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EDITORIALS & COMMENTS

The Finishing Touches of Life

IT IS a commonplace to point out the abrupt change of perspective between the beginning and the closing weeks of Lent. At first we are following our Lord's example to retire from the world and to fast. We have the example of that retirement and of His threefold temptation. We also have a period of retirement and fast as being a normal incident of living. When, at the outset, the prophet is willing to "blow the trumpet in Zion, sanctify a fast," he has no conception of anything unusual or abnormal. Fasting was quite the accepted thing among the Jews, and every Jew recognized its normality and its regularity. So in the Christian Church the spring-time fast is a matter of course. It has often been pointed out that our Lord assumes that His disciples will fast and only tells them when and how to do it.

But as Lent draws to a close, the *motif* changes. Then, with the approach of Passion and Holy Weeks, the Passion and Crucifixion of our Lord assumes the chief place, and unconsciously we are leading up to them until finally we forget that Lent had any other signification and Good Friday becomes the central theme to which we have been looking forward since the season began.

What is this but the recognition of the Cross as a—perhaps *the*—normal factor in life? Our period of retirement and fasting leads naturally to the Cross. Good Friday becomes our ultimate measure of life. We suffer and we look forward to death because *He* died and because it is the normal, the anticipated factor in life.

For these weeks are not mere commemorations. They are a recognition of the place that the Cross holds in life—in our life as well as in His. The Christian views his life as one that must be modelled upon the life of his Lord. That the Cross should have its place in life is a matter of course.

So the Cross is not merely an acceptance of suffering. It is that, and all of us may see our various times of suffering explained and sanctified by His suffering. But even more the Cross is our measure of sacrifice. Because His was a life of sacrifice, so is ours. All the disappointments, all the incompleteness in life, all the sacrifices which no doubt are small but seem to be large, are interpreted by His great Sacrifice. None of us sees all His lifework accomplished. Always there is something more ahead to which perhaps we can

still look forward. He alone can survey life when it has neared its close and say of it, It is finished. Our own life has to it so much that is unfinished, incomplete, that we desire still to have the time and the opportunity to finish it. We seek a longer life, a new opportunity, that we may finish it. For the human mind seeks completeness. We would put the final touch on all that we do. He did, and His life alone could be pronounced finished.

YES, but we are finite. Perhaps He who was able to give all for us sees that our own little lives need a crowning finish that we cannot give to them, though we desire it. Here there is very much of comfort. He who knows how we cannot finish all that, under His guidance, we have attempted, is ready to finish whatever we must leave incomplete. For the Christian life is a double life. It is lived jointly by Almighty God and ourselves. He knows how far only we can get in the normal span of life, and He is ready to finish our work. That is why the Christian can come to the close of life, and can see the Church, and his own work in it, unfinished, incomplete. He does not expect us to finish the structure that He has builded; only to work upon it. He knows what are the lines that can still be modelled to His design and He will finish them, so that at last, by means of the work that He has graciously permitted us to share with Him, it is ready to be presented to the Father without spot or blemish or any such thing. And we worked with Him in the fashioning of it, though never were we able to say, apart from Him, It is finished.

It is all worth while. The work that we have been permitted to do is real work; a true portion of that working which has resulted in the end. It is His work and ours which has created the beauty of life. But it is because He is willing to put the final touches on what we have left unfinished that the work finds its success.

So, today, we look upon the Church on which many have builded with Him. We see the touches that have been made by many workers, all imperfect, all unfinished, though perhaps their allotted years have been completed. And then we see that One has worked with them and that what they had deemed was still unfinished when their last touch was put upon it has been

finished without their effort, so that at last even the Church itself, which they had builded with Him, is included in that final verdict that He was able to give: It is finished.

Finished, yes; our work and His.

DEFENDERS OF THE FAITH

HERE is an interesting game that psychologists play (though, we understand, they take it very seriously indeed and call it by a learned name). It is played in this wise. The leader says a word—any word at all will do. Then each of the others, in turn, says whatever word comes first to mind on hearing the leader's word. For example, suppose that the leader says: "Douglas." One of the other players will probably at once say: "Scotland." Another will surely say: "Marmion." Still another will say, perhaps: "Bell the Cat." In certain circles, there may be one who will say: "Ancestor." And, of course, in Church groups, there will be one who will say: "Plainsong." Then the leader tells what these several responses reveal to him as to the "subconscious" of the various players. Or so we understand. At any rate, it is a most amusing game. Whatever it may reveal to the psychologist, it reveals to the ordinary person a little about what the players remember of their reading, for one thing. For another, it reveals what each player likes—or dislikes. What else? Possibly it reveals any "common ground" there may be, on which all the players might meet. Just test this, with the word taken: "Douglas." All the players, down to the one whose responding word is "Plainsong," recall something of what they have read in the field of Scottish history; and at least two remember their Scott. And they all appear to like Scotland. How about Plainsong? It must be that the psychologist relies somewhat on tone of voice. And even a layman could discover from that whether the player whose word it is likes it or dislikes it! It can be said in different ways.

Yes, even the layman can find out, by means of this game, a good deal about his neighbors; and these are all things desirable, for the harmony of the neighborhood, to be known. Most especially is this the case in the Church. We venture to think that it would be of genuine practical benefit, this game, if played by Church people. Take the word (or phrase) "Defender of the Faith." What will be the responding words? More than one, in almost any group, will say: "Henry VIII"—of course. The vast majority of persons remember thus much of what they read on the great subject of the defence of the Faith. Many, who never can forget for a single moment who gave Henry VIII this title, will at once say: "Pope Clement VII." Some will say "Martyrs." All these are, it need not be stated, inevitable responses. The leader will have expected them. But there will be other unexpected words. One will name a bishop; another will name a rector; some one else will say the name of a secretary at 281 Fourth avenue, New York City, perhaps. And many more words will be added—all, probably, names of Church members. What will the leader learn from these words? What will the others of the group discover? It all depends upon the particular group. Suppose there should be a bishop in the group. What will be his word in instant response to: "Defender of the Faith"? Surely it will be the name of some one, well known to him, who has made great sacrifices for the Church. This person may be another bishop. Or the name may be that of a missionary in a lonely place in Montana. Or a United Thank Offering worker conducting a "Social Service Center" in one small room in a far-away town may be named. There are other possibilities: the bishop may

name the rector of his boyhood, or his first curate. If a missionary bishop, he may name his own wife. What anyone may learn from his response, however, is the fact that the bishop regards "Defender of the Faith" as a word meaning a positive, consecrated, enthusiastic worker for and in the Christian Church. Henry VIII? Pope Clement VII? He may think of them sometimes, but not on the instant when he hears the word: "Defender of the Faith."

Then suppose there should be a rector in the group. What will be his word, in response to: "Defender of the Faith"? He is almost certain to name an heroic person. Who will that person be? That is the question which makes the game so interesting to play, with Church people! The rector may say: "St. Stephen." Or he may say: "The last Abbot of Glastonbury." Or he may say the name of his most faithful parishioner. Or it may be that the name of another clergyman, a neighboring rector, will come to his mind first. What will the leader of the game learn from his response? What can anyone discover? It is plain. The rector is absorbed in the work of the Church. He sees the Faith as a Way of Life. "Defender of the Faith"—a person following that Way comes to his mind, the person he knows who is following it most determinedly. Henry VIII? Pope Clement VII? Of course he remembers about them; but they are not in the forefront of his mind, nor immediately at hand in his "subconscious."

NOW suppose that well known person, the "innocent bystander," should chance to be standing near the group. The psychologist will, no doubt, eagerly get his responsive word. For the "innocent bystander" has, for purposes of argument, no bias. He is neither pro-Henry VIII nor anti-Henry VIII. He is only too likely to think of "defence" in militaristic terms; and "Defender of the Faith" will probably suggest first to him some one who fights. He is as apt to think first of the word, "Persecutors," as of the word, "Martyrs." The first word that comes to his mind may actually be: "Nero." This, we hasten to explain, does not mean that the "innocent bystander" is, or would not die before he would be, a holder of any sort of brief for Nero. No, it simply means that "Defender of the Faith" suggests, first, to him, warfare against the Faith. He sees the Faith as something attacked—and the name of an attacker is the first word that comes to mind. There are a tremendous number of "innocent bystanders" from whose responding word we may learn this.

There is another "innocent bystander" whose response will be quite different. Even a psychologist must be surprised (or so it would seem to a layman) when, hearing the word, "Defender of the Faith," he says: "Dogberry," or: "Sir Toby Belch," or: Sir Andrew Aguecheek," or: "Launcelot Gobbo," or—or some other character in a Shakespearian play which character is technically known as "comic relief." These characters, as everyone is aware, are introduced in order to relieve, with laughter, the strain on the mind or the emotions produced by the necessary action of the play. Most of them could be left out without affecting the essential story. What is more striking, the scenes in which they appear hugely successful as "comic relief" in the play, fail dismally when played separately. What can be funnier than Dogberry's scenes—indeed, what can be funnier than his various lines within the whole play? Yet, once when a great actor gave one of these scenes, by itself, at a "benefit," no one laughed! The audience either did not know, or did not remember, the context. This is the fate of Sir Toby's scenes, or of any scenes of the "comic relief" characters. But any of Hamlet's soliloquies can be

effectually given quite apart from the play; so can Portia's "mercy speech," or the "casket scene," and many another essential scene or speech. These have a vitality of their own. It need not be said that this vitality is enhanced by its context. But it is not utterly lost away from it. The "comic relief" is.

Now then—why do these characters come first to the mind of a certain kind of "innocent bystander" when he hears the word: "Defender of the Faith"? Who is this "innocent bystander"? He is invariably some one who does not know the clergy. True, he may be acquainted with one or two bishops, slightly; he may have met a rector or two. But he does not know the clergy extensively or intensively. That defence of the Faith which is forever present in the minds of the clergy; those "Defenders" whose names they revere—he does not know them or, at least, realize that he knows them. He does, however, know his Shakespeare, though he may not know his Church history, either ancient or modern. So, when he hears the word, "Defender of the Faith," he recalls first a headline in the newspaper which had reminded him of Dogberry, with his watch; or of Sir Toby Belch, helping Sir Andrew Aguecheek write the challenge to a duel; or of Lancelot Gobbo, debating between the voice of the fiend and the voice of his conscience. How he has laughed at their scenes, in the theater! And how he has laughed over some of the newspaper headlines, about the defence of the Faith! We learn all this about that "innocent bystander," from his response to the word: "Defender of the Faith." Can we blame him, very much?

Indeed, what *can* we do about it? Is there not just one thing that we can do? We can remind that "innocent bystander" of the absolute dependence of Dogberry and the rest, upon the whole: without the essential action they cannot exist. Funny? Perhaps we shall be obliged to concede this to him. We shall have to let him laugh! But we may be able to persuade him that, in the Church, as in the great dramas, the essential action is quite independent of them: their scenes could be left out, without hurting the Church. They are funny only because of the context.

YES, it would be of practical benefit to the Church to play the psychologist's game. "Innocent bystanders" would both teach the actively engaged—and be taught by them. And there are so many "innocent bystanders"—of the two sorts we have noted, as well as of many other sorts. Would it not be glorious if we should behold them becoming Defenders of the Faith—real ones, not "comic relief"? The Church has always needed Defenders of the Faith. She has always had them, too. But there have never been enough of them. How many would be enough? The count would include every man, woman, and child in the world.

Some one may be thinking, just here, that, if all were Defenders of the Faith, there would be nothing against which to defend it! But we know that other persons are not the most powerful antagonists of the Faith. The life of each Christian is the best defence of the Faith, when that life is good; and it is the most formidable foe, when bad. "Defender of the Faith"—who is it? Surely it is the man, woman, or child who sacrifices most for the Faith. And what is the greatest sacrifice? It is the sacrifice of self. This is a continuing process—a Way of Life. When "all people who on earth do dwell" offer themselves continually to God, for His use in His Church, there will then be only one response to the word: "Defender of the Faith." That word will be, "Mankind."

THIS is a curious world. Here is an item in a daily paper with a Vatican City date line affirming:

"It was said unofficially today that the Vatican would not oppose the proposed visit of the Archbishop of Canterbury, Dr. Cosmo Gordon Lang, to the Holy Land if he made the visit privately as one of the many pilgrims of every Christian faith who go to the Holy Land at Easter or other seasons. It was repeated, however, that an official visit by the Archbishop would create a difficult situation, since it would establish a precedent which would permit its repetition indefinitely."

As substantially the same cablegram went the rounds of the press last year, so this is a mere repetition of what nobody challenged then, it seems time now to characterize the item.

It is frankly none of the business of "the Vatican" whether the Archbishop of Canterbury travels to the Holy Land; whether he goes as a pilgrim or officially, as a Catholic metropolitan of a friendly Church which has officially received Greek bishops as its guests in Lambeth.

When "the Vatican" secured any control over the movements of the Archbishop of Canterbury we cannot imagine. If the Pope and Mr. Mussolini wish to designate a certain portion of what had been Italian territory as an independent state, with a former Italian subject as its ruler, that is their affair and none of us has sought to interfere. We do suggest, however, that a ruler thus created has no control over an English archbishop or a British peer. As American bishops sit with English bishops under the presidency of the same archbishop, we do maintain that this is the affair of all of us. So far as we know, we have no Pope-controlled archbishop and we desire none. We cannot say whether the Archbishop of Canterbury has any wish to travel to the Holy Land. But we do hope that a nation that once declared that "the Bishop of Rome hath no greater jurisdiction in England than any other foreign bishop" will sturdily maintain that ground. If such a visit will create "a difficult situation" and a "precedent," the sooner they are created the better, and without knowing, we shall hope that the English Church has a Primate strong enough to create them, and shall hope for the speedy report that the Archbishop is on his way.

It is this sort of report from the Vatican City that may be trusted to disgust Americans and, we hope, Englishmen so completely that the distinction that so many of us make between the religion of Catholics and the political impertinences of Romans will be clear to everybody. And the distinction must be maintained. And it will be.

ACKNOWLEDGMENTS

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—The Congregationalist.

DAILY BIBLE STUDIES

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

TRIUMPH THROUGH SACRIFICE

*Sunday, March 29: The Sunday next before Easter,
Commonly called Palm Sunday*

READ Ezekiel 41: 18-20.

AS WE enter this greatest week in the world's history we are thankful that it begins with triumph. "The face of a man is toward the palm tree on the one side and the face of a young lion on the other side"—does not that tell the story? There is the palm tree, sign of victory and peace, but there also is the lion ready to destroy, and the Eternal Man sees the threatened and destined end, but He sees also through the palm branches seemingly lifting their assurances of victory. Christ goes forth a Victor, and He conquers on the Cross. So are all true victories gained through struggle—the palm tree and the young lion—mastery through sacrifice.

Hymn 144

Monday before Easter, March 30

READ St. Mark 11: 12-14.

EACH day of this Holy Week is full of messages, and each day stands out clearly and distinctly. This Monday our Blessed Lord, coming from Bethany, looked upon the barren fig tree. "Nothing but leaves." What a lesson! We are to bear fruit (St. John 15). Words and deeds of kindness, prayers for others, strength given to the weak by our faith—these are possible fruits for all of us. And if the Master, "who went about doing good," finds a show of life but no fruit, what can we say as He looks upon us? It is not that our fruit-bearing can earn us Heaven, but it is this—if we really love God and long for Heaven we will do all we can to serve our brothers in God's name. It is a great message the dear Lord gave on this Monday before Easter. It comes to us with an appeal: "What hast thou done for God?"

Hymn 238

Tuesday before Easter, March 31

READ St. Mark 12: 1-11.

THIS was the last day of our Lord's public ministry and it was crowded with lessons. Five of Christ's great parables were spoken, and four endeavors to entrap Him by puzzling questions were made by His enemies. They utterly failed, of course, but it was a sad part of His rejection. Still He is teaching us. The Bible is full of supreme lessons and it is a joy to study and learn. But if we come with doubts and foolish questions we are like the Scribes and Pharisees of old and we miss the joy of communing with Him. This is an age of inquiry, but if we question without love and faith we can gain nothing. And if we learn and do not try to teach others again we lose. Oh, to be so loyal that from our Master new truths will be revealed and old truths made richer and dearer!

Hymn 502

Wednesday before Easter, April 1

READ St. Mark 6: 31, 32.

IT WAS a day of rest, seclusion and prayer for the dear Master. We learn therefrom that there are times when we should be quiet. We in this generation are too busy to think, let alone to pray. Even our Christian lives are so crowded with controversies that we are nervous and needlessly unhappy. God established a day of rest. And Christ calls upon us to be still at times, trusting, praying, listening to His voice, learning the lesson of living. It is foolish for us to worry and be anxious when God is caring for us. It is a lack of faith that makes us nervous

and full of apprehension. We need to devitalize our bodies and minds and to throw open our hearts that Christ may give us peace. "I will give you rest," He declares, and He will keep His promise.

Hymn 405

*Thursday before Easter, commonly called
Maundy Thursday, April 2*

READ St. Mark 14: 22-26.

THIS is the day forever sacred to the Institution of the Lord's Supper. In the Upper Room our Lord gathered together His apostles and gave that blessed Sacrament of the Holy Communion. We worship in gratitude. About this holy Service we, His children, find at once His peace and our fellowship. It is rather pitiful that so much of controversy has associated itself here. It is too sacred for questioning, too precious for close analysis, and we must come to it with hearts so full of love and faith that no burden can rest upon us. So shall we draw from Him newness of life and find ourselves hidden in the divine arms as He feeds us and gives us of His own Self to satisfy our thirst.

Hymn 328

Good Friday, April 3

READ St. John 19: 1-37.

THE triumph of the Cross, the Supreme Sacrifice for the sins of the world! Such a Day calls us to reverent worship as we watch with the few sorrowing believers about the hill Calvary and as we join with the multitude of believers throughout the centuries. It must hold us individually. "He died for me!" And as we hear His seven messages spoken, we should seek to keep the three hours in loving adoration. This is the Day when even the heavens were darkened that the infinite mystery of supreme love should be revered. Yet we must always think of the Victory. We recall what was done and spoken there outside of Jerusalem, and we rejoice, even with tears, for the glories of redemption. "He died, that we might be forgiven!"

Hymn 159

Easter Even, April 4

READ St. John 19: 38-42.

THIS day is typical of the whole of human life. We wait, and as we wait we worship and work. In Paradise the Blessed Lord preached, giving the message of life to those who waited for it. We, too, while we believe and pray, are waiting for the glorious and blessed fulfilment of God's plan, thus joining with Christ at His gracious command to tell the Glad Tidings to the world. We are cheered, while we wait and work, by the assurance from Paradise that our loved ones are living. We look for the infinite triumph when Christ shall conquer death and bring an Eternal Easter. Yea, and we clasp hands as we journey on, for we are nearer to each other in the comfort of our faith.

Hymn 166

Dear Saviour of the World, my Saviour, I lift up my heart to Thee, even as I follow Thee through these holy days. Give me the assurance of Thy love. Grant me a vision of the Perfect Day to come. Above all, as I sorrow for my sin which demanded Calvary, speak Thou the words of life: "Go in peace. Thy sins are forgiven." Amen.

FOR DIGESTION: "Delinquency flourishes in neighborhoods apathetic to child activities." Last year the U. S. crime bill was sixteen billions, while during the same year we spent only five billions in child welfare. —Associated Press.

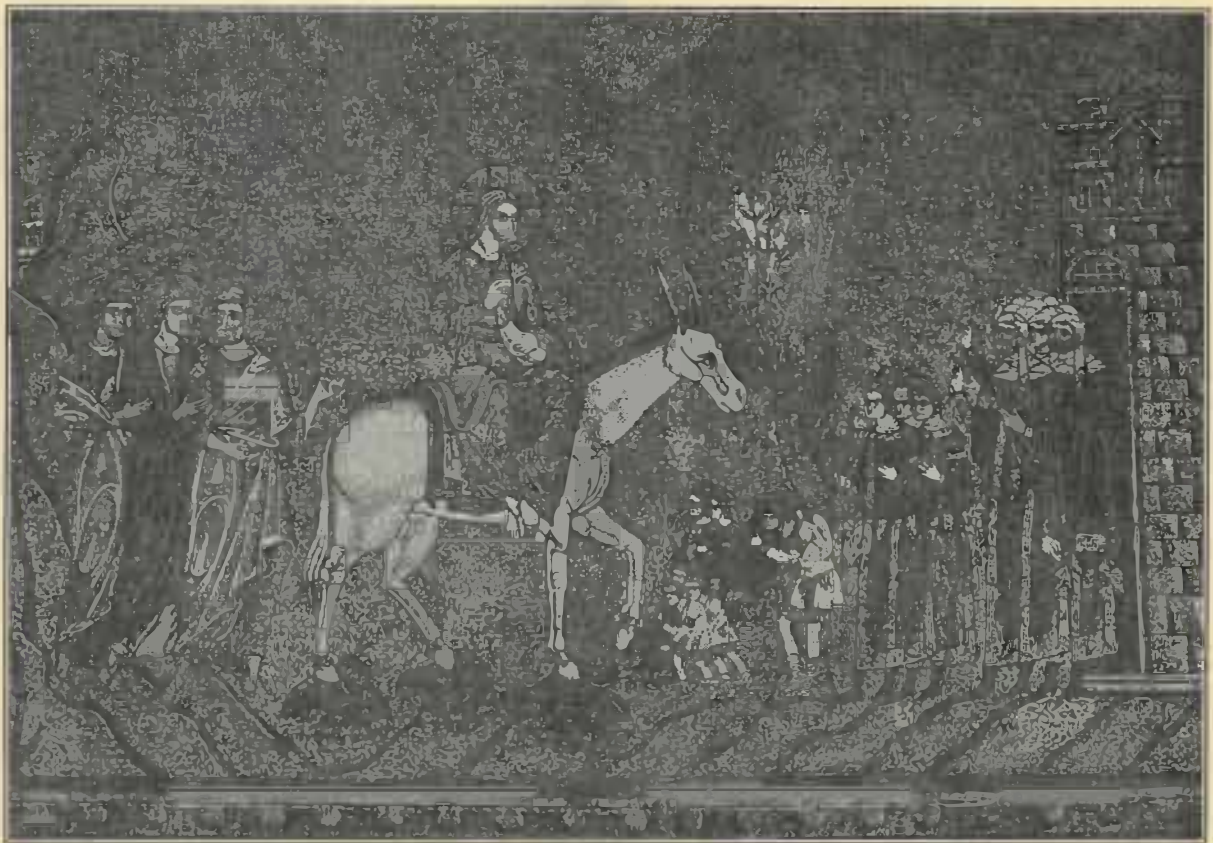
Some Mosaics in St. Mark's, Venice

By the Rev. F. C. Hartshorne, M.A.

