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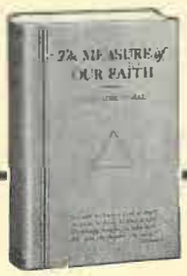

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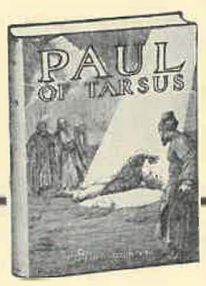

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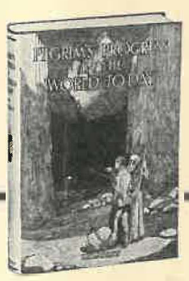

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VOL. LXXXIV MILWAUKEE, WISCONSIN, FEBRUARY 28, 1931 No. 18

EDITORIALS & COMMENTS

Missionary Policies in China

APART from the general problem of China which confronts all the nations and which nobody—least of all that country itself—seems able to solve, there appears to be a very special problem to Christian missions in that land, and perhaps especially to the missions of the Church.

The problem has to do with the continued existence, and the management, of Christian schools in that land, lower than the schools of college or university grade.

For a number of years, Chinese legislation has held that all secondary schools in China should be "registered," that is to say, that a definite statement as to their purpose and aims should be filed with the government. The demands have increased as years have gone by, and today they are more rigid than ever before. By law all missionary schools must be registered; and the law is rigidly enforced. The schools may not be legally continued in existence unless they have been licensed by the Chinese government on a promise that they do not and will not teach the Christian religion but only such western learning as the government considers purely secular.

Of course the requirement is directed against Christian missions and is meant to be. And various answers have been rendered by them. Some feel that to disclose the educational character of the schools is enough. There is, undoubtedly, such a character. Because a school is a school it is intended to convey a real education. But is that all? Missionary schools are a feature of missions. The purpose for which they are founded is to give instruction in the Christian religion; partly for the children of converts and partly for the public. And this purpose is forbidden by Chinese law.

What, then, shall be our policy in China? We have a considerable number of such schools in each of our districts. Some missionaries have felt that they have sufficiently complied with the law when they have returned the schools simply as having an educational character and withholding the other information. That might have been sufficient once but is obviously not so now. The law requires the whole story. And if we tell that story, we cannot obtain the government license. Both the law and its enforcement are rigid.

OUR own feeling is that a policy of entire frankness should be the answer to that question. Schools are maintained by missionary bodies in China for the sake of their missionary aims. With those aims we maintain them. Without those aims they have no reason for being. We feel that our National Council should deal fully and frankly with the question. We do not desire to plant or to maintain purely secular schools in China for purely secular purposes. We are not doing that. We feel that as we maintain the schools we are entitled to give such instruction as we deem best. But if China insists that we do not maintain such schools—it has practically come to that—we feel that they should be closed and abandoned. There comes a time when one must disclose his purposes and take the consequences and we believe that that time has come in China.

It does not mean that we must close all our missionary work. Schools are but a means to an end. Chinese converts must be taught that we will not maintain schools under false pretenses. They must train their children in the Christian religion. True, that training is better and more accurately given in a school than by word of mouth. But the "must" remains. We think that our missionaries are still at liberty to evangelize China in the Way. But not through schools. That is perhaps the easiest and the best way but not the only way.

The National Council may well close all our secondary schools in China, withholding appropriations for them as a general policy. The responsibility should not rest with the men in the field; it should be wielded in New York. True, in all matters of detail we should leave actual workers in the field to decide. But not on a fundamental question of right and wrong. We, constituents of the National Council, do not care to be committed to a policy of evasion. Those who know tell us that there is now no possibility of giving lesser information to the government, and having it accepted. Let us, then, be perfectly frank and honest. Let us tell the truth about our schools. We want no secular schools to be maintained by our National Council—in China or anywhere else. We want no converts under false pretenses.

People say that China does not want Christianity. Very well; some Chinese do and we desire to help them. But we do not desire to force Christianity upon them or upon anybody; certainly we do not want to carry the religion to them under any mis-statement of fact.

We believe that our obvious policy in China is to help the people whenever we can. Some of the people have shown that they wish to embrace the Christian religion. We wish to give them the opportunity to do so. But they must teach it to their children; their government will not permit us to do it in the most obvious way.

This is not an abandonment of our China mission nor of the obvious duty of Christians sometimes to undergo martyrdom. It is, rather, to modify our missionary work so as to accept the conditions that the Chinese government requires. It is to meet an issue in New York and not compel missionaries to meet it separately in Shanghai or Hankow or Wuchang. We desire to have it met by our National Council and by our Presiding Bishop. To tell the Chinese government that we are maintaining schools in China for other than missionary purposes is not true.

Neither is the contrary policy simply to apply "American methods" to Chinese affairs. We do not maintain schools in America under false pretenses. Our separation of religious from secular education in this country is in the hope that each may be supplemented by the other and that each is taught by the agency that can best do it. The policy may, or may not, be successful, but at any rate it is what we are attempting, and we are not consciously or intentionally abandoning our children. We plead only for entire frankness by our National Council in their China policy. We shall be gravely embarrassed if any other policy is to prevail. We want China to be Christian when China wants to be; not as a weak accommodation to western prejudices.

Certainly we wish to plant only Christian ideals in China; and we cannot do that by suppressing the truth.

OUR news columns report the death of the Rev. Walker Gwynne, D.D., only a few days after our receipt of the final article from his pen, which will appear in our next issue. For some years Dr. Gwynne, in advanced age, has devoted practically his whole time to an effort to awaken Americans, and particularly Churchmen, to the enormity of our divorce evil. His cue, so far as the Church is concerned, is to be found in the simple matter of refusing marriage by clergy of the Church to all divorced persons except perhaps where the Bishop may have the data to justify him in holding that the decree of divorce in any given case was the canonical equivalent of a decree of annulment of the marriage. So insistent was he in this matter that it had sometimes seemed as though the subject had overshadowed every other subject in his mind, and sometimes we have observed what seemed to be exaggerations in what he has written. But this is generally true of very ardent men who think keenly on any serious subject. We ask that the Church will remember Dr. Gwynne, not for his occasional exaggerations but ter that it had sometimes seemed as though the subject And we do feel, with him, that the "next step" in what must be the total freeing of the Church from complicity in this great American crime is up to the House of Bishops at the coming General Convention.

Death of Dr. Gwynne

God bless Dr. Gwynne and grant him abundant peace and rest in the habitations of the blest.

A LETTER TO BISHOPS AND CLERGY FROM THE PRESIDING BISHOP

To all our Brethren in the Dioceses and Missionary Districts of the Church:

IT IS my privilege and my pleasure, acting at the request of your National Council, to send to you a word of greeting and of heartfelt congratulation.

I speak for all those to whom has been committed responsibility for carrying forward the work of our National Church, and for those also who serve in any capacity and are dependent upon our prayers and gifts, when I express deep appreciation of the self-sacrificing effort made by bishops, clergy, and laity to meet their obligation for the support of the Church's mission in 1930.

At a time of extraordinary depression, when faced by discouragement and difficulty, you paid your pledges practically in full. The actual figures show collection of over ninety-nine per cent of what had been promised. This is more than a financial record; it is a story of heroic resolve and of consecration to the work of carrying the message of Christ to the world.

You who had part in the achievement will be cheered to know that because of your contributions we were able to close the year with a substantial balance of approximately $100,000 to be added to the receipts of the new year.

For the year 1931 the prospects are only a little less encouraging. It has not been possible for you quite to pledge the total amount of 1930. Consequently reductions in our appropriations have been necessary. These have been made with all possible care, and upon the condition that the salaries of our workers be not decreased.

Because of the loyal spirit manifested throughout the Church, we face the coming months with good courage, as we carry forward all the activities with which the National Council has been charged.

May God's blessing rest upon you all, and may His purpose be fulfilled ever more richly in the life and labors of His Church.

Faithfully yours,
JAMES DeWOLF PERRY,
Presiding Bishop.

LIGHTS AND SHADOWS

I DO NOT know whether any of my hearers have ever gone up from Riffelburg to Gorner Grat, in the High Alps, to behold the sun rise. Every mountain catches the light according to the height which the upheaving forces that God set in motion have given it. First the point of Monte Rosa is kissed by the morning beams, blushes for a moment, and forthwith stands clear in the light. Then the Bretthorn, and the dome of Mischabel, and the Matterhorn, and twenty other grand mountains, embracing the distant Jung Frau, receive each in turn the gladdening rays, bask each for a brief space, and then remain bathed in sunlight. Meanwhile the valleys between lie down dark and dismal as death. But the light which has risen is the light of the morning; and these shadows are even now lessening, and we are sure they will soon altogether vanish. Such is the hopeful view I take of our world. "Darkness covered the earth, and gross darkness the people; but God's light hath broken forth in the morning, and to them who sat in darkness a great light has arisen." Already I see favored spots illuminated by it; Great Britain and her spreading colonies, and Prussia extending her influence, and the United States, with her broad territory and her rapidly increasing population, stand in the light; and I see, not twenty, but a hundred points of light, striking up in our scattered mission stations, in old continents and secluded isles and barren deserts, according as God's grace and man's heaven-kindled love have favored them. And much as I was enraptured with that grand Alpine scene, and shouted irrepressibly as I surveyed it, I am still more elevated and I feel as if I could cry aloud for joy, when I hear of light advancing from point to point, and penetrating deeper and deeper into the darkness which we are sure is at last to be dispelled, to allow our earth to stand clear in the light of the Sun of Righteousness. —*M'Cosh.*

DAILY BIBLE STUDIES

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

"BEHOLD, HE THAT KEEPETH"

Sunday, March 1: Second Sunday in Lent

READ Psalm 121.

THE 121st Psalm has a message for every season of the year, but especially in Lent does it bring an assurance of divine interest and help which is most comforting. For we are all sinners, even the best of us, and as we confess our sins and know that "He is faithful and just to forgive us" (I John 1:9), we rest upon those blessed words: "Behold, He that keepeth"—"The Lord shall preserve thy going out and thy coming in." Faith and confession and divine comfort are all parts of a good keeping of Lent. We learn our need and believe that Christ lived and died to satisfy that need, and so the blessed comfort comes. "Keep us," we pray in our Collect, and "He is faithful who promised" (Hebrews 10:23). In the midst of life's "chances and changes" we can rely upon Him. He will keep us.

Hymn 310

Monday, March 2

READ Isaiah 26:2-4.

THE Hebrew language has a beautiful way of emphasizing truth by repeating the central word. "Perfect peace" in the Hebrew reads "Peace, peace," and we can almost hear the message spoken from Heaven, even as the angels sang at the birth of Him who is our Peace. Lent is not a sad season. Rather does it call to meditation and a contemplation of spiritual mercies. Sin becomes more shameful when we remember the Father's loving keeping, and we turn from an honest confession to the joy of assured absolution, and then "the song begins" (II Chronicles 29:27). This is the peace of God which passeth all understanding. This the rock upon which we rest, a foundation and a shadowed protection. O blessed Lent! We are kept by the power of God (I Peter 1:5).

Hymn 405

Tuesday, March 3

READ I Peter 1:3-9.

WE WILL realize "in the last time" how God has kept us by His power, not only from dangers, but from yielding to temptations. We see only darkly now (I Corinthians 13:12), that is, the knowledge of our unworthiness holds us from seeing how great is the salvation which God has provided—a present salvation both of body and soul and a final salvation when the divine plan is finished. Many dangers surround us. Without are fightings, within are fears (II Corinthians 7:5), but the love of God never fails, a love which only eternity will reveal. How glad we will be at the Great Day for the temptations in which we conquered, and how the "new song" will result from the revelation of a divine love which, "neither slumbering nor sleeping," has kept us and held us in the faith!

Hymn 113

Wednesday, March 4

READ Psalm 17:1-8.

THE expression, "Keep me as the apple of the eye," is full of tenderness. The Psalmist remembered Moses' song (Deuteronomy 32:10) perhaps, and Zechariah (2:8) uses the same loving figure. The ancient Egyptians used the term "child of the eye" for "darling," and the literal translation of Psalm 17:8 is, "The pupil, daughter of the eye." What tender expressions God uses to express His love! He watches over us and blesses us, and guards us, cherishing our tears of penitence and sorrow (Psalm 56:8, 9), keeping us under the shadow of His wings (Psalm 63:7), and loving us with an everlasting love (Jeremiah 31:3). We can rest in His love and know that His keeping will never fail now and in eternity.

Hymn 224

Thursday, March 5

READ I John 5:1-5.

WE MUST respond to the divine keeping. We are to keep His commandments, hold fast to the sound words of His truth (II Timothy 1:13), and rest in faith even while we confess our sins. He is faithful and just to forgive us our sins, and we can hide our poverty of spirit in the riches of His love. Moreover, we must do for others as He has done and is ever doing for us. When we know that He keepeth us we should prove our gratitude by telling others the story of Christ and His love, and do all that we can to comfort them with the comfort wherewith we ourselves are comforted of God (II Corinthians 1:4). For there are many who long for peace and yet do not know how to gain it, and if we have found the peace of His presence, we are to pass it on by precept and example. The second commandment is like unto the first. If we are glad in the care which God gives, we should love our brothers even as we love God and He loves us.

Hymn 493

Friday, March 6

READ St. John 12:32-36.

THE Cross draws all men unto Him who reigns thereon as the King of kings, the Saviour of the world. So He keeps us near the Cross. So He keeps us in loving devotion and faith. So He speaks to us as to those who are honored to work with Him, leading sinners to the Cross. And so He gives the holy prophecy, that at last the world shall acknowledge Him and the Kingdom shall be established. What a blessed keeping! What a call to consecration! We may well make our Lenten cry, "I come," as His divine Sacrifice draws us to Him. And the Guardianship shall grow ever richer and dearer as we find the assurance of eternal salvation in the holy voice speaking from Calvary: "It is finished!"

Hymn 150

Saturday, March 7

READ Revelation 3:7-12.

EVEN in the final struggle He will keep those who have kept the word of His patience. He will not let us go, for He is love. What a wonderful message is this to Philadelphia! An open door of opportunity, a new name, and then the promise, "I also will keep thee." So through life, death, and eternity the same unfailing love will keep and guide, and the wisdom of God will teach, and the comfort of Christ will bless, because we have kept the word of His patience, the holy revelation of His atoning suffering. To hold fast is to show our faith. To love Him who is holding us fast is to make real our belief. To see Him will be the great culmination of earth-experiences, for even here we can know Him through prayer and service.

Hymn 528

Dear Lord, it is the joy of my life that Thou dost keep me. Forgive my wanderings and bring me back to Thee and hold me in safety. Help me to prove my loyalty by trusting Thee, and may I bring others to find Thee as Saviour and Friend. Amen.

A CONFERENCE TO CONSIDER CHRISTIAN SERVICE

BY FLORENCE NEWBOLD

THIS has been the most extraordinary week-end; full of the most amazing revelations." This is the brief but significant remark with which one of the delegates summed up the conference of college women to consider Christian service held at Windham House, New York, February 6th, 7th, and 8th.

Through speakers, small group conferences, individual talks, and trips these "revelations" were made. Although the speakers represented a wide range of interests and a widely separated geographical background they all emphasized three points:

1. The Church today needs experts, not sentimentalists; young women highly trained in a specific field and with a background of general intelligence and information.

2. The Church has a tremendous task in this day of social change, and, therefore, those dedicated to furthering its program need to be alert to the evolutionary and revolutionary processes at work, endeavoring to adjust themselves and others to it.

3. Technical skill and knowledge is not sufficient equipment for the Church's task; one must see a divine purpose above and beyond that.

The forty-two students registered, representing nineteen different colleges and universities, proved an intelligent and responsive group and challenged the best efforts of the leaders. The Rev. Angus Dun, professor at the Episcopal Theological Seminary in Cambridge, Mass., served as chaplain of the conference, and in his three addresses lifted the thinking of the group to a high spiritual plane. In presenting The Church on Saturday morning he said: "We get our leverage on the world by tying ourselves to some common human enterprise" and suggested the Church as an enterprise into which one's individual life may be geared in order to develop lives of power.

Dr. Adelaide Case, associate professor of education, Teachers' College, Columbia University, in presenting the field of religious education spoke of it as a "sustained passion for spiritual growth" concerned with life in the "totality of its relationships." The Rev. Floyd Van Keuren, secretary of the social service commission of the diocese of New York, represented social service and referred to it as "an endeavor to find God's wish for you, me, and 'Tom, Dick, and Harry' in relation to the social and human forces and to adjust ourselves to them"; as an opportunity to follow not only Christ of Palestine, but Christ of the twentieth century in the problems of the day. Missions as a field of adventure, as "eternally young," was presented by Mrs. Edmund Lee of Chatham Hall, Va., formerly of the American Church Mission, Anking, China. Mrs. Lee suggested answers to some of the objections raised against foreign missions today. Other phases of the Church's work presented were: College Work, by Elizabeth Willing; the Church Mission of Help, by Marguerite Marsh of the Church Mission of Help; the Girls' Friendly Society by Florence Newbold, executive secretary of the national society.

Outstanding speakers of the conference were Bishop Rowe of Alaska, who stressed the big part women were playing in the Church's mission in Alaska and the need for more workers; Mrs. Harper Sibley, president of the executive board of the Woman's Auxiliary; and the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education.

The Rev. W. Brooke Stabler acted as dean of the conference and to him and his associates goes much of the credit for its success.

THE small discussion groups where opportunity was given for asking questions and for informal discussion were most popular, if one is to judge by casual remarks dropped by the delegates. Other "high spots" spontaneously contributed by them were: The competency of the speakers, "each one knew just what they were talking about"; the availability of the leaders, "they were so easy to get at and talk to"; the concreteness of the speeches, "everything you hear is so practical"; the new ideas, "my mind is just bursting with them."

Any conference is made or marred by its environment and atmosphere. This conference was indeed fortunate to have Windham House for its headquarters where the majority of the meetings were held. Windham House, at 326 West 108th street, is a training center for graduate women students preparing for Church work, sponsored by the Woman's Auxiliary. To Miss Adele Lathrop, the director, and to the students living there this winter, is due much of the atmosphere of happiness and cordiality which pervaded the meetings.

On Saturday evening the delegates were entertained for dinner at All Angels' parish house where the rector, the Rev. George Trowbridge, extended a most hearty welcome. The preparation service that evening was held in the church. The early celebration of the Holy Communion on Sunday morning was held in the St. Ansgarius Chapel of the Cathedral of St. John the Divine.

Miss Rich, executive secretary of religious education for the diocese of New York, acted as hostess at breakfast. All other meals were served at Windham House.

An interesting feature of the program occurred on Sunday morning when the conference divided into groups to visit places of special interest including neighborhood schools, the Abyssian Church in Harlem, Welfare Island, the Labor Temple, the Seamen's Church Institute, and the Church Mission of Help.

The fact that young women as attractive, eager, and intelligent as those who attended this conference care enough about Christian service and their part in it to come to such a gathering is indeed an encouraging sign. The leaders felt this to be an outstanding feature.

The colleges represented were: Barnard, Brooklyn College, Bryn Mawr, Columbia, Connecticut College, University of Delaware, Drexel, Goucher, University of Hawaii, Hunter, Mount Holyoke, New York State Teachers' College, North Carolina College for Women, Pembroke, University of Pennsylvania, Radcliffe, Smith, Vassar, and Wellesley.

THE PROGRAM OF CHRIST *

BY THE RT. REV. WILLIAM H. MORELAND, D.D.
BISHOP OF SACRAMENTO

BEFORE we return to our respective homes, let us get a fresh, clear look at our objective.

What are we Christians for? Why does the Church exist? Our one purpose is to make Christ known and loved, to make strong His kingdom. This alone is motive powerful enough to inspire our sacrifices, to send us home to set our house in order.

Perhaps we put too much trust in preaching and give too little heed to building a new human world about us. Religion is an agency of redemption. The program of Christ is to establish a social order in which God's will shall be done. If we worked harder at creating a world of truth, beauty, and goodness, it is likely skepticism would cease to bother us.

Theological disputes belong to a kindergarten stage of religion. We ought to outgrow it, and reach a matured religious consciousness which will take fundamental truths for granted, and compel us to go forward to a higher stage of action.

Love is the solution of world problems. Civilization is not safe while masses of people are sunk in ignorance, poverty, unemployment, vice, and crime. Stable conditions are impossible if prosperity is built on the self interest of classes and groups.

Here is our job, to build a Christian world order, one based on love, brotherhood, sacrifice. Such an order cannot be created by legislation or held together by force.

The Episcopal Church has a magnificent opportunity to serve Christ if it can only forget itself. Our youth is awakened and cries for heroic tasks. Our people have money, intelligence, and the will to serve. We give them petty errands to run. We fail to demand of them the whole program of Christ. It would transform the spirit of the Episcopal Church, if everyone knew when the bishop's hands were laid upon him in Confirmation, that then and there he was dedicating his life, his fortune, and his sacred honor to the redemption of humanity from ignorance, poverty, and sin.

May a new flood of love for Christ sweep away our littleness, and carry us onward and upward to higher levels of service.

* From Bishop Moreland's convention address.

Was Wycliffe's Bible Wycliffe's?

By the Rev. R. Mercer Wilson, M.A., T.C.D.

Professor of Church History, Wycliffe College, Toronto

MY ATTENTION has just been called to the article in your issue of November 22d by the Rev. John R. Crosby, D.D.; and, although I have much other work on hand, I should like to offer a brief reply.

The old-fashioned tradition on the subject of the Wycliffe Bible was that it was the work of Wycliffe himself, and that the use of all English pre-Reformation translations was forbidden by officialdom. Nowadays the pendulum has swung to the other extreme, and we are asked to believe that the Bible attributed to Wycliffe was an orthodox translation with which he had nothing to do and for which the Church authorities, who didn't really frown on vernacular versions, deserve all the credit. I notice that the ease with which Dr. Crosby abandons the Protestant writers on his shelves is commensurate with the naïve willingness with which he expresses himself in the words of Sir Thomas More and Cardinal Gasquet. To my mind the truth lies in between these two extremes, but much nearer to the old-fashioned position than Dr. Crosby is inclined to allow.

