

The Living Church



Easter 1930.



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EDITORIALS & COMMENTS

The Power of His Resurrection

THE expression is St. Paul's (Phil. 3:10). The risen and living Christ was the only Christ known to St. Paul. The writers of the Gospels naturally recalled, throughout their writings, the Jesus with whom they had companied when He had been with them on earth. The figure that their mind's eye showed to them as oft as they recalled Him was the figure that had once been so familiar to them. They remembered Him as of the days of His humiliation. St. Paul had no such recollection. Jesus Christ had spoken to him from out of heaven, and no one could quite have the picture of Him that he had. So even the language that St. Paul used differed from the language of his fellow apostles. These latter could constantly speak of Him by the familiar name, Jesus. St. Paul rarely used that name except in the combinations, Jesus Christ, and the Lord Jesus. To him the living Messiah, the Son of God, was the important phase of the Personality whom the others remembered as Jesus of Nazareth.

It is, indeed, possible to press this distinction too far. In each case there are enough exceptions to show that the difference in language did not imply a different theology. Our Christology is not built up on the language of St. Paul alone. It was St. Peter who identified the lowly Nazarene, saying, "Thou art the Christ, the Son of the living God." Each of the synop-tists and St. John as well uses similar language often enough to show that, equally with St. Paul, they recognized the fact, while St. Paul never forgot the language that had meant so much to him, "I am Jesus, whom thou persecutest." Yet the phrases Jesus Christ and Lord Jesus, or Christ alone, though not unknown to the Gospels, are peculiarly the expressions of St. Paul in his epistles. To him the risen Christ was every-thing, and he was ready to stake the reality of the Christian religion on that fact. "If Christ be not risen, your faith is vain."

So we can appreciate that, more than any others, St. Paul had meditated upon the place of the Resur-rection in human thought and in the events of time. There are repeated indications of that meditation in his epistles, yet it is never carried to an ultimate con-clusion. He recognized that not even in the moments of his greatest inspiration had his mind exhausted the subject. There was still, at his best, something vastly beyond even him in the appreciation of the meaning

of the Resurrection. It was in a moment of his greatest humility that he cried out almost helplessly: "That I might know Him and the power of His Resurrection!"

And we doubt whether even the theologians of later ages of the Church have developed the theme much beyond this exclamation of St. Paul.

YES, WE ARE fellow workers with Him. It is a glorious thought, that has been the inspiration of many ardent, sincere men, in the mission field, and in every activity of human life.

Yet a review of the degree of success with which our fellow-working, now for many centuries, has achieved, is not very encouraging. We have striven honestly to promote the coming of the Kingdom on earth, and it still is not dominant in human affairs. We have labored for the evangelization of the world, and countless thousands are not evangelized, while we seem now to be losing the hold of Christ on many whose forbears were glad to be called Christians. In these latter days, especially, we have sought to pro-mote the unity of the Church, yet we have been obliged repeatedly to oppose specific plans that others have made looking to the unity of the Church or of some part of it. What is wrong with our labors for these several ends?

We suspect that we have not sufficiently recognized that though it is our business to pave the way for these movements and to create the desire for these ends, it is not given to us to bring them to fruition. We are to pray, Thy kingdom come, and each of us is to do what he can to promote the coming of the King-dom; but we cannot so alter the present political and economic system as to be able to say that, as a result, the Kingdom of God will be established tomorrow, or next week, or in this century. We do right to work and pray for the evangelization of the world; but except as the expression of a pious hope, we doubt whether we are justified in adding, "in this generation." Times are in God's hands. The prayer will be granted when He deems the time to have come. We may not pray, Lord, the motto of this generation is Hustle. We want the world evangelized *now*. You aren't hustling enough. Get busy and do this while we are living, so that we may see the results of our efforts and prayers.

So also as to Christian unity. We have generally

acted on the assumption that it was our business—meaning the business of the Christian world—to draw up the terms of unity. It is not. Our function is to show the necessity for unity, the grave dangers of disunity. How or when unity will or can come is not our affair. We are bound to protect all that has been given us to conserve. If that duty of protecting seems to stand in the way of an effective unity, it is still our place to do the part that devolves upon us, and leave the rest to Almighty God. He wills unity; but thus far He has not shown us how unity is to come. In the meantime, we must be true to the duty that has been placed upon us.

WE strongly suspect, too, that Almighty God may not be satisfied with a unity that might come on a false basis. For instance, the economic waste of duplicating churches may not appeal to Him. He is not interested in saving money for somebody. If five churches, for as many denominations, are erected or maintained where one church for a united Christianity would answer better, it still remains to inquire whether, ideally, God wants five denominations or one united Church. The fact that one is cheaper does not determine the question. All honor to the man who believes that a Baptist church is needed where there are already four other churches, and who gives money to back up his belief. The question is *not* whether it is the cheapest way to unite them all, and so save the expense of building another church, but whether God wants a Baptist church in that community or on that corner.

We see the same confusion in trying to solve the world problem of peace. Some want peace because it costs too much to make war. Others want it because war is a defiance of the will of God and a needless sacrifice of human life and energy. It does not greatly interest Almighty God for a wealthy nation to save for itself the cost of a battleship; but we have excellent reason for believing that He is concerned when one sparrow falls to the ground needlessly, and how much more when one of His children is needlessly killed. Unless the world can be convinced—not that war is too expensive, but that it is *per se* wicked and a defiance of the will of God—there will be no permanent peace. Unless the Christian world can be convinced—not that a multiplicity of sects is too expensive but that it is *per se* wicked and a defiance of the will of God—there will be no effective Christian unity.

All of which is intended to lead to the proposition that we must prepare for each of these movements, and must seek to show people their need, but that it will take an exercise of the Power of the Resurrection to bring them to pass. How can that Power be brought to bear upon the specific problems? St. Paul frankly did not know. He felt his impotence when he sighed that he "might know Him and the power of His Resurrection." We know now that that Power is inexhaustible, but that no one but Almighty God can start it into operation. We observe through history, however, that at times the minds of an entire people are changed in a single generation or less. What else produced any one of the great movements of history? We do not know how to produce the psychology that can have such a result, but ordinary observation reveals to us that God can do it, and that He effectively solves the problems of the human race when He is ready to do it.

Easter suggests, therefore, a complete confidence in the workings, slow though they may be, of Almighty God. The power to effect great movements is a spiritual power. It is not something that we can

do by arguing. It is the Power of the Resurrection. If that Power cannot secure the complete evangelization of the world, or the complete coming of His Kingdom, or the entire unity of the Christian Church, nothing can.

It is our part to pray that that Power may be effectually exerted toward those ends. It is our opportunity to prepare the hearts and minds of men to be sympathetic with those movements, so that they may be susceptible to the Power of God when He finds it timely to exert it.

But after all, if God is not ready for His Kingdom to come in its entirety in this twentieth century, or for the world to be evangelized, or for the basis of Church Unity to appear, it is not for us to hurry Him. The Resurrection supplied unlimited Power; it is not for us to seek to put that Power into operation before He is ready.

PRESIDING BISHOP ASKS PRAYER FOR COUNCIL

THE meeting of the National Council (and its Departments) will be held in New York from April 29 to May 1, 1930. It will be the first at which I shall have the privilege of presiding.

May I ask my brothers of the clergy and the laity to pray for me and the National Council that we may be rightly guided in the task committed to us by the Church?

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

ACKNOWLEDGMENTS

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EASTER

A GAIN the orchards whiten,
The withered grass grows green—
And life bursts from the tingling earth
With iridescent sheen.

Now every spring-flushed river
Breaks bonds in free cascade,
Releasing radiant showers
Of crystal and of jade.

Fear's icy clutch is broken;
This day brings back the light,
The dawn of hope upon the hills,
Vests waiting buds in white.

Soft wings whisper in the wind;
The listening valleys hear
As, garlanded with new-born flowers,
The feet of God draw near.

There is a murmurous stir
That heaven and leaves obey,
And death's dark angel sheaths his sword,
And rolls the stone away.

ELIZABETH CASTLE.

DAILY BIBLE STUDIES

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

"THE POWER OF HIS RESURRECTION"

Easter Day, April 20

READ Philippians 5:7-14.

THIS is a day when the heart sings and the body responds and the spirit worships. But the significance of Easter Day and its message is stronger. The power of the Resurrection of Jesus Christ has been felt for nineteen centuries, and it is felt today. That power has conquered death and "brought life and immortality to light" (II Timothy 1:10). It has dried the mourner's tears. It has opened the Kingdom of Heaven to all believers. It has given a foundation for faith, and above all else it has brought Jesus Christ, our Redeemer and our Friend, into the daily life. The question, "If a man die shall he live again?" (Job 14:14), has been answered by Him who said: "I am the Resurrection and the Life." The Truth has become a spiritual power, and it gives strength to our love and worship.

Hymn 176

Monday in Easter Week, April 21

READ Acts 17:16-18.

THE message of the Apostles was very definite. They preached unto the people "Jesus and the Resurrection," and the result was seen in the enthusiasm of multitudes and in the growth of Christianity. The power of the Resurrection became the inspiration of the apostolic message and drew men and women as by a holy force from Heaven. It is the message of power today as all over the round world this blessed Feast of Easter is observed, and nature joins with men in making beautiful the declaration of supernatural truth. The only explanation of the growth and power of Christianity is found in the Resurrection of Jesus Christ. St. Paul knew this when he wrote: "If Christ be not risen then is our preaching vain and your faith is also vain" (I Corinthians 15:14). The Cross and the Open Tomb are one in their power: sin and death are conquered.

Hymn 173

Tuesday in Easter Week, April 22

READ Acts 13:26-41.

THERE was great boldness on the part of the Apostles as they preached, and they compelled the people to listen. That courage and force were the manifestation of the power of the Resurrection. And the same courage and force can be ours as we seek to advance salvation and righteousness. We are not following "cunningly devised fables," but a great historical fact, a divine truth, and the power of that truth is unlimited. It turns nations from darkness to light. It imparts hope and leads to heroic deed and sacrifice. It converts life from dead endurance to living growth inspired by a vision of final perfection of spirit and body. Cemeteries are no longer "cities of the dead," but blossoming gardens of hope. Little children sing as they sang long ago in Jerusalem's Temple, and their voices bring cheer to the world. "Christ is Risen! He is Risen indeed!" is the universal greeting as the power of the Lord of Life touches mankind.

Hymn 193

Wednesday, April 23

READ Isaiah 26:19, 20.

WE, TOO, shall rise. The Resurrection of Jesus Christ is the power which assures our resurrection. "I shall not die, but live," the Christian sings with the Psalmist (Psalm 118:17), and lo! the whole theory and plan of life is changed. We are being educated for the resurrection life, the life of perfection which has no ending. All the experiences of life are my text books. All the mysteries of nature are my heavenly laboratory as I find the solution in Christ

and His loving power. My friendships are not of earth and time, but of eternity. All truth becomes a revelation from Him who is the Truth. Life's problems are met by my Lord and me as we live and work together, and I know that what I do not know now I shall know hereafter. Is there any power, or has there ever been any power, like this power coming from Christ's Resurrection? *Hymn 251*

Thursday, April 24

READ St. Matthew 20:17-19.

OUR Blessed Lord foretold His Resurrection more than once, and while at the time His disciples did not understand, afterwards they recalled His words and their faith was strengthened. The divine plan of salvation was thus revealed as the Lord declared the truth of His life and death and resurrection. How it strengthens our faith also as we learn how the whole plan of human redemption through Jesus Christ, the Son of God, was prepared in the abode of God before Jesus was born! The prophets were given the privilege of foretelling it. The sacrifices and the festivals of the Jewish Church anticipated it. The angels announced it at Jesus' birth, and the Blessed Lord fulfilled it. We are thus admitted into the Holy of Holies as we note the revelation of the council of the Blessed Trinity, and our praises join with the Heavenly Host as we sing our Easter Alleluias.

Hymn 174

Friday, April 25

READ St. John 10:11-18.

FRIDAY is always a day of fasting, but by the Resurrection it is given a new power to comfort and bless us. We cannot forget (and what a privilege is ours, which they who watched by the Cross did not have!) that the Day of Resurrection came after the Crucifixion, and our emotion and faith join in a loyal hymn of trust and love. Christ died for our sins, and He rose again for our justification (Romans 4:25). The Cross speaks of pardon, the Open Tomb speaks of newness of life, as the Good Shepherd calls us by name and bids us follow Him. Surely we Christians are blessed in the privileges of our lives as we see and know the meaning of our existence as God's redeemed children! With all life's problems (and in spite of them) we can cry with St. Paul, "I know whom I have believed," and declare also with him, "For me to live is Christ!"

Hymn 178

Saturday, April 26

READ Revelation 1:13-18.

ST. JOHN'S wonderful revelation of the "things which are and the things which shall be hereafter," began with a vision of Christ the King, the eternal Victor, the Saviour of the World. And the divine message was for our assurance: "I am alive forevermore, Amen; and have the keys of hell and of death." It is the vision and the message which we long to see and hear, for it brings our Easter Day truth from the very Throne of God. What a comfort it is to read these words of our "King All-glorious"! We are still in the world and fighting our battles, but the skies are opened on this Day of Days, and we can "look up and lift up our heads," and sing "with all the company of Heaven." It is our blessed exaltation as the children of God. It is a light shining on the way. It is the voice of Jesus that we hear. All Hail, Thou blessed Christ! We believe, and we worship!

Hymn 185

Yes, Lord, we believe and we worship, for Thou hast redeemed us and opened the Kingdom of Heaven. Lead us, we pray Thee, into newness of life. Begin now Thy work of grace that we may have a spiritual resurrection since already we are risen with Thee. Amen.

REPORT OF THE COMMITTEE ON PLACEMENT OF THE CLERGY *

Adopted by the Commission on the Ministry, Howe, Indiana,
February 19-20, 1930.

THE Commission on the Ministry has been much impressed by the interest aroused throughout the Church by its suggestions for the placement of the clergy and greatly appreciates the consideration given to this matter and the criticisms offered by bishops, clergy, and others who have studied the plan.

In presenting a further report to the Church, the members of the Commission wish to state they have studied these replies with care as well as the comments which have appeared in the Church press.

As a result we find that certain points stand out clearly:

First: That the conditions affecting the placement of men in the ministry have not been challenged. Apparently no one denies the reality of the problem, though there is considerable difference of opinion as to the proper method to meet it.

Second: We note that most of the criticisms have been levelled at details rather than against the general plan itself. The Commission would reiterate the statement that the content of its report is by way of suggesting a solution and is far from desiring to press any particular detail, that its members would ask that nothing be settled until there has been full discussion and a general agreement reached on the part of the whole Church.

We are more than ever convinced, as the result of our investigations into this subject, that some such plan would prove of great helpfulness to the bishops, to large numbers of the clergy, and to the vestries in their efforts to fill vacancies. We would not endorse plans which intrude upon the rights of, or take away from the prerogatives of, any concerned.

It is of prime importance to an understanding and discussion of this matter that it be made clear to all that the creation of a diocesan committee on placement is a matter which belongs to the diocesan convention, and the powers and authority with which such a committee is vested must be determined by that body.

The chief concern in the mind of the Commission, therefore, is to have some such committee appointed in the various dioceses charged with this responsibility that its work and worth may be demonstrated as a matter of experience.

Third: Some critics have felt the danger of bureaucracy in the proposed plan.

WE WOULD again stress the point that the proposal does not call for any new machinery, or further organization, with the exception of the National Committee on Records which is to be merely an informational body without executive powers. For diocesan organization the Bishop and standing committee appears to the Commission the normal group to do this work and to be charged with its responsibilities. But this is a matter for the diocesan convention to decide and it is entirely within their powers to determine by election the character of the committee on placement in that diocese. In large dioceses, or in dioceses of large areas, suitable adaptation to the plan would have to be made by the local convention. Though the proceedings be somewhat slower under these circumstances, the question should be frankly faced as to whether emphasis should be placed on speed of operation or fitness of the man selected.

Fourth: There is today no authoritative and complete record of the clergy. The Commission has suggested in its amended recommendations a method for establishing and maintaining such a record.

The fear has been expressed that this record might be used as a weapon of coercion and its making influenced by personal bias or prejudice. This objection is met, in the opinion of the Commission, by the statement that in the judgment of its members such a record should be solely a factual statement of such things as: the clergyman's name, address, ordination or reception into present diocese, family, salary, the nature of his work and official acts, as may be gathered from the journal, without comment.

Fifth: Fear has been expressed that the freedom of the bishops and vestries might be curtailed and action on vacancies long delayed in waiting for nominations from the committee on placement. The Commission has tried to clarify its position by the amended recommendation which provides for a consultation with proper authorities of the vacant parish by the Committee on Placement before nominations are made. The method suggested would make orderly, plain, and lawful what is now disorderly, chaotic, and of doubtful legality. The Commission seeks not to interfere with the freedom of vestries but rather to provide a wider and official source of information by which their choice may be more intelligently guided.

Sixth: The suggestion as to powers of removal was one which brought out considerable criticism. Once again it must be remembered that these powers are subject to the action of the diocesan convention and to answer this criticism further the Commission has amended its suggestion in this respect to provide that no man may be so removed unless there is offered him opportunity in work or other means of support.

Seventh: The fact remains that the Church, under present conditions, does not secure the best service from a large number of its clergy; that a considerable portion of them are misplaced and unhappy; that while it is true that no machinery can make an effective man out of an ineffective man, still a plan which provides for a responsible body of men to deal with our present situation with some degree of statesmanship can be of great service to the work of the Church.

TO CARRY out the provisions of the preceding report of the Committee on Placement, the Commission on the Ministry adopted the following amended preamble and resolutions:

WHEREAS our parishes are seeking responsible and intelligent aid in the finding and election of suitable ministers; and

WHEREAS it is highly desirable that there be provided honorable and systematic means by which the clergy may serve the Church to the utmost of their powers; and

WHEREAS we should encourage men to go forward to Holy Orders by the promotion of effective strategy and system in the placement of available men in our ministry;

THEREFORE this Commission recommends to the consideration of the Church for legislation by diocesan conventions, and ultimately by General Convention where it has jurisdiction, the following suggestions as a possible plan of operation for the placement of ministers of this Church:

1. That the responsibility of placement be committed to the Bishop and standing committee of each diocese or missionary district, or to the Bishop and some other elected committee, as may be determined by the diocesan convention.

2. It shall be the duty of this placement committee to maintain a record upon a standard form of all candidates and clergy canonically resident in the diocese. And that a copy of each such record be sent to a Committee on Records under the direction of the Presiding Bishop and the National Council so that a complete and authoritative record of the clergy of the whole Church can be made available, under proper regulations, to provincial and diocesan authorities.

3. It shall be the duty of the diocesan placement committee in case of a vacancy occurring in the rectorship of any parish to consult with the proper representatives of such parish and to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the placement committee be satisfactory to the parish the placement committee shall then nominate three more and continue so to nominate until a selection has been made.

4. In case of a vacancy in a mission the Bishop shall advise with the placement committee and with the proper representatives of the mission in making an appointment.

5. Assistants having been chosen by a rector or vestry may not become canonically resident in the diocese or district without the consent of the placement committee.

6. Upon recommendation from the Bishop, or on petition from the minister or vestry concerned, the diocesan placement committee shall, with the approval of the Bishop, have power of removal or transfer, provided that no man so removed shall be turned adrift without work or other provision for his support. The right of a hearing shall be given to all the parties in interest and at least six months must elapse before action becomes effective.

The Commission invites further consideration and discussion of the subject and will continue to ask that the matter be brought before diocesan and other legislative bodies so as to crystallize the judgment of the Church on the best method to deal with a problem which ranks in importance with any before it today.

* This is the second report, with amended recommendations.

Inside From the Outside

A Plea for Prison Reform

By the Rev. Robert B. Gooden, D.D.

Headmaster of Harvard School and Suffragan Bishop-Elect of Los Angeles

IT IS one hundred and forty years since that extraordinary and strange man died, John Howard. He almost accidentally found out the frightful treatment dealt out by men to men, by the fortunate to the unfortunate. Not only were thousands of innocent people the victims of an unjust legal system, but when they were once in the legal net, they were treated with shocking barbarity. He set himself to work to do what he could for the unfortunate victims of a heartless system. He literally visited his brother men in prison, and he visited prisons everywhere in England, France, Germany, and Holland. He had the Mind of Christ, did this shallow, odd, little man with the penetrating eye, and he transformed an unjust legal system and made the prisons something like decent places for those who were compelled to live in them.

Recent events have brought prisons, prison life, and prison administration to the forefront in these latter days. Riots, fires, plots, and murders have been on the front pages of our papers; the alleged reasons therefor have been set forth in papers and magazines, in editorials and letters. The inevitable reprisals have come. The strong *must* crush the weak, of course, and bodies must dangle at the end of a rope or sit shocked to death in the electric chair. Altogether an ugly picture, and one that hardly graces the achievements of our boasted civilization. One wonders whether all the world has gone to sleep since John Howard died in 1790; whether it is enough to have that kind of regard for the captives once in 150 years or so. There is a veneer and show of prison betterment since his day, but that is about all. Where there is so much leaking out of the walls of the prisons, where there is so much violence and threat of violence, there must be something wrong somewhere, and that something is not all with the prisoners. The people have assumed the responsibility of shutting up the criminal, and they are not performing the job as they should. It is as important to have good prisons as it is to have good schools. In all probability, if we knew all that goes on behind all prison walls, we should be as horrified as was John Howard.

As we ponder the problem, we get some immediate thoughts. We say that if a man does not like it in prison he should not do the things that take him there. It is a very simple matter. Commit no crime, and there will be no imprisonment. Precisely. We have never been in prison and do not expect to go. It sounds easy, but it is not easy in this world of millions of crossed and intertwined motives. The wiles of thousands of the highly respected who ought to be in prison bring thousands of others into prison willy-nilly. This first thought is pious and holy, but hardly solves the problem. Again, we think that prisoners are all a lot of thugs, crooks, and dangerous people. Lock them up. They have no right to exist. What difference does it make whether they are comfortable or decently treated or not? They are better forgotten. Make the world safe for the law-abiding, for many whose lives and acts, whose social system put them there. Yes. Make the world safe for the evils of a society which makes men anti-society as it is. Such pious thoughts do not make modern John Howards.

OUT of all the recent discussion and turmoil a group of facts seem to stand clearly as reasons for the revengeful, desperate attitudes of the country's prisoners.

There is overcrowding. Prisons built long ago to accommodate a certain number are made to house three times that number. It is bad enough to have overcrowding in the houses of the free, but think of it when forced by the people upon their helpless captives. Why should prisoners be crowded into a cell one-third the size it should be, with little ventilation, poor light, and no comfort nor conveniences that any human being should have? Added to this, there is no effort to take into

consideration types of prisoners and previous conditions of life. They are just prisoners herded together, the decent with the degenerate, the tough with the repentant, a seething mass of humanity crowded in such a way that it would not be tolerated outside prison walls. Does a man cease to be a man when he goes into prison so that he is treated as we would not treat poultry in a poultry pen? All this vicious overcrowding finds its further evil results in the crowded yards, the thronged men's halls, and the milling around everywhere. No privacy, no decency, no chance to be anything but a prisoner who will be worse if he ever gets out, resentful at the inhumanity of the whole system.