EVERY visitor to Venice carries away a memory of the mosaics of the Basilica of St. Mark, in that city, but not many, perhaps, have examined them sufficiently close to have appreciated the uniqueness and real spiritual appeal of some of them. I do not refer to the more conspicuous ones on the outside walls or in the vestibule, but to some much less obvious ones in the interior, which are of an earlier date and superior design and workmanship, dating from the twelfth century. That was before convention had laid its paralyzing hand on Christian art, and confined the artists to certain set forms of representing biblical incidents. In those early days the artist was free to arrive at his own interpretation of those incidents, and express it in his art, whereas later the artists

may be, not upon a road trodden by innumerable people and animals, but upon a coat willingly spread there for the purpose, because of the dignity of Him who rides upon the ass.

In a tree may be dimly seen the figure of a man who is breaking off branches, which two men are seen holding. But the artist evidently felt that the strewing of palms was but a gesture which cost those who did it no sacrifice and a minimum of effort, and was probably done by many just because everyone was doing it, much as a crowd in some places may throw confetti, and in others, pieces of paper out of office windows on the occasion of some public excitement. But those who put their garments down in the dusty or muddy road (it was certainly one or the other) were ready and willing



had to picture all such things in accordance with what had become the accepted form. They might exercise some freedom in unessential details, but the particular interpretation became fixed, as may be seen in the fact that pictures of the visit of the Magi almost invariably represent them as finding the Holy Family at the stable, though the evangelist distinctly states that it was at the house! Often this conventional interpretation has resulted in a spiritual loss.

Let us study two of the earlier and most interesting mosaics, and first, one on the upper part of the wall of the south transept. It manifestly portrays Christ's entrance into Jerusalem on the first day of Holy Week. We call that day Palm Sunday, having in mind the strewing of palm branches in the road before Christ. But that accepted name for that day is one of the many instances wherein convention has seized upon a comparatively unimportant feature and suppressed the element of real spiritual significance. For a glance at this mosaic of more than seven hundred years ago shows not palms, but garments being laid in the road, exactly in accordance with the statement in St. Mark, that "many spread their garments in the way;" as well as putting them upon the ass for Christ to sit upon. In the mosaic several such garments are seen on the ground, and those who have taken them off are seen standing there, and others are taking off theirs, and one man is just about to place his on the ground that every step the ass takes

to have them damaged by the Son of David riding over them, and probably cherished them for that reason ever afterwards. They were worthy spiritual descendants of David, that great-hearted man who said, "I will not give unto the Lord that which costs me nothing." And always since then the followers of Jesus of Nazareth have divided themselves into palm strewers and garment spreaders, and because the former is the easier way it is generally the most popular, and thus what should have been known as Garment Sunday has become Palm, or Gesture, Sunday! A hundred years later than this mosaic a picture was painted in Sienna with one garment spreader and four palm strewers or holders, and soon the far more significant act of the garment spreaders becomes totally lost, so far as Christian art is concerned, and hymnology also. Against this suppression of a fact of spiritual significance that old mosaic in St. Mark's has been presenting its protest these seven hundred years, telling to those who have eyes to see and ears to hear the true story as related by two evangelists, how Christ's road to His Passion and Death was paved, as was most fit, with sacrifice.

NOR is this the only sermon in little stones or pieces of glass that is being daily preached in that great edifice. In another part of the church, at the rear of the nave, and upon the upper part of the south side wall, is an even more

thoughtful mosaic of the Agony in the Garden. The great majority of visitors miss this, but let no reader of this article, should he or she ever visit Venice, fail to take the little stairway leading to the inside gallery, from which one may reach a point directly opposite to and on the same level as the mosaic, in which the figures are nearly life size. It was not until the writer had studied it awhile that he began to realize with what care and spiritual understanding the artist had studied the several accounts of what took place in Gethsemane and how graphically and truthfully he had portrayed them in his marvelous work. The writer began to realize things which had escaped his notice before, and which he finds most of his clerical friends had also failed to notice in the narratives. It therefore seemed to him well worth while to point out how minutely and faithfully this picture tells the story of the Agony in the Garden.

To see how carefully the artist of this thirteenth century mosaic has studied the narratives, we have only to study them ourselves, and then look at his immortal work. We are told that Christ took all His eleven disciples into the garden with Him, but selected three, Peter, James, and John, to be

reproaches them, "What! Could ye not watch with Me one hour? Watch and pray over against the hour when ye shall enter into testing. The spirit indeed is willing but the flesh is weak." Note the expression of reproach on Christ's face, and the earnest gesture, and also the attitude of St. Peter, as if he were saying, "Forgive me! I meant to stay awake."

IN DEPICTING our Lord's second withdrawal for prayer the artist has brought out a difference in His attitude which I am sure has escaped the notice of a great many readers and hearers of the narrative. It is not said in any of the narratives that He fell on His face any time but the first, but only that He went away again the second or third time, and "prayed," or, in St. Luke, "He kneeled down and prayed." And in St. Matthew's account the second time He prayed He said, "If this cup may not pass from Me except I drink it, Thy will be done." This indicates the beginnings of resignation, the better understanding of the Father's purpose, and reconciliation to it. Notice how all this is brought out in the mosaic, in the less prostrated attitude of Christ the second time He prays, His more hopeful, upward look, and above all, by the appear-



particularly near Him, and "began to be sore amazed and very heavy," and said to them, "Tarry ye here and watch, while I shall pray." In the mosaic the disciples are necessarily all grouped together, but there is a marked difference in their attitudes, most of them having frankly and deliberately gone to sleep, while others have taken a sitting posture and have evidently tried to remain awake, though unsuccessfully.

The account says that our Lord, leaving the disciples, went a little further and "fell on the ground," or, "fell on His face." In our picture He is so represented, and in an attitude which depicts Him as utterly crushed, not even raising his eyes from the ground, as He prayed the Father that, if it were possible, the hour might pass from Him. Note especially the blackness of the heavens over Him. This is intended to represent the artist's belief that at the beginning of His praying Christ felt that He was shut up to a terrible fate, with no support coming to Him from above. The darkness above is the darkness in His soul, just as on the Cross, until the ninth hour, there was darkness without, and Christ cried, "My God, My God, why didst Thou forsake me?"

In this despondent mood He comes to His disciples and finds them all sleeping, as if all that confronted Him was nothing in their lives. He is deeply hurt that, just in the hour when He so much needed human support—there being none from above forthcoming—they should have failed Him, and He

ance of a portion of a globe (in the original, blue, with three gold stars in it) evidently meant to indicate that Heaven is no longer closed to His consciousness, the Father no longer out of reach.

In our second photograph may be seen Christ's second return to the disciples, represented, because of lack of space, by St. Peter alone. This time His expression, and the attitude of arm and fingers, indicate not so much reproach, as warning. Rather than looking for help from them He is concerned about their spiritual unpreparedness for the tests that are coming upon them. St. Mark says that the second time He came back to them the disciples did not know what to say, and St. Peter's attitude is just that, submissive listening to a solemn warning.

In his representation of Christ's third time of prayer the artist carries still further the idea of the gradual reconciliation of the Incarnate Son to the Father's plan. We can almost hear Him say, "Not My will, but Thine be done." And, rather hard to see in this copy, but standing out strikingly in the original, are rays of light proceeding from Heaven and shining into Christ's eyes, as if to indicate that understanding between the Father and the Son was now perfect. By contrasting our Lord's whole attitude and expressing here with His attitude and expression in the beginning we can gain some idea of how His hours of prayer strengthened Him for what He had to endure. And the subtlety and utter understanding and reverence with which this artist has depicted the struggle and

victory in our Lord's innermost consciousness merely by the portrayal of different attitudes, expressions, and changes in external things seems to the writer unequalled in the whole realm of Christian art.

AS CHRIST stands over St. Peter the third time He is saying, "Sleep on, now, and take your rest." It is possible, exegetically, to understand these words as gentle irony: "As you are determined to sleep, go on taking your rest, if you can! It won't be long." But the artist has chosen a different and equally possible interpretation, and has represented Christ in the posture of Benediction, as shown by the poise of the arm and fingers, and by the gracious expression on His face. He had, perhaps, expected too much of them; He will not do so any longer. There is nothing they could do for Him now; the betrayer is already at hand. Besides, He no longer feels the need of human support, for at His request the Father would instantly furnish more than twelve legions of angels to protect Him; but He will not ask for them, for, "The cup that My Father giveth Me, shall I not drink it?"

There remains to be commented on only the artist's representation of the angel which St. Luke says appeared

finite patience he wrote on the wall of St. Mark's, is still preaching itself to all who have ears to hear!

Ruskin, in *Stones of Venice*, says of the St. Mark's mosaics of the twelfth and thirteenth centuries: "I believe of all works of religious art whatsoever, these, and such as these, have been the most effective." And he also speaks of the religious art of this period as being "powerful because imperfect," as compared with the religiously impotent perfection which came later, and the works of which instantly divert the mind from the subject to their art, so that admiration takes the place of devotion. That cannot happen with the early mosaics in St. Mark's, for admiration is not aroused unless and until one has sensed the spiritual truth in them. To those who do not sense that, they are merely odd, if not repellently so. But it was ever so, and when one looks upon these early and most solemn representations of the countenance of Christ, one is reminded of Isaiah's picture of the Suffering Servant: "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

For, as Ruskin says again, "The fact seems to be that strength of religious feeling is capable of supplying for itself whatever is wanting in the rudest suggestions of art, and will



and "strengthened" Christ. The representation is decidedly unique and, to the writer, exceptionally interesting. It would seem that, having represented the establishment of perfect accord between the Father and the Son, no need or even place was left for the angel and his mysterious strengthening powers. But as he was mentioned in one of the narratives the artist doubtless felt that he could not be entirely left out of the picture, but in putting him in he placed him behind our Lord, and apparently unseen by Him, contrary to all subsequent practice among artists. And the very hands of the angel seem to represent him saying, "What place have I here? How can I break in on that divine harmony?" And one may just blot the angel out of the picture without damaging in the least its artistic composition or its spiritual appeal. The writer believes that not a few thoughtful people have felt, as this artist apparently did, the superfluity, if not the incongruity, of the angel, and it may be a satisfaction to them to know that the verse about the angel, and the one connected with it about the sweat-like drops of blood, are to be found only in St. Luke, and are not found in many ancient manuscripts of the New Testament. Professor Easton, of the General Seminary, says that the evidence against their genuineness is very strong. The writer likes to think that by now the artist has learned that he was entirely justified in relegating the angel to the extreme background. And what a satisfaction it must be to him, if he is permitted to know, that that sermon, which with such loving care and in-

either, on the one hand, purify what is coarse into inoffensiveness, or, on the other, raise what is feeble into impressiveness." He points out that the purpose of the mosaics of St. Mark's was not to decorate the walls of the church but to teach the people of the time Scripture history, and thus the walls became the people's Bible, the only one they had. But he continues, "Ever since the Renaissance the painter of religious subjects is no longer regarded as the narrator of a fact, but as the inventor of an idea."

ANOTHER mosaic in St. Mark's, not shown here, was extremely interesting to the writer because it explained a thing which had long puzzled him, why the crosses one often sees on Greek or Russian churches have two, and sometimes three, bars, the middle one being the largest, and the upper one sometimes not parallel to the others. The cross on the familiar Christmas seals is of the same type, and as that movement arose in Norway or Sweden that cross evidently shows Eastern influence. The early art of St. Mark's is, of course, Byzantine, or Eastern, and so, in one of the mosaics representing Christ in the place of departed spirits, He is shown carrying a long cross with a foot rest, the regular middle cross arm, and an upper and somewhat shorter bar. Looking closely at the latter the writer saw on it the letters "I. N. R. I.," the familiar abbreviation of the Latin form of the words, "Jesus of Nazareth, King of the Jews." At once the origin of

the second arm on the crosses on Greek churches became clear—it represents the board on which Pilate had the inscription written. Another mosaic nearby shows an actual board, depicting an original about three feet by two, which is about what it must have been in order that the writing might be in three languages and large enough to be read, as the account says it was, by those who passed by. The third and lowest bar which is sometimes seen evidently represents the foot rest. And it has since occurred to the writer that this two-bar cross is really the only Christian form, for to the Greeks and Romans of early Christian times the ordinary Latin cross was only a thing on which criminals were executed, a sort of gallows, and to make it a Christian symbol at all it had to have Christ's Name on it, the abbreviated form of the inscription. In the West it became customary to represent this more artistically on a scroll of paper, but in the East they stuck more literally to the historic fact, a board.

A clerical friend of the writer who has recently completed the building of a beautiful church said that in the planning the architects and artists would frequently say to him, "Of course, we have nothing to do with the religious significance of these things—that is for you; you tell us what you want and we will try to carry out your ideas." But alas! that combination is ineffective; for the clergyman cannot visualize the embodiment of his religious idea in structure or painting, and the artists and architects have not the idea in their souls that they might body it forth in their work. The invaluable man is he who has both deeply religious spirit and technical skill in his art.

But even he is likely to encounter opposition because his work may be unconventional. The artists who came much later than those who designed and executed the mosaics of St. Mark's went far beyond them in skill in designing, in mixing of colors, and in handling of the brush; but they had not their freedom of soul, for convention had laid its stranglehold upon artists, and they were shut up to accepted ways of representing Scripture incidents. If any of nature's freedmen, such as Rembrandt, did arise in later centuries, they suffered the tortures of the damned at the hands of their contemporaries, Rembrandt having pictures he had been commissioned to paint declined, and payment refused, although those same pictures are now among the world's greatest treasures. But the artists of our mosaics lived in an age of freedom for artists, such as Kipling visions them enjoying in the dim future, when,

"Each in his separate star,
Shall paint the things as he sees it.
For the God of things as they are."

"DEAR REVEREND"

CARDINAL GIBBONS used to tell, with delight, of the youth who addressed him when he was first made Archbishop of Baltimore, with the greeting: "Hello, Arch!" With us, the formal "Your Lordship" has yielded, in ordinary conversation, to plain "Bishop." Bishop Curtis, the former Auxiliary Bishop of Baltimore, found his British friends of the London Oratory amazed when they heard a young American secretary remark, as the evening drew on: "Bishop, it's time to quit!"

But there is a limit. For instance, the number of "Dear Reverends" that come in the mail to those of the cloth. And they are the type of letter that hopes to capture the Dear Reverend's good will, and his pocket-book if he has any.

From our ceremonious State Department, at least, one expects a bit more. Releasing for the press, on June 6th, the news of the capture by Chinese bandits of Father Clifford J. King, of the Society of the Divine Word, the department related: "Mr. Lockhart adds that the details of the capture are not yet known and that he has requested General Ho Ying-ching to take every possible means to obtain the release of Reverend King."

The State Department's care in providing news about our missionaries is certainly welcome, as was still more welcome the tidings shortly afterward that Father King's release had been effected. But, as to the "Reverend"—why not Honorable Stimson? Majesty George might have sent a cable to Excellency Hoover. A Japanese butler once served me at breakfast with an "honorable egg." Eggs are eggs, and men are men, no matter how betitled. But if titles are used, why not use them correctly, and speak of the Reverend *John* Jones (using the full name); and write to him (if a priest) as "Dear Reverend Father," or, more familiarly, as "Dear Father Jones"; or, if rigidly business-like, at least as "Reverend dear Sir"?

—*The Pilgrim.*

THE BEAUTIFUL RIVER OF LIFE

BY WILLIAM C. ALLEN

HAVE you ever thought of how like the onward sweep of a river the Christian life may be?

A glorious stream may have very small beginnings. Its source may be in a tiny dell amid diminutive pebbles and lovely mosses, where the pure water trickles into a little pool enclosed in the cool shade of sheltering trees.

So is many a conversion to Jesus Christ. Men worn by cares or pains, women tired of household burdens or fashionable existence, in moments of relaxation can turn their thoughts to the more abundant, the abiding things of life. Like the advent of a spring of water in the higher altitudes there is introduced into their better emotions the refreshing water of life—the Spirit of God. They drink and are satisfied with the cooling rill.

With others the Christian experience commences tempestuously. I have seen a mighty burst of hot water gushing from between huge boulders in the midst of a desert land. The tumultuous stream is slung and tossed along to its outlet in a neighboring canon. Thus to some is the *entrée* into a Christian career. Perhaps the call of the preacher to repentance, some tragedy, the loss of a loved one, a sudden overwhelming sense of undeserved temporal mercies awakens the sleeping conscience, the warning voice of the divine Spirit is listened to in the midst of a spiritually barren life. A one-time sin-soaked soul after fierce conflict with human passions is born into the earthly Kingdom of God.

We note that the smaller rivers sometimes eagerly rush around the big rocks that impede their progress, but swiftly break over the little stones with which the river bed is strewn. Here we learn a lesson. How often it is best not to contend too strenuously with the larger obstacles that threaten to obstruct us. Rather it may be well to pass quickly around the irritations of life and, like the mountain torrent, leave them far behind while we, with sturdy faith, go gladly on our way.

A normal Christian life becomes an enlarging experience. As the stream increases in volume so does genuine spiritual vitality grow in energy and power. Many are the vicissitudes of our creeks and rivers as they follow the course assigned them. At times they are dashed over jagged cliffs, again they gently glide through green pastures bedecked with winsome flowers. Bitter trials, unexpected descent in material values may at times be our portion. We are often precipitated over perilous places by circumstances beyond our control. Yet, after such experiences we—like the waterfall—find ultimate quiet in the limpid pool of heavenly love. Again, as the river of life rolls on, the beauty of the valley of peace opens to us, and once more we discover our Master's joy.

We pursue our analogy further. The one-time narrow current becomes a broad stream and steadily flows onward to the sea. Perchance contact with disintegrating soil on its banks, perhaps impurities issuing from great industrial establishments, muddy the transparent fluid and destroy its charm, its life-sustaining goodness. Even so it is possible for the Christian, tempted by questionable earthly or business contacts, to lose his fervor on behalf of Jesus when yielding to the call of pleasure, greed, or pride. But we recollect that a temporarily discolored or polluted stream can again become pure—so is it with the chastened soul that returns to God.

Others, like the progress of a noble river, go on their course uncontaminated, diffusing purity, service, peace. Storms do not affect them, calamity and crime do not dismay them. Like the spacious waterway that bears upon its bosom the burdens of little or greater craft, these carry on their hearts the loads, the hopes, the happinesses, the insecurities, the griefs of others. Their sympathies deepen and broaden with the swelling tide of worldly and spiritual experience. It cannot be otherwise. Under the clouds and in the sunshine they pour upon humanity their Christ-created affection until finally the ripples in their lives are absorbed in an endless sea. When what we call death shall overtake them it will mean that the fearless faith which found its source like a tiny rill on a mountain top, or as a great gush of waters in the midst of a granite desert, shall, at its conclusion, be merged into the eternal love of the infinite Ocean of God.

THE WHOLE aspect of things changed when Jesus came into the partnership. Without Him we can do nothing. With Him there is nothing we cannot do. —*J. D. Jones.*

The Stations on the Hillside

(St. Donatus)

By Jay G. Sigmund



I CAME, a harassed traveler;
I threaded down a dusty way:
I found a wee shrine, worn of sill
Upon the high curve of a hill
With havens up the wooded slope
To serve the ones who pray.

JESUS IS CONDEMNED TO DEATH

IT WAS a motley crowd;
Madly athirst were they
For blood; their cries were loud—
We know their kind today.

And Pilate—we have yet
His kind; oh, flesh is flesh:
O Jesus, men forget
When they act this scene afresh!