Unfortunately, the issue has been much confused by the opinion of Sir Thomas More in his *Dialogue Concerning Heresies* (Works of Sir Thomas More, London, 1557.). More, as councillor and chancellor of Henry VIII, wrote his Dialogue in 1528, and one chapter deals with biblical translations. Among other things he says: "For ye shall understand that the great arch heretic Wycliffe, whereas the whole Bible was long before his days by virtuous and well learned men translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read, took upon of a malicious purpose to translate it of new. In which translation he purposely corrupted the holy text, maliciously planting therein such words as might in the readers' ears serve to the proof of such heresies as he went about to sow: which he not only set forth with his own translation of the Bible, but also with certain prologues and glosses which he made thereon. . . . After that it was perceived what harm the people took by the translation, prologues, and glosses of Wycliffe's, and also of some other. . . . It was, I say, for these causes at a council holden at Oxford, provided upon great pain, that no man should from thenceforth translate into the English tongue, or any other language, of his own authority, by way of book, libel, or treatise: nor no man openly or secretly any such book, libel, or treatise read, newly made in the time of the said John Wycliffe: or that should be made any time after, till the said translation were by the diocesan, or if need should require, by a provincial council approved."

Concerning this statement one or two things need to be said. More was naturally pre-occupied with Tyndale's New Testament. Earlier in the Dialogue he comments on Tyndale's controversial translations of parts of the Scriptures, and he assumes that Wycliffe's Bible, since it has been condemned, must have been heretical also. More's authority as a lawyer can hardly be questioned, and his reference to the Constitutions of Oxford is perfectly sound. But More's authority as a historian is less than his authority as a lawyer, and much less than his authority as a saint, with which it is sometimes confused, as Miss Deansley points out. His linguistic or historical knowledge was hardly sufficient to enable him to assign an old English manuscript to a particular century. He tells us quite definitely that the heresy in the only Wycliffe Bible he had himself examined (Richard Hun's) was in the prologue; but it never occurred to him that there might have been nothing to quarrel with in the Wycliffe translation of the text itself. More did not know that when the Constitutions of Oxford referred to pre-Wycliffe translations, they probably had in mind such works as Bede's translation of St. John's Gospel, some unreadable manuscripts of Anglo-Saxon Gospels, and Richard Rolle's English Psalter. It may have been a natural mistake, but none the less a mistake, for Sir Thomas More to suppose that such English Bibles as he had seen in some friends' houses could not be Wycliffite Bibles because they were orthodox. Probably he had seen the English Bible of the Sheen Charterhouse. Certainly he was the friend of Richard Whitford, a Brigittine monk of Sion, and Sion was presented in 1517 with an early version of the Wycliffite Bible, perfectly orthodox, and without any heretical prologue.

Whether these Bibles were licensed for individual use, we cannot be sure; it is possible that episcopal licenses were verbal in some cases; no English written ones have survived. The earliest surviving written license to use a vernacular Bible seems to be that of the Spanish archbishop and inquisitor general, Tavara, to the Duchess of Soma, *c.* 1539, allowing her to use an Italian Bible for one year; printed *Span. Inq., III. 575.* This fairly illustrates the attitude of the medieval Church towards biblical translations, which was one of "toleration in principle and distrust in practice" (*The Lollard Bible,* by Margaret Deansley, p. 372). Gregory VII was against vernacular versions, and from his time onwards orthodox prejudice against lay-folk having or reading or learning the Bible became stronger. A member of the nobility or a brilliant scholar might have a copy; but popular Bible reading and the learning of translations by heart led to heresy and could not be countenanced. Hence the popularization of translations was forbidden in France by the Synod of Toulouse in 1229 and a little while afterwards in Spain and the Empire. The Lollard doctors at Oxford and Prague contended that biblical translations were lawful and should be in the hands of as many as possible; but Gerson and the fathers of Constance thought otherwise and they carried orthodox opinion with them. Gerson, the learned chancellor of the University of Paris, and a great champion of ecclesiastical reform, wrote: "It would be better to be completely ignorant of the matter (Bible translations): even as in medicine and similar sciences it would be better to be completely ignorant, than to know little or to know wrong." (*Decem considerationes contra adulatores principum, consid. IV and V;* Hamey, 189).

NOW for Wycliffe himself. Dr. Crosby seems impressed by the fact that he held the vicarage of Lutterworth and that he died in peace—two circumstances which go far to prove that he was neither a persecuted man nor the hero and morning-star of the Reformation which many have claimed him to be. One might equally well argue that since the late Lord Acton and the late Baron von Hügel died in peace within the Roman Church, therefore they were dutiful and submissive sons of Holy Mother Church; notwithstanding, it remains true that, if any priest or layman in the ordinary rank and file of membership had said or written what they said and wrote in the way of criticism and in the way of protest, he would have shared the fate which overtook Father Tyrrell and other modernists.

Wycliffe was an intellectual force in Oxford. His theory of dominion founded on grace made him useful to John of Gaunt, and gained for him political as well as university eminence. He enjoyed the protection of John of Gaunt, which was something considerable, and which helps to explain how far he could go in the direction of defiance of ecclesiastical authority without incurring open censure. The theory of dominion by grace really involved, and was bound to lead to, the democratization of God's Law, *i.e.*, the making of a vernacular version of the Scriptures. As the protégé of John of Gaunt, Wycliffe had most of the university authorities on his side at the beginning, and the translation of the Bible was conceived and partly carried out between 1380 and 1384. Wycliffe was the instigator of the plan rather than the executor of the work. Two of his most stalwart followers at Oxford were Leicester canons, namely Hereford and Repingdon. These vehement enthusiasts were far less cautious than Wycliffe.

The fact that they recanted after their leader's condemnation in 1382 does not disprove their original allegiance. Hereford only recanted under the pressure of imprisonment, and Repingdon was excommunicated before recanting. Of a different and perhaps more reliable temper was Dr. John Purvey, Wycliffe's special disciple and secretary. When Wycliffe was condemned, he went with him as his secretary to Lutterworth. Walden, a Carmelite friar who was "elected inquisitor general of the faith to punish the Wycliffites" speaks of Purvey on this wise: "John Purvey was called the glossater and translator of Wycliffe, for he was the continual Achates of Wycliffe right down till his death, and drank in his most secret teaching" (*Tomae Waldensis Doctrinale Antiquitatum Fidei Catholicae Ecclesiae.* Venice, ed. Blanciotti, F. B. 1757).

Oxford was in a ferment for some time after Wycliffe's condemnation in 1382. There had been academic discussion at Oxford between 1400 and 1407 as to the lawfulness of vernacular Bibles. It was probably not by accident that Archbishop Arundel chose Oxford for the scene of the prohibition of English Bibles. In 1412 he wrote to Pope John XXII, describing John Wycliffe, and stating, in language unmistakable, the head and front of his offending: "that wretched and pestilent fellow, of damnable memory, that son of the old serpent, the very herald and child of Antichrist," who, "to fill up the measure of his malice, devised the expedient of a new translation of the Scriptures into the mother tongue" (Wilkins' *Concilia*, III, 350). Arundel knew quite well that there were old, unreadable Anglo-Saxon translations in various abbeys in England, and his objection to the "new translation" was not that it was bad or false, but that it was in a tongue comprehensible by all.

Wycliffe "devised the expedient"; his secretary, Purvey, did the greater portion of the work. This evidence, contemporaneous evidence, of Arundel is valuable. More valuable still is the evidence of Henry Knighton's continuator. He was a canon of St. Mary of the Meadows at the same time as Hereford and Repingdon. "In those days (1382) the most eminent doctor of theology. . . . Master John Wycliffe translated into English (not alas, into the tongue of angels), the Gospel which Christ gave to clerks and doctors of the Church, in order that they might sweetly minister it to laymen and weaker men, according to the message of the season and personal need, with the usury of their own minds: whence through him it is become more common and open to laymen, and women who are able to read, than it is wont to be even to lettered clerks of good intelligence" (Knighton, *Chronicon Henrici Knighton*, II. 151-2. Lumby, J. R. Rolls Series, 9, 1889).

The words of Hus, though not those of a contemporary, must also be given considerable weight. Constant and close intercourse was maintained between Oxford and Prague. Oldcastle corresponded with Hus himself. In 1411 Hus wrote: "It is said by the English that he (Wycliffe) himself translated the whole Bible from Latin into English" (*Historia et Monumenta*, 1715, I, 136).

In several of his own writings Wycliffe counters the classical argument of those who opposed vernacular versions for the man in the street—the "*Nolite sanctum dare canibus*" of Innocent III against the Waldensians at Metz—by pointing out that the "dogs" and the "swine" are not the illiterate faithful at all, but those who disfigure Christ's teaching and are sensualists. For example, in one of his Polemical Works (*De Nova Praevaricatione Mandatorum*), he speaks of opposition against vernacular Gospels by those in authority on the ground of the contrast afforded between the life lived by Jesus Christ and the lives lived by the priests: "When Christ's manner of life should be disclosed, it would be clearer than daylight that they (our Pharisees and Satraps) are opposed to Him in their lives, and not Christians deserving commendation. . . . And therefore they oppose the turning of the Gospels into the vulgar tongue, so as to hide their baseness" (*Polemical Works* I, p. 126. Wycliffe Soc. Buddensieg, R. 1883). Buddensieg dates this tract as 1381.

Again, in his *Polemical Works* (I, 168) *De Triplici Vinculo Amoris*, "It is lawful for the noble queen of England, the sister of the emperor, to have the Gospel written in three languages, that is, in Czech and in German and in Latin; and it would savour of the pride of Lucifer to call her a heretic for such a reason as this! And since the Germans wish in this matter reasonably to defend their own tongue, so ought the English to defend theirs with reason."

I might multiply this cumulative evidence for the fact that the fourteenth century English Bible was due to Wycliffe's instigation and leadership, even though he may not have been responsible for any or for much of the actual work. But may I point out that my references are to fourteenth and fifteenth century documents, and not to the nineteenth century; and may I in conclusion refer your readers for fuller and fairer information to Principal Herbert B. Workman's *John Wycliff*, vol. II, Clarendon Press, Oxford, and to Miss Margaret Deanesley's *Lollard Bible*, Cambridge University Press. The latter is one of those masterly Cambridge Studies in Medieval Life and Thought, edited by my learned friend, Professor G. G. Coulton, of St. John's College, Cambridge, the ablest English authority today on Medievalism.

THE MYSTERY OF SUFFERING

THE age-long problem of mankind, ever rebellious against the love of God, pushes itself to the forefront at times and places one least expects. Holy Chlurch teaches us that suffering is the result of the devil's work and not the design of God; that God permits suffering for three reasons: (1) As a punishment for sin, (2) As reparation, and (3) Mystically to fill up the sufferings of Christ (Colossians 1:24), "Rejoice, inasmuch as ye are partakers of Christ's suffering that when His glory shall be revealed, ye may be glad also with exceeding joy." I Peter 4:13.

Why does God let me suffer so? What have I done? Well, in the first place you are living on earth and not in heaven yet. Second, perhaps you do have no sins of commission. In Christ's parable of the Last Judgment, it was not for sins committed that some heard in distressed astonishment: "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." Well might the priest at times feel like saying to this oft repeated: What have I done to be punished? "When, my child, were you at Mass last? How long since you have made your confession and Communion?"

Yet there are many, many who love and serve God faithfully and sincerely, who are called upon to suffer and to suffer much. Why? Ah, these are God's chosen ones, very dear to Him; souls who can be trusted with the Sacred Cross; souls strong enough to make reparation for the sins of others, to save these others from eternal death, to share in Christ's Redemption. Oh, the glorious privilege of this!

To those who love God it cuts more than a slap in the face to hear one of His children say: "How can God be so cruel!" God—cruel! Just stop and think!

How keenly we resent criticism of our doings by those outside, even our equals, let alone those far beneath in the social scale. Yet we presume to criticize God! Some day we shall know better, know some things God knows, and then how keen, how bitter, how burning will be our shame!

I know a priest. He has no overcoat. Sometimes he has no dinner. His brother priests say he has had in his own life far more than his share of earth's pain. All day and most of the night he listens to the wail and woe of others' sufferings: death, sickness, poverty, temptation, drink, betrayals, unkindness of those who should cherish, tales of blackest sin, seldom repented, rather justified and gloried in. How can this priest stand it? Every morning without fail, in the early dawn, in a cold church, worn-out and faint for lack of sleep, he stands at the altar of God to say his Mass. Then he goes forth, and men looking upon him throughout the hurried day and way into the weary night, see his face as it were the face of an angel. Why? Through Sacrament and through suffering man comes closest to God.

—*The Associate, Sisters of the Tabernacle.*

GARDENS

THE loveliness of gardens
Has always been for me,
Saddened in the springtime
By Gethsemane.

A brave young heart once suffered
Within a garden wall;
His bloody sweat the petals
Of roses in the fall.

EVANGELINE CHAPMAN COZZENS.

The Company's Schoolmaster

An Obscure Chapter in American Church History

By Edna G. Robins

NEW YORK has always been a happy harbor for the riffraff of the world, in 1690 no less than today. Then, as now, it was a place of strange contrasts. Through its narrow streets and lanes passed the gilded coaches of the aristocrats decked out in all the quaint fashionable absurdities of the season. In their wake sauntered a motley crowd—Negro slaves, naked Indians, white bondservants, bold-eyed sailors. The hum of conversation was spattered with curses in every known tongue. Among the citizens were unlucky younger sons seeking their fortune, political refugees, loyal to a dream, scoundrels fleeing from a prison cell or the hangman's noose, adventurers, anxious to exchange the comparatively safe monotony of the civilized world for the excitements and hazards of life in a new, unknown country.

Though small as towns are reckoned, New York was a veritable sink of iniquity on the one hand, and the home of the loftiest ideals on the other. The wickedest towns have not seldom proved to be breeding ground for saints. So in the midst of the queer patchwork of life in old New York a saint was formed and tested.

For more than thirty years William Huddleston labored in the cause not only of education but of humanity. In the face of poverty, of sickness, of unrecognized devotion, and finally of old age, he toiled unremittingly for the youth of his city. Without ostentation following the path of duty, he helped lay the foundations of certain ideals in the young and growing colony, building far better than he knew.

The family of William Huddleston lived in Cumberlandshire. They were noble and were faithful, as were so many of the old families in the north of England, to the Stuarts. He was born at Monkforcè, near Whitbeck, in 1662. His father, Joseph, was a captain of horse. He was taught at home by special tutors, then went to London to study law. In 1689 he sailed for New York. As soon as he was settled, apparently, he opened a school. Many other things, however, seem to have occupied his attention in the early days of his life in the colony. As a result of his knowledge of the law, he was often employed in drawing up and witnessing wills. He was, apparently, never called to the bar, but in a letter to Governor Fletcher, five years after his arrival, he petitions to be admitted an attorney in the province. His request was granted, but all the use that he made of his legal knowledge seems to have been in the correct drafting of wills.

Huddleston was always a loyal Churchman. After the founding of Trinity Church he served as vestryman for many years. He held the office of clerk almost from the beginning and continued in that office until his death. He had a singular honor thrust upon him in October, 1694, when the Town Council ordered that he be made an Inviter to Funerals. He seems soon after his arrival in New York to have invested heavily in land. These investments proved to be a disappointment to him, as they never justified the outlay he had made upon them. Huddleston had a very good name in the community. From time to time he was appointed guardian for minor children, and he acted as security for certain persons.

By the time Trinity Church was founded Huddleston was recognized by the rector as "the Schoolmaster," indicating that he was not only a successful schoolmaster, but the most important one among the English colonists. We may infer that the school prospered from the fact that he bought so much land. At first Huddleston was not especially concerned with the religious education of his pupils, as Trinity Church had a catechist who took charge of this side of the work. Nevertheless, Huddleston kept closely in touch with the church. In a letter written to the Governor of Virginia on June 9, 1702, the Rev. Mr. Vesey said, "We have prayers on Wednesdays and Fridays and catechisings every Sunday in the afternoon. Mr. Huddleston, the Schoolmaster, brings all his scholars to church in order; those I have formed with many others into three distinct classes according to Dr. Bray's proposal by which means I hope of different nations to compose the most glorious church in America."

Others besides the rector were impressed with the character of Huddleston's work and sent reports of it to the Society for the Propagation of the Gospel. Deemed especially noteworthy was the fact that the schoolmaster, although he was beginning to be harassed by financial difficulties due to his large family and the unfortunate investments in land, took poor boys into his school from time to time and taught them gratis. In 1706 the Society in recognition of this generous spirit in Huddleston sent him a gratuity of ten pounds "for his encouragement."

It was now suggested to the Society that Huddleston be put in charge of a charity school with a regular salary to be paid by the Society, the maintenance of schools in foreign parts being an important branch of the Society's missionary work. Huddleston himself wrote to the secretary of the "Venerable Society" asking that he be appointed the Company's schoolmaster in New York, with an annual pension. "I have a great family, and my circumstances being but mean a small pension yearly would be great encouragement to me." The request for a yearly salary was not granted immediately. A letter dated November 18, 1707, acknowledges a second gift of £10 in money and £10 in books to be distributed among his pupils. He encloses a report on the number of schools in the colony and their condition. There were but 119 boys, taught by five masters. Huddleston humbly expresses the opinion that "only two masters, betwixt whom, if there were the right understanding, might live well of their business, and would be sufficient to discharge all that duty which now the five Masters spend their time upon and can live very poorly thereon." He again expresses the hope that the Society will appoint him to their school promising to bring his pupils "to the house of God, which hath hitherto been my delight and which (notwithstanding the meanness of my condition in the World) affords me abundance of Comfort."

MANY requests were sent to the Society for the establishment of a charity school, but it was some time before the requests were granted. It was difficult to convince the "Honorable Board" of the need of such a school in New York. Yet the members of the Board were quite well acquainted with the condition of affairs in the Colonies, having been told that "the very Indian Darkness was not more gloomy and horrid, than that in which some of the English Inhabitants of the Colonies lived." Finally the letters of the Rev. Mr. Vesey, of Colonel Heathcote, of Mr. Neau, and of others prominent in the affairs of the province persuaded the Society of the advisability of establishing such a school. If Mr. Huddleston had not already begun his charitable work among the poor, it is much to be doubted whether New York would have received the help of the Society in carrying on this work.

It was not until the meeting of the Board in December, 1709, that Huddleston was formally appointed schoolmaster for the Society with a salary of £10 for one year, "upon condition that he shall teach forty poor children gratis and transmit certificate thereof to this Board."

The Society did not limit its pupils to members of the Church of England. A request for the recommending of poor boys was read in the Dutch and French Churches as well as in the English Church. Huddleston applied also to the Mayor and Overseers of the poor to choose "fit objects of the Venerable Society's Charity."

If Huddleston expected to find himself in better circumstances financially as a result of his appointment, he was much disappointed. Almost as soon as he began to receive the poor boys into his school the paying boys began to leave him. His friends in the colony tried to persuade the Society to raise his

salary, as the well-to-do townspeople were unwilling to send their children to a charity school. The schoolmaster found himself in rather a sorry plight, but he did not in any of his letters to the Society suggest once that he would care to give up the school.

IN England at that time the charity schools organized by the S. P. C. K. did not depend entirely upon the Society for support. Many private subscriptions were sent to individual schools. A large amount of money was received annually as a result of the collections made in the churches in connection with the preaching of the charity sermons. The S. P. G. did not receive this added support in the Colonies at first. Later on in the history of the school Trinity Church contributed generously toward the support of the school by gifts of money, of clothing, by the use of the bell-tower as a temporary schoolroom, etc. Huddleston calls the attention of the Society to this fact, that no collections were made for his school. He writes to the secretary repeatedly, asking for an increase in his salary. In 1713, £5 additional was granted him, and with this he was forced to be content until he died in the service of the Society.

The Society occasionally sent him gifts of books. We find him asking for certain ones by name. It is interesting to note that the number of Prayer Books asked for and sent out far exceeds the number of primers. The course of study followed in the charity school was based on the instructions for the administration of charity schools in England. Huddleston describes the work of the school. In the morning he taught spelling, reading, and writing till the bell called them to prayers at 11 o'clock. The afternoon was spent in spelling, writing, and cyphering till 5 o'clock when they read the psalms for the day. Three times a week he taught the Church Catechism. After service in the church on Sundays the pupils returned to the school for further instruction. "As for my success in teaching I have taught a considerable number who knew not a letter when they came to me can now read, write, and cypher thro the Rule of Three. Praised be God for it, some of them are gone to Sea, others to Trades."

Huddleston was expected to send yearly vouchers to the Society regarding the faithful discharge of his duty. This was required of all the Society's teachers in the Plantations. The reports were to be certified by the Episcopal minister and some of the leading citizens. Huddleston's reports were vouched for by the Rev. Mr. Vesey and Colonel Heathcote, who was a warden of Trinity parish. These two gentlemen were constant visitors at the school and warm admirers of the master.

The number of boys in the school varied somewhat. Lists of the boys in the school were sent to the Society from time to time. Sometimes there were fifty names on the list, sometimes forty-eight, forty-six, and fifty-one. In 1716 girls were admitted to the school. Huddleston was now assisted in his labors by his wife, who served faithfully in this good work which had been undertaken, although apparently during his lifetime no extra allowance was made for her services. She must have been a very great help to the master, however.

At one time the unfortunate schoolmaster was imprisoned for debt. The Mayor and Common Council held Huddleston in such high esteem that they allowed the pupils to come to the jail for their lessons, giving up the room where the Council held its meetings. The Sheriff relieved the discomforts of his imprisonment as far as he could, by giving him the freedom of the whole City Hall. At that time the City Hall was located at the corner of Wall and Nassau streets. It thus commanded from one side a view of Trinity Church. It was the schoolmaster's greatest joy and comfort to have the privilege of seeing his beloved church, and at service time to see sixty or seventy of his pupils going into church to worship.

