of St. Luke's Church, Long Beach, in 1907, he served that parish for five years.

In 1911 Bishop Johnson purchased Harvard School for the diocese and asked Dr. Gooden to become its headmaster. Here he developed a splendid institution, with properties valued at about $1,250,000, and a capacity enrolment of 300 boys.

Dr. Gooden was appointed an examining chaplain in 1906 and has served as such ever since, becoming chairman of the diocesan board last year. He has been a member of the standing committee since 1910, serving as secretary till 1928, when he became its president. He has been a member of the diocesan board of Christian education for a number of years and was a deputy to General Convention in 1928.

In 1904 Dr. Gooden married Miss Alice Leonard Moore, of Hartford, Conn. They have five children. Dr. Gooden is a member of Alpha Chi Rho and Phi Beta Kappa. He received the honorary degree of doctor of divinity from Trinity College in 1922.

DR. CHARLES CLINGMAN ELECTED IN LOUISIANA

BATON ROUGE, LA.—The Rev. Charles Clingman, D.D., rector of the Church of the Advent, Birmingham, Ala., was unanimously elected Bishop of Louisiana to succeed the late Bishop Sessums at the ninety-second annual council of the diocese, which opened in St. James' Church on Wednesday, March 12th, with a celebration of the Holy Communion. Bishop Burton, retired Bishop of Lexington, was the celebrant, and Bishop Bratton of Mississippi the preacher. The Bishop of Fond du Lac, who conducted a quiet hour for the Woman's Auxiliary (in session simultaneously with the council), was also present in the chancel.

The Bishop-elect is a native of Kentucky, and received his theological training at the Virginia Seminary. A committee was appointed by the council to notify Dr. Clingman of his election.

ELECTED BISHOP

Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala.; Bishop-elect of Louisiana.

An important feature of the council was the holding of certain of its sessions in the new Episcopal Student Center at Louisiana State University. This building, beautiful in its design, and admirably suited for its purpose, was formally accepted on behalf of the diocese by the standing committee on Tuesday evening at a meeting of dedication, marked by great enthusiasm. At the same time a number of memorials and gifts in the chapel were blessed by the Bishop of Mississippi. The council adopted a resolution, making the student center a memorial to Bishop Sessums, and creating a committee to raise a fund in memory of Bishop Sessums for raising the balance of the indebtedness incurred in its erection.

Two new and important commissions were created by the council: A commission to revise the constitution and canons of the diocese; and a commission of the four archdeacons to study the placement of new churches and missions, and for the general study of missionary problems within the diocese. Both of these commissions are to report at the next annual council.

Committees and officers were generally re-elected.

Delegates to provincial synod were as follows: *Clerical,* the Rev. Messrs. Tucker, D.D., M. W. Lockhart, D.D., S. L. Vail, D. H. Wattley, C. B. K. Weed, and the Very Rev. William H. Nes. *Lay,* Messrs. F. H. G. Fry, R. P. Mead, Warren Kearny, J. H. Percy, G. L. Law, and W. B. Smith.

PLAN OUTSTATION AT MALEKONG, P. I.

BONTOC, P. I.—In order to start the New Year with a venture of faith the two priests and about two dozen lads from All Saints', Bontoc, hiked over the mountain on the first day of January to the native village of Malekong. The purpose of the visit, aside from the ever popular picnic, was to negotiate for a piece of ground and secure the permission, long withheld, from the village authorities to open a school and mission. A very excellent location was obtained together with the full approval of the "city fathers," so that now with the appropriation of funds recently granted by the Department of Missions in New York an outstation at Malekong is assured. The project is not without its problems, however, as there is no trail and the only entrance to the barrio is a path leading for a considerable distance along the narrow walls of rice terraces. All of the material for building will have to be carried in upon the shoulders of *cargadores* and the regular visits of the priest must be made by means of that same precipitous path. Difficulties notwithstanding, it is all very much worth while and there is great rejoicing at Bontoc over the success of the initial expedition.

LENTEN SERMONS AT HOBART COLLEGE

GENEVA, N. Y.—Dr. Murray Bartlett, president of Hobart College, inaugurated a series of Lenten sermons on a recent Sunday night in St. John's Chapel on the Discovery of God.

Dr. Bartlett is carrying on from that point developed by Dr. Kirtley Mather, professor of geology at Harvard, in a recent lecture at Hobart on Religion and Science. Dr. Mather, from the point of view of science, spoke of what he called the Administration of the Universe. Dr. Bartlett is taking up the belief in God as a discovery by man and how it came about. The sermons are constructive from the standpoint of religion. He deals with the discovery of God as being "natural," similar to the discovery by man of "natural law," of speech, or the physical nature of the universe.

FUND COMPLETE FOR MEMORIAL IN SAN FRANCISCO CATHEDRAL

SAN FRANCISCO—Complete success of the project for a memorial to the late Lydia Paige Monteagle in Grace Cathedral, San Francisco, is reported by Mrs. Norman B. Livermore, chairman of the women's committee which sponsored the idea. The goal of $42,000 has been exceeded by several hundred dollars and gifts from distant places are still being received. More than six hundred friends of Mrs. Monteagle have responded to the memorial plan and every section of the United States and several foreign countries are represented among the givers. In this magnificent response is seen one of the most remarkable tributes ever paid to the memory of a Churchwoman.

The memorial is to be the beautiful portal of the south transept of Grace Cathedral. Construction of the transept is now under way and it will not be many months until the portal is complete. Work is also going ahead on the apse, north transept, crossing, and sacristies; and the Chapel of Grace and the baptistry are practically finished. It is hoped that the chapel may be available for use during the meeting of the provincial synod in San Francisco, May 7th to 9th.

BOOK CHATS

from Morehouse Publishing Co.

New books added to stock during the week ending March 15, 1930:

The Crusades, by Harold Lamb. (Doubleday Doran) $3.00
The story of "Iron Men and Saints"; March Book of the Month.

Why Am I a Christian? by the Bishop of London. (Putnams)..... 2.50
A book that merits the attention of all thoughtful Christians.