Then, there is the dirt. It is only to be expected that overcrowding should produce filth. Apparently, this is a very difficult problem to solve. In its wake will be the inevitable rats and vermin. This is a condition which is totally opposed to all modern living, but for some unknown reason modern sanitation and cleanliness are out of place in modern prisons.

Next, there is the unattractive and maddening similarity in the three meals a day. Beans, beans, and beans, three times a day for perhaps a lifetime. There surely is no reason why the skill in modern menu planning should not have its place at a prison mess hall. It would be in the interests of economy, health, and good will.

In addition there is the poor cooking of a badly planned meal. There can be no excuse for unpalatable cooking. Only carelessness and indifference can take good groceries and meat and spoil them in the cooking. Badly planned meals and worse cooking are easily remedied, and a remedy for them in prison is more important than on the outside. This does not mean luxurious living. It only means wholesomeness, cleanliness, and scientific skill, which will create an interest and a daily expectancy among all the captives.

Again, there are the punishments in special cases which come perilously near to being "cruel and unusual." Solitary confinement for long periods of time driving men to the verge of insanity, with darkness or semi-darkness thrown in. Bread and water three times a day handed out with less feeling than the food thrust through the bars to the tigers in the zoo when they feed the animals. They say that these punishments calm the most recalcitrant. Of course they do. Why shouldn't they? But, if we could peer into the hearts of the men thus brought around to reason, we should justly fear for the future as we saw the sullen hatred and blind resentment at such a punishment. There is only one way to bring the refractory around and that is the way of merciful humanity. If this will not work, nothing else will.

Also, there is idleness. It is manifestly impossible to keep busy 3,600 men in a place big enough for 1,000. They might keep the place spotlessly clean, but it does not solve anything to make the men all janitors. It does not seem right that prison labor should make things and compete with free labor; and yet, unless something like this is worked out, the task of relieving these men from the course of nothing to do except artificial tasks is about insuperable. At present the tasks are artificial, distasteful, and unsuitable. They lead nowhere. The treadmill is gone, but the spirit of the treadmill abides still. There is an enormous amount of talent and brilliancy, of cleverness and originality, in any prison. Genius, unbalanced perhaps, brings men to prison. Be that as it may, Satan has a fruitful field where there is so much idleness. It is hard to see why murders and fires, riots and plots, should not be ingeniously contrived under such conditions of idleness. The end is not yet here and the rope and electric chair will come in to crush some more unfortunates in due time. Again, the strong, of course, must crush the weak. When are the people of the

United States going to ordain less idleness and more productive and hopeful employment for the prisoners?

HERE in prison we find the petty graft which amounts to a kind of prison racketeering. If the prisoner comes across, his life is less intolerable than it otherwise might be, but woe to the man who can't or won't. There are all sorts of undercover ways of looking after him. Prison wardens say that this sort of thing is impossible to trace down and abolish. It may be difficult to do so, but I still feel that most problems can be solved, and that every evil has its remedy.

Moreover, there is the infiltration of degeneracy among men so long confined closely together. An army officer who acted as prison officer in a crowded prison in the Philippines told me of a young, good-looking prisoner who was almost killed by degenerates in prison. This officer did his best to get new cells, but his request was disallowed, and the fight between the innately decent and the brutal degenerate went merrily on. These poor victims dare not complain for that would mean death sooner or later. There is no solution for this heinous condition but a change which makes it impossible to have prisoners victims of incarcerated degenerates.

Finally, there is the brooding sense of injustice in the hearts of the prisoners. You say that they are getting what is coming to them. If that were true, they would feel no sense of injustice. Even a prisoner knows when a thing is just. The truth is he is getting what is coming to him and more, too. He was sentenced to have his liberty taken from him, to be removed from the society of his fellowmen whom he has wronged, or who—perish the thought—may have wronged him. So far, he has no sense of injustice. But he was not sentenced to overcrowding. That was no part of the judge's sentence. He was not sentenced to dwell in filth. That, too, was no part of the judge's sentence. He was not sentenced to eat badly planned meals, illy cooked, nor to be in enforced idleness, nor to be brought around to docility by "cruel and unusual punishments"—usual, alas, in prison—nor to be despoiled by petty graft, nor to dwell with degenerates as his roommates. All this was not in the sentence of the judge. We, the people, have put it there, and he feels, not that he is getting what is coming to him—that would be fair enough—but that he is getting more than is coming to him. Hence, the brooding sense of injustice and the bitter grudge against society.

I AM NOT one of those who believe in coddling prisoners, nor do I believe in slush and gush over those who have been enemies of their fellowmen and have deliberately broken the laws of the land. We already have too many silly women and female men who forget the victim wounded and half dead while they gush over the slick crook, fiend sometimes. Such people, and would-be reformers, are the curse of every jail and penitentiary. They do not face facts, but only worry over the poor darlings. I have no brief for such people. I am for even-handed justice to all alike, firmly enforced. That is another question and must not be mixed up with the condition of prisons. As we are committed to the responsibility of public education, and as we so splendidly and generously are carrying it out, so we are committed to the responsibility of depriving the criminal of his liberty, and so also we must carry out the responsibility in a splendid and generous manner.

A prison is a place of punishment. The very fact of its being a prison makes it so. Deprivation of liberty is the greatest punishment twentieth century liberty-loving people can undergo. That in itself completes the punishment. All else should be constructive, remaking, rehabilitating, the thorough-going cure of the convalescent. To bring this about, prisons must be as modern and scientific in construction as the newest school or the latest hospital. Christian people in the twentieth century must be committed to the proposition that "a man's a man for a' that" and that, however low and near the point of moral and spiritual death he is, he is still a human being and must be brought around somehow. Even though it seems hopeless, the work must still go on. Only so can glimmers of hope be brought out of hopeless situations.

Because we think of prisons as places of punishment, and that inmates are getting their just deserts regardless of conditions inside, we are creating a more and more dangerously sick class. It must be repeated over and over again that loss of liberty is the punishment. The condition under which loss

of liberty exists must be as wholesome and healing and regenerating as anything we can possibly create. "They that be whole need not a physician, but they that are sick." This is the whole purpose of this paper. These healthful conditions do not exist. The old conditions that John Howard found have doubtless long since gone, but another John Howard would be equally dissatisfied, and what we need is a modern John Howard—sane, fact-facing, full of sympathy, but still a man. Why modern prisons attract maudlin men and silly women I don't know.

WHERE lies the blame and where may be found the remedy? The blame may lightly be fixed on prison administration and the wardens, so out goes one warden and in comes another. The facts are that most wardens have a high sense of responsibility and struggle with the best means at their command to help their unfortunate charges. They cannot change the equipment which the state gives them to use, nor can they spend more money than is allotted to them. They do the best they can with the hardest people to handle and with the least possible means to do the job. The blame belongs in one place. We, the people of the United States, ordain to have it so, and we must bear the blame for riots, plots, fires, and murder. Not the prisoners, not the wardens, but we ourselves are the trouble-makers, good citizens, tax-payers, bankers, business men, professional men, clergymen. The mind of Christ does not burn itself into our hearts and kindle us into a flame. "Let this mind be in you which was also in Christ Jesus." ". . . in prison and ye visited Me."

The remedy lies in the hands of those upon whose shoulders rests the blame. We, the people of the United States, are the only ones who can remedy the situation, but we can, and we must. The state of California is beginning to move, and President Hoover, one of the world's most effective men, is arousing himself. The remedy lies in three directions. There must be more prisons, and all old ones must be torn down. They have no more right to exist than an old office building or out-of-date school building. I have heard of Auburn, Sing Sing, Joliet, Folsom, and San Quentin as long as I can remember, but we have a new city hall and a new church. Why the distinction? The sick need the new the more. The new prisons must be much smaller. I should say that 750 is the outside number that should be housed together. Every prison should have several mess halls with not more than 250 men in a mess hall, with plenty of light, decent service, and table utensils, and—to the *n*th degree—cleanliness. Every man should have a room to himself. The words "bars" and "cells" should never be used. The room should be large enough for comfort, properly lighted, ventilated, and heated, with whatever plain and substantial furniture may be necessary. In this room should be the best plumbing, with a place to wash and proper toilet facilities. You laugh at this and say: "Do you want to give them the Ritz Carlton?" I repeat: loss of liberty is the punishment; all else is constructive.

These prisons should be in widely separated places and far removed from centers of population. They should be placed in desirable locations and not in places where nobody can live. The state of California is taking a step in the right direction in providing a prison for first offenders, but they will nullify the whole thing if the prison is built too large, and not with all modern housing equipment. These prisons will cost money, but so do hospitals, schools, and churches. I place prisons in the same class. The money they will save will be out of all proportion to the cost, as is true with hospitals, schools, and churches. They will make it possible to keep types of offenders together; they will tend to increase self-respect, a prime necessity in rehabilitation; they will impress upon the prisoner the value of decent living in a world of people; they will do away with mob spirit; they will make for health and physical vitality; and they will take away the hopeless brooding sense of injustice.

ANOTHER part of the remedy is a better-paid personnel. Men engaged in this work should have the spirit of the schoolmaster or the priest, and the pay should be sufficient to make them decently independent and above petty graft. If they are to deal with prisoners and create character or mend character, they must be men of character themselves. Such

A TIME-TABLE OF THE LAMBETH CONFERENCE

London, July 4 - August 10, 1930

July 4. Friday. Quiet Day, Fulham Palace.
 July 5. Saturday. Special service, Canterbury Cathedral.
 July 6. Sunday. Special service, St. Paul's Cathedral.
 July 7. Monday. First session, Lambeth Palace.
 July 12. Saturday. Adjournment.
 July 28. Monday. Re-assembly of Conference, Lambeth Palace.
 August 9. Saturday. Final adjournment.
 August 10. Sunday. Closing service.
 American visitors and others will find *THE LIVING CHURCH* on sale each week at Mowbrays', 28 Margaret street, London.

men are as important as the schoolmaster or the priest and just as much is demanded of them.

Another part of the remedy lies in employment. Why take an artist and put him in a jute mill? Why take a thinker and make him a janitor? Why take a skilled artisan and make him a dishwasher? Why take any man and make him work in a circle that leads nowhere? Some scheme must be found in fairness to those who have not offended whereby the products of the labor of the prisoner can be disposed of, and his earnings taken care of by the state. Wages should be paid that equal the union scale so that the competition of the prisoner would be just the same as it was when he was free. All this would bring hope and ambition to the prisoner and would show the sure success of honest industry.

In Christ's Name, why forget the prisoner; why treat him as a pariah; why punish him beyond the sentence of the law, which contemplates only loss of liberty, but not loss of everything else which a human being *per se* is entitled to have? Present prison conditions locally and throughout the country, French penal colonies, Mexican prison isles, and so forth should in these days be as extinct as the dodo. It is high time we catch up. Not by hangings and electric chairs, but in the Name of Christ will we renew the sick men who have hurt the best social order.

When the next revision of the prayer Book is made, I should like to see a new Red Letter saint, St. John Howard, given his own day, his own collect, epistle, and gospel, with his sermon by right and the zeal of the prophet behind it speaking "Thus saith the Lord of Hosts."

EASTER

BECAUSE He lives, I, too, shall live;
 The same life quickens me
 That held His Spirit all secure
 Above the death-bound Tree.

Because He lives, I cannot die.
 Death signifies no loss;
 My soul shall know but spirit-change
 Because He knew the Cross.

Because He lives, His Cross transmutes
 Death into Life, for me;
 And failure, fear, disease, and death,
 Love crowns with victory.

ADELE LATHROP.

RESURRECTION

AGE after age from crib and tomb
 God brings His purposes to bloom,
 Year after year the winters yield
 Unto the lilies of the field—
 A time of stress, a bit of night
 For you and me perhaps . . .
 Then light!

LILA VASS SHEPHERD.

THE PRESIDING BISHOP GREETS THE CHURCH

TO THE BISHOPS AND OTHER PASTORS AND CONGREGATIONS OF THE CHURCH:

My Dear Brethren:

THE choice of a Presiding Bishop is the call of the Church to a diocese in the person of its leader, to render a service world wide in its scope. In a truer and more general sense it is the Church's call to every diocese for a service as far reaching in extent. It is the appeal for common devotion to a single cause. I can regard in no other way the position to which the House of Bishops has elected me. It is an office through which individual spiritual energies find their united expression.

Sacrifice is painful only if endured in solitude. When shared, the cost of service is forgotten in the joy of fellowship. No effort can be lost which finds itself fulfilled in singleness of purpose and of self consecration.

I feel convinced of the power gained from unity as the Church takes up the burden laid down by my predecessors in the office of Presiding Bishop. The labors of Bishop Murray, sustained as by the leader of a long and patient march; the heroic act of Bishop Anderson, like a gallant charge in face of certain death; these were sacrifices made both by the two who gave themselves and by those to whom they were most closely bound. It will be our part to take away the sting of their loss by rallying to the standard which they bore. If at any point we failed to hold up their hands in life, we shall not fail them now. They have their glorious reward beyond our sight. It will be our part and our high privilege to secure the fulfillment of their hopes on earth. In the continuation and completion of their work, "shall be brought to pass the saying that is written, Death is swallowed up in victory."

THE word that I would give to the Church in my first charge is the last that came from each of our two leaders who preceded me—"FORWARD!" The plan which engaged both Bishop Murray and Bishop Anderson to the end was characteristic of them both, the reinforcement of our missions through the Advance Work Program. They knew, as the whole Church has known, the dangers of partial success. No one with the commission of Christ in his ears will rest content upon the security of a position held, nor of a temporary obligation met. We shall not be found

"Balking an end half won
 For an instant's dole of praise."

There is no satisfaction to be felt in attaining a goal by bringing it within one's reach. The only direction which a Christian knows is forward. The progress of our operations in the mission field depends upon the new equipment given to our representatives along the front. They have been hearing too long the echoes of complacent congratulation upon payment of expenses to keep them where they are. The plan which our late Presiding Bishops have bequeathed to us will be the test of a courageous spirit and of loyal faith.

With more distant and more daring objectives before us, we shall gather the spiritual forces of the Church into closer unity. A distraught and bewildered world is turning to the Church for leadership. Uncertain belief and doubtful experiment are waiting for the voice of clear conviction. It is ours to give if the word of Christ is found to dwell within us. The best solution which the Church can offer to the problems of disunion will be unity in our own household. From the chief councils of the Church, as they gather at Lambeth and at convocations or conventions, down to the smallest parochial unit, the practice of singleness in thought and purpose will be our supreme care. I am convinced that the problems which await us, whether in missionary policies or in our relation with other Christian bodies, will find their answer in the example which the Church can give of a membership absolutely correlated in the conscious unity of one body.

We will remember above all things that the aim of our progress, the center of our unity, and the head of the body is Christ our Lord. To proclaim Him and to acknowledge His sovereignty is the supreme purpose of our organization

(Continued on page 855)

Papal Claims

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

SOME at least of my readers will remember a pro-Roman movement in this country promoted by Father Paul of Graymoor on the Hudson. It ran a brief course, disappearing from public cognizance with Father Paul's submission to the papal obedience. It was a branch of a similar movement in England, which was led by the Rev. Spencer Jones, and there still continues its propaganda, although without notable success. It maintains the validity of papal claims as defined by the Vatican Council in 1870; and makes the deduction that in breaking with the Papal See the Anglican Church perpetrated a great wrong, one which can be rectified only by corporate return to the papal obedience.

It seems rather strange that the maintainers of such views should retain their Anglican allegiance. They are retaining Orders which the Papal See has pronounced null and void; and whether they regard this pronouncement as *ex cathedra*, and therefore infallible, or not, they are personally refusing the obedience which the Vatican claims plainly teach to be due from all Christians. One of our clergy, in a round table discussion of the movement in America, humorously made the remark, "I wonder if Father Paul has a special dispensation to remain in the Anglican obedience." The remark was merely quizzical, and there was no reason to suspect him of any such underhanded arrangement; but from the pro-Roman standpoint no other justification for failing to submit to the Pope appears to be available.

That the movement should be tolerated by Anglican authorities is one of the wonders of Anglican "comprehension." But it is not nearly as dangerous as some other applications of that principle; for the patent inconsistency of pro-Vaticanism with Anglican allegiance has made, and in all probability will continue to make, the movement an eccentricity rather than a factor to be feared. None the less, the Vatican claims, so long as they are not outgrown in the Roman Church, do raise an issue which we have to meet; for the present status of the Anglican communion depends for justification upon the validity of our reasons for rejecting them. This is why it seems worth while to comment upon the argument of a pamphlet not at all notable for its logic, but having the significance of "being written by an Anglican and widely welcomed by [Roman] Catholics." It is also published by a Roman Catholic house.*

1. THE ARGUMENT

Dr. Scott lays down the premise that the Ecumenical Councils, notably of Chalcedon, either directly or in the circumstances of their obtaining ecumenical authority, acknowledge or involve acceptance by the whole Church, in the East as well as in the West, of the papal claim to supremacy.

He proceeds to argue that the Council of Ephesus, as undeniably as that of Chalcedon, by regarding itself as bound by the previous decision of Pope Celestine in the case of Nestorius, thereby accepted the supremacy of the Roman See and the consequent finality of its decisions and directions. Cyril presided for the purpose of carrying out the Pope's decree, acting as his appointed agent; and is said, "in one of his discourses (*if* the homily is indeed by him)," to have termed the Pope "Archbishop of the whole habitable world." Cyril elsewhere certainly magnifies the divinely appointed headship of St. Peter over the other Apostles, as being "the Rock" upon which Christ was to build His Church. Incidentally, Dr. Scott seeks to show that, before the Council of Ephesus met, Pope Celestine had made clear to the Easterns his claim to be supreme, and on that basis to have decided the case of Nestorius beyond reversal. Therefore, he argues, the fact that the Council did not express any dissent from this claim shows that its validity was recognized by the members of the Council.

* *General Councils and Anglican Claims*, in the Light of the Council of Ephesus, by S. Herbert Scott, D. Phil., B. Litt. With Introduction by the Rev. Spencer Jones, M.A. 2d impression. London: Sheed & Ward. 40 cts.

2. CRITICISM

To clear the ground, we must keep the writer's fundamental thesis clearly in view. This is, that the *present papal claims* are supported by the Council of Ephesus. These claims include (a) "ordinary" or immediate actual jurisdiction in every local part of the universal Church; and (b) infallible finality of all *ex cathedra* papal decisions in faith and morals, independently of subsequent ratification by the Church at large.

Nothing approximating such claims had been made by the Papal See in the ancient Church, and the most intensive language of the ancients in recognizing the primacy of that See signified no higher primacy than that of accepted leadership in matters of ecumenical concern. We have to remember that such terms as "primacy" and "headship" had not gained the technical meaning of modern papal use. They could be, and still were, employed in the more vague sense of recognized leadership—a leadership not involving at most more than an *ex officio* chairmanship, and the right to exercise initiative in matters of ecumenical concern.

This primacy developed naturally out of the metropolitan status inevitably accruing to a Church located in the capital of the Empire, where all roads met, and where the comparison of local traditions by visitors from everywhere was continually occurring. Then the apostolic sees were apt to be especially honored; and this factor was gradually re-enforced by the tradition that, along with St. Paul, St. Peter was the founder of the Roman See—a fact tending to give the Roman bishop a status among bishops analogous to that of St. Peter among the Apostles. As the only apostolic see in the West, the Roman See also gained a larger sphere of normal influence than any one of the several Eastern apostolic sees could hope to obtain. To all this has to be added imperial patronage, the mainly orthodox and heroic record of the Roman See, and its local remoteness, and consequent exemption, from the confusing factors of Oriental controversies.

In spite of all this, however, the Easterns were not consistently deferential to the Roman See. And they never dreamed of attributing to it either the right to invade the jurisdiction of local churches beyond its own neighborhood or the irreversibility of its decisions, regardless of their subsequent scrutiny and acceptance by the Church at large.

Dr. Scott cites an alleged description of the Roman bishop by St. Cyril as "Archbishop of the whole habitable world." But what does such description amount to? The fact that the extent of an archbishopric is world-wide does not make it more than an archbishopric; and who ever heard of an archbishop, as such, having the exalted status and prerogatives claimed by the modern Papal See? St. Cyril does indeed magnify the position of St. Peter; but to describe him as the "Rock" on which Christ willed to build His Church falls far short of saying that Christ assigned either to St. Peter or to his Roman successors the autocratic supremacy and infallibility of present papal claims.

The language alleged to prove that the Council of Ephesus felt bound in advance by Pope Celestine's previous decision, and that the Council of Chalcedon recognized papal supremacy, does imply an undefined Roman primacy; but it does not at all support the Vatican definition thereof. Several considerations show this clearly. In the first place, inasmuch as the Vatican claims were unknown to the ancients, not having been made by the Roman See, the acknowledgment by them of their validity would have been an incredible anachronism. Secondly, it is only by reading into the terms used by the ancients the technical meanings of modern papal use that the language cited can be made to seem harmonious with Vatican claims. Thirdly, such as it is, the language referred to bears the marks of passing Oriental exuberance, due to recognition of immediate indebtedness to Rome in grave emergency.

Two rather determinative facts stand out. Both councils, of Ephesus and of Chalcedon, undertook their own investigations before reaching their decisions. That is, they took pains

to satisfy themselves that the papal decisions were right before they confirmed them, acting after the manner of a supreme court of appeal. Again, the language relied upon in papal argument consists of incidental *obiter dicta*, and is not contained in the "decrees of faith." The ecumenicity of a council does not carry with it the acceptance of all its language as final, but simply establishes the ecumenical authority of its decisions concerning the faith. It is the continued acceptance of these decisions which explains the continued ecumenicity of the Councils in question, in spite of the independence with which large sections of the Catholic Church have viewed, and to a degree disregarded, their other utterances and prescriptions.

3. WHERE WE STAND

The elements in current papal claims which if valid would require unconditional submission to papal obedience, summarily regarded, (a) are provably of non-primitive origin, and without acceptance in any age by the universal Church; (b) are not legitimate developments of the limited primacy accepted by the ancients, because, unlike that primacy, they interfere with and override the right and freedom of the universal Church corporate, and of its episcopate, to exercise supreme earthly authority in ecclesiastical prescriptions and in the dogmatic office; (c) have enthroned Italian provincialism instead of the larger Catholic mind, this resulting in the tyrannical discipline, obscurantism, and uncatholic accretions of doctrine which the Roman Catholic Church exhibits today, and which preclude our submission to the papal obedience.

The Anglicans have not excommunicated the Romans, although the Papal See has thus treated Anglicans. Nor did the English Church, in excluding papal "jurisdiction" from its bounds, deny either the Catholic standing of the Roman Church or that primacy of the Roman See which was accepted by universal Church in ancient days. And, whatever may have been the reactionary and undiscriminating language of unofficial Anglican polemics in the past, the time has come when more calm and discriminating estimates of the great Roman Church are being made.

In spite of the unwarranted and objectionable enlargement of papal claims, and the various uncatholic developments of papal sanction and prescription, the Roman Church continues to preserve intact the essentials of the ancient Catholic Faith and Order, a fact of vital importance in the battle with destructive Modernism and in the problem of the reunion of Christendom.