It seems strange that the Society ignored the schoolmaster's appeals for an increase in salary, especially as so many of the leading men of the town backed up his requests. Perhaps it was because the Society was more interested in the missionary priests and catechists who were sent out from England, and who commanded a larger salary than any of the Company's schoolmasters. Huddleston refers to this discrimination in a reproachful letter: "Sir, I lookt over my list lately and can make appear that I have taught and am now teaching 650 of the Dutch and French to read and write English since I began to teach."

In view of the fact that his friends in Trinity Church were acquainted with his financial embarrassments it is rather odd that when he was appointed catechist Huddleston received no salary. Mr. Neau had received £50 a year as catechist. Huddleston apparently took over his work in full. We cannot fail to observe how beloved the schoolmaster was from "the swarms of Negroes coming about my door and asking if I would be pleased to teach them and to build upon Mr. Neau's foundation, Mr. Neau upon his deathbed having begged me to do the same." Mr. Neau was very highly esteemed in the province. The fact that Huddleston was thought worthy to succeed him speaks for itself. Huddleston, after taking charge of the charity school had catechized his own pupils, as was called for by the instructions of the Society. Humphreys in his account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts mentions the work of Huddleston as a catechist. "He publickly catechised in the Steeple of Trinity Church on Sunday in the afternoon not only his own Scholars, but also the Children, Servants, and Slaves of the Inhabitants and above 100 Persons usually attended him." This was before the death of Mr. Neau. After his death, Humphreys stated "Mr. Huddleston then schoolmaster in New York did for some Time supply his Place, and used to teach the Negroes in the Church Steeple, and every Sunday before Sermon and at his own House after Sermon."

The master applied to the Society for some books to help him in his work of catechizing: "I would if I durst presume humbly to acquaint that Charitable Corporation that a few Common prayer Bookes with a new version of the Psalmes Composed by Tate and Brady, and some of the explanations of the Church Catechisme composed by Mr. Lewis, which I exercise in my school and every Sunday evening after divine service might be sent, when not only my own Scholars, but several of the young people of the Towne of Both sexes comes willingly to be informed."

HUDDLESTON spent fifteen years of his life in the service of the S. P. C. K. He died in 1723. It would be hard to find any one more highly recommended for piety, sincerity, integrity, and faithfulness than Huddleston was by the leaders of the province. Not only the Church people, who might have been prejudiced in his favor, took every opportunity of expressing their esteem and admiration for him; those in civil authority tried, also, to show their genuine affection for him. There is no doubt of the value of his work to the Church. One of the most important sides of the Church's work at any time is the instruction of the children and new members. If this is important to the growth and life of a well established Church, how much more important it was for the "infant Church," set up in the midst of a province sunk in irreligion and vice, among a people speaking for the most part other tongues. Moreover, his faithful work took lasting form; for from this humble beginning there grew up a school which ranks today as one of the best and oldest schools in the country—Trinity School.

When Huddleston first stepped ashore and entered into the colorful life of quaint old New York, his hopes were high and set on making a fortune in this new world. He grew rich in friendships, and rich in the blessings heaped upon him by the poor and friendless whom he had loved and cared for. He grew ever richer in spiritual power. It is somehow tremendously satisfying to think of his life of patient, steadfast self-denial, passed in the midst of the stormy scenes of New York's early days. Among that fierce untutored crowd of pirate captains, political schemers, hardened adventurers, he walked serenely in the path of duty. As the way grew ever more difficult, undeterred by many disappointments, he but gave his trust more and more fully to the divine Author of his being. And it is his work that has survived. Pirate and bully met their destined end and their evil deeds perished with them; but the sweet and loving spirit of the humble schoolmaster lives on today in the church and the school to which he gave his loyal, untiring service.

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Interesting Personalities

By Clinton Rogers Woodruff

TWO highly interesting personalities have recently been disclosed in books that are not to be classified as biographies. I refer to the two volumes published by the Vanguard Press, one dealing with the dissenting opinions of Justice Oliver Wendell Holmes, already referred to in these columns, and the more recently issued volume on *The Social and Economic Views of Mr. Justice Brandeis.*[1] Alfred Lief, to whom we owe the Holmes volume, is also responsible for the Brandeis book. The two books are entitled to be considered as outstanding contributions to current thought. In his Foreword to this second volume that keen and penetrating observer of present-day tendencies, Charles A. Beard, has this to say: "Vying in interest with the recently issued *Dissenting Opinions of Mr. Justice Holmes,* is this volume composed of extracts from the legal and other papers of Justice Brandeis, Justice Holmes' colleague on the bench of the United States Supreme Court. It would be difficult to exaggerate the effect of these pronouncements not, indeed, upon the body of law already assimilated and codified, but upon the law that is to be called into being in response to the new needs of the nation and the new conditions produced by twentieth-century developments of the industrial revolution."

The distinguishing feature of the points of view of both Justices is that each recognizes that law, in order to render justice, must change with changing conditions. This volume, Beard justly declares, will be treasured by all Americans who realize that history is still in the process of being unfolded and that the course of social evolution is not yet complete.

My personal acquaintance with Justice Brandeis goes back to the early days of the National Municipal League. He was a member of its executive committee for a number of years, and as such was a generous contributor alike of time, service, and money. I recall with vivid interest the fact that he gave us our first large gift, I think it was $250, a large sum in those days. It was part of a fee which he had earned in some public case and which he divided among some of the public-spirited organizations with the management of which he was connected.

Louis Dembitz Brandeis is simply described in *Who's Who* by the single word "jurist." This term does not do justice to his manifold and extraordinary activities. He was born in Louisville, Ky., in 1856, and was educated in the public schools of that city, at the Annen Realschule in Dresden, and at Harvard. He was admitted to the Missouri Bar in 1878, but soon began to practise in Boston. From the very beginning of his legal career, Mr. Brandeis' interest lay not merely in briefs and litigation, but in the more fundamental principles of law and justice and the social concepts behind them. In time, he came to be called "attorney-at-large to the people"; though the case might be that of an individual, he was constantly in the public service, whether the question at stake were limiting the hours of labor for women, railroad rates, public utility encroachments, the question of savings banks insurance, the settlement of a strike, or the constitutionality of a new law. In time, Mr. Brandeis came to occupy a preëminent position among American liberals, and his appointment in 1916 to the United States Supreme Court came as the fitting climax to a brilliant career of public service, where he has made a still greater reputation for courage, clarity of thought, for expression, and for real leadership.

Justice Brandeis' writings include *Other People's Money, Business, a Profession,* and various articles on franchise problems, scientific management, labor questions, railroads and the trusts, Zionism and Jewish problems. The papers in this collection are, first of all, the work of a great lawyer—it is generally admitted that Justice Brandeis possesses a most acute and subtle mind; but their social and philosophic implications far transcend in importance their legal significance, and it is for their far-reaching appeal in this connection that they will be read and treasured, even where one's views do not coincide with those of the Justice. They likewise disclose one of the outstanding personalities of the present generation.

[1] New York: The Vanguard Press. $4.50.

THERE will be no difference of opinion in awarding a place among interesting personalities to Jane Addams, even though there may be a serious difference of opinion about some of her views, like those on Pacificism.[2] *The Second Twenty Years at Hull House*[3] is valuable and interesting as a discussion of current day problems. It has a somewhat broader scope than merely recounting the later history of Hull House. It is replete with Miss Addams' reflections. Much space is devoted to the women's movement and the aspirations for world peace. The period covered includes such diverse but significant achievements as the establishment of the Federal Children's Bureau and woman suffrage. It is also marked by such epoch-making social experiments as the restriction of immigration and prohibition. Especially on these latter movements Miss Addams' observations and trenchant comments are worthy of thoughtful attention. In her introduction Miss Addams says:

"The modern world is developing an almost mystic consciousness of the continuity and interdependence of mankind. It lies with us who are here now to make this consciousness—as yet so fleeting and uncertain—the unique contribution of our time to that small handful of incentives which really motivate human conduct. Such a motive has certainly been a definite factor in the last twenty years at Hull House, and an effort to define it as well as to illustrate it must be my apology for much of the succeeding pages which may seem unduly autobiographical and also far afield from the corner of Halsted and Folk streets, Chicago."

Hull House was 40 years old in May, 1930, and those who are prone to think of Chicago in terms of bombs, racketeers, and bootleggers, must bear in mind that Hull House is probably the most famous social settlement in the world, as famous, perhaps, as Jane Addams, whose idea gave it birth. Prime Minister Ramsey MacDonald of Great Britain, who spent his honeymoon there, cabled his congratulations on its birthday, and felicitations came from others of the great as well as from those who feel a personal indebtedness to the House and Miss Addams.

Among the many who paid tribute, the Chicago *Evening Post* said:

"It has made South Halsted street the path of pilgrim feet from every corner of the earth. Along the cosmopolitan thoroughfare, trodden by the folk of many races, typical of composite Chicago, of polyglot Chicago, men and women who were among the great minds and the great hearts of humanity have made their way as though journeying to a shrine where they would do homage. Prime ministers and presidents and princes, scientists and poets, dreamers and workers—it would be an amazing roster of the famous and the worthy if there should be printed a list of the visitors to Hull House since the day when Jane Addams and Ellen Gates Starr brought to it their vision of service and made that vision real within its walls."

These facts are mentioned as reinforcing the importance and interest of the pages of this stimulating book. In passing I want to refer to the fact that Miss Starr was a devoted Churchwoman.

Mary E. Richmond is not so widely known as Jane Addams but she has been a very real factor in the development of a sound social philosophy. The Russell Sage Foundation, with which she was connected during the latter years of her life, has made a fine contribution to the literature of this subject and has paid a splendid tribute to an outstanding woman in this field. The title of the book, *The Long View,*[4] is taken from one of her own writings: "We have learned

[2] On this point see editorial in THE LIVING CHURCH, July 22, 1922. C. R. W.

[3] New York: The Macmillan Co. $4.00.

[4] Russell Sage Foundation. $3.00.

to take the long view, to realize that the very stars in their courses, not our small army alone, are overcoming the weakness and misery of the world."

Miss Richmond was for a number of years in charge of what was then called the Society for Organizing Charity in Philadelphia, but what is now more appropriately called The Family Society, of which that splendid Churchman, Spencer Ervin, is now president. It was while she was doing so fine a piece of work in Philadelphia that I came to know and appreciate her point of view and her contribution to the solution of the serious problems of the day. Her approach was scientific, at times almost coldly scientific, but it was sure and at the base, humanitarian in the finest sense. As Dr. Macfarland said of her:

"Mary Richmond was not a reformer, she was rather a diagnostician, a guide to reformers. She was not impractical, however she ranges from critical analysis to the art of letter writing, books and reading, including a plea for poetry. She was a reformer in a deeper sense than that in which the word is currently used, as is illustrated by her initiation of the idea of training schools for social workers."

I know of no better book to put into the hands of the members of the various departments of social service in our Church.

Doctor Dillard of the Jeanes Fund[5] is the life story of a man widely known throughout the South and in those circles interested in the welfare of the Negro. Benjamin Brawley, the author, has, with sound judgment, allowed Dr. Dillard to speak for himself concerning his unwearying efforts in the cause of education and racial goodwill. Special chapters are devoted to the Jeanes Foundation and the Slater Fund, organizations which have done, and are still doing, great things for education in the South. Any study of Dr. Dillard's career must of necessity entail a survey of the agencies with which he is so finely associated; and this we are given in Mr. Brawley's pages. The Rev. Canon Anson Phelps Stokes of Washington Cathedral, president of the Phelps-Stokes Fund, contributes an introduction in the course of which he declares, without qualification, that Dr. Dillard, more than any other white man of the passing generation, had advanced the cause to which he has devoted his life.

Lucius B. Swift was, as his biographer, William Dudley Foulke, called him in a most beautiful memorial sonnet:

"A Spartan patriot (yet of kindliest heart)
With dauntless courage and a sturdy mind."

Swift was, as Foulke calls him in the subtitle of his book, an "American citizen, loyal, useful, devoted to his fellow men." He was one of the foremost advocates of the merit system, a friend and supporter of Theodore Roosevelt. This biography[6] tells of his services in the Civil War, his early and constant efforts for the overthrow of the spoils system, from the time he made a speech in the Garfield campaign down to the day of his death, his investigations and reports of abuses in the federal service of Indiana, his conduct of a legislative inquiry into the scandals at the Insane Hospital in Indianapolis, his long and intimate correspondence with Roosevelt, including many characteristic letters, accounts of his visits to Oyster Bay, and his establishment and conduct of *The Civil Service Chronicle*. These things are related as fully as possible in his own words by Mr. Foulke, who was his life-long friend. The last time I met Mr. Swift was at a house party in Mr. Foulke's delightful home in Richmond, incident to the town's dinner to Mr. Foulke. Mr. Swift's admirable speeches on *American Feudalism*, *Germans in America*, and *America's Debt to England* (the last two leading to his important book *How We Got Our Liberties*) are given in detail. If there were no other reason for publishing this biography it would be justified by the preservation of these speeches. In *How We Got Our Liberties* we have the history of representative government, the independence of judges, trials by jury, freedom of discussion, and other important aspects of liberty. This book already reviewed in these columns justifies the comments of his friend, Theodore Roosevelt, who said of him on one occasion:

"Mr. Swift has combined to a peculiar degree the qualities we like to think of as typical of American citizenship at its best. I never met in public or private life a more entirely fearless and disinterested foe of every form of political corruption. Moreover, unlike many reformers of fearlessness and zeal, he has always kept a sane and well-balanced judgment."

Swift was actively associated with Carl Schurz, whose sympathetic life by Joseph Schafer has just been published by the State Historical Society of Wisconsin.[7] Schurz, Swift, and Foulke were all prominent factors in the National Civil Service Reform League, of which Richard Henry Dana was at one time president as was Foulke.[8] All four were close friends and the reference to Dana leads me to call attention to the recently published life of his grandfather, *Francis Dana: A Puritan Diplomat at the Court of Catharine the Great*.[9] Richard Henry Dana, his son, was a prominent Churchman in his day, and an active supporter of the Church of the Advent, Boston; and his grandson, the present Richard Henry Dana, the associate and friend of Swift and Roosevelt, has represented the diocese of Massachusetts in the General Convention.

Henry White was another diplomatist of whom America may well be proud. In *Henry White: Thirty Years of American Diplomacy*[10] Allan Nevins tells of a life which spanned the period of America's emergence into international politics as a world power. His diplomatic career began when Napoleon III and Empress Eugenie were on the throne of France, and ended with his death in 1927. The important diplomatic issues in which White participated included the Venezuelan dispute, all the British ramifications during the Spanish-American War and the Chinese Boxer uprising, and the complicated Canadian boundary dispute. Then in 1904 came his debut as Ambassador to Italy, where he remained until 1907, when he became Ambassador to France. Mr. White will be remembered as the only Republican among the American Peace Commissioners in 1919 and the story of his appointment over Elihu Root and his assistance to Wilson in the Council of Ten are of great historical importance. His letters to Senator Lodge contain a running account of our participation in the Peace Conference. This is a book of permanent value and of interest to everyone interested in international affairs, because as Theodore Roosevelt said, White was "the most useful man in the entire diplomatic service during my presidency and for many years before."

THOSE who like debunking biographies or, as the Bishop of Michigan so aptly put it in a sermon in the American Cathedral in Paris last summer, "depreciatory biography," will have their desires fully gratified in Samuel Hopkins Adams' *The Godlike Daniel*.[11] We will let the publishers tell the purpose of the book:

"Daniel Webster had the weaknesses of a human being as well as the qualities of a superman. He was called for years while alive, 'The Godlike Daniel,' half in earnest, half in jest. He was a conflict of strength and weakness only different from all human beings in that both his strength and weakness were far more pronounced than usual. His beautiful voice was offset by his drinking habits. His Godlike head and presence was offset by his questionable private life. His magnificent defense of the Constitution is hard to reconcile with his doubtful financial methods. Mr. Adams has emphasized all these various sides of Webster's life and character with a result that is somewhat startling. This story of Daniel Webster is biography, but quite unlike any traditional biography. It is biography with conversation in it, with human touches that stir up controversy. It is life as only Samuel Hopkins Adams can write it. The book will cause wide comment. It will likely create a good deal of uproar."

It will be recalled that Adams who wrote this book is the author of that revolting novel *Revelry*, which travestied the memory of a dead President.

John Wanamaker of Philadelphia was by many considered the foremost merchant of his day. In 1876, A. T. Stewart, who was the merchant prince of his day, said "There is a young merchant over in Philadelphia who is going to come to the front one of these days. I refer to John Wanamaker. He will be a greater merchant than I have ever been or ever will be." Twenty years later Wanamaker had justified this prophecy

[5] New York: F. H. Revell Co. $1.75.
[6] Published for the Indiana Historical Society by the Bobbs-Merrill Co., Indianapolis.
[7] Evansville, Wis.: The Antes Press.
[8] Mr. Woodruff has been a member of the council of this body for many years and was associated with these men. Editor, THE LIVING CHURCH.
[9] New York: The Dial Press. $5.00.
[10] New York: Harper Bros. $5.00.
[11] New York: Sears Publishing Co. $5.00.

and had bought out the Stewart business in New York. In *The Business Biography of John Wanamaker: Founder and Builder*[12] we have a graphic account of the pioneer advertising merchant, who "staged" his stores with lavish exhibits and display rooms, who originated the "money-back" custom by offering to the public the privilege of returning unsatisfactory or unwanted goods, who helped to establish in America the one price system which eliminated the uncertainy of haggle and barter, who started as a poor boy and fifty years later was proclaimed by the President of the United States "the greatest merchant in America," and his store "a model for all other stores of the same kind throughout the world." In this interesting book we have the history of a great business molded by a single personality, conducted by a man who was an active citizen, and at one time Postmaster-General of the United States. The author, Joseph H. Appel, shows Mr. Wanamaker largely through his own writings, whether newspaper advertisements or letters to his employees. He prints attacks made upon Wanamaker as well as the flattering addresses which were offered to him on the successive anniversaries. His book is many-sided—a manual of business success and salesmanship, of advertising and publicity, which by its dramatic quality and publicity appeals to lovers of biography. In passing it is interesting to note Mr. Appel's entire business life of thirty years has been with the Wanamaker organization.

[12] New York: The Macmillan Co. $5.00.

CONVERSION OF AN ATHEIST

BARKER went out to Frankford, a part of Philadelphia, and there lectured against the Bible to a large audience. At the close of his address he invited replies or questions from any of the audience. After a moment's silence a substantial-looking Quaker rose, and said, "Friend Barker, thee said not only that the Bible was a pack of lies and fables, but that every preacher was a hypocrite, and well knew that in his preaching he was telling what was not true—did thee not?" Barker assented that he did say so, and that it was true. "Well, friend Barker, was not thee a preacher so many years ago, and did thee not then preach just as other ministers do?" Barker was taken by surprise, and coloring not a little, he was compelled to admit that he had been a preacher, but had long ago given up everything like preaching. "Well," said the Quaker, "if thee was not a hypocrite then, surely thee could not say that all preachers were hypocrites; and if thee was a hypocrite then, *thee mayest be so now*, in what thee is telling us. And, besides," he continued, "the Bible must be true, for ages ago it exactly described thyself, saying, 'In the last days there shall come scoffers, false teachers, bringing in damnable heresies, even denying the Lord that bought them, by whom the way of truth shall be evil spoken of,' and this is just what thee is doing." Barker seemed not a little confused and, making no reply, the Quaker again said, "Friend Barker I would ask thee another question—Did thee ever know a mother teach her child to be an infidel? And if thee was dying would thee not just as lief have the Christian's faith and hope as to be without them then?" The questions evidently cut Barker to the quick, and made a strong impression on the audience. Barker did not attempt to answer them, and the assembly soon dispersed. Some years afterward, about 1870, he renounced his infidelity, and preached as a minister till his death. After his conversion he labored with an earnestness and energy bordering on desperation to counteract the influence he had exerted while an infidel; and his excessive labors with pen and tongue, in the pulpit and on the platform, are said to have hastened his death. He was constantly receiving letters from infidels in this and other countries, complaining that he had led them into infidelity, and now had forsaken them. All these letters he endeavored to answer, rising early and sitting up late, that, if possible, he might bring the writers back to the truth. He was in the habit of telling them to read the Gospels, for it was the story of Christ that had converted him. He said what first opened his eyes, and led him to consider the whole subject anew, was the gross immorality and licentiousness to which he saw infidelity led its disciples. And he added that he had never known an infidel who hated and opposed the Bible who was not an immoral man; thus reminding us of Wilmot, the infidel, who, when dying, laid his hand upon the Bible, and solemnly, and with unwonted energy said, "The only objection against this Book is a bad life!"

—*Christian Age.*

PROGRESS AT SHRINE MONT

BY THE REV. EDMUND L. WOODWARD, M.D.

SHRINE MONT, at Orkney Springs, Va., now owns half the mountain on the eastern slope of which the Cathedral Shrine rests. The purchase last year of 113 acres of mountain forest, surrounding on three sides the seven acres previously acquired, secures ample protection and room for development. The property now touches the extensive national forest reserve of the Alleghany mountains between Virginia and West Virginia.

The Shrine Close and other grounds have been further beautified by plantings of evergreens and shrubs. A beautiful still-water pool back of the Cathedral Shrine is a great addition. The central hall for social and refectory use, reconstructed a year ago, is indispensable. A central log dormitory building for young people is now under construction. Its completion and furnishing for the coming season will require further gifts to the extent of about $15,000. The Virginia State Highway No. 820, a thirteen-mile spur from the famed Valley Pike at Mt. Jackson, has its western terminus at the entrance of Shrine Mont.