Psychology in the Service of the Soul, by Leslie D. Weatherhead. (Macmillan) 2.00
Highly recommended by Dr. John Rathbone Oliver as a satisfactory book on psychasthenia, phobias, etc.

A History of the Modern Church, by J. W. C. Wand. (Crowell)..... 3.00
Both Eastern and Western Churches, Catholic and Protestant, are traced from the fifteenth century to the present.

Our Church: One Through the Ages, by the Rev. W. P. Witsell. New edition, revised. (Gorham)..... 2.00
The history of the Church is traced from its origin, through England, to America and on to the present day.

Anglicanism, by Canon W. H. Carnegie. (Putnams)..... 2.00
An introduction to Anglican history and philosophy.

Firehead, by Lola Ridge. (Brewer and Warren)..... 2.50
A narrative poem of the Crucifixion.

Cleartype Illustrated Prayer Book (Morehouse). Various bindings and prices.
The New Prayer Book with Scriptural illustrations; a beautiful Easter gift book.

The Treasury of Devotion (Nelson). Various bindings and prices.
One of the best known devotional manuals, revised to conform to the New Prayer Book.

CALVARY TO-DAY ($1.00), by Bishop Fiske, is one of the most popular Holy Week books that the Morehouse Publishing Co. has ever had the pleasure of publishing—and rightly so, for its treatment of the Seven Last Words from the Cross apply their meaning to the common things of modern life in a way that makes them real to the most casual reader.

A more conventional, but no less valuable treatment of the Good Friday theme is Dr. Frank L. Vernon's CRUCIFIED ($1.00), described by last week's *Churchman* as "a model of what the preaching of a Three Hours' service should be."

Among older, but still helpful, books on the Three Hours is CRIES FROM THE CROSS (paper, $1.00; cloth, $1.30), by the Rev. Stanley L. Krebs. In some ways, too, the late Bishop Hall's WORDS FROM AND TO THE CROSS (paper, 60 cts.) has never been surpassed.

Bishop Hall's Lent books were among his finest writings. Unfortunately, many of them are out of print. In addition to the one mentioned above, however, the following are still available: THE EXAMPLE OF THE PASSION (40 cts.), MEDITATIONS ON THE CREED (50 cts.), SPIRITUAL INSTRUCTIONS (40 cts.), and THE WORK OF THE HOLY SPIRIT (paper, 50 cts.; cloth, 90 cts.).

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PROPOSED DIOCESAN SEAL FOR NEWARK

NEWARK, N. J.—The special committee appointed pursuant to a resolution adopted at the last convention of Newark, calling for the appointment of a committee to consider and report a design for a diocesan seal at the next convention, has practically finished its work and has unanimously approved a general design of great beauty and simplicity.

The committee at the beginning of the work decided that the seal should have some historic significance in connection with the fact that the diocese is named for the city of Newark, which was itself named for the English town of Newark-on-Trent; and also the fact that the diocese was part of the state and of the former province of New Jersey, which dates as a separate province from the latter part of the seventeenth century, when it was made over by the Duke of York to John Lord Berkeley and Sir George Carteret, and named New Jersey in recognition of the fact that Carteret, a native of the Island of Jersey, had gallantly defended it in the parliamentary wars.

The first seal of the province of New Jersey displayed the arms of Berkeley and Carteret, and the committee has transferred from the Berkeley arms the Maltese cross which is the characteristic feature of that escutcheon, and from the Carteret arms the four fusils or diamond shaped figures which appear on the middle of that shield. So the main body of the shield shows the cross of Berkeley and the four fusils of Carteret arranged in saltire, radiating outward from the center of the cross.

With respect to Newark, it fortunately appeared that Newark-on-Trent has its own coat of arms, the characteristic charge of which is a peacock shown on the portion of the shield known as the chief; and this feature has been placed upon the chief of the new design.

The principal colors of the shield of Newark-on-Trent are blue and silver and were adopted by the committee as the two colors of the design, it being desirable for several reasons to make it as simple as possible. Hence, the ground work of the shield and the peacock are blue and the cross and lozenges on the shield and the chief are white.

The rest of the design is conventional. The usual practice is to place above the shield a bishop's mitre with crossed ends of a key and crozier back of it; and to enclose the whole within a border described as a pointed oval and symbolic of the fish, the familiar religious acrostic of the early Church, the initials of the Greek word Ixthus (fish) standing for the sentence: Jesus Christ, Son of God the Saviour. The mitre is copied from the memorial tablet to Bishop Goodryke, who died in 1554.

BISHOP BURTON TO ASSIST IN LOUISIANA

NEW ORLEANS, LA.—The Rt. Rev. Lewis W. Burton, D.D., retired Bishop of Lexington, will visit the churches of Louisiana for Confirmation during Lent. The Bishop will come to Trinity Church on the morning of Palm Sunday, at 11 o'clock.

BISHOP ROWE IN ATLANTA

ATLANTA, GA.—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, has made a visit to the diocese of Atlanta and has spoken in a number of the churches in Atlanta and elsewhere. His coming was eagerly looked forward to and the large crowds which attended the services demonstrated great interest. St. Luke's, Atlanta, on the Friday of his visit was nearly filled with women and quite filled on Sunday morning. That night at the cathedral, the church was packed to the doors and others turned away. Seldom has the cathedral witnessed such an immense congregation as welcomed Bishop Rowe.

DR. WOOD ON TRIP TO THE ORIENT

NEW YORK—Dr. John W. Wood left New York on March 4th for the Orient. More than a year ago, on returning from Haiti, Bishop Murray expressed his desire to visit the Church's missions in the Orient in the spring of 1930, told Dr. Wood he would count upon him as a traveling companion, and asked him to begin making plans. All the bishops in Japan, China, and the Philippines were delighted at the prospect of a visit from the Presiding Bishop. A tentative itinerary was arranged and local plans were being made when Bishop Murray's sudden death last October ended the hope that in 1930 for the first time a Presiding Bishop of this Church would visit the Orient.