It is coming to be realized increasingly that full reunion must include within its application the Roman Church; and many non-Romans believe that the ancient primacy of the Roman See, restored to its ancient limitations and duly safeguarded against illegitimate excesses, will have to be once more accepted by reunited Christendom.

But it is a *sine qua non* of such outcome that the Vaticanism of today shall be outgrown and safely shelved. Rome has changed continually, even though slowly; and only those who believe the existing papal claims to be divinely sanctioned can consistently deny the possibility that, in time, they may be sufficiently reduced—perhaps under the pressure of increasing intelligence among Roman Catholics, and of providentially overruled changes in the human situation. God speed the day.

BACK HOME

HE longed to see His mother most,
On Olivet, in agony;
He longed to bathe His anguished brow
In cool, blue Galilee.

He longed for some sequestered lane
His boyish feet had trod—
He longed to sleep on some green slope
Back home, with stars and God.

As Jesus prayed the blood-sweat came
And fell down, drop on drop
Oh, just to smell the cedar scent
In Joseph's little shop!

EARL BIGELOW BROWN.

THOUGHTS AT PASCHAL TIME

I.

WITH wonder is our hidden Lord returned:
His glorious Life to human form restored.
Here, in the tomb, Deep unto Deep hath Yearned:
Eternal Rhythm of the Heart-adored:
"Though truly risen, with Thee still, I AM"—
So, Love in Colloquy with Love, is heard
The timeless mystery of God-the-Word!
The Word-with-God: "Me, upon whom Thy Hand is laid";
God's Son: "Thy Lamb with which Our Passover is made."

II.

Then: Who are we that would dare interrupt
The Father's Joy in Home-returning Son?
Most strange request: Shall we by sin corrupt
Essay to entertain the Holy One?
Yet: "Stay with us"—we urge—"far spent the day."
Though eyes are holden, hearts within us burn.
Will doubt constrain His Love aside to turn?
Full knowledge is too wonderful for such as we,
Dear Guest and Host. Break Thou the Bread which so is Thee.

III.

To us, who see Thee not, great joy is given;
We sit at meat with Thee, each day, of right.
From us, who know Thee, Living Bread from Heaven,
Thou dost not vanish with faith's earliest sight.
With "Peace!" Thou showest Hands and Feet and Side.
O Body evermore alive, indeed!
Eternal Love, supplying all our need!
Of us, whose souls and hearts, with Thee, are daily fed.
May all men learn to know Thee in Thy broken Bread.
HERBERT WOODHULL VAN COUENHOVEN.

THE HEART IN SPRING

NEVER so light the heart,
Washed by April rain;
After the heavy winter
Root deep lain.

Never so glad the heart,
Sun, rain blessed;
Gay, undaunted,
The heart spring dressed.

Never so near to heaven,
The heart in spring;
Freed from captivity,
Sing, heart, sing!

EVANGELINE CHAPMAN COZZENS.

THE PRESIDING BISHOP'S GREETING

(Continued from page 853)

and our work. The Church in America has as its only reason for existence the enthronement of Christ in our civic and social, as well as our ecclesiastical relationships. I wish beyond all else that the position to which I have been called may be held in solemn trust for those who represent on earth the high priesthood of our Lord Himself.

This message goes to the Church in the season of Passiontide and Easter. It will have its full intention and effect if it brings to our people everywhere the echo of the glad tidings of a crucified and risen and living Christ. His presence and His power will lift our minds to new levels of attainment, our hearts to new heights of faith. In His service there can be no failure; in membership within His body no disunion. To close with the words of James DeKoven, "Let us remember that the questions which divide us are infinitely petty in the light of the work which we are called upon to do. Let us find our unity not in any intolerant assertion of our own views, but in the mighty work for Christ, and for the dying souls of men, which shall bind us to the Cross of a loving Saviour, and in Him to one another."

Faithfully yours,

JAMES DE WOLF PERRY.

Modern Industry

By Clinton Rogers Woodruff

HOW many of us appreciate how great has been the industrial expansion of the United States since the Great War? Since 1920, as John Carter pointed out in a recent article, we have experienced a new industrial revolution. Its roots go back to before the war, but the full force of the upheaval has come since the armistice. In the nine years since the last census our population has increased by about 14,000,000. We have an excess of births over deaths of about 800,000 a year; 250,000 to 300,000 immigrants a year remain within our borders. Our population is, therefore, increasing at the rate of over a million a year. Since the armistice, however, employment in agriculture, industry, and transportation has decreased about 10 per cent; since 1923 employment has decreased 6 per cent and the industrial payroll about 2 per cent, and employment has decreased in the textile, metals, lumber, leather, stone, clay, glass, tobacco, and vehicle trades in some cases by more than 10 per cent. Only in the food products, paper, and chemical industries has there been an increased employment, and in no case has this increase been greater than 4 per cent.

While it is true, as Mr. Carter says, that in 1914 we had 7,036,000 workers employed in industry, and in 1928 we had 8,353,000 workers—an increase of 18.7 per cent—during the same period the total population increased 30 per cent, the values added by manufacture nearly 180 per cent, but the hours of work have decreased 10 per cent. In brief, less than 20 per cent more workers, working 10 per cent less time, have increased the value of their products by 180 per cent and their average weekly earnings by 218 per cent in the fifteen years since the outbreak of the war.

These indeed are significant figures.

THE talk of return to pre-war normalcy, however, is but idle chatter, according to Dr. Julius Klein. "Though the levels of 1913 have been reached and in some cases passed, the struggle in the course of that attainment has evolved entirely new methods, new conditions, and new results, which have made utterly impossible any reversion to the industrial medievalism of the pre-war years."

The prodigious, productive forces in industry, he tells us, let loose during the struggle exhausted some, but by no means all, of their momentum during the months immediately after the armistice. "Then the world of business staggered down into the dark pit of 1920-21, from which it emerged at first with painful, discouraged exhaustion, followed by strengthened determination. The story of that descent into the abyss of deflation, or shattered currencies, foreclosed farms, jobless millions, and gaunt silent factories, has been more than matched for dramatic quality and sound economic interests by the subsequent marshalling of the costly lessons of the war, the new exploitation of military inventions and processes, of mass production methods and, above all, of general collaborative efforts in trade and industry.

Electrical utilities constitute one of the biggest of modern industries. As the New York *World* said recently in an editorial, "The confusion and uncertainty and ineffectiveness of the present system of public utility regulation . . . are clearly indicated by the record." The electrical utility is a public utility in the broadest sense of the term and their relationship to the public is one of the outstanding problems calling for the serious attention, not only by students, but by the public authorities. It is from this point of view that William E. Mosher and his associates treat the subject in a volume which they call *Electrical Utilities* (Harper Brothers. \$4.00). It is a dispassionate discussion of the inter-relationships with regard to control between the utility companies, the public service commissions, the courts, the Federal Power Commission, and public opinion, together with other factors in the situation, particularly the holding companies.

One will see from this brief summary how widespread are the contacts of electrical utilities and how closely they touch

the whole body politic. In Part II, Dr. Mosher and his colleagues consider the various methods of control as possible aids to the solution of the difficulties of the situation—by contract, largely as a means of avoiding the vagaries of valuation in present rate-making doctrine; by public competition or example, particularly through generation of power at a few nationally-owned sites, and sale to companies or other agencies at wholesale, under contracts regulating ultimate rates; by a league of municipalities such as underlies the Ontario Hydro-Electric Power Commission; by a national planning commission such as has been put into effect in England; or by national ownership. In conclusion it is urged that a chance be given for some of the proposed remedies to demonstrate effectiveness, nothing more revolutionary being recommended meanwhile than that the public and private attitude regarding the industry be turned to acceptance of the ideal of bona fide public service.

So great has been this development in industry that the question of personnel administration has become one of chief importance. Fortunately, it is receiving the attention of students like Ordway Tead and Henry C. Metcalf who have just finished a revision of their standard work on the principles and practices of the administration of human relations in industry, under the title *Human Nature and Management* (McGraw-Hill Book Co. \$5.00). From one point of view it may be regarded as a technical volume. From another it is of deep interest to those who are concerned about industrial problems, especially insofar as labor is concerned. Based on sound psychology and long study of the question, it deals not only with the matter of the original employment development of employes, but their joint relations with their employers.

THE INQUIRY (129 East 52d street, New York) is an organization devoting its attention to sundry social and economic matters from a Christian point of view. One of its recent publications in the form of a brochure was entitled "The Worker and His Job" and affords the basis for thoughtful consideration of the various questions that come up in industry like the position of married women in industry, the relations of the individual to the union and factory recreation, and the inevitable grievances which occur in shop and foundry. One of the interesting questions that it sets forth for discussion is "Can work be interesting?" One of the criticisms against modern industry is that made by many workers and students alike that the machine process has taken the interest out of work. Whether this means that all the interest in life must be found in leisure time is a question as also whether there are ways in which the monotony and repetition of mechanical work can be somewhat counteracted. This brochure deals with monotonous work, which is a question that must be faced. There are some excellent suggestions as to how to meet this problem.

There is fear on the part of labor leaders that the investment of American capital in foreign countries may react adversely on American developments. They regard as a peril the rapid increase of American investment in the productive industries of foreign countries. Such investment amounts to at least \$3,500,000,000, representing "the greatest era of industrial migration ever known," already including some 2,000 branch or independent factories abroad, led by some 150 of our largest and most important corporations, according to Mr. Matthew Woll of the American Federation of Labor. The peril to labor Mr. Woll illustrates concretely by citing the results of Henry Ford's transfer of tractor-making to Ireland: American workmen lose their factory jobs, Irish workmen get the entire wage payroll, Ireland gets Mr. Ford's factory taxes, and the tractors, protected by American patents, can be shipped back to the United States free of duty as agricultural implements, to be sold to Americans at prices based on the higher American wage deals. Mr. Woll contends that bankers and industrialists seeking merely larger financial returns have no moral right

to use the surplus national savings so to increase American unemployment and under-employment, decrease the purchasing power of our high-wage home market, and flood it with products of foreign "sweated-labor" competitive plants.

NOT only has the United States had a great industrial development in recent years, but it has extended its foreign business to a remarkable degree. The fascinating story of this development is told by Dr. Julius Klein in his book *Pioneers of Trade* (The Century Co. \$2.50). He is regarded by President Hoover as having contributed more to our country's strong position in foreign trade than perhaps any other man. As the President points out, "he has given to this service nearly eight years of his life at a large personal sacrifice, and there is no one so able to present this record nor whose judgment of plans for the future is so well grounded."

The greatest monument to American industrial and commercial achievement, Dr. Klein declares, is the enormous junk heap of abandoned practices, methods, and ideals, all of which were once "normal," but which today are the most useless relics of antiquity. American industrial growth is in the main a matter of steadily advancing machine technique, of super-organization, and of management efficiency, all of which are factors susceptible of continued rapid advancement and change.

Often I am puzzled by the ignoring of religion as a factor in treating important questions. For instance, here is a book on *Social Aspects of Industry* by S. Howard Patterson, professor of economics at the University of Pennsylvania (New York: McGraw Hill Co.), in which there is no reference whatever to religion as a factor in the development of industrial relations. It is true there are a few references to books of Father Ryan and G. D. H. Cole in the list of references, but no discussion of their views and no quotations from their writings, although both are recognized as students of the first rank in this field. Cole's contributions to the subject of Guild Socialism are among the most valuable made in recent years.

Speaking of socialism leads to calling attention to the chapter on this subject in Professor Patterson's book. Barring the omissions to which I have referred, it is one of the most satisfactory in the book which is non-technical in its language and in its form of presentation, and all the more helpful to the general reader because of that fact. It is interesting to have the social point of view stressed rather than that of the management of industry or of organized labor.

AN IDEA of the domination of industry by machinery is clearly set forth in Stuart Chase's *Men and Machines* (Macmillan Co. \$2.50). It is one of the striking books of the past year and one of the most provocative. He raises the question whether machines for all their power are worth the human price that has been paid for them. Some idea of the extent of machine domination and of the extent of modern industry is shown by the following questions which Mr. Chase asks:

"Did you know that:

"Four hundred persons following twenty trades take 18,000 man-hours to build a big three-motored plane?

"There is work for 3,732,000 men and women in the automobile industry of the United States?

"It has been estimated that it would require 1,000,000 to build by hand 10,000 Fords, at the cost of \$10,000 each?

"Since 1920 the United States has lost 800,000 farmers and gained an equal number of city folk?

"Ten tractors will plow 1,000 acres—a task which would once have taken 500 men plus 1,000 oxen?

"In the liner *California* three white-garbed firemen, presiding over gauges, replace 120 stokers?"

Men and Machines is marked by the same gusto, honesty, and feeling for the interested that caused his earlier book, *The Tragedy of Waste*, to be so enthusiastically received and widely read.

Mr. Chase, who has achieved a substantial reputation for effective and interesting discussion of modern industrial problems, is at his best in this new contribution in which he deals with the anatomy and history of machines and with the details of the profit and loss account of the use of machines.

One of the encouraging statements Mr. Chase makes is to the effect that "while industrial diseases are manifold and productive of a great burden of human suffering, there is no evidence that they are getting worse, and considerable evidence that they are getting better. Under the modern canons

of production, particularly in big business, it is gradually becoming a matter of scientific demonstration that it pays in cold cash terms to safeguard the health of the worker."

It had been my hope to be able to discuss in this article some of the recent books devoted to the relation of employer and employe and the relation of the Church to modern industry, but that consideration will have to be postponed for a future article. There is really so much being published, not only along the lines considered in this article, but in the other lines I have just mentioned, that it would require more pages than I have at my disposal. This sort of discussion, however, is to be regarded as highly encouraging.

SOVIET TORTURING BISHOPS TO DEATH

[Reprinted from a National Catholic Welfare Conference News Service Report in the *Catholic Citizen*, by permission.]

BISHOP SERAPHIM, one of the high ecclesiastics expelled from Russia, attended a great mass meeting of representatives of all Christian Churches held in Sofia April 1st to protest against the anti-religious atrocities perpetrated in Soviet Russia, and by his account of the persecution in that country moved the vast audience to tears.

With the full authority of his office and his person, Bishop Seraphim bore witness to the following list of horrible atrocities which the Orthodox Church can report as a result of the Bolshevik persecution of religion:

Metropolitan Wladimir of Kieff was murdered in a beastly fashion.

Metropolitan Benjamin of Petrograd met death by being tied to the paddlewheel of a steamer.

The Metropolitan of Tobolski, Germogen, was killed in an even more brutal manner.

Archbishop Andronik was buried alive.

Bishop Rlaton Revelsky was taken out in extremely cold weather and washed with water until he became a statue of ice. His torturers then amused themselves by piercing his body with bullets.

Bishop Feofan Solikamsky was thrown alive into a pit.

Bishop Isidor was pierced with a wooden pole.

Bishop Amwonii was tied to the tail of a horse and dragged to death.

Among others who were tortured and afterwards murdered were: the Archimandrite Mitrofan Astrochanskii, his vicar, Archiepiskop Wassili, the Bishops Leontii Zarewsky, Joakim, Nikodim, Makarii Orlovski, Lawrenti Balachninski, Pimen, Werenski, Mefodi Pawlogradski, German Wolski, Warsonoofi, Eftim Selengiiski, and Mafodi Agmolinski.

MANY hundreds of the clergy and thousands of Christian people suffered deaths of martyrs for Christ at the hands of the Bolsheviks, he declared. "It is part of the so-called five-year plan of the Soviet government to crush Christianity completely in Russia," the Bishop asserted.

Demonstrations of protest, of one kind or another, have been arranged in virtually all of the towns of Bulgaria. The mass meeting in Sofia, however, has proved the most impressive. It was attended by representatives of all the big associations of the Bulgarian capital, and by many writers and teachers. The meeting adopted a resolution stating that the Bulgarian nation joins in the world's protest, and requests the great powers and the League of Nations to put an end to this horrible outrage through intervention.

In a recent edition, *Moskauer Rundschau*, a paper edited in Moscow by Otto Pohl, a former Austrian Socialist, who was sent by the first Socialist government of Austria as minister to Moscow but was later relieved of his office, publishes statements concerning the number of churches closed in Soviet Russia. The paper, which is entirely in the service of the Soviet government, states that "in 1929 tens of thousands of resolutions were adopted in the Soviet union by which the closing of houses of prayer was asked for by local Soviet and Communist organizations, but only 1,380 of these requests were granted." In the towns of the Soviet union a total of 530 churches, 111 synagogues, and 96 mosques were closed, while in the villages a total of 589 churches, 15 synagogues, 98 mosques, and one house of prayer of the Kalmucks were closed.

BOOKS OF THE DAY

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

RELIGIOUS EDUCATION

HERE seems to be a growing interest in the subject of Christian Education. Among the many recent books on the subject are *What is Christian Education?* by George A. Coe (Scribner's, \$2.50), and *The Effective Christian College* by Laird T. Hites (The Macmillan Company, \$2.00).

Dr. Coe's book has already enjoyed much publicity. It has an attractive style, and is well thought out. His general thesis is that religious education in the past has been a failure, and that any effort along the line of what he calls transmissive education will continue to fail. He asks the question, Shall the primary purpose of Christian education be to hand on a religion, or to create a new world? He answers emphatically that it must be the latter. The means of attaining this end he finds in the development of personality, and in the wise use of the scientific method. He sums up his book by defining Christian education as "the systematic, critical examination, and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons." Without criticising his general thesis, which is certainly good and timely, the reader cannot but be struck by the fact that Dr. Coe seems to ignore entirely the work and guidance of the Holy Spirit.

The other book gives a picture of what Mr. Hites believes to be an ideal Christian college. It might be summed up in the statement that such a college exists when every teacher is a real Christian, and teaches his subject with the prime purpose of developing a well rounded Christian life. The book presents a sort of Utopia, and is rather too full of "ifs." At the same time Mr. Hites offers many useful plans for increased Christian efficiency in the Church college.

Both books have the fault of most books on education—they are too prolix for their subject. Frequently the authors take pages to explain what is perfectly obvious to any intelligent reader.

A. S. L.

AN INTERESTING volume on children from six to eight years is found in *A Study of the Primary Child* by Mary Theodora Whitley (Westminster, 90 cts.). It is being increasingly recognized that a child has a right to be a child and need not feel disgraced because he is one. Books like this do much to dispel the notion that children are only little men or little women as the case may be. Here the child is depicted as he really is, in thought, word, and deed. Primary teachers—and others—should read this book. It will give them an appreciation of their children and of the material with which they have to work.

A fascinating thing it is to tell stories to children. In *Stories Jesus Heard and Stories Jesus Told* by Carrie Burr Prouty, (Wilde, \$1.50), we have a collection of religious stories taken from the Old and New Testaments. They are set for children of the primary grades and are told with a wealth of imagination and action.

He who picks up *Exploring Religion With Eight Year Olds*, by Helen Firman Sweet and Sophia Lyon Fahs (Holt, \$2.50), with the intent of renewing his own casual days as a Sunday School scholar is due for a shock. He won't recognize the picture at all. He is likely to find himself as bewildered as Rip Van Winkle was upon his return from his long nap. This volume records, "mostly in the words of the children themselves, what a third grade group in the Union School of Religion (New York), said and did during the sessions of their class for a whole year." They said and did plenty! It has long been known that Church school teaching has lagged far behind secular teaching in the application of modern principles of pedagogy. Here are no subjects handed down memoriter to bored scholars. Instead, we find eager interest and keen coöperation. The

method is democratic, the material experience centered, and the point of view of the teacher is—"Trust the child." He who asks, What did the children learn? may be disappointed in the sum total. But he who asks, as he should, What did the children become? will find ample evidence of progress in character. The value of the book as a study is further enhanced by an enlightening interpretation of the teaching record. J. H. R.

Stories of the Apostles and Evangelists, by L. G. Streatfeild (London, Mowbray; Milwaukee, Morehouse. \$1.80) begins with a Foreword by the Bishop of Kensington which we cannot do better than quote at some length: "Miss Streatfeild has done good service in arranging these stories of the Apostles and Evangelists. Anyone who has tried to make intelligible to children the lives of the friends and companions of Jesus knows well the difficulty of piecing together the accounts which are scattered in the different Gospels and in the Acts of the Apostles. . . . Miss Streatfeild has collected the passages with admirable discretion and has made a running narrative in the actual words of the Bible, which give vivid pictures of personalities with simplicity and accuracy. . . . She has so arranged the chapters that each one contains a complete narrative of events. . . . To parents and teachers alike this book will prove to be a most valuable and welcome aid."

After using the book for Sunday evening readings we can heartily endorse all that the Bishop says. E. M. H.

ITALY'S POSITION

ITALY has bulked large in the eyes of the world since Mussolini's advent to power and has attracted an amount of world-wide attention that is significant of her changed position in the family of nations. Consequently, a book dealing with this country, its government and activities, if well done, is entitled to careful reading, and this is the case of Luigi Villari's *Italy*, (Scribner's \$5.00), one of the "Modern World" series, edited by the Rt. Hon. H. A. L. Fisher, warden of New College, Oxford.

Villari has a reputation not only as an author but as a statesman, and he traces with power and authority the evolution of Italy's national consciousness up to the present. His book is appropriately called a "stimulating and wholly absorbing interpretation of fascism, and its influence on modern Italy."

It is interesting to note that he regards fascism as the first policy or party of truly Italian origin to arise in a hundred years. Italy "borrowed her liberalism from England," he says: "her radical democracy, with its Masonic tinge, from France; her socialism from Germany; and her Bolshevism from Russia." Fascism, however, is the necessary consequence, in his judgment, of Italy's realization of herself as a self-conscious national State.

C. R. W.

DR. ROBBINS' POEMS

PROFESSOR Howard Chandler Robbins is well known to LIVING CHURCH readers as a poet, and *Vita Nova* (Morehouse, 75 cts.) is his second volume of poems. He has the gift of turning into verse of varied forms a large variety of ideas and subjects. Not a nature poet, nor one of the exotic sort who leads us into magic countries, he rather inspires with the power of faith, of noble thought appropriately clothed in sounding words. He is an admirable hymn writer, but certain sonnets on secular themes are no less arresting—for instance, those on William James and L'Affaire Dreyfus. There is scarcely a poem in this collection which will not find a response in the reader's mind.

H. M.

The Living Church

Established 1878

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

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Church Calendar



APRIL

20. Easter Day.
27. First Sunday after Easter.
28. Monday. St. Mark.
30. Wednesday.

MAY

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

CALENDAR OF COMING EVENTS

APRIL

24. Convocation of Eastern Oregon.
26. Convocation of Honolulu.
29. Church Congress, Charleston, S. C. Convocation of Salina.