*Forgive them now as then
For men are only men!*

II

JESUS ASSUMES THE CROSS

HEAVY oak on weary, bleeding shoulders—
A stout heart; a gentle poet's soul:
Hill of the skull; a roadway strewn with boulders—
The world's sins were taken to that knoll.

*Oh, scourge me and bow my head!
My cross is lightly framed:
Give me a weight instead—
I am ashamed . . . ashamed.*

III

JESUS FALLS THE FIRST TIME

THE cross which crushes by its load
May yet be carried through.
But, oh, my Jesus, on that road
Thy strong soul surely knew
The purpose of that deadly tree
Which was borne across that hill for me.

*Curse me if I cringe and whine
Beneath an easy cross like mine!*

IV

JESUS MEETS HIS HOLY MOTHER

DID she think of the roof
Of the manger; the door?
Of the beasts' nervous hoof—
Of the wee Babe she bore?

Of the wise men with gold;
Of the shepherds from far?
Of the pain and the cold
And that high golden star?

*O mother of sorrows! . . .
O Christ of her womb! . . .
Be close to my life
From this day to the tomb!*

V

SIMON HELPS JESUS CARRY HIS CROSS

SOMEWHERE, in the roadside throng
There may be some souls who know:
Take thy cross and press along—
It is always better so.

There is pity in some breast:
There is hope . . . some hands will clutch
The fallen cross that we may rest,
Who are burdened over-much.

*Jesus, keep alive for me
The spirit of him who aided Thee.*

VI

VERONICA WIPES THE FACE OF JESUS

THIS woman, thin and pale,
Under her tattered veil:
Humble her lot and mean
But her peasant heart was clean.

With her tiny cloth . . . her all:
(Her world—so bound and small)
Yet she took the Christ to keep:
God, bless the poor, who weep—
The poor, who pray and weep.

*May I serve, in a humble role
As this gentle peasant soul.*

VII

JESUS FALLS THE SECOND TIME

EACH fall upon a pebbled span
Bruises the flesh and bone
But when a great cross bends a man
Even the brave must groan.

*O Christ, who fell and rose,
Laugh at my tiny wounds—
My hurts from puny blows!*

VIII

JESUS COUNSELS THE DAUGHTERS
OF JERUSALEM

HEAVIER, heavier, grows a beam,
Hewn from strong-grained boles:
Weep not, women, hold a dream
Tethered in thy souls:
Weep for those who art thine own
Here the way to life is shown—
Weep thou, for thine own!

*O Christ, who counseled then,
Thou knowest the need of men;
Thou knowest the need of mothers
Of others . . . all others!*

IX

JESUS FALLS THE THIRD TIME

NEAR does the stark hill loom—
The pilgrimage near done:
The grey sky wreaths in gloom—
What use a dying sun?

What need to struggle now,
The mob is pressing in
Upon the bleak hill's brow?
The world is sick from sin.

*If I should fall and must
Be prone upon the dust
May this come after the road
Is traveled with my load.*

X

JESUS IS STRIPPED OF HIS GARMENTS

READY with dice and greed—
Yes, men are always there;
Before the chains are freed
They come to claim their share.

They toss the squares today:
They want the cloth—the gems:
It is the world—man's way
To rend the silken hems.

*O Jesus, may men learn that robes of cloth
Are only things to feed the attic moth!*

XI

JESUS IS NAILED TO THE CROSS

NOW comes the ending of the long trail:
Oak is firm: oak crosses never break,
And a hand was sinewed well for the first nail;
Oh, what a thing to bear for mere man's sake!

The crown of thorns the locust tree had given—
The hoarse mob . . . the blood-lust in all eyes:
God wept as the last nail was driven—
God wept and took the sun from the skies.

*O Christ, not only on that hill
Have mad mobs felt the urge to kill:
Sear on my brain the image of that day—
For this I pray.*

XII

JESUS DIES UPON THE CROSS

O GOD, hast Thou forsaken Me?" He cried:
Think of the agony in that last wail:
The spear is barbed and ready for His side—
Is even God to fail?

No succor . . . and the mad mob shrieks—
The sky goes blacker and the lightning shows.
His spirit takes its leave—the thunder speaks—
The last hope goes.

*O God, let men remember what the cost—
O God, may such a lesson be not lost!*

XIII

THE BODY OF JESUS IS LAID IN THE ARMS
OF HIS MOTHER

SHE of the sorrows; of the great heart
Has arms to hold her dear Son's head;
Playing again her mother's part
She bows above her Dead.

There in the stable—there by the tree—
She was the mother; He was the Son:
Under the cross when His soul was free
She wept; this blessed one.

*On the hill of the skull this thing was done:
Help us, Mary, to know thy Son!*

XIV

THE BODY OF JESUS IS LAID IN THE TOMB

THE tomb was dark and deep;
Cut for a long, last sleep:
The stone—well-hewn, secure,
Seemed likely to endure.

He never needed sills,
Who watched on God's own hills:
A tomb; a fragile thing
For holding such a King!

*Christ, when the grave is near,
Be merciful: banish my fear!*

* * *

I CAME, a harassed traveler;
I threaded down a dusty way:
I found a wee shrine, worn of sill
Upon the high curve of a hill
With havens up the wooded slope
To serve the ones who pray.

The Historic Episcopate

By Dr. Friedrich Heiler

Professor of Theology at the University of Marburg and President of the German High Church Union

Translated from the German by George Liebig, Licensed Lay Reader at St. George's Church, Berlin

In Three Parts. Part II

APPRECIATION of the value of Apostolic Succession was not completely destroyed in the Reformation either; it was merely considerably modified and weakened. Lutheranism in its concentration upon purity of doctrine was largely indifferent towards the question of ecclesiastical polity; Luther himself, moreover, was lacking in appreciation of the sacramental character of the "ordo." Calvinism, on the other hand, proclaimed the divine institution of the priestly office and its propagation by the laying on of hands. The majority of both the Lutheran and the Reformed Churches surrendered episcopacy in the old sense, and retained the order of priesthood only, which they regarded as originally identical with episcopacy.

In some of the Reformed Churches episcopacy was preserved, in a few even—one must admit, by a fortunate chance—the episcopal line of succession and the chain of laying on of hands remained unbroken. Of the Lutheran episcopal Churches it was the Swedish and Finnish Churches which continued the line of succession (the latter, however, lost episcopal succession a few decades ago, by the death of all their bishops in rapid succession). The Lettish and Esthonian Churches received bishops after the World War, the bishops entering the line of succession of the Swedish Church. The episcopally constituted Herrenhuter Brotherhood received their succession from the Moravian Brethren, which latter obtained their own from the Waldensers, who in the Middle Ages possessed the tripartite ministry but surrendered it after joining the Reformation. (Whether the Waldenser episcopate is to be regarded as valid in the sense of Catholic canon law is a difficult matter to decide.)

Among the *Reformed Churches* it is the *Anglican National Church* which has retained the tripartite ministry and prelacy founded upon Apostolic Succession. In the first few decades after the Reformation, it is true, no importance was attached to this succession in the Anglican Church. It was only when Calvinistic Presbyterianism claimed "divine right" as characteristic of the constitution of the Presbyterian Church, that the Anglican Church discovered that this characteristic of divine right appertained also, and in a far higher degree, to the episcopal constitution of the Anglican Church. Since the end of the sixteenth century Anglican High Church theology attaches very special importance to the episcopal succession of its Church. But the Oxford Movement was the first to generate that esteem (or, more accurately, overestimation) of the institution, which today is the characteristic feature of all Anglo-Catholicism.

The official Church of Rome does not recognize the succession of all these Protestant episcopal Churches, and consequently rejects all their orders as null and void (*prorsus irritae*). In connection with Roman-Anglican attempts at reunion Pope Leo XIII ordered an investigation of the validity of Anglican Orders by a commission of Roman theologians and canonists. The investigation led, in 1896, to a renewal of the rejection of Anglican Orders, which rejection had already been pronounced as long ago as 1704 by Clement XI. The most important passages from the condemning bull, *Apostolicae curae*, are printed in Denzinger's *Enchiridion Symbolorum*, 1922, 14, 196ff. Good documentary justification of Anglican Orders in Charles Gore: *Roman Catholic Claims*, 1908, 141ff. Compare Heiler: *Evangelical Catholicity*, 1926, 325ff; additional literature in Sägmüller I, 202. The Eastern Orthodox Church, which in former times had also doubted the validity of Anglican Orders, today takes up a more positive position in relation to them. The Patriarchs of Constantinople and Jerusalem have even acknowledged their validity in official documents, whereas

the other patriarchates and the autocephalous Churches have not yet followed suit.¹

THE radical rejection of the orders of the Anglican Church (and therefore with them the orders of all other Protestant episcopal Churches) is based upon a mechanical-judicial mind, which can only grasp the alternatives: "white—black," "valid—invalid." Measured by the simple ordination formularies of the Church during the first few centuries, and also of the Eastern Churches of today, the Anglican ordination rite is adequate, as has been admitted even by a Roman historian of the standing of Duchesne. Some Roman theologians have asserted the validity of Swedish Orders, for instance J. M. Spalding: *History of the Protestant Reformation*, II, 1875, 424. Official canon law, however, does not recognize them.

The Orthodox Church of the East does not use the rite of Unction either in the ordination of a priest or the consecration of a bishop, and says nothing about the solemn granting of power and authority to perform the Eucharistic Sacrifice and to pronounce absolution. The formulary used in ordination is invariably the same, both in the ordination of a deacon, a presbyter, and the consecration of a bishop: "The Grace of God, which at all times heals all that is weak, and gives everything that is needed, appoints this pious . . . deacon (priest, bishop) by the laying on of hands; let us therefore pray over him, that the Grace of the Holy Spirit may descend upon him." This is followed by two prayers (differing according to the rank in the ministry) for the granting of the Grace of the ministry. (Rajewski: *Euchologion*, II 68f.) The disproportionately more elaborate ordination and consecration rite of the *Pontificale Romanum* is derived, for the greater part, from the Church of Gaul, and was only adopted by Rome in post-Carolingian times; a number of ceremonies were not introduced until the thirteenth century.

Nevertheless, there is an incontrovertible modicum of truth for Roman reasons for rejection of Anglican Orders. Complete succession implies not only the demonstrability of an unbroken line of bishops, but also the uninterrupted guardianship of the Eucharistic Mystery: *perfect orders and complete* Apostolic Succession can only exist in a Church in which the Mystery of the Eucharistic Sacrifice is celebrated. The Anglican Church, however, like many other Protestant Churches, in its *Prayer Book* as in its *Thirty-nine Articles*, has rejected the belief in the Real Presence of Christ, and in the sacrificial character of the Eucharist (in the *Thirty-nine Articles* also the sacramental character of the *ordo*); it was therefore *not a mere accident*, that in its ordination rite it omitted the solemn imparting of power and authority to offer the Holy Sacrifice. *This weakening of the Mystery of the Eucharist cannot*, it is true, *annul the external fact of Apostolic Succession but it hovers over it as a dark shadow*. Undoubtedly that mistake has been atoned for in Anglo-Catholicism by the renewal of primitive Christian belief in the sacraments. The sacramental reawakening induced by the Oxford Movement has rekindled full Eucharistic life in the Anglican Church—and this life is the most crushing argument against Roman rejection of Anglican Orders. But all that does not do away with the fact that there is a hiatus, a rupture, in the Anglican line of succession—not an external but an internal, a spiritual rupture—and that consequently this succession cannot be placed upon the same level and footing as the succession of the Eastern Church and the Church of Rome.

The example of Anglican succession clearly shows that this

¹ Since this was written, the Patriarch of Alexandria has recognized the validity of Anglican Orders.—EDITOR, L. C.

entire problem is incapable of schematic solution by classification into two judicial categories, *viz.*, valid—invalid. Rome's attitude towards this question is one-sided and overaccentuated, but the Anglican High Church attitude likewise is not devoid of one-sidedness. As incorrect as it is to join Rome in setting aside Anglican orders and sacraments by simply reiterating the predicate "invalid," so also is it incorrect to join High Church Anglicanism in dogmatically denying the validity of all non-episcopal orders and sacraments, and dogmatically to deny membership of the visible Church of Christ to all Churches lacking episcopal succession. There are, however, also a few important Anglican theologians, such as Bishop Headlam, who recognize all orders bestowed by laying on of hands and prayer. It is true that the presbyterial orders of most of the Lutheran and Reformed Churches are less complete than ordination by bishops as obtaining in the Anglican and Swedish Churches; it is also true that the Lutheran and Reformed ordination formularies are to a certain extent inferior to the Anglican. Nevertheless, even these ordinations are not entirely devoid of Apostolic Succession. Validly ordained Roman Catholic priests laid their hands upon the first Lutheran and Reformed pastors, in order to transmit to them power and authority to preach the Gospel and to administer the sacraments. And from them there extends an unbroken chain of laying on of hands down to the present-day servants of the non-episcopal Protestant Churches. True, this chain of succession of the countless pastors is not visibly demonstrable like the chain of succession of the bishops, but here, too, there exists an unbroken chain of ministers ordained by the laying on of hands. . . . Yes, more than that, in Presbyterianism and Lutheranism (especially in Vilmar's, Kliefoth's, and Staél's Neo-Lutheranism) we find a powerful apperception of the existence of Apostolic Succession in these Churches.² And rightly so; because if, during the first decades, and even centuries, of Christendom, ordinary presbyters or presbyter-bishops (not bishops in the later sense) ordained the elders elected to the ministry, and even those elected as bishops, without this fact being regarded as detrimental to the line of succession later on; then ordinary Presbyterian ordination as practised in succeeding centuries cannot be devoid of all validity.

And if the order or office of priest and bishop, as even Jerome believed, were originally one and the same thing—an order or office, which in the course of later development was differentiated and divided into two separate and distinct orders—if that is so, then the reformatory rejoining of these two orders cannot have denuded the Christian pastorship of all significance. Just as certainly as the overthrow of an ecumenical order, sanctified by centuries of use and custom, was an arbitrary act, and just as certainly as the surrender of a ministry subdivided, graded, into three orders, in favor of simplification, and reversion from a richer advanced stage of development to the undeveloped primitive stage meant impoverishment, so also such acts of inorganic interference with ancient ecclesiastical tradition could not possibly have utterly destroyed the preceptorship, priesthood, and pastorship, nor could have deprived the celebration of the sacrament of all possibility of conveying Grace. It is also necessary to take into consideration, that in the upheaval and confusion of the Reformation the episcopal office was frequently not abolished intentionally at all, but rather that, owing to scarcity or lack of evangelical bishops, ordinary priests were obliged to perform the ordination rites. And in cases where episcopacy and Apostolic Succession were intentionally rejected, such action was prompted by an exaggerated sense of Biblicism, by an intense desire lavishly to copy the Primitive Church, by an excusable failure to appreciate the significance of the laws of organic historical development.

² Compare especially Fr. J. Stahl: *The Lutheran Church and the Union*, 1860, 276ff. "The ministry founded by Christ (the preceptorship and pastorship of the Elders and Bishops) exists in this uninterrupted succession from its foundation, and has never been discontinued in the Christian Church. The Christian community was never, not even for a single moment, without this ministry set up over it, nor is it in fact conceivable as a community without a ministry over it, which had to set up a ministry for itself. The ministry therefore nowhere and in no respect derives its powers and authority from the Community, but absolutely and directly from its divine Founder. This authority from above, and this uninterrupted derivation of the ministry from the personal foundation of Christ Himself is represented by the fact that the ministry is received by the laying on of hands of those already in the ministry, who in their turn received it from their predecessors."

WHOSOEVER, therefore, inquires into the facts of history with an unprejudiced mind will be bound to admit that even presbyterial ordination and succession, however imperfect and incomplete they may appear to be from the point of view of the ecumenical whole, cannot be entirely devoid of significance. The various ordination formularies and lines of succession are on the contrary graduated step by step from a lower degree of imperfection to a higher standard of perfection. Presbyterial ordinations are materially and formally less complete, less perfect, than the episcopal ordinations of the Anglicans and the Swedes; the latter again are less perfect and complete than the orders of the Eastern Church, the Church of Rome, and the Old Catholic Churches, offshoots of the latter. Consequently, not one of the Protestant Churches possesses an unquestionably perfect Apostolic Succession in the Catholic sense.

Nevertheless it would be incorrect—and that is the difference between a truly evangelical and a purely judicial method of reasoning—to look upon historical succession as the sole premise for the Church's ministry and sacramental life. Side by side with the Apostolic Ministry based upon historical succession, there is an Apostolical Ministry founded upon direct appointment; side by side with the Aaronitic-Levitical priesthood of the Israelitic temple community, which has blossomed out into a new form in the historical priesthood ministry of the Christian Church, there is the pneumatological or Melchisedecian priesthood, which, without historical succession, is founded upon direct divine bestowal of Grace. "*Tu est sacerdos . . . secundum ordinem Melchisedec*"—thus the Western Church prays over and over again the 110th Psalm at Vespers. Melchisedec, the priest without succession, is, as written in that wonderful passage in the Epistle to the Hebrews (7: 1ff), the Old Testament prototype of the High Priest of the New Covenant, the Eternal Son of God—"without father, without mother, without descent, having neither beginning of Days, nor end of Life; but made like unto the Son of God; abideth a priest continually" (7:3); he, "whose descent is not counted, received tithes of Abraham, and blessed him that had the promises" (7:6). And because "the less is blessed of the better" (7:7), the priesthood after the order of Melchisedec is greater than that after the order of Aaron. The Son of God who was made Man, who is not of the Aaronic Succession, "who pertaineth to another tribe, of which no man gave attendance at the Altar" (7:13), embodies that higher priesthood after the order of Melchisedec, "made, not after the law of a carnal commandment, but after the power of an endless life."

Every one-sided judicial conception of the New Testament office of priesthood would mean the establishment of a new "carnal" priesthood. Although in the Church of Christ there was from the beginning an office of ministry of elders and "overseers," the preaching of the Gospel, and even the celebration of the Eucharistic Sacrifice, was for a long time—namely up to the middle of the third century—not exclusively restricted to these holders of office, but was also permitted to prophets and charismatics directly appointed by the Spirit. "Let the prophets give thanks (*eucharistein*, *i.e.*, offer the eucharistic prayers) as much as they desire, the *Didache* admonishes (10:7). In like manner as the prophets filled with the Spirit, so also the martyrs who had suffered torture for their faith were admitted to priestly functions without any ordination whatever.³ It was quite a natural consequence that, with the expiration of the enthusiastic charisms and the cessation of religious persecution, this pneumatological priesthood should also come to an end. After all, there was at least a partial revival of same

³ *Can. Hippoliti*, 6, 43ff. (Achelis, page 67): "If any person be worthy to stand before the judgment seat for his faith's sake, and to suffer punishment for Christ's sake, but is afterward pardoned and set at liberty, such a one deserves the priestly degree, and moreover not by virtue of ordination by a bishop. It is on the contrary his confession that is his ordination (*confessio est ordinatio eius*). Only when he becomes a bishop shall he be ordained. If anyone has made a profession (by word of mouth) only but was not maimed by torture, he is worthy of the priesthood, but must be ordained by the bishop. . . . For although he has (by confession by word of mouth) not received formal ordination to the priesthood, yet he has attained to the Spirit of the priesthood. The Bishop shall therefore omit that part of the ordination prayer, in which the Holy Spirit is called down upon him."—*In the absence of priests, even as late as Tertullian times, not only deacons, but even ordinary laymen were permitted to celebrate the Eucharist, as well as to administer Baptism*: "Adeo ubi ecclesiastici ordinis non est concessus, et offers et tingis et sacerdos es tibi solus. Sed ubi tres, ecclesia est, licet laici!" (Tertullian: *De exhort. cast.* 7).

in the ancient monarchism, insofar as the monks, and moreover for the greater part lay monks, acting as "spiritual fathers" (*pneumatikoi patéres*) gave absolution to confessing penitents. (See Karl Holl: *Enthusiasm and Penitential Powers in Greek Monarchism*. A Study on Symeon the New Theologian, Leipzig, 1898; also Joseph Hörmann: *Researches in Lay Confession*, Donauwörth, 1913.) If in the Churches of later times all these pneumatological powers disappeared practically entirely, that does not by any means signify a blessing for Christianity, nor must rudimentary attempts at a recrudescence of primitive Christian enthusiasm be looked upon as idle fanaticism.

