

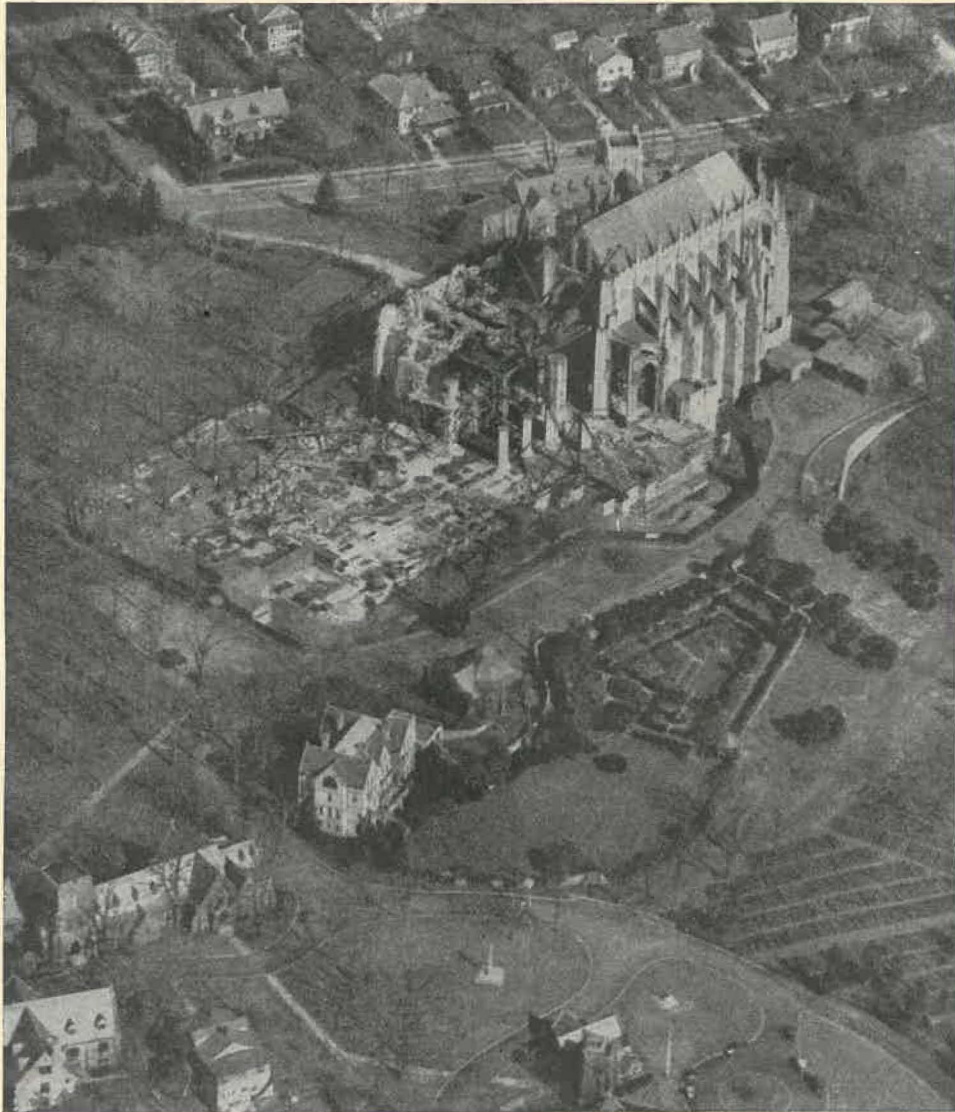
The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, APRIL 11, 1931

No. 24



LATEST AIRPLANE VIEW OF WASHINGTON CATHEDRAL
UNDER CONSTRUCTION

Showing the Rising Walls of the North Transept and the Completed Apse, Choir, Crossing Piers, and the Crypts through which thousands of Eastertide pilgrims have been walking during the past few days.

(Picture Courtesy The Cathedral Age.)

Church History and The Arts of the Church

Ecclesiastical Shields for the Interior of Churches

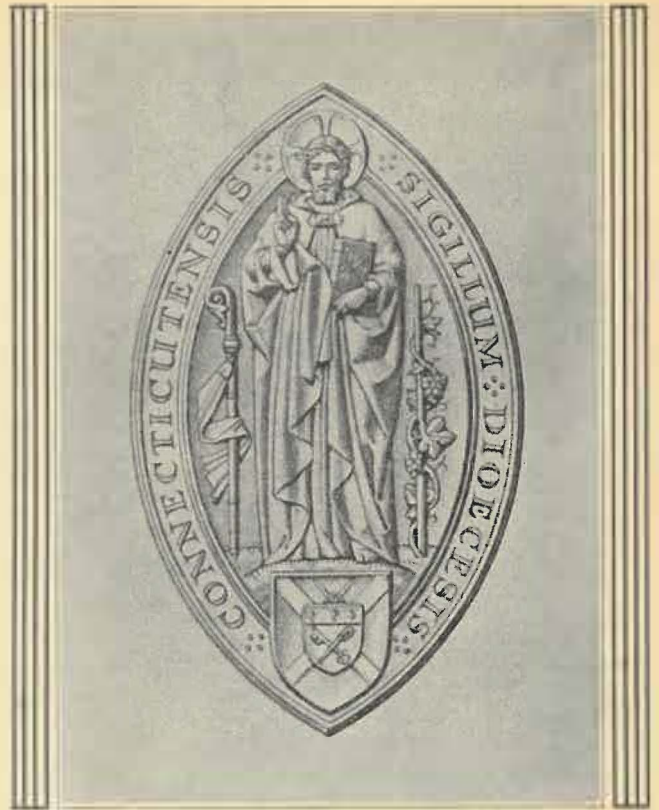
How the Coat of Arms and the Seal of the Diocese of
Connecticut were Obtained

By Robert Hale Symonds

With Foreword by the Rt. Rev. Chauncey B. Brewster,
D.D., Retired Bishop of Connecticut.

A book which traces in a very practical way the steps taken by the diocese of Connecticut to obtain a suitable Coat of Arms and Seal for the Diocese. It is interestingly illustrated and contains a colored frontispiece of the Coat of Arms. The illustrations on this page are from this book.

In addition to the treatise on Connecticut, the book includes chapters on The Origin of Seals and Their Adoption for Ecclesiastical Purposes; Selection of Heraldic Shields for Churches; An Address by the author on Shields of Arms in Churches and their Connection with the Apostolic Succession; St. Machar's Cathedral; Bishop Seabury, Our First American Bishop; and the Concordat signed by the Scottish Bishops and Bishop Seabury. *Cloth, \$2.00*



Seal of the Diocese of Connecticut

The Ornaments of the Ministers

By the Rev. Percy Dearmer, D.D.

Professor of Ecclesiastical Art, King's College, London.

A handbook to ecclesiastical costume, dealing exhaustively with subjects such as: The origin of vestments, classical costume, the development of ecclesiastical costume, the ornaments of the primitive Church, the cope, the amice, the bishop's crozier and mitre, the surplice, the hood, the square cap, the chimere, cassock and gown, wands and maces, and the color of vestments.

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Heraldry of the Church

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By E. E. Doring

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The author states in his Introduction, "What this little book aims at is to teach the decorator who is willing to learn that heraldry may be as beautiful today as ever it was; that it may have distinction and grace and fitness akin to that of the middle ages."

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The Story of England's Churches

By the Rev. W. Escott Bloss

A brief historical survey of the growth and development of the ancient churches in England.

"To Churchmen," writes the author in his Preface, "the Churches of England are both a legacy and a witness; but the true nature of that witness only becomes intelligible in connection with their historical associations." He therefore surveys the history of the Church in England in the light of the successive stages of Church building and architecture, and provides a number of interesting photographs to illustrate his theme. *Cloth, \$4.20*

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By H. B. Walters, M.A., F.S.A.

This little volume provides information in an interesting and accurate way about Church bells.

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The Coat of Arms of the Bishopric of Aberdeen

Adventures Among Churches

By Donald Maxwell

This book is as interesting as an artist's sketch book. In his travels the author has recorded many adventures among old English Churches. He states that he "made it a practice, week by week, to scribble line sketches and spell out little histories—line upon line and precept upon precept. . . . (he says) I have always found Mother Church to be the best instructor and the most eloquent historian." The book contains twenty-four original pen line sketches by the author, many of which have appeared in the *London Church Times*. *Cloth, \$2.00*

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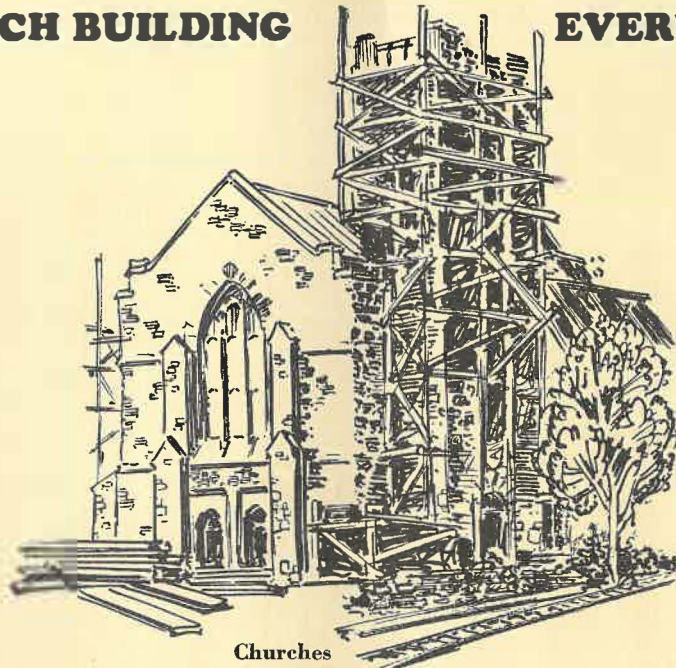
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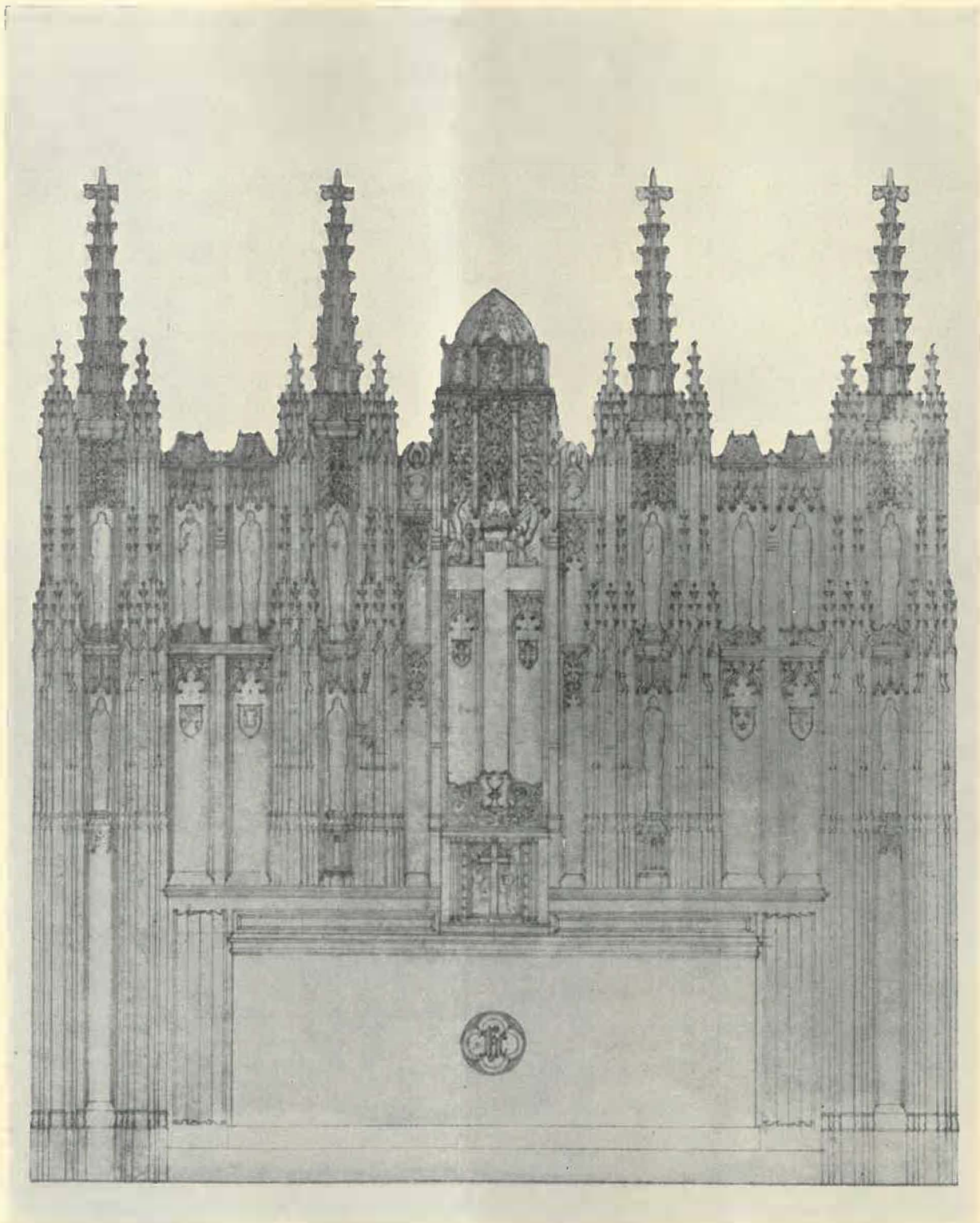
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The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, APRIL 11, 1931

No. 24

EDITORIALS & COMMENTS

Made With Hands

VISITORS to England always regard with delight the English parish church, particularly the village church. There are, of course, the famous village churches: the church at Chipping Campden, for example; the church at Iffley; Shakespeare's church—to name a few. And then there are the little, less well known churches: the old Norman church at Broadway, long disused; and the quaint church at Snowhill. Hardly a walk can be taken along a country road without coming upon an interesting and beautiful church. Old, too: the countryside has few churches built within the memory of the kindly villagers who tell the visitors where to "find the vicar, who knows all about the church." In a small book on the English parish church, recently published, there are plans, showing the development of the parish church, from 1140 to 1895. These plans—and dates—might bear the names of far more than a score of English parish churches. These old churches make the American visitor wistful. Such traditions! Such mellowed charm! Such storied beauty! People return home uttering these exclamations. We have nothing just like it, they say. No: how could we have anything just like it?

But we have something peculiarly our own. An English priest, visiting the United States about thirty years ago, chanced to spend a day or two with a friend in a small town—rather a new town. He inquired as to whether there was a church. His host told him that the few Church families in the town could not afford a building. The ladies had a little Sunday school for the children which met in the living room of one of the families. They hoped for a lay reader soon; meanwhile, three or four of the families came together on Sunday morning, in another living room, and "tried to have Morning Prayer." Not long ago that same English priest came again to America, and again went to that town. To his astonishment he saw a beautiful church. Going into it he was the more amazed to note that it was fully and beautifully appointed. The rector called on him and asked him to preach on the Sunday. He consented. To his further surprise, he found a good choir and an excellent organist. The church, which was fairly large, was filled. The Church school occupied a considerable number of pews. The service was scarcely over before that English priest plied his old friend with questions as to how they had done it. "Did the population of the town rise to city proportions, or did some

one leave money?" He asked this and many other questions. It was difficult for him to realize that what happened in that town often happens in the American Church. It is as typical as the parish church of the English countryside.

JUST what does follow upon the Sunday school in a living room of a house, for a small band of children, preceded by an attempt at Morning Prayer in another living room? We all know, by actual experience or by "parish histories." The next step is, perhaps, a letter to the Bishop, asking for a lay reader. Probably, at first, a lay reader comes on certain Sundays. Then, the Bishop receives a request for a priest, to celebrate the Holy Communion. A room is made ready. Probably the archdeacon comes, or the diocesan missionary. Next, a hall is rented and arranged as a church. Here the lay reader conducts services, and here the Sunday school now meets. It may be that a woman's guild is started, meeting in the various family houses. Perhaps the town does grow. Certainly the church grows. This is most apparent in the Sunday school. Parents with no Church connection will still send their children. Soon there are boys and girls ready and desirous to be confirmed. The archdeacon or the diocesan missionary reports this to the Bishop. The little church in the room has its first episcopal visitation and Confirmation. Among the children confirmed are boys and girls whose parents have no Church connection, but yet are willing that their children shall have it. These parents naturally attend the service at which Confirmation is administered. In due season many of them become candidates for Confirmation themselves. At subsequent visitations the Bishop confirms them. And so the "parish history" is made. But the church building? How does that come? Slowly—not so very slowly either—the hall is outgrown. Then, what? Almost always the congregation plans to build a church. The money? It is seldom that anyone "leaves" it. No, the money usually is given by the parishioners themselves. Perhaps the Church Building Fund helps; it may be that interested friends in other places make contributions. But most of the money is "raised." We all know how arduously the people of a parish work to add to or to complete the building fund; men, women, and children all join in the labor. And how often they do complete it! The churches of the American Church tell us this.

WE HAVE no such ancient traditions as have the people of the English parish church. But we have a most distinctive tradition. The plans of the church, the turning of the first spadeful of earth, the laying of the cornerstone, the first service in the church, and, finally, the consecration: how integral a part is all this of the history of the American Church! We all know children whose great-great-grandparents saw the cornerstone of their parish church laid. And we all know children who have seen such a cornerstone laid themselves. As a Church we have seen our sanctuaries rise up. To all of us there is something thrilling about this. And indeed, so is there to our English visitors. That English priest said that he had never been so profoundly impressed by the history of any parish church as by that of that parish church which began in a family living room, and was continuing in a beautiful gothic building—and might become a pro-cathedral and then the cathedral of the diocese. It is impressive; and it is so characteristic of our American Church. We see our churches made; we help in the making.

We cannot, it need hardly be said, claim for our parish churches, whether in city or village, the beauty of the English parish church. Some of our churches are beautiful—but not all. Whereas, a very large proportion of the English churches have great beauty. They were built in the glorious age of ecclesiastical architecture. We have had no such age. But we have had, and we have, great architects. Too few they have been, and are, to design all our churches. The astonishing thing is, not that we have so few fine churches, but that we have so many. And many of them are in small places.

For we have devised ways of helping parishes which desire to build churches. The Church Building Fund helps financially. But the aid to which we now refer is in the matter of form and decoration. We have thus much money: what is the best church we can build and furnish with it? The building fund committee of a parish puts this question. Perhaps they select an architect and put it to him. Or they may ask the question of some friend who has had experience in using a building fund. This friend is very likely to suggest application to the Commission on Church Architecture and the Allied Arts. Here the best possible advice will be obtainable. We venture to think that if all building fund committees would seek the counsel of this commission, the result, in every instance, would be a beautiful church—whether a cathedral or a little frame building on a village street. So much can be done with only a small sum, comparatively speaking, if that sum is expended under skilled supervision. Beauty is a delicate and elusive thing; but the artist can always win it for us.

It often happens that, having got a beautiful church, the members of the parish, suddenly perhaps, begin to think of the "allied arts." Their architect has guided them in the selection of windows. He, very likely, has designed the lighting fixtures—and many other things. But there is still much else to consider. The altar ornaments, the vestments, the processional crosses; the very bindings of the books: all these "furnishings" should be beautiful. Indeed, they must be beautiful if the church is to be an harmonious whole. The "allied arts" are so many! Here, as to every detail, expert advice is required. And it may be had. The commission knows, and will tell, where to get it. In some dioceses there is a diocesan Church art commission. The commission of the diocese of Colorado has given some really notable exhibitions of Church art. Here, right at home in the diocese, help can be obtained by any parish planning to build, or to furnish—or to get a new font, or even two

new vases for the altar. In practically all dioceses there is a diocesan altar guild. The New York Altar Guild, in addition to its work for the diocese, acts as an altar guild to any mission of the Church. It is a striking fact that its list of "gifts" gives names of places in so many different localities that it is almost a gazetteer! With thought, any church may be not only beautiful, but also beautifully furnished forth.

Made with hands: parish churches are that. But the spirit is the power motivating the hands, whether the sensitive hands of the great architect or the strong hands of the stone-mason. And, having made it, the church must be kept with hands—kept beautiful. Here, too, the spirit is the power directing the hands. What do we mean? Homely, daily care of the church and its "furnishings." This rests with parish altar guilds, with heads of parish houses, with all who have any part in taking care of the church. In a small town all this work may be done by the rector's wife. But it should be shared. Every woman in the parish should have some regular part in it—even if only the small part of a regular contribution to the laundry fund. Perfect cleanliness: this is essential to beauty. It is a glory in itself, which any church may have, and all should have. Made with hands: the church is so made. From the great architect to the woman, who, with her own hands, "does up" the altar linen, the parish church is made with hands. And the spirit that guides the hands, and keeps them faithful? This spirit surely is love for the Church. It is this love which leads Church people to meet together in a little room in a family house. It is this love which so draws others in that, finally, a cathedral is the only church large enough to hold the congregation—that "blessed company of all faithful people." Let us be glad that we have this love for the Church to so marked a degree in America. There are, of course, many evidences of it: church-building is one; and church-building is a sign and symbol of many others.