MAY

1. Consecration of the Rev. Henry Wise Hobson as Bishop Coadjutor of Southern Ohio, Christ Church, Cincinnati. Convocation of Northern Indiana.
6. Consecration of the Very Rev. William Scarlett, LL.D., as Bishop Coadjutor of Missouri, Christ Church Cathedral, St. Louis. Conventions of Albany, Easton, New Hampshire, Pennsylvania, Quincy, South Carolina. Conventions of New Mexico and Southwest Texas.
7. Conventions of Georgia and Massachusetts (to elect Bishop). Convocation of Tohoku.
11. Convention of Montana.
13. Special convention of Chicago to elect Bishop Coadjutor at St. James' Cathedral, Chicago. Conventions of Central New York, Delaware, Harrisburg, Maine, New York, North Carolina, and West Missouri (to elect Bishop Coadjutor).
14. Special Council of Louisiana, St. James' Church, Alexandria, for election of a Bishop. Convention of Washington.
19. Conventions of Long Island and Western New York.

20. Conventions of Bethlehem, Connecticut, Erie, Newark, Rhode Island, Southwestern Virginia, and Vermont.
21. Conventions of Eau Claire, Springfield, Virginia, Western Massachusetts, and West Virginia.
25. Convocation of South Dakota.
28. Convocation of Minnesota.
- Conventions of New Jersey and Ohio. Conventions of Idaho and North Dakota.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

19. St. Peter's, Freehold, N. J.
21. Grace, Sheboygan, Wis.
22. St. Mark's, Waterloo, Ia.
23. St. Barnabas', Omaha, Neb.
24. St. John's, Henry, Ill.
25. St. Andrew's, Stamford, Conn.

APPOINTMENTS ACCEPTED

DARNEILLE, Rev. BENJAMIN J., formerly vicar of Ascension Mission, Tujunga, Calif. (L.A.); to be vicar of Christ Mission, Torrance, Calif. (L.A.)

DUNLOP, Rev. WALTER S., formerly rector of St. Paul's Church, St. Joseph, Mich. (W.M.); to be rector of Church of Epiphany, Cincinnati, Ohio (S.O.) May 1st.

GLOVER, Rev. MORTIMER W., formerly rector of Holy Cross Church, Sanford, Fla. (S.F.); to be rector of St. John's Church, Tampa, Fla. (S.F.) Address, 2306 Ardson Place, Tampa.

GRUNDY, Rev. LEE, vicar of St. Michael's Church, North Fond du Lac, Wis. (F.L.); to be in charge of St. John's Church, Sparta, Wis. (Eau C.)

KAMMERER, Very Rev. PERCY G., Ph.D., dean of Trinity Cathedral, Pittsburgh; to be provost of Avon Old Farms, a boys' preparatory school at Avon, Conn. Effective in June.

KELLEY, Rev. HAROLD H., vicar of Christ Mission, Torrance, Calif. (L.A.); to be vicar of St. John's Mission, Wilmington, Los Angeles. He will continue his present work as superintendent of the Seamen's Church Institute, San Pedro, Calif. Effective May 1st.

MOSES, Rev. WILLIAM F., formerly rector of Grace Church, Sheffield, Ala.; to be rector of All Saints' Church, Lakeland, Fla. (S.F.)

PEARCE, Chaplain H. M. T., U. S. Navy, has been detached from the U. S. S. *Altair* and ordered to the U. S. S. *Wyoming* as fleet chaplain, Scouting Fleet. Address, U. S. S. *Wyoming*, New York City.

PENNINGTON, Rev. EDGAR L., rector of St. Andrew's Church, Jacksonville, Fla.; to be rector of Grace Church, Ocala, Fla. (S.F.) May 15th. Until that date, the Rev. Alfred Brittain of Batavia, N. Y., is supplying at Grace Church.

ROACH, Rev. CORWIN C., formerly curate at Church of the Good Shepherd, Hartford, Conn.; to be professor of Hebrew and Old Testament at Bexley Hall, Kenyon College, Gambier, Ohio.

SWIFT, Rev. THOMAS P., vicar of St. John's Mission, Wilmington, Los Angeles; to be vicar of Ascension Mission, Tujunga, Calif. (L.A.) May 1st.

WITHEY, Rev. THOMAS A., formerly deacon-in-charge of St. Paul's Church, Alderly (Ashippun), Wis. (Mil.) has become curate at St. Matthew's Church, Kenosha, Wis. (Mil.)

TEMPORARY ADDRESS

SMITH, Rev. LEON C., rector of St. Mark's Church, Hoosick Falls, N. Y., has been granted a leave of absence on account of ill health. Address until November 1st, Charlotteville, N. Y.

RESIGNATIONS

LEVER, Rev. CHARLES M., as general missionary of diocese of Lexington. New address, Loveland, Ohio.

MCCLANE, Rev. WALTER DORSEY, formerly priest-in-charge of St. Bartholomew's Mission, Cambridge, Mass. New address, 78 Harold St., Boston.

ORDINATIONS

DEACONS

MARQUETTE—The Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of Marquette, ordained EDWIN A. BATCHELDER of Houghton and RUPERT WILLIAMS of Sault Ste. Marie to the diaconate on Sunday, April 6th, in Trinity Church, Houghton, Mich. Bishop Ablewhite also preached the sermon.

The Rev. Mr. Batchelder was appointed to the parish at Negaunee, Mich., and the Rev. Mr. Williams to the parish at Calumet, Mich.

MEMORIALS

Mary Coles Carter

AN APPRECIATION

The New York papers of January 16th contained an item that elbowed its way to the front through all the news of captains and of kings: "MARY COLES CARTER, Educator, Dies." How true that was, and how ludicrously false! "Mary Coles Carter, Educator." So far so good. No experiences of girlhood, of student days, of years as a member of the St. Timothy's faculty, or of motherhood have yielded to the writer so perfect an illustration of the fullest sense of the word "educator" as did Miss Carter. Dear Miss Polly—oh, rare Miss Polly! There were no such things as mere facts in one's associations with Miss Polly; her own personality was so vivid that she thought in terms of persons, not of things. Who, but she, could have made a class care that King John died of over eating? And what school girl who heard her scorn of the king's excuses would ever misinterpret the Magna Charta.

Miss Polly and Miss Sally Carter headed St. Timothy's School long before the day of psychological patter, yet who better than they understood the psychology of the adolescent girl or of the too-fatuous parent, that are the objects of so much attention today? Progressive schools all over the country are now stressing the inestimable value of self-discipline and the criticism of one's own peers; thirty and forty years ago Miss Polly gave to those who lived and worked with her a standard of living based on the severest self-criticism and self-discipline—a standard not set by words but by aristocratic traditions and an ancestry of cavaliers and statesmen, and broadened by the experience of pre- and post-Civil War days.

To the young pedagogue who was fortunate enough to be chosen to teach in her own fields of history and literature Miss Polly was an inspiring mentor. Tender and tireless always, where things of the spirit were concerned, nothing amazed her more than a willingness on the part of a teacher to accept something meretricious. Her contempt of anything short of perfection had a purging effect upon everyone with whom she came in contact, and her complete understanding of the efforts of a mind just growing conscious of its powers was a revelation.

"Mary Coles Carter, Educator, Dies." What an absurdity! Never in her life was Miss Polly more completely and poignantly alive than when we read the news of her death. Miss Polly dead? A thousand times no. To everyone privileged to have known her she will always represent the personification of something unusual—inspiration, aspiration, personal charm to an incredible degree, professional dignity of a new and prophetic kind, and humor of the most trenchant and kindly sort, uncanny and loving understanding of the members of her school family, a pagan daughter of the beauty-loving gods who mischievously linked her with the sober makers of America—all these things she was, and more. Miss Polly dead? Only to those who never knew her. To the rest of us she lives forever as a great spiritual force against the immorality of the second best.

HELEN ARMY MACAN.

Rev. Edward Rogers Sweetland

On the 17th day of March, 1930, the Rev. EDWARD ROGERS SWEETLAND entered into eternal rest.

For eight years Father Sweetland held a position as honorary curate of the Church of St. John the Evangelist, Newport, Rhode Island. During this ministry he exhibited a sanctity of life and a gentleness of spirit that won for him the deep and affectionate admiration of his people.

The rector, wardens, and vestry of the Church of St. John the Evangelist make this permanent record of their profound gratitude for the example of his holy life and their loving remembrance of his years of devoted service.

"May he rest in peace."

This memorial was unanimously adopted at a meeting of the vestry, holden on the 7th day of April, 1930.

Signed:

CHARLES S. HUTCHINSON,
Rector.

JAMES S. GROFF,
W. HEMPHILL BELL,
For the Vestry.

SPEAKING OF statistics, a report published in England indicates that in less than ten years Japan has developed a textile industry which is the third largest in the world.

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THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. **NO DISCOUNTS FOR TIMES OR SPACE**. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

PRIEST, FORTY-FIVE, MARRIED, GOOD Churchman, able preacher and organizer, in present parish four years, desires parish with opportunities for expansion. Available after Easter. Address, H-909, 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.

PRIEST, MIDDLE AGED, WANTS PARISH or Mission, or long locum tenency. Free May 1st. No. B-104, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, MIDDLE LIFE, MARRIED; NOW employed, wants to make a change—in May or early in June. Well recommended, good pastor, sound Churchman. Address, Box R-201, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST WANTS WORK IN A PURELY mission field in south or southwest. Available for duty after Easter. Would consider locum tenens or supply priest for one year. Address, "South," F-109, care **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN DESIRES POST, HOUSE-mother, or house directress in Church school, Church institution, or G. F. S. Lodge, eastern states. Reply, C-200, care of **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED PIANIST (YOUNG LADY), desires position music councillor in summer camp. Social references. Reply B. C.-106, care of **LIVING CHURCH**, Milwaukee, Wis.

HIGH CLASS ORGANIST AND CHOIR director desires change. Recitalist and specialist in choir training. Equipped for exacting demands. Highest credentials. Satisfaction guaranteed. Address, B-108, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, WIDE EXPERIENCE, boys and mixed choirs. Churchman, married, available June. Would like teaching or other occupation to supplement salary. Address, M-101, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST with highest references, desires change. O. K. S.-103, care **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.

POSITION—CHURCH INSTITUTION AS social worker, or parish visitor, with fifteen years' experience. Highest references. Address, J-900, care of **THE LIVING CHURCH**, Milwaukee, Wis.

RETURNED MISSIONARY NURSE (REGISTERED, New York State) wishes position in Church Institution. Country preferred. Highest references. **KATHERINE BRIDGEMAN MCCOMB**, R.N., 28 Calumet Ave., Hastings-on-Hudson, N. Y.

RIDING LESSONS. YOUNG LADY CAPABLE horsewoman desires position in camp or summer resort. Social references. Reply A. C.-105, care of **LIVING CHURCH**, Milwaukee, Wis.

TRAVELING COMPANION. YOUNG LADY desires summer position. Experienced horsewoman. Can tutor in French. Social references. Reply, C. C.-107, care of **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

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

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

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.

GOTHIC LOW MASS SETS, SENT ON APPROVAL, all colors, best materials, handmade. \$65 to \$120. Copes from \$75. Medieval design. **ST. CHRISTOPHER'S GUILD**, 23 Christopher St., New York, N. Y.

CHURCH LINEN

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

FROM THE WELLESLEY MAIL BAG

Dear Hal:

So you're coming to Wellesley June 24th and want facts about the cost first of all? Here they are. The registration fee is \$10. You pay this in advance, when you make application. After the Conference opens you pay \$30, covering room and board for eleven days. That's ALL it need cost you. The rooms are all airy and comfortable and the food is excellent. The classes in all departments, Music, Drama, Social Ethics, and Church Work, are open to anyone; one's trouble is to decide which to take. I'll write again about this.

Sincerely, PEGGY.

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.

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.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

TRAVEL

MEN AND BOYS' CAMP IN SOUTH OF England, terms \$10.00 per week inclusive, also tour through Europe at very moderate cost. **EDGAR C. THOMPSON**, Tryon, N. C.

SEASHORE COTTAGE IN MAINE

RENT FOR SEASON, SIX ROOMS AND bath, hot and cold water, electric lights, fully furnished. Episcopal church conveniently near. Address, S. W. LITTELL, 138 S. Main St., Rockland, Maine.

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE—beautiful location, sunny attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

New York City

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

Washington, D. C.

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

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH** they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

FOR SALE

FOR SALE AT LOW RATE, OLD-FASHIONED, roomy house (furnished), suitable Girls' Friendly Summer Rest House, Middle Haddam, Conn. (on Connecticut River), daily steamer New York. Direct railway connection New Haven. Bus connection, Middletown six miles. Four rooms, kitchen, seven bedrooms, attic. Apply, Mrs. G. L. Wood, Middle Haddam.

JUST OUT. "THE MINISTRATION OF HOLY UNCTION," compiled from the Prayer Book. Liturgical, devotional, and highly recommended. For clergy and laity. 3 cents each, any quantity. **REV. HARRY HOWE BOGERT**, La Plata, Maryland.

OLD PRAYER BOOKS, SOME UNUSED, all perfect condition. Reply P-202, **LIVING CHURCH**, Milwaukee, Wis.

FOR SALE OR RENT

FOR SALE OR RENT: COMPLETELY FURNISHED cottage (except bedding and silver), at Minocqua, Wis., on Lake Minocqua. No near neighbors, yet short walk to hotel where meals may be had. Daily deliveries of groceries, ice, and milk. Country club. Fishing boat and safe boat with outboard motor. Electric lights. Three bed rooms and bath. Running hot and cold water in kitchen and bath. Septic sewerage. Address, I-102, care of **LIVING CHURCH**, Milwaukee, Wis.

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 11th 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
EASTER DAY
Low Masses, 7:00, 8:00, 9:30 A.M.
Solemn Procession, special music, 11:00 A.M.
Vespers, Address, and Benediction, 4:00 P.M.

Pennsylvania

S. Clement's Church, Philadelphia

30th 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.

KHQ, SPOKANE, WASHINGTON, 590 KILO-
cycles (508.2). Cathedral of St. John the
Evangelist. Evening service every Sunday from
8 to 9 P.M. P. S. Time.

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

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 KILO-
cycles (230.6). Grace Cathedral. Services
every second Sunday at 11:00 A.M. Organ re-
cital every Monday and Thursday from 6:00
to 6:30 P.M., C. S. Time.

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

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. 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.

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

WRV, RICHMOND, VA., 1110 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:00 P.M., E. S. Time.

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

WRC, WASHINGTON, D. C., 50 KILO-
cycles (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 KILO-
cycles (225.4). Service from Christ Church
Cathedral, Eau Claire, second and fourth Sun-
days 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 KILO-
cycles (228). 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.

NEW YORK—Bishop Batty is the Eng-
lish bishop in charge of ninety or more
churches and chaplaincies in north and
central Europe. He has been a bishop for
over three years, and never on his tours
has he had one evening free for recreation
until on a recent visit to Berlin when he
was taken to the opera, and then he had
to leave before the last act.

BOOKS RECEIVED

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

Christopher Publishing House. 1140 Columbus Ave.,
Boston 20, Mass.

Nature Beautiful. A Collection of Poems.
By Dell Hair, the policeman poet. Il-
lustrated by Burton E. Huntly. Seventh
Edition. \$2.50.

Curiosity Cottage. The Adventures of David
Benjamin Abercrombie. By Lavinia Bray
Korsmeyer. \$1.50 net.

*Introduction to the Writings of Andrew Jack-
son Davis.* By James Lowell Moore. \$2.00.

Journey's End. A Novel. By G. W. Marque
Maier. \$1.50 net.

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

S. Parkes Cadman: Pioneer Radio Minister.
By Fred Hamlin. With an Introduction
by Bishop Francis J. McConnell. \$1.50.

An Emerging Christian Faith. By Justin
Wroe Nixon. \$2.50.

The Faith Press, Ltd. 22 Buckingham St., Charing
Cross, W. C. 2, London, England.

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

Devotion and Duty. By E. Edmund Seyzinger
of the Community of the Resurrection. 80
cts.

Surrender: A Study of Vocation. By Natalie
Victor, author of *The Romance of Home
Life, Go and Tell the King's Household.*
80 cts.

*Eucharistic Meditations for the Sundays and
Saints' Days of the Year.* By Gerard Samp-
son, C.R., Mirfield. 80 cts.

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

The Atonement and the Social Progress. By
Shailer Mathews, Dean of the Divinity
School of the University of Chicago. \$2.00.

A. R. Mowbray & Co., Ltd. 23 Margaret St., Ox-
ford Circus, W. 1, London, England.

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

A Guide for Eastertide. By the Rev. G. P.
Trevelyan, M.A., author of *A Guide for
Lent.* With a Foreword by the Rt. Rev.
Bishop Randolph, Dean of Salisbury. 60
cts.

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

*The Four Gospels and the Acts of the
Apostles.* In the Authorized Version. The
World's Classics. \$1.75.

Pascal's Philosophy of Religion. By Clement
C. J. Webb, Oriel professor of Philosophy
of the Christian Religion in the Univer-
sity of Oxford. \$2.00.

Dead Towns and Living Men. By C. Leonard
Woolley. \$2.00.

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

What If He Came? By Garfield Hodder Wil-
liams, Deau of Llandaff; formerly secre-
tary of the Missionary Council of the
National Assembly of the Church of Eng-
land. Net, \$2.00.

Behind the Big Hill. A Year of Six-Minute
Sermons for Children. By Robert C. Hal-
lock and G. B. F. Hallock. Net, \$2.00.

The Child's Approach to Religion. By the
Rev. H. W. Fox, D.S.O., M.A. With an
Introduction by the Rt. Rev. and Lord
Bishop of Liverpool. Net, \$1.00.

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

The Passion Week. Day by Day. A Handbook
for Ministers, Laymen, and Study Groups.
By Walter E. Bundy, DePauw University.
\$2.00.

PAPER-COVERED BOOK

University of Wisconsin. University Extension Divi-
sion, Municipal Information Bureau. Madison,
Wis.

Wisconsin City Plan Commissions. By Ford
H. MacGregor. 25 cts.

BULLETIN

St. Luke's Home. Phoenix, Arizona.

*Twenty-second Annual Report of St. Luke's
Home for the Treatment of Tuberculosis,
Phoenix; St. Luke's in the Desert, Tucson,
Arizona; St. Luke's in the Mountains,
Prescott, Arizona. 1929.*

Archbishop Lang Delivers Impressive Address on Religious Persecution in Russia

Bishop of Birmingham Loses in Court Case — Congress Hand Book Issued

The Living Church News Bureau
London, April 4, 1930

IN THE HOUSE OF LORDS, ON WEDNESDAY, the Archbishop of Canterbury delivered an impressive, carefully-measured statement on religious persecution in Russia, and made an appeal to the government that they should try to influence the Soviet rulers to change their policy in deference to the feelings of the civilized world. Nothing could have been more moderate or convincing than Dr. Lang's statement, and nothing could have been feebler than Lord Parmoor's reply. The story of the organized campaign against religion is familiar, and is, indeed, admitted. But the Archbishop made one addition of importance to Western knowledge. From a detailed examination of the Soviet press, his Grace was able to state that, during the past year—and he carefully confined himself to that period—71 persons had been sentenced to be shot and 112 to terms of imprisonment for offences against the anti-religious laws of the Russian state. It is to be assumed that these unfortunates were formally accused of "counter-revolutionary" activity: but, as has been often pointed out, to be a professed Christian in Russia is to be regarded as an enemy of the state. It is of the first importance that Christendom should have carefully-sifted information of the persecution, and gratitude is due to the Archbishop for his courageous statement.

BISHOP OF BIRMINGHAM LOSES IN COURT CASE

In the chancery division of the High Court of Justice, the case of *Notley vs. the Bishop of Birmingham*, which had stood over from last week, came on for hearing on Wednesday. The plaintiffs in the action were the patrons of the perpetual curacy of St. Aidan's, Small Heath, in the diocese of Birmingham, and they claimed a declaration that the Rev. G. D. Simmonds had been duly nominated or presented by them to the curacy in question, and asked for an order compelling the Bishop of Birmingham to admit and license Mr. Simmonds to the curacy.

The case had some curious features. Practically, it was the old action of *quare impedit* that goes back to the Middle Ages, and was always heard in the King's Bench. At one period in the proceedings, Justice Bennett, who heard the case, seemed to think that it was hardly a matter for chancery. Dr. Barnes, technically, was not represented: but a watching brief on his behalf was held by a distinguished ecclesiastical lawyer, who, as *amicus curiae*, was able to raise points on behalf of his client. Apart from this, as was quite proper in an undefended case, the judge himself raised important points against the plaintiffs' plea. Dr. Barnes' formal absence from the case unquestionably embarrassed both the plaintiffs' counsel and the court; but it cannot be said that such legal arguments as might have been raised on his behalf were not considered. Rightly or wrongly, the Church of England has accepted the position, not only in modern times, but also in the

Middle Ages, that the advowson is for some purposes a temporal fee. The Bishop has a right to raise canonical or statutory objections to the institution of a priest to a benefice; but he is not justified in refusing to admit without assigning a reason or in imposing conditions not sanctioned by law. The patrons had, therefore, every legal justification for the course which they took.

After hearing all the arguments, Justice Bennett said that he should make an order for the Bishop to admit and license Mr. Simmonds to the perpetual curacy of St. Aidan's. There would be liberty for the plaintiffs to apply generally, and the Bishop must pay the taxed costs.

CONGRESS HANDBOOKS ISSUED

The Bishop of Nassau (Dr. Roscow Shedden) contributes a foreword to the Anglo-Catholic Congress Handbook, which has just been issued by the committee. Dr. Shedden will be president of this year's congress.

The subject of the fourth Anglo-Catholic Congress, as I have said before, is *The Church: One, Holy, Catholic, and Apostolic*, and most of the meetings will be held in the Royal Albert Hall. "Fiery crosses" are to be conveyed to a number of churches, and on Sunday, June 29th, at 5 o'clock in the evening, will begin a twenty-four hours' station day of prayer in eleven churches. At 11:30 A.M. on the same day a High Mass is to be celebrated at Stamford Bridge football ground, Chelsea, where the altar has been licensed by the Bishop of London, who has given

his express sanction to the service. The elevation is to be marked by the sounding of trumpets.

It is stated in the handbook that this year's congress is to be the starting point of organized preparation for the centenary of the Catholic revival in 1933. (It was on July 14, 1833, that Keble preached his sermon on National Apostasy in St. Mary's, Oxford).

NEW BISHOP SUFFRAGAN OF CROYDON

Canon E. S. Woods, vicar and rural dean of Croydon, has been appointed to the suffragan bishopric of Croydon.

The suffragan bishopric of Croydon has been in abeyance since the resignation in 1924 of Dr. Pereira, who died four years ago, and during the interval the Bishop of Dover has included Croydon within his general jurisdiction. The Croydon ecclesiastical area, though part of the diocese of Canterbury, is geographically outside that diocese, and it is understood that for convenience in the administration of this large and growing district a scheme has been evolved under which Croydon becomes an ecclesiastical unit in itself.

The bishopric, therefore, has been revived under conditions differing from those which obtained before 1924. Whereas Dr. Pereira, on becoming Bishop of Croydon, resigned the vicarage of that parish, and gave general assistance within the diocese of Canterbury, the new bishop will remain also vicar of Croydon, and will devote himself almost entirely to the Croydon area.

Canon Woods, who is 52 years of age, is the younger brother of the Bishop of Winchester. Before going to Croydon in 1927 he was for about nine years vicar of Holy Trinity, Cambridge.

GEORGE PARSONS.