Last spring and summer seven conference groups, retreats, or schools, were held for clergy, Church workers, or young people, with total attendance of over four hundred. The atmosphere of the conferences under the influence of the unique environment were felt to be singularly spiritual and helpful. From July through September, the vacation period, more than sixty members of clerical families with a few lay Church workers were vacation guests of Shrine Mont.

Beginning Palm Sunday open-air services, Sundays and week days, with frequent early services, were held till autumn at the Cathedral Shrine. During the colder months the regular Sunday services have been continued indoors. The Girls' Friendly Society has furnished many pleasant entertainments for the whole countryside at the central hall, where a Sunday night community Bible class was held. Motorists from many parts of the country come to the Shrine and seem deeply impressed by its unique charm.

The conduct of Shrine Mont, because all supervision is freely contributed, is on a self-sustaining basis so far as current operation is concerned. During last year, owing to the financial depression, only $5,000, in gifts from ten to five hundred dollars, was donated for permanent improvements. The total property values now are a little over $50,000. The most important need is a unified water and sewerage system.

During last year an endowment fund was started, contributed to by clergy and bishops who were guests. This nucleus is now in trust for the Shrine Mont Endowment Fund. A growing endowment through gift and legacy will ensure the future ministrations of the Cathedral Shrine and Shrine Mont.

Embodied in the title deed to the site of the Cathedral Shrine are these words: "For Such as Care to Attend." It is year after year proving itself a sacred spot for all who come. In like manner Shrine Mont, in accord with its title deed, is "A Place Apart—for Rest, Devotion, and Fellowship." For the short period usually appropriated by conferences, the present cottage quarters of Shrine Mont are likely to be filled. At any other time accommodation for members of clerical families or salaried lay workers of the Church may be had upon request.

Among the conferences in prospect for the coming season the one of widest interest is the second yearly session of Shrine Mont Summer School for Clergy. The faculty and their courses will be announced in the Church press later, but advance announcement is now made of the time set: June 22d to July 3d.

Registrations, whether for conferences or for vacations, will naturally follow the order in which they are received.

SACRIFICE

ON the altar, lilies
Newly crucified,
Pierced by cruel wires
Thrust through stem and side—
Near the cross they suffered,
Quickly drooped and died.

LUCY A. K. ADEE.

CORRESPONDENCE

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

SOME SUGGESTIONS

To the Editor of the Living Church:

EVER SINCE the publication of Bible Readings, I have wondered why some alert publisher has not put forth a readable copy of the Bible with the Church Lectionary printed within its covers. Certainly it would be much more serviceable than some of the appendices one often finds there. The need of such a provision grows on me. And what an edifying bit of missionary work it might turn out to be.

Another need I have felt, too, for years, is an inexpensive but attractive *Ascension* card comparable with the Easter and Christmas ones—an article now well-nigh impossible to get—which could be used to give notice of the service for the day and to advertise its doctrinal significance.

I ask: why should the observance of so great a festival suffer the neglect it does? Is it not as important in its order as Easter is in its?

✠ THOMAS JENKINS,
Bishop of Nevada.

Reno, Nev.

THE RUSSIAN SEMINARY

To the Editor of the Living Church:

LAST YEAR, through your courtesy, I made my appeal for the support of the Russian Seminary of St. Sergius in Paris. The response was most generous and made possible the completion of the quota guaranteed by the Boston committee, which is one of the three, London and New York being the others, which are interested in this unique and very vital work. Now again the necessity comes for contributions for the current year.

For the information of those who do not know of this little church and seminary, let me say that it is the only school in the world where priests can be trained for the Russian Orthodox Church. Long since, in what once was Russia, all religious education was prohibited and unless it is continued here in the Rue de Crimée very shortly this ancient Church will cease, since there will be no priests and no bishops. At present there is but one priest to minister to each seven thousand of the emigration in Europe, while in the U. S. S. R. there are few under fifty years of age and the number is rapidly declining through privation, persecution, and death.

The little church, formerly a German Evangelical chapel confiscated by the French government and sold at auction, was purchased as an act of faith by the Metropolitan Eulogius, the sale taking place on the Feast of St. Sergius. It has been paid for, and reconstructed and decorated after the seventeenth century Russian fashion by the well known artist D. Steletsky and is a real gem of art. Here there are now some forty students following a regular three-year course with a fourth year for those of special ability. No student or professor has an independent income, though during the three months of the summer recess, the former work in factories or farms for their daily bread. The total cost of maintenance for each student for an academic year is $135, which includes everything: tuition, lodgings, food, and pocket money (45 cents per week), everything indeed except clothing. Under the last heading the supplies are so limited that I have known two or more students to get along in winter with one overcoat, using it in turns. The same is true of school books, lack of sufficient copies forcing some to take their turn at such as are available from 2 to 4 A.M. and from 4 until 6. Bear in mind that many of the students are sons of noblemen, officers, and professional men as well as of business men and peasants. The spirit of the seminary is extraordinary and the music, which is of the ancient "Church Slavic" type, most poignant and beautifully rendered. Sympathetic visitors are more than welcome, and it is worth the rather long trip to the Rue de Crimée (No. 95) simply to hear the singing.

The total cost of the maintenance of the seminary is but $20,000 per year, of which a scant $4,000 can be provided by the almost penniless emigration; the remainder must be furnished by England and the United States.

An official statement of the Seminary of St. Sergius gives as one of its aims "to develop a new type of message which could reach the broad masses affected by Communism, especially concentrating on the problems of Christian apologetics, the relationship between religion and social problems; to study the new achievements of Western science; to establish friendly relations and contacts with the Western Christian world."

Believing, therefore, that this work is of inestimable value not only for the millions of Russian exiles, but also for Russia itself, and indeed for the whole Christian world, I do most earnestly ask for the renewal of the past generosity of the readers of THE LIVING CHURCH. As before, such contributions may be made payable to the Living Church Relief Fund, which will forward them to Harold Peabody, treasurer of the Boston committee.

RALPH ADAMS CRAM.

Boston.

"DID WYCLIF TRANSLATE THE BIBLE?"

To the Editor of The Living Church:

CARDINAL GASQUET placed many people in his debt because of his historical writings; but he is not a safe guide on matters of detail, especially when dealing with controversial questions. The arguments which he advanced in the Old English Bible against the view that the translation attributed to Wyclif was the first complete, or nearly complete, translation into Middle English, have been pretty thoroughly exploded in Miss M. Deanesly's work, the Lollard Bible. Yet to say that there are no extant manuscripts of pre-Wyclifite translations of the Scriptures because none was ever made does not tell the whole story. Until the second half of the fourteenth century—when Wyclif was at Oxford—the usual language of the 'polite classes,' gentlemen and well-to-do merchants, was not English but French. The translation of the Bible into English was a normal step, quite in keeping with the general tendency to displace French with English and to translate works of various sorts into the English tongue.

An excellent short account of the whole matter will be found in the chapter "Wyclif and the Bible" in the second volume of H. B. Workman's *John Wyclif: A Study of the Medieval Church* (Oxford, 1926), the most recent and by far the most satisfactory biography of Wyclif. Dr. Workman points out, by the way, that the translation was "the expression of a movement which would have produced a translation in the latter years of the fourteenth, or the opening years of the fifteenth, centuries, altogether apart from Wyclif." The versions attributed to him (Hereford's and Purvey's) were produced under his influence; the translations which Wyclif himself made are imbedded in his *Sermons*, and were they collected we should have "a fairly continuous translation of the larger part of the New Testament" in Wyclif's own words.

ALFRED H. SWEET.

Washington, Pa.

UNITY OF THE SPIRIT

To the Editor of The Living Church:

FOR YEARS the expression "Unity of the Spirit" (Ephesians 4:3), has been a distressing bugbear to the writer, on account of the impossible anthithesis of "disunity" of the Spirit, due to our possible carelessness. Lately a translation, better guarded, at least, has its appeal: "Be in earnest to keep the *esprit de corps* in the bond of peace." So far a diligent search under fair circumstances has revealed only one authority, and he a host in himself. Bishop Bloomfield bluntly declares for: "Anxiously striving after 'unity of the spirit,' *i.e.*, spiritual *unanimity*, the article having in this case no force, 'unity of *spirit* is what is here especially intended.' . . ."

(Rev.) T. H. T. HORSFIELD.

Lexington, Ky.

SAINT VERONICA

SHE lifted up compassion's veil
To soothe a world of grief and care,
And lo, reward a hundred fold,
She found His image everywhere.

M. E. H.

BOOKS OF THE DAY

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

THE RIGHT AND THE GOOD. By W. D. Ross, M.A., LL.D., Provost of Oriel College, Oxford, and Fellow of the British Academy. Oxford University Press, 1930. Price $3.75.

THERE is no doubt of the fact that in these days there is a widespread challenge to Christian ethics, a challenge which many of us do not find it at all easy to meet. What used to be assumed to be the fundamental axioms of moral thought can now no longer be taken for granted as common ground for both parties in the discussion. Our critics attack them as mere conventions, owing their prestige simply to the fact that no one has been open-minded and bold enough to question them. The result is that when the influence of such writers as Bertrand Russell and Benjamin Lindsey is spread abroad in parishes, we are tempted (like the Athenian in the Tenth Book of Plato's *Laws*) to choose the method of "authority" rather than that of persuasion, and professors of apologetics are bombarded by clergy who have found their authority failing and want to know what they are to say instead.

The answer is that there is no simple and rapid solution to our present difficulties on the intellectual plane. We have come so completely to take for granted the soundness of our ethical convictions, that we have forgotten the grounds on which they are based, and are not prepared to meet the attacks upon them. The American Church, in the next few years, is likely to pay dearly for not having developed an academic department, a corps of scholars dedicated to the life of research behind the scenes, the fruits of whose work may be available for the use of the Church at large. What is required, as a preliminary to producing an "answer" to Russell and Lindsey, is a thorough-going reëxamination of the foundations of Christian ethics, a task demanding the attention over a period of years of trained moral philosophers devoting themselves to it as a whole-time job. Where are these men at work, and to what extent are they adequately endowed?

In this present distress the Provost of Oriel's book is very welcome indeed; it is an excellent example of just the kind of work that needs to be done. It is not a popular "reply" to critics of Christian morals; it is the ammunition for those who would engage in that battle. If any man would fit himself to enter the fray, I would recommend him not merely to read this book, but to sweat over it, thinking out every consideration put forward in it, until he feels that there is really firm ground under his feet on which to build.

The Provost's starting point is well set forth in a paragraph so important that it is worth quoting at length:

> "It would be a mistake to found a natural science on 'what we really think,' *i.e.*, on what reasonably thoughtful and well educated people think about the subjects of the science before they have studied them scientifically. For such opinions are interpretations, and often misinterpretations, of sense-experience; and the man of science must appeal from these to sense-experience itself, which furnishes his real data. In ethics no such appeal is possible. We have no more direct way of access to the facts about rightness and goodness and about what things are right or good, than by thinking about them; the moral convictions of thoughtful and well educated people are the data of ethics just as sense-perceptions are the data of a natural science. Just as some of the latter have to be rejected as illusory, so have some of the former; but as the latter are rejected only when they are in conflict with other more accurate sense-perceptions, the former are rejected only when they are in conflict with other convictions which stand better the test of reflection. The existing body of moral convictions of the best people is the cumulative product of the moral reflection of many generations, which has developed an extremely delicate power of appreciation of moral distinctions; and this the theorist cannot afford to treat with anything other than the greatest respect. The verdicts of the moral consciousness of the best people are the foundations on which he must build; though he must first compare them with one another and eliminate any contradictions they may contain" (p. 40).

From this starting point he distinguishes six main types of duties, and discovers the existence of four things that are intrinsically good. How rightness of act is to be distinguished from morality of action so that "the doing of a right act may be a morally bad action, and . . . the doing of a wrong act may be a morally good action"; in what respect goodness is akin to beauty and in what respect it differs; why it is reasonable to hold that pleasure is good and yet that "*no* amount of pleasure is equal to any amount of goodness," that "moral goodness is infinitely better than knowledge," and that exposure to temptation is compatible with perfection of moral character—these and other similar points of fundamental importance to Christian ethics must be studied in the Provost's own discussion of them. There is no space to detail his treatment of them here.

On such subjects there is, of course, no finality of discussion. In every age the old issues are raised in a new form. Nor do I wish to suggest that I agree with every position maintained by the Provost, or find nothing in his book open to criticism. But I venture to assert that no one who has really mastered this book could ever be guilty of such loose thinking as the eminent preacher who thought to solve our present difficulties by the suggestion that for the future moral questions might be regarded as a subdivision of questions of esthetic taste.

L. H.

IN A VOLUME which includes the papers, speeches, and lectures of the late Luigi Luzzati, *God in Freedom* (Macmillan, $5.00), there is much valuable material on many subjects. The thesis of Signor Luzzati's life was the cause of freedom of conscience. A Jew, sympathetic to the Christian Churches, formerly Prime Minister of Italy and professor of Public Law at the University of Rome, he has been well qualified to deal with his subject. His researches have extended over many fields in the Occident and Orient. Well acquainted with Buddhist literature, he finds the first clear enunciation of religious freedom in India under the rule of Asoka. He traces its development in every land and century since. He treats well of the ways and places in which freedom of conscience has been submerged. There is much valuable material about the persecution of the Jews. At the end of the book are other chapters by the late Chief Justice Taft, by the Hon. Irving Lehman, Max Kohler, and Louis Marshall. In addition to the store of information in regard to religious liberty there is much else, such as papers, essays, and addresses on the evolution of morality, on biological evolution, on the relation of science and religion and morality, several papers on Buddhism, and on the saint of Assisi. It is a storehouse of fact and study in many fields, over a period of half a century. References and bibliographies are given in the text. If the volume is not indexed, the table of contents is sufficiently itemized to enable the reader to find what he wishes. The translation is easy, flowing. Due to the nature of the contents there is some repetition, and in places the author uses the verbosity of the hortatory address.

RUSSELL S. HUBBARD.

BE KINDLY AFFECTIONED

THERE IS one piece of luggage you should always carry about with you. No duties are collected on it, but it will help you not only through customs houses, but wherever your path may lead and whatever the class or nature of the people you may encounter. It is a passport that will admit you everywhere and to all hearts. What is it? Something that seems almost too simple, too much like an anti-climax to mention—a smile.

—*The Daily Express.*

The Living Church

Established 1878

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

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

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FEBRUARY

28. Saturday. Ember Day.

MARCH

1. Second Sunday in Lent.
8. Third Sunday in Lent.
15. Fourth Sunday in Lent.
22. Fifth (Passion) Sunday in Lent.
25. Wednesday. Annunciation B. V. M.
29. Palm Sunday.
30. Monday in Holy Week.
31. Tuesday.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

2. Grace and St. Peter's, Baltimore, Md.
3. Calvary, Cairo, N. Y.
4. Church of the Advent, Kenmore, N. Y.
5. St. Philip's, Buffalo, N. Y.
6. St. James', Watkins Glen, N. Y.
7. St. Luke's, Germantown, Pa.

APPOINTMENTS ACCEPTED

CHARLES, Rev. J. E., member of the staff of St. Luke's Church, Evanston, Ill. (C.); to be priest-in-charge of Church of the Good Shepherd, Momence, Ill. (C.) April 1st.

DONEGAN, Rev. HAROLD H., formerly graduate student at Berkeley Divinity School, New Haven, Conn.; has become minister-in-charge of Church of the Resurrection, Baltimore. Address, 2900 E. Fayette St., Baltimore.

HILL, Rev. ALFRED R., formerly rector of St. Gabriel's Church, Marion, Mass.; has become vicar of Church of the Good Shepherd, Hemet, and St. Paul's Church, San Jacinto, Calif. (L.A.) Address, Hemet, Calif.

MADDUX, Rev. EARLE HEWITT, formerly assistant at St. Mark's Church, Denver, Colo.; to be assistant at St. Mary's Convent, Peekskill, N. Y. Address, St. Mary's Convent, Peekskill.

MAGILL, Rev. ROBERT A., formerly rector of Ware and Abingdon parishes, Gloucester Co., Va.; to be rector of St. John's Church, Lynchburg, Va. (Sw. V.) April 19th.

RAY, Rev. GEORGE A., formerly rector of Calvary Church, Batavia, Ill. (C.); to be priest-in-charge of St. Ambrose's Church, Chicago Heights, Ill. (C.)

RESIGNATION

PLATT, Rev. GEORGE E., as priest-in-charge of St. George's Church, Lusk, Wyo., and has retired. New address, Brainerd, Minn.

NEW ADDRESSES

JOHNSON, Rev. WILLIAM OLIVER, formerly of Butler, Pa.; 625 Fourth St., Monongahela, Pa. March 1st.

WEBSTER, Rev. LEWIS H., formerly General Theological Seminary, New York City; has become a graduate student at the Episcopal Theological School, Cambridge, Mass. Address, 17 Winthrop Hall, Cambridge.

CORRECT ADDRESS

ACKERSON, Rev. ARTHUR MCKAY, assistant at Chapel of the Incarnation, New York City; 240 East 31st St., New York City, instead of 210 East 31st St., as listed in the *Living Church Annual*.

CORRECTION

MCKIM, Rev. JOHN COLE, informs us that we were in error in reporting that he had resigned as a missionary in Japan and advises that he has been retired, temporarily or permanently, by the Department of Missions.

ORDINATIONS

DEACONS

NEW YORK—In the Cathedral of St. John the Divine, New York, Friday morning. February 20th, the Rt. Rev. Charles K. Gilbert, D.D., newly-consecrated junior Suffragan Bishop of New York, held his first ordination service. RALPH S. MEADOWCROFT, presented by the Rev. H. T. Henshaw, rector of Christ Church, Rye, and ORRIN L. BRODIE, presented by the Rev. Warren A. Seager, rector of the Church of the Ascension, West New Brighton, were ordained deacons. The sermon was preached by the Very Rev. Dr. Milo H. Gates, dean of the Cathedral.

PRIEST

PENNSYLVANIA—The Rev. SAMUEL DRAPER RINGROSE, a former Baptist minister, now in charge of Resurrection Mission, Mayfair, Philadelphia, was advanced to the priesthood in Resurrection Chapel on Sunday, February 15th, by the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania. The candidate was presented by the Rev. Dr. George W. Anthony of St. James' Church, Philadelphia, who also preached the sermon.

Following the ordination the Rev. Mr. Ringrose, who is to continue in charge of Resurrection Mission, presented a class of twenty-three for confirmation.

CAUTION

GAINES—Caution is suggested in dealing with ROBERT S. GAINES, about 5 ft. 6 in. tall, weighing about 135 pounds, grey hair, tanned complexion, high forehead, claiming to be an aviator. He is said to claim personal acquaintance with the faculty of Kenyon College, which he claims to have attended; offers to help as lay reader; wife who is expected in few days will sing in choir; wants son confirmed. Further information from the REV. H. C. BENJAMIN, rector of the Church of the Ascension, Pueblo, Colo.

HUBBARD—The clergy of the Church are cautioned with respect to CUSTIS HUBBARD, some thirty years ago a resident of Houma, La., and at one time a student at Sewanee. He is said to represent himself as warden or vestryman of St. Matthew's Church, Houma, La., and owner of a plantation nearby. Reports have come to the undersigned of several instances in which different persons, or the same person under different names, has used his knowledge of places and persons in this part of the country to secure money. Two of the names used are Fletcher and Burton. Further information from the REV. GARDINER L. TUCKER, rector of St. Matthew's Church, Houma, La.

DIED

MONTGOMERY—At his home, Radnor, Pa., on February 14th, HORACE BINNEY MONTGOMERY, son of the late Richard R. and Elisabeth Binney Montgomery.

"Grant him eternal rest, O Lord, and let light perpetual shine upon him."

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LOCUM TENENS FOR MODERATE CATHolic parish in large city, Great Lakes region. Young man and preferably unattached. Write full particulars. Address, M-495, care of LIVING CHURCH, Milwaukee, Wis.

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A SMALL COLLEGE PREPARATORY school near New York will desire in the fall the services of a single man, college graduate preferred, who is able to take charge of the music of the school, and also do some clerical work. Write "SCHOOL," C-482, care of LIVING CHURCH, Milwaukee, Wis.

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CAPABLE PRIEST DESIRES CHANGE. Address, S-492, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, MIDDLE AGED, married, seminary training, Prayer Book Churchman, no extremist, desires parish or mission in the east or southwest. Reply, W-483, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR locum tenency. Address, D-475, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNIVERSITY, DEFINITE, MARried. Present parish not without importance, best of references. Would welcome correspondence, with view to change, few months hence. Box D-477, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ACCOUNTANT, STENOGRAPHER, TUTOR: Seminarian must have permanent work full time to complete education. $150 month or $100 and all Found. Box K-499, care of LIVING CHURCH, Milwaukee, Wis.

CULTURED CHURCHWOMAN DESIRES position as housemother in Church school. Immediately, or at beginning of next school year. Would consider position as matron of Church home. Experienced and very capable. Employed at present. Excellent reference. Address, W-488, care of THE LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER-DIETICIAN WITH TECHnical training and practical experience, desires position in either capacity. Capable, well bred, active, middle aged. Episcopalian. Moderate salary. Long Island at present. Reply, Box P-496, THE LIVING CHURCH, Milwaukee, Wis.

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

REFINED CHURCHWOMAN, WIDOWED, desires position as nurse companion. Speaks English, French, and German. Can do parish work. References given and required. Address, C. W.-301, care of THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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MISCELLANEOUS

MONEY IN OLD LETTERS — SEARCH your old trunks and send all envelopes used before 1880. Highest prices paid. GEORGE HAKES, 290 Broadway, New York.

WISH TO PURCHASE 36 GOOD USED copies of Gaul's Passion Service. REV. G. C. STORY, 11051 S. Hoyne, Chicago.

WRITE TODAY TO JANE PALMATEER, Secy., 228 Washington St., Buffalo, N. Y., for free information "How to Earn an Extra $100." Mention name of organization and church.