WHO made Arthur Brisbane arbiter of the world's religion? Commenting on the death of Father Tooth, in England, as a "so-called Anglo-Catholic," he observes, "but in reality not a Catholic at all." The throngs of Englishmen who attend the Anglo-Catholic Congresses attest that a good many thousand people think, as did Father Tooth, that one can be a good Catholic without being a Romanist. That is a sensible sort of belief, even if Mr. Brisbane never heard of it before.

Why on earth should one suppose that one cannot be a Catholic without also being Roman? Mr. Brisbane ought to know better.

Mr. Brisbane had better practise his own "moral": "Let everybody think as he chooses, in and out of religion, as long as he attacks nobody else's belief."

Father Tooth was entitled to that right. So are the great number of "Anglo-Catholics" and Catholic Churchmen in the United States who are not pro-Romans.

ONE touch of misfortune surely makes the whole world kin. This has repeatedly been proven but never more surely than by the news from Nicaragua last week. Whether mankind ever will learn how to control, or to prevent, earthquakes may be uncertain. The world as a planet is painfully new and a good while must elapse before its structure can be deemed completely finished.

The Nicaraguan
Disaster

But human compassion is a God-like quality and

it is immensely stimulated by such a catastrophe. We had become somewhat prepared for it by the earlier earthquakes in several sections. But they all seem to fade into insignificance beside this one. Or is it that its relative nearness to us makes it seem closer than these others? We cannot tell.

At least the best qualities of the American people are called out by such a catastrophe and we trust that this one may be no exception. We hope that the American Red Cross is sufficiently recovered from the cloud into which American politics had enshrouded it to make it possible for it to represent us on this occasion as it has done so often before. The American people cannot function without the Red Cross!

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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THE BLUE MOUNTAIN CONFERENCE

BY THE REV. J. O. S. HUNTINGTON, O.H.C.

WHY Blue Mountain Conference? For the conference is held at Frederick, Maryland, on a wide plain, though there is a line of low hills to the westward. The answer is that "Blue Mountain" is meant the whole region of the Appalachian range, from Pennsylvania down to Georgia, and a long stretch on either side.

It is this region, including several dioceses, and such cities as Philadelphia, Baltimore, and Washington, for which the Blue Mountain Conference makes provision. It was begun five years ago by a group of people who had found their inspiration at the Wellesley Conference in Massachusetts, but who felt the need of a conference nearer their parishes and homes.

After considering various sites, the choice fell upon Hood College, in Frederick. This is a college attended by some six hundred women. The campus is on the edge of the city of Frederick. The buildings are of recent construction, and have proved eminently convenient. Nothing could have been more gracious and considerate than the attitude of the authorities of the college, from the president down to the night watchman. And the rector of the parish of All Saints in Frederick has been most cordial in his cooperation. He makes a point of being at the college to greet the members of the conference on their arrival the first afternoon, and he is alert to meet any needs that arise. His parishioners, too, are most hospitable to the visitors.

The number of those who have attended this conference is something over two hundred, about half the number of those who go to Wellesley. It may be, in part, the comparative smallness of the group at the Blue Mountain Conference which gives the homelike feeling that pervades it. It is easy to become acquainted with the other members.

In regard to the courses of study, they are much the same as at similar conferences. The setting forth of the doctrinal teaching of the Church has a prominent place. This seems quite as it should be. An intellectual grasp of the Christian Faith does not indeed insure a life of moral consistency or even the exercise of common sense, yet it is the Christian Faith, together with the Christian Sacraments, which has transformed this western world and still has power to uplift and sanctify communities and nations.

I desire to commend the Blue Mountain Conference.

For further information apply to the Rev. N. B. Groton, Whitemarsh, Pa.

THE WIDE-AWAKE HONOLULU Y. P. S. L.

BY ARLO EVERETT MARTIN

REPORTS of the Young People's Service League's district council of the diocese of Honolulu, which were given in Davies Memorial Hall, St. Andrew's Cathedral, on the annual Convocation Sunday, February 8th, show a decided advancement in the work among the young people of the Church during the past year.

Some of the things that have been done by the various organizations are: assisting at the altar; decorating mission altars with fresh flowers; cleaning the brass; assisting in volunteer choir work; providing Thanksgiving baskets for some of the missions; providing Sunday suppers; and assisting Mr. Mant with his services at the Seamen's Institute; and working in various ways to raise money to carry on the service work of the Church.

Under the direction of Miss Juanita Hess, president for the term just ended, many steps have been taken to bring the different organizations into closer harmony.

Three years ago the district council, which is made up of representatives from the different organizations of young people in the parishes and missions, decided to hold an annual conference. This was planned with the hope of bringing the different groups closer together. There were many who viewed it more in the light of an experiment than with the hope of any decided advancement in the work, but it proved such a success that it has been repeated each year with such good results that the leaders of the council were encouraged to further efforts. With the advancement of the work the leaders proposed to raise about five hundred dollars to purchase camp equipment for use at these annual conferences.

Early last year a message went out from the council requesting each league to raise the sum of one hundred dollars toward this end. To many of us this was an unheard of sum to raise in addition to the money required to carry out the regular program. This is easy to understand when you realize that the average membership of each group ranges from ten to twenty members and the annual amount from dues from twenty-five to fifty dollars. It meant that each group must raise from two to three times the amount of their annual income. Besides that the regular work carried on by each group required large additional amounts which had to be raised somehow.

Nothing daunted, they set to work. The reports at convocation not only showed that they had each raised the required amount but that in most cases there was a surplus. The different groups employed such methods as bridge parties, dances, rummage sales, making and selling of brown bread, assessments, etc.

In his address, made before a large group of young people at our annual meeting on February 8th, Bishop Littell gave a watchword likely to fire the imagination and arouse enthusiasm among young people. It was to "out-think, out-live, and out-serve our elders."

A new group from Epiphany Mission was officially recognized, making a total of eight leagues in the district council.

Miss Betty Sauerman of St. Mary's Home was unanimously chosen president for the coming year. Although a newcomer in the Islands, she is already proving that the choice was nothing short of inspiration. She is working on plans likely to further closer cooperation between the leagues, and her enthusiasm is so strong and heartfelt that it is bound to be infectious.

HOLINESS OF LIFE

READING OR hearing doctrines about the Christian life is like reading descriptions of flowers in a seed catalogue. To see these doctrines adorned in human lives is like visiting a garden where the plants, described in the catalogue, are in full bloom. The beauty is in the bowers and not in the description. The doctrines of the Christian life are the descriptions of its virtues. Sometimes these doctrines are unattractive because they are either not translated into character and conduct or they are caricatured by the life. But there is a beauty of holiness as well as a doctrine of holiness. A doctrine of holiness may repel, but the beauty of holiness never. Holiness of life is the glorification of Christian creed, the consummate adornment of the doctrine of God our Saviour.

—The Evangelical-Messenger.

DAILY BIBLE STUDIES

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

AFTER-EASTER MEDITATIONS

Sunday, April 12: First Sunday after Easter

READ Colossians 3:1-17.

THE Holy Spirit certainly guided the Church in the planning of her Christian Year, so that one season should prepare the way for another and the messages brought should have a definite application. Hence the five Sundays after Easter. It would be a pity if the lessons of Lent and the glorious message of Easter Day were to be forgotten in the days and weeks following. There is a spiritual resurrection called for as a result of our forty days of meditation. Being risen with Christ into newness of life we, too, should have our affections sanctified, our work inspired with new zeal, our fellowship with our Lord, and therefore with our brothers, deepened and enriched, and our faith strengthened. So will our Lord "see of the travail of His soul and be satisfied" (Isaiah 53:11).

Hymn 449

Monday, April 13

READ St. John 16:16-22.

THE first result of our blessed Christian experiences should be a great spiritual joy. God has revealed His love, through Christ we are saved, and the Kingdom of Heaven is opened. We dishonor God when we doubt and are gloomy. The Christian should be full of great gladness of heart and as a result his life should reveal his joy. They erred greatly of old who taught that Christianity was a preparation for death. It is really an entrance into life. "He that believeth in Jesus Christ hath everlasting life" (St. John 6:47). Our hearts should sing for joy. Our praise and thanksgiving should be constant, for our light affliction cannot darken the glowing beams of God's glorious declarations of love (II Corinthians 4:17). The world expects to see us glad in speech and deed since we have received the blessings of God. Loyalty to Christ calls for joy of heart.

Hymn 537

Tuesday, April 14

READ St. John 17:9-15.

THE Christian who has risen with Christ should have great faith. The truth spoken by the Master should so hold that questions and doubts would have no place. What a glorious thing it is to believe when we have a strong foundation for our belief! How inspiring to meet the attacks of the enemy, who seeks to perplex us, with a victorious cry, "I know whom I have believed!" We need not try to answer objections unless they are honestly spoken by a sincere inquirer, and even then the earnest and best answer is, "Seek the Lord Christ and do His will and you will know." There is such supreme comfort in faith! As we repeat our Creed with its personal pledge ("I believe") our hearts fairly leap with joy.

Hymn 211

Wednesday, April 15

READ St. John 21:15-17.

LOVE comes to a rich fruitage when we rise to newness of life. And the Lord asks for an expression of it. It was after His resurrection that He asked Simon Peter to declare three times, "I love Thee!" May it not be that He waits still for us to answer, as we pray, His plea for our hearts' devotion? May not the best private prayer that we can utter be, "My Jesus, I love Thee"? For love is of God, and it is the greatest power in the world because God has revealed it in Jesus Christ. No public worship is complete which lacks this expression of true affection. The Holy Communion with its blessed and holy gifts should above all be a declaration of pure

devotion. Our lives can only find peace when we rest in God's love and cry from the depths of all our faith and action, "I love Thee with all my heart and soul and mind!"

Hymn 234

Thursday, April 16

READ St. John 15:14-17.

THE Holy Communion, instituted on this day of the week, is preëminently an assurance and an imparting of God's love, and it makes all public worship a service of love. We build our churches and we call to the people to come in, and we assemble together, not only to confess sins and not only to receive pardon, but to praise God and to declare our love for Him. If we neglect to worship especially on the Lord's Day, we lose much, and may we not say reverently that our Christ is made sad because He is there to receive us? And if we are cold and formal do we not grieve the Holy Spirit who seeks to inspire us? Surely a result of our being risen with Christ leads to joy and love and constancy in public worship! We cannot neglect the Sanctuary without loss.

Hymn 465

Friday, April 17

READ St. Luke 4:16-21.

EVERY Friday is a Good Friday. As our Lord entered the Synagogue of Nazareth and read Isaiah's prophecy concerning Himself, did He not set us an example of the message of Holy Scripture? The Bible is the guide book for the risen Christian. It speaks of Christ from Genesis to Revelation. It declares God's love and care. It is full of comfort as we read, and it tells of the goodness which never fails. It is itself a miracle as we read how God has preserved it. It bears testimony in the lives of thousands. Surely the call comes to us to accept and use this Holy Bible, and to study even more constantly and prayerfully its precepts and promises. The Church is preëminently a Bible Church, and the truly risen Christian is a Bible Christian.

Hymn 58

Saturday, April 18

READ St. Matthew 25:31-45.

FAITH and love unite in a desire to serve. We think of all that Christ did for us long ago and of all that He has done for us through the years of our life, and we long to serve Him. We can care for His children everywhere. We can stand up for the righteousness He proclaimed, and we can tell the story of His love, His life, His death and resurrection to those who have not heard it. To work for and with such a Master is to find comfort and joy and peace in believing. He went about doing good when He was on earth. By word and example He showed us how to live. To prove our loyalty by following Him and doing His will, not by constraint, but willingly, is to make real our Christian faith. Let us not forget His will for us as we turn from Lent and Easter. The dear Lord looks for us to work with and for Him.

Hymn 490

Dear Lord, let me prove the sincerity of my worship by serving Thee. I would fain consecrate my life to Thee, and I ask Thee to show me how I can best fulfil Thy will. May the messages of the blessed days now gone make the days to come strong and full of love. Amen.

If God could have the wholehearted coöperation of every member of the Church the millennium would soon be ushered in.
—Methodist Protestant-Recorder.

Cathedrals Rise 'Round the World

By Edwin N. Lewis

Editor of "The Cathedral Age" and Executive Secretary of the National Cathedral Association

(Pictures on pages 834 and 835)

WHEN the Bishop of Washington and his associates were seeking six years ago a name for the quarterly magazine of which I have the privilege of being editor, they chose *The Cathedral Age* more in a spirit of trustful hope than in a realization of accomplished fact. A few years is only a tick on the clock of the centuries by which Cathedrals reckon time. Yet today it becomes a pleasant task to review no less than thirty definite Cathedral enterprises—recently completed or under construction, projected for the immediate future, or where reparations are being made in venerable edifices—in order to present this informal survey for the readers of *THE LIVING CHURCH*. As one looks around the Christian world through eyes of faith, it appears that a new Cathedral Age is already dawning. Vast possibilities of inspiration and service are inherent in these modern Cathedrals if those who administer them keep clearly in mind the ideals associated with their ancient foundations.

The purpose of a Cathedral may be stated, briefly, as follows: Cathedral churches, especially in England, had their origin in the early missionary colleges, each consisting of a bishop with his associated clergy, by means of which the inhabitants of the country were converted to the Christian faith. There were then no clergy settled in distinct parishes. The bishop and his clergy resided at the Cathedral church (so-called from the bishop's cathedra or chair). The name "Cathedral" was not at first adopted but the bishop's church was called the "Mother Church." Its objects were then, and are now, in all Cathedrals fourfold:

First, *Evangelization*, to preach the gospel and to promote missions, to the advancement of Christ's Kingdom at home and abroad.

Second, *Public Worship*, for all people, under the most dignified and inspiring surroundings.

Third, *Christian Education*—schools for boys and girls, and the instruction of all who care to listen in the fundamentals of the Christian faith.

Fourth, *Social Service*, to further the cause of the sick and the poor, and to proclaim those principles of social justice the acceptance of which will hasten the realization of the ideal of united fellowship and the brotherhood of man.

As the country became Christianized, mission churches were established in various places. These became in time self-supporting and eventually developed into what we call parish churches today.

In America, owing to the fact that there were no bishops here for the first two hundred years (the first bishop being consecrated after the Revolutionary War), the Church began with the parochial system. It is only lately that the need for the ancient Cathedral system has become evident.

The parish church is essentially a spiritual home and no organization can supersede it in that indispensable function, but the parish church is not adapted to attracting the multitude from without. The Cathedral exists to undertake a work which the parish churches by themselves are unable to accomplish.

Therefore, we should rejoice that there is a renaissance of Cathedral building today quite in keeping with an age which does things on a large scale.

The response to the Cathedral ideal in the hearts of modern men and women, no matter to what country they may belong, is told in the vivid records of thousands of pilgrims, many coming from far lands to view these great temples to the Risen Lord. Many may come in the spirit of the sight-seer but if Christian hospitality has been extended in a helpful way, they often leave as "insight seekers" going forth on a new quest for the One True Light of All. Speaking now of the Cathedral with which I happen to be most familiar, only occasionally among the more than a quarter of a million pilgrims who yearly ascend Mount Saint Alban is there one who has a

truly idle or worldly motive for his pilgrimage. Often a new search for beauty in the things which are Christ's inspires these pilgrimages to the Cathedrals of the world. Thus, the reception of pilgrims becomes missionary work of the highest order.

How the Church the world around is meeting this Cathedral need is one of the inspiring stories of present-day Christendom. From east to west and from north to south the masons' hammers ring, the derricks lift their burden of fabricated stone, and the craftsmen—carvers and sculptors, glassmakers, and wood-workers—are busy bringing new life to the glories of ancient Cathedrals. Multitudes of Christians are building themselves into these lofty edifices through their prayers, their offerings, and their heartfelt devotion to the Cathedral ideal.

Three Cathedral enterprises are outstanding in America today because of their geographical location and the zeal with which they are being prosecuted. These are the Cathedral of St. John the Divine in New York City, Grace Cathedral in San Francisco, and Washington Cathedral. Perhaps it is the strategic situation of these three which give them a national character and interest. For New York Cathedral is in the metropolis of the New World, San Francisco Cathedral rises above the Golden Gate facing the Orient, and Washington Cathedral is the enduring symbol of the faith of the nation at the heart of a world capital growing in international interest.

ON OUR necessarily rapid tour of world Cathedral construction, we can start right in New York City where on Morningside Heights the trumpeting angels on the Cathedral of St. John the Divine proclaim its message to millions of men and women on crowded Manhattan Island. In common with other Cathedral ventures in this country, the Bishop of New York and his co-workers have not slackened their building activities in the face of economic depression but have rather speeded up their efforts wherever possible in order to give employment to more workers. Bishop Manning declared in a recent statement: "We are especially glad to be able to go forward with the work at this time when so many are unemployed, and as I have said more than once, practically all the money given for the building of the Cathedral is expended for labor." Not long ago a contract for \$1,300,000 was signed for building the west front of the Cathedral up to the height of the completed nave. As soon as this unit of construction is finished, plans will be announced for opening the nave for worship. In the last five years remarkable progress has been made on the building of this Cathedral: the beautiful baptistry has been built, the nave has been almost finished structurally, the north transept has been begun, and the west façade has been brought to an impressive stage of construction.

Speaking of the work yet to be done, Bishop Manning wrote in a recent issue of *The Cathedral Age*: "The colossal central tower is yet to be built to replace the temporary dome which now covers the crossing, the choir and chancel have to be reconstructed and greatly increased in height to harmonize with the present glorious plans for the whole structure, the transeptal porches and the south transept are not yet begun, but all who now walk through the nave and look at the partly finished west front, with its five sculptured portals, can see what the majesty and beauty of the Cathedral is to be."

Crossing the entire country by train, motor, or swiftly moving plane in this "age of the air," we come to San Francisco, nestling on her hills above the Golden Gate. With the Chapel of Grace consecrated recently, the steel framework of the apse, crossing, and transepts completed, and the walls rising rapidly to the level of the clerestories, some idea already can be gained of the beauty and dignity of Grace Cathedral. It has an ideal site and its towers rising about that progressive city of the far west will strengthen the resolve of Christian workers

sailing for the Orient. The Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of Tokyo, recently said of Grace Cathedral: "To the peoples of the Orient who enter America by this gateway, the Cathedral will be an outstanding symbol of a great and Christian nation."

Workmen are finishing the lead roof of the crossing and transepts and the stone tracery in the windows for which Charles J. Connick of Boston has completed several designs in stained glass. He will also create a number of the larger windows in the transepts and the apse. Soon after Easter, construction of the three bays of the nave will begin with the hope of having them completed by the spring of 1932.

The completion committee, of which S. Waldo Coleman is chairman, has decided to build enough of Grace Cathedral to afford one unit available for services. Mr. Coleman is a welcome visitor at Washington Cathedral each spring where he confers with members of the staff on problems of mutual interest. Another link between the two enterprises has been forged recently by Mrs. Norman B. Livermore, who, as chairman of the women's committee for Grace Cathedral, has accepted graciously the chairmanship for the Pacific Coast states of the national women's committee for Washington Cathedral. It is interesting to note that Mrs. Herbert Hoover is honorary chairman of the women who are helping complete the Cathedral in the nation's capital while the President has been for some time honorary chairman of the endorsement committee for Grace Cathedral building fund.

A little journey up the Pacific Coast brings the pilgrim to Seattle where, rising 350 feet above Lake Union and the Pacific water highway, is to be St. Mark's Cathedral, of which work is now under way. The foundation stone has been laid and the tower and transepts are now 125 feet above the ground, temporarily roofed in and surmounted by a cross. A feature of this Cathedral is to be the unusually lofty tower, resting upon the piers and arches of an imposing crossing, already partially completed. The pier columns are among the largest ever fabricated, weighing about one ton per linear foot and being 105 feet in unsupported height. The style of the Seattle Cathedral is French gothic.

ANOTHER spiritual temple rising in the west is Trinity Cathedral at Reno. Occupying a beautiful and central site, it will memorialize both in structure and in furnishings all the bishops, living and dead, who have exercised jurisdiction in Nevada. The tower and spire will be built to the memory of that great pioneer, Bishop Whitaker, the chapel to the late Bishop Hunting, the altar to Bishop Robinson, the font to Bishop Joseph C. Talbot, the pulpit to Bishop Spalding, the lectern to Bishop Moreland, the litany desk to Bishop Moulton, and the bishop's chair to the present incumbent, the Rt. Rev. Thomas Jenkins, D.D.

Ground was broken in September, 1929, and on St. Paul's Day, 1930, the crypt was finished and dedicated. It is now being used both as church and parish house. Gradually the work is taking shape and plans for further building are under way.

Another Cathedral under construction in the west is that of St. John the Evangelist at Spokane, Wash., where Bishop Cross and his associates have been successful in erecting a worthy diocesan center of worship and service.