St. John's Cathedral, Winnipeg, Celebrates Anniversary of Minister's Warden

Generous Bequests to Church Institutions—Scarboro Church to Celebrate Centenary

The Living Church News Bureau
Toronto, April 10, 1930

AN EXTREMELY PLEASANT FUNCTION TOOK place in the parish of St. John's Cathedral, Winnipeg, when the dean and chapter, the vestry, and other officials of the parish met together to celebrate the sixtieth anniversary of the unbroken tenure of the position of minister's warden by the Hon. Colin Inkster. Records show that during the past eighty years or more there have been only two minister's wardens in the parish, namely, the late John Inkster and his worthy son, the present occupant of the position. As it was remarked at the meeting, the record seems to be probably a unique one in the annals of the Anglican Church in Canada and the gratifying feature of the situation is that the present warden is still able to perform his duties Sunday after Sunday in a most efficient manner.

The Hon. Robert Jacob, a member of the vestry, introduced the proceedings by an excellent address, in the course of which he outlined the striking changes in Winnipeg which Mr. Inkster had been spared to witness during his long lease of life. A beautifully illustrated address fitly framed was read by Dean Matheson,

who also spoke in the highest terms of the long service rendered by the warden to the parish. Mr. Inkster, who was deeply touched by the presentation, replied in a most felicitous and happy speech, in the course of which he thanked God for sparing him so long in the work and also thanked the parishioners for their kind appreciation of what he had tried to do. Short addresses were then given by E. L. Drewry, Chancellor Machray, and the Archbishop, all lifelong friends of the honored guest of the evening.

NEW PROFESSOR FOR ST. JOHN'S COLLEGE, WINNIPEG

The canonry in St. John's Cathedral, Winnipeg, and the professorship of exegetical theology in St. John's College, vacant since the departure of Canon Stephenson, have recently been filled by the appointment of the Rev. H. G. G. Herklots, of London, England. Mr. Herklots, who is an honor graduate in arts of Trinity Hall and in theology of Ridley Hall, Cambridge, hopes to enter upon his work in Winnipeg at the beginning of the academic year in September next.

GENEROUS BEQUESTS

A number of bequests are made in the will of the late Azariah Clubb, who resided in Oak Bay, B. C., and who died on January 7th of this year. The building fund of St. Alban's Cathedral, Toronto, is to receive \$2,000; St. Mary

Magdalene Church, Toronto, \$2,000; the Salvation Army, Toronto, \$1,000; St. Mary's Church, Victoria, \$2,000; Columbia Coast Mission, \$3,000; Anglican Theological College, Vancouver, \$2,000; Trinity College, Toronto, \$1,000.

To the Queen Alexandra Solarium, \$1,000 is bequeathed, to the Alert Bay Hospital, \$1,000, and to the Sick Children's Hospital, Toronto, \$2,000.

Prior to his death Mr. Clubb made a gift of \$4,000 to the Christ Church Cathedral fund, \$2,500 of which is to be used for a memorial window.

PRINCE EDWARD ISLAND DIOCESAN
CHURCH SOCIETY

The eighty-sixth annual general meeting of the diocesan Church society was held in St. Paul's parish hall, Charlottetown, with the Ven. Archdeacon White presiding, who, after the usual business was completed, delivered an inspiring address in which he stressed the necessity of all Church people getting behind the work to be undertaken by the Church Army officers in this province.

Captain Hutchinson, of the Church Army, on being called upon, made a stirring appeal to all Church people to take an interest in immigrants placed on farms in the island, and asked all to support the work to be undertaken by the Church Army.

The Rev. G. T. Leigh then delivered a splendid address on his work among the Eskimos, Indians, and whites in the Yukon, and the Rev. F. Wilkinson of Toronto then gave a very interesting and instructive address on home and foreign missions.

At a men's meeting held in St. Paul's parish hall, a paper was read by Major T. C. MacNutt, entitled *A Comparison of the Prayer Books of 1662 and 1918*, and as a result a request was made that for the next annual meeting a clergyman be requested to prepare a paper on the history of the Prayer Book.

SCARBORO CHURCH TO CELEBRATE CENTENARY

The oldest church in Scarboro Township, diocese of Toronto, is St. Margaret's, which plans to celebrate its centennial in June. Archdeacon McMurray of Niagara in 1828 preached occasional sermons to the early settlers but it was not till two years later that the old log church was erected. It stood until the beginning of the present century, when it was destroyed by fire and the present structure replaced it 1905.

GIFT TO EPISCOPAL ENDOWMENT FUND
OF SASKATCHEWAN

The Episcopal Endowment Fund of the diocese of Saskatchewan is a good deal below the minimum stated by the provincial synod. His Grace, the Archbishop of Rupert's Land, has given to the diocese a large part of a legacy left at his discretion for work of the Church in Canada. The sum of £2,300 in Grand Trunk Pacific, three per cent mortgage bonds, due 1862, with six months' interest due July, 1930. This handsome gift will add to the Episcopal Endowment Fund of the diocese about \$11,000.

MISSIONARY EXHIBITION

The missionary exhibition held in St. Paul's Hall, Uxbridge, Ont., was a great success. Bishop Lucas opened the exhibition on Tuesday afternoon and later in the afternoon of the first day gave an address on his work in the great Mackenzie River district of the northwest, and the life among the Indians and Eskimos. In the early part of each afternoon, members of the congregation were arrayed in

costumes of the various countries, and Miss Hollingsworth, who was in charge, explained the costumes and headdress of each country. Each evening after the opening intercessions a missionary play was produced by members of St. Paul's.

On Wednesday, Miss Elliott of Hong Kong, China, spoke of her medical and mission work in the Y. W. C. A. of Hong Kong, of which she is organizer. Thurs-

day, the last day, the Rev. T. W. Barnett with his collection of curios and lantern slides told a great deal of his work among the natives of Nigeria.

The beautiful exhibits of curios of the various countries proved a most attractive part of the exhibition, and the ornamental court of articles for sale of brass, linens, silks, tapestries, and olive woods was well patronized.

Dr. Fleming Enters Upon New Work as Vicar of Intercession Chapel, New York

Year Book of Grace Church Published — Memorial to Haley Fiske

The Living Church News Bureau
New York, April 12, 1930

HERE BEGINS TOMORROW IN NEW YORK a pastorate of unusual interest. The Rev. Dr. Frederic S. Fleming then enters upon his new work as vicar of the Chapel of the Intercession, Trinity parish, at Broadway and 155th street. A priest who has rendered unusually distinguished service as a pastor and preacher both in Chicago and in Providence now comes to direct the work in the second largest congregation in the American Church. Dr. Fleming has issued a letter of greeting to those now committed to his charge. It is worth keeping as a model of graciousness and humility in expression of the pastoral relationship.

CATHEDRAL ITEMS

The Laymen's Club of the cathedral has issued a most attractive forty page booklet, titled *A Pictorial Pilgrimage to the Cathedral of St. John the Divine in the City of New York*. In addition to a reproduction of the diocesan seal and a ground plan of the great edifice, there are twenty-one excellent illustrations, one of which is an unusually good one of the Bishop. There is a foreword by Bishop Manning, and descriptions accompany the various pictures. The price is \$1.00, and the book is obtainable from the Laymen's Club, by mail or at the cathedral. So satisfactory a publication will bring new interest and concern for the continuous work of construction of this truly magnificent house of prayer.

At the cathedral tomorrow there will be a procession with palms before the 11 o'clock Eucharist. It is the first time, I believe, that this beautiful and much-appreciated custom has been scheduled as a part of the cathedral service.

To the list of the cathedral clergy has been added the name of the Rev. Dr. Arthur R. Gray, the well known secretary of the Latin-America Division of the Department of Missions of the National Council.

GRACE CHURCH YEAR BOOK

The year book of a great metropolitan parish reveals as no other agency can the amazing number and variety of its interests. This is always true of the one issued by Grace parish, New York. Its annual report tells of the work of the parish church at Broadway and Tenth street, one of the best known of American churches and including in its congregation representatives of some of the oldest and most distinguished among New York families, and also it gives an accounting of its chapel on East Fourteenth street at First

avenue where families are not well known and where its transitory nature is one of the chief characteristics of the neighborhood. It is an impressive sum that the total of the parish endowments has reached; increasing steadily each year, an evidence of parochial loyalty and affection. These now are listed at \$2,678,000. In his portion of the 240-page report, the rector, the Rev. Dr. W. Russell Bowie, writing of the work at Grace Chapel, makes the following excellent statement:

"There are some who may be complacently content with what we are doing there. There are others who are outspokenly pessimistic. The neighborhood has changed, they say. Once we had round us there a German-American congregation, readily responsive to our work and its appeal. Now the population is different, racially and religiously, more difficult to reach. Why not move the work elsewhere, or close it altogether? The answer is, because that community where the chapel is, is crowded with human life. Problems of poverty are there, and of great moral need also. The church and the parish house are there as invitations to clean and wholesome living, a daily inspiration and a daily help for those who come within our doors."

Also of interest is Dr. Bowie's announcement that the property at the corner of Fourth avenue and Tenth street, long leased by John Wanamaker, has become the possession of Grace parish, and that the way is now clear to consider plans for a community house adjacent to the church. Fifteen half-tone engravings add much to the value of the year-book. One of these is of the late Bishop Kinsolving, formerly of Southern Brazil, who, after his retirement from that jurisdiction, became a communicant of Grace Church.

MEMORIAL TO HALEY FISKE

Many Churchmen will be interested to know that the field managers of the Metropolitan Insurance Co. have given a bronze statue of the late president, Haley Fiske, and that the figure has been placed in the "presidents' arcade" in the No. 1 Madison avenue entrance of the Metropolitan building. At the unveiling last Wednesday, the new president, Frederick H. Ecker, speaking of his predecessors now honored in the building's arcade, said that this memorial rounds out a group of famous men. Joseph F. Knapp was the founder and John R. Hegeman his collaborator, but Haley Fiske is recorded in history as the builder. Mr. Fiske, who died a year ago, was one of the most active laymen in New York, known especially for his interest in the cathedral construction and in the work of the Church of St. Mary the Virgin.

GIFTS AT CITY ISLAND CHURCH

The Rev. Richard A. D. Beaty, rector of Grace Church, City Island, announces that on Easter Day the following memo-

rial gifts will be dedicated: a processional cross, altar missal, and chancel Prayer Books, altar vases, a private Communion set for sick-room use, 100 new Prayer Books, and white silk hangings.

ITEMS

The Rev. and Mrs. Thomas J. Williams will sail on April 26th for England for a two months' absence, returning on June 30th. Fr. Williams is the assistant priest at Holyrood Church, Fort Washington avenue.

From the supposedly ultra-conservative Methodist Episcopal Church comes a surprising announcement. The New York east conference of that communion has declared itself in favor of birth control, having passed resolutions recently petitioning the legislatures of New York and of Connecticut to remove existing legal restrictions, "in the interest of morality and sound scientific knowledge." This is in line with earlier pronouncements made

by the central conference of American rabbis, the Congregational churches of Connecticut, and the Universalist General Convention.

One of the many recent rain squalls distinguished itself by the harm done by one of its accompanying thunderbolts. It tore loose from the rear of Trinity Church a brown-stone pinnacle, seven feet long and eighteen inches wide, hurling it forty feet below into the churchyard.

Much interest is being taken by parishioners of St. George's Church in the adornment of the new mortuary chapel. Two stone benches and a sanctuary lamp have been given, and at present stone bases are being built for the candelabra recently given.

The oldest bishop's chair in this country is said to be the one now in use in St. Paul's Church, Eastchester, the Rev. W. H. Weigle, rector. It was built in 1639, and now, 291 years afterward, it is sturdy and serviceable. HARRISON ROCKWELL.

Council of St. Paul's Cathedral. Beginning at 6:00 P.M., these meetings were opened by a short service of fifteen minutes' duration; a supper and meeting of conference groups followed before the time devoted to the speaker of the evening. The main theme of the conference was Why the Episcopal Church? The main speakers of the three evenings were the Rev. Elmore McKee, chaplain of Yale University; the Rev. Victor Haughton of Exeter, N. H.; and the Rev. Harry Hall, newly elected rector of Christ Church, Needham.

MISCELLANEOUS

Prof. Kirtley Mather of Harvard University was the speaker at the April meeting of the Massachusetts Clerical Association when Emmanuel Church, Boston, acted as host. Dr. Mather's subject was the harmony of science with religion—the scientist turned religionist, broadly speaking. The general verdict was that the subject was presented in a masterly and inspiring manner.

Bishop Hulse of Cuba has arrived in the diocese and will give his time through the coming week and over Easter Day for the holding of Confirmation services.

The Rev. Dr. Robert Wells Andrews, a missionary in Japan since 1889, will be the guest of the diocese through the coming week and preach in various parishes up to and including Easter Day.

ETHEL M. ROBERTS.

Eminent Lenten Preachers Conduct Noontday Services in Boston

Special Service to Aid Russian Seminary — Memorial Window in St. Peter's, Weston

The Living Church News Bureau }
Boston, April 12, 1930 }

BOSTON HAS HAD ITS SHARE OF EMINENT Lenten preachers and inspiring musical services. The noontday preachers in the Tremont Theater, under the auspices of the Greater Boston Federation of Churches, have reached a multitude including the large congregations and the many persons listening over the radio. The Episcopal Church will be represented in these services during the coming week by the Rev. Dr. Benjamin M. Washburn of Emmanuel Church, who will preach on Monday; and Dr. Edward T. Sullivan of Trinity Church, Newton, who will preach on Thursday and Friday. Bishop Slattery's name appears in the printed program for Thursday but his place will be taken by Dr. Sullivan.

In the cathedral, the Lenten preachers, beginning with Bishop Slattery on Ash Wednesday, have included Dr. Sherrill of Trinity; Dr. Alfred Worcester of Harvard University; Dr. Silver of the Church of the Incarnation, N. Y.; Prof. William Lyon Phelps of Yale University; Dr. Drury, St. Paul's School, Concord, N. H.; President Sills, Bowdoin College; Dr. Herbert Parrish, Brunswick, N. J.; Prof. William E. Hocking, Harvard University; the Rev. James G. Gilkey of Springfield; Dr. Arthur H. Ruggles of the Butler Hospital, Providence, R. I.; the Rev. C. Leslie Glenn; the Rev. W. Appleton Lawrence of Grace Church, Providence; Bishop Lawrence; Dr. Richard C. Cabot of Harvard University; the Rev. Warren T. Herrick of Mt. Lebanon, Pittsburgh; and Dean Sturges.

A few of the preachers in Trinity Church have been Dean McGann, formerly of Springfield, Mass.; Dr. Raymond Calkins; the Rev. Elmore M. McKee; and the Rev. Dr. Phillips E. Osgood of St. Mark's, Minneapolis.

BISHOP LAWRENCE ISSUES PRAYER

Bishop Lawrence, at the request of the standing committee, has written a prayer for use throughout the diocese for the guidance of the Holy Spirit for the diocesan convention in the approaching election of a Bishop. The standing committee recommends the use of this prayer at all regular services and in private. The prayer follows:

"O God, who throughout the ages hast guided Thy people by sending them the

light of Thy Holy Spirit; Grant to us as we approach the day for the election of a Bishop of this diocese a right judgment. Put from us all prejudice, wilfulness, and partisanship. Endue us with sincerity and purity of motive. Lead us so to think, speak, and vote as will bring to the service of this diocese as its Bishop a man of holiness, wisdom, courage, and faith, one so consecrated as will lead Thy people nearer to the coming of Thy Kingdom; through Jesus Christ our Lord. Amen."

MEMORIAL WINDOW IN ST. PETER'S, WESTON

A stained glass window in memory of George William Bentley and Caroline Bentley Allbright will be unveiled in St. Peter's Church, Weston, at the 11:00 o'clock Eucharist on Easter morning. This memorial window, given by the members of the family, will do much to enhance the beauty of St. Peter's. The subject of the window is the charge from our Lord to St. Peter to feed his lambs and sheep.

The Rev. Dr. John H. Cabot, rector of St. Peter's Church, has been voted six months' leave of absence by his parish; he will spend this time in Vineyard Haven.

TO AID RUSSIAN SEMINARY IN PARIS

The Church of St. John the Evangelist on Bowdoin street will aid the Russian Seminary of St. Sergius in Paris tomorrow evening when a special service, arranged by the Boston committee for the support of that seminary, will be held. The Kedroff Quartet has offered its services for the occasion and will sing groups of sacred songs and portions of the liturgical Holy Week music of the Russian Church. This musical program will be of a very high order with the first and second tenors formerly of the Imperial Opera at Petrograd, and the baritone and basso professors in the Imperial Conservatory and in the School of Musical Technique. A solemn act of intercession will be made for the persecuted Christians of Russia at this service.

CLOSE OF YOUNG PEOPLE'S COUNCIL

The eighth annual religious conference of the Young People's Council closed last night. The meetings, covering three successive evenings, were held under the auspices of the diocesan department of religious education and the Young People's

DEAN SCARLETT TO BE CONSECRATED MAY 6TH

ST. LOUIS, Mo.—The Very Rev. William Scarlett, LL.D., dean of Christ Church Cathedral, St. Louis, is to be consecrated Bishop Coadjutor of Missouri on Tuesday, May 6th, in the cathedral at St. Louis. The Rt. Rev. Boyd Vincent, D.D., retired Bishop, is to act as consecrator and co-consecrators will be the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, and the Rt. Rev. William T. Capers, D.D., Bishop of West Texas.

Others taking part in the service will include:

Presenters: The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio; the Rt. Rev. Herman Page, D.D., Bishop of Michigan.

Preacher: The Rt. Rev. Julius W. Atwood, D.D., former Bishop of Arizona.

Attending Presbyters: The Rev. Sidney E. Sweet, St. Paul's Church, Columbus, Ohio; the Rev. Dr. Carroll M. Davis of New York City.

Masters of Ceremonies: The Rev. Dr. Karl M. Block of St. Michael and St. George's Church, St. Louis; the Rev. Claude E. Remick, canon of Christ Church Cathedral, St. Louis.

COADJUTOR FOR SOUTHERN OHIO TO BE CONSECRATED

CINCINNATI, OHIO—The Rev. Henry Wise Hobson, rector of All Saints' Church, Worcester, Mass., will be consecrated Bishop Coadjutor of Southern Ohio on Thursday, May 1st, in Christ Church, Cincinnati, by the Rt. Rev. Boyd Vincent, D.D. The Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, and the Rt. Rev. Theodore I. Reese, D.D., Bishop of Southern Ohio, will act as co-consecrators. Others assisting in the service will be:

Presenters: The Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts; the Rt. Rev. Julius W. Atwood, D.D., former Bishop of Arizona.

Preacher: The Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire.

Attending Presbyters: The Rev. John N. Lewis of St. John's Church, Waterbury, Conn.; the Rev. James T. Addison of the Episcopal Theological School, Cambridge, Mass.

Bishop Ivins to Be Principal Speaker At Chicago Church Club Dinner

Young Churchmen Hold Mass Meeting—New Seminary Dormitory Under Way

The Living Church News Bureau
Chicago, April 12, 1930

THE RT. REV. BENJAMIN F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee, has accepted an invitation to be the principal speaker at a dinner Monday night, May 12th, at the Hotel Sherman, preliminary to the special diocesan convention on May 13th when a bishop coadjutor for the diocese will be elected. The dinner also will be the annual meeting of the Church Club, under the auspices of which it is being given.

The Rev. Dr. Hubert Carleton, rector of St. Augustine's Church, Wilmette, and Charles H. Kingman, principal of the Ottawa Township High School, will be the other speakers.

A reception to the Bishop and delegates to the convention will precede the dinner.

The pre-convention dinner in February was cancelled because of the sudden death of Bishop Anderson. The forthcoming dinner is designed to take the place of that planned in February.

YOUNG CHURCHMEN HOLD MASS MEETING

More than 200 young Churchmen from over the diocese met at St. Chrysostom's Church, Chicago, Saturday night, to consider ways and means of creating a larger interest on the part of young men and boys in the Church.

John Fowler of St. Margaret's Church, chairman of the conference on Evangelism for young Churchmen, presided. The Rev. Stephen E. Keeler, rector of St. Chrysostom's, and the Rev. Otis Jackson, assistant at St. Paul's and chaplain of the junior assembly of the Brotherhood of St. Andrew in the diocese, addressed the young men on their responsibilities. Paul Rusch of St. Paul's University, Tokyo, was the principal speaker.

In his address, Mr. Rusch scored "nominal" Churchmen, saying there is an overwhelming number of such in the Church. He urged the young men to organize junior chapters of the Brotherhood of St. Andrew as a means of having a definite program of work and worship for themselves. To the young men, he declared, will shortly fall the leadership of the Church and to prepare for such leadership is the duty of the younger generation.

A group of four young men replied to Mr. Rusch's challenge. They were: Mr. Fowler, chairman; Dudley McNeil of Elgin; Mark White of St. Paul's, Chicago; and C. Seabury Cotsworth of Grace Church, Oak Park.

The mass meeting climaxed a series of sectional conferences for boys and young men which the Brotherhood has been holding over the diocese the past two weeks, with Mr. Rusch as the leader.

DR. OSGOOD AT GARRICK THEATER

Selflessness and love of others must break through the barriers of self-interest if Christians are to attain the high ideal taught and lived by Christ, the Rev. Dr. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, declared Friday, in his concluding address at the Garrick

Theater Lenten noonday services of the Church Club.

"Self consecration is the consummation of all the spiritual development which the normal child should go through," said Dr. Osgood. "Child-likeness, a fine thing in itself, is only the preliminary step. There never was a religion except Christianity which even attempted to lift its adherents to be spiritual adults. Many of us remain in the lower stages of religion and call ourselves Christians. We are not full-fledged Christians until we attempt self contribution to the lives of our fellowmen."

In another of his addresses, Dr. Osgood deplored what he termed "coddled"



ACCEPTS CHICAGO PARISH
Rev. William D. McLean, new rector
of St. Mark's Church, Chicago.

religion, saying that many Christians today put their religion under glass covers to protect it and never let it come out into the light of day.

The Rev. Dr. John Henry Hopkins, formerly rector of the Church of the Redeemer, Chicago, is to deliver the Holy Week addresses.

DEPARTMENTAL APPOINTMENTS ANNOUNCED

Announcement is made of the appointment of members and auxiliary members of the various departments of the diocesan council for the coming year. The Rev. Dr. Hubert Carleton, rector of St. Augustine's Church, Wilmette, has been selected to succeed the Very Rev. Frederick C. Grant of the Western Theological Seminary as chairman of the department of religious education.

Other departmental heads for the coming year are: Social service, Dean Duncan H. Browne of St. James' Cathedral; Ways and means, the Rev. Dr. George Craig Stewart of St. Luke's, Evanston; Church extension, Bishop Griswold.

NEW SEMINARY DORMITORY UNDER WAY

Work is under way on the construction of the east dormitory of the new Western Theological Seminary plant in Evanston. The building now being erected is the larger of two dormitory units and will provide additional housing facilities for thirty-one students. The cost of the structure will be approximately \$150,000.