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30 LBS. PALMETTO PALMS DELIVERED anywhere for $3.00. Satisfaction guaranteed. Address, J. SWINTON WHALEY, Little Edisto, S. C.

PALMS: 20 LB. BUNDLES, $2.50. SHIPPED postpaid. MRS. C. SOWERBUTTS, The Rectory, Innis, La.

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

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

New York City

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

Washington, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transient in Washington. Send for our folder.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSpital, 237 East 17th St., New York. SISTERS OF ST. JOHN THE BAPTIST. For women recovering from an acute illness or for rest. Private rooms $10 to $20. Age limit 60.

HOUSE OF RETREAT AND REST

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

RETREATS

A QUIET DAY FOR MEMBERS AND friends of Connecticut Church Mission of Help will be held at St. George's Church, Bridgeport on Wednesday, March 4th, beginning with a celebration of the Holy Communion at 8:00 o'clock. Meditations will be led by the Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, New York City. Breakfast and luncheon reservations should be made promptly, addressing CHURCH MISSION OF HELP, 1024 Main St., Bridgeport, Conn.

NEW YORK CITY—A DAY'S RETREAT FOR women will be held at Holy Cross Church, Fourth St. and Avenue C, New York City, on Saturday, March 21st. Conductor, the Rev. Walter C. Klein, S.S.J.E. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

THERE WILL BE A RETREAT FOR women at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass., on the Fourth Sunday in Lent. Conductor, the REV. WILLIAM M. V. HOFFMAN, Jr., S.S.J.E.

THERE WILL BE A DAY OF RETREAT for the associates and friends of St. Margaret's Community on Wednesday, March 4th at St. Margaret's Mission House, 1831 Pine St., Philadelphia. Conductor, the Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York City. Retreat begins with Mass at 8 and ends at 4:30 P.M. Those desiring to attend please notify the SISTER-IN-CHARGE.

THE ANNUAL RETREAT FOR THE women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 21st, from 10:00 A.M. to 4:00 P.M. The Rev. Gregory Mabry, rector of the church, will be the conductor. Breakfast will be served without charge. Box luncheon. Kindly notify THE SECRETARY, 199 Carroll St., Brooklyn, N. Y. To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court St. surface car to Carroll St., and walk one block to the right.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

The Church of the Advent, San Francisco
261 Fell Street, HE mlock 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

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

Illinois

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

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church schools, 9:30 A.M.; Matins 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass 7:30 A.M., and 8:15 (except Thursdays); Evensong 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK FENN, Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

Nebraska

St. Barnabas' Church, Omaha
40th and Davenport Streets
REV. ROBERT DEAN CRAWFORD, Rector
Sunday Masses: 7:30, 9:45 and 11:00 A.M.
Solemn Vespers and Benediction, 5:00 P.M.
Week-day Masses, 7:00 A.M., except Wednesdays at 9:00.

New York

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

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York
46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30, 12:10.
Fridays in Lent: Way of the Cross and Benediction, 8 P.M. Preacher: The Rector.

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

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.

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5, 7 to 8 P.M.
Telephone: Kingston 1265.

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

Pennsylvania

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

Saint Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOcycles, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

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

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

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

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

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

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

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

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

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

WRVA, RICHMOND, VA., 1110 KILOcycles (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

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

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

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

WMAL, WASHINGTON, D. C., 630 KILOcycles (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

WTOC, SAVANNAH, GEORGIA, 1260 KILOcycles (238 meters.) St. John's Church. Vesper service every Sunday, 6:00 P.M., E. S. Time. Chimes, 5:45 P.M. Rev. C. C. J. Carpenter, rector. W. B. Reeve, organist.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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AN ACUTE problem in pedagogy arose the other day in a Church school in downtown New York. The teacher started to tell a Bible story about sheep, and it developed that none of the class had ever seen any sheep.

BOOKS RECEIVED

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

The Abingdon Press. 150 Fifth Ave., New York City.

The Invisible Christ. By Ricardo Rojas. Translator, Webster E. Browning. Introduction, Robert E. Speer. $2.50.

Association Press. 347 Madison Ave., New York City.

Thinking Straight. By Harry E. Dodge. $1.25.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

Christian Vocation. By Frank S. Hickman. $2.00.

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

Personal Discipleship and The Way of Prayer. By John C. H. How, rector of Liverpool. With an Introduction by the Bishop of London. $1.00.

The Historic Jesus. By James Mackinnon, Ph.D., D.D., D.Theol., regius professor of Ecclesiastical History, University of Edinburgh.

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

Which Way Religion? By Harry F. Ward, professor of Christian Ethics in Union Theological Seminary. $2.00.

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

The Faith of a Moralist: Gifford Lectures Delivered in the University of St. Andrews, 1926-1928. By A. E. Taylor. Series One: THE THEOLOGICAL IMPLICATIONS OF MORALITY. Series Two: NATURAL THEOLOGY AND THE POSITIVE RELIGIONS. Two Vols. $10.50.

Justin Martyr: The Dialogue With Trypho. Translation, Introduction, and Notes. By A. Lukyn Williams, D.D., honorary canon of Ely. $2.50.

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

True Values. By Wallace Edmonds Conkling, S.T.B., B.Litt. Oxon, rector of St. Luke's Church, Germantown, Philadelphia. $1.00.

The Atonement. Good Friday Addresses on the Seven Last Words from the Cross. By the Rev. Spence Burton, Superior, American Congregation of the Society of St. John the Evangelist. $1.00.

The Pastoral Epistles for Today. A Handbook for Students and Clergymen. By Boyd Vincent, formerly Bishop of Southern Ohio. $2.50.

The Measure of Our Faith. By the Rev. G. D. Rosenthal, author of *Festival and Fast,* etc. $2.50.

Walter Neale. 37 East 28th St., New York City.

The Reward of Patriotism. By Lucy Shelton Stewart. $5.00.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

Passion Personalities. By the Rev. Alfred Thomas, M.A., F.R.S.L., vicar of St. Barnabas, Jesmond, Newcastle-on-Tyne; author of *Spiritual Stepping Stones, Paganism and Christianity, The New Paganism, In Christ's Footsteps, Privilege and Obligation, Conscience and Consistency,* etc. With Foreword by the Rt. Rev. J. E. C Welldon, D.D., Dean of Durham.

The After-Life in the Unseen World: and Other Sermons. By the Rev. Euston Nurse, M.A., F.R.G.S., rector of Windermere, ex-honorary Chaplain to the Forces; author of *Prophecy and the War, Palestine and the War, The Power of Influence, The Christian Warrior, Christmas-time and the War, The Churches of the Allies,* etc.

The Woman's Press. 600 Lexington Ave., New York City.

A Girls' Year Book. $1.25.

PAPER-COVERED BOOKS

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

Notes on Mental Prayer. By F. P. Harton. 15 cts.

The Christian Doctrine of God. The Report of a Committee of the Lambeth Conference, 1930, with the Resolutions based upon it. 15 cts.

Syracuse University. Syracuse, N. Y.

Crime Prevention as a Municipal Function: By Hubert R. Gallagher. $1.00.

Conventions and Convocations

ARIZONA

Mark Fifth Anniversary of Bishop Mitchell

DOUGLAS, ARIZ.—With every parish and mission represented at the opening session of the thirty-ninth annual convocation of Arizona, meeting at Douglas February 11th to 13th, the convocation began its work in a spirit which lasted throughout.

Presenting a splendid report of conditions in the district, the Rt. Rev. Walter Mitchell, D.D., in his charge gave a story of interesting progress in spite of the financial depression.

The elections were as follows: General Convention, *Clerical,* the Rev. E. W. Simonson of Douglas, with the Very Rev. E. S. Lane, dean of Trinity Pro-Cathedral, Phoenix, as alternate. *Lay,* Dr. H. B. Leonard of Tuscon, with Ralph L. Motz of Bisbee as alternate.

For provincial synod: *Clerical,* the Very Rev. E. S. Lane, the Rev. E. C. Tuthill, Tucson, and the Rev. E. T. Simpson, Wenden. *Lay,* Ralph Motz, V. O. Wallingford, and L. F. Brady. Alternates: *Clerical,* the Rev. Messrs. W. A. Thomas Kingman; J. L. Patton, Nogales; and G. O. T. Bruce, Clifton. *Lay,* P. G. Spilsbury, Harold Baxter, and Joseph Roberts.

The following resolution was passed by a standing vote:

"Whereas this convocation marks the fifth anniversary of the ministry of the Rt. Rev. Walter Mitchell as Bishop of Arizona, and

"Whereas, these years have been marked by an untiring energy and enthusiasm for the cause of Christ, so that the district of Arizona has made marked advances;

"Therefore be it resolved that this convocation express to our Bishop our joy at these five years of fellowship, our appreciation of the growth of the district under his leadership, and our hope for many more years of this happy relationship."

The Woman's Auxiliary and G. F. S. also held well attended meetings and reported much progress in their branches.

COLORADO

Discuss Plans for General Convention

DENVER, COLO.—Plans for entertaining General Convention were discussed at the forty-fourth annual convention of Colorado held in Denver, February 3d and 4th. Monday evening, February 2d, the clergy of the diocese were guests of Bishop Ingley at a dinner served at St. Thomas' Church. Forty clergy attended, and plans for making Lent more effective were discussed.

Tuesday was Woman's Auxiliary day with delegates from all over the state. Pledges from the parish units towards Auxiliary work were made and larger than ever before for the increasing work.

Bishop Mize, Bishop Jenkins, and the Rev. John Irwin of the Publicity Department of the National Council gave inspiring talks at the various sessions. The coming General Convention was the main topic on the 4th, and enthusiasm ran high as those present began to realize the tremendous size and importance of the coming event; many committees were appointed to work out the details.

A change in the constitution and canons of the diocese was effected allowing larger representation from the larger parishes; the board of trustees was enlarged by the addition of one clerical and one lay member.

The convention closed with the diocesan dinner with over 800 seated. Talks on the various aspects of the General Convention were given by the Rev. John Irwin, Dean Dagwell, Bishop Jenkins, and Bishop Johnson.

Deputies to the General Convention are: *Clerical,* the Rev. H. S. Foster and the Very Rev. B. D. Dagwell, Denver; the Rev. H. C. Benjamin, Pueblo; and the Rev. T. J. Haldeman, Denver. *Lay,* Hugh McLean, Thomas Powers, W. W. Grant, Jr., and C. A. Johnson.

Alternates: *Clerical,* the Rev. Messrs A. Martyr, Grand Junction; H. M. Walters, Boulder; W. M. M. Brown, Denver; and E. A. Smith, Sterling. *Lay,* A. Ponsford, P. M. Cooke, H. S. Sands, and E. G. Fine.

DALLAS

Routine Matters Discussed

DALLAS, TEX.—Most of the parishes and missions in the diocese were represented at the thirty-sixth annual council of Dallas, meeting January 28th and 29th in the Church of the Incarnation. The opening service was a corporate Communion of all delegates to the council, held at 10 A.M., with the Rt. Rev. Harry T. Moore, D.D., Bishop of the diocese, as celebrant. Luncheon was served in the parish house by the ladies of the parish both Wednesday and Thursday. The Woman's Auxiliary, meeting on Thursday, opened their sessions with a corporate Communion at 9:30 A.M., the Bishop celebrating.

Deputies and alternates to General Convention were elected as follows:

Clerical, the Very Rev. George R. Wood and the Rev. Goodrich B. Fenner, Dallas; the Rev. Bertram L. Smith, Ft. Worth; and the Rev. H. J. Ellis, Corsicana. *Lay,* Messrs. J. H. Allis, Wichita Falls; J. R. O'Daniel and George Beggs, Ft. Worth; and R. R. Lawther, Dallas.

Alternates: *Clerical,* the Rev. Messrs. H. Cowley-Carroll, Ft. Worth; C. C. Keller, Denison; J. R. Maceo, Dallas; and E. S. Barlow, Weatherford. *Lay,* Messrs. Charles L. Kribs, Dallas; Rochester Haddaway, Ft. Worth; W. H. Halton, Denison; and H. L. Edwards, Dallas.

HONOLULU

Report Increase in Every Branch of Work

HONOLULU—There was a gratifying attendance from all the islands at the twenty-ninth convocation of Honolulu, which began on Friday, February 6th, and closed with Woman's Auxiliary Day on the following Tuesday. The clergy and laity responded to the Bishop's plan to make this convocation a memorable one. Especial efforts were made to secure the attendance from missions on the other islands which in former times had been difficult owing to distance and inconvenience in the time of the sailing of steamers.

In his address at the opening service the Bishop emphasized the necessity of Christians striving to have the mind of Christ, especially when they meet in Church councils.

At 7:30 P.M. a public service was held in the Cathedral when the Bishop made his annual report on conditions, accomplishments, and possibilities in the missionary district.

He pointed out that in Honolulu, a city of 140,000 inhabitants, there are two parishes and ten missions, the latter including work among Hawaiians, Chinese, Japanese, and Koreans. Four new missions have been started, one in Honolulu, one on the windward side of Oahu (the island on which Honolulu is situated), and two stations on Molokai on which island the territorial government, through a commission, is rehabilitating Hawaiians on government lands. The commission has given to the Church five acres of land for a church and settlement. Here is to be erected a hospital, the gift of Senator and Mrs. Robert W. Shingle in memory of their son who was recently killed in an automobile accident. A few miles from the site of the hospital a mission has been started for the Japanese employed on the pineapple plantations.

At the sessions on the following day all reports showed a gratifying increase in every branch of the many-sided work of the Church in Hawaii.

The Bishop spoke in high appreciation of the editorship and management of the Hawaiian Church *Chronicle* by Bishop Restarick and the convocation passed a resolution thanking him for the work done by him.

Elections were held in the afternoon. The Rev. Canon James Kieb was elected clerical delegate to General Convention and the Rev. Canon Donald Ottmann alternate. The lay delegate is to be appointed by the Bishop later. The officers of the several boards were reëlected.

From beginning to end all present manifested an earnest desire to support the Bishop in his plans for the extension of the Kingdom of God in Hawaii.

On Sunday afternoon there was the annual meeting of the Young People's Service League at which the Bishop made an address. In the evening at 7:30 instead of an address there was a sermon in action entitled, The Hidden Chalice. This was presented in a reverent and impressive manner in the choir of the Cathedral and carried lessons of love and service from incidents in the life of St. Paul to the large congregation.

On Monday a half-day retreat for the clergy was conducted by Canon Kieb. At the same time there was an educational conference under the auspices of the Woman's Auxiliary.

RELIGIOUS EDUCATION INSTITUTE AT READING, PA.

READING, PA.—An institute for religious education for parents, rectors, Church school teachers and superintendents, was held at St. Mary's Church, on Friday, February 13th. Leaders of discussion groups were: Miss Elizabeth Ruddle, diocesan supervisor, Church school service activities; Mrs. Frederick A. Watts, diocesan supervisor, Little Helpers' work; Mrs. Elmer A. Borell, supervisor kindergarten, St. Mary's Church; the Rev. Thomas B. Smythe, rector of St. Luke's Church, Reading; Mrs. William DuHamel, supervisor of the Baumstown school; and Dr. Edwin A. Carter, chairman of the department of religious education, diocese of Southern Virginia.

Patriarch of Constantinople Completes First Year of Tenure in Office

Leads Church in Decided Steps Forward — Ancient Church Faces Modern Problems

The Living Church European News Bureau
Lichtenburg, Transvaal, January 5, 1931

IN NOVEMBER OF THE YEAR 1930, Photius II, Patriarch of Constantinople, completed the first year of his tenure of that perilous and burdensome office. Coming to the throne at an earlier age than has been usual, his All Holiness has shown a vigor and power of decision that holders of this exalted post have not always been able to rise to—as is only human when it is your lot to live under a government where the standing order used to be, "thou shalt do nothing at all."

As is always the case, however, Easterns respond to the call of a leader who is at once decided and disinterested, and the Patriarch has been able, in spite of the many handicaps under which he labors, to lead his Church in some decided steps forward. The summoning of the pro-synod, and the actual assembling of the preliminary committee, are both acts which the Orthodox Church has found impossible for centuries past; while the despatch of an official deputation to discuss possible intercommunion with the authorities of a Western Church is an act for which there is no precedent at all. It is as novel as it is welcome.

Autonomous and autocephalous Churches have been recognized by the Ecumenical Patriarch before this, but Photius II has carried the process further, both in America and elsewhere.

There are, however, two open sores in the body of the Orthodox Church which still resist any treatment that the Patriarch has been able to apply to them; namely, the Bulgarian schism, now of sixty years standing, and the obstinate quarrel in the diocese of Antioch over the election to that patriarchate.

In the first of these difficulties, it is to be hoped that the informal conversations that took place at Lambeth between the Bulgarian representative and the delegates of the other Orthodox Churches, may have at least done something to clear the ground for further discussion. As regards the second, the Patriarch has offered to act as mediator between the two contending parties, either personally or in conjunction with his colleagues of Alexandria and Jerusalem. The minority (four bishops out of eleven) have already accepted this offer. The majority (through the locum tenens of the vacant throne) have so far done no more than acknowledge receipt of the offer, formally and courteously. It is to be hoped that they may feel that a refusal would put them utterly in the wrong with public opinion, and that the Patriarch Photius may have the happiness of terminating this quarrel also.

POLITICAL DEVELOPMENTS IN CONSTANTINOPLE

Meantime, political developments at Constantinople have taken a turn that may give greater opportunities to a prelate who is prepared to take advantage of them. Greece and Turkey have now come to a friendly understanding (or perhaps one ought to say that Venizelos and Mustafa Kemal have done so) by which Greece agrees to "cut the losses" incurred in her dolorous adventure in Anatolia, and to recognize Ottoman rights in Asia Minor and in Constantinople.

Hitherto Turks have been, not without some justification, intensely suspicious of Greek political aims and actions, and they transfer those suspicions to any ecclesiastical action.

The most innocent action on the part of a Greek ecclesiastic induces fear in the Turk, and fear in the Turk is closely allied to cruelty. Hence, any bishop is naturally very nervous, knowing that any action may arouse suspicion, of doing anything at all. A political understanding between the two powers may thus remove, or at least allay, the suspicions of the government and this may leave bishops free to act in their office without fear of awkward consequences.

The firstfruits of the understanding have already been garnered. Since 1920, the see of Lemnos and Imbros—the two Ottoman islands commanding the entrance to the Dardanelles—has been kept vacant for fear of what those Greek islanders may be up to, if they are allowed a leader. Now, a bishop has at last been permitted to go to the long widowed diocese, and has been received with almost frantic joy. The fact, too, that Venizelos, on his return from Angora, where he had been negotiating the understanding with Mustafa Kemal, *via* Constantinople to Greece, was able to pay a formal visit to the "Phanar" and discuss national problems with the Patriarch in private, is also a good omen for the future. The question of freedom of religious action for the Greek minority in Ottoman dominions did not form a subject of official discussion maybe, or figure on any treaty. Still it must certainly have been in the minds of both diplomatists at Angora.

It may be then that a patriarch who is not afraid to act may find that the difficulties that have prohibited action hitherto are being removed from his path.

THE RESOLUTIONS FROM MOUNT ATHOS

The preliminary committee, charged with the drawing up of the agenda for the pro-synod of October, 1931, did its work at Mount Athos in June, 1930. It was not, however, till the late autumn of the year that the resolutions of the committee appeared in the Orthodox Church press, and delay was inevitable before a correspondent wandering in Africa could transmit them to the United States. We now send an abstract of them, and they certainly show the ancient Orthodox Church in the act of facing the problems of the modern world, and attempting to answer the question how a venerable body can renew its youth by the power of the eternal spirit that dwells in it, and adapt its old machinery to the needs of today.

Of the seventeen resolutions, the first concerns the Russian Church. It is resolved:

(1) That it is a primary necessity that a deputation representing the Russian Church (either from inside or outside Russia) should be present in the pro-synod.

(2) That the various self-governing Orthodox Churches must cultivate closer mutual relations, *e.g.*, by exchange of students and theological professors.

(3) That a scheme should be drawn up for the reform and modernizing of clerical education.

(4) That the proper ecclesiastical organization of the amorphous Orthodox body in America is an immediate need.

(5) That Orthodox monasteries need a reform, that shall revive their old order and traditions and shall also stimulate them to undertake practical work, of an intellectual, philanthropic, and artistic nature.

Resolutions (6) and (7) deal with the relations of the Orthodox Church with organized bodies outside her. These fall into three divisions:

1st: Those that are frankly anti-Christian, such as Masonry of the Continental variety—Theosophy, and Spiritualism; against these the committee suggests common action by all Orthodox Churches.

2nd: Christian bodies that are so far unfriendly to Orthodoxy that they make a practice of proselytizing from it, a habit which Orthodoxy, not altogether without reason, insists on regarding as a proof of unfriendly intent. Some Protestant bodies would protest against this attitude, but there it is!

Romans, Protestants generally, and more especially the "Chiliasts" or Seventh Day Adventists, come under this condemnation and common educational means are outlined as the best way of dealing with them.

3rd, there are those who "approach in spirit to orthodoxy, and who do not proselytize." These are Anglicans, Old Catholics, and such separated Oriental Churches as the Armenians and Syrians. These are to be welcomed as friends, in that spirit of love that "hopeth all things," with hope for the future.

It will be remembered that this resolution was passed before the deputation of Orthodox bishops was despatched to Lambeth, and the conduct of its members there shows in what spirit it was meant to be interpreted.

Resolution 8 deals with the reception of various classes of schismatics to Orthodoxy, and Number 9 points out the need of clear rulings as to what entitles a Church to request autocephalous rank. As there are so many tiny nations on the map now, all of them Orthodox and all very jealous of their own independence, a clear ruling on this point is most needful.