The bishops felt there would be decided advantage in having Dr. Wood carry out the plan, even if he had to come alone. This is a time of rapid changes in the Orient and it is desirable that, so far as possible, the secretary of the Department of Missions should have first-hand knowledge of them. Bishop Anderson's death, and contemplated changes in organization at the Church Missions House led to a modification of Dr. Wood's plans so that he will be away from the country for only two months instead of the four originally planned by Bishop Murray.

Arriving in Honolulu on March 12th he hopes to have three days with Bishop Littell. From Honolulu to Yokohama Dr. Wood will have the good fortune to travel with Bishop McKim and will have opportunity to discuss many matters affecting the future of the Church's work in Japan. On March 26th the cornerstone of the first unit of the new St. Luke's Hospital is to be laid. On the 27th there will be a meeting of the House of Bishops of Nippon Sei Kokwai in Tokyo. Plans for the erection of a new All Saints' Church, of the chapel for St. Margaret's School, of a parish house for St. Timothy's Church, all in Tokyo, will require attention. Dr. Teusler is asking for consideration of the plans for erecting the College for Nurses and other units at St. Luke's.

For the first time in many years the American members of the staff in the dioceses of North Tokyo, Kyoto, and Tohoku will meet in joint conference to discuss and plan future work. The dates are March 29th to April 1st, and the place is Nara, where the new Church of the Ascension is soon to be consecrated.

Owing to the limitations of time Dr. Wood will be unable to spend the six weeks in China originally planned. It is probable, however, that a few days will be spent in Shanghai where Bishop Graves is arranging for a conference to be attended by himself, Bishop Roots, and Bishop Huntington.

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private schools, issued by the Nanking educational ministry, and the activities of local committees of the Kuomintang have made the educational situation more critical. The new regulations contain among other things prohibitions of religious exercises of any kind in primary schools and of efforts to persuade pupils to accept voluntary religious instruction. They claim the right to regulate school fees and to pass upon the persons appointed as principals or presidents of the schools of higher grade. Many schools have also been notified that they must include military training as a required part of the curriculum, to be given by military officers appointed by the government and paid by the school.

It is evident that Dr. Wood's schedule will be a heavy one, especially as he hopes to return to New York in time for the meeting of the National Council at the end of April. He asks for the prayers of friends in this country that all he says and does may be based upon understanding, sympathy, and right judgment.

RECTOR AT PLYMOUTH, IND., OBSERVES ANNIVERSARY

PLYMOUTH, IND.—The fourteenth anniversary of the pastorate of the Rev. William J. Cordick, rector of St. Thomas' Church, Plymouth, was honored Monday evening, March 3d, by members of St. Thomas' parish.

A pot-luck supper was served in the parish house, the table centerpiece being the anniversary cake, lighted with fourteen candles.

In appreciation of his untiring and sincere work in the interest of the Church, Fr. Cordick was presented with a black broadcloth clerical cape, and Mrs. Cordick was presented with a purse of gold. A letter of congratulation from the Rev. M. S. Benjamin, pastor of the local Presbyterian church, was read.

Dr. George F. Hitchcock presided in the absence of George H. Thayer and D. E. Snyder, church wardens, who were unable to be present.

DEDICATION SERVICE AT CHRIST HOSPITAL, JERSEY CITY

JERSEY CITY, N. J.—A plan extending over a period of five years has culminated in the dedication of a new private pavilion and the rededication of the main building of Christ Hospital, Jersey City, of which the Rev. Thomas A. Hyde is chaplain and superintendent. The clergy present at the ceremony included the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, the Ven. Malcolm A. Shipley, the Rev. Allen Greene, the Rev. E. P. Hooper, and the chaplain and neighboring rectors.

In order to provide adequate facilities, $750,000 had to be raised. First a nurses' residence, a fireproof structure, consisting of four stories and basement, was built. It will accommodate the director of nurses and her assistants, and 100 student nurses, each of the latter having a single room. There is in addition a well planned apartment for the superintendent.

The expenditure of $20,000 made possible the introduction into the hospital laundry of motor driven machinery, and the reconstruction of the power plant and radial bricked chimney; and a central heating plant for the whole group of buildings was brought about by the installation of high pressure boilers.

With a capacity of approximately 100 beds, the private pavilion, so hospital experts declare, takes very high rank among the structures of its kind in the east. The complete rebuilding of the main building has given more ward and clinic accommodations and greater operating room facilities. The hospital conducts clinics for the poor in twelve departments of medicine.

The institution has become an attractive medical center through the installation of excellently equipped pathological and X-ray laboratories. Including all medical departments, there are 200 beds in the hospital. The field of its work has been enlarged by adding to the medical staff, which now has most of the ablest physicians in Hudson county.

Valuable service is already being rendered by the Convalescent Home, the latest hospital department to be developed, which occupies the former nurses' home.

The entire institution now has a property value of $1,500,000.

Numerous chapel services help to make possible the development of the religious side of the work of Christ Hospital.

PLAN YOUNG PEOPLE'S TRIP TO EUROPE

NEW YORK—A young people's trip by motor through England, Belgium, Germany, Switzerland, and France, featuring a visit to Canterbury, the Lambeth Conference, and the Passion Play at Oberammergau, has been organized by Miss Louise E. Rich, executive secretary of the board of religious education and advisor of the Young People's Service League of New York. The organization of this movement by Miss Rich is commended by the Rev. John W. Suter, Jr., Executive Department of Religious Education of the National Council.

The party will sail from New York on June 25th. returning to New York on August 23d.

Further information may be obtained from Miss Rich in care of the Board of Religious Education, Cathedral of St. John the Divine, Amsterdam avenue and 112th street, New York.

Thirtieth Year

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DEDICATE NEW CHURCH AT ROCHESTER, N. Y.

ROCHESTER, N. Y.—The dedication of St. Thomas' Church, Rochester, took place on Sunday, March 9th, at 3 o'clock in the afternoon. The officiant was the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, and the preacher was the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor. They were assisted in the service by the Rev. David L. Leach, rector of the parish, and the Rev. A. O. Sykes, D.D., rector emeritus, and many of the clergy from the city.

St. Thomas' is built in a new district of Rochester which has been opened only a few years and will minister to a large district of people who have already formed a congregation of considerable size. The old parish of St. Thomas', which is in a different part of the city, is still near enough to be able to attend services and it is expected that this will soon be one of the leading Episcopal parishes in the city.