The great element of truth in the Catholic Apostolic (Irvingite) movement was, that in the revival of charisms it restored the primitive Christian position of the prophets, and moreover in a new apostolate affirmed the possibility of direct divine appointment to the highest service in the Church outside the fold of a historical succession of bishops. The mistake made by the Apostolic Community was, however, that out of free charisms they forthwith evolved a new law; not only by making their own ordinations dependent exclusively upon prophetic appointment, but above all by evolving a new ecclesiastical office or order out of a charismatic apostolate and prophethood. This new apostolate was so greatly overrated by the Apostolic Community, that in fact the very existence of an absolutely valid ministry from the demise of the Apostles of Christ up to the revival of the apostolate in the nineteenth century was denied. Perhaps it is just this very instance which supplies the explanation for the fact that the great Christian Churches entirely failed to appreciate, to perceive, the divine command which this Apostolic movement contained for them, namely the exhortation not to forget Charismatic-pneumatological enthusiasm under the cloak of a traditional historical ministry. "*Subdue not the Spirit.*"

God, creating eternally, is not bound by any external orders or signs; He is at any moment able to bestow His Grace upon the human soul without sacraments—"gratia non alligata est sacramentis" is in fact one of the scholastic principles. God can also awaken His sacramental Grace where there is incomplete succession, and in fact even where there is no historical succession whatever. One of the greatest medieval mystics, Gertrude of Helftae, received, when she could not find a confessor, the comforting promise from Christ Himself: "As often as thou shalt ask it of Me, I, the highest Priest and true Bishop . . . will renew in thy soul every one of the seven sacraments one after the other—more effectively than any priest or bishop could." (*Leg. div. piet.* III, 60; compare A. M. Heiler: *Mysticism of German Women in the Middle Ages*, 1929, 179.)

God, "who is able of these stones to raise up children unto Abraham" (Matt. 3:9), can also kindle the flame of the full sacramental life in a Church which has a non-sacramental episcopal succession, yes, even in a Church which has only a non-sacramental presbyterial or congregational succession. And God has performed this miracle of revival in the Church of England. In spite of the Church of Rome's denial of all validity of Anglican sacraments, Anglo-Catholicism is able to show a sacramental life of a purity and depth, which is not only on an equality with the sacramental life of the Church of Rome, but which the latter might almost envy it. In our own High Church circles in Germany and Switzerland, too, the sacramental life has revived spontaneously, and moreover externally and internally in the same way as in the Catholic Church of the East and the West, notwithstanding the fact that our succession is more incomplete still than the Anglican. God in His great love knows no "prosopolepsia," "no regard of person"; He bestows His gift of Grace under sacramental symbols to whomsoever He wills; and moreover He sometimes grants Grace more abundantly to those who are poor in respect to external succession, than to such as are rich therein and proud of the fact—"He hath filled the hungry with good things, and the rich He hath sent empty away" (St. Luke 1:53). The writer of these lines, who has received the sacrament in a great number and diversity of episcopal and non-episcopal churches and communities, can testify that sacramental Grace is not graded according to perfection or completeness of "succession." *The Living Christ gives His love to all who approach Him in faith and humility; He is "greater than our heart" (I John 3:20), and immeasurably greater than our canon law.*

(To be concluded)

THE LIFE ABUNDANT MOVEMENT AND ITS FOUNDER

How It Impresses One Rector

BY THE REV. THEODORE ANDREWS,

RECTOR OF ST. JOHN'S CHURCH, DOVER, N. J.

OUR parish has just been experiencing a mission of a new kind—not just one more mission, but a new presentation of the gospel; and the effect has been so extraordinary that I believe the whole Church ought to know about it.

The Rev. Robert B. H. Bell of Denver practises the ministry of healing; he really does that, for we have had witness of it. But he does more, he teaches the good news of Jesus Christ as a message of health to the whole man—body, mind, and spirit. Out of his own experience and his pondering the life and ways of our Master, he has developed the method which he calls the Life Abundant.

His teaching begins with a conviction of the bodily basis of sickness and sin, which Jesus held to be identical. Through faulty and deficient foods, our bloodstream becomes poisoned, affecting the mind and the whole outlook on life—on God as well as man. If we, with faith in God's will that we be well and strong—as indeed our bodies are intended to be His temples—eat the right kind of food, continuing with fortitude in the cleansing of our bodies, we will love our neighbor better, and our thoughts will turn naturally to God.

In teaching people to follow the way of faith, food, and fortitude, Mr. Bell has several strong "talking points." First, is his own radiant personality, coupled with the fact that he himself has been made a well man by following the methods he outlines; moreover, his explanation is full of homely common sense, and shines with gracious humor and goodwill. Then there is the fact that his food recommendations are simple, palatable, and in accord with the findings of eminent physicians and dieticians; to which one might add, the testimony of rapid results—even before the end of the mission—by those beginning the new food system. Then, surely, we must count the presence of his splendid wife, and her helpful talks on the relation of right food and right thinking to personal and family happiness which have seconded admirably the work of this evangelist.

I went around with Mr. Bell for a week, in and out of homes, visiting the chronic sick, the ailing, the discouraged. I heard him speak to mothers, to children, to Rotary Clubs, to high school students, and to a group of our clergy; and he never failed to hit the mark: to make just the appeal that would strike home and capture the life's allegiance, or to point out the error in life or health that was causing the sickness. Neither was it the appeal for a well body alone that reached people; their spiritual natures were stirred to the depths. Every night of the mission we had a very large proportion of members of other Churches, and often several ministers; one of these was urgent that the message be presented to his own congregation. Following the address, and the prayers for healing at the altar—in which Mr. Bell always has the rector share—the congregation was dismissed, in order that a more informal discussion might be held for those who desired to remain. On several occasions, however, the entire congregation kept their seats! Toward the end of the mission, so great was people's eagerness to know more, that it was after 10 o'clock before the missionary could leave. This week, three cars full of people went twenty miles away to hear him once more.

Mr. Bell is one of the seventy preachers commissioned by our National Council; but the only one giving his entire time to the Life Abundant Message. He has, however, embodied the teaching in a small book, *The Life Abundant*; and has also written an arresting study of the Sermon on the Mount, called *The Challenge*. Mrs. Bell has, with a fellow-worker, written a *Life Abundant Cook Book*. These can be ordered through the Rev. Ross H. Flanagin, Washington, N. J., who is editing a paper for the movement, and making arrangements for Mr. Bell's speaking dates.

IN GIVING you a father's blessing, I beg of you, students, to remember this: Never lose faith in your country and never lose faith in your God.

—Clarence Mackay, at University of Nevada.

What is "The American Missal"?

THE AMERICAN MISSAL is a book containing all the Eucharistic portions of the Book of Common Prayer, and in addition the Introits, Graduals, and other anthems from Holy Scripture, and additional prayers and hymns for those days for which the Prayer Book provides a service. It also contains complete services for a large number of Holy Days and special occasions for which the Prayer Book makes no provision. The book likewise contains the musical setting for the Choral Mass, additional Proper Prefaces, and the Holy Week ceremonials. There are also the special observances of Candlemas, Ash Wednesday, and Whitsun Eve, the Prayers and Thanksgivings from the Prayer Book, additional prayers and thanksgivings, and the Absolution for the Dead.

The *American Missal* is simply an attempt to unify existing practice among Anglo-Catholics and to bring it more definitely into line with the Prayer Book of the American Church. It proposes no new ceremonies, brings forth no new prayers or observances, suggests no feasts which have not been widely celebrated by American parishes and other institutions before our work was even contemplated. We do not mean this in the sense, though that is also correct, that our book is simply a translation of usages consecrated by centuries of devotion, but that from the publication in 1870 of *The Ritual of the Altar* to the present day all the principles and most of the details contained in our volume have been in active and increasing use.

The books used have, however, been always designed for the Church of England, with or without supplements to bring these English books in some measure into line with the American Liturgy. Some of them did actually provide substitutionary matter to be used in place of the Prayer Book parts; as, for example, the Roman Canon, or that of the Book of 1549, as a substitute for the curtailed, though liturgically sufficient, English Canon. Since 1928 many of the Collects, Epistles, and Gospels provided in these books for the Church Year amount in America to similar substitutions. This dubious practice of substitution has never received a start in this country. We hope that the provision of a Missal containing all the supplementary matter which can, on the widest interpretation, be considered lawful or desirable, but containing and built upon the entire Prayer Book liturgy, will convince American Catholics that it need never start.

The word "missal" first appears about the middle of the eighth century as synonymous with the older "sacramentary," designating a book containing the prayers said by the celebrant at the Holy Eucharist. As the art of book-making progressed it became possible for missals to be produced which contained in addition the parts of the service usually sung by the choir, and also the Scripture lessons assigned to each day's Eucharist. Such a book, from which the entire Mass could be read, was at first called a *missale plerarium*, but as its obvious convenience soon caused it to displace in practical use the three to five separate volumes formerly needed at each Mass, the term "missal" has come to designate only this latter type of service book.

THE Missal, then, means the book containing the prayers, hymns, and lessons necessary to the celebration of the Holy Eucharist. Strictly speaking the Missal of the Episcopal Church is the portion of the Standard Prayer Book between pages 65 and 269, especially when this is published as a separate volume for use at the altar. To be sure, this name does not occur in the Prayer Book, but neither does the name "Altar Service," which is usually stamped upon the covers of these volumes. In the sense of "*missalia plenaria*," however, these books cannot strictly be styled "missals," for they are not complete. The rubrics of the Prayer Book provide

for the singing of hymns and anthems before and after Mass, between the Epistle and Gospel, at the Offertory, Communion, and as substitutes for the *Gloria in Excelsis*. There is a provision for secret, *i.e.* private, intercession by the congregation before the Prayer for the Whole Church, and presumably the priest is not required to stand dumb while the congregation thus prays, but may also spend that time in private prayer. The rubric before the last collect in the Ordinal assumes that collects are normally said before the Benediction, but none are provided for that place. Though the collects on page 49 and following are in most cases appropriate, yet the rubric specifically directs that they are to follow the collects of the Office or Mass. All these lawful additions are left to the discretion of the celebrant, subject to the direction of his ecclesiastical superiors. But obviously a complete Missal would at least offer suggestions as to the texts appropriate at these times.

SURELY it is better to look to the tradition of the Catholic Church in selecting hymns and anthems than to leave the matter entirely to the caprice of individual clergymen or organists. The development of worship in England and on the Continent has centuries ago provided Scripture anthems, tried by long experience, as appropriate to accompany the eucharistic prayers and lessons. Sometimes the choice is so apt and beautiful that it turns the whole Mass into a poem, sometimes again it is prosaic, or even a bit forced. But in every case it is better than any single mind could evolve, and the following of the older missals protects us from individual sentimentality or bad taste. Surely in making those supplements for which the Prayer Book provides it is better to seek them in the matrix from which that Prayer Book is derived than to draw them from a source foreign, if not hostile, to the whole spirit of liturgical worship. So there have appeared from time to time more or less complete translations of the medieval Western rites, and many parishes and Religious houses in England and America have made use of them in varying degree.

Another part of worship in which there is obvious need for supplementing the Prayer Book is the Kalendar. Nothing could be more blasphemously absurd than to contend that the Church's capacity to produce saints came to an end with the first Christian century. Nay, our official Kalendar does not even justify itself on this principle, for there are men of the first century, such as Timothy, Clement, Silas, Joseph the Foster Father, certainly more deserving of commemoration than Simon the Zealot, James the Less, or even Matthias, who are to us mere names. Is the Blessed Virgin the only saintly woman, even if we limit sainthood to the persons mentioned in the New Testament? The attempt to improve our Kalendar was, it is true, voted down, but more through the ability of a skillful orator than as the expression of the mature experience of a master of the spiritual life. But the Church, though refusing to authorize any particular list, has provided for the observance of feasts of saints not in the official Kalendar, and when the same speaker objected that his victory in the matter of the Kalendar involved the elimination of this provision he was met by the sharp rebuke: "We have rejected a kalendar, but not abolished the saints."

It is clear, then, that the Church has opened up the way to the commemoration of a greater number and variety of the champions of God than she is willing to place upon her official list for obligatory observance. The need for such an extended kalendar has been even more widely felt than that for a book containing the traditional choral parts of the Mass, as is witnessed by the extensive circulation of the *Holy Cross Missal*, a book which provided for the Black Letter Days, but contained no introits, graduals, etc.

Again, it is astonishing how widespread has been the need for the restoration of the special observances formerly connected with certain Prayer Book Holy Days, such as Palm Sunday, Candlemas, Ash Wednesday. This has been met by the use of a great variety of unofficial volumes, ranging in merit from the dignified English but non-traditional arrangement of the "Feast of Lights" to the crabbed English but traditional usage of popular Roman translations of the Holy Week cere-

* The publication on March 16th of *The American Missal* has aroused widespread interest in the Church, but has also revealed a misunderstanding on the part of some as to what the *Missal* is or purports to be. The editor of THE LIVING CHURCH therefore asked the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee and editor in chief of the *Missal*, to endeavor to clear up such misunderstandings through the columns of this periodical. In response to this request, the present explanatory article has been prepared on behalf of the editors of the *Missal* by the Rev. Marshall M. Day of Nashotah House, who is one of the board of editors.

monials. But in all this there has been no uniformity, and but slight attempt to harmonize the new matter with the Prayer Book.

Perhaps the most widespread custom of supplementing the provisions of the Prayer Book has been in connection with the private devotions of the celebrating priest. Since the Reformation these have not been obligatory, but for more than two generations a steadily increasing number of priests has been finding in the old *secreta* the best forms for these private devotions. Long before there were any complete English missals devout priests were using these prayers in a variety of translations from devotional books, from altar cards, or even by memorizing the Latin originals. The form of these prayers in our book is that of the most widely circulated set of altar cards.

IT APPEARS, then, that the need for a volume such as *The American Missal* is not a new thing, nor the attempt to satisfy it the act simply of the present generation. A great many different books are in use, conformed in varying degrees to the Prayer Book of the Church of England. Only one or two of these were prepared with the American Church in mind at all, and these do not contain the entire Prayer Book missal. Even before the last revision of the American Standard there were marked differences from the American usage, and the divergence has now become so great that it is difficult to use them with entire loyalty.

The changes introduced in the Prayer Book of 1928 are the only new matter in *The American Missal*. Our work has been simply that of editors, not of authors. Our aim has been to revise what is already in use, and to bring it more definitely into line with the new Prayer Book. It is rather amusing to note that over two generations of priests have been left undisturbed in the use of missals which make but slight approach to conformity, but as soon as there is a proposal to bring out a book conformed absolutely to the American Prayer Book wherever that Prayer Book has any provision to conform to, it draws the fire of a number of persons, most who have as yet never seen it, some of them persons who, in their public and printed utterances, have been proclaiming to the world that, however they may conform to the wording of the Prayer Book, their attitude toward its doctrines is one of criticism, and extensive repudiation.

It must be repeated that this is a supplement to, not a substitute for, the Book of Common Prayer. We have taken care, therefore, to see that it contains the entire Prayer Book missal, distinguished by the use of heavier type, and by the placing of a paragraph sign before the rubrics. In addition to what is usually contained in the standard "Altar Service" we have included the Prayers and Thanksgivings from pp. 35 to 58 of the Prayer Book, thus obviating the necessity of taking an extra book when prayers are required for special objects. No pains have been spared to secure conformity with the text of the Standard Book of Common Prayer, and we have submitted our work to the Custodian of that Standard to ensure the completeness of such conformity. The arrangement of the parts is necessarily different, as our work contemplates much fuller directions as to the manner of saying or singing, especially in Holy Week. The doubt-column page, with its shorter lines, makes the book much easier to follow when reading aloud at the distance required by altar use. The placing of the Ordinary and Canon in the traditional place, between Holy Week and Easter, makes the book lie open better than when these are at the beginning, as in the standard missal. The parts of the three singers are indicated in the Passions but the text is exactly that of the Standard Prayer Book.

In the supplementary matter: whenever a text corresponds with a definite feature of the Prayer Book we have used that version. The Litany provided for Holy Saturday and for Whitsun Eve is that from the Prayer Book, instead of the Litany of the Saints, and the Blessing of the Font on those days is that from the Prayer Book, not that of the medieval missals. The *Benedictus Es*, on Ember Saturdays, has been conformed to the version of that canticle in Morning Prayer. But we have not considered it necessary to conform the translations of short passages from the Psalms or other Scriptures, where there are musical settings in general use requiring a more singable translation. The musical settings are mainly from the version set forth by the Joint Commission on Church Music, but we have used the more elaborate Sarum chant for the

Litany. We are convinced that we have published a thoroughly loyal book, and we feel that this will be admitted by anyone familiar with former books of this character.

AT THE same time that the Prayer Book was being revised it became necessary to prepare a new edition of the Monastic Breviary, thus giving opportunity to secure uniformity of translation, at least as to the Collects, and unity of Kalendar, in the books of worship used by the Religious orders. Moreover it seemed to us that the compilation of a new missal, especially designed for the use of American Catholics, was an opportune time to make certain departures from the usual arrangement of such books, in the interest of greater simplicity and convenience. One of our aims was to do away with unnecessary turning of pages, and for this reason we have printed the prayers of the seasons in full, on every day when they are repeated, throughout the Sundays and Ferias of the Christian Year. In the service for the Black Letter Saints we have printed everything in full for all days whose service departs from the Common in more than one particular, but considerations of space prevented our doing so for feasts which differ only in the Collect. The prayers of the seasons are printed in a convenient place at the beginning of the Proper of Saints, where they can readily be found on those days for which they are required.

The provision of Black Letter Holy Days is very large, as the Kalendar is practically a combination of these of all the Religious orders in the Anglican communion. It is not assumed that every parish or community which uses this book will keep all these commemorations, but we have tried to anticipate the reasonable needs of a large number of different groups. The typographical arrangement has been designed to facilitate the use of this Missal by priests who may not wish to make use of everything on it. Not only are the Prayer Book parts distinguished by a different type, but all the Collects, Epistles, Gospels, Secrets, and Post-communions are marked out from the choral parts by having their titles centered, for the convenience of those who may desire to say a Black Letter Mass without the Introit, Gradual, etc. The Index is much more full than in any previous missal, and the special prayers and thanksgivings are very carefully indexed.

We have throughout had in mind the needs of the average parish. For this reason we have departed from all previous practice, and all rubrics in the Ordinary and Canon, and in the Holy Week and other ceremonies, are composed on the assumption that there will be only one officiating Priest. Those parishes which can have the assistance of deacon and subdeacon will find that they can use our Missal for such services by simply supplementing the ceremonial directions with a copy of the revised edition of Knott's *Ritual Notes*. The confused question of Easter Even we have not attempted to solve, but have arranged the service so that it can be said in the medieval manner on Saturday morning, or in connection with the First Vespers of Easter, or in what was probably the original manner, by beginning at midnight with the Blessing of the New Fire, and continuing to the first Mass of Easter Morning.

IN conclusion we wish to assert our entire conviction that every addition or supplement we have suggested is lawful now, as indeed it was before the 1928 revision. At the same time we would point to the unofficial character of our book, and to the fact that we have done everything in our power to facilitate the use of it by those who do not wish to follow all its suggestions. We have tried at all points to provide for the man who may disagree with us, but yet feels the need for some sort of Prayer Book supplement along Catholic lines. Our book is not a set of proposals for Prayer Book revision, it is an attempt to unify existing practice and to harmonize it with the finished Prayer Book revision.

LIFE'S NOBLEST END

GOD HAS placed us here for a purpose. To find out what that purpose is and do it is life's noblest end. The extent of our success here will not be measured by the Judge of all the earth whether we have made millions, achieved fame, or risen to great heights, but whether we have fulfilled God's will concerning us. No man or woman can do more with life and none of us should do less.

—Methodist Protestant-Recorder.

BOOKS OF THE DAY

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

THE STORY OF THE NEAR EAST RELIEF. By James L. Barton. With an Introduction by Calvin Coolidge. New York: The Macmillan Co., Price \$2.50.

DURING its entire career of fifteen years, the late Rev. Dr. Barton was closely identified with this unprecedented philanthropy. He has written this wonderful story of Near East Relief with a masterly pen. It ranges through the whole gamut of human nature's possibilities. The utmost depths of cruelty were plumbed by Turkey's ruthless evictions of her non-Moslem peoples. Hundreds of thousands of refugees perished miserably on the march, from hunger and exposure, during those horrible months in 1915. Immediately upon hearing the dreadful news, American generosity sprang to the rescue in an amazing uprush of sympathy. At first it was thought that \$100,000 would meet the emergency. Before the noble enterprise was finished, \$116,000,000 had been raised and expended, in cash and in volunteered services. The gigantic task opened the hearts and purses of uncounted thousands, from coast to coast. Over one thousand workers were enlisted overseas. Thirty of these brave-hearted men and women died at their posts, battling with typhus or like problems. manifold were the demands, as the great work unfolded its increasing needs. Craftsmanship, statesmanship, generalship, skills of planning and of management, and of diplomacy, with dauntless faith—all were called for and produced on an international scale, year after year. In the sequel, besides all the aid given to tens of thousands of refugee men and women, 132,000 orphaned children of Armenians, Greeks, Bulgarians, Albanians, and kindred races were salvaged, housed, fed, clothed, trained, educated, and finally established in self-support, before Near East Relief was deemed no longer necessary. This thrilling volume brims with the romance of truest heroism. Its story is perhaps the greatest single instance of loftiest humanitarianism in the history of any nation. During the clatter and helter-skelter of the Great War, its scope and size probably escaped the attention of multitudes who shared in the giving. This unexampled book, vividly picturing the whole astonishing achievement, will be a welcome addition to any library. It should find a nationwide host of eager readers.

JOHN HENRY HOPKINS.