Resolutions 10, 11, and 12 suggest the necessity of other things that a Church like the Orthodox—one spiritual communion in many lands—will certainly need as its modern life develops: *viz.*, a common code of Church law, particularly in relation to divorce; and a common or at least a like system of Church courts to enforce them.

Resolution 13 suggests that the various Primates of the autocephalous Churches might profitably be elected on a common plan—a suggestion excellent perhaps in itself, but depending for its implementing on the unanimous consent of at least half a dozen different and jealous governments. It is therefore likely to remain academic only.

RECOMMENDS ADOPTION OF GREGORIAN CALENDAR

Resolutions 14 and 15 are eminently practical, but also eminently controversial. They recommend the adoption of the new calendar, the Gregorian, and of a common Easter with all Christians. They also recommend a revisal of the ancient services. Previous letters in this series have indicated how very thorny a subject calendar reform may be and Anglicans at any rate ought to know how liable the most necessary of liturgical reforms is to be misrepresented. We agree that the thing has to be done, but it will not be done easily.

Resolutions 16 and 17 are of a more rhetorical nature: they recommend the

establishment of a common Orthodox Christian culture or civilization among all Orthodox nations, and also the encouragement of a revival of the ancient Byzantine art. Excellent ideals both, and one that the medieval Church was able to accomplish. Whether they are in the grasp of the Church of the twentieth century is perhaps questionable.

However that may be, the general tone of the resolutions shows the Orthodox Church addressing herself to her task in the right spirit, and we in the Church of England know that she is endeavoring to carry the resolutions into effect.

W. A. WIGRAM.

NEW PARISH HOUSE FOR HO-HO-KUS, N. J., CHURCH

Ho-Ho-Kus, N. J.—A completely equipped parish house is being built for St. Bartholmew's Church, Ho-Ho-Kus, the Rev. Albert F. Chillson, rector, to commemorate a former rector, the Rev. Robert J. Thomson. The site, 122 feet by 300, was presented by a former resident of the community, the late Mrs. Estelle G. Howland. The parish house is to be the center of a building project to include, in addition to itself, a new church and rectory. Edward L. Wood of Englewood Cliffs, N. J., is the architect.

The style is Brittany, in keeping with the surroundings. The construction is of rough cast, buff-colored stucco and frame, with some brick work, half timbering and sided gables. The roof, variegated in red, yellow, and brown tones, is slate surfaced. The outside woodwork is of cypress stained brown, and the flashing and metal work are of copper. At the south gable is a chimney of "clinker" brick with terra-cotta pots.

The following sections of the interior are so planned as to be available for more than one purpose: The auditorium, which can be used for gymnasium work and games as well as for services; the stage and dressing alcoves of the auditorium, the vestry room and rector's study combined, which is furnished with writing table, fireplace of rough brick and stone, and recessed bookshelves, and the spacious wardrobe room, all of which can become Church school classrooms.

Storage will be furnished by a separate room and by space under the stage for such things as banquet tables.

A large hotel type sink, an ample gas range, a steam table with a great deal of cupboard space, and an electric exhaust fan to draw away fumes, heat, and steam, are prominent features of the kitchen equipment.

In the building there will also be shower rooms.

Maple floors are found in the majority of the main rooms; and embossed imitation broken stone linoleum will cover the wardrobe room, corridor, vestibule, and kitchen floors.

Plaster of a buff-colored, sand float finish will be used for the interior walls, together with chestnut trim of a warm brown color. The stage will be enhanced by an arch, the features of which are imitation stone quoins and archstones of red, blue, and buff tints.

A vacuum steam-heating system will be fired by a fuel oil burner with thermostatic and automatic electric control. There will also be an electric cellar drainer. All the electrical fixtures and other equipment throughout are of the most recent type.

The builder is Vincenzo Buda of Fort Lee. H. B. Davis heads the building committee.

Church in Canada Expresses Regret at Death of Dr. Lathrop

Society of Sacred Study Meets at Lennoxville — Resignation of Canon Carmichael

The Living Church News Bureau
Toronto, February 19, 1931

AT THE FEBRUARY MEETING OF THE executive committee of the council for social service of the Church of England in Canada the following resolution was adopted by a standing vote:

"*Resolved*, that this council for social service of the Church of England in Canada learns with the deepest regret of the death of the Rev. Charles Newton Lathrop, D.D., executive secretary of the Department of Christian Social Service of the Episcopal Church in the United States. The council desires to place on record its deep appreciation of the valuable work Dr. Lathrop carried on in the field of Christian Social Service and of the friendly coöperation which prevailed between his department and our own council. The council extends its respectful sympathy to the Department of Christian Social Service of the American Church in the sudden loss of its valued executive officer and to Mrs. Lathrop and family in the call to the Life Beyond of a devoted husband and father."

DEANERY LENTEN MISSION IN TORONTO

A simultaneous teaching mission is to be held in all Toronto parishes from March 1st to March 8th, for which preparation is now being made. In some parishes the mission will be conducted by missioners from outside, in others rectors will exchange for the purpose, while in others the mission will be taken by the parochial clergy themselves.

THE CHURCH BOYS' LEAGUE

The joint committee of the General Board of Religious Education and of the Dominion board of the Woman's Auxiliary has just issued four excellent pamphlets dealing with the new organization known as the Church Boys' League. Folder No. 1 contains very clear ideas for organizing and working a league in a parish; Folder No. 2 presents varied and interesting program suggestions; Folder No. 3—Forms of service for the opening and closing of league meetings; while Folder No. 4 explains the pledges that the boys undertake to work for.

A very attractive membership card is presented to each member of the parish league on joining and there are also neat little badges which are given to the boys after three months' faithful apprenticeship. The joint committee is now at work preparing a Dominion charter which when ready and accepted will be officially issued as new leagues are organized. Suitable dodgers for parish halls and competitions for the boys are also in course of preparation.

SOCIETY OF SACRED STUDY MEETS AT LENNOXVILLE

A meeting of the Society of Sacred Study was held at Bishop's College, Lennoxville. In spite of the heavy storm which made traveling difficult, there was a good attendance of the clergy of the eastern townships. It was decided that the next meeting should be held in Quebec in May or June. The meeting usually held in September will be omitted this year as a summer school for clergy is being arranged at Lennoxville during the summer.

Two excellent papers were read at the meetings. The Rev. B. Watson, of Windsor Mills, ably presented the case for voluntary clergy as set forth by the Rev. Roland Allen in his book which has attracted much attention during the last few years.

The Rev. Albert Jones, of Lennoxville, gave a most interesting paper on St. Francis of Assisi. Those present learned much about the life and character of that remarkable man who affected so powerfully the Church in the thirteenth century and whose influence is felt throughout the Christian world to the present day. Both papers were followed by discussion which showed the deep interest they had aroused.

RESIGNATION OF CANON CARMICHAEL

Canon Carmichael, the eldest son of the late Bishop of Montreal, who has been the beloved and honored rector of Knowlton since 1905 and canon of Christ Church Cathedral since 1909, has been obliged to resign. His eyesight has been troubling him for some time, and last year he had an operation in the hope of saving it, but he is now totally blind, and unable to continue the work which he has done so long and well.

He has been an outstanding figure in the eastern townships, having served in the parishes of Brome and Knowlton, and has been on the executive committee of the diocese of Montreal for many years. Few men have won and retained the affection and esteem of the people more than he has, and many a heart will go out to him with deepest sympathy.

RESOLUTION ON CHURCH UNION

At the last meeting of the deanery of Toronto a resolution was adopted to be forwarded to the synod of Toronto and thence, if approved by the synod, to the General Synod, instructing a committee to take such steps as may seem necessary to submit to the synod for its approval a memorial to the General Synod, requesting that conferences be forthwith arranged to explore the possibilities of Church union in Canada along the general lines of the proposed scheme in South India, and that conferences be held likewise with the authorities of Episcopal Churches.

RUSSIAN CHOIR AT ST. COLUMBA'S, MONTREAL

The choir of the Russian Orthodox Church in Montreal paid a visit to St. Columba's, and sang Vespers according to the full rites and ceremonies of the Orthodox Church before a crowded congregation. The choir of some thirty voices rendered the whole service unaccompanied, and the deep spirituality of the settings and of the singing was very impressive. The prayers were intoned in English, but the musical parts of the service, which do not readily lend themselves to translation, were sung in Russian.

Intercessions were included for the King, for the Bishop of Montreal, and for the clergy, workers, and worshippers of St. Columba's, and at the conclusion of Vespers the archpriest, the Very Rev. Arcady Piotrowsky, preached a stirring sermon on the possibility of reunion between the Anglican and the Orthodox Churches.

CONFIRMATIONS in Nevada since Bishop Jenkins' consecration: in 1929, 49; in 1930, 133.

Dr. Bowie Affirms Stand of Church On Sanctity of Marriage Bond

Large Congregations at Ash Wednesday Services — Seminary Lectures on Architecture

The Living Church News Bureau
New York, February 20, 1931

THE REV. DR. WALTER RUSSELL BOWIE, rector of Grace Church, has issued a public statement, affirming the stand of Grace parish to be for the sanctity of the marriage bond, and declaring that the name of the parish should not be linked with the idea of so-called companionate marriage. Dr. Bowie's statement came after further sensational acts on the part of the Rev. Eliot White, until Tuesday a member of Grace Church staff.

It will be recalled that Mr. White, as chairman of the speakers committee of the Churchmen's Association, was responsible for the coming of Ben B. Lindsey to New York last December. During the controversy which Mr. Lindsey's address and later action precipitated, Mr. White emphasized his agreement with Lindsey's teachings by stating that his own daughter was married last autumn in Grace Church in a ceremony wherein there was at least tacit sanction of a companionate arrangement. Immediately after that announcement, Dr. Bowie, rector of Grace Church, repudiated Mr. White's statement, declaring that it was not a companionate marriage as that term is generally understood.

The next step in this unparalleled and exceedingly unfortunate situation was taken by the Rev. Eliot White in a letter which he sent to Bishop Manning last Sunday, February 15th. Therein Mr. White cited the Bishop's statements, made in the sermon of December 7th which had to do with companionate marriage and those who advocate it. Mr. White contends that, according to Canon 25 of diocesan laws, he has been rendered liable to presentment if not to ensuing trial, and he asks either for ultimate conviction or for open exoneration. During the week Bishop Manning has made no reply to this letter and has stated to inquirers that he has no comment to make. When it became apparent that the Bishop would take no official notice of the letter, the Rev. Mr. White announced that he would appeal to the vestry of Grace Church to make formal complaint against him. This statement, together with his continued place on the parochial staff, made necessary a declaration from the Church. The following is Dr. Bowie's statement:

"Grace Church, in view of its exceptionally high standard for marriages which take place in the parish, and in view of its provision that only those are married by its clergy who express their purpose 'to enter a life-long union of mutual faithfulness and devotion,' is definitely unwilling that the name of the parish should be linked with the idea of so-called companionate marriage in any way that confuses these positive standards. It has been the traditional policy also of the rector and staff of Grace Church to avoid publicity of a sensational kind. Of late, the Rev. Eliot White, a member of the staff, has failed to follow this tradition, and, when his attention was called to this failure, he continued in his course. His resignation therefore has been accepted to take effect immediately."

THE BEGINNING OF LENT

Congregations in New York churches on Ash Wednesday were, in many instances, exceptionally large. Bishop Manning was the noonday preacher at Trinity Church, according to the custom there. The great edifice was crowded; not only pews but choir-stalls were filled by the congregation, and several hundred people stood in the rear of the nave throughout the service. In his sermon the Bishop spoke of the financial depression to the Wall street and other downtown office workers among his auditors, and then dwelt upon that other contemporary depression, more important and as obvious, namely the letting-down in our moral standards and ideals. He appealed for a revival of religion, that is, one in which God is real, and His laws and standards realities.

UNEMPLOYMENT CONTINUES

Space is often given in these columns to the work and needs of our diocesan City Mission Society. A recent letter from them expresses appreciation of the help this publicity has been. Those who have contributed to the funds of this extensive and invaluable ministry will be interested to know that through the society employment was given to 715 people in the past three months, and that 584 homeless women and children were sheltered at St. Barnabas' House.

The last issue of the society's monthly publication points out, however, that the crisis is by no means past. Continued unemployment has meant in many cases the piling up of unpaid bills, especially for rents. It is a time of collapse for many who have been able thus far to keep homes intact. On its list at present the society has the names of 250 men desperately in need of employment. Such an announcement makes its special appeal coming in the first week of Lent.

SEMINARY LECTURES ON ARCHITECTURE

An evidence that the Church is coming more and more to recognize the need of the study of Church architecture is at hand in the lectures being given by Dean Milo H. Gates at the General Theological Seminary. Considering the great amount of construction of churches and parish houses that is going on constantly among us, it is well that the men in our seminaries should have the consideration of architecture brought before them by competent and skilled directors. The General Seminary is thus making use of the commission on Church architecture and the allied arts, appointed by General Convention.

ITEMS

The Bishop of Utah, the Rt. Rev. Dr. Moulton, will be the afternoon preacher at the Cathedral of St. John the Divine on Sunday, March 8th.

The Bishop of New York will, on Sunday evening, February 22d, formally institute the Rev. Granville Mercer Williams, S.S.J.E., as rector of the Church of St. Mary the Virgin, New York.

HARRISON ROCKWELL.

Clergy of Long Island Meet With Bishop in Cathedral for Quiet Day

General Lenten Programs in Diocese—Rector of St. Paul's, Brooklyn, Instituted

The Living Church News Bureau
Brooklyn, February 19, 1931

BISHOP STIRES CALLED HIS CLERGY TO the Cathedral for a quiet day on Shrove Tuesday. The attendance was large, a good proportion of the clergy of the diocese being present. The program began with Holy Communion at 10 o'clock, the Bishop celebrating, with Dean Sargent and the Rev. Frederick L. Barry of the Cathedral staff assisting. The Bishop's first meditation, made in place of the sermon, was followed by another in the assembly room of the Church school building, after which adjournment was taken for luncheon at the Cherry Valley Club. After luncheon the meditations were continued for another hour, when the day's program was ended. The themes of the successive meditations were: Sin and Its Cure, Temptation and Its Purpose, Prayer and Its Rewards, The Good Fight and the Victory. The Bishop's words were searching and convincing, and most helpful to us on the threshold of Lent.

The following resolution, drawn up and adopted at luncheon, was presented to the Bishop at the close of the day:

"The clergy of the diocese of Long Island, gathered by their Diocesan at Garden City for a pre-Lenten retreat, desire to express their appreciation of Bishop Stires' thought in summoning them, his courtesy in providing for them, and his inspiration in directing their meditations."

GENERAL LENTEN PROGRAMS

Some methods will be used again this year that have been tried before and found useful. The downtown Lenten mid-day services at Holy Trinity under interdenominational management were inaugurated on Ash Wednesday with Bishop Stires as preacher. The Hill Zone interparochial service on Tuesday evenings will be held in turn at St. Mary's, St. James', St. Luke's, Incarnation, and Messiah. At the Cathedral surrounding parishes are asked to join on Tuesday evenings at a service at which some notable preachers from outside this diocese will be heard, among them the Presiding Bishop, the Most Rev. James DeWolf Perry. Daily services at Albee's Theater during the last three weeks of Lent will be held again by the Federation of Churches. A large volunteer robed choir of women is being trained in preparation which, with the trumpeters heretofore used, and the great theater organ, will, it is believed, add much to the effectiveness of the singing.

FR. MABRY TO BE INSTITUTED

The Rev. Gregory Mabry will be instituted as rector of St. Paul's, Brooklyn, tomorrow evening at 8 by Bishop Stires.

The Lenten program at St. Paul's includes a special course of sermons on Friday evenings by the Rev. Harry A. Stirling, curate at St. Paul's. On these nights, for the convenience of business people, supper will be served at a nominal charge in the parish hall at 6 o'clock. For children, the Stations of the Cross will be said on Wednesdays at 4 o'clock, and a Mass with instruction by the rector on

Saturdays at 9:30 o'clock. The rector will preach at the solemn Mass on Sundays, his general subject being Five Aspects of the Holy Mass. On Sunday evenings he will preach on the Cross and Society.

COMMISSION ON RACE RELATIONS

The Rev. J. Howard Melish, D.D., rector of the Church of the Holy Trinity, Brooklyn, has accepted the chairmanship of the Commission on Race Relations of the Brooklyn Federation of Churches. For several months a survey has been in progress among the colored population of this borough, and when this has been completed an effort will be made to educe a working program looking to the betterment of the Negroes and of the various communions with whom they are affiliated.

NURSES GRADUATE

St. John's Hospital School of Nursing graduated sixteen young women on Tuesday evening last. Bishop Stires presented them their diplomas at a service in St. John's Chapel. Among the graduates was Miss Elena C. Manharrez of Mexico City, a graduate of Hooker School and a protégé of Bishop Creighton, who plans, after some post-graduate training, to return to her native city to work under the Bishop's direction.

CHORISTERS' CONCERT

The seventh annual festival recital by the choristers of St. Paul's, Flatbush, on the evening of February 13th was a great musical treat. The numbers were well selected and beautifully rendered. The first part of the program was made up of sacred numbers, including among them Palestrina's "Tu es Petrus," two beautiful and delicate Russian hymns, and Mozart's "Alleluia." The second part was a most satisfactory arrangement of solos and part songs. The attendance was over a thousand persons, crowding the large parish hall. The proceeds are for the choristers' three weeks' camp at Catskill, N. Y., next summer.

CHAS. HENRY WEBB.

RECTOR AT DOUGLAS, ARIZ., CELEBRATES ANNIVERSARY

DOUGLAS, ARIZ.—Taking advantage of the meeting of convocation in Douglas, the clergy of Arizona joined forces with the people of St. Stephen's Church in celebrating the twenty-fifth anniversary of the rectorship of the Rev. E. W. Simonson. This surprise came as the climax of the evening program at the opening of convocation on Wednesday, February 11th, and was most complete and unexpected to the recipients.

After the program, which was attended by the parishioners as well as delegates, the senior warden of the parish reviewed the work of the years past, and ended by presenting the rector and his wife with a substantial check. The Rev. Mr. Simonson feelingly responded, thinking all was now over, but not so, for then it was that Bishop Mitchell introduced the Rev. Alfred W. Nicholls of Prescott as the spokesman for Bishop and clergy. A handsome military traveling set, fitted in ebony and monogrammed, a set of white gold and platinum cuff links, and a framed testimonial on parchment in old English, were gifts of the clergy. A further gift was that of a fitted overnight dressing case for Mrs. Simonson from the wives of the clergy.

The Rev. Mr. Simonson has held but two parishes, first at Frederickton, N. B., Canada, where he remained for over eleven years, coming to Arizona in 1906 to take charge of St. Stephen's Church.

Lenten Services in Boston Churches Well Attended Despite Inclement Weather

Woman's Auxiliary Pays Tribute to Abby Rand Loring — Miscellaneous News

The Living Church News Bureau
Boston, February 19, 1931

ASH WEDNESDAY, IN SPITE OF BEING VERY wet and disagreeable as to weather, saw Church services well attended. Certainly this was true of the monthly meeting of the diocesan Church Service League which drew a large body of women from near and far to the crypt of St. Paul's Cathedral in the afternoon. The speaker, Mrs. Harper Sibley of Rochester, N. Y., chairman of the executive board of the national organization of the Woman's Auxiliary, gave an address full of inspiration and many a picturesque illustration.

BISHOP LAWRENCE RECEIVES BOOK OF REMEMBRANCE

This photograph taken in the autumn of 1921 shows Miss Abby Rand Loring of Boston presenting the Book of Remembrance to Bishop Lawrence as he stands on the chancel steps of Trinity Church. Miss Loring (deceased, January, 1931), a great figure in the missionary interests of the Church, was the originator of the Book of Remembrance and from her plan of thus commemorating the women who have been active and inspiring forces in the diocesean life of the diocese of Massachusetts, has come a general use of Books of Remembrance in parishes and in dioceses all over the country.

DEATH OF MISS ABBY RAND LORING

A tribute to Miss Abby Rand Loring, whose death at the age of 81 years has occurred since the January meeting, was paid by Miss Eva D. Corey, president of the Woman's Auxiliary. Miss Loring it was who gave so tremendous an impetus to the missionary interests of the Church through her connection with the Dakota League, the first and oldest authorized diocesan missionary agency which was started in Emmanuel Church, Boston, and through her active connection with the Woman's Auxiliary since its earliest day. With reference to Miss Loring, Bishop Lawrence wrote, "We, and the diocese, and the Church are poorer without her. She was a remarkable woman in her devotion, her humility, and her work for missions. She carried the load and never asked for recognition. The debt of bishops, the clergy, and the women of the Church to her is very great." Again, on a view of a sandy, tree-shaded road in Jekyl Island, Georgia, where he is staying, Bishop Lawrence wrote, "This reminds me of Miss Loring, for she walked the path sometimes heavy with sand but always with the open Light ahead."

The women of Trinity Church, with which Miss Loring was long closely connected, have started a memorial fund for some piece of work, probably in the domestic mission field. The women of the diocese will join in this, and they and all others wishing to have a share may send contributions to Mrs. Richard H. Soule, Hotel Victoria, Boston.

The accompanying photograph of Miss Loring presenting to Bishop Lawrence the Massachusetts Book of Remembrance was taken in the autumn of 1921. The place is the chancel steps of Trinity Church. This book, commemorating the names of women who, in their lifetimes, were constructive through deed or inspiration in parish or in the diocese, was originated by Miss Loring and copied in plan by many units throughout the Church.

NEWS BRIEFS

Bishop Sherrill celebrated the Holy Communion in the chapel of the diocesan house at 9 A.M. on Ash Wednesday. The Penitential Office was read at noon in the chapel by Archdeacon Dennen. Bishop Sherrill preached yesterday at the noonday service in St. Paul's Cathedral.

The Rev. Dr. Charles S. Hutchinson, rector of St. John's Church, Newport, R. I., conducted a quiet day on Ash Wednesday in the Church of the Advent.