On Tuesday evening, March 11th, Warren Gehrken, organist of St. Paul's Church, played an organ recital on the Yates memorial organ which was a gift to St. Thomas' Church from Mrs. Arthur G. Yates in memory of her husband. The chancel furnishings are likewise a gift from Mrs. Yates.

G. F. S. ISSUES NATION-WIDE APPEAL

NEW YORK—Miss Margaret M. Lukens, president of the Girls' Friendly Society, on March 12th announced that a nation-wide appeal was being made on that date to men and women interested in girls' work to solicit their support by becoming sustaining members of the society. This is the result of action taken by the National Council of the Church, requesting that the society make full provision for its own support. The National Council is gradually cutting the appropriation granted the society, at the same time continuing to endorse its work. A year ago this April the first appeal for sustaining members was made with encouraging results, demonstrating that men and women everywhere are convinced of the importance of the work which the G. F. S. is doing. This year the goal of the sustaining membership drive is $25,000 (or only thirty-three per cent of the entire budget for 1930), the remainder being assured through the regular channels. In the meantime plans for permanently financing the society are being studied to be voted upon at the G. F. S. National Council, meeting in Chicago next October.

SEEK FUNDS FOR NEW CHURCH AT PATERSON, N. J.

PATERSON, N. J.—For the purpose of initiating an every-member canvass to raise funds for the construction of a new church, St. Luke's Church, Paterson, the Rev. Alexander Ketterson, rector, held a congregational meeting recently. The speakers were Bishop Stearly; the Rev. D. Stuart Hamilton, D.D., rector of St. Paul's Church, Paterson; the Rev. Douglas H. Loweth, rector of the Church of the Good Shepherd, Fort Lee, who told how his parish had raised money for the building of a new edifice; County Judge William B. Harley, who spoke of the need today for a militant and aggressive Church in America; and State Senator Roy T. Yates, a former parishioner and member of the choir of St. Luke's.

NOONDAY SERVICES AT OLD ST. PAUL'S, BALTIMORE

BALTIMORE—The noonday Lenten services at Old St. Paul's Church, Baltimore, are being very well attended, as they usually are. Bishop Helfenstein preached on Ash Wednesday, and the church was crowded.

The other speakers will be the Rev. William A. McClenthen, D.D., rector of Mt. Calvary Church, Baltimore; the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore; the Rt. Rev. Robert E. Strider, D.D., Bishop Coadjutor of West Virginia; the Rev. Philip J. Jensen, rector of St. Thomas' Church, Garrison Forest, Md.; the Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels, Baltimore; the Rev. Bernard Iddings Bell, D.D., president of St. Stephen's College; the Rev. Walter O. Kinsolving, Summit, N. J.; the Rev. George Craig Stewart, D.D., Evanston, Ill.; the Rev. Arthur Lee Kinsolving, Amherst, Mass.; the Rev. Robert Johnston, D.D., Washington, D. C.; the Rev. Horace W. B. Donegan, rector of Christ Church, Baltimore; the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; and the Rev. Shirley C. Hughson, O.H.C., West Park, N. Y.

These services are most inspiring and they give the business people an opportunity which they otherwise would be deprived of. They begin at 12:20 P.M. and end promptly at 12:50 P.M.

NEW WORK IN SPRINGFIELD

SPRINGFIELD, ILL.—Southern Illinois is rather badly disturbed these days owing to the almost complete shut-down of the mines. Quite a number of the missions in the lower half of the diocese of Springfield are composed of men and women in these mining communities. However, things have kept up and fairly well so far.

Some new work is going on in the diocese. A new building and land has recently been given to the congregation of the church at Marion. Then a church building is shortly to be erected in Zeigler, where, during the past six or eight months, the Church has been fortunate to gather together a really large group of people including a Sunday school of nearly 100 pupils.

The Bishop is planning to move the church building at Herrin to a more centrally located piece of ground. The work of St. John's Church here is not in the part of town where most of the Church people live nor is it where it may be expected to find other people, and hence this important and necessary move, the expense of which has been provided for already.

The work at Havana and Petersburg up in the northern end of the diocese is progressing. Not only are the people responding financially more as they should, but they are also buying a rectory for Havana, which is the stronger mission of the two.

DR. JOHN R. OLIVER ON FACULTY OF WELLESLEY CONFERENCE

WELLESLEY, MASS.—The topic for the clergy course at Wellesley Conference this summer will be Mental Illness and What the Parish Priest Should Know About It. The committee announces that the leader of the course is to be the Rev. John Rathbone Oliver, M.D., of Baltimore. Dr. Oliver is widely known as psychiatrist, professor, author, and priest. His experiments in the delicate field of mental mal-adjustments and their relief are one of the outstanding developments of the present time. Those clergymen fortunate enough to attend the conference will have the opportunity to study a most timely subject under the leadership of a most remarkable man.

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PLAN NEW CHURCH AT BOGOTA, N. J.

BOGOTA, N. J.—Cash and pledges to the amount of $26,000 have been raised for a church building for the Church of the Ascension, Bogota, largely due to the efforts of the Rev. Canon William J. White and W. M. Dawson.

The present program calls for the enlargement of the basement structure where services are now held, so that there will be three of four small rooms around the western end of the building. Partitions will be removed to make the auditorium larger. A new altar, organ, choir stalls, and pews will be placed in the church. The interior will be finished in rough tinted plaster. The new building is being planned to have a seating capacity of 250.

CANON BRIDGEMAN VISITS CALIFORNIA

SAN FRANCISCO—The Rev. Charles T. Bridgeman, canon of St. George's Collegiate Church, Jerusalem, was a recent visitor in the diocese of California. He was the guest of honor at a luncheon of some of the clergy and laity in San Francisco, when he spoke in a most interesting way of his life and work. He also visited St. Margaret's House, Berkeley, and addressed a group there. Those who met and heard Canon Bridgeman in this diocese greatly appreciated his coming to the Pacific Coast to report on the work of the Jerusalem and Near East Mission. We have had an especial interest in this work owing to the fact that the late Bishop Nichols was an honorary canon of St. George's, Jerusalem.