INTEREST in eucharistic theology seems to be keener now than it has been for a long time. Evangelical views have lately been put forth, and the deeper issues, which go back to basic philosophical principles, have now a chance at reasonably calm discussion, instead of the kind of thing we had in De Koven's time. For the history of eucharistic doctrine we have long benefited from Darwell Stone; but an impressive amount of work has been done subsequently, in France and much more in Germany, in somewhat more restricted provinces than Stone's monumental work. Catholics and Protestants have shared in this detailed historical investigation, but probably the most notable monograph of all is *Die Eucharistielehre der Vorscholastik* (1926), by the Catholic Dr. Josef Geiselmann. This, unfortunately, is not to be had in English as yet. But the recent book of the Rev. A. J. Macdonald, *Berengar and the Reform of Sacramental Doctrine* (Longmans, 1930, \$7.00), makes accessible to English readers a great deal of the work of Geiselmann and the other continental scholars. In the Evangelical interest, Berengar is placed in the center of the stage, his biography is very carefully drawn (in this consists the most original scholarship in the book), his doctrine, in its historical context, is fully expounded, and its general tenor is highly commended, as against the theology which was victorious over it. We could wish that Dr. Macdonald had followed the example of Geiselmann's (characteristically German) splendid lucidity, his use of section headings, parallel

columns, and such schematic apparatus. In a few places, too, Dr. Macdonald gives inexact renderings of the Latin.

It appears from all this recent investigation that (as usual!) the Fathers bequeathed to the Middle Ages a two-fold tradition of eucharistic belief: (1) realism, through St. Ambrose and the liturgies, and (2) symbolism—which in a few cases may be called *mere* symbolism, though generally it was accompanied by some sort of virtualism, or dynamism, which comes through St. Augustine. On the realistic side, we come to this: the eucharistic bread *really is* Christ's Body, identical with the Body born of the Virgin Mary; the bread has *become* what it previously was not (change, "metabolism," conversion, later transubstantiation); the Body of Christ *comes*, is *present* under the species. According to dynamic symbolism, the bread is the *sign* of Christ's Body now in heaven, and is the *vehicle* of grace, power, "virtue," coming from Him to us.

Berengar, among others, certainly maintained this latter positive position. Under pressure, he assented more than once to propositions which were most unwelcome to him. But when left to himself he certainly denied the *identity* of the eucharistic Body with the historic Body of Christ, almost certainly denied any *change* in the elements by consecration, and probably (though this is difficult to decide) denied the Real Presence. He argues his case, none too clearly, by the new-fashioned method of "dialectic"; but it was soon found that dialectic could be used on the other side as well, and we thus enter the period of the strictly scholastic systematization of the subject.

All this needed to be brought out, and the book is valuable. If it did no more than introduce us to Geiselmann, it would merit praise.

Quite a different story must be told of another reproduction of medieval eucharistic theology, again in the Evangelical interest. William of Occam belongs to the dissolution of Scholasticism, as Berengar to its formation. His eucharistic writing has just been re-edited and published with an introduction and English translation (The *De Sacramento Altaris* of William of Ockham, edited by T. Bruce Birch; Lutheran Literary Board, Burlington, Iowa; price without the Latin text, \$3.50). Occam assumes transubstantiation as revealed truth, and on that basis argues with extreme logical artificiality and subtlety about substance, subject, accident, quantum, quality, etc. Nothing less "Evangelical" could well be discovered. It is interesting to know that the Latin text is now available; but unfortunately the present editor's introduction is pitifully inadequate, and the English translation is almost incredibly bad—not by way of wilful distortion of the meaning, but simply by way of bungling mistranslation.

M. B. S.

THE LEGEND still persists in many quarters that the colonial clergy were in general a worthless lot, and that most of them at the Revolution were strong Tories. It is therefore good to see the little pamphlet published by the Virginia Diocesan Library entitled *The Established Church in Virginia and the Revolution*, by Dr. G. MacLaren Brydon. It is really a review of *The Great Awakening in Virginia*, by W. M. Gewehr. Dr. Brydon confines himself to facts, and not to opinions, and the records are very much against the popular legend. The failure of the Church at the end of the eighteenth century can hardly be ascribed to the character or political affiliations of the clergy. Rather was it due to the ecclesiastical organization that hampered the whole colonial period, and that made the reorganization of the Church so difficult in the years following the Revolution.

A. S. L.

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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OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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Church Calendar



MARCH

- 29. Palm Sunday.
- 30. Monday in Holy Week.
- 31. Tuesday.

APRIL

- 1. Wednesday.
- 2. Maundy Thursday.
- 3. Good Friday.
- 5. Easter Day.
- 12. First Sunday after Easter.
- 19. Second Sunday after Easter.
- 25. Saturday. St. Mark.
- 26. Third Sunday after Easter.
- 30. Thursday.

CALENDAR OF COMING EVENTS

APRIL

- 10. Conference on the Ministry, Sewanee, Tenn.
- 14. Convention of Minnesota (to elect Bishop Coadjutor). Annual meeting of Diocesan Woman's Auxiliary in North Carolina, Wilson, N. C.
- 15. Annual Meeting of Continental Domestic Missionary Bishops and the Bishops of Aided Dioceses, St. Louis. Convocation of Georgia. Convocation of New Mexico.
- 19. Convocation of Eastern Oregon.
- 21. Convocation of South Carolina.
- 22. Convention of Arkansas and of Massachusetts.
- 28. Church Congress, Cincinnati, Ohio.
- 29. Meeting of National Council.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH-APRIL

March 30-April 4. St. Peter's, Freehold, N. J.

APPOINTMENTS ACCEPTED

BUTT, Rev. E. DORGAN, formerly rector of St. Thomas' Church, Wharton, Tex.; has become rector of Grace Church, Galveston, Tex. Address, 3401 Avenue O, Galveston.

CHAMBERS, Rev. FREDERICK H., rector of St. Paul's Church, Greenwich, with charge of St. Stephen's Church, Schuylerville, N. Y. (A.); to be rector of Christ Church, Pittsford, N. Y. (W.N.Y.) Effective April 15th. Address, Christ Church Rectory, 12 Locust St., Pittsford.

CRAIG, Rev. WALTER G., formerly of Brooklyn, N. Y.; has become rector of Christ Church, Providence, R. I.

MCLEOD, Rev. O. J., formerly rector of St. Andrew's Church, Goldsboro, N. C. (E.C.); has become rector of St. Stephen's Church, Charleston, S. C.

MOORE, Mr. JOHN C., student at General Theological Seminary, New York City; has become lay reader in charge of St. Andrew's Mission, Lincoln Park, N. J. (N'k.)

MORGAN, Rev. JOHN H., rector of St. Peter's Church, Charleston, S. C.; to be rector of St. Paul's Church, Macon, Ga. (At.) April 6th.

OLDHAM, Rev. JOHN L., rector of Trinity Church, Martinsburg, W. Va.; to be rector of St. Mary's Church, Jacksonville, Fla. April 13th.

OSBURN, Rev. HERBERT S., rector of South Farnham parish, Tappahannock, Va.; to be rector of Ware and Abingdon parishes, Gloucester Co., Va. Address, Gloucester, Va. June 15th.

SCHAAD, Rev. JULIUS A., rector of St. Paul's Church, Augusta, Ga.; to be dean of Cathedral of St. John, Quincy, Ill. (Q.) Effective in May.

TEMPLE, Rev. CHARLES H., rector of St. Mark's Church, Warren, R. I.; to be rector of Church of the Transfiguration, Edgewood, Providence, R. I. Effective after Easter.

TRAVIS, Rev. WILLIAM TURTON, formerly rector of St. Simon's Church, Chicago; has become rector of Grace Church and chaplain of St. Luke's Hospital, Chicago. New address, 1450 Indiana Ave., Chicago.

RESIGNATIONS

HINKS, Rev. EDWIN S., as rector of Grace Church, Casanova, Va., and has retired.

HULL, Rev. PHILIP W., as rector of St. Andrew's Church, Dayton, Ohio (S.O.). Effective after Easter. He will enter the graduate college of Ohio State University. New address, 311 W. 10th Ave., Columbus, Ohio.

NEW ADDRESSES

EIVSON, Rev. A. E., rector of Trinity Church, Columbia, S. C., formerly 721 Whaley St.; 3104 Rosewood Drive, Columbia. April 1st.

MARCHANT, Rev. THOMAS W., formerly 12730 Manor Blvd.; 3625 Oakman Blvd., N. W., Detroit.

MCKIM, Rev. JOHN COLE, D.D., may now be addressed at Box 242, Peekskill, N. Y.

DIED

LEWIS—Miss **IDA E. LEWIS**, daughter of the late Rev. Albert C. and Helen Cooper Lewis, passed into the rest of Paradise, March 5th. Burial service at St. Mark's Pro-Cathedral, Grand Rapids, Mich., Saturday, March 7th. Interment at Elk Rapids, Mich., Monday, March 9th.

"Light and peace be her portion in the rest of Paradise."

MAGIN—**FRANCIS J. MAGIN** in Orlando, Fla., on March 17, 1931. Interment in Rose Hill, Chicago, Ill.

RESOLUTION

Alexander W. Wister

Resolutions adopted by the vestry of St. Luke's Church, Germantown, March 15, 1931. **RESOLVED**, that the vestry of St. Luke's Church, Germantown, hereby adopt the following minute on the death of **ALEXANDER W. WISTER**, and be it

FURTHER RESOLVED, that copies be sent to his two sons, **THE LIVING CHURCH**, and the *Diocesan News*.

Alexander W. Wister slept away into the life eternal on the morning of February 6, 1931; had he lived until March 28, 1931, he would have reached the unusual age of 91 years.

For nearly half of his life he was a member of the vestry of this parish. Elected in 1872 at the age of 32 he served until 1887 and again from 1902 until the time of his death. Forty-four years is a long term of service and with one exception, longer than that of any other vestryman in the history of the parish.

He was a devoted communicant of the Church, deeply interested in the parish and

its welfare, and until recent years when infirmities kept him away, he was invariably in his place at church on Sunday morning and a regular attendant at the meetings of the vestry.

He was a man of unusual personality, a gentleman of the old school with a charm of manner that won him hosts of friends. All who knew him loved him. He was courteous, considerate, cheerful even under the most trying circumstances and was always sympathetic for those in sorrow and distress. He gave freely of his time to charitable organizations and would go through the wards of the hospital visiting the patients and encouraging them with his cheering words and winning ways. Truly his life was the life of a Christian gentleman.

The vestry desire to record their deep appreciation of his life and service to the parish and to express their sorrow in the loss they have sustained through his death. May God grant him continual growth in His love and service in His heavenly kingdom!

MEMORIALS

Edward Pearsons Newton

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

Annie Bouck Hoffman

In loving memory of **ANNIE BOUCK HOFFMAN**, who entered into the rest of Paradise on March 17, 1930.

"Of your charity pray for the repose of her soul."

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THROUGH

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OF

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WANTED: CATHOLIC PRIEST, unmarried, middle aged, for parish in middle west and attached mission. Address, Box I-532, care of **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

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CATHOLIC PRIEST, WITH **SPLENDID** adopted collegiate son, desires summer vacation work, preferably at seashore, lake, or mountains. Will give pastoral care and daily Mass in return for suitable home, or summer furnished cottage. If possible, use of car also. Reply, E-529, care of **LIVING CHURCH**, Milwaukee, Wis.

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

RECTOR DESIRES CHANGE. ADDRESS, S-520, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES POST: directress of Church home or institution. Would consider housemother in Church school. Experienced Girls' Friendly Society, Girl Scouting, and Travelers' Aid work. Speaks English, French, Italian, German. References. Address, C-525, care of THE 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.

1930 SEWANEE GRADUATE, CHURCH- man, desires teaching position in Church school. Best of references. Write Box B-526, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF WIDE experience with both boy and adult choirs seeks position upon his return to the United States in June. Concert organist. Graduate of conservatory in United States. Eight years' study in Europe under best masters. Churchman. Good organ and field for teaching desired. Reply, K. R.-818, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, CHURCHMAN, highly qualified musician of recognized ability and long experience, seeks position with progressive Church offering opportunities for good work. Boy or mixed choir. Highest recommendations. Address, J-530, care THE LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIR DIRECTOR wishes Church position. Over thirty years' experience with boy and mixed choirs. Recitals. References, English and American. Good helper in parish organizations, or would take some business appointment if teaching prospects not good. Address, Box C-527, care of LIVING CHURCH, Milwaukee, Wis.

RECTOR'S SON, PRINCETON, A.B., DE- sires position as master in boys' school. Experienced in beginning French, Algebra, English, 7th and 8th grade subjects. References. Box H-459, care of LIVING CHURCH, Milwaukee, Wis.

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THE REV. NEAL DODD, Rector
Sundays Masses, 7:30, 9:30, 11:00 A.M.

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

District of Columbia

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

Illinois

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

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
schools, 9:30 A.M.; Matins, 10 A.M.; High
Mass and Sermon, 10:30 A.M.; Solemn Even-
song and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M., and 8:15 (except Thursdays); Even-
song, 5 P.M. Thursdays and Holy Days, addi-
tional 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 Bene-
diction, 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 Wednes-
days at 9:00.

New York

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

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

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St. Paul's Church, Brooklyn

(To reach the church take any subway to Borough Hall, then Court Street surface car, get off at Carroll and walk one block to right.)

THE REV. GREGORY MABRY, Rector
 Palm Sunday: 8:00 and 9:30 A.M., Masses. 11:00 A.M., Blessing of Palms, Street Procession, Singing of the Passion and Solemn Mass. 8:00 P.M., Sermon (Rector).
 Monday, Tuesday, and Wednesday: Masses at 7:30 and 9:30 A.M.
 Maundy Thursday: Solemn Mass and Holy Watch, 7:00 A.M.
 Good Friday: Noon to 3:00 P.M., Good Friday Liturgy and Sermon (Rector).
 Holy Saturday: 10:00 A.M., Holy Saturday Liturgy.
 Tenebrae will be sung solemnly by two choirs, Wednesday, Thursday, and Friday, at 8:00 P.M.
 Confessions: Every day in Holy Week at 2:00-5:00; 7:00-9:00.

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 PALM SUNDAY
 Low Masses: 7:30, 8:15 and 9:00.
 Blessing of Palms, Procession, High Mass, and Solemn Singing of the Passion, 10:45.
 Vespers, Benediction, and Sermon, 4:00.
 TENEBRAE
 Wednesday, Thursday, and Friday at 8 P.M.
 MAUNDY THURSDAY
 High Mass with Holy Communion and Procession to the Sepulchre, 7:00 A.M.
 GOOD FRIDAY
 Mass of the Presanctified, Singing of the Passion and Worship of the Cross, 10:00 A.M.
 Preaching of the Cross (Rector), 12 to 3.
 HOLY SATURDAY
 Blessing of the New Fire and Paschal Candle, First Mass and Vespers of Easter, 10:00 A.M.

Church of the Incarnation, New York

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

The Transfiguration, 1 East 29th Street

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

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.

Pennsylvania

S. Clement's Church, Philadelphia

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

Saint Mark's Church, Philadelphia

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

CHURCH SERVICES—Continued

Wisconsin

All Saints' Cathedral, Milwaukee

E. Jeneau 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.
 PALM SUNDAY
 Solemn Mass, Blessing of Palms, and Procession at 11.
 EASTER DAY
 Masses for Communions at 6, 7, 8, and 9:30.
 Solemn High Mass, Procession, and sermon at 11.

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 (249.9). 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 (384.4 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.

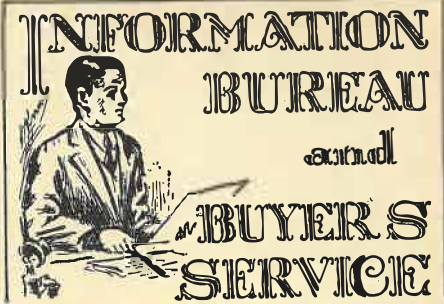
WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

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.

HOUSE OF RETREAT AND REST

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



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

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

BOOKS RECEIVED

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

The Associated Publishers, Inc. 1538 Ninth St., N. W., Washington, D. C.

The Negroes of Africa. History and Culture. By Maurice Delafosse, formerly Governor of the French Colonies, professor at the Colonial School and at the School of Oriental Languages. Translated from the French by F. Fligelman. \$3.15.

Cokesbury Press. 810 Broadway, Nashville, Tenn. *Recreational Materials and Methods.* By E. O. Harbin. \$2.00.

Dodd, Mead & Co. 36 West 24th St., New York City.

The Roman Catholic Church in the Modern State. New and Enlarged Edition. By Charles C. Marshall of the New York Bar. \$2.50.

Rev. John J. Lanier. 89 Broad St., New Bern, N. C.

The Christian Religion. Part I. THE CHRISTIAN CHURCH. Part II. CONFIRMATION. By John J. Lanier. 50 cts.; 3 copies, \$1.00; one dozen copies, \$3.00.

The Christian Religion. Part III. CHRISTIAN BAPTISM. By John J. Lanier. 50 cts., 25 cts., and 10 cts.

The Christian Religion. Part V. RESURRECTION. By John J. Lanier. 50 cts., 25 cts., and 10 cts.

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

Our American Music. Three Hundred Years of It. By John Tasker Howard. \$6.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill. *The X Y Z of Communism.* By Ethan T. Colton. \$3.00.

With the Door Open. My Experience. By J. Anker Larsen. Translated by Erwin and Pleasance Von Gaisberg. With a Foreword by V. Gronbeck. \$1.50.

The Kingdom of God in the New Testament. By Ernest F. Scott, D.D., professor of New Testament Criticism, Union Theological Seminary, New York. \$1.75. Publication date April 14, 1931.

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

The Quakers as Pioneers in Social Work. By Dr. Auguste Jorns. Translated from the German by Thomas J. Brown, Jr. \$2.00.

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

Believing Youth. A Cheering Experiment in Creative Teaching. By the Rev. Homer W. Starr, D.D., Ph.D., rector Church of the Holy Communion; chaplain Porter Military Academy, Charleston, S. C.; field worker, Department of Religious Education, Province of Sewanee; formerly rector and student pastor at University of North Carolina, Chapel Hill, N. C. With Foreword by the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, and Introductory Note by the Rev. John W. Suter, Jr., executive secretary, Department of Religious Education, National Council. \$1.25.

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

The History of Fundamentalism. By Stewart G. Cole, Crozer Theological Seminary, Chester, Pa. \$2.50.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York City. Sole American agents.

The Rule of St. Benedict. Translated into English. A Pax Book. \$1.00.

Joseph H. Wagner, Inc. 54 Park Place, New York City.

Birth Control and Eugenics. In the Light of Fundamental Ethical Principles. By Charles P. Bruehl, Ph.D. \$2.00.

PAPER-COVERED BOOK

Christian Unity Evangelism. West Nashville, Tenn.

Worshipping Toward Christian Unity. A Study and Exposition of the Devotional Approach to Christian Unity. By John B. Cowden, Christian-Unity evangelist and author of *Christian Worship*, etc.

PAMPHLETS

Church Peace Union and World Alliance. 70 Fifth Ave., New York City.

The Church Peace Union (Founded by Andrew Carnegie). Report of the General Secretary and Treasurer to the Seventeenth Annual Meeting of the Board of Trustees, December 4, 1930.

Holy Trinity Church. West Palm Beach, Fla.

Holy Trinity Church, West Palm Beach, Florida. A series of articles published by the *Palm Beach Post* by the Parish Committee on Publicity.

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

The Faith of the Body of Christ. By the Rev. William H. Dunphy, professor of Dogmatic and Moral Theology, Nashotah House. American Congress Booklet No. 1. 5 cts.; fifty, \$2.00; in lots of 100 or more, \$3.50 per hundred.

The Priesthood and the Body of Christ. By the Rev. Gregory Mabry, former rector of Church of the Holy Cross, Kingston, N. Y. American Congress Booklet No. 2. 5 cts.; fifty, \$2.00; in lots of 100 or more, \$3.50 per hundred.

AT THE OXFORD MISSION IN CALCUTTA

"I SAY OUR Lord's Prayer every morning when I pray, and it brings me joy unspeakable," writes an India candidate for baptism at the Oxford Mission to Calcutta. The priest reporting this says that while there is much anti-foreign, anti-government feeling, it does not tell as much against missionary work as might be expected. Antagonism and friendliness are mingled in the attitudes of students toward the staff of the Oxford Mission. From another station of the mission comes a request for special prayer that a really marked hostility and coldness may be overcome. Even at this place, the antagonism is not displayed toward the Sisters. Non-Christian women, though they have themselves taken part in political activities, are as friendly as ever to the Sisters and clearly do not associate them with politics or government.

Mr. Gandhi has lectured on the distinction between the government and the non-official English, but this is too much for the average native mind to remember. "Of course," writes a priest of the Oxford Mission, "we could make ourselves wildly popular if we frankly took the Indian side, but we are quite sure that such cheap popularity would tell against Christianity in the long run."

Speaking of the ardent desire for freedom that burns in the Indian breast, another writer says, "We may rejoice that there is such a strong desire, because it is dispelling that terrible inertia which has paralyzed the Hindu soul for untold centuries."