The Rev. Dr. Benjamin M. Washburn of Emmanuel Church is holding a devotional service with special bearing on Personal Religion in the Leslie Lindsey Memorial Chapel at 11:15 on Friday mornings in Lent.

"Lent is the one asceticism popularly practised in the world today, the one asceticism which is waxing and not waning, for Lenten observance is spreading throughout Protestantism," said the Rev. Arthur Lee Kinsolving in Trinity Church on Ash Wednesday. He developed his theme by alluding to "a fascinating change

in the use of the Lenten season. It is nowadays considered less a time for giving up things than for a positive thrust forward. Lent is a time to assimilate new ideas and begin new self-mastery, to extend our vision, to equip ourselves for more worthwhile living."

Besides the great gatherings on Ash Wednesday in city churches, there were the necessarily smaller ones in the outskirts and smaller towns—smaller but none the less hearty and loyal. In St. Peter's, Cambridge, sixty-seven children gathered for their service in spite of rain and snow.

Elections at the annual meeting of the archdeaconry of Boston, held in the Assembly Hall at 1 Joy street this afternoon, resulted in the Rev. Otis R. Rice and Mr. Graydon Stetson being elected, each to serve for three years as members of the executive committee; the Rev. Dr. Benjamin M. Washburn and Mr. Francis Cummings were elected to serve for a period of one year on the same committee.

The annual meeting of the Episcopal City Mission followed that of the archdeaconry and, after a short business session, was devoted to a consideration of youth in the Church.

St. Paul's parish, Malden, is the recipient of $1,000 to be known as the Charles H. and Elizabeth T. Moss Fund, the income of which is to be used to assist in the education of any young man or woman preparing for some form of Christian service. The donor, Dr. Moss, has given a like sum to each of four other Malden churches.

Archdeacon Dennen, rector of St. Stephen's Church, Lynn, for ten years before he became superintendent of the Episcopal City Mission in 1914, will have general charge of that parish beginning March 1st until a new rector to succeed the Rev. John F. Scott is secured. Mr. Scott will begin his new and important work as rector of St. Paul's Church in Columbus, Ohio, on that date.

The Rev. Willard H. Roots, rector of St. John's Church, Mansfield, and of St. Mark's, Foxboro, is suffering from a fractured kneecap, sustained when his automobile, skidding, struck a telegraph pole.

Mrs. Adelaide Somes of St. Stephen's, Lynn, is again in the Panama Canal Zone, hard at work at the Children's Home, Ancon.

ETHEL M. ROBERTS.

FUNDS NEEDED FOR ST. AGNES' SCHOOL, ALBANY

ALBANY, N. Y.—The Bishop of the diocese, president of the board of governors of St. Agnes' School, has sent an appeal to the school alumnae and friends setting forth the progress made in the new building on the Loudonville site and urging an additional fund of $60,000 to enable the board to move the school possibly by next autumn. It is deemed wise from various standpoints to remove the school from the present buildings in the city at least during the next year, and preferably to be able to open it in its new home, September, 1931. Foundation work for the required structure that will house the entire school is in progress this winter. The board of governors desires to take advantage of low building costs, to encourage business by employment in construction, and to place this old and well established school in a modern building on the admirable site of thirty-three acres close to the city but affording ideal conditions for athletics and outdoor life. The fund now asked for subsequently will be increased by sale of the present property.

Thousands of People Crowd Philadelphia Churches at Noonday Lenten Services

Dr. Floyd W. Tomkins Observes Anniversary — Social Service Department Meets

The Living Church News Bureau
Philadelphia, February 19, 1931

ASH WEDNESDAY SERMONS, STRESSING the need for the spirit of brotherhood toward the unemployed, the needy, and the sorrowing, were preached to thousands of business people yesterday, who crowded into the central city churches at the noon hour.

The Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, in his sermon at St. Stephen's Church, urged his people to regard this Lent as an unusual opportunity to work for the relief of the present-day suffering. The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor, preaching in the Garrick Theater, recommended more frequent quiet periods during Lent as a means to gain spiritual understanding.

Noon services were also held in St. James' Church, St. Mark's Church, and Old Christ Church. At St. Clement's, a solemn Mass was sung at 11, followed by a sermon.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, preached in the Church of St. Luke and the Epiphany on Thursday evening, the 19th.

The schedule of preachers for the week beginning March 2d is as follows:

GARRICK THEATER:

March 2d to 6th: The Rt. Rev. Robert E. L. Strider, D.D., Bishop of West Virginia.

March 7th: The Rev. Nathaniel B. Groton, rector, St. Thomas' Church, Whitemarsh, Pa.

CHRIST CHURCH:

March 2d: The Rev. Frederick P. Houghton, rector, St. John's Church, Lancaster, Pa.

March 3d and 4th: The Rt. Rev. Frank DuMoulin, D.D., rector, Church of the Saviour, Philadelphia.

March 5th and 6th: The Rev. John W. Suter, Jr., executive secretary, Department of Religious Education, National Council.

March 7th: The Rev. Frank B. Barnett, priest-in-charge, St. Andrew's, Yardley, Pa.

ST. STEPHEN'S CHURCH:

March 2d to 6th: The Rev. Thomas McCandless, rector, St. Michael's Church, New York.

March 7th: The Rev. John L. Hady, rector, Gloria Dei Church, Philadelphia.

The preachers under the auspices of the diocesan commission on evangelism will be the Rev. Bernard Iddings Bell, D.D., warden of St. Stephen's College, who will preach in the Church of St. Luke and the Epiphany on the evening of March 5th, and the Rt. Rev. Robert E. L. Strider, who will preach in St. Matthew's Church on Wednesday evening, the 4th.

BISHOP PERRY TO SPEAK IN PHILADELPHIA

The Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church, will deliver the oration at the 105th Washington's Birthday exercises of the university on Monday, February 23d.

Bishop Perry, a native of Philadelphia, was graduated from the University of Pennsylvania with the degree of Bachelor of Arts in 1891, and received the honorary degree of Doctor of Sacred Theology from the university in 1911.

Every year, a man of national prominence, who is a graduate of the college, is invited to deliver the Washington's Birthday oration.

CELEBRATES BIRTHDAY

The Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, who celebrated his 81st birthday on February 7th.

DR. TOMKINS OBSERVES ANNIVERSARY

Saturday, February 7th, was the eighty-first birthday of the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Rittenhouse square. Dr. Tomkins, however, was so busy that he forgot the fact until reminded. He spent the entire day engrossed in the work of unemployment relief.

Readers of Dr. Tomkins' Daily Bible Studies in THE LIVING CHURCH will be interested to know that his five little books of meditations, *Helps Toward Nobler Living*, *My Lord and I*, *Joyous Service*, *Beacons on Life's Voyage*, and *Following Christ* are to be republished this month by Morehouse Publishing Co.

CLERGY OF DIOCESE HOLD PRE-LENTEN CONFERENCE

A pre-Lenten conference for the clergy of the diocese was held on Monday, February 16th, starting with a celebration of the Holy Communion in Holy Trinity Church, after which Bishop Garland and Bishop Taitt both addressed the clergy.

Following the Church service, the clergy were the guests of the Bishops at luncheon in the church house, adjoining the church. The Rt. Rev. Alfred Alonzo Gilman, D.D., Suffragan Bishop of Hankow, was the special speaker at the luncheon. Bishop Gilman first became known in Philadelphia when he was a student at the Divinity School. He was for some time editor of *The Chinese Churchman*.

MEETING OF SOCIAL SERVICE DEPARTMENT

The social service department of the diocese held a very interesting meeting at the Warburton House on February 12th, at which Dr. William S. Keller, of Cincinnati, was the speaker. Dr. Keller described the remarkable work being done in the summer school at Cincinnati among postulants of the Church, where practically all the seminaries and divinity schools of the country are represented.

The Very Rev. Stanley R. West presided.

ELEANOR ROBERTS HOWES.

Bishop Wise of Kansas Opens Noonday Services of Church Club in Chicago

Bishop Stewart Outlines Work of New Archdeacons — St. Mark's, Geneva, Celebrates

The Living Church News Bureau
Chicago, February 20, 1931

MEN ARE IN DANGER TODAY OF BECOMING "mere mechanical robots," the Rt. Rev. James Wise, D.D., Bishop of Kansas, declared at the opening of the Lenten noonday services of the Church Club at the Garrick Theater on Ash Wednesday. He severely scored what he termed the "sterilizing influences of universal mechanization."

Lent was ushered in throughout the diocese with large congregations. Reports indicate that the attendance at Ash Wednesday services was larger than usual. At the Garrick Theater, the crowd was larger than in several years. The daily noon-tide Masses at the Cathedral Shelter, the Rev. David E. Gibson priest-in-charge, also attracted large crowds this week.

Life was described by Bishop Wise in his addresses as a progression to the top story of a three-story building; the basement corresponding to bodily appetites and passions; the first floor, to industrial and business life; the top floor, to the sphere of religious faith and practice.

BISHOP OUTLINES ARCHDEACONS' WORK

Bishop Stewart in a statement prepared this week outlines the work to be undertaken by the two new archdeacons of the diocese—the Ven. Winfred H. Ziegler, and the Ven. Frederick G. Deis. He announced that Archdeacon Ziegler will undertake his new duties on March 1st and Archdeacon Deis after Easter. Also that Archdeacon Ziegler will have charge of the extra-metropolitan area and Archdeacon Deis the metropolitan area.

"Our archdeacons will continue in the main in the traditional duties assigned to their office," said Bishop Stewart, "and their work will be that of general oversight, under the Bishop, of the missionary work in their respective archdeaconries. They will make regular visitations to the missions, advise and help in setting up annual budgets, and organizing for the Church's program; take charge of surveys of new prospective fields; direct the work of seminarians and supply clergy for emergency needs; establish new Church schools and preaching stations; advise postulants and candidates for Holy Orders; coöperate with the rural deans in strengthening the corporate life of the deaneries; report to the Bishop regularly upon the work of the several mission priests in their area; and perform such other duties as the Bishop may properly assign them."

The Bishop expressed gratitude over approval by the recent diocesan convention of his plan for archdeacons and satisfaction over the acceptance by the two appointees of the work.

THE REV. H. B. BROWNE CELEBRATES

The Rev. Henry B. Browne, priest-in-charge of St. Edmund's Church, Chicago, has just celebrated a triple anniversary—the twenty-fifth of his ordination, the seventh of his pastorate at St. Thomas', and his birthday.

Speaking to his congregation on the occasion, Fr. Browne reviewed the past history of St. Thomas' and the large part it has played in the life of Chicago's colored people. The church was established more than fifty years ago.

As a token of the esteem in which they hold their pastor, the congregation presented Fr. Browne with a purse.

ST. MARK'S, GENEVA, CELEBRATES

St. Mark's Church, Geneva, the Rev. John Elliott Kuhns, rector, celebrated the occasion of its election as a parish by the recent diocesan convention with a special dinner given by the rector, wardens, and vestry last Thursday. Bishop Stewart, the Rev. G. G. Moore, the Very Rev. F. Victor Hoag, and Mr. and Mrs. F. D. Hoag of LaGrange were guests of honor.

The celebration was held in the new parish rooms recently equipped as part of the enlargement program undertaken by the parish. Mrs. George Overton ably supervised the affair.

Both Fr. Moore and Dean Hoag spoke of their experiences in Geneva, as former priests in charge of St. Mark's. Bishop Stewart gave an inspiring address on the glories of the Church and the universality of the Christian faith.

CLERICAL APPOINTMENTS

Bishop Stewart has appointed the Rev. George A. Ray, until recently rector of Calvary Church, Batavia, to be priest in charge of St. Ambrose's Church, Chicago Heights. He will assume his duties immediately. No successor has yet been selected for Batavia.

Bishop Stewart also has appointed the

EVERY ESTATE SHOULD CONSIST PARTLY OF LIFE INSURANCE

Some estates can consist only of life insurance. Others, more fortunate, contain assets of various kinds, but it is almost always found that such assets require time for liquidation, except at a great sacrifice.

A basic foundation of life insurance, payable immediately in cash at its face value, has saved innumerable estates from embarrassment and has provided the beneficiary with money at a time when it is most needed.

The facilities of this corporation are placed at the disposal of clergymen and their families and lay-workers and their families. Its rates are *net rates*, without loading, and it has also established the practice of making substantial refunds.

It has no agents but it invites correspondence which should be addressed to

The Church Life Insurance Corporation

14 Wall Street, NEW YORK

(Operated under the supervision of the Trustees of the Church Pension Fund)

Rev. J. J. Charles, now on the staff of St. Luke's Church, Evanston, to be priest-in-charge of the Church of the Good Shepherd, Momence, succeeding the Rev. J. T. Schieffelin. Fr. Charles recently was elevated to the priesthood by Bishop Stewart. He will not take full charge at Momence until some time in April, meantime making frequent visitation trips there.

DIOCESAN BUDGET TO BE PARED

Under action of the diocesan council in session Tuesday of this week, the diocesan budget has been referred to the Bishop's cabinet for revision to conform with pledges made by parishes and missions of the diocese. The budget as originally laid out called for expenditures of $120,100.

The diocesan convention in session recently authorized payments up to the amount of pledges from the parishes and missions. It now seems likely that the budget necessarily will be reduced nearly one-sixth because of the fact that pledges are not in sight to meet it. This reduction, it was pointed out, will greatly cripple certain phases of the diocesan program, if carried out.

HOUSE OF HAPPINESS REPORTS

More than 36,000 persons attended various functions of the House of Happiness settlement in the Stock Yards district during 1930, according to the annual report of Miss Bertha L. Moore, head resident. This is an increase of nearly 13,000 over last year. The house sent 131 children to summer camps and circularized 21,000 books through the branch library located at the institution. An increasing demand upon the facilities of the settlement is reported by Miss Moore, due largely to unemployment conditions.

Miss Elizabeth Ross-Lewin, of the Church of the Atonement, is the new chairman of the board of directors of the house. succeeding Miss Dorothy Stirling of Christ Church, Winnetka. Miss Stirling has been the capable chairman for the past four years.

NEWS NOTES

The Rev. Dr. Charles E. McAllister, rector-elect of St. Luke's, Evanston, will preach his first sermon at St. Luke's on March 1st, at the morning and afternoon services. He will return again on March 23d, but will not assume his full duties until after Easter.

Bishop Wilson of Eau Claire is the speaker at the Garrick Theater Lenten services next week. The services are broadcast over Station WMAQ.

The Brotherhood of St. Andrew of All Saints' Church, Ravenswood, is sponsoring Family Sunday at All Saints' next Sunday, February 22d. Attendance upon services in family groups is stressed.

Bishop Shayler of Nebraska is to deliver an illustrated lecture on the Holy Land at Grace Church, Oak Park, his former parish, on February 27th. The lecture is under auspices of St. Agnes' Guild.

RHODE ISLAND ORGANIZES ORDER OF SIR GALAHAD

PROVIDENCE, R. I.—Rhode Island has formed a council of courts of the Order of Sir Galahad. Nine parishes have joined the movement with the prospect of several more. A charter will be applied for and coöperative work will be done to advance the cause of boys' work throughout the diocese. It is planned to have the council procure a full set of ceremonial regalia to be used by the various courts when working degrees.

LAY CORNERSTONE OF NEW PITTSBURGH CHURCH

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, officiated Sunday afternoon, February 22d, at the laying of the cornerstone for the new All Saints' Church, Pittsburgh. The church will be situated at McClure and Davis avenues, Northside, Pittsburgh. The Rev. W. J. Marshfield, rector, visiting clergymen, wardens, and vestrymen of All Saints' Church, assisted in the ceremonies. The church is being built in English gothic style. Most of the ground for it has been donated by David B. Oliver, senior warden. The old church was purchased by the city of Pittsburgh to make way for a new boulevard.

CELEBRATE 87TH ANNIVERSARY OF CHURCH IN WAUKESHA, WIS.

WAUKESHA, WIS.—On Sunday, February 22d, St. Matthias' parish, Waukesha, Wis., celebrated the eighty-seventh anniversary of its founding. A meeting was called for that purpose in the spring of 1844 by the Rev. J. L. Breck. Up to that time the parish had been under the care of the Nashotah Mission and the first entries in the parish register show that services had been conducted for the parish as early as November, 1841. It is thus the oldest congregation in the city of Waukesha from the standpoint of continuous activity. The earliest services were held in a barn belonging to one of the parishioners who offered it for that purpose, and the earliest vestry promptly accepted the offer and appropriated funds to replace the cupola with a cross permanently fixed to the building and to have the building painted.

In 1851, the cornerstone of the present building was laid by the Rt. Rev. Jackson Kemper, Missionary Bishop of the northwest, and then in charge of the diocese of Wisconsin. From this point forward the church has grown by first one addition and then another until its present structure affords accommodations for about three hundred worshippers and a choir of forty voices. The chapel, which adjoins the church, has seatings for sixty people and recently has been redecorated and finished. Last June the congregation, by special effort, installed handsome new pews, new oak floor, and floor covering, and made some important changes in the organ as a result of the impetus afforded by a generous memorial which put new choir stalls and other equipment in the chancel.

The members of the Church of St. Matthias at that time took up the active discussion of a new parish house to accommodate the growing needs of the Sunday school, the Church school, and the social activities of the community. A plan board was elected and established as a permanent adjunct to the administrative force of the parish and they have prepared a twenty-year program which this anniversary service inaugurates with a special collection for the new building fund. The parish is in a healthy and growing condition, has a Sunday school enrolment of over a hundred with an unusually high average attendance. Besides this, a weekday religious school is conducted with an attendance of about sixty. This school is by special arrangement with the city school board and provides religious training for one hour a week to all pupils in the city school who are permitted to leave their regular classes for that period.

The services held Sunday, February 22d, included a corporate Communion of the parish at 7:30, the rector celebrating. The

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10:45 service was conducted by the Rev. Arthur H. Lord, rector of St. James' Church, Milwaukee, assisted by the rector celebrant. Special music for the occasion had been prepared by the choir under the direction of Mrs. F. E. Smart, with H. L. Gaspar as organist.

It has long been a custom on St. Matthias' Day for the men of the parish to be hosts at a dinner and entertainment given to the women. Special entertainment features have been promised.

FIRE DESTROYS JAPANESE MISSION IN SAN FRANCISCO

SAN FRANCISCO—At 12:20 Ash Wednesday morning, Christ Church Mission, Japanese, of which the Rev. John C. Sakurai, S.S.J.E., is vicar, was seriously damaged by fire. No one knows how the fire started, but it was discovered by Mr. Kaneko, who lives at the mission. He was able to escape and send in the alarm. By the time the fire department arrived the mission was a mass of flames, and buildings around were endangered, the one next door actually catching on fire. The whole of the inside of the mission is practically burned out, with the exception of the chapel where the main damage is from water. Until permanent plans are made for a place of their own, Dr. Deems, rector of Trinity Church, has offered the use of Trinity Chapel, and services will be held there.

HOLY COMMUNION SERVICE TRANSLATED FOR TIRURAI

MANILA, P. I.—When Bishop and Mrs. Mosher visited Upi, on the Island of Mindanao, in the Philippine Islands, in November, the Bishop confirmed 157 people—mostly of the wild Tirurai tribe who live in and near Upi. The Rev. L. G. McAfee and Mrs. McAfee have lived there for four years and have done excellent work. One line of special interest is in translation. Mr. McAfee found that there was a little Christian literature in their language done by Jesuits in the years between 1880 and 1890. By native help and some reference to this Roman literature Mr. McAfee translated the parts of the Holy Communion service which are joined in by the people—Creed, Commandments, and responses—and on Thanksgiving Day the Tirurai people heard the service in their own language.

EASTHAMPTON, MASS., CHURCH CELEBRATES ANNIVERSARY

EASTHAMPTON, MASS.—St. Philip's Church celebrated its sixtieth anniversary beginning with a valentine party on Friday, February 13th, and closing with the Y.P.F. convocation ball, Springfield, on Tuesday, February 17th. A parish supper for all friends and members of the parish, followed by a social hour and reception to old and former members, was given on Saturday night. At the festival service on Sunday morning the preacher was the Rev. Frederick C. Lawrence, rector of St. Peter's Church, Cambridge, whose father, the Rt. Rev. William Lawrence, D.D., was the last Bishop to preside over the undivided diocese of Massachusetts. In the evening a community thanksgiving service was held with the Rev. Charles L. Adams, rector of St. Mark's Church, New Canaan, Conn., as the preacher. The Rev. Mr. Adams was rector of St. Philip's from December, 1905, to April, 1919. The feature on Monday was the historial meeting held in the parish house. The Rev. George A. Taylor is the present rector of St. Philip's.

SOCIAL SERVICE BOARDS OF SECOND PROVINCE MEET

BRONXVILLE, N. Y.—Representatives of the various diocesan boards of social service of the second province met February 11th and 12th as a council of advice in Bronxville, to consider matters which look to the forwarding of the Church's social program in the province.

The Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York and president of the provincial commission on social service, presided and celebrated at the Holy Eucharist which was the corporate Communion of the council and also a memorial service for Dean Lathrop and the Rev. Alfred Scott Priddis.

Planning for the immediate work of the commission, two committees were appointed and asked to report to the commission before the next synod, which is to be held in the diocese of New York in January, 1932. First, a committee from the dioceses of New Jersey, Newark, Long Island, and New York to consider the Church's responsibility for better relations between colored and white people in the province, the chairman of this committee, Bishop Gilbert. Second, a committee from the dioceses of Albany and Central and Western New York on Stewardship. The scope of this committee's work was defined by a resolution that as the whole question of the stewardship of money is involved in the matter of assessments, subscriptions, and gifts, and solicitations for the maintenance and promotional work of the several organizations of the Church, the council petitioned the National Council to evaluate the programs of such organizations, resolve their conflicts, simplify their promotional programs (including printing), and in so far as possible urge less disbursements of funds and more emphasis upon special activities in such endeavors as worship, study, missionary interest, and gifts, and social service projects.