As we glance over other portions of the country, additional Cathedral projects pass in review. Take, for instance, the plans in New Jersey. Recently steps were taken to consolidate Trinity Church and All Saints' parish in Trenton and build a Cathedral, making the new All Saints' Church the Lady Chapel. It is hoped that the new Cathedral may be well under way as an important part of a general memorial thank offering for 150 years of the organized life of the diocese when this anniversary is observed in 1935.

Philadelphia is also in the planning stage for its Cathedral center. A spacious site of 100 acres has been secured and architects are preparing studies for the buildings. The committee on the study of a Cathedral program is expected to report to the 1931 convention of the diocese of Pennsylvania next month. In Atlanta a few weeks ago I had the privilege of attending a round table discussion on The Cathedral Ideal with the chapter of St. Philip's Cathedral meeting at the home of Dean de Ovies. They have the vision and the faith, this group of Georgians, which will some day unite in a splendid Cathedral to serve the greater Atlanta-to-be.

Revised plans for the Maryland Cathedral are being drawn by Frohman, Robb, and Little, of Boston and Washington, the architects for Washington Cathedral. The Cathedral recently established at Providence, R. I., has received the gift of a residence for the dean and as a memorial to Josiah Whipple Crocker and Eliza Stockford Crocker.

Word comes also of a Cathedral shrine to be erected at Burlington, Vt., in memory of that beloved Bishop of the Church, the late Rt. Rev. Arthur C. A. Hall. The plans include the creation of a suitable pulpit and amphitheater for holding outdoor mission services at Rock Point and the incorporation of a Cathedral foundation. Cathedral impulses are stirring in Chicago, Houston, and a number of other American cities which sooner or later may result in construction programs.

BEFORE leaving continental North America it is well to observe how the Cathedral movement has received real impetus in the Dominion of Canada. In Victoria, British Columbia, Christ Cathedral has been consecrated, the portion of the building now under construction being 185 feet in length. The nave and baptistry, porch, and lower part of the northwest tower have been completed and work is progressing satisfactorily on the rest of the building. The tower when completed probably will be named the Bishop of London Tower because the Rt. Rev. A. F. Winnington-Ingram, D.D., present Bishop of London, laid the foundation stone of the nave in September, 1926, during his last American visit.

St. Alban's Cathedral, partially destroyed by fire in 1929, has been re-opened in Toronto, while in Halifax a vigorous campaign is in progress for the completion and rehabilitation of the Cathedral of All Saints', the Cathedral of the oldest colonial diocese of the empire. The erection on the west front has been provided for in the legacy of the late Dr. J. Walter of Dartmouth. This Cathedral was seriously damaged in the great Halifax explosion in 1917.

Before we leave the western hemisphere in our search for Cathedral progress it is proper to note what is happening at Washington Cathedral. Building aggressively on the splendid foundations laid by Bishop Satterlee, Bishop Harding, and those spiritually-minded men and women who first caught the vision of Mount Saint Alban, the present Bishop of Washington and his colleagues have made remarkable progress in the last few years. Bishop Freeman has enlisted the leadership of such notable individuals as General Pershing, chairman of the national committee for Washington Cathedral, former Senator George Wharton Pepper of Philadelphia, chairman of the national executive committee, Mrs. William Adams Brown of New York, chairman of the national women's committee, the Hon. Andrew W. Mellon as treasurer of the campaign fund, and others representing many centers outside of Washington.

The Cathedral rising above the capital city is about one-fourth completed structurally with the apse, choir, crypts, and three crypt chapels finished. The piers of the crossing stand ready to welcome the transepts; and the north transept, now under construction, is more than eighty feet high. Scaffolding will be erected within the next few weeks for beginning a small portion of the south transept which is needed urgently by 1932 if services are to be held in the choir and crossing in commemoration of the two hundredth anniversary of George Washington's birth. For this emergency objective additional gifts and pledges must be received before summer comes.

Meanwhile, the other activities of the Cathedral Foundation are going forward—they can only be mentioned here: The daily services in the crypt chapels and the radio facilities which carry Bishop Freeman's sermons and the musical offerings of the choir to all parts of the country; the College of Preachers with its conferences for the clergy to reinforce their prophetic office and, during Lent, for laymen to help deepen their faith; the National Cathedral School for Girls, and Saint Alban's, the National Cathedral School for Boys, where Christian education is acquired in accordance with the finest Cathedral traditions; the Cathedral library and the book room intended to promote the ministry of the printed word; the landscape development exemplified by the Bishop's Garden, the Pilgrim Steps, and the planting around the College of Preachers—all under the direction of Mrs. G. C. F. Bratenahl as landscape architect, her plans being executed by the office of All Hallows' Guild; the reception of pilgrims

to which increased attention is being given, both clergy and lay staff members being available each day to welcome visitors and extend Christian hospitality in a way which frequently opens the door for pastoral ministry to those who are outside any organized Church; the iconography or the Christian story the Cathedral is to tell through stained glass, sculptured stone, and carved wood—the whole symbolic scheme being the results of Dean Bratenahl's tireless studies in this little known but fascinating field; the Cathedral publications including *The Cathedral Age*, so far as we know the only illustrated magazine devoted exclusively to world-wide Cathedral interests and inspirations; and the Cathedral Christmas cards used throughout the country by Christians who think of Christmas primarily as the joyous anniversary of the birth of the Christ Child; and other spiritual services which must be observed to be appreciated.

As these words are written, the Eastertide pilgrims are coming in large numbers to this fragment of a Cathedral destined some day to tower above the capitol dome and the Washington Monument and to place the cross over the heart of America. May I extend a cordial invitation to all who read these pages to come to Mount Saint Alban the next time you are in Washington and see for yourselves the Cathedral ideal as it is being translated, in all humility, into action in one center in the world? A cordial welcome awaits you.

NOW a far-flung look at Cathedrals in other lands. The Cathedral follows the missionary, and in many parts of the world the renaissance of Cathedral building is apparent even as in England and America. In Cape Town, South Africa, the chancel, the Lady Chapel, and a small portion of the nave of St. George's Cathedral have been completed and \$45,000 has been contributed locally for the north transept. Every year there is a Cathedral offering week throughout the colony when practically all natives and English alike give their mites to the Cathedral Fund.

Another Cathedral in South Africa is St. Mary's, recently consecrated in Johannesburg. It is of free Romanesque architecture, adaptable to the climate, with the exterior walls made of local hammered "mountain stone." Services in this Cathedral are occasionally in the native language. In All Souls' Chapel is an impressive war memorial with 8,000 names of South Africans who gave their lives in the World War.

Crossing Africa to the point where the Nile flows an eternal sentinel of the antiquities of Egypt, one comes to Khartoum where the Cathedral of All Saints' has been recently completed and its campanile, baptistry, bells, and clock consecrated. This Cathedral is commemorative of tragedy, in a sense, for it has its Gordon Chapel, containing the memorials of those who gave their lives for the redemption of the Sudan, a memorial to Lord Kitchener, and the new campanile is to the memory of Sir Lee Stack, the sirdar who was murdered seven years ago.

All Christians rejoice in the completion of the restoration of Trondhjem Cathedral in Norway where the 900th anniversary of the death of St. Olav was celebrated on July 29, 1930. One of the features of the restoration was the completion of the thirteenth century nave. The King and Queen of Norway joined with Church representatives from many lands in celebrating the restoration of the fane which is literally a part of Norwegian history. The new altar is the gift of Norwegians settled in the United States.

A bright day of Cathedral building and reparation has dawned in England and the British Isles with chief interest centering on St. James' Mount in Liverpool, where a noble Cathedral is rising. The walls and piers of Liverpool Cathedral have reached an almost uniform height of seventy-three feet as against an average of forty-seven feet a year ago. The great arch over the Rankin porch has been an important feature of the 1930 construction program. Progress has been particularly marked as well at the western end of the site where the stone work of the side windows of the new transept has been finished. The next phases in the building will be the vaulting of the transepts, and the insertion of the tracery in the transept windows.

Plans have been announced within the last year for a new Roman Catholic Cathedral in Liverpool to be as large as the Anglican Cathedral now well advanced.

Throughout the world thousands of hearts beat quicker at the thought that the seventeen years' task of saving St. Paul's Cathedral, London, "the parish church of the British Empire," has at last been completed. That famous shrine has been opened once more to reverent pilgrims. The great thanksgiving service at its reopening was one of the high points of the Lambeth Conference. The offerings of nearly \$2,000,000 needed for the restoration work came literally from all parts of the world.

An interesting bit of restoration work is that of the diocese of Portsmouth where the Cathedral chapter is raising a fund to repair the ravages made by the death watch beetle on the transept roofs in the Cathedral of St. Thomas of Canterbury.

THAT this is indeed an age of Cathedral building receives new emphasis in the announcement that a fund is to be started for either a new Cathedral in Blackburn or to enlarge the present building now known by the name of Blackburn Cathedral. This project is proposed as a link with Guilford and Portsmouth Cathedrals.

Space permits only a bird's-eye view of other construction projects in England, yet even the briefest mention tells how alive the Cathedral movement is in that country. The repairs to the Galilee porch of Lincoln Cathedral have been completed and to the rood tower as far as to the bell chamber floor. The present parapet of the tower will have to be taken down and rebuilt with new stone work. With the receipt of \$100,000 from the Pilgrim Trust established by Edward S. Harkness, the fund for the Lincoln restoration program is complete.

The Guilford Cathedral committee has received several designs in the preliminary competition connected with the building of the new Cathedral for that diocese. Architects will be selected shortly and the site has been provided through a generous gift.

The central stone of the War Memorial Chapel of St. Saviour has been laid in Norwich Cathedral on the site of a former Norman chapel. The new chapel will not only commemorate those who died in the Great War, but the deliverance of England and the preservation of Norwich Cathedral and the city of Norwich from hostile attack. At Chichester Cathedral work on repairing the clerestory is under way and will soon begin on the great south window where the arch has been so serrated by time and weather that it will be necessary to cut out and renew many of the stones around it. The Cathedral roof also demands early attention. Those interested in Canterbury Cathedral will be glad to learn that its historic water tower built by Prior Wibert in 1160 has been repaired and preserved largely through funds raised by the "Friends of Canterbury," an organization which corresponds in many ways to the National Cathedral Association of Washington Cathedral.

The dean and chapter of Bristol Cathedral have issued an appeal for \$150,000 for repairing that historic edifice. It is said that the external stone of the fabric appears to be decaying at an alarming rate, apparently due to the corroding elements in the atmosphere of the industrialized city. Meantime, a "little children's corner" is being placed in the north-west corner of Bristol Cathedral, where young pilgrims may feel at home.

America feels a peculiar interest in the project to restore St. Andrew's Cathedral at Aberdeen, Scotland, as the Bishop Seabury Memorial, in commemoration of that prelate in whom the American episcopate began, thanks to the courage of the Scottish bishops. One of the first units of the new work is the children's chapel, the chairman of which is the Rev. W. T. Hooper, rector of St. John's Church, West Hartford, Conn. It will be called the St. Nicholas Chapel and is formed of the two eastern bays of the north aisle of the chancel containing the high altar and Lady Chapel from which it is separated by wrought iron screens.

So Cathedrals rise, are restored, or are planned for the future 'round the Christian world, each to be, we may devoutly hope, "as beautiful as human hands can erect to the glory of God in this day and generation." With the twin ideals of beauty and service always before them, modern Cathedral builders will be worthy of the founders they emulate.

A GOTHIC RESTORATION

BY ELSWORTH BROWN

A GOTHIC restoration, designed by Ralph Adams Cram, developing the interior of Christ Church, Chattanooga, Tenn., along Early English lines, was completed late in the winter, after long, tedious work, and the achievement celebrated by a four-day festival of special services and social affairs, planned by the rector, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee.

To the ardent student of architectural history, the growth and development of gothic architecture forms one of the most interesting chapters in the history of the arts. . . .

Christ Church is a most satisfying example of the English gothic type of the twelfth century. The structure as originally designed includes a majestic tower on the southeast corner, which, it is hoped, may be added at some future date, and so complete the composition as a whole. The work just completed has been confined almost entirely to the interior, the one exception being the removal of the original high entrance stoop and the introduction of three entrance doorways on the McCallie avenue front.

Prior to the work just completed, the interior had never been finished. . . . Now one enters through any of the three portals on the McCallie avenue front into the narthex,



A RESTORATION

East end of the interior of Christ Church, Chattanooga.

simply treated; to the right is the entrance to the Lady Chapel, while the baptistry, to the left, is separated from the narthex by means of a heavily moulded arch. The nave has been restored and remodeled, and its scale increased by the introduction of a colonnade of heavy columns and richly moulded arches on each side, forming the side aisles. At the ends of the side aisle axes, there are two small side altars, one dedicated to St. Mary and the other to St. Joseph. Ceilings of nave and side aisles are of heavy stained oak beams and panels. The sanctuary on the axis of the nave is paneled on all sides with heavy oak recessed paneling; the high altar, with its reredos above and the crucifix surmounting the whole, forming the center of interest of the composition. A beautifully designed and moulded rose window, glazed with leaded Cathedral glass, adds interest. The choir and organ console have been removed from the sanctuary to the gallery above the narthex.

Christ Church is extremely fortunate in possessing a wonderful pipe organ of beautiful tone and volume. A new and modern vapor heating plant has been installed, with a combination of concealed and local radiation. Lighting fixtures are of a design to correspond with the architecture. All the altars are floodlighted from above to bring out the architectural detail.

The building committee in charge of the remodeling work was composed of Messrs. J. C. Howell, L. B. West, E. G. Billingsley, James G. Kalanzis, and George K. Brown. Mr. Howell was chairman of the building committee thirty years ago when the exterior and temporary interior work on the church was done.

WHICH IS THE GREATER—3000 OR 60?

BY THE REV. STANLEY L. KREBS

WE WERE in a city temple, wife and I, with 3,000 others one Sunday evening recently. We went thither with the simple desire to worship God in an assembly of fellow Christians on the Lord's Day and in the Lord's way.

The preacher of the evening entered from a side door and strode to his seat on the platform with a bold swagger or swing of his body that betokened anything but the spirit of humility and reverence. One glance at my wife told me she was thinking exactly what I was.

The precentor led in a song—it was not a hymn—that had a similar swing and swagger in the music, and in a chorus which he had the women in the congregation sing and then the men, requesting the latter to "beat" the women in sound and volume. This was jar No. 2.

The quartet of trained vocalists rendered an operatic selection from Donizetti to which religious words had been affixed, but the secular words kept ever coming to mind, producing a hybrid, a musical mongrel, a *tertium quid* that was neither opera nor worship, neither secular nor sacred. Jar No. 3.

The preacher cracked a joke, and a good one, before the collection was lifted which made the audience loudly laugh (I say audience because by that time I had ceased to think of it as a worshipping congregation). He wanted a large collection, he said, "to start the year right"; but not a syllable did he utter about worshipping God in the grace of giving.

He indulged in several more jocular cracks during his sermon (?), one of which the audience applauded.

In his announcements he boasted that his son was pastor of the second largest congregation of the denomination in a great city, "very successful, with crowds going to hear him every Sunday," but scarcely as much in his whole sermon about the Son of God.

He asked all who were members of his denomination to stand up. They did. Then he asked all who were members of any other Churches to stand up. We did and they did. Finally he asked all who were members of no Church to stand up. I looked around and counted twenty. He asked them if they wanted him to pray for them. I am not sure but think half of the twenty held up their right hands, and why the other half didn't I had no way of finding out; he did not ask them, but we had our suspicions.

All things mundane have an end, and we were glad to escape, wondering as we wended our way to our hotel what would have happened if that preacher had asked the entire audience if they wanted to pray for *him!*

He, of course, poses before the public as a professional representative of the meek and lowly, dignified, earnest, courageous, and gentle Jesus of Nazareth, the Son of the Eternal God; but I couldn't recall any scene, sermon, song, or announcements in His life that exhibited the faintest semblance to this vaudevillistic and operatic show we witnessed that Sunday evening. No wonder that thoughtful men and women get the idea that the Church, in many quarters, is trivial—a sham and a joke.

Per contra.—That same Sunday morning we had worshipped in a little church, an historic church, over 150 years old, with stiff straight-backed stalls around the seats shutting us in these little enclosures, giving us the feeling we were alone with God and yet worshipping Him with other sinners present, of whom there were about 60. But the spirit and reverence of the 60 and of the service and of the sermon linger with us yet, and will always linger as a purifying and strengthening memory.

Which of those two congregations was *really* the greater, if God Himself should be the Judge—the one of 60 or the one of 3,000?

"There is more joy among the angels of God over one sinner that repenteth than over 99 just persons that need no repentance."

"Where two or three are gathered together *in My Name*, there am I in the midst."

There is such a thing as "the beauty of holiness," and it needs no trimmings.

THERE is no wisdom like frankness.—*Disraeli.*

Correcting Faulty Acoustics

By Hale Sabine

Acoustical Engineer

THE problem of poor acoustics in church buildings is one which has existed for centuries, but it is only within the past thirty years that a complete and satisfactory solution has been found. The first attempts toward determining the nature of the behavior of sound in a room were begun during the latter half of the nineteenth century, but these attempts contributed little aside from numerous speculative theories and misconceptions, some of which survive even today. The first work to be done in the form of exact scientific investigation was that performed by the late Prof. Wallace C. Sabine of Harvard University at the beginning of this century. So complete and exact was his scientific solution to the problem that modern science has added only minor amplifications and refinements to the original form of the work, and it is due to this pioneer work that it is now possible to predetermine and control accurately the acoustical characteristics of any room.

Before undertaking to outline the method employed in correcting a faulty acoustical condition, it may be well to make clear just what factors account for the difference between good and bad acoustics in a church. Naturally, the most significant test of the acoustic merit of a church is the intelligibility of speech, that is, whether or not the congregation can hear the words of the prayers or sermon with perfect ease and clarity. In cases where the intelligibility of speech is difficult or impossible, that is, in an acoustically poor church, the difficulty may in general be traced to one or more of three major causes, namely, excessive reverberation, uneven distribution of sound due to effects of the interior shape, and the presence of foreign noise in the church. Excessive reverberation, which is by far the most common acoustical defect of churches, is an effect described by the hearer as "an echoing and re-echoing" throughout the church which causes the words of the speaker to sound "jumbled up" and run together, and consequently very difficult to understand.

Reverberation is defined as the length of time required for a sound to die out in a room after the source of the sound has ceased. The reason for this prolongation of sound is that any sound in a room travels outward from the source in all directions at the speed of a rifle bullet until it strikes the walls, floor, and ceiling, where a fraction of the sound is absorbed and the remainder reflected. The reflected sound continues at the same rate of speed until it again strikes the interior surfaces of the room, where it is again partially absorbed and partially reflected. These reflections continue hundreds of times, and the sound continues to lose part of its strength at each reflection, until after several seconds it is so reduced in strength as to become inaudible. The reverberation, or period of reverberation, is the number of seconds which elapses before the sound becomes inaudible. The length of this time, assuming a constant source of sound, depends both on the size of the

room and on the degree to which each of the interior surfaces is capable of absorbing sound. The sum total of the abilities of all the interior surfaces to absorb sound is termed the sound absorption or the sound absorbing power of the room. Thus, the reverberation in a room having a high absorbing power is shorter than in a room of the same size but having a lower absorbing power; also, if two rooms have equal absorbing power, but are of different size, the larger room has the longer reverberation.

It is apparent, from the above discussion, just why excessive reverberation causes unintelligibility of speech. When it is considered that during the several seconds required for the sound of any one syllable of the speaker's discourse to die out he has uttered twenty or thirty more syllables, it is not at all surprising that hearing should be difficult or impossible. The obvious solution is to reduce the reverberation to a value such that the sound of any one syllable will die out much more quickly and thus prevent the overlapping of syllables which renders speech unintelligible.

As mentioned above, excessive reverberation is the source to which a condition of poor acoustics is most frequently traced, and, fortunately, is the most susceptible of a simple and practical solution. When it is remembered that the period of reverberation of a room depends on the volume and absorbing power of the room, it is seen that the reverberation may be lowered either by decreasing the volume or by increasing the absorbing power, or both. The first expedient is rather obviously out of the question, as it would necessitate expen-



ACOUSTICALLY CORRECT

Acoustical treatment in St. Joseph's Church, Detroit, insures perfect hearing conditions.

Nettleton & Weaver, Architects.

sive remodeling or rebuilding, and the only course left is that of increasing the absorbing power. There is one important factor in the total absorbing power of a room which has hitherto not been considered, namely, the presence of a congregation in the church. Any porous material will absorb sound to a greater or less degree, and it is the porosity of a material alone which determines its sound absorbing efficiency. Thus, the clothing of the members of a congregation furnishes a high degree of sound absorption, and the total amount of sound absorbed will, of course, be greater for large than for small congregations. Therefore, the reverberation in a church will be lowered as the size of the congregation is increased. Probably every speaker has noticed the difference in the sound of his voice when speaking to a capacity audience and to a small audience in the same room. This difference is due simply to the fact that the large audience renders the room much less reverberant by increasing the amount of sound absorption in the room. It is apparent that the acoustic qualities of a church will depend very greatly on the number of people present, and it is sometimes the case that a church that would be acoustically bad for very small audiences proves to be quite satisfactory for average attendance.