Memories of Victorian Persecutions Recalled at Recent Death of Fr. Tooth

Archbishop of Canterbury on Mediterranean Cruise—New Canon of Westminster Abbey

The Living Church News Bureau
London, March 13, 1931

THE DEATH OF THE AGED FR. TOOTH, which took place at Otford Court, Kent, on Thursday, March 5th, will awaken memories in some minds of the unhappy days of the Victorian persecutions, when faithful priests were imprisoned for conscience's sake and in defence of the liberties of the Church. It is within a few weeks of the fifty-fourth anniversary of Fr. Tooth's imprisonment in Horsemonger Lane Gaol, in the early part of 1877, for so-called "contempt of court." He was the first victim of the infamous Public Worship Regulation Act, passed in 1870; others who followed him were Richard Enraght, Thomas Pelham Dale, Sidney Faithorn Green, and James Bell Cox, of Liverpool, all of whom have long since passed to their rest.

To the present generation, Arthur Tooth was but a name, for, after his resignation as vicar of St. James', Hatcham, in 1878, he seldom came into public notice. He settled down, first at Woodside, near Croydon, and afterwards at Otford Court, in Kent, where he removed the orphanage for boys which he had established, largely at his own expense, at the first-named place.

He took little part in the controversies which arose after the policy of prosecuting the clergy had been abandoned by the Church Association, and only in recent years did he appear in public. Four years ago he was on the same platform with Lord Halifax, at a meeting called by the E. C. U. to celebrate the fiftieth anniversary of his release from gaol. But the gatherings at the annual festivals of the orphanage kept alive old friendships and interested many others in him and his work there.

He passed to his eternal rest, suddenly but peacefully, at the great age of 91. May he rest in peace, and may those who cherish his memory be as loyal and true to the principles and practices of Holy Church as he was.

ARCHBISHOP OF CANTERBURY TO TAKE TRIP

Toward the end of this month, the Archbishop of Canterbury will, it is understood, join J. Pierpont Morgan on board his yacht *Corsair* for a cruise in the Mediterranean. The trip will last for several weeks, and will include a visit to the Holy Land. Dr. Lang and Mr. Morgan are old friends, and it will be recalled that two years ago they went on a similar tour.

In a message in the *Canterbury Diocesan Gazette* the Primate states: "I am most grateful to the diocese for many messages of sympathy and prayer which I have received. I am making slow but sure progress toward recovery, but am not allowed to deal with ordinary correspondence."

CANONS OF WESTMINSTER ABBEY

Westminster Abbey is maintaining its tradition for appointing canons who are far removed from the conventional ecclesiastic. Canon Lewis Donaldson is one such; and now comes the announcement

that Dr. Percy Dearmer has been chosen to succeed the late Archdeacon Charles in the vacant canonry.

Dr. Dearmer certainly will be an asset to Westminster on the musical side, for he is an accomplished musician who has edited carol books and hymn books. He is also a prolific writer and an authority on Church ornaments, Church history, medieval costumes, and ecclesiastical architecture. He is one of the small band of hymnologists who compiled *The English Hymnal*. Dr. Dearmer is in his 64th year.

WORLD ALLIANCE PLANS TRIENNIAL CONFERENCE

At the recent meeting in Paris of the executive committee of the World Alliance for International Friendship through the Churches, it was decided, in view of the World Disarmament Conference of 1932, to make the Attitude of the Churches Toward Disarmament and Security the subject of its triennial conference, to be held at Cambridge in September. It was also resolved to send out through the national councils of the alliance in more than thirty countries a call for universal prayer for the success of the Disarmament Conference, and to ask them to arrange for national petitions and resolutions from the Churches in their own countries, addressed to their respective governments, which should express the will of the Churches for general reciprocal disarmament. The Life and Work (Stockholm) committee, which met at the same time, agreed to endorse the action outlined in the resolutions of the World Alliance.

RECORD OF CHURCH OF IRELAND

The Archbishop of Armagh (Dr. D'Arcy) has publicly made reference to the fact that, in proportion to numbers, the increase in membership of the Church of Ireland is the greatest of all the denominations in the northern area, as recent census returns show.

GEORGE PARSONS.

HOME STUDY COURSES

MORE PARISHES are organizing departments for home study, i.e., Church school teaching for children who cannot attend the school. Not only children. Grown-ups too. There is a friendly responsive spirit among these isolated people. One of them has ceased to be isolated herself and is teaching a correspondence Church school. Another, whom the Church helped while she was temporarily blind, is now studying in order to help teach blind people.

It was decided last year that the Church Missions House library should pay the postage on books loaned to isolated people for definite home study, as sometimes the very ones who most needed the books could least afford the postage. Since then, circulation has increased until fifty per cent of the books are in use, which is a higher percentage of circulation than most public libraries have. Some special gifts for postage have been received. Over 3,000 reading lists have been distributed. Where possible, Church Periodical Club secretaries are working to establish diocesan loan libraries, to avoid heavy postage to places distant from the Church Missions House.

Deaconess and Missionary Training School, Toronto, Holds Successful Annual Meeting

Proposed Amendments in Nova Scotia Marriage Act — Church Army Crusade for Calgary

The Living Church News Bureau
Toronto, March 19, 1931

THE CHURCH OF ENGLAND DEACONESS and Missionary Training House, Toronto, held a successful annual meeting last Friday. The Bishop of Toronto presided; Miss Connell, the principal, gave an interesting report of the year's work and of the work of the graduates in many fields; W. D. Thomas presented his report as treasurer; Miss Emory told of the social service work of the Mildmay Institute; the Rev. T. Darlington gave an interesting talk on Missionary Work in China; and the new president, Principal McElheran of Wycliffe College, gave the closing address. The Deaconess House is to receive a legacy of \$40,000 from the late Colonel Leonard. A feature of the year's work was the building and equipment of the chapel.

PROPOSED AMENDMENTS IN NOVA SCOTIA MARRIAGE ACT

Important amendments to the marriage act were proposed at a meeting of the Social Service Council of the diocese of Nova Scotia, held at the Church of England Institute, Halifax, at which the Archbishop of Nova Scotia and leading clergy and laity were present.

The proposed amendments which were endorsed by the council are:

1. Each issuer of licenses must have notice five days prior to the issuing of a marriage license, from the contracting parties, to enable him to make inquiries when necessary, as to the legality of the proposed marriage. It will also be his duty to notify the clergyman who is to perform the ceremony.

2. No persons shall solemnize marriage, unless he has received, three days before such solemnization, notice of the names of place of residence, occupation, age, and conjugal conditions of the parties of the intended marriage, unless upon the production of evidence satisfactory to him that there exist exceptional and urgent circumstances sufficient in his discretion to justify a departure from the rule hereby established.

3. Notwithstanding anything contained in this section, marriages may be solemnized between persons, either of whom has landed at the port of Halifax from overseas, with the intention of being married upon arrival at the said port, provided that the port chaplain or representative of the religious body to which either of the said bodies may belong, or, if there be no such port chaplain, the person solemnizing the marriage, may dispense with the previous notice.

4. That the parents endorse consent on marriage licenses issued to those under age, or, where this is impossible, that the written consent of parents be secured to the license.

ANGLICAN BOYS' HOSTEL, TORONTO

The Anglican Boys' Hostel in Toronto was opened on January 16th. Between that date and the end of February, 128 youths have been admitted who have stayed for periods varying from one day to six weeks. Many have left the hostel to go to employment.

CHURCH ARMY CRUSADE FOR CALGARY

The Bishop of Calgary has announced that arrangements have been made for

a Church Army crusade throughout the diocese in June and July. Captain Bewley who has so manfully superintended the Anglican Mission of Help through the difficult winter months will, it is hoped, be one of the crusaders. He has commended the Church Army to all sections of the community.

THE CHILDREN OF THE SAVOY CHOIR

Under the auspices of the Calgary Anglican Mission of Help, the children of the Savoy choir gave a very interesting and delightful recital. The Anglican Mission of Help has benefited to the extent of over \$300 through the box office receipts. This amount is being used in the mission's program of relief in the severe unemployment situation which still persists. Unfortunately, however, the need among householders who have been hit by the depression is most acute. Many who have never before accepted charity of any kind have this winter taken advantage of Calgary's well-organized and sympathetic relief resources.

ANNIVERSARY OF HISTORIC RED RIVER CHURCH

The 106th anniversary of the founding of St. Paul's, the historic Red River church, at Middlechurch, has recently been celebrated.

At the morning service the preacher was the Rev. T. R. Lancaster; at night, the

Rev. L. Swalwell, rural dean of Selkirk. The history of St. Paul's parish goes back to the beginning of Church work on the Red River. The Rev. John West, who came in 1820, founded what is now St. John's Cathedral.

The first St. Paul's Church was set apart for divine service by the Rev. David Jones, who succeeded John West, on January 30, 1825.

The first building was small and humble, but it was soon replaced by a larger building, as the congregation grew in numbers. The present building is the fourth.

MISCELLANEOUS NEWS

Canon Vernon, general secretary of the Council for Social Service, addressed the luncheon meeting of the Yorkville Neighborhood Workers' Association on The Spiritual Significance and Interpretation of Social Work.

The Montreal Jewish Mission is planning to issue the first number of a periodical in Yiddish in time for the Passover. A hymn book in Yiddish is also to be issued.

A bequest of between \$3,000 and \$4,000 to the mission funds of the diocese of Fredericton from the estate of William Murphy, late resident of Moncton, was announced by Bishop Richardson at the meeting of the board of missions of the diocese.

J. L. Weldon of the Borstall Industrial School, London, England, spoke to the young men's class of Cronyn Memorial Church, London, Ont. The rector, Canon Warner, is also judge of the juvenile court in London.

Federal Council Statement on Birth Control Arouses Discussion

Honor Dr. J. G. Hammarsköld of St. Johannes' Church—History of Church of St. Mary the Virgin

The Living Church News Bureau
New York, March 21, 1931

THE STATEMENT ON BIRTH CONTROL, issued by the Federal Council of the Churches of Christ in America, described on page 728 of THE LIVING CHURCH of March 21st, did not appear in the public press until this morning. Its publication is arousing immediately a widespread and vigorous discussion.

Whatever be one's opinion, the issuance of this report is evidence of the dawn of a new era in the churches touching the subjects of Morals Resolution 15 of the Lambeth Conference of 1930, approved by 193 bishops of the Anglican communion and opposed by 67, wherein provisional approval of birth control was given, was the first official sanction from a great religious body. The statement from the committee on marriage and the home from the Federal Council of Churches represents a far greater constituency of Christian people; twenty-seven denominations have membership in the council. Lutheran delegates are not permitted by their own authorities to vote in council meetings; the Episcopal Church has a co-operating membership, especially through its department of Christian Social Service. The Lambeth resolution was, most certainly, a contributing cause to the recent papal encyclical on this same sub-

ject, stressing the sanctity of the marriage bond and condemning, unconditionally, what is known as birth control. As Bishop John J. Dunn, vicar general of the Roman Catholic archdiocese of New York, states in press reports today, the statement from the Pope expresses the position of the Roman Church for all its members in a manner that is definite and final. "In other words, the Pope says in effect, that if a thing is wrong in itself it is wrong and that is the end of it." The president of the Lutheran Church in America, the Rev. Dr. F. H. Knobel, is as emphatically opposed to the Federal Council statement as is the spokesman for the Roman Church. It is, therefore, apparent that this report from the Federal Council, a reaction to the papal encyclical, is to have a profound effect upon the clergy and people of the Churches in America. From both Catholic and Protestant groups, official statements have come, dealing with a subject of great importance and interest, and Christians are thereby challenged to decide where they stand.

Press reports today announce that Bishop Manning could not be reached for an opinion on the report of the Federal Council's committee. Until he can be reached, his sermon of last December 7th, quite well known to the reading public by now, will serve as an adequate answer.

DR. HAMMARSKÖLD HONORED

Last Monday afternoon in the chapel of St. Ansgarius at the Cathedral the knighthood of the Order of Vasa was conferred upon the Rev. J. Gottfried Ham-

marköld, rector of St. Johannes' Swedish Church at Yonkers. Representing the King of Sweden, Consul General Lamm bestowed the honor upon Dr. Hammarsköld, doing so in recognition of the latter's forty-seven years of service among Swedish people in America. Beyond the throng which filled the chapel, a host of Dr. Hammarsköld's friends, elsewhere, rejoiced in this honor paid one who has, quietly and with great faithfulness, rendered a notable service to the Church and to the nation in his ministry to his countrymen here. Bishop Manning showed his appreciation of Dr. Hammarsköld and his work and his approval of this honor by being present at the service and delivering a brief address.

THE BISHOP TO PREACH THREE
HOURS' SERVICE

The Three Hours' service on Good Friday at the Cathedral will be preached this year by Bishop Manning. Also, he will be the preacher there at 11 o'clock on Easter Day.

APPRECIATION FROM TWO RECTORS

The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, made his sermon of last Sunday morning a tribute to the distinguished organist of the church, Dr. T. Tertius Noble. The music of the service was of Dr. Noble's composition. The occasion was an observance of the fiftieth anniversary of Dr. Noble's service as an organist. And further, in appreciation of what this outstanding musician has done for the Church, in England and here, it was announced that a window will be erected above the organ, expressing the gratitude of the people of St. Thomas' for the life and work of T. Tertius Noble.

The other item comes from the leaflet of Grace Church. Therein Dr. Bowie, mentioning a recent absence of his from the parish, pays the sort of tribute to one of his assistants which one is glad to read. He has written:

"It is a great satisfaction, when I am away, to be able to leave the ministry of the parish and the conduct of its services in Mr. Kloman's hands. We have never had an assistant minister with us who more fully realized what a member of the staff can contribute to the life and work of the parish. He is not the type of person who merely does the things he is asked to do. He has the creative imagination and the vital interest which make the difference between ordinary accomplishment and excellence."

HISTORY OF CHURCH OF ST. MARY
THE VIRGIN

A book of some 280 pages, with fifteen illustrations, concerned with the history of the Church of St. Mary the Virgin, New York, has been written by Newbury Frost Read, one of the trustees of the parish. The history covers the period from the formation of the parish in 1868 down to and including the installation on February 22d of this year of the Rev. Granville M. Williams, S.S.J.E., as the fifth rector. Because of the decidedly influential part this parish has played in the development in America of the Oxford and Anglo-Catholic movements, Mr. Read's book is a real contribution to the historical records of the Church in this city.

NEW REREDOS FOR ST. PETER'S,
WESTCHESTER AVENUE

At St. Peter's Church, Westchester avenue, the Rev. Edmund Sills, rector, the contract has been let for the erection of a great, carved wood reredos, to cost

about \$10,000. Eight thousand, five hundred dollars of this amount is already in hand.

St. Peter's is one of the outstanding historic parishes of this vicinity. Its fourth rector was Dr. Seabury, later the first Bishop of the American Church. The best-known rectorship in more recent times is that of the late Rev. Dr. Frank M. Clendenin, an able author in addition to parochial duties, and always a valiant champion of the faith. Under Fr. Sills this venerable parish is meeting effectively the increasing opportunities before it as the city grows out to its neighborhood.

HARRISON ROCKWELL.

CHURCH BELLS

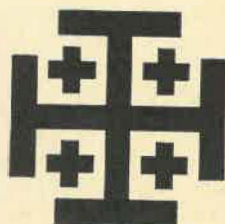


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Dr. Bernard I. Bell Addresses Church Service League Meeting in Boston Cathedral

Close of City-Wide Mission in Fall River—Prepare for Concord Conference

The Living Church News Bureau
Boston, March 21, 1931

THE WHOLE YOUTH CULT NEEDS TO BE blown up as soon as possible so that young people can be relieved of responsibility unjustly thrown upon them," said the Rev. Dr. Bernard Iddings Bell last Wednesday afternoon when addressing the monthly diocesan Church Service League meeting in the crypt of St. Paul's Cathedral. Dr. Bell feels strongly that the world is suffering from an undue attention to youth, its opinions, its desires; and he calls the attitude unjust to the young people who, for the most part, are well aware of their own insufficiency. All this, as Dr. Bell stated, is heretical to the opinion of the day; but his forceful phrases held a tonic quality.

Dr. Bell's twenty years of experience with young people have convinced him that youth respects maturity whenever maturity respects itself. "Young people distrust the Church," added Dr. Bell, "because of the Church's dishonesty with life. Until Church people are honest enough and simple enough to forget themselves in adoration of God who loves them, it is not likely that young people will flock to the Church, or older people either!"

Dr. Bell, president of St. Stephen's College at Annandale-on-Hudson, preached in St. Paul's Cathedral at noonday of the past week, Monday to Friday inclusive.

CLOSE OF CITY-WIDE MISSION IN FALL RIVER

A city-wide mission in Fall River will close with tomorrow's services. This mission, conducted by the Very Rev. John M. McGann, D.D., began last Sunday evening in the Church of the Ascension where, on account of its size and convenience, all the principal services were held. The full program of the mission included evening services from Sunday to Sunday inclusive, services for children, young people, women, and celebrations of the Holy Communion, and afternoon services in the other churches of the city. There are six Episcopal parishes in Fall River: Church of the Ascension, St. James', St. John's, St. Luke's, St. Mark's, and St. Stephen's, so the extent of the mission's influence may be estimated.

PLAN CONCORD CONFERENCE

The preliminary program of the Concord conference has made its appearance and lists seventeen courses under these headings: Bible and Prayer Book, Religious Education, Work of the Church, Personal Religion. The course in Church Music, while looking toward a more intelligent and active participation, is a course of appreciation rather than practice. Roland B. Halfpenny, organist and choir-master of All Saints' Church, Brookline, will be the leader of the music course. The Rev. Frederick C. Lawrence and Mrs. Lawrence will be leaders of two divisions, one for men and one for women, in Christian Character: what it means in family relationships, social relationships, recreation, and the choice of occupation. Other leaders will be the Rev. Victor M. Houghton, the Rev. Gardiner M. Day, the Rev. Fleming James, Ph.D., the Rev. E. Arthur Dodd, Ph.D., the Rev. James S. Neill,

ASSYRIAN BEGGARS

It is necessary again to call the attention of the clergy to the activities of unauthorized beggars claiming to represent the Eastern Churches, especially the Assyrian. There are now in America four Assyrians calling themselves archbishops and bishops, none of whom possess Orders or valid consecration.

The clergy are earnestly asked not to give any encouragement or extend hospitality without a reference to this office.

(Signed) W. C. Emhardt
Secretary, Ecclesiastical Relations
Church Missions House,
281 Fourth Avenue, New York.

Harold T. Lowe, Miss Adelaide T. Case, Ph.D., Miss Lillian M. Boyd, Mrs. Maude Copley, the Rev. Theodore R. Ludlow, D.D., the Rev. Samuel Tyler, D.D., the Rev. Arthur O. Phinney, the Rev. John M. Groton, and the Rev. Malcolm Taylor.

As usual, the conference will be held in the buildings of St. Paul's School, Concord, N. H., and the period is from June 22d to July 1st.

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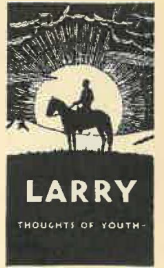
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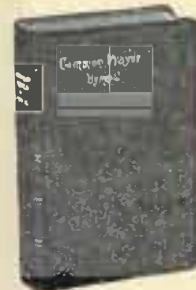
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tion of truth. Today the need is altered," said the Rev. Dr. Benjamin M. Washburn of Emmanuel Church when he preached yesterday at the noon Lenten service arranged by the Greater Boston Federation of Churches. This was Dr. Washburn's second address in one week under the auspices of the Federation, for he was Monday's preacher as well as Friday's.

The Rev. Carroll Perry of the Church of the Ascension, Ipswich, also preached twice for the Federation during the past week, on Tuesday and Wednesday.

The Rev. Dr. Richard Roberts of the Sherbourne Street Church, Toronto, Canada, was the noonday preacher in Trinity Church for the first three days of the past week.

BEQUESTS RECEIVED

Recent benefits received in the diocese include the sum of \$50,000 from the estate of Annie E. Lawton for the Phillips Brooks Memorial Endowment Fund of Trinity Church and the sum of \$5,000 for the discretionary fund of the rector of Trinity. The Episcopal City Mission has been bequeathed \$25,000 by the late Henry Saltonstall Howe. Mr. Howe, who died on March 2d, served for forty-four years on the corporation of the Church of Our Saviour, Brookline; in addition he had often been a liberal contributor to many diocesan institutions and had served on committees under several bishops.

MISCELLANEOUS

The Rev. W. Appleton Lawrence of Grace Church, Providence, gave the address when the newly renovated St. Luke's Church, Fall River, was dedicated last Sunday evening. To this parish on May 1st will return the Rev. William M. Kearons, at present the institutional chaplain in Rochester, N. Y. The Rev. W. M. Kearons will return to his former par-

ish where he served for nine years, 1917-1926, before becoming rector of Trinity Church, Bridgewater, where he remained for five years.