CARILLON DEDICATED AT NEW HAVEN

NEW HAVEN, CONN.—A carillon of twenty bells was dedicated on Sunday morning, March 16th, at the Church of the Epiphany, New Haven, the Rev. Robert Bell, rector. The service was broadcast over station, WDRC, New Haven.

Epiphany Church is the youngest in the city, being only about twenty years old. It is built of brown stone and has a front tower which now houses the carillon. Services, however, have been held on this site since 1902, when the first service was in an old stone house dating back 135 years and which is still standing and very useful to the parish. It is one of the oldest houses in New Haven.

A few years ago a new pipe organ was installed and equipped with an echo-organ and chimes. The carillon dedicated last Sunday evening was imported from France.

PLAN MADISON CONFERENCES

MADISON, WIS.—The conferences on rural work, to be held at Madison from June 30th to July 10th, inclusive, are already shaping up. The women's conferences, parallel with the clergy's, will have Mrs. H. W. Clarke of Norwich, N. Y., as leader. Mrs. Clarke is children's county agent of Chenango county, New York, secretary of the Child Welfare Board, and executive secretary of Chenango county Red Cross.

This season marks the fifth anniversary of the founding of the rural fellowship. The Rev. Oscar Meyer, founder of the fellowship, will be present to greet friends of former years and to welcome new acquaintances.

The Rev. C. R. Allison, chairman of the commission on rural work of the second province, will lead two discussions, and the Very Rev. Francis B. Blodgett, dean of St. Paul's Cathedral, Erie, Pa., will be the group pastor.

All communications concerning the clergy conferences at Madison should be addressed to the Rev. H. W. Foreman, 281 Fourth avenue, New York City. Questions concerning the women's conferences should be addressed to Miss Edna B. Beardsley, at the same address.

SHANGHAI SCHOOLS OPENED

CHURCH day schools in the diocese of Shanghai have been reopened on an organized basis after a lapse of more than two years. There are now eleven aided by the diocese and a twelfth locally supported, where there were formerly thirty. The reduction in number is an advantage in several ways, permitting better inspection and better financial support. In the eleven schools there are 502 pupils. Of these, seventy-nine are Christians. All but one of the thirty teachers are Christian. Government school salaries are higher than those of the mission. In all the schools but one religion is a subject in the curriculum. All the schools have chapel exercises at the beginning of the day, with all children present.

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CHARLES LAURIE NEWBOLD, PRIEST

MANHASSET, L. I.—The Rev. Charles Laurie Newbold, rector emeritus of Christ Church, Manhasset, died on Thursday, February 13th. He was in his 83d year and served Christ Church for forty-seven years.

The Rev. Mr. Newbold was born in Beverly, N. J., in 1847, receiving his theological training at the Philadelphia Divinity School. He was ordained deacon in 1875 by Bishop Stevens and priest the following year by Bishop Clark. He served Milton and Watsontown, Pa., from 1876 to 1877; the Church of the Epiphany, Providence, R. I., from 1877 to 1879; St. Paul's Church, Hoboken, N. J., 1879 to 1883; and served as rector of Christ Church, Manhasset, from 1883 to 1919, when he became rector emeritus.

HARRELL J. LEWIS, PRIEST

MARION, S. C.—The Rev. Harrell J. Lewis, rector of the Church of the Advent, Marion, accidentally shot and killed himself on Wednesday, March 12th, at the church rectory. He was 28 years old.

The Rev. Mr. Lewis was ordained in 1927 by Bishop Darst, and was in charge of St. Mary's Church, Kingston, N. C., from 1927 to 1929, at which time he accepted the rectorship at Marion.

EDWARD F. ALBEE

NEW YORK—Edward F. Albee, vaudeville executive, died suddenly at Palm Beach, Fla., on Tuesday night, March 11th. Death was due to a heart attack. He was 72 years old.

Mr. Albee's wife and his two children, Reed Adelbert Albee, and Mrs. E. G. Lauder, Jr., were with him at his death. He left for the south three weeks ago, apparently in the best of health.

Bishop Manning officiated at the burial service held in the Cathedral of St. John the Divine, New York, on Saturday morning, March 15th.

Mr. Albee was born in Machias, Me., on October 8, 1857. Starting in life as a helper in a circus, Mr. Albee lived to become president of the largest theatrical organization of its kind in the world, the B. F. Keith vaudeville circuit, and subsequently the Keith-Albee-Orpheum Corporation. While directing the affairs of this large circuit, which controlled 700 theaters in the United States and Canada, and booked 15,000 performers, Mr. Albee found time to devote to innumerable charities and worthy causes.

In the campaign to raise $15,000,000 to complete the cathedral in New York, Mr. Albee headed the committee of vaudeville managers and pledged himself to underwrite a $150,000 fund with which to build some part of the cathedral as a memorial to the theatrical profession. He had subscribed heavily to the bond issue to build the Methodist Broadway Temple in New York.

Mr. Albee turned his theaters over to countless benefit performances for charity. He headed the committee that raised funds to buy Monticello, Thomas Jefferson's

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home. He was a member of the American committee that raised funds to build a Shakespeare Memorial Theater at Stratford-on-Avon.

With the decline of straight vaudeville and the formation more than a year ago of the Radio-Keith-Orpheum Corporation, Mr. Albee had more or less retired, although he was still active as a member of the R-K-O directorate.

NEWS IN BRIEF

CALIFORNIA—A beautiful portable altar, designed by the Rev. A. L. Mitchell, rector of St. Andrew's Church, Oakland, was presented to Mills College student communicants by the diocesan branch of the Woman's Auxiliary. It contains accommodations for storing all of the altar hangings and so forth, and is most conveniently arranged. The altar contains all furnishings and a silver chalice and paten presented by the Rev. W. H. G. Battersbill, rector of St. James' Church, Oakland. The altar is a memorial to Mrs. L. F. Monteagle.