The building will be a three-story structure. An open passage directly in a line drawn from the center of the east door

to the Stirling cloister to the center of the Horlick tower forms an interesting feature of the plan. On the first floor will be the common room with its fireplace, open book shelves, bow window, and exposed beam ceiling. Other rooms on the first floor will include study and bed rooms arranged both in suites and in single rooms, caring for ten students.

The second floor will have similar suites of bed rooms, study and single rooms, providing accommodations for thirteen additional students. The third floor will provide accommodations for eight other students.

The exterior of the building will be of Wisconsin Lannon field stone, corresponding with that used in the other seminary buildings. Plans for the structure were drawn by Armstrong, Furst, and Tilton, the seminary architects.

BISHOP GRISWOLD RETURNS

Bishop Griswold has returned from Excelsior Springs, Mo., where he spent two weeks recuperating after his recent illness. The Bishop is greatly improved, according to his physicians.

Bishop Griswold will not, for the present, resume his appointments in the diocese. Bishop Fawcett of Quincy is taking a number of appointments previously arranged by the Bishop, and Bishop Wilson of Eau Claire also has been taking several.

NEWS NOTES

The Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago, is the special preacher at the Church of the Epiphany on Palm Sunday. Dr. Hopkins will preach at the 11 o'clock service at the Redeemer Easter Day.

Elmer G. Winans of St. Paul's Church, Kenwood, has been reflected president of the senior assembly of the Brotherhood of St. Andrew; R. W. McCandlish, St. Augustine's, Wilmette, vice-president; and George C. Kubitz, All Saints', secretary-treasurer.

Miss Grace Lindley, executive secretary of the Woman's Auxiliary of the National Council, was the special speaker before the Chicago Auxiliary last week.

The Cathedral Shelter and the Church Home for Aged Persons will benefit from the annual tag day for aged and adult charities Monday, May 5th.

A \$3,000 PRIZE CONTEST

NEW YORK—A \$3,000 prize contest for the best literary work on The Soul of America was recently announced by the National Arts Club, New York. The object of the award is to stimulate the writing of a work which will reveal the soul of America as distinguished from books in which the authors thoughtlessly praise or condemn the national character.

Under the rules of the contest, manuscripts submitted may be in any literary form—novel, history, poetry, or critical essay—but only those presenting a constructive view of America, as implied in the title to be given the prize-winning work, will be considered by the committee.

The manuscripts to be considered must be from 40,000 to 100,000 words in length. Only those works written between March 31, 1930, and April 1, 1931, will be eligible for the competition. All manuscripts must be forwarded to "The Soul of America" Committee, the National Arts Club, 15 Gramercy Park, New York City, not later than April 1, 1931.

Bishop Taitt Lays Cornerstone of Parish House of St. Ambrose's Church, Philadelphia

New Work Started Among Colored People — United Thank Offering Service

The Living Church News Bureau
Philadelphia, April 12, 1930

THE CORNERSTONE OF THE NEW PARISH building of the Church of St. Ambrose will be laid tomorrow afternoon by the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania. The Rev. Norman V. P. Levis, dean of the convocation of North Philadelphia, and the Rev. Frederick B. Halsey, priest-in-charge of St. Ambrose's, will assist in the service, which will be attended by a number of clergy of the diocese.

The construction of a new parish house for St. Ambrose's was made necessary on account of the increasing parish activities, and, when completed, will properly care for the Sunday school. It will also serve as a community house for the young people of the neighborhood. The new building will be of the same architectural design as the church, and will include a large auditorium and a gymnasium.

The Church of St. Ambrose is located on the northern edge of the industrial section of Kensington, Philadelphia, and the members of the congregation are nearly all wage earners in the textile industries. The parish was founded in 1895, when services were begun in a dwelling on Second street below Ontario. Later, the present site was purchased, and the cornerstone of the present church building was laid in June, 1904, by the late Bishop Alexander Mackay-Smith.

NEW WORK STARTED AMONG COLORED PEOPLE IN NORTH PHILADELPHIA

Through the coöperation of the Ven. H. L. Phillips, Archdeacon for Colored Work, Dean Levis, and the Rev. James N. Deaver, rector of St. Thomas' Church, new missionary work has been started and a community center opened for the colored people living east of Broad street, above Girard avenue, in the convocation of North Philadelphia.

The work was inaugurated following a survey made of the district by Dr. Deaver, who reported a colored population of approximately 10,000, among whom there was a great need for the Church's influence.

Dean Levis, who is rector of the Church of the Incarnation, has tendered the use of the parish house of that church as a center for bringing together those to whom the services of the Church may appeal and be helpful. During the past few weeks, services have been conducted each Sunday night in the parish house for the colored people, and a Sunday school has been started, and already an average of over 125 people are attending.

DEVOTIONAL DAY CONDUCTED FOR SOUTH PHILADELPHIA CHURCHWOMEN

Under the auspices of the Woman's Aid of the convocation of South Philadelphia, a devotional day was conducted on April 2d at the Church of the Holy Apostles, the Rev. George H. Toop, D.D., rector. Deaconess Gertrude Stewart gave the morning and afternoon meditations, and Mrs. William J. Haines spoke on Roads to the City of God.

GIRLS' FRIENDLY SOCIETY CONFERENCES

Two round table conferences will be held this afternoon and evening for members of the Girls' Friendly Society of this diocese in the Churchwomen's club rooms on South 22d street. Dr. Adele E. Streese-man, assistant medical director of the American Telephone and Telegraph Company, will again meet with the girls to discuss their problems. Dr. Streese-man spoke last fall at the membership rally, and was urgently requested to return for this meeting.

The afternoon conference will be principally for girls under twenty-five, while those over that age will confer in the evening.

CHURCH NORMAL SCHOOL COMMENCEMENT APRIL 24TH

The annual commencement of the Diocesan Normal School will take place in St. James' Church, Philadelphia, on Thursday evening, April 24th, at 8 o'clock.

Miss Mabel Lee Cooper, who is in charge of teacher training under the national Department of Religious Education, will make an address. Diplomas of the National Accredited Teachers' Association will be awarded to those who have finished the required work in twelve subjects, and credit certificates will be given to students who have done part of the work of the Normal School.

Miss Cooper also will conduct a course on Story Telling at the Church Training and Deaconess School for ten periods, commencing Wednesday evening, April 23d. This course is a part of the Diocesan Normal School, and is open to the public.

UNITED THANK OFFERING SERVICE

The United Thank Offering's annual "in-gathering" will take place at the Church of the Incarnation, Philadelphia, on Thursday morning, April 24th, at 10:30. All parish custodians will be present at this service, as well as many representatives from every parish in the diocese.

AUXILIARY DISCUSSES UNEMPLOYED

The regular monthly meeting of the diocesan committee of the Woman's Auxiliary was held on April 2d in Holy Trinity parish house. The subject discussed was the Work at St. John's House and Among the Unemployed in Our Settlement Houses and Elsewhere.

MISCELLANEOUS

Special prayers will be offered every Thursday at St. Clement's Church for the diocese of Algoma, Canada, which is being attacked because of its Anglo-Catholic teachings.

A special Lenten service for the Woman's Aid of the convocation of North Philadelphia will be held in the Church of the Incarnation, on Monday evening, April 14th. Dean Levis will conduct the service.

Mrs. William Wyllie, of Santo Domingo, spoke at a meeting of the Holy Trinity branch of the Woman's Auxiliary on Thursday, April 10th.

ELEANOR ROBERTS HOWES.

NEW YORK—The old ladies of the Long Island Diocesan Home for the Aged have an amateur dramatic society. One of their plays was recently repeated by request for an audience of over 500 persons.

BOOK CHATS

from Morehouse Publishing Co.

New books added to stock during the week ending April 12, 1930

In God's Presence, by the Very Rev. Phillips S. Gilman. Red genuine Morocco, leather lined to match, gilt edge, title in gold. (Morehouse)\$2.75

A beautiful de luxe edition of this little manual, which is steadily gaining in popularity.

More Sermon Outlines, by the Rev. Marcus Donovan. (Morehouse).... 1.40
Sermons for saints' days and other occasions carefully outlined.

The Atonement and the Social Process, by Dean Shailer Mathews. (Macmillan) 2.00
A detailed description of a new and constructive theological method.

The Coming Age and the Catholic Church, by William Barry, D.D. (Putnam) 2.50
An English Roman Catholic scholar looks at the present condition and future prospects of his Church.

The Gospel for Main Street, by Charles R. Brown. (Century)..... 2.00
The dean emeritus of Yale Divinity School interprets religion in the language of Main Street.

Rogation Days Across the Years, by Ethel Bain. (National Council) Paper25
An historical pageant and prayer service for use on rogation days.

SO MANY good books have been coming in lately that the bare listing of them has taken all the available space in BOOK CHATS, and Your Correspondent has been unable to pass on to you his notes about the best of them.

An especially useful little book at this time is **A GUIDE FOR EASTERTIDE (60 cts.)**, by G. P. Trevelyan, which consists of meditations for the days from Easter to Ascension Day. There is a great tendency to let one's spiritual life slip a little when Lent is over. This booklet will help to overcome that spiritual ennui.

The May and June brides will be with us soon, and the careful parish priest will want to be prepared with adequate literature to place in the hands of his young people in order to prepare them for the sacrament of Holy Matrimony. The new edition of Fr. Longridge's booklet, **A PREPARATION FOR MARRIAGE (40 cts.)**, and the Rev. Hervey C. Parke's **THE MARRIAGE SERVICE AND AFTER (paper, 35 cts.; cloth, 75 cts.)**, will both be found valuable for this purpose. Every priest who has occasion to give marriage instructions ought to be familiar with both of them.

Linking the physical and spiritual aspects of marriage, **SO YOUTH MAY KNOW (\$2.00)**, by Roy E. Dickerson, is another valuable book in this connection. Although not written from the standpoint of our Church, it contains much valuable material that can easily be adapted by the clergy or others charged with the important duty of explaining and interpreting sex facts to young people.

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BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, April 12, 1930

BISHOP STIRES some little time ago disclosed to a few of the clergy that he had undertaken to raise, from personal contributions of a selected list of lay people of the diocese, the difference between the sum which the parishes jointly had agreed to underwrite for the National Council and the sum which the National Council had apportioned to Long Island. The difference between these two sums is \$35,000; Long Island, while paying in full its promises, had fallen short by that amount of the sum asked of it. Realizing that the parishes could not be asked to assume this additional burden in the ordinary way, yet feeling that the diocese ought to be able to reach the higher mark, Bishop Stires set about raising \$35,000 by personal gifts which would in no case be withdrawn from parochial missionary offerings. Not only this, but he added another \$35,000 as needed for the development of work in the diocese, over and above the sum to be expected through parochial offerings.

Not long since the Bishop let it be known that he was meeting with considerable success in his effort, and that he was encouraged to believe he would reach his goal. At the monthly meeting of the Brooklyn Clerical League last Monday, Bishop Stires made to thirty or forty clergy there present an announcement of the present state of his effort, which was most stimulating to those who have for years worked to build up a better missionary and diocesan consciousness in this diocese. Bishop Stires said that five years ago Long Island occupied eighty-sixth place among ninety-two dioceses in the ratio of its giving to the amount of its quota. On April 1, 1930, Long Island ranks first, with \$7,000 paid in excess of the amount of its quota due to date. Long Island was the first diocese of the first and second provinces to pledge full payment of its quota for 1930; Massachusetts has since followed, but no others as yet. Among those present to rejoice in this announcement were not a few who had for years labored on diocesan committees with "apportionments," "budgets," and "quotas," and tried many methods to bring this diocese to the front in missionary effort. None were more thankful than they for the great change that has been wrought in the situation. The Bishop has the heartfelt thanks of his clergy for his difficult and successful effort.

RECTOR OF ST. GEORGE'S, HEMPSTEAD,
TO EXCHANGE CURE

The Rev. John S. Haight, rector of St. George's, Hempstead, is to exchange cures for July and August this year with the vicar of Hempstead in England. Hempstead in Long Island was settled by English people, some of whom came from Hempstead in England, and the new town was named for the old. Now, after two and a quarter centuries of organization, the new parish sends its rector to England for the summer and receives the vicar of the old town as his substitute. The story is most interesting, and we hope the result will be to weld another link between the old church and the new.

TO PRESENT RELIGIOUS DRAMA

"The Yoke," a religious drama by Miriam Denness Cooper, will be presented under the auspices of the diocesan board of religious education on May 27th at the Masonic Temple in Brooklyn. The cast

will include many of the same young people who took part in "Sangreal" and "The Fool of God" at the Academy of Music two or three years ago. The production is in the hands of Mildred Hamilton Brown. The proceeds will be used in the Daily Vacation Bible Schools and for scholarships for the summer conferences.

"The Yoke" is not a pageant or spectacle. It is a religious drama. Its theme is the conflict between the drive of human passions and the binding power of common duties.

CATHEDRAL NOTES

Among the interesting announcements that have come recently from the cathedral, it is noted that Holy Communion will be celebrated on Easter morning at 6:30, and that the 8 o'clock and 11 o'clock services will be identical, each consisting of Morning Prayer, Holy Communion, and sermon, the Bishop preaching both times. On Palm Sunday afternoon Moore's "The Darkest Hour" will be sung, and Mrs. Louise Homer Stires will sing the soprano solo part. On Low Sunday, at 11 o'clock, Sir Wilfred Grenfell, M.D., LL.D., will make the address. On the afternoon of Sunday, May 11th, the Rev. Dr. Howard C. Robbins, D.D., chaplain general of the Guild of St. Barnabas for Nurses, will make the address at the third annual service for the nurses of Nassau and Suffolk counties.

GIFTS TO CHRIST CHURCH, MANHASSET

A beautiful rood screen will be erected in Christ Church, Manhasset, as an Easter gift by George W. Skidmore in memory of his wife. The Parish Aid Society has given the money for a stained glass window, companion to the one recently erected in the chancel. It will be made by Ernest W. Lakeman, and erected in one of the transepts. These two gifts will greatly enhance the beauty of the church.

MISCELLANEOUS

Captain Conder of the Church Army and the Rev. William F. Mayo, O.H.C., were guests of honor at a supper in All Saints' parish house, Richmond Hill, for the boys of the parish and their parents. After supper and several speeches, the whole party adjourned to the church, where a devotional service was held and Captain Conder made an address to the boys.

The Rev. Bishop Falkner, rector emeritus of Christ Church, Bay Ridge, Brooklyn, recently celebrated his 96th birthday. He is in years the senior by quite a little of all the clergy of this diocese. He received affectionate expressions from many friends.

The Easter issue of the *Church Militant*, our diocesan paper, will contain Bishop Stires' sermon at the House of Bishops' memorial service for Bishop Anderson, held in St. James', Chicago, on the evening of Lady Day.

CHAS. HENRY WEBB.

**NEW HOSPITAL OPENED
IN THE PHILIPPINES**

MANILA, P. I.—A new, well-equipped hospital, Espanol de Santiago, has just been opened at San Pedro Macati, on the outskirts of Manila, and the head of the nursing staff has announced that no nurses other than those who are graduates of St. Luke's Mission Hospital Training School in Manila will be engaged. One of those already on the staff is an Igorot girl, a former pupil of All Saints' School in Bontoc, and one whose training was aided by the Manila chapter, Daughters of the American Revolution.

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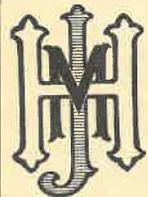
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AMERICAN OFFICE DESIGNATED FOR LONDON CONGRESS

NEW HAVEN, CONN.—Enrolments for the Anglo-Catholic Congress to be held in London, June 29th to July 6th, are being received by the national office of the Catholic Congress, 94 Broadway, New Haven, Conn., which has been designated an American agent. Reduced steamship fares for parties of visitors are being arranged by that office, which has also announced a partial program for the Congress, as follows:

SUNDAY, JUNE 29TH

11:30 A.M.—High Mass at Stamford Bridge Ground, Chelsea.
5 P.M.—Beginning of a twenty-four hour Station Day in ten London churches.
Evening—Evening Service in many churches.

MONDAY, JUNE 30TH

5 P.M.—End of the Station Day.
7:30 P.M.—President's Reception in the Albert Hall.

TUESDAY, JULY 1ST

11 A.M.—High Mass for the clergy, at St. Alban's, Holborn.
11 A.M.—Instruction for the laity, in the Albert Hall. Subject: "Confession."
2:30 P.M.—Priests' Convention (in conjunction with F. C. P.) in the Albert Hall.
6 P.M.—Evensong and sermon in the Albert Hall.
8 P.M.—First Session of the Congress: The Unity of the Church.

**WEDNESDAY, JULY 2D
Provincial Day**

11:30 A.M.—High Mass at St. Augustine's, Kilburn.
11 A.M.—Instruction for the laity, in the Albert Hall. Subject: "Communion."
2:30 P.M.—Meeting of the Overseas Association in the Albert Hall.
5:30 P.M.—Evensong and sermon in the Albert Hall.
6:30-7 P.M.—Music.
7-9 P.M.—Second Session: The Holiness of the Church.

THURSDAY, JULY 3D

11 A.M.—The English Church Union High Mass.
11 A.M.—Instruction for the laity, in the Albert Hall. Subject: "Prayer."
2:30 P.M.—The English Church Union Anniversary Meeting in the Albert Hall.
5-6 P.M.—Meeting for Women only, arranged by the Women's Auxiliary Association of the A. C. C.
8 P.M.—Meeting for Men only, following on a procession. Subject: "The Precepts of the Church."

FRIDAY, JULY 4TH

11 A.M.—High Mass of Requiem for Frank Weston at St. Matthew's, Westminster.
11 A.M.—Instruction for the laity, in the Albert Hall. Subject: "Retreat."
2:30 P.M.—Third Session: The Catholicity of the Church.
6 P.M.—Evensong and sermon in the Albert Hall.
8 P.M.—Fourth Session: The Apostolicity of the Church.

**SATURDAY, JULY 5TH
Children's Day**

**SUNDAY, JULY 6TH
Masses of Thanksgiving**

DEAN KAMMERER TO BECOME PROVOST OF BOYS' SCHOOL

PITTSBURGH—The Very Rev. Percy G. Kammerer, Ph.D., dean of Trinity Cathedral, Pittsburgh, has been elected provost of Avon Old Farms, a boys' preparatory school at Avon, Conn. He will assume his new duties the early part of June.

The announcement of Dean Kammerer's election was made by the executives of the Pope Book Foundation, Inc., of New York, under whose sponsorship the school is conducted.

Dean Kammerer is nationally known as a student of social economics. While in Pittsburgh he has taken an active part in welfare work and is a director of the Family Welfare Association of Allegheny County.

PLAN FOR NEW CHURCH AT SOUND BEACH, CONN.

SOUND BEACH, CONN.—The little chapel which the Rev. H. Baxter Liebler and a group of his friends built with their own hands in 1923 when they wanted a church in Sound Beach will be incorporated in the attractive new building which will be begun shortly for the newly organized St. Saviour's Church which is the outgrowth of the old mission.

The new building will cost between \$40,000 and \$50,000. It will be of Spanish mission type, with a walled patio giving space for the cultivation of flowers and shrubs and as a bird haven. But the little chapel, which represented the hopes and service of the group of Sound Beach residents, will still stand as an integral part of the new building. It will serve as a side chapel to the large church.

Much interest has been shown in the proposed new building, for St. Saviour's Mission, now St. Saviour's Church, always held a romantic place in the life of Sound Beach, not only because it was built by those who worshipped there, but because it is said to be the smallest church in the country, if not in the world. It is situated on Sound Beach avenue, and its doors are open day and night for meditation and prayer.

Everything about the little chapel is tinged with the sort of romance that intrigues the imagination. For instance, the holy water font came from Rouen, France, and the altar piece is a reproduction of Della Robbia's "Nativity." The thirty-six rush bottom chairs in the chapel were found in Paris by Fr. Liebler. He refinished them himself.

The lamp is one that appears to have come originally from some European church. It came into the possession of a Protestant minister, the Rev. Dr. Fred-

Miss A. W. Robinson

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erick Lynch, and subsequently was given to Fr. Liebler. The stations of the cross came from a special mould made by another friend. The sanctus bell was brought from Paris. Another bell came from California. The six candlesticks are copies of one that appealed to Fr. Liebler. He "antiqued" them himself.

Organizations from other churches helped out with gifts to St. Saviour's Mission.

The committee on raising funds for the new building is headed by Fletcher Collins of Sound Beach, who reports an encouraging beginning to his campaign.

DEAN EDROP CONDUCTS MISSION IN CINCINNATI

"In the world's great field of battle,
In the bivouac of life
There you find the Christian Soldier
Represented by his wife."

CINCINNATI, OHIO—Quoting the late Bishop Shipman, with whom he had served as chaplain during the World War, the Very Rev. Percy T. Edrop, D.D., dean



CONDUCTS MISSION

Very Rev. Percy D. Edrop, Dean of Christ Church Cathedral, Springfield, Mass.

Bachrach Photo.

of Christ Church Cathedral, Springfield, Mass., thus addressed nearly 700 women during the week of preaching in Cincinnati.

Eight Evenings at Eight was the slogan which was used in preparing for the mission, but there were three special services besides, for women, for children, and for men. There were but few available seats in Christ Church at the women's service on Tuesday, April 1st, and on both Sunday evenings people were forced to sit in the gallery at the back of the church.

The attendance on the other evenings ranged from about 400 to nearly 600. Three hundred children from the various Church schools in greater Cincinnati heard Dr. Edrop on Friday afternoon, but the men, true to his prophecy, were most of them content to leave the profit of this experience to their wives, the poorest attendance of the week being at the men's service on Sunday the 6th, when slightly less than 200 were there.

The general theme of the preaching was self-examination and renewed consecration of our lives to service. Dean Edrop preached from Monday to Friday at noon also, but this was not an essential part of the mission. The noonday services have been carried on at Christ Church since the mission, Bishop Jones making the addresses, and will be continued through

Holy Week by the Rev. Dr. Theodore Sedgwick, the incumbent during the absence of the rector, the Rev. Dr. F. H. Nelson. The mission was a coöperative effort sponsored by the Cincinnati cleric.

CANON BRIDGEMAN VISITS ALABAMA

BIRMINGHAM, ALA.—Birmingham Churchmen were given a treat in the visit of Canon C. T. Bridgeman, American educational chaplain in Jerusalem, Palestine, who preached twice in this city on the Third Sunday in Lent. At the morning service he was the guest of St. Mary's-on-the-Highlands, of which the Rev. Bland Mitchell is rector; and in the evening he spoke at St. Andrew's, being introduced by the rector, the Rev. V. C. McMaster.

Canon Bridgeman gave a vivid description of his work in Jerusalem, where, after an extended service with the Foreign-born Americans Division of the National Council, he was sent in 1924 as a representative of the National Council and a member of the staff of the Anglican Bishop of Jerusalem. He showed that his work consists largely in aiding the Armenian, Orthodox, and Syrian Churches in their educational work, giving them something of the Western viewpoint and methods; it being the policy of the Anglican communion in the Near East to aid the Eastern Churches rather than to set up rival organizations.

Canon Bridgeman held similar conferences in Christ Church, Mobile, on the 22d of March, and at Grace Church, Anniston, on the 24th, where he addressed a joint meeting of the parishes of that city arranged by the Rev. James M. Stoney, rector of Grace Church.