A memorial which will add to the beauty of the interior of St. Stephen's Church, Fall River, is the Calvary now being carved in England at the order of Mr. and Mrs. John Beard who are making the gift in memory of their mothers. The Calvary, intended to take the place of the small cross now standing on the rood beam, will consist of three figures, Mary the Virgin and St. John on either side of the figure of our Lord hanging upon the cross.

A chapel and an altar, the latter of carved oak and the gift of a former parishioner, were dedicated in St. Luke's rectory, Linden district, Malden, last Sunday. The Rev. Dwight W. Hadley, rector of Grace Church, Medford, conducted the service and gave the address. Assisting in the service for the private chapel was the rector of St. Luke's Church, the Rev. W. Harold Deacon.

The final talk in a series of addresses on the History of the Episcopal Church in America will be given at 1:10 p.m. today in St. Paul's Cathedral by the vicar, the Rev. Charles Russell Peck.

The adult choir of St. Paul's Cathedral gave a concert last Sunday afternoon and devoted the proceeds to the neighborhood kitchen, a fine piece of work which the Cathedral operates for the benefit of undernourished children and the training of mothers of foreign birth.

Dr. William Lyon Phelps of Yale University is addressing a congregation in St. Paul's Cathedral this noon. Last Saturday the preacher in the Saturday series presenting laymen of note was Dr. Richard Cabot.

The Rev. Gabriel Farrell, Jr., a graduate

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of the Episcopal Theological School, Cambridge, has been appointed director of the Perkins Institute for the Blind, Watertown.

The Rev. Sidney A. Caine, a member

of the staff of the Church of the Advent, has come through a serious time with an attack of double pneumonia; he is happily now expected to recover.

ETHEL M. ROBERTS.

St. James' Church No Longer to Be Denominated as Cathedral of Chicago

Chicago Provides Chapel Leadership at University — Commencement Plans of Seminary

The Living Church News Bureau
Chicago, March 21, 1931

BY JOINT ACTION OF THE CATHEDRAL chapter of the diocese and St. James' Church, St. James' is no longer denominated as the Cathedral of the diocese of Chicago. Regarding the action, Bishop Stewart issued this statement:

"By joint action, the Cathedral chapter of the diocese of Chicago and St. James' Church have, with the approval of the Bishop of Chicago, dissolved the agreement entered into by them in June, 1928, whereby St. James' Church was denominated the Cathedral of the diocese of Chicago.

"The original action contemplated the raising of a large sum of money—at least two millions of dollars—and thereupon the absorption of St. James' Church into a Cathedral foundation and the ultimate erection on or near the present site of St. James' Church of a new Cathedral building. In the judgment of all parties concerned, this plan is now deemed inexpedient.

"The diocese of Chicago greatly appreciates the generous action of the rector and vestry and people of St. James' Church in their proffer of their properties to the Bishop and chapter and in their maintenance, during the past three years of the agreement, which was entered into at the informal request of the late bishops of the diocese and with the assurance of the Cathedral chapter that such proffer would be in every way acceptable to the whole diocese.

"St. James' is the mother church not only of Chicago, but of the whole northwest, the inheritor of a tradition and continuous life of nearly one hundred years. In its membership is included today many of the leaders of the civic life of Chicago and under the rectorship of Dr. Duncan H. Browne it is maintaining a splendid leadership not only in the church but in the whole community. No change will be made in its conduct of services or of work. It will continue to be the only downtown Episcopal church in Chicago.

"The Bishop has made no formal announcement of plans for a pro-Cathedral, nor will he do so until after consultation with the Cathedral chapter. Upon the invitation of the rector, he will be the preacher at St. James' Church on Easter Day."

The arrangement whereby St. James' was denominated the Cathedral was effected by the late Bishop Anderson.

OPPORTUNITIES AHEAD

The Church in the United States today faces the greatest opportunities in its history and should seize upon such, the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., and student pastor at Harvard University, declared Tuesday, speaking before laymen at the Central Y. M. C. A., under auspices of the Brotherhood of St. Andrew.

Mr. Glenn predicted the time would come when ordinations in some form would prevail in all professions. He said there is great need for prayerful consideration of life work on the part of youth, regardless of the profession they intend to enter.

ROUND TABLE HEARS THE REV. L. F. MARTIN

Christianity has been compromised in the modern world, the Rev. Louis F. Martin, rector of St. Paul's Church, Kankakee, told the clergy's round table in session Monday morning. He advocated burning of parish registers and suspension of confirmations for a year.

"As an immediate program for the Church," he said, "I favor the burning of all parish registers, the suspension of all confirmations for a year or more, and the raising of the standard of personal Christianity so high that the whole world will be able to distinguish the sheep from the goats. We should want not more Christians but better Christians."

FOX RIVER VALLEY CONFERENCE

The Fox River Valley conference was held at the Church of the Redeemer, Elgin, last Sunday, with delegates in attendance from parishes and missions throughout the Fox River Valley. Reports were made by the various parishes with regard to Church school progress, and plans for the Easter rally, to be held at St. Mark's, Glen Ellyn, after Easter were discussed.

Speakers included Miss Vera L. Noyes, supervisor of religious education, the Rev. W. Ridley Parson of Elmhurst, William Whitely, president of the diocesan Young People's Association, and Archdeacon Ziegler.

AT GARRICK THEATER SERVICES

The modern world has dismissed sin as a distortion, a misunderstanding, or a maladjustment, the Rev. C. Leslie Glenn declared in one of his addresses at the Garrick Theater Lenten services of the Church Club this week.

CHICAGO PROVIDES CHAPEL LEADERSHIP

The greater part of the student leadership at the Chapel of St. John the Divine at the University of Illinois comes from the diocese of Chicago, latest reports indicate. Chicago and suburbs furnish seven of the eleven members of the new student council of the chapel. The vice-president and the treasurer come from Chicago.

And while the diocese of Chicago supplies leaders, it also furnishes seventy-one per cent of the Church students from Illinois at the university. The diocese of Springfield provides twenty-four per cent, and the diocese of Quincy, five per cent.

SEMINARY COMMENCEMENT

Commencement of the Western Theological Seminary, Evanston, will be held June 11th and 12th, according to announcement by the Very Rev. Frederick C. Grant, dean. Baccalaureate service will be on June 11th, at 5 o'clock, sermon by the Rev. Alfred Newbery. Commencement ser-

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vice with conferring of degrees will be at 10 o'clock, June 12th, the preacher being the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa.

ST. STEPHEN'S WINS SHIELD

The young people's society of St. Stephen's Church, Chicago, has been de-

clared the winner of the honor shield of the diocesan Young People's Society for 1930. The final decision was made by Bishop Stewart after St. Stephen's, St. Luke's, Evanston, and St. Margaret's societies had been declared tied for first place. The shield is awarded for the most constructive program during the year.

Pennsylvania Organizes Junior Woman's Auxiliary as Result of Interest in Work

Many Bequests to Churches and Institutions—Noonday Preachers During Holy Week

The Living Church News Bureau
Philadelphia, March 21, 1931

AS A result of the growing interest in the work of the Woman's Auxiliary throughout Pennsylvania, a junior Woman's Auxiliary has been established, a branch of which will be organized eventually in each parish to include all the younger women in the congregation.

Mrs. George Woodward, diocesan president of the Auxiliary, appointed Mrs. Henry Dillard to be in charge of organizing the work among the young women. Five branches were started early in the winter, and in January another branch was established at Sweetbriar, the Junior League Club House. This is known as the city branch, and is composed mostly of Junior League girls who either live in the city, or come in town almost every day. They are accustomed to working together, and Mrs. Woodward felt it would be better to have one strong branch instead of several weak ones.

In February, an organization meeting was held at the Church house, at which time representatives of sixteen junior branches were present. The program for the coming year was planned, and Mrs. William Hewson was elected diocesan president and Mrs. T. Earle Stockton, vice-president. All branches are parish branches with the exception of the city branch.

The "juniors" will supply a real need in the diocese by training young women in the missionary work of the Church, in order that they may eventually take the places of the older women and carry on the work which has been started. It gives the young women an opportunity to be associated with others their own age of other parishes working for the same ends.

During Lent, a Bible class has been conducted each Tuesday afternoon for all members of the junior Woman's Auxiliary by the Rev. Dr. Joseph Fort Newton. Mrs. Dillard is at present visiting many parishes in the diocese in order to assist in the organization of new branches.

LIST OF NOON PREACHERS DURING HOLY WEEK

The preachers at the noon services in downtown churches during Holy Week will be:

GARRICK THEATER:

March 30th to April 3d: The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

April 4th: The Rev. Floyd W. Tomkins, Jr., assistant, Holy Trinity Church.

CHRIST CHURCH:

March 30th: The Rev. William B. Beach, D.D., rector, Church of Our Saviour, Jenkintown.

March 31st: The Rev. Granville Taylor, vicar, Chapel of the Mediator.

April 1st and 2d: The Rev. Percy R. Stockman, chaplain, Seamen's Institute.

April 3d and 4th: The Rev. Louis C. Washburn, S.T.D., rector, Christ Church.

ST. STEPHEN'S CHURCH:

March 30th: The Rev. Lewis G. Morris, D.D., rector, Calvary Church, Germantown.

March 31st: The Rev. Chauncey E. Snowden, rector, St. Paul's Church, Overbrook.

April 1st: The Rt. Rev. Frank DuMoulin, rector, Church of the Saviour.

April 2d: The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

April 3d: The Rev. Carl E. Grammer, S.T.D., rector, St. Stephen's.

April 4th: The Rev. Robert O. Kevin, Jr., assistant, St. Stephen's.

MANY BEQUESTS TO CHURCHES AND INSTITUTIONS

One of the bequests in the will of the Rt. Rev. Thomas J. Garland, D.D., late Bishop of Pennsylvania, is \$15,000 to the Philadelphia Divinity School, to be expended for a memorial stall and scholarship which, the will specifies, "represents a gift from friends and my wife." The Divinity School will also receive the balance of the Bishop's library after his godson, Leonard Williams, selects from the collection any volumes he may want.

It is suggested in the will that the Bishop's pectoral cross, his illuminated letter of consecration, and Bishop's ring be given eventually to the Valley Forge Museum. An oil painting of the Bishop is to be given to the diocese.

Under the terms of the will of Mrs. Sophie Madeleine duPont Chandler, the sum of \$50,000 is bequeathed to the trustees of the Protestant Episcopal Church of the diocese of Pennsylvania in trust to be invested by them. The income is to be applied from time to time toward the maintenance and repairs of St. Martin's Chapel, Ithan, and for the general expenses of the chapel. The trustees are also to receive her realty in Radnor Township, adjacent to the ground at present held by the trustees of that church. She also directs that a memorial window be placed in the chancel of St. Martin's Chapel in memory of her husband, Theophilus Chandler. An additional amount is provided to change four small windows in the chapel to conform to the memorial window.

The Church of the Holy Comforter, Aronimink, Drexel Hill, is bequeathed \$500 under the will of Mrs. Elizabeth M. Chidester.

Mary G. Connell, who died February 1st, bequeathed \$200 to St. James' Church, Kingsessing, Philadelphia.

The Church of the Epiphany, Sherwood, Philadelphia, receives \$500 from the estate of James Gardner, who died February 25th.

Miss Anna V. Glading, a Presbyterian, willed \$1,000 to the Philadelphia Protestant Episcopal City Mission and \$2,500 to the Home of the Merciful Saviour, in addition to various sums to Presbyterian institutions.

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The Church Building Number of The Living Church

The issue of April 11th, 1931, will contain feature editorial articles dealing with the design and decoration of the Church. Several interesting articles written by specialists in their particular field will make this number of "The Living Church" one that many will wish to preserve. Order extra copies now. Address Circulation Department, "The Living Church," 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

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the will of Samuel L. Haines as recipient of \$20,000 outright and as legatee of the residuary estate on the death of his son. Other charitable bequests are \$1,000 to the Home of the Merciful Saviour; \$1,000 to St. Christopher's Hospital for Children; and \$2,000 to the Nazarene Home for the Aged.

Under the will of Anne Katherine Beck, \$2,000 is bequeathed to the rector, wardens, and vestrymen of the Church of St. Luke and the Epiphany for the relief of needy members of the mothers' meeting.

Gifts of \$100 to the Episcopal Hospital and \$50 to the Pro-Cathedral of St. Mary were provided in the will of Emma A. Davis, who died March 9th.

Zion Church, Philadelphia, receives a gift of \$500 under the will of Lewis W. Tallman, who died February 21st.

The rector, wardens, and vestrymen of St. Luke's Church, Germantown, are bequeathed \$1,000, under the will of Alexander W. Wister, who was for forty years a vestryman of that church.

ELEANOR ROBERTS HOWES.

**PLAN PITTSBURGH-ERIE
SUMMER SCHOOL**

SALISBURG, PA.—The preliminary announcement of the summer conference to be held at Kiskiminetas School, Saltsburg, Sunday evening, June 21st to Friday, the 26th, indicates a varied and balanced program.

Chaplains will be the Bishops of Erie and Pittsburgh. The Very Rev. N. R. High Moor, the new dean of Trinity Cathedral, Pittsburgh, will conduct the sunset services, making an address at each.

Lectures by Bishop Mann have always

been very popular. This year he gives for the whole conference a series on The Story of the Episcopal Church in the United States. Other subjects and speakers include: Young People, the Rev. Edmund L. Gettier, Jr., of St. John's Church, Baltimore, Md.; the Rev. Dr. W. F. Shero, rector of Christ Church, Greensburg, History and Use of The Book of Common Prayer; Bible Classes, the Rev. Albert Broadhurst, rector of St. James' Church, Titusville; Expectations of the Teacher in the Junior Department, Miss Elizabeth Hopkins; and Social Service, George R. Bedinger, executive secretary of the State Charity Association, Philadelphia.

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Transfiguration will conduct conferences on Vocation for Women and speak of their work in the Hawaiian Islands and China.

For the clergy a series of round table discussions will be led by the Rev. H. Boyd Edwards, rector of the Church of the Ascension, Pittsburgh; Dean Moor, Archdeacon Foreman, Brother Gouverneur P. Hance, founder and superior of St. Barnabas' Brotherhood, and the Rev. William F. Bayle, general missionary of the diocese.

BISHOP STIRES PREACHES IN BROOKLYN

Large Attendance at Services of Hill Zone Parishes—Dr. Lacey Greets Greek Archbishop

The Living Church News Bureau
Brooklyn, March 18, 1931

THE RT. REV. ERNEST M. STIRES, D.D., Bishop of Long Island, was the preacher at Albee's Theater on Monday of this week at the first of the annual series of services under the auspices of the Brooklyn Federation of Churches. With the Bishop on the stage were the Rev. Samuel M. Dorrance, the Rev. John H. Fitzgerald, and the Rev. J. L. Zacker, who conducted the service, and others of the clergy. The newspapers reported the attendance as 1,400. The Gloria Trumpeters, who have come to be familiar at these services, are re-inforced this year by a choir of forty robed women. The meetings continue daily, except Saturday and Sunday, to the end of Lent.

"HILL ZONE" SERVICES

The attendance at the united services of the hill zone parishes in Brooklyn—St. Mary's, St. Luke's, St. James', Incarnation, and Messiah—has been rather better than last year. This week Bishop Stires was the preacher and the service was at the Church of the Incarnation. The rectors of all five of the combining parishes were present. The congregation numbered more than four hundred. The Bishop's theme was The Glory of the Cross. Next Tuesday night the service is at St. Mary's, and the Rev. Stratford C. Jones of Utica, son of the rector, is to be the preacher.

DR. LACEY GREET'S NEW ARCHBISHOP

The Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, claims to have been the first American to greet the new head of the Greek Church in America, Archbishop Athenagoras, who arrived in New York on the S.S. *Bremen* on February 24th. Dr. Lacey was present also, and in vestments, at the enthronement of His Grace the Archbishop, at St. Eleftherios' Church, New York, on February 26th. The ceremony included the reading of the patriarchal letter of appointment and the presentation of the pastoral staff to the new prelate.

Archbishop Athenagoras will speak at the Church of the Redeemer, in Brooklyn, on Palm Sunday evening at 8:00.

HOLY WEEK AT ST. PAUL'S, BROOKLYN

The full traditional Holy Week ceremonies will be carried out at St. Paul's, Clinton and Carroll streets, Brooklyn, beginning with the blessing of palms and the street procession before the solemn Mass of Palm Sunday. Three deacons will sing the Passion in the liturgical manner. Sunday evening at the Stations of

the Cross the rector, Fr. Mabry, will preach. Tenebrae will be sung by a choir of men assisted by a choir of seminarians in the chancel on Wednesday, Thursday, and Friday evenings at 8:00. The solemn Mass on Maundy Thursday will be celebrated at 7 o'clock for the convenience of business people. The procession to the Altar of Repose will follow, and the Holy Watch will be kept until noon on Good Friday. Instead of the Three Hours service so usual in our parishes, St. Paul's will have the Good Friday liturgy, consisting of the solemn Prayers, the Veneration of the Cross, the Mass of the Presanctified, sermons by the rector, and the Stations of the Cross. The service will begin at noon. On Holy Saturday at 10 o'clock the ceremony of the blessing of the new Fire and Paschal Light, the Prophecies, Blessing of the Font, and the First Mass of Easter will be sung. On Easter Day there will be Masses at 7, 8, 9:30, and 11, and Vespers and Benediction at 8 P.M.

CHAS. HENRY WEBB.

NATIONAL CONFERENCE ON SOCIAL SERVICE PLANNED

MINNEAPOLIS, MINN.—The general national conference of social work will be held June 14th to 20th in Minneapolis, dealing with many current problems such as delinquency, its prevention and care; unemployment and its solutions; family life, with special thought on the child and his relationship in the home, school, and community. The training of public welfare employees, especially those in the local jail, is a subject in which the late Dr. Lathrop had special interest. The conference is to consider institutes and schools for prison officials, to meet this need of training.

The national conference on social service was established by Dr. Lathrop in 1921 and met immediately preceding the national conference of social work, at Milwaukee. Since 1927, at Des Moines, the meeting has been held during the first three days of the national conference, thus giving the members of the Church group the opportunity of attendance upon the sessions of the general conference. Dr. Lathrop carried this project forward with great success for the last ten years.

This year the eleventh annual meeting takes place, in coöperation with the Federal Council group. There are several sessions of the Federal Council's conference in which the Church group will be interested; of special interest will be the fellowship dinner on Thursday, June 18th, at which time there will be considered the follow-up of the White House conference on child health and protection, and the function of the Church in such a program. At a luncheon on Friday, June 19th, the subject of mental hygiene in the service of religion will be discussed. On Friday afternoon the topic is The Spiritual Effects and Values of Community Chests.

Provision will be made for informal conferences of the Church group, with suggested topics for discussion. Gethsemane Church has kindly offered the use of its parish hall for these meetings.

The only formally planned part of the Church program will be a luncheon meeting under the joint auspices of the Church Mission of Help and the Girls' Friendly Society, held on Wednesday, June 17th. The topics to be considered is The Family, the Church Mission of Help dealing with the spiritual background and motivation which influence the abnormal girl in her

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behavior, and the Girls' Friendly Society considering these same aspects in the life of the normal girl.

Further information may be obtained from the Department of Social Service, 281 Fourth avenue, New York.

MICHIGAN HONORS ITS EXECUTIVE SECRETARY

DETROIT—On March 1st Charles O. Ford completed a quarter century of distinguished service to the diocese of Michigan as its secretary and, in order to maintain a simplicity suited to Lent, the recognition was confined to a family gathering of the clergy and diocesan officers and their wives.

As a young man, Mr. Ford became secretary to the Rev. Charles David Williams, then dean of Trinity Cathedral, Cleveland,



COMPLETES QUARTER CENTURY OF SERVICE

Charles O. Ford, who on March 1st completed a quarter century of service to the diocese of Michigan as its secretary.

(Photo by D. D. Spellman.)

and came to Detroit in 1906, immediately after the dean's consecration as the fourth Bishop of Michigan. In order to release Bishop Williams for his great spiritual service to the entire Church, Mr. Ford began to assist with administrative work of the diocese in which he showed unusual ability. The willingness and ability of Mr. Ford resulted in more and more of the work being turned over to him, and the expansion was so persistent and the usefulness so great that today a small office has grown into a diocesan headquarters occupying three floors of its own building and requiring the services of eight secretaries, stenographers, and accountants.

With the adoption of the plan of organization of the National Council in the diocese, Mr. Ford became executive secretary and his offices have expanded to serve the work of a highly organized council, the board of trustees, a diocesan Book Shop, and to be a clearing house for almost every diocesan institution or organization.

The Rev. Robert B. Kimber introduced the speakers, the first being the Rt. Rev. Herman Page, D.D., Bishop of the diocese, who spoke of Mr. Ford's outstanding qualities and his rare genius as an executive.

The Rev. Andrew Gill, rector of St. Matthias' Church, responded in behalf of the clergy.

For the laity, Lewis H. Paddock, chan-

cellor of the diocese, most heartily endorsed all that had been said and added that great as was the service in the affairs of the diocese, yet perhaps, even greater, was the influence that Mr. Ford had exerted on the lives of the rank and file of the laymen.