CENTRAL NEW YORK—The Church at Work in an Earthly Paradise was the subject of an address by the Rev. Elmer S. Freeman of the Garden City, L. I., Cathedral who spoke at Grace Church parish house, Utica, on February 28th, reviewing the work of the Church in Hawaii.—The speaker at the March meeting of the Utica Clerical Union was the Rev. H. A. Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., who addressed the clergy on various aspects of the clerical life.—The churches of Utica and vicinity are cooperating in a series of down-town Lenten services at Grace Church, on Thursdays at noon, with visiting clergy as follows: March 27th, the Rev. Spence Burton, superior, Society of St. John the Evangelist; April 3d, the Rev. Charles C. Harriman, rector of St. Peter's Church, Albany; April 10th, the Rev. Frank Gavin, professor of ecclesiastical history, General Theological Seminary; April 17th, the Rev. Murray Bartlett, president of Hobart College, Geneva.—The Girls' Friendly Society of St. Paul's Church, Watertown, has provided a set of furniture for the stage in the church hall from the proceeds of a Dramatic Evening, and an interested person gave a rug to complete the furnishings.

CHICAGO—On Thursday, February 6th, President Pierce of Kenyon College visited St. Alban's School, Syracuse, and spoke to the boys. He described the advantages of a small college, which he said was something like the advantage of a small school. On February 12th, the Rev. Frederick H. Sill, O.H.C., headmaster of Kent School, visited St. Alban's with his business manager, Mr. Titus, and Mr. McCandless, an alumnus of Kent and a member of the vestry of St. Augustine's Church, Wilmette. During his visit he held a conference with the faculty and told the boys something about his early days at Kent School. Irwin Johnson, director of boys' work in the diocese of Michigan, spent two days at St. Alban's School early in March. He had a discussion with the faculty on the subject of the making of personality studies of individual boys. He talked to the boys themselves about choosing their life work and spent almost a day having conferences with individual boys.

GEORGIA — Judge Raiford Falligant of the juvenile court, and a vestryman and lay reader of St. John's Church, Savannah, delivered an address at the special Lenten service held on the evening of Wednesday, March 12th, at St. Stephen's Church, colored, Savannah, the Rev. J. S. Braithwaite, rector. The Rev. S. B. McGlohon, rector of St. Paul's Church, will preach at St. Stephen's on Friday night, March 14th. These special preaching services will continue throughout Lent.—The Rev. John Gaynor Banks, D.S.T., director of the Society of the Nazarene, held a mission at St. John's Church, Savannah, from March 9th through the 13th.

LOS ANGELES—The election of the Rev. Robert B. Gooden, D.D., president of the standing committee, as Suffragan Bishop, has necessitated the reorganization of that committee. The Rev. George Davidson, D.D., has been elected president, the Rev. Ray O. Miller, secretary, and the Rev. Irving Spencer to fill the vacancy.—St. John's Church, Los Angeles, toward which the business area is rapidly growing, has this year for the first time inaugurated noonday Lenten services. The first guest preacher was the Rev. Royal H. Balcom, D.D., general missionary of the Los Angeles convocation.—The Rt. Rev. F. D. Robins, D.D., Bishop of Athabasca, Canada, was a recent

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visitor to All Saints' Church, Riverside.—The Rev. Irving Spencer, rector of St. Matthias' Church, Los Angeles, and his people are rejoicing over the success of their "forward movement" which has wiped out a parish debt of $6,500 in two years. Free of all encumbrance, the parish is now looking toward the erection of a new church.

MASSACHUSETTS — Memorial Prayer Books and Hymnals have been donated to Grace Church, Everett, the Rev. William H. Pettus, rector, for use in the sanctuary and chancel. These books are beautifully bound in red leather, and the memorial engravings are in gold leaf.

MICHIGAN—The Rev. Frederick Edwards, former dean of St. Paul's Cathedral, Detroit, will be the special speaker at the cathedral during the Lenten season. He will preach at the services each Sunday, at a regular Wednesday night service, and will also be the special preacher at the noonday services on Friday of each week. Since the death of the Rev. Allan N. McEvoy, assistant to the dean of St. Paul's Cathedral, the Rev. E. D. Kizer, formerly of Pittsburgh, has been acting as minister-in-charge.—The Rt. Rev. Frederick L. Deane, D.D., Bishop of Aberdeen and Orkney, was the guest of the diocese and the speaker at a dinner held in the Fountain Room of the Masonic Temple, Detroit, on Thursday evening, March 13th.—The older boys of the parishes and missions of the Church in Greater Detroit gathered in St. Joseph's Church on Thursday evening, March 6th, for a fifteen-minute service, followed by a dinner in the parish house. At that dinner the speakers were Bishop Page, the Rev. Francis B. Creamer, assistant at Christ Church, Detroit, and Irwin C. Johnson, director of boys' work. The purpose of the "round up" at the beginning of the Lenten season was to stimulate the boys' allegiance to Christ and their devotion to the Church.—The tenth annual convention of the House of Churchwomen of Michigan was held February 5th and 6th in St. Joseph's Church, Detroit, at the same time as the diocesan convention in St. Paul's Cathedral. After the Communion service in the cathedral, in which the two conventions joined, and the Bishop's address, the women went to St. Joseph's Church, and after lunch convened in the auditorium.

MILWAUKEE—Noon hour services at St. James' Church, Milwaukee, are being sponsored by the Church Club of Milwaukee as well as by the other Milwaukee churches. In other years Lenten services have been held in the downtown theaters, but this year it was decided to coöperate with St. James' parish and its rector, the Rev. Arthur H. Lord, in the noon hour services. The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese, will be one of the speakers and the other speakers will be the clergymen in and near Milwaukee. St. James' Church is at the edge of the downtown district of Milwaukee and most conveniently located for the Lenten program.

MISSOURI—Under the auspices of the Missouri branch of the Woman's Auxiliary, the annual quiet day for the women of the diocese was held recently in Christ Church Cathedral. The service opened with a celebration of the Holy Communion at which Bishop Johnson was the celebrant. The Rev. Sidney E. Sweet, rector of St. Paul's Church, Columbus, Ohio, led the meditations, the general theme for the day being Walking with God. The Rev. Mr. Sweet, being the speaker for the Lenten noonday services this week, made the noonday address a part of this service, at which time the cathedral was filled to its capacity. This was followed by an organ recital, a simple lunch being then served, and the service ended at 3 o'clock with Benediction.