GROWTH OF TRINITY CHURCH, TOLEDO, OHIO

TOLEDO, OHIO—"This is the largest class I have confirmed at any one time in the diocese of Ohio since I became Bishop Coadjutor of the diocese." So declared the Rt. Rev. Warren L. Rogers, D.D., in Trinity Church, Toledo, on Passion Sunday, April 6th. The class presented by the rector, the Rev. Cedric Charles Bentley, numbered ninety-seven, of whom forty-three were children and fifty-four were adults.

Ash Wednesday, March 5th, two more had been confirmed, making the total number for the 1930 class to date ninety-nine. Three members of the class who were ill will be confirmed later.

On account of the rapid growth of Trinity Church, a third member will be added to the clergy staff in June—John Pettie, a senior in Bexley Divinity School. After his ordination he will become assistant at Trinity parish with special oversight of the young people's work and will also act as pastor of the two Church schools.

PLAN FOR TRIPLE ANNIVERSARY AT BOONE LIBRARY, WUCHANG

NEW YORK—The Chinese Minister of Foreign Affairs, at Nanking, Dr. C. T. Wang, has accepted the chairmanship of the finance committee which is preparing for the triple anniversary celebration of Boone Library, Wuchang. May 16th marks the thirtieth anniversary of Miss Mary E. Wood's service, the twentieth anniversary of Boone Library, and the tenth of the Library School. The committee includes thirty-six influential men, many holding national positions in government or education.



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ST. THOMAS' CHURCH, DENVER, DEDICATED

DENVER, COLO.—St. Thomas' Church, Denver, recently completed, was dedicated by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, on Sunday afternoon, April 6th. Assisting Bishop Johnson were the Rev. Jerome L. Fritsche, rector of St. Michael and All Angels' Church, Denver; the Very Rev. B. D. Dagwell, dean of St. John's Cathedral, Denver; the Rev. G. H. Holoran of Denver; and the rector of the parish, the Rev. W. McMurdo Brown.

St. Thomas' Church is one of the finest exhibits of seventeenth century Spanish architecture in the country. The carved doorway is listed by the City Club as one of Denver's art objects. The plan of the church is cruciform. The original building represents the long part of the cross, or nave, while that which was dedicated represents the short bar of the cross and forms the transepts, which contain the chapels of St. Mary and St. Anne. In the chapel of St. Anne is a carved figure of Christ, for which Anton Lang, who will take the character at the Oberammergau Passion Play this year, posed while his brother carved it.

The head of the cross will be the sanctuary, in which carved reredos and inset sedilia will present a unique beauty. Gifts and memorials have been placed in the church, not only by members, but by others who desire to enhance its beauty.

CONFERENCE FOR COLLEGE WOMEN AT BERKELEY, CALIF.

BERKELEY, CALIF.—St. Margaret's House, Berkeley, promoted and was hostess to a conference for college women during the week-end of April 4th to 6th for the consideration of vocations within the Church. Fifteen students from the colleges of Northern California attended the conference and heard addresses and took part in discussions about the Church, the needs and opportunities for women to serve the Church, and the principles of choosing a vocation. Among those who addressed the girls and who were available for personal conferences during the week-end were Bishop Parsons of California; Mrs. Harry Sherman, diocesan president of the Woman's Auxiliary; Dr. Kenneth Sauders, Pacific School of Religion; Miss Elizabeth Baker, field secretary of the Woman's Auxiliary; the Rev. Penrose Hirst, student chaplain; Dean Newell, Mrs. Ralph Putnam, and Miss Avis Harvey of St. Margaret's.

It is hoped that other conferences like this will be held for college women in the west. The staff of St. Margaret's will be glad to help in the planning and executing of such conferences wherever possible.

CATHOLIC CONGRESS ISSUES BULLETIN

NEW HAVEN, CONN.—The Catholic Congress, which now maintains permanent headquarters in this city, has published the first number of a *Bulletin* which will be distributed among its members from time to time. The first issue consists of four pages, and is devoted mainly to plans for the Congress to be held in Buffalo October 28th to 30th. Other items deal with the Congress Cycle of Prayer, regional conferences, the Anglo-Catholic Congress in London this summer, the Lambeth Conference, and other current topics.

CHURCH WORKERS IN SOUTHERN MOUNTAINS DISCUSS PROBLEMS

KNOXVILLE, TENN.—The lack on the part, not only of the Church at large but of the vast majority of Church workers themselves, in the southern mountains of any adequate picture of the total situation in the highlands today received major consideration at the annual Institute of Church Workers in the Southern Mountains held in St. John's parish house, Knoxville, March 24th and 25th. Attacked from two angles, the situation received consideration on the one hand from the Rev. Franklin J. Clark of the National Council in his report on the projected general economic and social study of the southern Appalachian highlands, and on the other in the plea of the Rev. J. Rufus Morgan, executive secretary of the diocese of Upper South Carolina, for a closer organization of the widespread and diverse activities of the Church in the mountains.

The projected study of the mountain area described by Mr. Clark contemplates a cooperative survey including and participated in by all interested agencies—governmental, federal, state, institutional, religious, and secular. Preliminary conferences held in New York, Washington, and Knoxville during the past winter have revealed the eagerness of all concerned for such a study, while the governmental agencies have indicated their willingness to provide some of the necessary funds. It is proposed to conduct this project in certain typical regions comprising about fifteen per cent of the entire highland district.

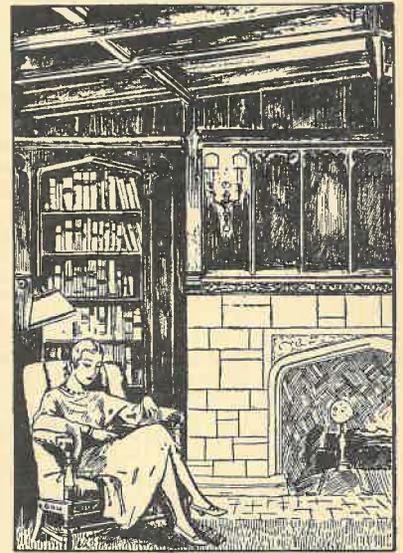
The possible interest of the Church in such a survey is clearly apparent especially when it is recalled that at a meeting last year the southern bishops requested a survey of Church activities in the mountains. Mr. Morgan's plea for closer organization led the conference to go on record as urging our National Council "to give careful and serious consideration to—

"1. The resolution adopted by the meeting of southern bishops in 1929 requesting a survey of the southern mountain field and work; and, 2. The resolution adopted in 1928 by the executive council of the province of Sewanee, asking that a secretary for mountain work be appointed." It was further proposed that to make these innovations really effective there should be created an organization which, benefitting by the help and experience of the Church, should formulate a policy and standards, for southern mountain work and supervise such work.

The industrial work in the mountains was described by Miss Lucy Morgan of the Appalachian School, Penland, N. C., and the Rev. George Mayo of the Blue Ridge Industrial School, Virginia. In the closing minutes of the institute, the workers heard Mrs. John C. Campbell of the John C. Campbell Folk School, Brass-town, N. C., describe that experiment in adult education which represents a method of community activity that may well be introduced in certain mountain regions where the Church is at work.

Nineteen workers from the mountains from six southern dioceses participated in the institute which was under the chairmanship of the Rev. Dr. C. M. Davis, domestic secretary of the Department of Missions. All of the workers remained in Knoxville after the close of the institute for the general conference of Southern Mountain Workers, March 25th to 27th. This conference, which was largely attended, gave consideration to such ques-

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tions as: the mountaineer in industry, public health, adult education, and the projected survey of the mountains.

Throughout both the institute and the general conference, the delegates enjoyed the hospitality of members of St. John's parish and were guests of the parish at breakfast and lunch each day.

HOLY WEEK WITH BISHOP PERRY

PROVIDENCE, R. I.—Continued recognition of the election of Bishop Perry to the Primacy of the American Church has been taken here in Rhode Island during the past few weeks. A service which all the clergy will attend in their vestments will be held at the Cathedral of St. John at 4 o'clock on the afternoon of Sunday, April 27th. The Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, will preach.

On the night of Tuesday, May 6th, at the Biltmore Hotel, the Churchmen's Club at its final dinner of the season will have as its guest of honor the newly elected Presiding Bishop. Leading representatives of all the Churches of the state have been invited, including the Rt. Rev. William A. Hickey, D.D., Bishop of the Roman Catholic diocese of Providence.

Holy Week the Presiding Bishop spent in his own diocese. On Tuesday he was the preacher at the noonday service held at the First Baptist Church of Pawtucket under the auspices of the Protestant clergy of that city. In the evening the Bishop confirmed a class at St. Peter's Church, Manton. On Maundy Thursday he made a visitation to Christ Church, Lonsdale. On Good Friday it has been the Bishop's custom to hold a children's service at the cathedral, but this year he conducted the Three Hour Service at All Saints' Memorial Church, Providence.

On Easter Eve he will go to St. Paul's Church, Providence, for Confirmation, and at 11 o'clock on Easter morning he will preach at the cathedral.

PARISH AT STEUBENVILLE, O., OBSERVES ANNIVERSARY

STEUBENVILLE, OHIO—St. Paul's parish, Steubenville, of which the Rev. W. M. Sidener has been rector twenty years, celebrated the fiftieth anniversary of the consecration of the present church edifice on the first Sunday in April. There was a corporate Communion at 8 A.M., and at the late Eucharist the sermon preached by Bishop Bedell at the consecration was read. In the evening the sermon preached by Bishop Leonard on the occasion of the centennial of the parish in 1896 was read. There was a Requiem on Monday morning for those who have entered into rest.

This is the oldest active parish in the diocese of Ohio. It was formally organized in 1819 shortly after the diocese was organized, but services have been conducted regularly here since 1796.

THE NEWARK DIOCESAN CAMP

ORANGE, N. J.—The opening of the ninth camping season of Eagle's Nest Farm, the Newark diocesan camp, has been set for Saturday, June 28th. Beginning on this date, the girls' camp will go on until Saturday, July 26th. The dates for the boys' camp are July 28th to August 30th, inclusive. A nature lodge will be added to the camp's group of buildings, for the purpose of affording facilities for nature study. It is hoped also that an addition to the infirmary may be built.

CONSTRUCTIVE WORK AMONG NEGROES IN SOUTH CAROLINA

PINEVILLE, S. C.—At the end of six years' service, encouraging reports are being made of the fine service being rendered to the people in the neighborhood of the Pineville Mission by our colored missionary nurse, Miss Maude E. Challen, R.N. Real progress is reported in the matter of hygiene and sanitation and in the reduction of the number of cases of malaria. A class for midwives has been formed at the mission building and the establishment of a maternity home is being planned. The (white) county health nurse, Miss Marion Kirk, who served the Church for several years in the mission field of Liberia, has coöperated in this work and given valuable assistance.

Another interesting piece of work has been begun among the colored people of Waccamaw Neck, in the vicinity of Georgetown. There has been established there by Dr. Henry Norris a small hospital exclusively for colored people, consisting of two wards with two beds each, an operating room, a nurses' room, bathroom, and an additional room upstairs where there are also places for linen and supplies. The community health nurse, Miss A. V. Banks, R.N., has been appointed nurse in charge, and the building was recently dedicated by the Rev. H. D. Bull, rector of Prince George, Winyah, Georgetown.

BISHOP DEDICATES MEMORIALS AT GLENS FALLS, N. Y.

GLENS FALLS, N. Y.—The visitation of Bishop Oldham to the Church of the Messiah, Glens Falls, on April 9th was a doubly significant occasion, inasmuch as it included the dedication of a new organ and a new choir hall, both gifts of parishioners. In addition to these permanent gifts, the entire church has been renovated and decorated.

The day was set apart as one of intercession for the parish of the Messiah, and from 7:30 in the morning to the same hour at evening more than 100 persons, at varying times, were in the church at prayer. A spirit of devotion was manifest at the Confirmation service in the evening, when an overflowing congregation made standing space unavailable. Bishop Oldham confirmed a class of forty-four and received four from the Roman Catholic Church. The rector of the church is the Rev. Johnson A. Springsted.

CHURCHES TURN TO TALKING FILM

NEW YORK—The Churches of America have found in the talking screen a bond of mutual interest that forms a new link of friendship between Church and theater, according to a study made by RCA Photophone, Inc., which expresses the activities of the Radio Corporation of America, the General Electric Company, and the Westinghouse Electric and Manufacturing Company in the field of sound-motion pictures. The link is the new RCA portable photophone, which presages the day when great religious leaders of the world will be able to multiply themselves so as to "appear" before one hundred or one thousand congregations simultaneously. A survey of the Church situation made by RCA Photophone in connection with the introduction of the first portable RCA Photophone talking picture projector reveals that many plans of great religious value are under consideration by Churches and religious organizations throughout the country.

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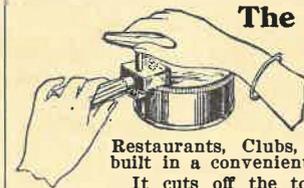
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PLAN FOR SEWANEE SUMMER TRAINING SCHOOL

SEWANEE, TENN.—An unusual feature of the Sewanee summer training school for workers, held as heretofore on the campus of the University of the South, at Sewanee, will be its courses during the adult division on the relationship of the Church to industry. Recent events in the South have called attention to the need of a Christian solution of industrial problems. The Sewanee summer training school is inviting a select group of clergy and lay leaders to consider these problems, with such men as Spencer Miller, consultant on industrial relations under the National Council, and the Rev. Don Frank Fenn, associate of the national Department of Christian Social Service.

Other courses of note in the adult division will be Sociological Problems in the Rural Field, by Prof. Gus W. Dyer of Vanderbilt University; Church Publicity, by the Rev. John W. Irwin; Missions, by Dr. John W. Wood; and Religious Education, by the Rev. John W. Suter, executive secretary of the Department of Religious Education, and Miss Margaret I. Marston of the Woman's Auxiliary, all four of whom are experts in their several fields and all of whom are working under the National Council.

The Rt. Rev. William G. McDowell, D.D., president of the board of managers, announces that the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, will be dean of the division, and the Rev. Prentice A. Pugh, rector of the Church of the Advent, Nashville, Tenn., will be his assistant. These leaders will be assisted by the Rev. Gardiner L. Tucker, D.D., the Rev. Homer W. Starr, Ph.D., the Rev. W. J. Loaring-Clark, D.D., and others. The dean of the women's department will be Mrs. James R. Cain, president of the Woman's Auxiliary in the province of Sewanee.

The young people's division will, as last year, be under the direction of the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, and his associate, the Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, Ga.

The dates for the adult division are from suppertime on July 31st to dinner on August 14th, and for the young people's division from supper on August 14th through breakfast on August 28th.

UNIQUE SERVICE AT PRAIRIEVILLE, ALA.

PRAIRIEVILLE, ALA.—A unique service was held at St. Andrew's Church, Prairieville, on Sunday, March 30th. Between five and six hundred people were attracted by the unusual program held under the auspices of the Kiwanis Club. Spiritualized agriculture was the keynote of the morning service at St. Andrew's, also at the afternoon service, held in the Baptist Church, across the national highway from St. Andrew's.

The rector, the Rev. Joseph Walker, conducted the morning service. The sermon was preached by the Rev. Justice Jones, rector of St. Paul's Church, Carlisle. Music was furnished by the combined choirs of Trinity, Demopolis; St. Michael's, Faundale; and St. Paul's, Greensboro.

Lunch was served on the ground. The exquisite setting of the historic church never showed off to better advantage. St. Andrew's is nearing its 100th anniversary, and is a real rural church.

At the afternoon meeting Mr. Walker

explained the nature and purpose of the gathering and turned it over to the Kiwanis Club, which sponsored this part of the program. There were several speakers of state-wide reputation. Much appreciation was expressed that spiritual leaders should interest themselves in the problems of the farming man, and that his life should be more closely bound to the life of the Church by such an agricultural program on Sunday, and in the church.

The Rev. J. W. Heyes, of St. Paul's, Greensboro, pronounced the Benediction.

BISHOP JETT CELEBRATES ANNIVERSARY

ROANOKE, VA.—In a number of churches in the diocese of Southwestern Virginia a special service was held on Monday, March 24th, to celebrate the tenth anniversary of the consecration of the first Bishop of the diocese, the Rt. Rev. Robert Carter Jett, D.D. Also on that day, and for several days after, the Bishop received flowers, letters, and a great many telegrams from his friends, both within the diocese and outside, who wished to extend their felicitations and assurances of their love.

In the program of the diocesan council which is to be held May 20th and 21st next, in Trinity Church, Staunton, the service on Tuesday evening is being planned especially to commemorate the Bishop's anniversary and to consider the first ten years of his administration and of the life of the diocese itself.

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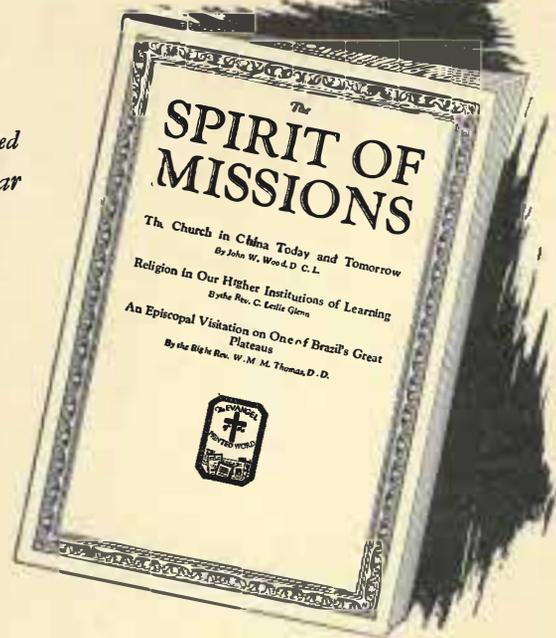
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BISHOP WILSON FLIES TO LENTEN SERVICE

SYRACUSE, N. Y.—Business executives have long since taken to the air for speedy transportation, but clergymen seldom charter a plane to keep an appointment.

Wednesday, April 2d, was a precedent in Syracuse, however, and when Bishop Wilson of Eau Claire was unable to make train connections between Syracuse and Elmira, where he was to preach at a Lenten noonday service, he stepped into a plane at the municipal airport at 10:10 o'clock Wednesday morning and was in Elmira in forty-five minutes.

The Rev. Nelson M. Burroughs of St. Mark's Church, Syracuse, accompanied the Bishop on the flight. It was the Rev. Mr. Burroughs' first airplane trip. Bishop Wilson had had previous air experience, flying in a big passenger plane between London and Paris several years ago.

UNUSUAL LENTEN OBSERVANCE AT HILLSDALE, MICH.

HILLSDALE, MICH.—St. Peter's parish house, Hillsdale, was the scene of an unusual Lenten observance on Wednesday evening, April 9th. "Judas Iscariot," a three-act play by Charlotte Gleason, was presented by a cast of thirty persons, in place of the usual Wednesday evening Lenten service. In the cast were representatives of five of the local churches, including the pastor of the Methodist Church whose drawing of the character of St. Peter was superb; and the pastor of the Colledge Baptist Church whose portrayal of St. John was also of high order. The play was under the direction of Merritt W. Green, a member of St. Peter's parish, who also played the title rôle of Judas.

The parish has recently acquired a removable stage, fifteen feet deep by twenty feet wide, by which the dining room is converted into a little theater. Part of the scenery for the production was especially painted by local talent; and lighting effects comparable to a regular theater were arranged. An audience of over 300 crowded the room, occupying every available chair, and a number having to stand during the entire production. Music was provided by the parish organist and the choir director, each of whom is on the music faculty of Hillsdale Colledge.

The costuming of the characters was most effectively arranged under the direction of Mrs. C. M. Woodman, a member of the parish, who is the diocesan field worker for the department of missions in Hillsdale county.

BEQUESTS TO CHURCH INSTITUTIONS

NEW YORK—Bequests totalling several thousands of dollars were left to churches and other institutions in New York City by the will of Martha DeWolf Sturgis of Boston. Mrs. Sturgis died on March 20th.

Grace Church, New York, is to receive \$5,000, of which the income is to be used for the care of indigent sick, through a trained nurse or nurses. The Seamen's Church Institute of New York is to receive \$3,000 in memory of Captain S. F. Hazard; the sum of \$1,000 goes to the Midnight Mission of New York for the maintenance of St. Michael's Home at Mamaroneck; and \$500 is given to the American Bible Society of New York.

The residue of the estate was left to the domestic and foreign missionary societies of the Church.

NEW GYMNASIUM AND FIELD HOUSE AT HOWE SCHOOL

HOWE, IND.—The present year is the best in the long history of Howe School. The enrolment has taxed the capacity of the dormitories and many boys seeking entrance could not be accommodated. The success achieved in college by graduates of Howe has earned for the school a high position among the fine preparatory schools of the country.

At the spring meeting of the board of trustees, plans were adopted and contracts approved for the erection of a large gymnasium and field house. Construction will begin at once, and the building will be ready for use in the early autumn. The construction will be of brick, with stone trim, harmonizing with the other buildings on the campus. The main floor will contain a basketball court 100 by 60 feet, flanked on each side by rows of opera chairs for spectators. At the west end of the building will be the spacious entrance and vestibule, the offices for the physical director and the coaches, and the armory. At the opposite end will be the apparatus room, a smaller exercise room, and showers and lockers for the faculty.

On the basement floor will be a fifty foot rifle range with ten alleys and a seventy-five foot range with six alleys, with showers, lockers, etc. At the east end of the building will be the field room with dirt floor for all forms of track work and baseball practice.

The building is fireproof throughout. The inside walls will be of glazed tile, the floors (except in the courts and the field house) will be of terrazzo.

BETHESDA-BY-THE-SEA, PALM BEACH, FREE OF PROPERTY DEBT

PALM BEACH, FLA.—Bethesda-by-the-Sea, Palm Beach, is rejoicing over a year of exceptional achievement. The rector, the Rt. Rev. N. S. Thomas, D.D., on a recent Sunday morning, was able to announce that the current expense budget had been met, and that the indebtedness upon the church property, after two weeks' effort, had been entirely extinguished, so that the church fabric would be ready for consecration at the beginning of next season and the remaining property blessed. The total sum pledged within the past month is in excess of \$100,000.

The beautiful rectory, adjacent to the church, purchased last year from the Malcolm Meacham estate, and which has been improved greatly by the artistic equipment which the guild has provided, will be freed from its mortgage.

In addition to this, a beautiful formal garden has been given to the parish by Miss Nellie Cluett, together with a sum of money sufficient to provide for its upkeep without cost to the parish. This is the most memorable gift the parish has ever received. This garden, designed by Thomas, Martin, and Kirkpatrick, of Philadelphia, will furnish the parish a gathering place for recreation in this land of out-of-doors. The tea house which lies to the southward, designed in keeping with the gothic church adjacent, will enclose the garden on the south. Running straight to the north from the paved area lie three pools, one a reflection pool, mirrored in which is the skyline of the church and parish buildings, which catches the overflow of the lotus pool. This pool of eighty feet, in which Nile lotus will be planted, is fed by the source pool immediately in front of the beautiful north wall, into the corners of which have been built two shadow houses. Below the tea



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house is a paved space cornered by planting, from which two coconut palms will bend over the tea house in such a way that the parallel lines in the formal garden will not be interfered with.