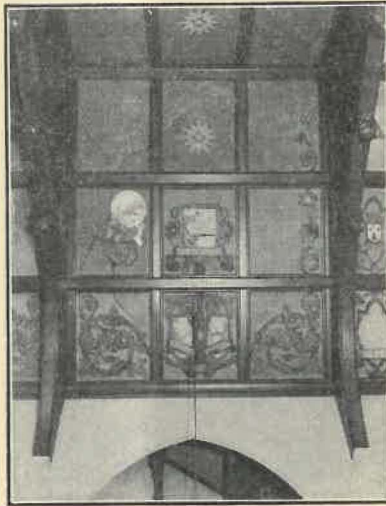
HOWEVER, in dealing with most cases of poor acoustics, it is found that the presence of the average congregation does not furnish sufficient sound absorption to lower the reverberation to values which insure satisfactory intelligibility of speech. Church architecture, as well as modern construction, demands large, bare interior surfaces which reflect over ninety-five per cent of the sound which strikes them, absorbing less than five per cent. The result, especially in churches having very high ceilings, is that the high degree of sound reflection due to these hard surfaces is not sufficiently counterbalanced by the absorption furnished by the congregation, and the reverberation is still excessive. If such is the case, the only course is to invest in acoustical correction. That is to say, the absorbing power of the room must be increased by introducing a sufficient amount of material having a high sound absorbing efficiency. It is seen that the effect of the increased absorbing power of the room alone combined with the absorption furnished by the congregation will be to lower the reverberation to values within the range of satisfactory hearing conditions.

The added sound absorbing material may be any porous substance, and may take the form of heavy carpets, drapes, heavily upholstered seats, or one of the commercial materials for application to walls or ceilings. The requirements of the interior treatment of churches, however, are such that the choice of absorptive materials usually is limited to the last named. There is now on the market a wide variety of acoustical materials, any of which if used correctly and in the proper amounts will solve a problem of excessive reverberation.

By way of guiding information for the prospective purchaser of acoustical correction, it may be well to mention a few important points. In the first place, the problem should be placed in the hands of either a private acoustical consultant, the architect of the church, or the engineering staff of a reputable company which manufactures acoustical materials. Most of these companies are equipped to furnish expert analysis service at no obligation, and by utilizing this service the investor is assured of scientific and accurate recommendations for correction. In choosing a material, there are several points to be borne in mind. First, a true comparison of the initial cost of two or more materials can be made only on the basis of their sound absorbing coefficients, or the percentage of sound which they will absorb. For example, suppose material A has a sound absorbing coefficient (efficiency) of seventy per cent, and material B has a coefficient of only thirty-five per cent. The two materials may be the same price per square foot, but material A is just one-half as expensive as material B. This is obvious when it is remembered that since material A is twice as efficient as material B it will be necessary to install only half as many square feet of material A as of material B to produce the same acoustical result. Second, the appearance of a material must be such that it will either harmonize with the scheme of the interior treatment of the church, or else make a distinct addition to the beauty and effectiveness of the interior. Third, the material chosen should be one which can be redecorated without affecting its sound absorbing efficiency.

THE discussion of reverberation has thus far been concerned only with the hearing of speech. It is generally recognized that a degree of reverberation which would be disastrous to the intelligibility of speech has, within limits, comparatively little influence on the satisfaction with which music is heard both by the congregation and by the organist and choirmaster, and that when the reverberation is reduced to too low a value, the beauty and dignity of organ and choral music may be seriously affected, while the hearing of speech remains perfectly satisfactory. Fortunately, the range of reverberation for satisfactory hearing of music and that for acceptable hearing conditions for speech overlap to a considerable extent. As a result, it is possible, in practically every case, to adjust the reverberation to a value which represents quite satisfactory audition for both speech and music.

The second factor which, it will be remembered, was mentioned above as an influence on the acoustical qualities of a church is the interior shape. One of the most common acoustical defects which arise from improper design is the presence of one or more apparent sources of sound. That is, auditors seated in certain regions of the church will hear the speaker's voice apparently coming from the ceiling or some other spot as well as from his actual position. In very large churches, this apparent voice may be heard as a distinct echo. Effects of this kind are usually to be traced to the presence of large curved surfaces which focus the sound reflected from them exactly as the reflector of a headlight focusses the light from the bulb. Regions of undue loudness or weakness of sound are also usually caused by curved surfaces which are not, however, so situated as to produce focussing. The only cure for this fault, aside from actually changing the shape of the room, is to cover the curved surfaces responsible for the difficulty with a highly sound absorbing material, so that the sound reflected from those surfaces loses most of its strength and thus ceases to be a noticeable disturbance. Another source of complaint lies in the presence of low, deep under-balcony spaces. Persons seated far back under a balcony find it difficult to hear because the only sound which reaches them is that coming directly from the speaker, while those seated out into the main part of the church hear not only the direct sound, but also the reinforcement furnished by the sound reflected from the walls and ceiling. Unfortunately, there is no way of alleviating this difficulty except for the speaker to increase the power of his voice.



DETAIL
Showing panel designed to absorb sound, at St. Joseph's Church, Detroit.

THE third factor which controls the degree of acoustical excellence of a church is that of foreign noise. Noises which interfere with ease of audition may be classified under two heads, namely, those which can be controlled at their source and those which cannot. The first class includes such sources of noise as ventilating systems, organ blowers, steam radiators, etc. Disturbance due to such noises may be reduced or eliminated by reducing the speed of ventilator fans, lining ventilating ducts

with sound absorbing material, providing sound-proof housings and sound-insulating bases for machinery, and other standard methods. It occasionally happens that a congregation will complain of inability to hear in a church which is found to be acoustically satisfactory from the standpoints of reverberation and shape. Upon investigation, it is found that there is a noise level in the church which does not impress itself directly on the consciousness of the hearers, but which nevertheless is high enough to interfere seriously with the satisfactory reception of speech.

The second class of disturbing noise includes the clatter and roar of street traffic, coughing in the congregation, and other noises over which there is no direct control. The only means of reducing the loudness of such noises as heard within the church is by the addition of absorbing material in the room. However, the reverberation requirements of a church must determine the amount of sound absorption to be used, and it is unwise to install more sound absorbing material than is required for the proper reverberation in the hope of reducing the noise level.

In conclusion, we should like to emphasize the importance of considering the acoustics of a church before it is built. The present-day fund of scientific knowledge renders it possible to predetermine accurately the acoustical qualities of any building; and by remembering that one of the most important qualifications of a church is the ability to hear easily and distinctly in it, a congregation can be spared a great deal of possible trouble and expense. The proverb having to do with an ounce of prevention can be applied to acoustics quite as appropriately as to any other subject.

WE CANNOT, of course, have great things without great cost.
—Bishop Manning.

Some Notes on Stained Glass

By Ralph Adams Cram

IN considering any element in the church fabric, such, for instance, as the one I have been asked to write about, *i.e.*, stained glass, it must be borne in mind that a church must be considered an absolute unity. It is not a number of independent factors casually assembled, it is as much a unit as an opera, a symphony, a drama, or any other great work of art. Some years ago in a Phi Beta Kappa oration at Harvard I said, and so saying must have grievously disconcerted the assembled brethren, that the greatest work of art ever created by man was a gothic Cathedral in the Middle Ages during a pontifical High Mass. This, I think, is true for here ever art of human creation was assembled in a great synthesis—architecture, painting, sculpture, music, poetry, the drama, and all the artist-crafts, together with liturgics and ceremonial which are fine arts in themselves, and all given the highest content and mission: a perfect macrocosm of the art man had made for himself.

We today, after the second Dark Ages that had followed the liquidation of the art of the Renaissance, cannot expect to rival the great creations of the sequent epochs of significant beauty—Byzantium, the Romanesque century, the Middle Ages, the Early Renaissance—for the succession has been severed by some three centuries of artistic impotence, depravity even, but now that we are trying so hard to recover something of our lost heritage, we can at least lay hold of this fundamental principle of unity instead of, as at present, fixing our attention on some single item, as architecture or music or vestments. The efforts we now are making are honorable and the results, it must gratefully be admitted, astonishing, but only too often our interest in a particular field is so intense we do not realize how frequently this quality of oneness is lost.

The artist himself is quite as much at fault as the client, whether clerical or lay, and he not only contents himself with perfecting his own art but he becomes so obsessed by it that he seems to feel that he must be allowed an absolutely free hand to do as he will with his own. This is frequently true of the organ builder, and equally of the sculptor and, even occasionally, of the maker of stained glass. The architect is by no means blameless, for very often he stops with his building and has scant interest in what goes into it. The artist of old was a communal character and his individuality lost nothing thereby; the artist of today is apt to be a confirmed individualist with little appreciation of the fact that he may be as much as the violins in a symphony, or as little as the tympani, but he is not "the whole works." This is true of the architect also, who is helpless without the fellowship and coöperation of all the other arts. True he is the director in a sense, and certainly the coördinator, but still only *primus inter pares*.

It is primarily his interest to insure this unity of which I speak. He must in large measure control every art that appears in the church of which he is, in the excellent old term, master builder, and nowhere should his knowledge be more complete, his authority more supreme, than in this one case of stained glass.

This does not mean that his guiding hand must be on the artist alone, it must equally exert itself in the case of pastor, building committee, and pious donor. Still the old custom lingers of leaving the matter of memorial windows open to individual action whereby many a good church has been disfigured by insertions that are generally incongruous, often excruciatingly bad. This is not surprising, for while the redemption of ecclesiastical architecture has been going on, now for nearly fifty years, with widespread and stimulating results, the corresponding process in the case of glass has not covered half that period and the output is still limited. Moreover, during the dark days (1830-1880), most shocking material was imported, mostly from Germany, and this was followed by a new product, the creation of two very great artists, which had a strong sentimental appeal and a tremendous vogue, but bore no resemblance whatever, either in conception or method, to the work of the great period which alone could work in with the newly revived gothic architecture. The fact

was never recognized that, certainly in a church of that ilk, a window was as much a part of the architecture as the design of a capital or the pattern of tracery, and that it was as much a part of the architect's work to determine one as the other, so frequently he was not consulted at all. It must be admitted, however, that in many cases this would have done no good for, so new is the art in its revived form, so intricate its principles, so exact and detailed its laws, there were not many architects until quite recent years who really knew what constituted stained glass.

THE whole situation has now changed for the better. Where, twenty-five years ago we had to resort to England (where redemption here, as in church building, started) if good glass was wanted, there are now a dozen or more firms or individuals, here in the United States, who are doing as good work as is to be found anywhere in the world at the present day, while nearly all the many architects who know how to build good churches have also found out what a great art stained glass is, why it is great, and where it may be obtained.

There is then no excuse for any more calamities, provided the architect is recognized as the coördinating force and the final arbiter. After all he is responsible for the success of his work and if he is a competent practitioner he must be trusted to the full. In the old days, *i.e.*, the Middle Ages, I do not suppose he had such power, but then it was not necessary, for with one general cultural system pretty nearly uniform over all Western Europe, and with one religion quite uniform over the same territory, everyone felt the same way about beauty, and all the artists and craftsmen could safely be left to their own devices with the certainty that whatever they did, and however personal, it would all fit together with the finality and assurance of a solved picture-puzzle. Today, while it is easy enough to get good glass, it is not so easy to get good judgment, certainly a building committee cannot give it, nor a lay donor, not even, as I have said, the architect in most cases, yet it has to be obtained and if not from the latter source I do not know where.

The only right glass was produced from the latter part of the twelfth century to the same part of the fifteenth century, yet if recourse is had too explicitly to this golden age there is the danger, indeed the certainty of archaism and affectation, which is almost as bad as accepting the appalling horror of the "modernist" glass of France and Germany. Glass, like any other art, must appeal to the soul of today: to the *soul* please note, not to the faddishness, nor yet to the current emancipated vulgarity. There is much in the naïveté of the old work that does not so appeal, and should not, but there is much that should, and does. These are the qualities that must be preserved for they are fundamental, indeed essential to all good glass, just as there are basic and changeless things in the sculpture of the thirteenth century and in the painting of the fifteenth and sixteenth centuries. Abandon these and you get the so-called "art" of futurist schools of France which is not art at all.

Stained glass is an art by itself, with its own medium and technique. You cannot translate an easel picture into glass and lead any more than you can play the Venus of Milo on a string quartette. A window is a translucent space of wall, without linear or aerial perspective. It is space composition, line composition, color composition, but these are all a little different from the same factors in a painting, partly because the materials are brittle glass and twisted leads, but chiefly because the color is both translucent and luminous and the result is that juxtaposition and inhalation play tricks on the unwary that never happen in the case of opaque pigments.

It is also one of the greatest of the arts that already have been pretty well restored to life, architecture being the other, with sculpture a good third, painting lagging far behind, and music declining rapidly from the high point it had achieved a few years ago with Wagner, Brahms, Caesar, Franck, and Debussy. It can be made not only the great vitalizing force

(together with music) in the architectural synthesis, but also the most poignant appeal to the highest of human instincts and emotions. Therefore it must be cherished, supported, and preserved. We have a good start today, but there is always the danger that in these insecure times it may, through neglect, or injudicious or ignorant patronage, decline into the mechanical or the archaic, or lapse into the futile and unwholesome "modernism" of the current European whimsy. Faint but disquieting evidences of both calamities already have shown themselves, though sporadically. Both must be opposed with firmness and determination and this is a work for the architect who must learn, the donor who must surrender his aesthetic self-confidence, the priest who must realize that spiritual illumination does not necessarily imply the gift of artistic judgment.

AMERICAN GOTHIC

By WILLIAM E. ROBERTS

SINCE the gothic revival of the Mid-Victorian era there has been a greater variety of ideas of what is best in gothic than one could ever hope to find in the early gothic.

Looking backward over the work of the past seventy-five years, it is, to anyone sufficiently versed, an easy matter to trace the difference between the work of able architects and those architects who have been commercially interested.

To attempt to draw any comparison between the old and the modern gothic is not consistent with broadmindedness.

To say that architects for the past five hundred years are merely doing something that others, less intelligent, have already shown the way to do is to be rigorously discredited.

Gothic has been affectionately described as the art of the Christian period and, while it possesses a charm all its own and, combined with its antiquity it can be found to contain faulty designs which have proven a pitfall to many of the copy book types of architects, it is only that when some superior mind has been able to break away from the bondage caused by enthusiastic archeological misjudgment that we find a new light in this later gothic era.

The first thirty years of this gothic revival was a period of archeological exactness rather than good architectural design, and it was at the end of this period that Bodley, Scott, Sedding, and several other architects, shaking off the bondage of an imagined tradition, established an artistic quality in perpendicular gothic. We have evidence of this new move in gothic for it was about this time that the Cathedral in Washington, D. C., was designed by Bodley and, to show that the trend of good design was upward, some ten years later Giles Gilbert Scott, then a young man of 21 years, successfully competed for the Liverpool Cathedral with a design that is, even today, quite consistent with modern ideas on gothic. In America, to think of gothic is to think of Ralph Adams Cram. Some thirty years ago he wrote his argument on gothic and a few years later astonished his professional brethren with one of the most beautiful examples of modern Early English gothic, Calvary Church, Pittsburgh, Pa., which may be emulated but never excelled.

His career has been one of continued successes, without repetition but with his characteristic individualism, from the rugged parish church which seemed to defy all effects of evil, to the recently completed Chapel of St. George's School, Newport, R. I., which is one of the most exotic architectural triumphs.

While Mr. Cram has been the leader in the gothic movement in America, he has many followers, quite able architects who, while recognizing the same continuity and tradition, are mapping out their own different paths. Citing two examples: the Church of the Heavenly Rest and the Riverside Baptist Church, both in New York City. Any criticism to be made must be from a modern artistic standpoint and not from the early gothic point of view.

To allay any confusion in the lay mind, the peak of excellence reached by our prominent architects has not been arrived at without a comprehensive study of the old gothic which means many costly journeys to Europe. For gothic cannot be learned from books, and unless an architect makes these pilgrimages his work will be without inspiration.

The construction of a gothic building today differs some-

what from the methods of the early gothic period. Today the architect is paramount; it is his conception of a complete whole that must be carried out. The different craftsmen only see their own work, the rest of the building scarcely interests them. In order that the architect may complete his ideals, everything must synchronize; for the craftsmen must be in sympathy with his ideals without any cramping of their own style.

The same harmony the architect demands from his craftsmen should be accorded him by his clients who sometimes make demands that are not consistent with artistic work.

It is debatable, in the face of this architectural idealism, whether the clergy are justified in asking an architect to complete an ecclesiastic edifice from the plans of another architect—whether the work from where it stopped should be redesigned by the new architect. It is doubtful whether an architect would feel very enthusiastic in such a position. Writing on gothic would be incomplete without slight mention of the important form of decoration, *i.e.*, stained glass. Even though so much has been written about it, mostly erroneously, many people have a false idea of old gothic glass. But the real charm of old glass is not its antiquity but the fact that it has been repaired and reconstructed so much that it is very doubtful if any of the original glass remains.

While on the subject of glass, mention might be made regarding a printed article denouncing American stained glass written by a member of an English glass firm. To the trade it appeared that the article was directed really to one of our prominent glass artists, *i.e.*, Mr. Connick of Boston, who is a convert from the opalescent style of glass and who, through hard work and profiting by his mistakes, has reached a point of excellence to which any craftsman would gladly aspire. His design even in the embryonic stage has shown originality and individualism. He is a fine colorist and the fact that his critics are imitating him is the sincerest form of flattery.

"IN MEMORIAM" NORMAN C. KIMBALL, PRIEST

WHAT can we say of these to give them grace?
That he is gone, and that our world will cloak
That going, by her merciless dull pace?

To say, "Thy will be done," the age-old fence
With which our fathers warded off the stroke—
We cannot feel that prayer a recompense.

Yet He in whom we put our yearning trust
Blows not the quivering life with idle breath
Black out, to mix it with the silent dust!

Will Shakespeare in his gallant long ago
Could only breathe a stark and haunted "Death!"
Shall we betray our hearts to terror, so?

Nay, we believe that somewhere in the broad
Concordance which space holds, he finds his place,
And quietly bends to a greater load.

And we—because we knew him—break the bars
Of iron earth, and pause us for a space
To send our strong salute beyond the stars.

W. W. L.

THE REALITY OF GOD

NOT PERSONALITY but reality is the fundamental question concerning God. Shall we say that a world of things rests upon nothing; that a world of observed reality is at bottom non-existent; that essential inertia has produced a world permeated with energy; that a world base without a single gleam of mind has produced intelligence and is itself intelligible throughout; that a world which registers good and bad, wherever we come into contact with it, is fundamentally without an element of value; that a world which as a whole and in every part has originated has no origin; that a world which beyond any known limit serves rational purpose is purposeless; that a world which, throughout its whole area, invites and responds to spiritual activity is itself destitute of any spiritual element? If not, then frankly affirm the reality of a universal, creative, spiritual being characterized by energy, intelligence, purpose, and goodness—that is, God. —*The Baptist.*

Planning for the Future

The Unit System in Parish Construction

By Cleveland B. Coë

Civil Engineer

ALL too frequently it has occurred that churches have been built without provision being made for an integral parish house or for expansion of the church itself when overtaken by a growing communicant list. The latter fault is more common than the former, as many small churches are built to which no extension of seating facilities can possibly be made. The purpose of this article is to show how, by looking ahead and preparing a master plan, a building may be constructed by units, each stage of growth taking care of the congregation, both adult and young. This article is written from the point of view of the rector and vestry and not from that of the architect. A bare outline of a suggested plan is presented, from which any church architect can depart and on which many improvements can be made. The sole purpose is, not to present a finished design, but to bring to the attention of parishes proposing to build, the fact that room for expansion should and must be made from the very beginning.

There is assumed from the start a southern industrial city of about 5,000 population. In such a community in the east, a parish would be already established and more or less flourishing, also the rate of growth of such a town and parish would be fairly small. In the south, however, the Church would be just getting a start, with large possibilities of growth. This city should have 25,000 population in thirty years and we may assume that the parish in that time will grow from 50 to 400 communicants. For the purposes of this particular design, it is assumed that the parish has acquired two standard 50 x 150 lots with an alley at the rear, one lot distant from the corner of an intersecting street, which lot may be acquired at once and held for an investment, or acquired later, as expansion dictates.

The accompanying four plates show the main floor of a church and parish house to serve the varying needs of such a congregation. Figure 1 shows the nave and two transepts of the final church, with the choir and sanctuary occupying part of the future nave and the transepts partitioned off into rooms. In the floor below, which should be not more than four feet underground, are the classrooms for the Church school, a small kitchen, and lockers for the choir. There are seats for 126 in the present nave.

Figure 2 shows the walls of the final church, completed. The choir has been moved upstairs and the rector moved into a new office at the rear. This stage shows the boiler room in its final location and provision should be made at this point for

a plant capable of expansion, so that eventually it will heat the entire building.