NEWARK—The number of chapters of the Girls' Friendly Society in the diocese has been increased by three in the past few months. These new branches have been instituted at St. John's Church, Newark: All Saints' Church, Bergenfield; and Grace Church, Rutherford.—A book of essays under the title, *A Living Faith*, has been written by the Rev. Albert Melville Farr, of Madison. E. S. Gorham, of New York City, is the publisher.—One of the large confirmation classes this year in the diocese was that presented recently to Bishop Stearly by the Rev. D. Stuart Hamilton, D.D., rector of St. Paul's Church, Paterson. There were eighty in the class.—On March 2d Mrs. Sarah Longcore, who was baptized at Christ Church, Newton, in 1844 and confirmed there in 1855, was among those in the congregation. It is also of interest to note that four members of the confirmation class of 1876 are still prominent in parish activities. These parishioners are William H. Nicholls, senior warden of Christ Church, Mrs. Douglas, Mrs. William Earl, and Mrs. Malvina Woodruff. The Rev. Oscar Meyer, rector, observes the custom of commemorating the anniversaries of confirmation classes in his parish.—On the evening of March 12th the special preacher at St. John's Church, Boonton, was the Rev. Paul Olver of Mohegan Lake, N. Y.

NEWARK — On Quinquagesima the Rev. Charles L. Gomph, rector of Grace Church, Newark, dedicated a set of Stations of the Cross in that church as a memorial to Robert Gilchrist Howell, a communicant of the parish and a gallant young aviator, who was killed in an airplane crash on August 11, 1928. The stations are the gift of his parents, Mr. and Mrs. John W. Howell, and are the work of the distinguished Dutch artist, Joseph Cuypers. The stations were made by Mr. Cuypers at his studio in Roermond, Holland, and are most beautifully carved in stone from an original design.

NEW YORK—Keeping a record of the attendance at the Sunday morning service of the parents of the Church school pupils is part of the Lenten plans of the Church of the Messiah, Rhinebeck. Special recognition is to be given to the class having the best record of parental attendance during the season of Lent. The Church school now meets at 10 o'clock for class work and then comes to the regular morning service for its period of worship. As a means of developing the habit of family worship the rector, the Rev. Gabriel Farrell, Jr., has instituted this way of stimulating the attendants of the parents.

The Lenten services for the boys and girls of this parish are unusually well attended and the records of past years show that nearly eight per cent of the pupils have perfect attendance at the Sunday services, the Monday afternoon services, and Good Friday. On Mondays this year moving pictures are being shown. At the beginning of the service there is one reel appropriate to the country or industry of the series of services planned by the department of religious education. After this reel a service is held using the meditations in the pamphlet of prayers for this series and the story followed by a discussion of the theme. As a closing feature two reels of a serial picture of the story of Joseph are shown.

NORTH CAROLINA—Two teachers' training institutes have recently been held in the diocese by the Rev. Dr. Gardiner L. Tucker, one at Rocky Mount the week of February 16th, and the other at Winston Salem the week of February 23d. Between the two institutes, Dr. Tucker visited the University of North Carolina, and the Woman's College at Greensboro, and preached in both places.—Last week the Rt. Rev. William P. Remington, D.D., gave a series of talks and conferences at the North Carolina Woman's College, and also at the University of North Carolina.

NORTH CAROLINA—A great deal of interest was shown in the Bible lectures given by the Rev. Gardiner L. Tucker, D.D., at St. Paul's parish, Winston-Salem, from February 24th through February 28th. Dr. Tucker, executive secretary of the department of religious education of the province of Sewanee, came to the parish in the interest of teacher-training and his visit was made possible through the provincial department.

Two hour lectures were given each evening for those who desired to receive credit in the N.A.T.A., and supplementary lectures were given every morning for the benefit of those unable to attend the evening sessions. Dr. Tucker presented his course on the Drama of the Covenant in such an interesting and original manner that the teacher-training class proved to be a parish mission, and over a hundred persons attended these lectures each day.

NORTHERN INDIANA—An eight-day preaching mission was conducted by Bishop Gray at St. Augustine's (colored) Mission, Gary, from February 23d to March 2d. He was assisted by the Rev. James Foster, rector of Christ Church, Gary, and priest-in-charge of St. Augustine's. Fr. Foster was celebrant at the daily Eucharist.

PENNSYLVANIA—The Rev. Spence Burton, S.S.J.E., superior of the Cowley Fathers, visited St. Alban's, Olney, Philadelphia, holding a retreat for women on Saturday, March 8th, beginning with Mass at 11:30 and ending with Benediction at 4:30, and also a retreat for men on Sunday, March 9th, beginning at 4:00, and ending with Vespers and Benediction at 8:00. Fr. Burton also preached at the 10:30 Mass.

QUINCY—The principal speaker at the diocesan synod, which is to meet at Trinity Church, Rock Island, on Tuesday, May 6th, will be Dr. Larkin W. Glazebrook. He will present the subject of lay evangelism.—A beautiful set of violet eucharistic vestments, the gift

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and handiwork of Miss Hannah Heading, has been presented to St. Stephen's Church, Peoria. —St. John's Church, Kewanee, has received a new altar missal, the gift of Mrs. Florence McKinley Bezley, in memory of her mother, Elizabeth Scott.

RHODE ISLAND—As has been its custom for many years, Grace Church, Providence, the leading down-town church, is presenting noonday preachers of national reputation to the public. On Ash Wednesday Bishop Perry was the preacher. He was followed on Thursday and Friday by Bishop Slattery of Massachusetts. The following week the Rev. Nehemiah Boynton, D.D., for many years one of the most popular of Grace Church Lenten preachers, occupied the pulpit. After him come in order, each for a week of five days, Canon Shatford, President Barbour of Brown University, the Rev. Howard R. Weir, the Rev. Alexander MacColl, D.D., the Rev. Ralph Sackman, D.D., Dean Sturges, and the rector, the Rev. W. A. Lawrence, D.D. The three-hour service on Good Friday will be taken by the Rev. S. S. Drury, D.D., rector of St. Paul's School, Concord, N. H.