It was also resolved that a simple booklet, stating the purposes, plan of organization, and advantage of branches of these several organizations in parishes and missions be issued; and that a great and real economy in the cost of maintenance and promotion (including heavy expenses for travel, literature, and correspondence) be practised.

The council approved the principle of unemployment insurance and urged upon the diocesan boards of New York state a study of the several measures submitted to the present legislature, and communicate their attitude toward the proposed legislation to Archdeacon Purdy.

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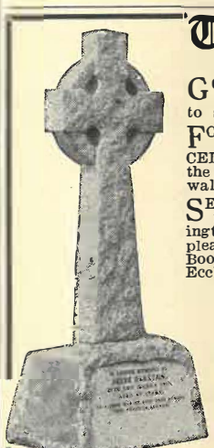

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BROTHERHOOD HOLDS CONFERENCE IN RICHMOND, VA.

RICHMOND, VA.—On Thursday, February 12th, the Brotherhood of St. Andrew held a conference on boys' work in the auditorium of Mayo Memorial Church House. The conferences were led by the Rev. Irving Johnson, of the diocese of Michigan; H. L. Choate, president of the Brotherhood; the Rev. Gardiner Tucker, director of religious education, province of Sewanee; and the Rev. B. V. Blayney, who is in charge of boys' work in Richmond.

The morning session was presided over by Roscoe Huntley, who introduced the Rt. Rev. F. D. Goodwin, Bishop Coadjutor of Virginia, and asked him to welcome the guests of the conference. The leader of the morning session, the Rev. B. V. Blayney, discussed Understanding the Individual Boy; Developing Personality in Boys; the Problems of Boyhood; and the Psychology of Adolescence.

Early in the afternoon at the second session the Rev. Gardiner Tucker spoke on the responsibility of the Church to her boys and girls.

The Rev. Irving Johnson, second speaker for the afternoon, called attention to the fact that the young people of today were facing a different age, and were naturally affected by their changed environment.

Miss Sallie Deane spoke, representing the Woman's Auxiliary of the diocese, asking that an organization be offered for the younger boy, which would do for him what the junior Auxiliary does for the younger girl. A discussion followed.

At the evening session Lawrence Choate spoke on the way in which the Brotherhood fitted into the needs of work with boys. The talk was followed by a discussion period.

CONDUCTS SCHOOL OF PRAYER IN ALBANY

ALBANY, N. Y.—The Rev. Gilbert Shaw, organizing secretary of the Association for Promoting Retreats, London, visited Albany, February 11th to 18th. Fr. Shaw conducted clergy conferences in the Cathedral of All Saints, Wednesday to Friday, to which the clergy of the diocese were invited. From Saturday to Wednesday he conducted a school of prayer for lay people, with meetings in the Cathedral on the evenings of Saturday, Monday, Tuesday, and Wednesday. He also preached in the Cathedral at the morning service on Sunday, at St. Paul's Church that evening, and at the union Lenten service in St. Peter's Church on Ash Wednesday. The teaching of Fr. Shaw concerning retreats and prayer was unique and deeply spiritual, and his school was accounted a privilege by persons seeking meditative instruction.

CHURCH'S WORKS IN TAMBOAN, P. I.

TAMBOAN MAY be recalled as the mountain village about four hours from Sagada, in the Philippines, whose people wanted a school so much that they hired their own teacher. The teacher happened to be a Sagada Mission boy, and he promptly gave religious teaching in addition to the school work. Lately a young man in training at Sagada has been going out to give special instruction for confirmation and the Holy Communion, and when the Bishop visited Sagada last October, forty-five of these people, mostly men and boys, took the long journey over the mountain trail from Tamboan, to receive baptism and confirmation.

† Necrology †

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

JOHN MONROE D. DAVIDSON, PRIEST

MACOMB, ILL.—On Sunday morning, February 15th, the Rev. John Monroe Dempster Davidson, D.D., retired priest of the diocese of Quincy, died at his home here. Funeral services were held in St. George's Church, Macomb on Shrove Tuesday, with Requiem at 8:30 o'clock and the burial office at 10:00, the Bishop of the diocese officiating, assisted by the Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill., and the Rev. Philip Davidson, a brother, and rector of St. James' Church, Greenville, Miss. Burial was in the cemetery at Carthage.

Dr. Davidson was born in Lewistown, Ill., September 26, 1854, the oldest of twelve children. Six sisters and four brothers survive him, his widow, Edith, and a daughter, Mrs. Agnes Nye, and four grandchildren. He was graduated from Carthage College in 1876, where he received later his degree of Doctor in Divinity, and from the General Theological Seminary in 1881. He was ordained deacon in 1880 and priest in 1881 by Bishop Burgess. Dr. Davidson spent his early ministry in the diocese of Quincy, first as general missionary and then as rector of the Church of the Good Shepherd, Quincy. Other rectorships were at Christ Church, Burlington, Ia.; the Atonement, Chicago; and from 1905 to 1911 he was dean of St. Paul's Cathedral, Oklahoma City. Since 1911 he served as general missionary in the diocese of Quincy until his retirement from the active ministry about five years ago. As founder and editor of the diocesan paper, Dr. Davidson became a revered guest in hundreds of houses.

WALKER GWYNNE, PRIEST

SUMMIT, N. J.—The Rev. Walker Gwynne, D.D., rector emeritus of Calvary Church here, died on Thursday, February 19th, at his home, Whittredge Gardens, after a week's illness of pneumonia. He was 81 years old.

Dr. Gwynne was born in Strabane, Ireland, June 7, 1845. He received his theological training at the General Theological Seminary, and received his D.D. degree from St. Stephen's in 1911. He was ordained deacon in 1871 by Bishop Potter and priest in 1872 by Bishop Doane. He had held pastorates in Troy and Cohoes, N. Y., and Augusta, Me., before he became rector of Calvary Church here in 1893, resigning twenty years later to become rector emeritus. He was honorary president of the Overlook Hospital Corporation for the Relief of Widows of Clergymen in New Jersey and was the author of many books on theological subjects.

In July, 1920, Dr. Gwynne was instrumental in organizing the Society for Upholding the Sanctity of Marriage, which embodied a principle for which he and a group in the Church had long fought. One of the chief aims of the society was to obtain a revision of the canons of the Church which would make it impossible for divorced persons to be remarried in the Church. Only a week or so before his death Dr. Gwynne resigned as general secretary and treasurer of the association.

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Surviving him are his wife, the former Helen Bowere Lee of Cooperstown, N. Y.; three sons, W. Lee, Frederick W., and Arthur Gwynne; and two daughters, Helen Gwynne and Mrs. Reginald F. Pearson.

Funeral services were held Sunday in Calvary Church. Burial was private.

EDGAR CARPENTER, PRIEST

ALEXANDRIA, VA.—The Rev. Edgar Carpenter, rector of Grace Church, died suddenly on Monday evening, February 9th, after a rectorship of twenty-six years, aged about 60 years.

The Rev. Mr. Carpenter graduated from the Virginia Theological Seminary in 1896, being ordained deacon in that year and priest in 1897, both ordinations being by Bishop Randolph. With the exception of a year's service in Kentucky, as rector of Christ Church, Richmond, the Rev. Mr. Carpenter's whole ministry was spent in the state of Virginia. He was rector of St. Andrew's Church, Lawrenceville, and then of All Saints' Church, Portsmouth. In 1904 he became rector of Grace Church, Alexandria, and held that charge until his death.

The funeral was held at Grace Church on February 12th, being conducted by the Rt. Rev. F. D. Goodwin, D.D., Bishop Coadjutor of the diocese, assisted by the Rev. Percy F. Hall, the Rev. Berryman Green, D.D., the Rev. C. M. Young of the diocese of Washington, and the Rev. G. M. Brydon, D.D. Interment was in Ivy Hill Cemetery, Alexandria. A large number of clergy from the diocese of Virginia and Washington were present at the services.

FREDERICK WILLIAM HARRIMAN, PRIEST

WINDSOR, CONN.—The Rev. Frederick William Harriman, D.D., rector emeritus of Grace Church, died on Thursday, February 19th, in his seventy-ninth year at the home of his son, Lewis G. Harriman, president of the M. and T. Trust Company of Buffalo.

Born in Crawfordsville, Ind., November 22, 1852, Dr. Harriman studied at Trinity College, Hartford, Conn., and Berkeley Divinity School. He was ordained deacon in 1876 and priest in 1877 by Bishop John Williams. He was curate of St. Andrew's Church, Meriden, 1877 to 1879; rector of St. James' Church, Winsted, 1879 to 1880; rector of Trinity Church, Portland, 1880 to 1886; and rector of Grace Church, Windsor, from 1886 to 1920; at which time he became rector emeritus. He was secretary of the diocese of Connecticut from 1895 to 1912, and served as deputy to General Convention in 1901 and 1913.

ALEXANDER LUCHARS
SARAH R. YARNELL LUCHARS

MONTCLAIR, N. J.—Alexander Luchars, founder and president of the Industrial Press, of New York, and a widely known machine tool industry expert, and his wife, Mrs. Sarah Rose Yarnell Luchars, died on February 19th of pneumonia at their home, within a few hours of each other. Mr. Luchars, who was 77 years old, died at 9:30 A.M., and his wife, who was a year younger, died at 3:45 P.M., without having been told of her husband's death.

Mr. Luchars was active in business in New York and in the civic and Church affairs of Montclair, where he had lived for thirty-nine years. He was a warden of St. James' Church, Upper Montclair, for many years. Soon after the World War he gave to the church its war memorial tower.

Mrs. Luchars was born in Philadelphia, the daughter of the late Dr. Thomas Coffin Yarnell, rector of St. Mary's Church, Philadelphia. She had been active in Church and welfare work in Montclair for many years.

Surviving them are a son and two daughters.

Funeral services for both Mr. and Mrs. Luchars were held Sunday in St. James' Church.

NEWS IN BRIEF

ALBANY—The fifth Shrove Tuesday luncheon for Churchwomen was held at the Hotel Ten Eyck, under the direction of the Churchwomen's Missionary Council, and was attended by several hundred women of Albany and its vicinity. The speaker was the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota and assessor to the Presiding Bishop. These luncheon meetings are an annual feature of the missionary organization of Albany Churchwomen and grow steadily in interest and attendance. The Bishop of the diocese and many of the clergy were present.

ERIE—While Capt. Robert Becker, C.A., was driving the Ven. Harrison W. Foreman, archdeacon of the diocese, in his automobile to St. Luke's Mission, Ellwood City, on Sunday morning, February 15th, the car skidded on a patch of ice, crossed the road into a culvert, and overturned. Fortunately both escaped unhurt. The automobile was badly damaged. Through the kindness of a passing autoist, Archdeacon Foreman was enabled to keep his appointment at St. Luke's while Captain Becker supervised the removal of the wrecked car.

INDIANAPOLIS—Lenten noonday preachers at Christ Church, Indianapolis, will be as follows: Beginning March 3d to 6th, the Rev. H. L. Bowen, Evanston, Ill.; March 10th to 13th, the Rev. John Glass, Charleston, W. Va.; March 18th to 20th, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio; March 24th to 27th, the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma; and during Holy Week, the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis.

LOS ANGELES—The Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute, San Pedro, has been elected chairman of the diocesan social service commission to succeed the Rev. C. Rankin Barnes who has accepted the post of acting executive secretary of the Department of Christian Social Service of the National Council.—The new mission of St. David's, North Hollywood, was opened on Sunday, February 8th, under the direction of the Rev. Dr. Royal H. Balcom, general missionary of the diocese.—The Rev. Kenneth L. A. Viall, S.S.J.E., conducted a mission at the Church of the Advent, Los Angeles, during the last week of February.—Mary Covell, known to the Church as Mrs. David R. Covell, wife of the general secretary for the field department in the fourth province, was honored recently at a testimonial luncheon at the Alexandria Hotel in Los Angeles. Earlier in the week a committee of judges unanimously voted to Mrs. Covell the honor of having accomplished the most outstanding piece of social service in Los Angeles, in the year of 1930, and at the luncheon presented her the Saunders cup of Social Service. Mrs. Covell undertook the reorganization of the Midnight Mission shortly before the Rev. Mr. Covell was called by the National Council to take the work in the fourth province and has remained in Los Angeles to finish her task and has accomplished what many social workers thought impossible.

MILWAUKEE—As a portion of the activities of the Brotherhood of St. Andrew's Chapter of Grace Church, Madison, they have again arranged for a series of lectures on Sunday mornings in Lent, to be delivered to the men of the Church, by Prof. R. J. Colbert of the University of Wisconsin. Professor Colbert's general topic will be The Place of the Church in Our Present-Day Progress of Social Service.—To encourage good attendance at the Wednesday evening services which will be held during Lent at St. Andrew's Church, Madison, the Rev. Francis J. Bloodgood has appointed each organization in the parish to be responsible for the attendance at one service.—For the remainder of Lent the Rev. Walter K. Morley, Jr., rector of St. Edmund's Church, Milwaukee, has arranged for the following speakers for the Friday evening services: March 6th, the Very Rev. A. I. Drake, dean of All Saints' Cathedral, Milwaukee; the rector of St. Luke's Church, Milwaukee, the Rev. Russell Harding, will speak on March 13th; and the concluding sermon will be given on March 20th by the Rev. Walter K. Morley, Sr., assistant

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city missionary for Milwaukee. On February 20th the Rev. A. H. Lord, rector of St. James' Church, Milwaukee, spoke, and the Rev. Holmes Whitmore, St. Paul's Church, Milwaukee, preached on February 27th.

MISSOURI—A memorial window was dedicated February 8th in the Church of St. Michael and St. George's, St. Louis, by the rector, the Rev. Dr. Karl M. Block. The window, on the epistle side of the altar, was given in memory of the Rt. Rev. Daniel Sylvester Tuttle, D.D., by members of the Church school and their friends, in recognition of the debt the parish owes their former Diocesan. Wallace Tuttle, the grandson of the Bishop, unveiled the window. On the gospel side of the altar, a window recounting the story of the life of St. Paul has been placed and will soon be unveiled. It is dedicated to the memory of the Rev. Dr. Waters, the father of Mrs. Thomas Francis, of this parish.

NEWARK—The Rev. Robert B. H. Bell and Mrs. Bell of Denver, Colo., conducted a Life Abundant mission at St. John's Church, Dover, from February 1st to 8th. The services proved very interesting, not only to the parishioners of St. John's, but also to people from other Dover churches.—Parishioners of the House of Prayer, Newark, had the privilege of hearing the Rev. Dr. John Rathbone Oliver at two services on February 8th.—A dinner attended by more than 150 people was given by the Men's Club of St. Clement's Church, Hawthorne, on February 6th. Addresses were made by the vicar, the Rev. Addison T. Doughty, Edwin F. Oettell, president of the organization, and Dr. Harry C. White.

NORTH DAKOTA—The forty-seventh annual convocation of North Dakota will meet at All Saints' Church, Minot, May 10th to 12th. The annual meeting of the Woman's Auxiliary and guilds will be held at the same time and place.

PITTSBURGH—The Rev. Dr. G. P. Symons, rector of Christ Church, Glendale, Ohio, conducted a quiet day February 13th for the Pittsburgh clericus at Calvary Church, Pittsburgh. The clericus were the guests at luncheon of the Rev. Dr. E. J. vanEtten, rector of Calvary Church.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was the principal speaker at a patriotic rally held at Republic, and sponsored by the American Legion. Dr. Jung spoke upon A True and False Patriotism.

RHODE ISLAND—The social service department of the diocese has begun its Lenten series of lectures in the guild house of St. Stephen's Church, Providence, Canon Allan P. Shatford of Montreal speaking on Religious Factors in Social Work. On March 2d, the topic will be Social Resources in the Community Meeting the Problems of Childhood. Four speakers will discuss different aspects of the question in twelve-minute talks. On March 8th, Mrs. John M. Glenn, president of the National Council Church Mission of Help will present The Church at Work with the Wayward Youth of the Community. The following week, the Rev. Dr. Floyd Van Keuren, executive secretary of the social service department, diocese of New York, will consider The Church at Work in the Community. The Rev. Dr. Norman Nash, chairman of the department of social service, diocese of Massachusetts, has chosen for his subject, The Church and Family Life.—Bishop Moulton of Utah, who is here filling Bishop Perry's engagements for the present, addressed the Churchmen's Club of the diocese on Shrove Tuesday on The Romance of Missions.

RHODE ISLAND—The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, spent Sunday and Monday, February 1st and 2d, in Providence, explaining and expounding his work as one of the leaders of the movement, A First Century Christian Fellowship. On Sunday morning he preached in Grace Church, and in the afternoon made an address at Vespers held in the Cathedral of St. John. On the following morning he addressed the clerical club.—The diocese is accustomed to meeting its quota for missions, but this year the achievement called for all but heroic measures, considering the fact that Rhode Island is largely a textile state, an industry that is suffering keenly from the national depression. Thirty-four out of seventy parishes met their quotas.—The choir guild of All Saints' Memorial Church, Providence, held its annual meeting and dinner in the parish house on Friday, February 13th. At that time the guild celebrated its thirty-fifth anniversary.

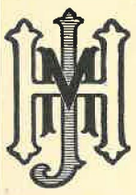
SOUTHWESTERN VIRGINIA—St. John's Church, Waynesboro, and the Church of the Good Shepherd, Folly Mills, have been without a rector since the resignation of the Rev. Richard H. Baker, Jr., December 31, 1930. During the present vacancy these churches are being ably supplied by two students from Virginia Seminary, the Rev. David Cady Wright, Jr., recently ordained deacon, of Savannah, Ga., and Andrew D. Milstead of Charlotte, N. C. These men come down on alternate Sundays from Alexandria, taking the service at Waynesboro in the morning and at Folly Mills in the afternoon.

SPRINGFIELD—St. John's Church, Springfield, has just installed a pipe organ and its dedication took place on Sunday evening, February 15th. The church building never had a larger congregation present. The Rev. Jerry Wallace, in charge of St. John's, gave the address.—Springfield has launched its drive for its revolving fund. It is hoped through this fund of some $50,000 to have some working capital with which to carry on in times of financial depression in a more aggressive way.—Under the energetic leadership of the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, the diocese is aggressively going after its quota of $4,500 for the advance work program as assigned to and accepted by this diocese. Springfield is endeavoring to raise half of the cost of two rectories, one in Mississippi and one in New Mexico.

VIRGINIA—For a number of years it has been the custom of the Woman's Auxiliary in Virginia to hold a diocesan institute for the promotion of missionary education. The pre-Lenten season is usually selected as a suitable time for the institute, and Mayo Memorial church house in Richmond is used for most of the meetings. This year the dates were February 3d through February 6th. Guests of the institute were the Rt. Rev. Alfred A. Gilman, D.D., Bishop of Hankow, China; Deaconess Gertrude Stewart, from the same diocese; Miss Mitsuko Fujimoto from Japan; Miss Lily Cheston from the National Council; Miss Laura Boyer, educational secretary of the Woman's Auxiliary of New York; and Miss Evelyn Buchanan, director of religious education of Pittsburgh. —Following is the list of preachers, at the midday Lenten services at St. Paul's Church: February 19th and 20th, the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia; February 23d to 26th, the Rev. Robert Norwood, D.D., rector, St. Bartholomew's Church, New York; February 27th, the Rt. Rev. F. D. Goodwin, D.D., Bishop Coadjutor of Virginia; March 2d to 6th, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio; March 9th to 13th, the Rev. W. Russell Bowie, D.D., rector, Grace Church, New York; March 16th to 20th, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware: March 23d. the Rev. Ernest Van Rensselaer Stires, rector, All Saints' Church, Richmond; March 24th to 27th, the Rev. Hugh Black, D.D., Union Theological Seminary, New York.

WESTERN MASSACHUSETTS—St. John's Church, Worcester, reports its building fund increased to $11,750 in addition to a building lot valued at $7,500.—On January 13th the clergy of the Worcester County convocation assembled at St. Matthew's Church, Worcester, where Bishop Remington of Eastern Oregon conducted a very helpful quiet hour. The Rev. William Smith then entertained the clergy and their wives at luncheon at St. Matthew's rectory, after which a bowling tournament was engaged in by two clerical groups in the parish house.

WESTERN NEW YORK—St. Paul's Church, Rochester, in the parish paper gives a very splendid report of the work which has been done in that parish during the past year. A new undertaking in the financing of the work among the poor in the parish has been carried on by the Rev. Walter Cook, assistant of the parish.—At the annual meeting of the board of trustees of DeVeaux School, held in Buffalo recently, Bishop Ferris was elected president, and Bishop Davis, vice-president.—The diocese is planning a quiet day which will be held in Trinity Church, Buffalo, on March 12th, and conducted by the Rev. Shirley Hughson, O.H.C.—Ernst L. Pickard, a candidate for Holy Orders, is acting as lay reader at St. Peter's Church, Dansville, during the vacancy in the rectorship. Neighboring priests are supplying the celebrations of Holy Communion. —Mrs. Phillip W. Mosher, wife of the rector of St. Peter's Church, Niagara Falls, is recovering from a painful accident received recently in an automobile accident.—The Rev. Dr. George S. Burrows has been appointed registrar of the diocese in the place of the Rev. Dr. Walter North. All those having correspondence relative to this office should address Dr. Burrows at 252 Summer St., Buffalo. —The Rt. Rev. Rocksborough R. Smith, D.D., Bishop of Algoma, Ont., was the guest preacher at choral Evensong on February 11th in St. James' Church, Rochester.



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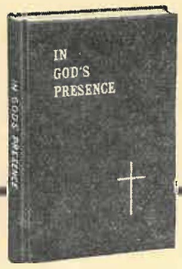

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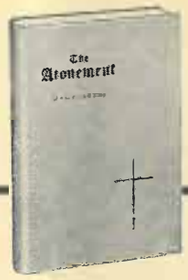

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