Figure 3 shows the first part of the parish house proper. No move has yet been made to enlarge the seating capacity of the church and the future sanctuary and transepts are still partitioned off as classrooms and offices. The choir robing rooms, however, are now in their final location, downstairs in the parish house, and the stairs in the south transept are no longer of use and have been removed, making an additional classroom. There is now ample space in the basement under the nave to furnish a large room for a Boy Scout troop, which should be partitioned off entirely from the rest of the building and entered only through the small area-way next to the tower.

The tower itself is shown in these plates as unbuilt until the final stage, but actually may be built at any time.

Figure 4 tells its own story. The Church school has been entirely removed from the main floor and the sanctuary moved back, leaving space for seating 280 persons. There is an auditorium and a chapel with a concealed altar so that it may be used for a Bible class or other assembly purposes. No sketches have been presented of the basement, as it consists of nothing but a series of small rooms, including two choir robing rooms, toilets, boiler and coal rooms, class and assembly rooms for the Church school, worked in as efficiently as possible.

The method shown of starting with the church proper and ending with the auditorium is, in the opinion of the writer, the better plan, inasmuch as it emphasizes the paramount importance of the church in the general building scheme. There are those, however, who hold a more material view and who would start by building a parish house first, using the auditorium for Church services until such time as the growth of the parish justifies construction of the entire plant. From a standpoint of planning, this is equally feasible and many churches have been built to successful completion along this plan. The principal objection is, that the growth of the city and parish may be temporarily or permanently halted. It is an outstanding and noteworthy feature of the above set of plans, that the plant is entirely useful and complete at any stage without further construction whatever and the above objection is thereby met. On the other hand, however useful a parish house may be for community purposes, no Churchman can consider the plan satisfactory until some part of the church proper is constructed and dedicated, and the decision to start at the other end would be unfortunate in case of an enforced halt.

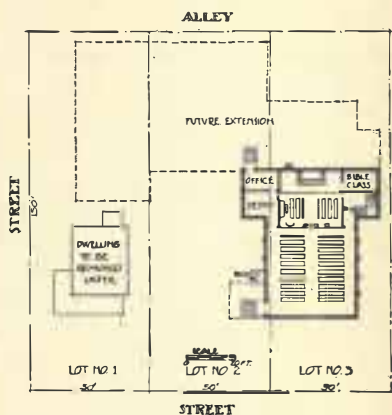


Figure 1 - Main Floor, First Stage

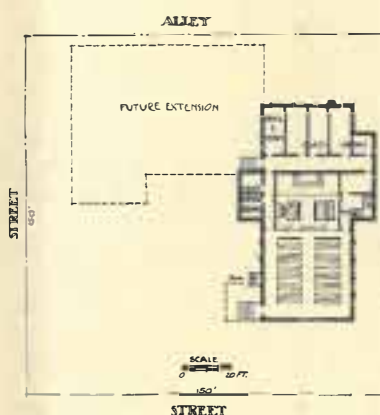


Figure 2 - Main Floor, Second Stage

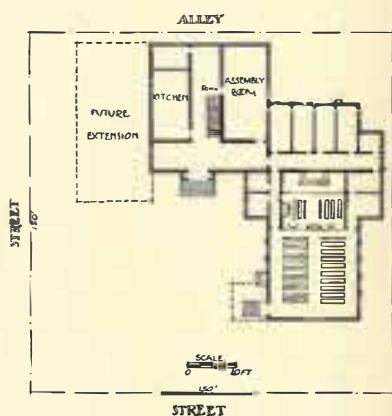


Figure 3 - Main Floor, Third Stage



Figure 4 - Main Floor, Completed

A Natural Rock Church

St. John's, Johnson City, Tenn.

ST. JOHN'S Church, Johnson City, Tenn., was organized as a mission in 1904 and in the next year the building of the church was commenced. It was completed in 1907 and consecrated by Bishop Gailor in 1911. With the growth of the city from 8,000 to 25,000, the parish prospered under the rectorships of the Rev. Messrs. W. H. Osborne, L. E. Hubard, and W. A. Jonnard until, under its present rector, the Rev. Harry F. Keller, the quarters for the Church school and other parish activities became so utterly inadequate that a parish house became an absolute necessity. Accordingly, in 1927 the movement was formally inaugurated by the appointment of a building committee with Allen Harris as chairman, and a preliminary drive for subscriptions, Coile & Cardwell, architects of Johnson City, were retained to prepare plans. The next two years were devoted to efforts by all organizations within the parish to raising money, and in 1929 the building was started. It was completed and opened by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, in April, 1930.

The church and parish house are built of natural round rock, acquired in nearby river beds and trimmed with local blue limestone. Trim is of oak, except the panelling of the

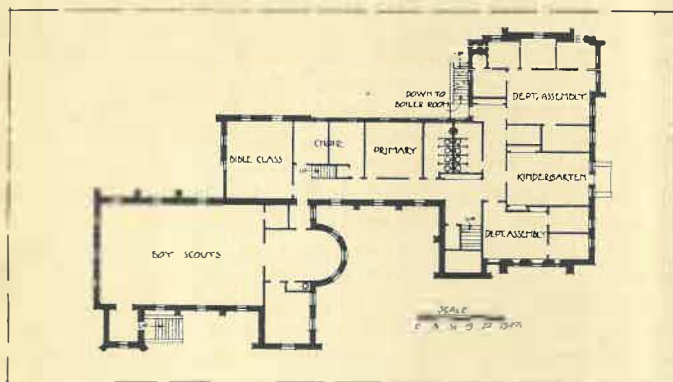
chapel, which is of chestnut. The new parish house makes available a large auditorium with a commodious stage, two department assembly rooms with sufficient small class rooms adjoining, a well-designed kitchen and serving room, a study for the rector, robing rooms for the choir, a large men's Bible Class room, and a chapel, which is worthy of further mention, both in its arrangement and in the method of its financing.

The chapel was paid for by a Memorial Chart, consisting of a large framed card, divided into 720 small squares. Each square may be purchased for five dollars and the name of any deceased person inscribed therein. The memorial chart has been hanging in the main church for two years and eventually will be placed on the wall of the chapel. In keeping with this plan, the chapel has been named All Saints' Memorial Chapel. As shown in the accompanying plan and cut, the altar is placed in a recess, over which there is provided a sliding panel which exactly matches the rest of the panelling and

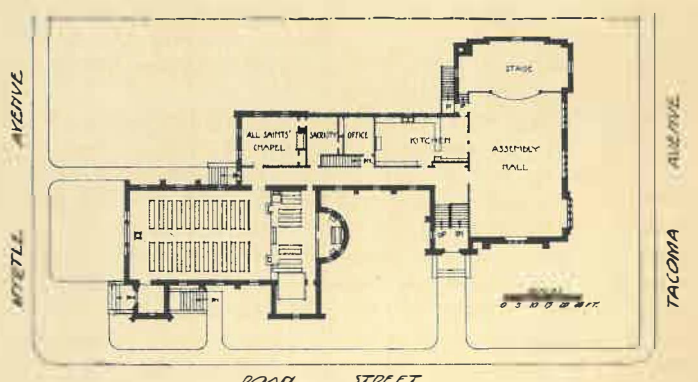
which is closed when not in use. This gives another room for meetings, which is used by the women's Bible Class and other women's organizations. The two doors on either side of the altar are also concealed in the panelling. The entire cost of the parish house, including architects' fee, was \$40,000.



NATURAL STONE CHURCH
St. John's Church, Johnson City, Tenn.
Photo by Burr Harrison.



GROUND FLOOR
St. John's Church, Johnson City, Tenn.
Coile & Cardwell, Parish House Architects.



MAIN FLOOR
St. John's Church, Johnson City, Tenn.
Coile & Cardwell, Parish House Architects.

"TO AVOID CARE—USE IT"

A CERTAIN building concern in its advertisements says, "To Avoid Care—Use It." That is sound advice and it is made more forcible by the play on words. One can readily see from this phrase the difficulties a person must find who does not know the English language, and is trying to learn it.

"To Avoid Care—Use It." Cares and troubles of this life are always present with us. Some feel they have been heavily loaded with them, and most of them are not at all merited. In the midst of such cares and troubles, it is customary to look around until one finds another who seems to be entirely free of them. Then it is a further practice to say, "Why should so and so have no troubles and I have so many?" The truth of the matter is, we know little or nothing about the lives of others and such comparisons mean nothing.

It would be far better for us all if we tried to analyze our own cares, to see just how many of them might have been avoided had we exercised even moderate care in the things of life. When one is bowed down and heavily laden with care, it is no time to say, "Well, if you had done this or that you would not be in the fix you are now in." There is little con-

solation in that way of approach. At the same time, isn't it true that we might have escaped a great many of the cares of life had we only used our common sense, plus the experience of centuries as revealed by the Church and the Bible?

How little care we take, for example, in the matter of our health and strength, until we come face to face with the fact that something has gone out from us. How little care we take in the selection of our friends we find, when it is too late, that instead of being friends they have been our worst enemies and have brought us into deep waters. . . .

Isn't this equally true in our religious lives? If we had taken care of the spiritual privileges and advantages offered by God and His Church, should we not now have a faith, a confidence, and an assurance against which the troubles of life would dash themselves to pieces? If we had taken care to make worship, prayer, and service habits of our lives, should we not by this time be so deeply rooted in the things of God and in fellowship with Him, that our lives would be filled with new and spiritual benediction? Yes, even in these matters we could have avoided many cares by using just a little care. We might well memorize this phrase: "To Avoid Care—Use It."

—Rev. GRANVILLE TAYLOR in his parish paper.

Solving the Church School Problem

By the Rev. Guy D. Christian

St. Katherine's Church, Owen, Wis.

PERHAPS there is more discussion today about the problem of the Church school (meaning the "Sunday school") than about anything else. And this for two reasons:

First: It is increasingly felt that, if we are really to influence and mould the Christian character of our young people, it must be done in their earliest and most impressionable years. How often the parish priest sighs over the lack of interest and intelligence and devotion on the part of his adult parishioners, feeling that it is impossible to do anything to change them; it is too late, apparently; there is not the foundation on which to build, or, even if there be the desire on the part of the adult for "adult education," there is not the opportunity. Life today is too complex—there are too many occupations, distractions, and calls on one's time to make it possible to reach and teach or work on the adult. In other words, we must "catch 'em young" if we are to teach religion to our people and if we are to expect them to be assets in the Church, and if we are to hold them to their allegiance. They wander off because they have never been taught; and there seems to be no chance to teach them after they reach the adult age, or, indeed, after they reach the high school age, for the public school then engrosses their time and attention so that it is impossible for the Church to do much for them.

Second: It seems to be increasingly agreed that the "Sunday school," with few exceptions, is a failure if not a farce. We all know the difficulty in securing teachers who will teach or who can be depended on, or who (even with the best intentions) *can* teach, or who know *what* to teach (as the Rev. C. S. Abbott's letter in *THE LIVING CHURCH* of September 13, 1930, indicated). The usual twenty or thirty minutes available for the lesson is often frittered away in fragmentary talk or in merely trying to "keep them interested so they will come again." There is not much of a school atmosphere, sufficient either to induce real instruction or proper discipline. And home preparation for the lesson is very rare.

The average American home is so disorderly on Sunday morning, and the children's attendance depends so much on whether father will get up in time for the children to have breakfast and get to Sunday school on time (not to mention the ubiquitous Sunday auto trip), that many of the children wander in at all times (or miss very often), rarely have looked at the lesson, and, if pressure is brought on them to learn anything (if there is a faithful teacher), they simply betake themselves to some school where they are not required to learn much, where the main purpose is to give the children "a good time," or where they are frequently put up "to speak pieces." And many parents care so little, or are so glad to shirk any effort, that they "had rather Johnny would go to the 'Community Church' school than to none at all," or "they are all working for the same thing," etc. And so it goes.

NOW, it may be interesting (and perhaps unbelievable) that at St. Katherine's Church, Owen, Wis., diocese of Eau Claire, we have no "Sunday school" problem—because we have no "Sunday school." That is, our "Sunday school" is a week-day school, taught by the rector alone.

Immediately some good brother will throw up his hands and say, "Oh, that is all very well for some places, but it would never work in my parish," or "I haven't the time." Perhaps not. Yet I have found so many of the clergy and teachers in many places who have become interested in our experiment at Owen, and I have been requested by so many of them to give an account of it, that I am doing so. If it is not practicable everywhere, or even in very many places, I am sure that it could be worked in many places where the clergy are now in despair. They could at least get more out of it than under their present "system."

To begin with, the school at Owen was started by the Rev.

W. F. Taylor, who found it was impossible to secure teachers for an ordinary Sunday school.

The present priest, without knowing that the week-day school had been established at Owen, came with the hope of doing so, having (with his wife) carried on such a school in former parishes and having seen that more was accomplished in the one hour per week than in many Sunday "hours."

CHILDREN AND PARENTS EAGER FOR IT

The children were found eager for the resuming of their school, *and the parents were also found as eager*. And this has been the keynote. The children are as "eager" for their week-day school of religion as for their public school, perhaps even more so. Parents pronounce the Church school "as important as the public school."

One child recently was not well one morning, but said: "If I don't go to (public) school this morning, but go to Church school this afternoon, they'll say something about it." Most children would feel well enough to go to public school, but would easily "feel not well enough" to go to a Sunday school.

Some of the children are out of school before four o'clock. Where do they go? They come to the priest's study to wait for Church school, where he drills them more thoroughly in their Catechism, feeling that many a priest would be glad if he could have a few children willing to come to him during the week for that purpose.

Our children count it a joy to come, say that they would not miss it, and it is a joy to see them and to teach them.

THE WEEK-DAY INSTRUCTION

WE ALL know that, if part of the precious Sunday hour is used for some kind of service, the children rarely attend the Church service afterwards; yet, if there is no Sunday school service, they are not trained for worship.

At St. Katherine's the school consists of two parts or features—the week-day instruction or lessons, and the children's Sunday Eucharist (with five or ten-minute instruction on the meaning of the service, the Commandments, or the teaching for the day, etc.), at 9:45 A.M., or combining with the grown-ups at 11:00 on every other Sunday. You should hear them sing the service!

Excepting the high school class, the children come on Tuesday, Wednesday, and Thursday from public school at 4:00 P.M. By arrangement with the school authorities, if a child is due to be "kept in" on his Church school day he is shifted to the next day.

Gathered around a long, wide table in the parish hall, the first and second and third grades attend on Tuesday; the fourth, fifth, and sixth on Wednesday; the seventh and eighth on Thursday; the four high school grades on Monday evening at 7:30 (sometimes on Sunday evening).

Besides these, there are nine or ten small children too young to go into the Tuesday class, who are taught "beginner's" and "primary" lessons, with Catechisms, etc., in the parish hall, by the rector's wife, on Sunday while the other children are having their special service at 9:45.

The instruction includes the Practical Lesson Course, *as a base*, the Bible lessons therein being taught and the children's books corrected question by question, explained, and practical application made to the children's daily life. The Catechism, in which they are strictly drilled, is explained and applied, especially the Commandments and "Duties." The children sometimes betray amazement as to "how did he know that we said or did so and so?" Often so many questions are asked as to conduct and moral theology that the discussion has to be cut off, a child saying, "Can I ask you some more questions next time?" Sometimes part of the session amounts to almost an informal confessional or testimony meeting.

Strict marks are kept, a certain percentage being allowed for attendance, punctuality, bringing book, writing correctly the answers to the questions on the Bible lesson and Church Year teaching, recitation of text and Catechism, and attendance at service on preceding Sunday. The children are as honest about getting only correct marks as their teacher could desire.

Reports are sent to parents each month, made out in the baptismal name.

Notices are given as to next Sunday's service, keeping up their Sunday envelopes, Birthday offering, Lenten offering boxes, etc. Last year St. Katherine's had the largest average offering *per capita*; this year it stood next by a few cents to the Cathedral parish, which had to "get a hump on" over last year.

THE SUNDAY WORSHIP

It would take too much space to describe the children's Sunday service. Suffice it to say, they would not miss it for a great deal. Recently a father said: "We planned to go to Chippewa last Sunday morning. But do you think that boy of ours would consent? 'Not until after our Church service,' he said." A number of other parents have told me the same thing.

IS THE WORK REQUIRED JUSTIFIED?

THE school is not large—only fifty-five children—and it may be asked, "Is a priest justified in giving so much of his time (all the details, and an hour out of four afternoons, breaking in on his regular visiting) for such a small work?"

The answer is: The threefold result seems to justify the time given. These three results are:

TEACHING THE CHILDREN

First: The teaching of the children as described, (1) really teaching them the contents and meaning and application of the outstanding events in the Old and New Testaments; (2) that wonderful little compendium of religion called the Catechism, which, it is to be feared, is not appreciated, but under which the whole Christian religion can be taught, with its limitless applications; (3) numberless religious truths and their applications, much—very much—of all of which would never be taught (and for which there would be no time) in the ordinary Sunday school. In the high school class, also, it was found that these young people, from 15 to 19, would get teaching (biblical, historical, doctrinal, ecclesiastical, practical) that they would never get otherwise, teaching which would simply be left out of their religious education and character.

TEACHING THE PARENTS ALSO

Second: It was found that we were not only teaching fifty-five children, but almost as many parents at home, practically an adult Bible class of at least the same number as of children. For the parents assist the children in their lessons gladly. And thus they themselves learn. At first, many of them did not even know the abbreviations for Bible books or chapters—a fine and serious commentary on the present state of "adult education" among our Church people and our former Sunday schools! Telephone: "What does 'D-e-u-t. Eye-vee' mean?" etc. Or: "We can't find the answer to the fifth question in such or such a chapter." "Well, look in the next." "All right. Thank you."

Many large parishes, if they had even twenty-five or thirty mothers or fathers, either at home or at a week-night Bible class, going through even one or two chapters of the Bible weekly, and "hearing" their children read the Catechism, would consider that they were "doing something," would they not? And, in many of our larger parishes, if the rector had fifty children coming to his study in four groups (including a dozen high school students, from 15 to 19) to learn earnestly for one hour the truths of the Bible and the Christian religion, he would feel that he was gaining ground, would he not? And, again, if he could get together fifty young people, from 7 to 19, once a week, for pastoral instruction, correction, and guidance in the moral and spiritual life, he would feel that it was a good afternoon's work, and that it was equivalent to or better than a round of daily services or even some Sunday services, and equal to much parish visiting (as far as results seem to show), would he not?

PASTORAL CONTACTS

Third: It is found that, through such a week-day school, with even no more than fifty children, the priest has that number of personal pastoral contacts with the young people that he would hardly have otherwise, or he has them in a way which would not be practicable. If he called at their homes, they would usually be out, or, if not, it would not be possible to sit down and talk to them along the lines of the lesson or to ask them about its practical application to their daily life, and he would never know much about their inner spiritual life, such as just naturally comes out in the Church school classes. Thus there is opportunity for really forming the child's character and for teaching the child in a most practical way.

To bring out, *educate*, the child's own expression as to what he or she thinks, he may ask: "Now, what do you think you ought to do in such a case?" He knows what answer he will get—a child can usually be depended on to give an honest opinion, but getting the child to "go on record" is psychologically helpful in moulding its character. And here, of course, comes in the opportunity to point out how easy it is for us (in our "fallen" state, or whatever else "new" psychology may term it) to hunt for an excuse for doing what we know we ought not to do or for leaving undone, etc. And to see the child's "reaction" to this is interesting. You realize that you are "nipping in the bud" a human tendency before it gets older. Sometimes the children testify frankly as to how they are tempted to think up excuses or as to how "their consciousness hurt." There is opportunity to squelch the tendency to gossip, spreading inaccurate reports, carelessness in repeating something, training in honesty in regard to their "marks" (telling their teacher he overlooked a marking, crediting too much), etc.

A list is being made of questions in religion and morality which have come up for discussion (mostly in the fourth, fifth, and sixth grades—ages 10 to 12), and these might well form a basis for study in a child's religion.

A few sample questions and remarks follow:

"Did God have any one to love Him before He made us?"
"Did the Lord Jesus exist before He was born at Christmas?"

"If you ask God's forgiveness for a wrong-doing, you feel better, don't you? But, if you put off asking forgiveness, you get so you don't feel bad after a while, don't you?"

As to "idolatry" (First and Second Commandments) or "coveting" (Tenth): "But don't you think we ought to want things?"

"Suppose 'the other child' will not 'make up' in a quarrel?"
"Why should we do what we don't like to do?" And vice versa.

"Is it wrong to 'sass' the teacher when she is mean or unfair to you?"

"If the storekeeper gives you too much change, is it wrong to keep it?"

As to All Saints' Day: "You say a 'saint' is any one who has been baptized and consecrated to God. Is a person still a saint who sins very badly and leaves off religion and the Church?"

"How does such a person 'return' to God (as you say he may) and know he is forgiven?"

"How does the congregation know that the person has been forgiven?"

WOULD IT WORK IN A LARGE PARISH?

I am asked by clergy at conventions and conferences: "Would such a system be possible in a large city parish, where the rector's time is taken up with so many calls on him, and where many children live at a distance?"

I think that in a large city parish—say, of 1,000 communicants, or of 500, or even of 250 (and possibly in a smaller parish, which may include an unusual number of devoted and competent lay workers)—there could be found at least half a dozen devoted, capable, and willing women, and possibly a man for an evening class, who could be trained by the rector for this work; workers who would be willing and able to give one or two hours per week to a class.