SHORT HILLS, N. J.—In the absence of the Rev. Charles Malcolm Douglas, rector of Christ Church, Short Hills, the Rev. Walter G. Craig of Brooklyn will have charge of the services in that parish. Mr. and Mrs. Douglas are on a six months' trip, expecting first to visit the Mediterranean region and then to return northward across Europe.—Cameron Beck, personnel director of the New York Stock Exchange, was the speaker at the annual father and son dinner of St. Paul's Church, Paterson, on March 13th. There were 250 present.

SOUTH DAKOTA—Dates for the annual convocations of the South Dakota district and the Niobrara deanery have been announced. The convocation of the white field will be at Trinity Church, Watertown, May 25th, 26th, and 27th, while the Niobrara convocation in the Indian field will be held on Lower Brule agency, north of Reliance, August 8th, 9th, and 10th. The district convocation is usually held at Sioux Falls in June, but was put ahead this year because the Bishop and his Suffragan will attend the Lambeth Conference in England, leaving in June.

SOUTHWESTERN VIRGINIA—There are in the diocese three colored congregations: St. Philip's at Bedford, the Chapel of the Good Shepherd at Lynchburg, and St. Luke's at Roanoke. The rector in charge of all of these is the Rev. Charles L. Somers, residing at Lynchburg. At his request the Rev. A. V. Colston, who is rector of the churches at Buchanan and Fincastle in Botetourt county, conducted an interesting mission at St. Philip's Church, Bedford, preaching each evening from Sunday, February 16th, to Thursday, February 20th, inclusive. There were excellent congregations in attendance at the services. By special request, Mr. Colston addressed the students of the colored high school at Bedford on Thursday afternoon. Mr. Colston recently returned to his work in Botetcourt county after a visit to his relatives in England whom he had not seen for about three years.

SPRINGFIELD—The Rev. Robert B. H. Bell and Mrs. Bell brought a great blessing to St. Paul's Church, Alton, in the mission of health which they carried on for eight days in St. Paul's Church.

TENNESSEE—At a recent visitation of Bishop Maxon to Immanuel Church, Ripley, where there is no Church building, Archdeacon Weller was offered the use of the Methodist, Baptist, and Presbyterian edifices. He accepted the Methodist because it is the largest, and the other two congregations also omitted their evening services and joined with the little group of our own communicants to crowd the building to the doors. The choir of St. Mary's Cathedral, Memphis, motored sixty miles to Ripley and provided the music for the occasion. This mission, practically dormant for several years, has taken on new life since Archdeacon Weller established his residence in the city, and is planning the erection of a church and rectory without asking financial assistance from the diocese.—By the will of the late Mrs. C. H. Brothers, the Church of the Advent, Nashville, is left $5,000 to form a trust fund, the income of which is to be a continuance of her former contribution to the parish, and is to be divided equally between parochial expenses and the parish quota for the Church's program. The Rev. Prentice A. Pugh completed the fourteenth year of his rectorship in this parish on Septuagesima Sunday.—St. Barnabas' Church, Tullahoma, which was damaged by fire on Christmas Day, was reopened for service on Sexagesima Sunday, with a new hardwood floor installed throughout and the walls and ceilings refinished.

WESTERN NEW YORK—Mrs. William Wyllie, wife of the Ven. William Wyllie of Santo Domingo City, Dominican Republic, addressed a meeting of the parish branches of the diocesan Woman's Auxiliary in Christ Church, Rochester, recently.—St. Paul's Cathedral, Buffalo, will serve a luncheon on each Tuesday in Lent at which time the clergy of the city, members of the Brotherhood of St. Andrew, and other men may meet informally the preacher for the week at St. Paul's. The Lenten preachers at St. Paul's this year, beginning March 24th, are the Rev. Stephen E. Keller, rector of St. Chrysostom's Church, Chicago; March 31st to April 4th, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; April 7th to 11th, the Rev. Walter B. Stehl, D.D., rector of St. John's Church, Hagerstown, Md.; April 14th to 17th, and the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese. On Good Friday, the Three Hour service, the Rev. Wyatt Brown, D.D., rector of the parish, will have the service.—Under the auspices of the clericus of the Church in Rochester noonday services will be held in Christ Church each day during Lent from March 6th to April 17th inclusive. The service will be from 12:05 to 12:30 P.M., and the preachers, beginning March 24th, will be as follows: the Rev. Dr. Wyatt Brown, rector of St. Paul's Cathedral, Buffalo; March 31st to April 4th, the Rev. Dr. H. Adye Prichard, canon of the Cathedral of St. John the Divine, New York City; April 7th to 11th, the Rev. Dr. A. P. Shatford, canon of Christ Church Cathedral, Montreal, Canada; April 14th to 17th, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana.

WEST MISSOURI—New altar missals and chancel Prayer Books have been presented to Christ Church, Lexington, by Mrs. Henry Burr of Kansas City, and to St. Mary's Church, Fayette, by Prof. Frank L. Hager of Central College.—Complete new sets of vestments for the altar of St. Paul's Church, Carrollton, have been obtained and donated through the activity of Mrs. David Winton of Trinity Church, Marshall.—Excavation is in progress under the entire extent of Trinity Church, Independence, the Rev. O. F. Crawford, priest-in-charge, to make provision for a new basement parish house and kitchen. The expense is being met by the contributions of parishioners.—St. Luke's Hospital, Kansas City, has been the recipient of a gift of $250,000 for the development and maintenance of work for poor and crippled children and women. The donor is Mrs. Herbert F. Hall, a member of the Baptist Church. The fund is to be styled the Linda S. Hall Gift Trust.—The Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, addressed large congregations in St. Paul's and St. George's Churches, Kansas City, Sunday morning and evening, March 16th. He gave a vivid presentation of the work of the Church in Arizona.—It is hoped to open the church at Independence in the near future. The plant has undergone an almost complete renovation under the rectorship of the Rev. Oliver F. Crawford. There has been a remarkable growth since the church was reopened two years ago.

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