The excellent music of the year gives good promise of a continuance of the same another season under the direction of Ferdinand V. Anderson, organist and choirmaster.

On Maundy Thursday night the cantata was rendered in the church.

The concluding service of the season will be the festival setting of the Holy Communion on Easter Day at 11 o'clock.

WRITER DELIVERS ADDRESSES IN KANSAS

TOPEKA, KANS.—Miss Bertha Condé, the author of *A Way to Peace, Health, and Power*, *Spiritual Adventuring With Jesus Christ*, and *What Is It All About*, the last book coming from the press the end of April, spent a week in Topeka, under the auspices of the Y. W. C. A., giving spiritual messages, some days as many as five, throughout the city. It was interesting to note the growth of her congregation. Starting on Tuesday morning, April 1st, in the Y. W. C. A. auditorium, which seats about 200, the meeting moved to the gymnasium on Wednesday, which has a capacity of 300, to the First Congregational Church on Thursday with a capacity of 400, and on Friday to the First Disciples of Christ Church with a capacity of about 600, and on Saturday, this last mentioned place was filled to the doors.

On Sunday morning, April 6th, Miss Condé preached in Grace Cathedral to a congregation of about 600 persons, and on Sunday afternoon at a union interdenominational service, arranged by the dean of the cathedral and a committee from the Y. W. C. A., at the First Presbyterian Church to a congregation of 1,175 persons. Incidentally at this union service there was a remarkable choir composed of quartettes from twelve of the downtown churches, directed by Dean Ira Pratt of Washburn College.

While Miss Condé was in Topeka, the president of the Kansas Bankers' Association requested her to give the closing address of a bankers' convention on Spiritual Reality, to 2,000 bankers in Wichita the end of this month. Bishop Wise has requested her to spend a month in Kansas this fall, going about speaking to rural groups.

NEW RECTORY AT HARTLAND, WIS.

HARTLAND, WIS.—The rectory at Hartland has been completed at a cost of \$8,000 and the rector, the Rev. John E. Kuhns, has just moved into it. Started last September, various delays made it impossible to complete the work until a few weeks ago. It is an eight room stucco house next to Grace Church, but it is not connected with the church. Fr. Kuhns also serves St. Bartholomew's Church at Pewaukee.

ARCHBISHOP OF SOUTH AFRICA RESIGNS

NEW YORK—An outburst of mingled grief, affection, and pride has come from South Africa, caused by the resignation of the Most Rev. William Marlborough Carter, Bishop of Capetown and Archbishop of the province of South Africa. He has spent thirty-eight years in South Africa, loved by English, African, and Dutch. Bishop Carey says that to have him go is like moving out from under the shadow of an oak.

HOLY WEEK IN HILLSDALE, MICH.

HILLSDALE, MICH.—Under plans perfected by the Ministerial Association, the churches of Hillsdale cooperate in the observation of Holy Week. Community services were held on Monday, Tuesday, and Wednesday evenings, in the Methodist, the United Brethren, and St. Peter's Episcopal churches. At these services the preachers were the pastor of the First Baptist Church, the pastor of the Methodist Church, and Dr. D. M. Trout, dean of men of Hillsdale College.

On Thursday most of the churches individually observed the anniversary of the institution of the Lord's Supper; three of the churches joining in the evening in a united Communion service. The business houses were asked to close on Good Friday, during the hours of the Passion service.

GROUND BROKEN FOR NEW CHURCH AT ALIQUIPPA, PA.

ALIQUIPPA, PA.—Ground has been broken for the new All Saints' Church, Aliquippa, the Rev. William S. Thomas, rector. The church is to be constructed of Indiana limestone and of a variegated color. The church will have a seating capacity of 250 and will cost about \$35,000.

All Saints' Church was organized in 1915. The present parish house was erected in 1921, during the rectorship of the Rev. Frank A. Zimmerman. The present rector came to All Saints' in June, 1927.

NEW SERBIAN PATRIARCH

BELGRADE—Archbishop Banarde of Skoplje has been elected Patriarch of the Serbian Orthodox Church. He succeeds the late Patriarch Demetrius, who died on April 6th.

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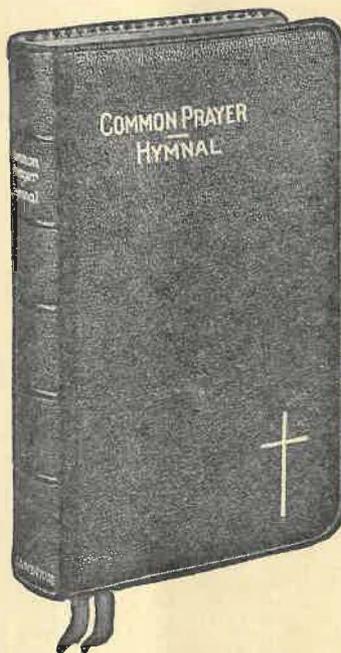
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FARQUHAR DAVIDSON, PRIEST

REGINA, SASK.—The Ven. Farquhar Davidson, rector of St. Paul's Church, Regina, passed away after a brief illness at St. Joseph Hospital, Victoria, B. C., to which his wife had just arrived to be with him.

The Archdeacon graduated with first class honors from Trinity College, Toronto, in 1895, and was ordained deacon and priest the same year. He was curate at St. Anne's Church, Toronto, from 1895-1898, for the two following years traveling secretary for Trinity College, from 1899-1901 fellow and lecturer at the same college. The largest part of his ministry was spent at the beautiful and historic church of St. George at Guelph, of which he was vicar from 1901 to 1907 and rector from 1907 to 1918. The Bishop of Niagara made him Archdeacon in 1911. In 1918 he transferred his work to the west, where he became rector of St. Paul's, Regina. The Bishop of Qu'Appelle made him a canon of the diocese in 1919, and Archdeacon of Regina in 1922 as well as examining chaplain.

Archdeacon Davidson was well known throughout Canada as a preacher, lecturer, and speaker and was in great demand for important gatherings of all kinds. He was especially interested in Canadian Church history. He was very popular alike in east and west.

EDWARD THOMSON MATHISON, PRIEST

CLINTON, CONN.—While preaching to his congregation in the Church of the Holy Advent, Clinton, on Sunday, March 30th, the Rev. Edward Thomson Mathison was suddenly taken ill of heart trouble and removed to his cottage by the sea where he lingered in much pain until 1 o'clock Thursday morning, April 10th, when he died.

The Rt. Rev. E. Campion Acheson, D.D., Bishop of Connecticut, read the burial service in the church Saturday morning, April 12th, assisted by priests of the neighboring towns. The committal service at the grave in Riverside Cemetery, Shelton, was taken by the State Grand Lodge of Masons of which the Rev. Mr. Mathison was a past grand chaplain. The Benediction was said by the chaplain, the Rev. Frank S. Morehouse, rector of the Church of the Good Shepherd, Shelton.

The Rev. Mr. Mathison was born in Oldtown, Me., on June 21, 1870, where he received his early education. He entered Yale University in 1889 and graduated with honors in 1893, after which he attended Berkeley Divinity School, graduating in 1895. His first parish was St. Andrew's, Marbledale, Conn. From 1896 to 1900 he was rector of Immanuel Church, Ansonia, and then moved to Vermont, and later to parishes in Ohio and Minnesota. In 1918 he was called back to Connecticut, first to Rockville and then to Hartford. Since 1923 he had been in charge of the missions at Westbrook, Chester, and Ivoryton.

The Rev. Mr. Mathison is survived by his widow, Mrs. Elizabeth Hull Colburn Mathison, by one son, Robert, of Hartford,

and three daughters, the Misses Catherine and Elizabeth Mathison of Clinton and Miss Flora Mathison of New York, and by one sister, Mrs. Robert Stewart of New York City.

PAUL DANA

NEW YORK—Paul Dana, editor-in-chief of the New York Sun from 1896 to 1903 and the son of Charles A. Dana, who also was editor and chief owner of that paper for many years, died on Monday, April 7th, at Doctors Hospital from a pulmonary embolism, after an illness of one day with pneumonia. Mr. Dana was in his seventy-eighth year and had made his home at the University Club since the death of his wife in 1922.

As the son of one of America's greatest journalists and public servants, Mr. Dana was reared in the atmosphere of journalistic tradition. As a young man he forsook a legal career, for which he had prepared himself, in order to join the staff of the Sun as his father's assistant, and continued with that paper as a forceful and original writer until his retirement in 1903. Mr. Dana was also a member of the Board of Park Commissioners from 1890 to 1894 and in the World War was a member of the Commission for Relief in Belgium, stationed at Namur in May and June of 1915.

Funeral services were held in Grace Church, the rector, the Rev. Dr. W. Russell Bowie, officiating. Interment was in the cemetery of St. Paul's Church, Glen Cove, L. I., at which only relatives were present.

FRANK BRIGHT FISLER

SHAMOKIN, PA.—Frank Bright Fisler, lay reader of Trinity Church, Shamokin, died suddenly at the age of 73 years, on Friday, April 4th. He had been very active in Church, business, and Masonic circles to the very day of his death.

He had taught in the Church school for forty-nine years, had been a vestryman, and of late years a most faithful lay reader, assisting the rector and taking full charge of the religious activities of the parish whenever the rector was absent or the rectorship vacant.

Few men in any community could be missed more than Mr. Fisler, who lived his Christianity in his daily life and exemplified it by his many and thoughtful acts in his devotion and kindness to the

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widows, the poor, and the children of the community.

As a mark of love and esteem a large congregation assembled on Sunday morning at the early Eucharist when prayers were offered for the repose of his soul.

WILLIAM HOMEWOOD

WILMINGTON, DEL.—William Homewood, a deacon of the diocese of Delaware, died after an illness of several months on April 9th. He was born in England, February 20, 1854, and came to this country in his early manhood. For a number of years he served as a lay reader, working under Bishop Coleman of Delaware in the smaller churches about Wilmington. In 1909 he was ordained a deacon and, while still continuing his business, took charge of Grace Church, Talleyville, and served it until it was united with the Ascension, Claymont. After that he assisted or supplied churches in Delaware and Easton.

During the latter years of his life he helped every Sunday, when he was home, in Calvary Church, Wilmington, which had been his parish church before his ordination. During all this time he attended to his business during the week. Though ordained in middle life, he served long and faithfully, without thought of reward, only moved with the wish to help wherever he could help. During the last months when an incurable disease was sapping life and strength, his first thought was always that he was not able to do his service at the church. He is survived by his widow, whom he married fifty-one years ago, and three children.

MADELEINE POND

MANILA, P. I.—St. Luke's Church, Manila, has suffered a heavy loss in the death of Miss Madeleine Pond, for the past three years in charge of the kindergarten connected with the church.

Miss Madeleine Pond, together with her sister, Miss Margaret, came to the House of the Holy Child in Manila—the first home opened in the Philippine Islands for the care of American mestiza children—when they were very little girls. Madeleine early showed marked ability as a teacher and soon began to help the younger girls to sew, draw, sing, and make their own clothing. She was retained in the home as a teacher after graduation, and later took a course at the Harris Memorial Training School in Manila to be fitted for a kindergartner. Upon the completion of the course Miss Pond was placed in charge of the kindergarten at St. Luke's which had been started by Mrs. Alice I. B. Massey some time previously. Her work has been very successful and was conducted until ill health compelled her to resign in February of this year. Entering St. Luke's Hospital as a patient she sank rapidly and died on March 3, 1930.

AT THE CHURCH HOSPITAL IN WUCHANG

NEW YORK—In Wuchang, China, through all these recent years of turmoil, the Church General Hospital has carried on, meeting emergencies, adapting itself to new and strange conditions, conquering problems, relieving the suffering of many thousands, training nurses, laboratory workers, and pharmacists, extending its work to medical examinations in public schools, wanting to extend its public health work, and in all this time unable to improve its plant. General equipment, including a heating plant, is an advance work project.

NEWS IN BRIEF

GEORGIA—Mrs. Charles H. Lee of Christ Church Rectory, St. Simon's Island, addressed on the Woman's Auxiliary of the four parishes of the city at Christ Church parish house on March 7th. Mrs. Lee talked on Diocesan Missions.

KANSAS—Grace Cathedral, Topeka, has just finished a Family Relations Institute on four Friday evenings during Lent. Mrs. Harriet K. Allard of the *Household Searchlight* staff gave the first address and discussion on Family Finances; Prof. Glen A. Bakkum, professor of sociology in Wichita University, presented the second subject, The Biology of the Family; the Rev. John A. McAfee, pastor of the Westminster Presbyterian Church, gave the third on the Father, Mother, and Child Relationship; and the Rt. Rev. James Wise, Bishop of the diocese, the fourth on The Family as a Spiritual Unit.

LOS ANGELES—A unique experiment in parish building is the Mission of the Holy Nativity in the Leimert Park section of Los Angeles, opened on Passion Sunday under the sponsorship of St. Matthias' Church. The Church school, choir, and guild were equipped right from the start by the mothering parish.—The Los Angeles clericus, meeting at St. Paul's Cathedral house, Los Angeles, on April 7th, was addressed by the Very Rev. Robert J. Renison, D.D., dean of Christ Church Cathedral, Vancouver, B. C.—The monthly meeting of the diocesan Woman's Auxiliary was held at St. Paul's Cathedral house, Los Angeles, on April 8th. Speakers were the Rev. Robert B. Gooden, D.D., Suffragan Bishop-elect, and Dean Renison of Vancouver.—During Holy Week the Rev. Henry Clark Smith, rector of All Saints' Church, officiated at daily vesper service at the Mission Inn, Riverside's much-visited hostelry.

MILWAUKEE—The Rev. W. Edward Hoffenbacher, former curate at St. Mark's Church, Milwaukee, spent Sunday, April 6th, in that city. He celebrated the Holy Communion at St. Mark's at 8:00 o'clock, preached at the 11:00 o'clock service, and gave a short talk at the meeting of Gamma Kappa Delta, the young people's society, in the evening. Former members of Gamma Kappa Delta, who had been active at the time Fr. Hoffenbacher was a student at Nashotah House and curate at St. Mark's, were guests of the present members of the association. This was the first time that the "alumni" members had joined with the active members and the meeting was an unqualified success.

MINNESOTA—Captain Arthur Casey, who is in charge of the work of the Church Army in Canada, conducted two missions in St. Paul, one at St. Paul's Church and the other at St. Mary's Church, March 16th to March 30th, inclusive. There was a daily celebration of the Holy Communion, with special services for the children and for the men and women, and a mission service each evening at 8:00 o'clock. The evening service was preceded by fifteen minutes of hymn singing, the congregation being asked to select their favorite hymns, which were sung during that time. There was a question box, and an intercession box in which people placed their intercessions for prayers, and each day at noon, and at 7:30 P.M., a service of intercession was held. There was a very large attendance at the services at both churches.—During his visitation at St. John's Church, Minneapolis, on Sunday, April 6th, Bishop McElwain dedicated the new organ which had recently been placed in that church.

NEWARK—Having as their special feature addresses on three great religions of the world, meetings were held on the last three Sunday evenings in March at St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector. The schedule called for the following addresses: Mohammedanism, Mr. Estarabadi; Christianity, the rector; Hinduism, Mr. Gogade. Each speaker was a representative of the faith on which he spoke.—The preacher at St. Andrew's Church, South Orange, on the morning of March 30th was the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba. Two subjects were especially prominent in Bishop Hulse's sermon, relations between our own country and Latin America, and the different kinds of missionary work which the Church is undertaking in Cuba.—In accordance with the custom followed this Lent, talks on the posters which the National Council has prepared have been given at the children's services at Christ Church, Ridgewood. The speakers are teachers in the Church school. Addresses descriptive of Porto Rico and work in the coal region were features of a recent service. Interesting objects from the countries talked about are shown on these occasions.—Eleven new members assumed the obligations of the young people's fellowship at a presentation service of that or-

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ganization at Christ Church, Newton, on April 2d. The Rev. Franklin G. Faber, rector of St. Thomas' Church, Lyndhurst, preached the sermon.—The Rev. Frank Damrosch, Jr., rector of St. Andrew's Church, Newark, was host to the Newark clericus at a recent gathering. The speakers were the Rev. Harold Holt, of the National Council and the Rev. C. Leslie Glenn.—The annual quiet day of the Church Mission of Help of the diocese was conducted by the Rev. McVeigh Harrison, O.H.C., at Grace Church, Newark, the Rev. Charles L. Gomph, rector, on March 25th. The Holy Eucharist was celebrated at 9:30, and a breakfast served by the Church Mission of Help volunteer group of the parish followed. Woman's Manifold Usefulness in the Church was the subject of the retreat. On May 11th, at 3:30 P.M., the annual service of the Church Mission of Help of the diocese will be held at Trinity Cathedral, Newark. The Rev. Dr. M. Bowyer Stewart will preach the sermon.

NORTH CAROLINA—The annual convention of the Woman's Auxillary of North Carolina will meet at St. Paul's Church, Winston-Salem, April 29th to May 1st. The convention sermon will be preached by the Rt. Rev. J. I. B. Larned, D.D., Suffragan Bishop of Long Island. Addresses will be made by the Very Rev. William H. Nes of Christ Church Cathedral, New Orleans, La., Dr. W. L. Glazebrook of Washington, and Capt. B. F. Mountford of the Church Army.

PHILIPPINE ISLANDS—St. Luke's Hospital, Manila, has held its third annual babies' contest, a demonstration of work being accomplished in connection with the Well Babies' Clinic, and dispensary follow-up methods. The grounds were gay with the little ones, their families and friends. Each entrant must have been a regular attendant at the weekly clinic in order to be eligible for the contest and all were judged in accordance with the standard score card of the Islands Public Welfare Commissioner's Office. Over 300 babies are listed on the cards of the Well Babies' Clinic and the worth and value of these weekly visits is shown in the general improvement of the health of children examined.—Upi, Cotabato, Mindanao, where the newest of the Philippine Mission stations is situated, had its first Red Cross drive for membership this season, and went "over the top," due to the help of the mission. One of the native helpers, a Tirurai, visited each Tirurai chief, urging him to come and bring his people. Three hundred and five responded, a service was held in the church, buttons were bought, the purchasers were tagged, and the money donated placed in the alms basin and turned over to the Red Cross. The mission had a part in the demonstration parade, our missionary, Mrs. Leo Gay McAfee, having made a kanga float. A kanga is the crude method of conveyance in the neighborhood of Upi, a basket set upon a bamboo pole or two, and the whole drawn by a patient, plodding bull. Some of the mission girls dressed to represent nurses and the float was filled with little children in Red Cross kerchiefs.

PITTSBURGH—The vestry of St. Mary's Church, Charleroi, has authorized the building of a rectory to cost \$5,000, on the property adjoining the church.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, has been appointed regimental chaplain of the 394th Infantry, 98th Division. Dr. Jung was formerly chaplain in the 1321st Service Unit.

SOUTH CAROLINA—Miss Henrietta Jervey, who has been diocesan headquarters' secretary since the division of the diocese seven years ago, has resigned her position and on March 19th was married to General Henry Jervey of Washington, D. C. Her successor in office will be Miss Minnie T. Hazard of Georgetown, who will assume her duties on May 1st. Pending her arrival the office is in charge of Miss Lillian E. Heins.—The community Lenten services, held on Wednesday evenings in Grace Church, Charleston, have been unusually well attended this year, eight parishes of the city cooperating. This year's list of speakers included Bishop Thomas, Bishop Darst, Bishop Penick, Bishop Finlay, the Rev. G. F. Rogers, and the Rev. Dr. L. W. Batten of the General Theological Seminary.—Charleston has enjoyed the privilege of no less than four preaching missions since the first of the year. During February missions were preached in St. Luke's Church by the Rev. Dr. W. J. Loaring-Clark, and in the Church of the Holy Communion by the Rev. J. A. Schaad. In March the Rev. Dr. Oliver J. Hart of St. Paul's Church, Chattanooga, Tenn., preached a mission in St. Peter's-by-the-Sea in the navy yard district, and the Rev. Charles P. Burnett, rector of Holy Cross Church, Tryon, N. C., has just concluded a mission in the Church of the Good Shepherd, North Charleston.

SOUTH FLORIDA—A helpful neighborhood meeting of the Church Service League was

held at West Palm Beach on April 8th. Bishop Wing conducted a day of devotion for this large group of women, delegates attending from a number of the east coast congregations, from Fort Pierce to Fort Lauderdale.—The annual diocesan assembly of the Daughters of the King in South Florida will be held in St. Andrew's parish, Tampa, May 14th and 15th.—Members of the Y. P. S. L. of South Florida are eagerly anticipating an interesting and helpful summer camp, to be held at Palm Springs, on the gulf coast, from June 21st to July 5th. "Camp Wing-Mann" is to have the following faculty members: Bishop Wing, chaplain and director; the Rev. Messrs. Willis G. Clarke, William P. S. Lander, Robert D. Tracy, H. I. Louttit, Gardiner L. Tucker, Melville E. Johnston, and Miss Louise Starr.—Trinity Mission, Vero Beach, organized four years ago, has definite plans under way for erecting a church, this work to begin shortly. This congregation, under charge of the Rev. J. Mitchell Taylor, is using the Women's Club building for services, while working zealously toward building the church which they hope will soon be ready for use.

WEST TEXAS—A retreat for the clergy of the diocese is to be held in St. John's Church, San Antonio, on Wednesday, April 23d. The Rev. Francis W. G. Parker of the Order of the Holy Cross will conduct the retreat which will begin with a celebration of the Holy Eucharist at 8:00 A.M. The retreat will close at 5:00 P.M.

NEW YORK—Fifteen miles from a telephone is Miss Lena D. Wilcox, at the Mission of San Juan on the Desert, thirty miles out from Farmington, N. Mex. This should be read soon if at all, however, for poles are being put in for a telephone line. Miss Wilcox lives alone in her little cottage, with a cat, but is near a trading post where there is a white family, nice people, but the only white family within thirty miles. She works among Navajo Indians in four centers, one of them over fifty miles away. The mission provided Christmas for about 1,200 Indians. The Indian trader near by has given five acres of land on which the mission hopes to build a chapel this spring.

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NEW YORK—Stories that begin by saying there was a meeting of the Council of Advice are not very promising, but this one comes from Bishop Creighton in Mexico and has a "happy ending."

"Meeting of the Council of Advice on February 10th," he says, "plans and specifications for the new building at Hooker School were again carefully considered. Miss Boynton (the director of the school) and H. Noeh, architect and contractor, were present to answer questions and make suggestions. . . . The contract was read and discussed. Cost of the new building will be \$62,000 Mexican. Contractor agrees to finish the work in five months. The building, of brick and stucco, will be two stories high. It will include ten classrooms, library, domestic science department, three science laboratories, large auditorium, locker rooms, supply room, and director's office. The general style will be Spanish with modern iron windows, tiled stairway, and electric equipment.

"At the close of the meeting of the council and in conformity with a resolution unanimously adopted, I signed the contract. Ground will be broken Thursday of this week (February 13th).

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