Could they engage in any more important work?

WHEN IN the House of Prayer, to receive our Communion, just where are our minds? Are we occupied, in thought, with a number of trivial things of yesterday, or of something we have on hand later in the day—not really important—or personal plans for tomorrow?—*Rev. G. B. J. Milner.*

CORRESPONDENCE

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

CHURCH UNITY

To the Editor of *The Living Church*:

ALTHOUGH it was the first to offer any definite platform of organic Church unity, the Anglican communion is now declared to be the chief obstacle to such unity.

Its insistence upon the re-ordination of all who have not been made priests or presbyters through ordination by bishops of the historic ministry seems to present a permanent impasse. Many of those who oppose the Anglican and Catholic position have hitherto claimed an "Apostolic" succession through presbyterial ordinations and valid with all requisite qualification for priestly or presbyterial functions.

But investigation of the ordination forms and methods of the larger and most important Protestant groups in America reveals the fact that none of their ministers have been specifically ordained as presbyters, being merely ordained as "ministers of the gospel," and that very few give any definite authority to administer the Word and Sacraments. Exception may be made in case of Lutherans and the Methodist Episcopal bodies which give quite definite authority to administer sacraments; Methodists also ordaining "elders." Let us suppose that for the sake of unity, the Episcopal Church agreed to an arrangement in this country similar to that in South India, with the strict proviso that every Protestant minister has been ordained in his denomination as a presbyter with definite authority to administer the Word and Sacraments. The grave question would arise as to the status of ministers who had not even been ordained as elders.

If, as some assert, apostolic succession is a myth, so is the presbyterial. Then authority to ordain is vested with the congregation and laymen may perform the act. But this is a system difficult to justify either by Scripture or Church history. Are our High Church Lutherans and Presbyterians ready to admit the validity of congregational or lay ordination?

In this country there are now about sixteen Methodist denominations, twelve Presbyterian, and many Lutheran, with more than twenty sects that practise immersion exclusively and reject Infant Baptism.

Until many or all of these diverse Protestant groups unite among themselves, it seems unfair, un-Christian, and absurd to continue the present attack upon the Anglican communion as the chief obstacle in the path of Church unity. Why not leave us out of the discussion for awhile and consider the present disunion among non-Episcopalians? As an experiment, let the Baptists and Presbyterians attempt a joint communion service.

Whether right or wrong, we at least have definite convictions concerning our faith and order, whereas the fences that keep Protestant brethren apart are wooden and fast rotting away.

York, S. C.

(Rev.) T. TRACY WALSH.

"SHALL I BECOME AN ANGLO-CATHOLIC?"

To the Editor of *The Living Church*:

IN REGARD to the article in *THE LIVING CHURCH*, entitled *Shall I Become an Anglo-Catholic*, in your March 7th issue, may I say to the writer: Is it not very unfair to judge any movement in the Church by the character or personality of those who make up that movement? As a matter of fact the Anglo-Catholics I know are by far the most attractive people of my acquaintance—every time I would pick my "High Church" to my "Low Church" friends, so far as attractiveness is concerned, and if the writer is unfortunate enough to have met the most unattractive Anglo-Catholics, is that a fair reason to accept or reject the Anglo-Catholic position? Our "Priest of the Church" says that Anglo-Catholics lack the "peace that passeth all understanding"; it seems to me that it is not the especial prerogative of Anglo-Catholics, but should belong to all who call themselves Episcopalians. It is dependent upon and the result of prayer and sacrament and complete surrender and trust in God, as revealed in Jesus Christ, and should be the result in the lives of those who use the grace which the Episcopal Church has to offer, and not just of those

within the fold who call themselves Anglo-Catholics. Could one dare to judge Christianity by the unattractive character of so-called professing Christians? I think that as a priest of the Church, he would be the first to say that that is no condemnation of the Church, but only of individual Christians within the Church. Personality has great power in the sight of man, and has power to win or repel, but measured by God's standards may it not be of little worth?

I think that if the writer is wise, he will take a more intelligent view of the matter and see that, irrespective of those who accept the Anglo-Catholic position, it stands or falls by its own merit the teaching in the Book of Common Prayer, canon law, and the witness of history.

Philadelphia, Pa.

A. E. KREMER.

THE DIVORCE CANON

To the Editor of *The Living Church*:

IT HAS BEEN pointed out to me that in my article *An Irrepressible Moral Issue* [L. C., March 21st] I have given the Divorce Canon the wrong number and that it should be No. 38 instead of 43. Kindly note this in your columns. I did not have the latest edition of the Canons and simply repeated the number given in Dr. Gwynne's volume.

Baldwinsville, N. Y.

(Rev.) FRANCIS J. HALL.

"REACHING THOSE OUTSIDE"

To the Editor of *The Living Church*:

IN YOUR ISSUE of March 7th I was struck by the article written by Dr. G. W. Gasque of Atlanta, Ga.

It seems to me that the task of reaching those "outside" would be much more simple if the much harder task of reaching those "inside" would first be undertaken.

In speaking of the average preaching mission, Dr. Gasque makes this statement, "You will not find at the mission service two in a hundred who are 'sinners to be converted.'"

I wish I could believe that statement. Based on my experience with myself and other "good Church people," I think one would find a goodly number of "sinners in need of conversion" in an average preaching mission, even if every one of them went to church regularly.

If Dr. Gasque means by "conversion" the beginning of spiritual growth, then he must admit that a very large percentage of our communicants are still in need of conversion. He must know numbers of Church people who are surrounded by all the means of growth that the Church provides, and yet who show no evidence of growth that can be recognized, and are devoid of the spiritual power that should go with spiritual growth.

This statement is based on first-hand experience, for I have served as a vestryman for over thirty years and have been active as a lay reader and in other ways, but I do not believe that the term "converted" or the "beginning to grow spiritually" could truthfully be applied to me, in any real sense, till quite recently. It is perfectly true that I have been surrounded by all the wonderful means of growth that the Church provides for over fifty years. It is true there has been intellectual growth about things spiritual and spiritual food; but no beginning of spiritual growth to be fed and therefore no growth and no power.

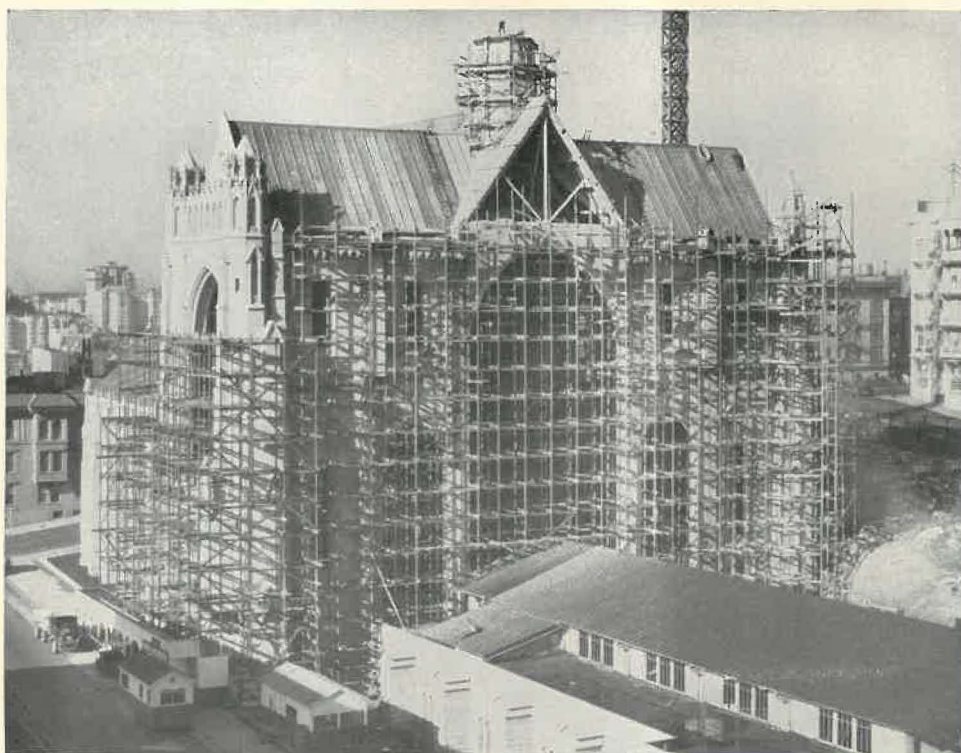
It has been said that it is easier to convert the pagan than the complacent Churchgoer. Not only is that true, but there come times when the pagan knows he is in need of conversion because his sins are evident. It is a rare occurrence, however, when the complacent Churchman makes the wonderful discovery that he is a "sinner in need of conversion." He may be no less a sinner, but his sins are likely to be of the graceful, respectable kind, of which one does not easily become conscious.

To be conscious of one sin in particular is a much more hopeful symptom than to unconsciously confess to being a "miserable sinner" in general. I think that was the basic cause of all the barren and fruitless years in my own life.

Washington, D. C.

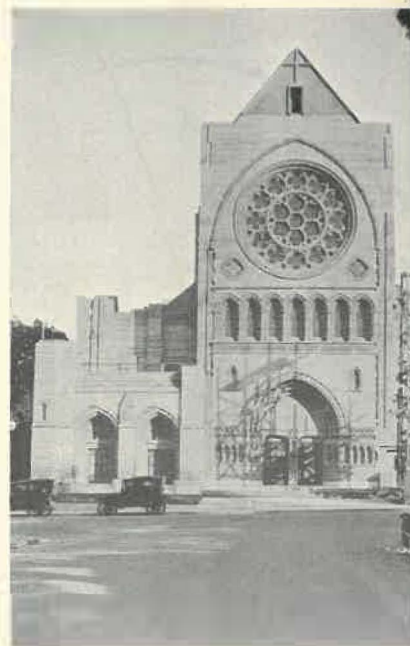
LAWRENCE R. LEE.

CATHEDRALS IN THE MAKING TH



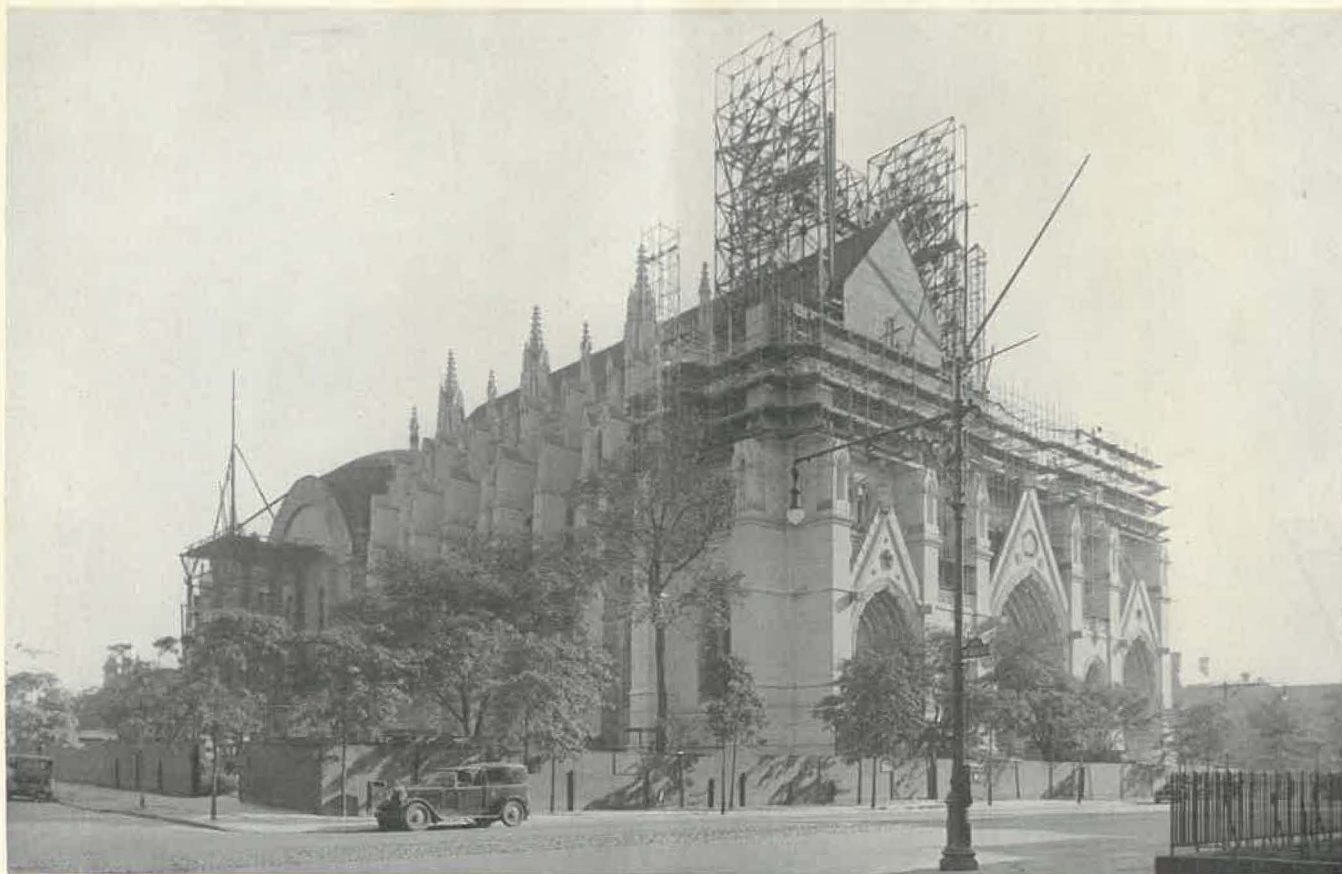
THE CATHEDRAL RISING ABOVE THE GOLDEN GATE

With the Chapel of Grace consecrated, a decided stimulus has come to the entire building program for Grace Cathedral, San Francisco. Finishing touches are being placed on the lead roof on the crossing and transepts. Designs are being completed for some of the larger windows. Bishop Parsons and his associates plan a special effort in the autumn to complete the portion of the Cathedral shown in this photograph—also three bays of the nave.



WEST FRONT OF VICTORIA CATHEDRAL

When completed the northwest tower of Cathedral in British Columbia probably named in honor of the present Bishop of Victoria who laid the foundation stone of the edifice on his last visit to America in 1926.



WESTERN FACADE OF THE CATHEDRAL OF ST. JOHN THE DIVINE MOUNTS HIGHER EACH WEEK

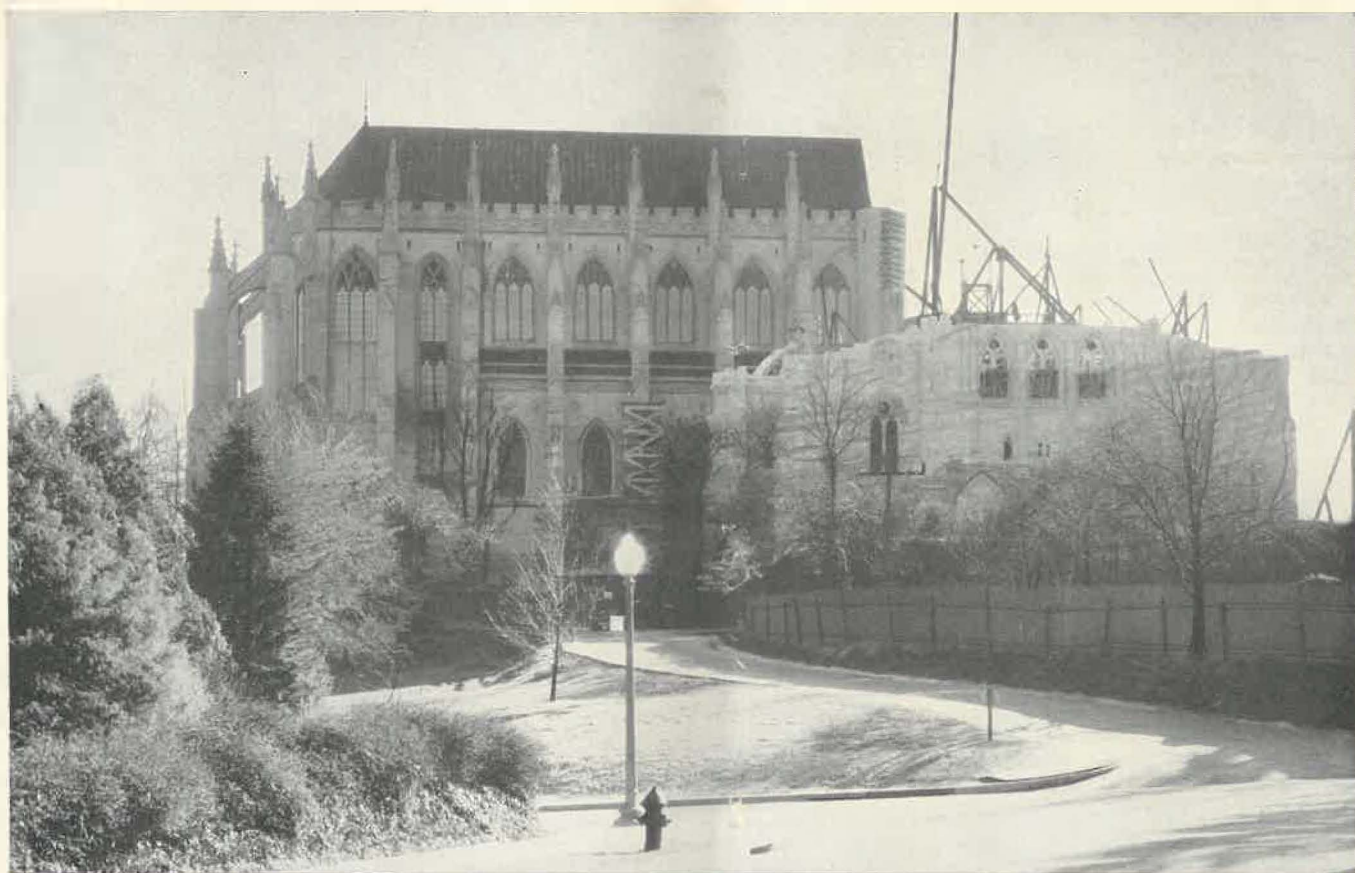
As in the case of San Francisco and Washington, the Cathedral in New York is aiding the unemployment situation by keeping its construction program under full headway. In this photograph the pinnacles mark the completed nave and in the left background one sees the derricks for the building of the north transept. As soon as the west front reaches the proper height, plans for opening the nave will be considered.

(Illustrations furnished by courtesy of The Cathedral Age.)

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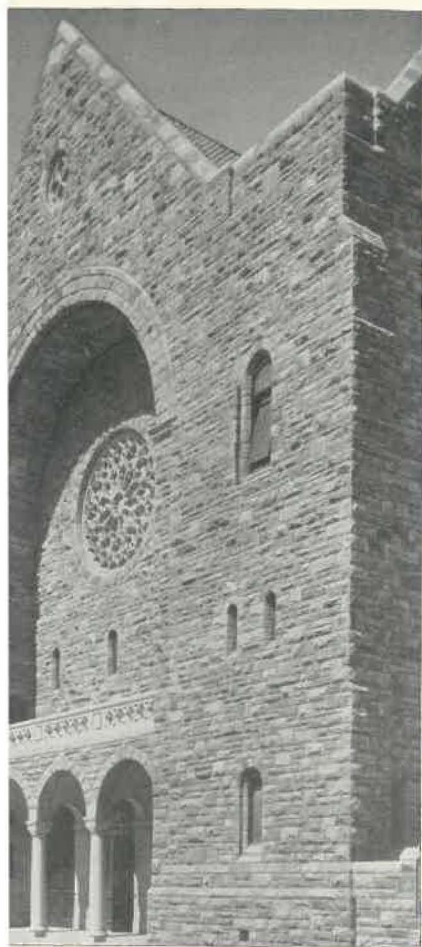
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THROUGHOUT THE CHRISTIAN WORLD



WASHINGTON CATHEDRAL AS IT LOOKS TODAY FROM THE NORTH

Showing the structurally completed apse and choir and the north transept about half completed. Eastertide pilgrims to Mount Saint Alban are watching the skillful masons set the tracery for the great north rose window. The building of the south transept in 1932 is greatly to be desired so that these portions of the Cathedral may be used for services in connection with the George Washington Bicentennial.



AFRICA BUILDS ONE OF THE WORLD'S NEWEST CATHEDRALS

front of St. Mary's Cathedral, Johannesburg, during the consecration ceremonies, festal Evensong and the native congregations. The hymns had been sung in many languages and the aged Archbishop addressed 100 people by speaking the first words of the Gospel in Zulu.



MASSIVE IN ITS PROPORTIONS, LIVERPOOL CATHEDRAL CROWNS ST. JAMES' MOUNT

A recent general view of the Cathedral site from Gambier Terrace. The great loftiness of the new section, now under construction, can be appreciated by noting the driver's cabin on the highest crane. It is 175 feet above the ground which will also be the distance to the highest point of the vault over the central space. To see this splendid undertaking going forward in spite of Liverpool's loss of 40,000 of her sons in the World War is to understand the courage of Christian convictions. Sir Giles Gilbert Scott, the architect, was a recent visitor to this country.