After the presentation of gifts and remembrances, in his remarks Mr. Ford with characteristic self-forgetfulness urged that the achievements of the diocese had been almost entirely the work of others, that he had only done the things they gave him to do, and that God had blessed the diocese in spite of his own failures. Dr. Paul H. King, president of the Detroit Council of Churches, paid high tribute to the services the Church had rendered through Mr. Ford.

BISHOP CREIGHTON VISITS NEVADA

RENO, NEV.—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, paid Nevada a visit on his flying trip through the western missionary districts, arriving in Reno the morning of March 3d. He left immediately, driving with Bishop Jenkins, on a trip into the southwestern part of the state, traveling 600 miles by car in two and one-half days and holding services three times and several conferences, including in his rounds Carson City, Minden, Yerrington, Tonopah, Hawthorne, Mina, Fallon, and Nixon, where Bishop Jenkins has been enabled to build a social center for the Indian work by the aid of the appropriation from the undesignated legacies of 1930. On their return to Reno, Bishop Creighton visited the University of Nevada and the student center where work was begun this year under the direction of the Bishop. In the evening a service was held in the Cathedral crypt at which Bishop Creighton gave an inspiring and educative address on the Mission of the Church.

DR. OLIVER ON FACULTY OF WELLESLEY CONFERENCE

WELLESLEY, MASS.—It will be good news for lay workers and deaconesses, many of whom tried in vain to be admitted to the clergy course led by the Rev. Dr. John Rathbone Oliver, at the Wellesley Conference in 1930, to hear that he is announced to conduct a course on a similar topic this year, in response to their numerous requests. He will take up questions connected with Mental Illness, Mental Difficulties, and Maladjustments. The place of the conference is Wellesley College, Wellesley, Mass., and the dates June 22d to July 3d (not July 5th as previously announced).

MEMORIAL SERVICE HELD FOR MAJOR-GENERAL C. R. EDWARDS

WORCESTER, MASS.—At a memorial service held on February 22d in Westley Church, in memory of the late Major-General Clarence R. Edwards, war-time commander of the 26th Yankee Division in France, and attended by a large gathering of the veterans of the 26th Division and all the military organizations of the city, the Rev. Frederick H. Danker, rector of St. Luke's, Worcester, and chaplain U. S. A. Reserve, gave a memorial address.

The veterans and units of the National Guard marched in a procession to the church headed by the 181st Infantry band. The brief and impressive service was conducted by the Rev. Stephen S. Callendar, chaplain, Devons Post, American Legion, and the Rev. Dr. William S. Mitchell.

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BELLS

DEDICATE NEW TRINITY CHURCH AT JANESVILLE, WIS.

JANESVILLE, Wis.—The dedicatory exercises on March 10th marked the completion of the newly erected Trinity Church, and marked the fulfilment of a dream of many years.

The Rev. H. H. Lumpkin, rector of Grace Church, Madison, preached the sermon and the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, was the speaker at the dinner which followed the service. Many tributes were paid to the Rev. Henry Willmann, rector of the parish, to whose untiring efforts much of the credit for the new church and adjoining rectory is due.

Built of Lannon stone and in gothic style, the new Trinity Church bids fair to be one of the most beautiful in the diocese. A tower on one corner forms the entrance to the structure. On the interior exposed beams and trusses, stained in the antique oak finish, extend entirely to the roof. At each side of the nave at the front is a smaller chapel. The

at 8. Bishop Ivins conducted the dedicatory services at 11 o'clock and the Holy Eucharist was said by Fr. Willmann. Dr. Lumpkin of Madison was the preacher at this service. In the evening the Ven. William Dawson, archdeacon of Milwaukee, preached the sermon.

Memorials in the new church are: two windows in memory of Mr. and Mrs. Hiram Merrill; pulpit and parapet in memory of Mrs. Katherine Willmann, mother of the rector; three windows in the tower, a thank offering of Mr. and Mrs. Cyrus Yale Ferris, Boston; chasuble and other vestments by the Angermeier family, New York; and the organ by the woman's guild.

SCHOOL FOR RURAL CLERGY AT MADISON, WIS.

MADISON, Wis.—Arrangements are being made by the division for rural work to take part in the school for rural clergy to be held again this year at the University of Wisconsin, Madison.

In addition to the regular university



NEW CHURCH DEDICATED

New Trinity Church, Janesville, Wis., recently dedicated. The Rev. Henry Willmann is rector of the parish.

one on the south is to be enclosed as a clergy's chapel and the one on the north will be developed as a children's corner.

At the east end the sanctuary exhibits a high order of craftsmanship. The carved oak reredos rises almost to the roof and is flanked by a stained glass window at each side. The high altar and altar rail have been moved over from old Trinity Church as have many memorials. The lighting system of the sanctuary is unique. A series of reflectors on the flood light principle have been installed behind the gothic arch front and throw the front portion into strong contrast with the darker nave. Additional lighting is provided by triple candle-light fixtures at the sides. Above the nave are two massive bronze chandeliers and candle fixtures at intervals along the walls provide additional illumination.

Pews from old Christ Church, rebuilt and refinished, have been placed in the nave and a great window from old Trinity Church occupies almost the entire west wall. Several other old windows have been moved to the new edifice and two new windows have been given as memorials. The children's corner has a marble altar from old Trinity Church and the one in the south chapel is from Christ Church.

This \$85,000 building houses a \$7,000 organ so placed that it may be heard equally well throughout the entire church and in the choir room.

The services for the day of dedication opened with a celebration of the Holy Communion at 7 o'clock and another

lectures on such subjects as rural sociology, the Church in the country, family social work, psychology for public speakers, personality and social adjustment, special conferences for the men's and women's groups of the Church will be led by Church leaders of rural work.

The dates of the school are June 29th to July 10th. Further information may be secured from the division for rural work, the Department of Christian Social Service, 281 Fourth avenue, New York.

MISSIONS FOR CHINESE IN CALIFORNIA

SAN FRANCISCO—True Sunshine Missions for Chinese; our two Chinese missions in San Francisco and Oakland continue to make steady progress. This is largely due to the consecrated leadership of our Chinese priest, the Rev. Daniel Wu, who has won the esteem of all. In San Francisco the day school crowds the building to overflowing, while the night school for young men is the largest of its kind in the city. The mission has its own mission board of Chinese business men, all communicants, and the Rev. Mr. Wu is assisted by two Chinese lay readers in addition to a staff of faithful and efficient teachers. Many improvements have been made in the building and equipment, and the Chinese themselves are doing their full share in the Church's program. In Oakland a similar condition exists, and we may well be proud of the fine work being accomplished.

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WILLIAM H. BULLOCK, PRIEST

HALIFAX, N. S.—The Rev. William H. Bullock, 89, died at his residence here recently. He was a son of the late Dean Bullock, of Halifax, a brother of the late Rev. Dr. Bullock, and father of the Rev. G. W. Bullock, rector of Bridgewater. He was educated at King's College, served for many years as a chaplain in the British Army, notably in the Egyptian campaign, and after his retirement from the army served in a number of parishes in Nova Scotia.

BISHOP FALKNER, PRIEST

BROOKLYN, N. Y.—The Rev. Bishop Falkner, rector emeritus of Christ Church, Bay Ridge, Brooklyn, and oldest priest in this diocese, died on Monday afternoon, March 16th, in St. John's Hospital. He would have been 97 years old on Easter Even.

The Rev. Mr. Falkner was born in Market Hartborough, Leicestershire, Eng., April 4, 1834, coming to America as a boy. He was graduated at Union Theological Seminary in 1863, and entered the Congregational ministry under Henry Ward Beecher, whose assistant he was at Plymouth Church, Brooklyn, for two years. From 1865 to 1879 the Rev. Mr. Falkner was pastor of the Congregational Church of the Mediator, Brooklyn. In 1879 he was ordered deacon and in 1880 priest by Bishop Littlejohn. He was assistant at Christ Church, Brooklyn, for two years, and then rector of the Church of the Intercession, in New York, from 1881 to 1883. Then he became rector of St. Mark's Church in West Orange, N. J., where he continued until 1891. In that year he accepted the rectorship of Christ Church, Bay Ridge, Brooklyn, where he continued for twenty years, retiring in 1911 to become rector emeritus. During his rectorship the present beautiful stone church was erected. Mr. Falkner was secretary of the board of managers of the Church Charity Foundation from 1900 to 1920. In 1896 he married Miss Helen Noel Meigs, who died in 1926.

The funeral was held in Christ Church, Bay Ridge, Thursday afternoon, March 19th, Bishop Stires officiating, assisted by the Rev. John H. Fitzgerald, rector of the parish, and the Rev. Dr. Frank M. Townley, rector of St. Bartholomew's, Brooklyn. Five ministers of various denominations, Bay Ridge pastors, were in the procession with about twenty-five of the clergy of the diocese. The wardens and vestrymen of the parish were honorary pallbearers. Interment was in Greenwood Cemetery, Brooklyn.

JOHN HINES, PRIEST

WINNIPEG, MAN.—Death claimed one of the northwest's most noted missionary pathfinders at Winnipeg in the person of the Rev. John Hines, a missionary whose service dated from 1876. His death followed an illness of several days in a Winnipeg hospital.

The son of an English farmer, he came to Canada for missionary work in 1874 and sought to establish himself at once in the northwest territories. He visited Green Lake on his arrival but later built

a log shack at Big Whitefish Lake, now in the Big River Indian reserve. He got in touch with Chief Starblanket and Chief Mistawasis, and arranged to have them settle with their followers at Sandy Lake what is now the Mistawasis Indian reserve.

St. Mark's, Sandy Lake, was Mr. Hines' first church, where he began to introduce agriculture and household arts to the Indians. His influence over them is demonstrated by the fact that it is recorded when the Saskatchewan Rebellion was precipitated in 1885, the braves of Mistawasis' and Starblanket's tribes and their following were camped inactive on the north side of the Saskatchewan River.

In 1888 Mr. Hines was transferred to The Pas, where he was founder of several new churches. In 1903 he became a missionary in the diocese of Saskatchewan, continuing in that capacity until 1911, when he retired.

He was the author of a well known book, *The Red Indians of the Plains*.

ALVAH CROCKER

FITCHBURG, MASS.—Alvah Crocker, for thirty years senior warden of Christ Church, a leading manufacturer, and one of the most prominent laymen of New



PROMINENT CHURCHMAN DIES

Alvah Crocker, one of the most prominent laymen of New England, who died suddenly on February 25th.

England, died suddenly of heart failure on his estate at Mountain Lake, Lake Wales, Fla., February 25th.

Mr. Crocker was born in this city, August 28, 1858, being educated in the Fitchburg schools and graduating from Harvard University in 1879. He was president and treasurer of Crocker, Burbank & Co., paper manufacturers, one of the largest concerns in New England, a director of the Fitchburg National Bank, president and director of the Fitchburg Bank & Trust Co., a trustee of the Fitchburg Savings Bank, and a director of the Old Colony Trust Co., Boston. He had large manufacturing interests and was president of the Nockege and Orswell Mills Corporation.

Mr. Crocker was deeply interested in the welfare of the Church. He served as vestryman, junior, and senior warden of Christ Church, and was frequently a delegate to the diocesan conventions of Western Massachusetts. By a generous gift he created an endowment fund for the parish and much of the organization work during the campaign for the building of the extensive additions to Christ Church was under his supervision. He

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Easter Presentation Service

A service leaflet to be used in connection with *The King's Ship* which is a Lenten Mission series for children. In this service a fairly large model of a ship may be placed at the bottom of the chancel steps before the service begins, in which the Lenten Offering Boxes are to be placed by the children.

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gave the beautiful Norman Chapel recently built. A great lover of sport, his greatest gift to the city of Fitchburg was a four-acre tract of land for the school children of the city, which is used for out-of-door sports and games. He set aside \$38,000, the interest of which was to take care of the property.

The funeral was held in Christ Church on Monday, March 2d, conducted by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, assisted by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, and the Rev. A. Vincent Bennett, rector of the church.

He is survived by his widow, Mrs. Charlotte Bartow Crocker, two sons, Douglas of this city, and the Rev. John Crocker of Princeton, N. J.; two daughters, Mrs. Helen Soper of New Haven, Conn., and Mrs. Charlotte Shaun Kelley of Richmond; three brothers, a sister, a half-brother, a half-sister, a step-mother, and fifteen grandchildren.

MRS. JEFFREY R. BRACKETT

BOSTON—Mrs. Jeffrey R. Brackett (Susan Katharine Jones) died at the family home in Boston on March 14th in her 70th year. She was the daughter of William Strother Jones of "Vaucluse," Frederick County, Va., and she spent her youth in Baltimore. There she was married to Dr. Jeffrey R. Brackett and came with him to Boston in 1904 when Dr. Brackett became first director of the school for social workers. Dr. and Mrs. Brackett were the first summer residents of Dark Harbor, Me., and spent twenty-seven summers there before establishing their summer home in Peterborough, N. H. Mrs. Brackett was actively interested in the work of Trinity Church; she was a constant visitor at the Massachusetts General Hospital.

Funeral services were conducted in Trinity Church on March 17th by the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, assisted by the Rev. Arthur Lee Kinsolving, rector. Mrs. Brackett had endeared herself to a great many and attending the service were representatives of many social service organizations of the community as well as of diocesan and parish activities. Burial was in Mount Wollaston Cemetery, Quincy. Besides her husband Mrs. Brackett is survived by a brother, William Strother Jones, of New York City and of Redbank, N. J., and by several nephews and nieces.

JUSTIN L. MINER

NEW YORK—Justin L. Miner, attorney, and for several years a vestryman of the Church of St. Mark's-in-the-Bouwerie, died suddenly late Wednesday night, March 18th, in his living quarters in the New York Athletic Club, where he had been a resident for several years. He was 44 years old.

Mr. Miner, a member of the firm of Miner, Van Amringe & Gildersleeve, had attended his work as usual on the day previous to his death and showed no indication of illness. Telephone calls from the partners of his firm brought no response and officials of the club, upon entering his rooms, discovered his body. His death was said to be due to heart disease.

Mr. Miner is survived by two brothers, Edward H. Miner, an artist, of Westbury, L. I., and Burton O. Miner of Sheridan, N. Y. Services were held Saturday afternoon in the Church of St. Mark's-in-the-Bouwerie, and burial was at Sheridan, N. Y.

NEWS IN BRIEF

ETHE—Through the generosity of an anonymous donor, the lighting system of St. John's Church, Sharon, has been completely changed. Specially designed lanterns corresponding with the decorative motive have added much to the interior beauty of the church.

MILWAUKEE—Mothering Sunday was observed at St. Paul's Mission House by an early Communion and breakfast at 8:00 o'clock. The church was crowded at the service and some seventy-five mothers and daughters sat down to breakfast afterward. The men of the parish served the breakfast.—Mrs. Annie D. Stell, a communicant of the Mission House, presented a bond of \$100 toward the endowment fund of the parish at that service.—The Junior League of the Mission House held their annual initiation on Wednesday evening, March 11th, in the guild.—As in former years the children's Lenten service on Thursday afternoons at 4:00 o'clock is doing very well. The Sunday school is taking up the program of Adventuring with Christ.

MINNESOTA—Miss Mabel Lee Cooper of the National Council has just completed a month's visit in the diocese. The first two weeks of her visit were spent in St. Paul and Minneapolis, holding classes for Church school workers in the teaching of children and leadership training, and addressing Church schools. She spoke to various other groups in the parishes at Stillwater, Red Wing, and Faribault; to the students at St. Mary's Hall, Faribault; and did a particularly fine piece of work at Seabury Divinity School, holding personal conferences with students. Miss Cooper's visit closed with a tea in her honor given by St. Paul's parish, Minneapolis, on Saturday, March 14th, to which the teachers and parents interested in the Church school were invited.

NEVADA—The Rev. Howard Harper, who for the past few months has been student chaplain at the University of Nevada, left recently for his home in Ohio. The Church school in connection with the chapel will be continued for the present under the direction of a former student of St. Margaret's House, Berkeley, and now a student at the University.—A Church Service League has been organized by Miss Charlotte L. Brown, U. T. O. worker in charge of St. Philip's in-the-Desert, Hawthorne, where the new building has just been completed.—The largest study classes ever held in the Cathedral parish in Reno have been those held during Lent under the direction of the president and one or two other women. Lively and interesting discussions have been conducted weekly, the first one being held at the Bishop's House.—The archdeacon, the Ven. H. L. Lawrence, escaped serious injury recently when his car struck a pile of boulders at an intersection in the road and damaged the car which turned over twice. He was able to drive on to keep his appointments and back again for a burial, a distance of 150 miles, during which time it was necessary for him to hold his glasses on with one hand and drive with the other.—Considerable repairs have been made to the mission building at Moapa on the Indian reservation where for many years Deaconess Lucy N. Carter labored under very trying conditions. A new kitchen has been added to the house and a gas stove has been installed. Deaconess Lillian Todd, formerly of Sacramento, is now in charge.—New Church sign boards which the Bishop had made and painted were given out to the clergy at convocation, to be used in the missions throughout the state. In many of the smaller places it is impossible to obtain such boards and, if obtainable, impossible to get them lettered.

NEWARK—The Rev. Dr. John W. Chapman, well known in the Church for his many years of service in Alaska, preached at St. Peter's Church, Morristown, on March 15th. During Holy Week special services will be conducted at the church by the Rev. McVeigh Harrison, O.H.C.—The project of a sunrise service on Easter Day will be carried out this year by Paterson Church people, the place being Garret Mountain reservation, to which the Passaic County Park Commission is inviting all Church organizations of the county.—On Sunday morning, March 15th, the preacher at St. John's Church, Montclair, was the Rt. Rev. Alfred A. Gilman, S.T.D., Suffragan Bishop of Hankow.—The class confirmed at St. Peter's Church, Rochelle Park, on March 15th, by Bishop Davenport, presented two unusual features. One was that, with the exception of one member, it consisted of men and boys. The other was that it included a father and son.—On March 17th Bishop Moulton, of Utah, made the address at a luncheon meeting of the Woman's Auxiliary of St. Paul's Church, Paterson, speaking not only on work among the Ute Indians, but also on that in other

sections of his diocese, including the mining, agricultural, and grazing localities.

NEWARK—The Church Mission of Help of the diocese had its eighth annual service on March 8th at Trinity Cathedral, Newark. The sermon was preached by the Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn, N. Y. The choir of the Church of St. James', Newark, sang at the service. Participating in the service were Bishop Stearly, the Rev. Charles L. Gomph, the Very Rev. Arthur Dumper, D.D., dean of Trinity Cathedral, and the Rev. Canon A. Stewart Hogenauer.—On March 7th, at St. John's Church, Boonton, occurred the annual service in memory of the Rev. Henry B. Wilson, who at the time of his death was rector of St. John's.—The parishioners of Trinity Church (colored), Montclair, on Sunday afternoon, March 8th, had the privilege of hearing Capt. B. F. Mountford of the American Church Army, who also spoke at the Church of the Epiphany, Orange, that evening.—Fifteen parishes of the diocese have been hearing addresses by Miss Amelia H. Hill on the work in the mission field at Anvik, Alaska.

PITTSBURGH—The Rev. Bernard C. Newman, priest-in-charge of St. Mary's Church, Charleroi, addressed the Hungry Club of California, Pa., on Tuesday evening, March 17th. Mr. Newman spoke on unemployment.—Twenty-five nurses of the Brownsville General Hospital attended the Lenten service of Christ Church, Brownsville, on Thursday, March 20th. The preacher was the Rev. A. W. S. Garden, rector of Emmanuel Church, Pittsburgh. The service was in charge of the Rev. Dr. G. Philip Jung, rector.—The Monongahela Valley Regional Sunday School Association met in the parish hall of St. Mary's Church, Charleroi, Monday, March 16th. Church schools represented were St. Mary's, Charleroi; St. John's, Donora; Holy Trinity, Monessen; St. Paul's, Monongahela; and Christ Church, Brownsville. The meeting was in charge of the Rev. B. C. Newman, chairman. The speaker was the Rev. Dr. L. N. Tucker, rector of St. James' Memorial Church, Pittsburgh, who spoke on Worship in the Church School. Following the address an animated discussion, led by the Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, brought out several important suggestions from those present. At the conclusion of the meeting a luncheon was served by the ladies guild of St. Mary's Church.

RHODE ISLAND—"Human Relations," instead of "Social Service" is the title that some social service departments in the Church are advocating, said the Rev. Floyd Van Keuren in one of the weekly Lenten addresses made before the Rhode Island department in the parish house of St. Stephen's Church, Providence. Mr. Van Keuren made seven recommendations for effective diocesan social service.—The following delegates to the Denver General Convention from the Rhode Island branch of the Woman's Auxiliary have been appointed. Mrs. Charles Chauncey Binney, president; Mrs. Charles H. Merriman of St. Stephen's Church, Providence, vice-president; Mrs. William Davis Miller, treasurer, of Grace Church, Providence; Mrs. James W. Thornley, U. T. O. treasurer, Church of the Redeemer, Providence; and Mrs. Arnold S. Hoffman, secretary of the Indian department, St. John's Church, Barrington.

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