BOOKS OF THE DAY

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

MONKS AND THEIR HOUSES

WE ARE so accustomed to thinking of the Religious life in terms of its rule; when we wish to read about how monks lived, *The Rule of St. Benedict* or *The Chronicle of Jocelin* or *The Ancren Riwele* are likely to be the books that we take down. And, of course, they tell us a great deal. But there is another sort of book that gives an even more vivid idea of the Religious life: the book which describes the place in which that life was lived. Dean Hodges wrote a fine book of this kind: *Fountains Abbey*, long out of print, but to be found in many libraries. And there is Mr. Cram's book: *The Ruined Abbeys of Great Britain*—which Dean Hodges reviewed when it made its first appearance. And now there are two new ones.

The first is by an architect: *English Monasteries of the Middle Ages*, by R. Liddesdale Palmer, associate of the Royal Institute of British Architects (Richard R. Smith, New York. Price, \$8.00). This book analyzes, architecturally, the great monasteries of England (or their ruins); and, from such analysis, proves one or another rule. To be sure, Mr. Liddesdale knows the rules, and the histories of the several orders, and much more besides: like Mr. Cram, he is a scholar. But he does prove his points by the buildings, as he sets out to do. For example, the rule of the Carthusians as to individual seclusion: we all know that this provides for "separate cells," instead of the "dorter" of the other orders. Mr. Liddesdale gives a ground plan, and a clear description of Mount Grace Priory, which shows the little "huts," each surrounded by its own small garden, walled. Similarly, he makes plain the nature and use of the "slype," in the houses of the various orders: was the "slype" a "talking place" or a "walking place," or what? We find in this book material for any of the three opinions. It is a valuable book, full of authoritative information. It is also a beautiful book, well printed, and illustrated with numerous photographs and plans. The reviewer wishes that it were feasible to reproduce here the "Mason's Chisel-sketch," from the southeast transept of Canterbury.

The second book is *Dover Priory*, by Charles Reginald Haines (Cambridge University Press. Imported by Macmillan. Price, \$12.00), to which Dr. Coulton contributes a highly laudatory Foreword. Dr. Haines is not an architect, but, as our readers know, the former headmaster of Dover College, the famous public school built on the actual site of the ancient monastery. But, like Mr. Liddesdale, Dr. Haines reconstructs the life of the monks by studying as fully as possible what is left of their house. Of course, he has studied the records as fully. The result is a memorable book. The account of the struggles of the monks of Dover Priory with Canterbury is familiar to all casual readers. The development of the "Church in the Castle" of Dover, into the Church of St. Martin's le Grand, and its connections with the churches of St. Nicholas and St. John the Baptist make absorbing reading. And Dr. Coulton's favorite section, that on the Priory Library, is a book in itself, so far as value is concerned. The illustrations, while not many, are notable for their rarity and their testimony.

A third fine book on the Religious life is *The Carthusian Order in England*, by E. Margaret Thompson (published for the Church Historical Society by the S. P. C. K. Imported by Macmillan. Price \$7.00). The book traces the history of the order from St. Bruno himself: indeed, this preliminary survey takes up the entire first section of the book. Then, the Charterhouses in England are treated in careful detail. This occupies the (much longer) second section. The third section has to do with the fate of the English Carthusians under the Tudors. It is a monumental piece of work, of the proportions

of Sir William St. John Hope's contribution to the subject of Cistercian research. Although rather close reading, it is never dull: even the "abstracts" are interesting.

ELIZABETH McCracken.

The Invincible Jew, by Harford Powel, Jr. (Bobbs-Merrill, \$2.50) is the story of St. Paul told in modern language. Mr. Powel is not a historian or a theologian; countless touches reveal that fact to the trained scholar. He is a journalist, with the journalist's capacity for skimming lightly over the surface of modern critical study of the New Testament, and selecting those points which help him in constructing a live story. He is filled with enthusiasm for St. Paul; and if this kind of writing is what is needed to communicate such enthusiasm to a newspaper-minded age, his work should be of real value.

The last two chapters deserve more serious consideration. In these Mr. Powel discusses the problem of the place of the Jews in modern civilization, with special reference to such writers as Michael Gold and Ludwig Lewisohn. Mr. Powel's thesis is that Jewish disabilities are neither imaginary nor the fault of their Gentile neighbors, but the "curse on us and on our children." The Jew in modern America remains apart because he will not become American, will not surrender his racial particularism in order to place at the service of mankind his outstanding gifts. He continues to kick against the pricks. St. Paul showed the way out. Only by surrender can the Jew find peace in his own heart and with the world around him.

L. H.

E. BOYD BARRETT is known to many of us as the author of *The Jesuit Enigma* and *White Peter Sleeps*. Now in *The Magnificent Illusion* (New York: Ives Washburn, \$3.00) he tells the story of his own life, showing how he came to be the author of those other two books. It is a kind of twentieth century repetition of Dr. C. H. B. Miel's *Soul's Pilgrimage* in the nineteenth. Both authors were trained by Jesuits for the priesthood; both came to lose their faith in the Roman Church, and both retained their love of God, devotion to our Lord, and gratitude to those who in their youth had opened their eyes to the things of heaven.

Mr. Barrett's narrative tells of his youth in Ireland, of his training as a Jesuit in that country, of his ordination, his work in England, and his coming to America. Independence of judgment and Republican sympathies made him an object of suspicion to his superiors in his youth. In London he took up the study of psychology and psychotherapy, and looked forward to fulfilling a vocation as priest-psychiatrist. But both in Ireland and America his psychological studies increased the suspicion of those over him, and in the end he had to choose between loyalty to the Church as priest and Jesuit, and loyalty to his conviction of a clear call to study and practise psychotherapy. He chose the latter, and in his last chapter his conscience, after reflection, affirms that he was right.

No Catholic Christian can read this book without real appreciation of its sympathetic account both of the beauty and power of the Christian life, and of its dangers and temptations. The Episcopalian Catholic will probably murmur to himself, as he closes the book, "Why Rome?"

L. H.

THOSE WHO love London and especially its leading old streets, will find *The Ghosts of Piccadilly* (New York: Richard R. Smith, Inc., \$1.00) enchanting and will welcome this cheap edition. It is full of history, description, and gossip, all pleasantly told. G. S. Street, its author, is a well known writer and authority on London. This book was first published in 1907.

C. R. W.

The Living Church

Established 1878

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

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Church Calendar



APRIL

12. First Sunday after Easter.
19. Second Sunday after Easter.
25. Saturday. St. Mark.
26. Third Sunday after Easter.
30. Thursday.

MAY

1. Friday. SS. Philip and James.
3. Fourth Sunday after Easter.
10. Fifth (Rogation) Sunday after Easter.
- 11, 12, 13. Rogation Days.
14. Thursday. Ascension Day.
17. Sunday after Ascension.
24. Whitsunday.
- 27, 29, 30. Ember Days.
31. Trinity Sunday.

CALENDAR OF COMING EVENTS

APRIL

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. Convention of Georgia. Convocation of New Mexico.
19. Convocation of Eastern Oregon.
21. Convocation of South Carolina.
22. Conventions of Arkansas and Massachusetts.
28. Church Congress, Cincinnati, Ohio.
29. Meeting of National Council.

MAY

3. Conference on the Ministry, Bexley Hall, Gambier, Ohio.
5. Conventions of Albany, Central New York, North Carolina, Pennsylvania, and Vermont.
6. Synod of Eighth Province, Trinity Cathedral, Phoenix, Ariz.
10. Convention of Montana.
12. Conventions of Bethlehem, Delaware, New York, and West Missouri.
13. Conventions of West Texas and West Virginia.
16. Fourth Annual Business Meeting and Conference of Y. P. F., diocese of Erie, Ridgway, Pa.
17. Convocation of North Dakota.

18. Conventions of Long Island and Western New York.
19. Conventions of Connecticut, Erie, Fond du Lac, Maine, Newark, New Hampshire, Rhode Island, and Southwestern Virginia.
20. Conventions of Eau Claire, Nebraska, Springfield, Virginia, Washington, and Western Massachusetts.
- Conventions of Kentucky, New Jersey, Northern Indiana, and Ohio. Convocation of the Panama Canal Zone.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

13. Grace, Waterville, N. Y.
14. St. Luke's, Fort Madison, Ia.
15. Christ, Rochester, N. Y.
16. St. John's, Kewanee, Ill.
17. Church of the Advent, Boston, Mass.
18. Corpus Christi, New York City.

APPOINTMENTS ACCEPTED

BARROW, Rev. EDWARD F., D.D., formerly of Roxbury, Mass.; has become vicar of Church of the Ascension, Kansas City, Kans., with charge of St. Philip's Mission, Leavenworth, Kans. New address, 2050 Springfield Blvd., Kansas City, Kans.

BARTON, Rev. FREDERICK M., rector of St. Stephen's Church, Wissabickon, Philadelphia; to be rector of St. Peter's Church, Smyrna, Del. Address, St. Peter's Rectory, Smyrna, Del. May 1st.

CRICHTON, Rev. ARTHUR B., rector of St. Paul's Church, Vergennes, Vt.; to be rector of St. Mark's Church, Newport, Vt. April 19th.

ROE, Rev. ALLEN P., formerly priest-in-charge of Trinity Church, Alliance, Ohio; to be rector of Church of the Epiphany, Euclid, Cleveland, Ohio. Address, 270 East 222d St., Cleveland, April 15th.

SHEPPARD, Rev. EDSON P., formerly in charge of St. Mark's Church, Waupaca, Wis. (F.L.); to become curate at Christ Church, Corning, N. Y. (W.N.Y.)

TEBEAU, Rev. ALBERT C., formerly rector of The Monumental Church, Richmond, Va.; to be rector of All Saints' Church, Pleasant Ridge, Cincinnati, Ohio (S.O.) April 1st.

WEIDA, Rev. F. WHARTON, formerly minister-in-charge of St. Mary's Church, Gowanda, N. Y. (W.N.Y.); has become priest-in-charge of St. Mary's Church, Gowanda; and St. Alban's Church, Silver Creek, N. Y. (W.N.Y.) Address, 46 Burgess St., Silver Creek, N. Y.

RESIGNATION

COX, Rev. RICHARD, as priest-in-charge of St. Paul's Church, Savanna, Ill. (C.), because of ill health. New address, 420 Molino Ave., Mill Valley, Calif.

NEW ADDRESSES

ASHWORTH, Rev. JOHN V., formerly of Waterville, Me.; 113 Spruce St., Bloomfield, N. J.

SANCHEZ, Rev. S. G., priest-in-charge of St. Augustine's Church, Fort Smith, Ark., formerly 1412 N. 12th St.; 1912 N. 13th St., Fort Smith.

WILLMANN, Rev. HENRY, rector of Trinity Church, Janesville, Wis., formerly 308 Laurel Ave.; 411 Court St., Janesville, Wis.

ORDINATIONS

DEACONS

MISSOURI—On March 25th the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, ordained ARTHUR E. BEARDSLEY to the diaconate in Christ Church Cathedral, St. Louis. The Very Rev. Sidney E. Sweet, dean of the Cathedral, presented the candidate.

The Rev. Mr. Beardsley is to be minister-in-charge of Christ Church, Cape Girardeau, with address at 315 N. Ellis St.

RHODE ISLAND—JAMES GREEN and GORDON V. SMITH were ordained to the diaconate on Easter morning in St. Andrew's Church, Providence. Mr. Green is a communicant of the parish and Mr. Smith is from the diocese of Western Michigan. They are both seniors in the General Theological Seminary in New York. Mr. Green is a graduate of the DuBose Memorial Training School, Monteagle, Tenn., where he made a remarkable record both as a student and as a lay worker in local missions. He has been elected curate of Trinity Church, Newport, and will begin his duties on July 1st.

PRIESTS

WESTERN NEW YORK—The Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, on March 24th advanced the Rev. FRANK PATTERSON and the Rev. KENNETH URQUHART to the

priesthood in St. Luke's Church, Fairport. The Rev. Kenneth Bray of Bethlehem, Pa., preached the sermon.

The Rev. Mr. Patterson, who was presented by the Rev. Charles R. Allison of Warsaw, is to be assistant of the Wyoming County Missions, with address at Attica. The Rev. Mr. Urquhart, presented by the Rev. Mr. Bray, is to be priest-in-charge of St. Luke's Church, Fairport.

On March 25th Bishop Ferris advanced the Rev. WILLIAM C. BAXTER to the priesthood in St. Ambrose Chapel of the DeVeaux School at Niagara Falls. The Rev. Dr. William S. Barrows of DeVeaux School presented the candidate and the Rev. Prof. T. K. Nelson of the Virginia Theological Seminary preached the sermon. The Rev. Mr. Baxter is to be associate chaplain of St. Ambrose Chapel at DeVeaux.

NOTICE

I, HOWARD ADAMS LEPPER, by decree of the district court of St. Louis County, Minnesota, have changed my surname to its original Huguenot form, and hereafter shall be known as HOWARD ADAMS LE PERE.

CAUTION

THIEMICK—Caution is suggested in dealing with a young man named CARL THIEMICK who is said to be using a Confirmation certificate and the name of the Rev. Samuel G. Welles for securing money from the clergy in an unauthorized fashion. Further information may be obtained from the Rev. SAMUEL G. WELLES, 104 Woodside Ave., Trenton, N. J.

DIED

SUMNER—At Delavan, Wis., March 25th, MARY JOHNSTONE SUMNER, daughter of the late Charles Bennett and Alice Johnstone Sumner.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

WILKINS—Entered into rest at her home in Seattle, Wash., March 16th, after patient suffering, HANNAH MARY WILKINS in her 88th year. For many years a resident of Milwaukee, Wis., wife of the late Asahel Whipple Wilkins and mother of Mrs. W. Y. Collins and Mrs. H. O. Wilkinson of Seattle.

MEMORIAL

Lieut. Edwin Austin Abbey, II

In dearest memory of Lieut. EDWIN AUSTIN ABBEY, II, 4th Canadian Mounted Rifles, killed in action, Vimy Ridge, France, April 10, 1917.
"Dying, and behold we live."

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WANTED: CHOIRMASTER AND ORGANIST. St. John's Cathedral, Albuquerque, New Mexico. Single man preferred. Apply to DEAN.

POSITIONS WANTED

CLERICAL

EXPERIENCED RECTOR DESIRES change. Middle West preferred. Satisfactory references upon application. Address, E. C.-345, care of LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, 38, BUSINESS TRAINING, wide pastoral experience, desires permanent change. Not urgent. Box G-500, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, WANTS PARISH OR curacy. Permanent or temporary. Good pastor and preacher. References. Address, M-500, care of LIVING CHURCH, Milwaukee, Wis.

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

PRIEST (45, COLLEGE PROFESSOR), hard worker, desires summer vacation work. Address, Box W-539, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, RELIABLE AND ABLE, WANTS summer supply work accessible to New York City. Reply, G-544, care of LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES CHANGE, WOULD LIKE to communicate with an interested vestry. Write T-542, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A CHURCHWOMAN, WITH AN M.A. DEGREE and excellent private school experience, is available for a teaching or executive position. Has taught junior college English for five years. Apply, B-543, LIVING CHURCH, Milwaukee, Wis.

CHURCHWORKER TRAINED IN ENGLAND, ten years' American experience, desires position in Catholic parish. Highest references. Reply, Q-537, care of LIVING CHURCH, Milwaukee, Wis.

COMPANION SECRETARY AND PERSONAL assistant to lady. Experienced young American. Cultured, refined, healthy. Unencumbered and dependable. Good reader, correspondent, and neat sewer. References. H. S. FULLER, Box 323, Back Bay Post Office, Boston, Mass.

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EXPERIENCED ORGANIST-CHOIRMASTER, bookkeeper wishes position in church which desires music of greatest possible beauty. Churchman. Recitalist. Excellent references. Graduate, Oberlin Conservatory. Student, LaSalle Extension University. Address, Box G-533, THE LIVING CHURCH, Milwaukee, Wis.

1930 SEWANEE GRADUATE, CHURCHMAN, desires teaching position in Church school. Best of references. Write Box B-526, THE 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.

ORGANIST WISHES A POSITION. Twenty-five years' experience. Understands voice culture and can sing. Anglo-Catholic experience. Box G-497, care of LIVING CHURCH, Milwaukee, Wis.

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.

ORGANIST—HIGH CLASS ORGANIST and choir director desires change. Highest credentials. Protestant. Address, B-541, THE LIVING CHURCH, Milwaukee, Wis.

OUTSTANDING ORGANIST-CHOIRMASTER with best of references, desires change. Box S-535, care of LIVING CHURCH, Milwaukee, Wis.

RECTOR'S SON, PRINCETON, A.B., DESIRES 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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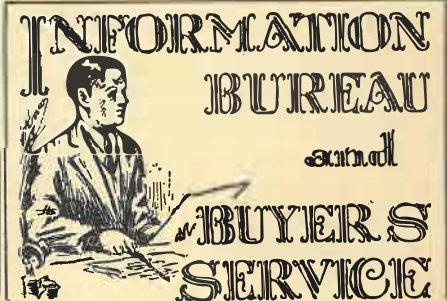
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SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

RETREAT

THERE WILL BE A "DAY OF PRAYER" for the associates of the Church Army, at Seabury House, Mendon, Mass., beginning Saturday afternoon, April 18th, and continuing through Sunday. Conductor, Captain Conder, C. A. For information write Mrs. V. KENAH DAVIS, 1352 Beacon St., Boston, Mass.



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.

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4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sundays Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco

261 Fell Street, HEMlock 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 Evensong
and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M., and 8:15 (except Thursdays); Evensong,
5 P.M. Thursdays and Holy Days, additional
Mass, 9:30 A.M. Confessions: Fridays,
7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

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.

Cathedral of St. John the Divine, New York City

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

CHURCH SERVICES—Continued

New York

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.

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30.

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.

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—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

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

RADIO BROADCASTS

KCJH, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J.
Williams, every Sunday at 11:00 A.M., Mountain
Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (229.9). St. Luke's Church.
Morning service every Sunday (including
monthly celebration) at 11:00 A.M., Pacific
Standard Time.

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

KSCI, ST. LOUIS, IOWA, 1850 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

WREZ, PONCA CITY, OKLAHOMA, 1200
kilocycles (240.9). Grace Church, every
third Sunday at 11:00 A.M., C. S. Time.

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

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

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

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

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

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

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

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

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

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

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

WTOC, SAVANNAH, GEORGIA, 1260 KILO-
cycles (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. Car-
penter, rector. W. B. Reeve, organist.

BOOKS RECEIVED

(All books noted in this column may be ob-
tained from Morehouse Publishing Co., Mil-
waukee, Wis.)

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

Peter Cartwright: Pioneer. By Helen Hardie
Grant. \$2.00.

D. Appleton & Co. 29-35 W. 32nd St., New York
City.

Verses. By Herbert Shipman, late Suffragan
Bishop of the Diocese of New York. \$2.00.

Fort Orange Press. 883-91 Broadway, Albany,
N. Y.

The Autobiography of An Engineer. By Wil-
liam LeRoy Emmet. \$2.00.

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

*A Spiritual Pilgrimage Towards the Thresh-
old of the Catholic Church.* Being ex-
tracts from an unfinished private Diary.
\$3.00.

A. C. McClurg & Co. 333 East Ontario St., Chi-
cago, Ill.

*Everything You Want to Know About the
Presidents.* Compiled by Auburn S. Cun-
ningham. \$1.00.

Fleming H. Revell Co. 158 Fifth Ave., New York
City.

If I Be Lifted Up. Thoughts about the Cross.
By Samuel M. Shoemaker, Jr., rector of
Calvary Church in New York; author of
*Children of the Second Birth, Twice-Born
Ministers*, etc. \$1.50.

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

Mystic Glow. Being Words on the Cross
of Christ addressed to all sorts and
conditions of men. By the Rev. Desmond
Morse-Boycott, author of *Ten Years in
a London Slum, God and Everyman*, etc.
\$1.00 net.

BULLETIN

Episcopal Home for Children. 1711 South Grand
Blvd., St. Louis, Mo.

*Eighty-eighth Annual Report of the Epis-
copal Home for Children in St. Louis for
the Year ending December 31, 1930.*

THOUGH I live in a world where wars
and winds are boisterous, I want to keep
my heart a deep, calm lake.

—Japanese proverb.

Archbishop of Canterbury Leaves London For Month's Cruise in Mediterranean

Plan for Anglo-Catholic Congress Anniversary Day—Pilgrimage to Croyland Abbey

The Living Church News Bureau
London, March 27, 1931

THE FOLLOWING STATEMENT WAS ISSUED from Lambeth Palace on Monday afternoon: "The Archbishop of Canterbury has made excellent progress toward recovery from his recent illness, and has left London for a month's cruise in the Mediterranean, after which he hopes to return to his work in full health."

His Grace arrived at Monte Carlo on Tuesday, and left the same evening on board Pierpont Morgan's yacht *Corsair*, which arrived at Naples on Wednesday evening.

The possibility of the Archbishop's resignation, in the unhappy event of no permanent improvement in health resulting from his cruise, has been discussed in more than one newspaper during the past week. The Archbishop, naturally, is not at all pleased with such publicity, but in view of the intimacy of his companionship with Pierpont Morgan, the subject will most likely come forward in conversations during the voyage. Meanwhile, all Churchmen will unite in earnest prayer for the Archbishop's complete recovery.

ANGLO-CATHOLIC CONGRESS ANNIVERSARY DAY

Details of the forthcoming Anglo-Catholic Congress Anniversary Day have been issued. This will be kept in conjunction with the English Church Union, on Thursday, June 25th. Viscount Halifax, the Earl of Shaftesbury, Dr. Darwell Stone, Sir Samuel Hoare, and Canon Ollard will speak at a meeting in the Royal Albert Hall in the afternoon, and in the evening the master of the temple (Canon S. C. Carpenter) will preside at another meeting in the same building, a men's meeting following, with George Lansbury in the chair.

In the 1930 report of the Anglo-Catholic Congress Committee, the general secretary writes: "With good will, there is every reason to hope that even before the centenary of the Oxford Movement in 1933, some amalgamation of Catholic organizations may have taken place. There seems little point in carrying on the work of propaganda and defense in separate headquarters and with different organizations and secretaries. Moreover, the vast majority of Anglo-Catholics are anxious for union, and few enthusiasts care to attend two or three committees where one would suffice. It was undoubtedly necessary, yet regrettable, that new organizations should be brought into existence to supplement the merely defensive activities of the older societies. A great change has come about, and there is a movement toward unification all round. Provided that the causes which once brought about the establishing of new organizations are removed, the A. C. C. committee gives all possible support to the movement toward unity, and its supporters may rest assured that such work as that carried on by the 'Fiery Cross,' Overseas, and Literature associations will not be allowed to suffer."

RESERVATION IN TRURO

The Bishop of Truro, in removing the Reserved Sacrament from the parish church of St. Mary into the Cathedral itself, has decided to change the method

of reservation. Formerly the Consecrated Elements were kept in a hanging pyx. They are now in an aumbry in the south wall of All Saints' Chapel behind the high altar.

CHURCH BUILDING PROBLEM

The problem of church building, to keep pace with the ever-growing expansion of our cities and large towns, is becoming every day more acute. Each week finds new populations migrating from crowded centers into new districts upon the outskirts, and the Church is fighting a hard battle to provide those spiritual ministrations without which there is a grave risk of large communities, consisting mainly of young people and children, drifting into a condition not far removed from paganism. London, Chelmsford, Newcastle, and Sheffield have all the same tale to tell of the urgency of religious activity in the heart of the new housing estates that have flung themselves across what a few years ago was the open countryside. London has

been more fortunate than other dioceses, and within a year has collected over £30,000 for its Forty-five Churches Fund, but a great deal more is wanted. Newcastle is making headway, but Sheffield is sorely beset. Chelmsford, with the large influx of working men for the new Ford motor works and other industries at Becontree, is perhaps the most difficult problem. Immediate action is imperative, before the chance of grappling with the situation should pass away.

PILGRIMAGE TO CROYLAND ABBEY

In honor of the Patron (St. Guthlac) a pilgrimage to Croyland Abbey, near Peterborough, has been arranged by the Anglo-Catholic Congress committee, and this will take place on April 11th, which is the anniversary of the saints' death. St. Guthlac lived for many years at Croyland, and by the austerity of his life, and the subsequent miracles wrought at his tomb, the place became a favorite center of pilgrimage after his death in 714. A solemn Eucharist will be sung on April 11th at 11 o'clock, and in the afternoon there will be a recitation of Thompson's *The Hound of Heaven*, a talk on the Abbey, and a sermon by the Rev. G. D. Rosenthal after Evensong. GEORGE PARSONS.

Western Canada This Year to Witness Election of an Archbishop and Two Bishops

Financial Problems in Western Dioceses—Plan for Toronto-Niagara Summer School

The Living Church News Bureau
Toronto, April 2, 1931

WESTERN CANADA WILL THIS YEAR witness the election of an Archbishop of Rupert's Land and bishops for the dioceses of Athabasca, Edmonton, and Saskatchewan. Bishop Robbins of Athabasca left for England last autumn to take a parish in the diocese of Norwich and to become assistant to the Bishop of Norwich. Bishop Gray of Edmonton, on the advice of his physician that he must live in a lower altitude, has announced that he will resign in June. He has accepted the rectorship of Hedenham, Suffolk, England. Bishop Lloyd of Saskatchewan has been in poor health and will resign at the time of his synod this summer and remove to Victoria, B. C. The veteran Archbishop Matheson, who resigned the primacy last September, resigned from his archbishopric at the end of January. The Bishop of Yukon, as senior Bishop of the province, has called a meeting for April 15th at Winnipeg to elect an Archbishop for Rupert's Land and a bishop for Athabasca. In the cases of Edmonton and Saskatchewan, the diocesan synods will meet to elect bishops after the resignation of the present occupants of the sees has taken effect.

In the case of Athabasca the procedure is that the House of Bishops of the province send down a name to the standing committee of the Lower House of the provincial synod which consists of representatives from each of the dioceses, one clerical and one lay. In the event of the committee declining the name sent down by the House of Bishops additional names are sent down till an election takes place. In the case of the election of the Archbishop of Rupert's Land, who is Metropolitan of the province, the procedure is

different. The electoral body consists of the bishops of the province, one clerical and one lay delegate from each diocese, and additional delegates from the diocese of Rupert's Land, and both nomination and election take place within this body.

There has been considerable talk of dividing the diocese of Saskatchewan, but this is now regarded as unlikely in view of the problem at the present time of providing additional endowment for another see.

FINANCIAL PROBLEMS IN WESTERN DIOCESES

Because of the drop in the price of wheat, the Church in the West is facing difficult days, as in many parishes and missions the local share of the clergyman's salary is not coming in. In some dioceses the clergy are actually not receiving the full stipend, in others this is paid by increasing diocesan overdrafts. In view of the emergency the Missionary Society of the Canadian Church has issued a special appeal for an emergency call for a fund for this purpose to take place in May.

TORONTO-NIAGARA SUMMER SCHOOL

This year the summer school for the dioceses of Toronto and Niagara will be held in the new buildings of Trinity College School, Port Hope, from July 2d to 9th. The following program arrangements have been completed to date:

Chairman of the committee, the Rev. Dr. W. T. Hallam, Hamilton.
Dean, the Rev. Canon W. M. Loucks, Toronto.
Housemother, Mrs. C. A. Tobin, Toronto.
Organist, Miss O. M. Sherwood, Aldershot.
Bible Study, Old Testament, Professor Horan, Wycliffe College, Toronto.
Church History, the Rev. Dr. F. H. Cosgrave, Trinity College, Toronto.
Mission Study Book, *Out of Bondage* (India).
Social Service, the Rev. H. T. Archibold, Toronto.
Devotional Periods, the Dean.
Teacher Training (introductory course), the Rev. F. H. Wase, Georgetown.
Sunday services, possibly the Bishops of the two dioceses.

MISCELLANEOUS NEWS

The Bishop of Calgary held a well attended mission at Christ Church, Calgary, during Passion Week.

The synod of Qu'Appelle will meet May 27th to 29th. It will be preceded by a quiet day conducted by the Bishop of Calgary, who will also preach the sermon.

As a result of addresses by the Rev. R. K. Naylor and the Rev. Elton Scott of Montreal before the clergy and the Anglican Fellowship Club of Ottawa, that city will coöperate with Montreal in the work of the Fellowship of the West.

After forty-five years' service as an organist in England and Canada, Dr. John W. Brander, organist and choir leader of All Saints', Ottawa, has retired.

The Rev. A. L. G. Clarke, rector of the Church of St. John the Evangelist, London, Ont., has been appointed rector of Grace Church, Brantford, in succession to Archdeacon Fotheringham.

The Rev. T. Hudson Stewart, rector of St. George's, Hamilton, has been appointed rector of St. John's Church, St. John, N. B., and enters upon his duties this month.

While preaching at the solemn Eucharist at the Church of St. John the Evangelist, Montreal, on The Gospel of Life, the rector, the Rev. Canon W. H. Davison, took occasion to protest against the common practice of having children baptized in private houses. To make of this sacred rite a social function, with the baptism itself almost an appendage, is to abuse the privilege which the Prayer Book grants only when there is "great cause and necessity."

C. P. C. REQUESTS

TWO OUT-OF-THE-WAY requests received by the Church Periodical Club: Spanish stories for some boys and girls in North Dakota; and modern Greek magazines and books for some sick Greeks in a government hospital. Send what you have to the Church Periodical Club, 22 West 48th street, New York City.

Large Responses Characterize Good Friday Services in New York

Easter With Chaplains of C. M. S. — Eastchester Parish — Other Items

The Living Church News Bureau
New York, April 4, 1931

UNUSUALLY LARGE RESPONSES characterized the Good Friday services in many of our local parishes. Such was true, especially, at the Cathedral, Trinity Church, and the Church of the Transfiguration. The preachers of the Three Hour service at the churches cited were, respectively, Bishop Manning, Bishop Fiske, and Fr. Huntington, O.H.C. At the Cathedral the seating capacity of the crossing and choir was taxed throughout the service, the attendance being the largest that has ever attended the Good Friday services there. It was the tenth occasion of the preaching of the Three Hour service at the Cathedral, the custom having been inaugurated by Bishop Manning in 1922, when he was the preacher on the Good Friday in the first year of his episcopate. So great a throng went to Trinity Church yesterday that it was necessary for the first time on a Good Friday to use the adjoining All Saints' Chapel for those unable to find seats in the church. It is estimated that over 10,000 people came to old Trinity for some part of the service led by Bishop Fiske. At the close of the preaching the great bell of the church tolled thirty-three times, a custom in many parishes but especially impressive there in that the solemn reminder of the death of our Lord could be heard by thousands of workers in the thronged financial district in which Trinity stands. And about midway between the Cathedral and Trinity Church is "The Little Church Around the Corner" where another very large group, estimated at well over three thousand people, came

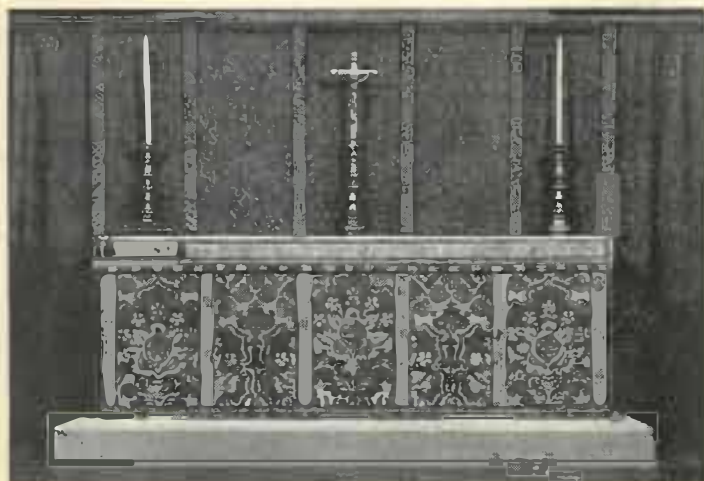
for the meditations conducted by Fr. Huntington. Very likely most of our local parishes could report attendances equally significant but the above three are cited because these are churches best known to readers throughout the country.

EASTER WITH CITY MISSION SOCIETY CHAPLAINS

To the privileged flowers are a delight. How much more must they be appreciated by the unfortunate residents in our city institutions. Some ninety-three dozen cut flowers will be distributed tomorrow by the chaplains of our City Mission Society in their visits to thousands of patients in seventy-two city and private institutions. But the crowning significance of the festival will be expressed for a great many bed-ridden and other unfortunates in the coming of the chaplains with the Blessed Sacrament. How different is the environment of the Mission Society chaplain from that of the parish priest may be imagined from the list of visitations Dr. Sunderland and his staff are to make. The Tombs prison, Welfare Island City Home Chapel, Manhattan State Hospital on Ward's Island, the chapels on Riker's and on North Brother Island, the Reformatory Prison on Hart's Island, the House of Refuge, Boys' Reformatory on Randall's Island, these and other places like them, also parochial works like San Salvatore, St. Cyprian's and St. Martin's Chapels, God's Providence House, St. Barnabas' House, all are in the vast jurisdiction of our diocesan City Mission Society, ministering to a great throng of unfortunate brethren in the name of the Churchmen of this diocese and able to do so by reason of the generosity of those who contribute to the maintenance of this Society.

EASTCHESTER PARISH

They who are interested in the preservation of venerable churches (venerable in



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the American sense), and especially so when their continuance makes for spiritual usefulness, they should familiarize themselves with the exceedingly interesting St. Paul's Church at Eastchester in this diocese. Since the coming of the present rector, the Rev. William H. Weigle, this work has been given a considerable amount of deserved publicity. So rare are surviving churches from the early days of the colonies that they should be cared for now and their security guaranteed. Old St. Paul's was visited by General Washington; Aaron Burr used it to try a legal case or two; Dr. Seabury exercised a portion of his ministry there as rector before being consecrated as the first Bishop of the American Church. Today the venerable edifice ministers to a growing congregation. Extensive plans look to the restoration of the building, of the large churchyard, and of the adjoining remnant of the former village green. It is expected that many of the descendants of early parishioners will return to St. Paul's on Sunday, June 14th. One of those who have signified their intention of being there at that time is Governor Franklin D. Roosevelt, a descendant of James N. Roosevelt, one of the first vestrymen of St. Paul's. Eastchester parish church is on the main highway from New York to Mt. Vernon.

ITEMS

The Rt. Rev. Dr. John C. White, Bishop of Springfield, was in New York on diocesan business during this week.

The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, is quite ill at the present time, and is confined to a local hospital.

A processional cross of elaborate design, given to the Cathedral by Mr. and Mrs.

Robert Bowman Dodson in memory of Helen T. Wells, was dedicated by the Very Rev. Dr. Gates, the dean, at the late Eucharist on Palm Sunday.

Judge Samuel Seabury, long a distinguished member of the Bar and now nationally prominent by reason of appointments to lead investigations into the conduct of New York City government, is a great grandson of the first Bishop of the Church in this country.

The committee on home nurture in religion of the educational commission of the second province has issued a thirty-page booklet entitled, *Prayers for Members of the Family in Paradise*. The contents, better selected than the title, comprise a useful series of readings for Christian people in affliction.

A recital of old English folk-songs by Frederick R. M. Coles will be given for the benefit of Church Army at 3 o'clock on Monday, April 13th, at the National Church Club for Women.

At the Church Club dinner of last January Mr. Wickersham gave an address on the subject, *What May the Laity Expect of the Clergy?* The Church Club has had the address printed in pamphlet form for distribution.

St. Peter's parish, Westchester avenue, the Rev. Edmund Sills, rector, has raised more than its pledge recently made to Dr. Robert Patten at the time of his visit to the church, and as a result a room in the Hoffman-St. Mary's School at Mason, Tenn., will be furnished as the gift of the people of St. Peter's.

The annual presentation service of the offerings of the Church school children of this diocese will be held at the Cathedral on Saturday afternoon, May 23d.

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Spirit of Sacrifice is Keynote of Bishop Stewart's Good Friday Message

Plan New Church for Blue Island—Reduce Diocesan Budget—Other Items

The Living Church News Bureau
Chicago, April 4, 1931

THE SPIRIT OF SACRIFICE WAS THE KEYNOTE of Bishop Stewart's Good Friday message at the Garrick Theater Lenten noonday services yesterday.

"Put the cross into your life," Bishop Stewart urged his listeners. "Take that soft, sensual, indulgent, worldly self and hale it to crucifixion. Put the cross into your self-discipline. Put the cross into your giving. Put the cross into your business. No cross, no crown; no Good Friday in your life, no Easter.

"The approach to an understanding of the cross is not in argument, is not in theorizing. It is in an attitude. To understand art, one must have the soul of an artist. To understand music, one must have music in his soul. To understand the cross, one must know the meaning of love. . . ."

Bishop Stewart took as the subject of his Holy Week addresses The Call of Christ. On Monday he spoke on The Call to Allegiance; Tuesday, The Call to Fellowship; Wednesday, The Call to Service; Thursday, The Call to Communion; and Friday, The Call to Sacrifice. The series of addresses is being published by the Church Club through the Morehouse Pub-

lishing Co., and will be available within a short time.

Immediately after the Garrick Theater service, Bishop Stewart went to the Church of the Ascension, where he took the remainder of the Three Hour service. Increasingly large crowds heard the Bishop's addresses each day in Holy Week.

REDUCE DIOCESAN BUDGET

The diocesan council has reduced the diocesan budget by approximately \$15,000 in order to bring it within expectancies of parishes and missions. The budget as reduced totals \$104,468, compared with \$120,100 as authorized by the diocesan convention.

In hope of preventing modification to the extent planned, Bishop Stewart sent a letter to all parishes and missions, asking them to increase their pledges by four per cent.

Total parish pledges for 1931 stand at \$211,683, of which amount \$110,000 was pledged to the National Council, leaving a balance of \$101,683 for the diocese. The four per cent voluntary increases thus far reported are \$2,785, making a total prospective income of \$104,468, as against a modified budget of \$105,640.

NEW CHURCH FOR BLUE ISLAND

Construction work on the first unit of a new church for St. Aidan's Mission, Blue Island, will start within thirty days, under plans just completed by the finance committee of the church coöperating with

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Buren Street — CHICAGO

the Bishop and diocesan architects guild. The first unit will cost \$15,000. Ultimately, the completed plant will cost approximately \$75,000.

The plans call for erection of a gothic church along the lines of the old English country churches. The first unit will provide seating accommodations for about 150.

St. Aidan's Church was started twenty-eight years ago. The Rev. Wayne A. Garrard is the present priest-in-charge. Approximately \$5,000 has been raised by the mission to start the building fund.

ST. ALBAN'S SCHOOL HEARS BISHOP

A novel experiment in the use of radio for Church services was made this week at St. Alban's School, Sycamore. Each noon the boys gathered in the school chapel for service. A radio receiving set was installed and at 12:10, Chicago station WMAQ was tuned in. The Lenten noonday services at the Garrick Theater were broadcast at this hour. The boys joined in the hymn, the creed, and prayers, and then listened to Bishop Stewart preach.

The plan, according to Dr. Street, headmaster, was very successful and he believes it may come into general use. It enables the worshipper to be in his own church, at the same time listening to a preacher miles away.

DEANERIES TO MEET

A joint meeting of the northern and southern deaneries of the diocese will be held at Christ Church, Joliet, April 27th and 28th. This meeting will consider important plans relating to the future work of the two extra-Chicago deaneries. Bishop Stewart, Archdeacon Ziegler, and the Rev. Stephen E. Keeler will be among the speakers. Organization of a Church Club in the deaneries will be one of the plans discussed.

ROCKFORD HAS MEN'S OFFERING

A novel plan for a men's Lenten offering has been followed at Emmanuel Church, Rockford, this Lent. Tin banks bearing the title, My Daily Lenten Offering, were distributed among some 250 men of the parish at the opening of Lent and each man was urged to make a daily contribution, as a means of making Lent more of a reality in their lives. The banks were returned at the Good Friday service.

NEWS NOTES

Bishop Stewart confirmed a class of seventy-one at St. Luke's Church, Evanston, last Sunday afternoon. In the morning he preached and confirmed a large class at St. Mark's, Evanston.

The Rev. Charles T. Hull, rector, St. Paul's-by-the-Lake, Rogers Park, read a paper on The Influence of the Prayer Book on our Contemporary Tongue, before the clergy's round table last Monday morning.

The Rev. John C. Evans, associate at St. Chrysostom's Church, gave the address at the Seder Feast of the Jewish Passover at the South Shore Jewish Synagogue Thursday night on invitation of Dr. George G. Fox, rabbi.

Canon T. A. Davey of Liverpool, special lecturer at Berkeley Divinity School, will preach at St. James' Church, Chicago, on May 3d, and will speak to the Chicago Sunday Evening Club at Orchestra Hall that night.

Funds of the Church of the Good Samaritan, Oak Park, have been tied up in the failure of three banks on the west side during the past week. Arrangements are being made for carrying on the finances

of the mission until the failures are adjusted.

Eight young women were admitted to the junior branch of the Daughters of the King by the Rev. Dr. W. O. Butler of St. John's Church, Irving Park, last Sunday. This is the first junior chapter in the diocese.

The Rev. Harold Holt of Grace Church, Oak Park, will speak before the diocesan Woman's Auxiliary at the State-Lake Building, next Thursday, April 9th, on Christian Marriage.

FROM A PRISONER IN THE TOMBS

NEW YORK—"No doubt, chaplain, you have read in the newspapers of the unfortunate riot here recently," writes a man in a state penitentiary to his old friend, the city mission chaplain at the Tombs, the New York city prison. "It was my good fortune, I must say, that I was not mixed up in it. I surely am glad that God gave me enough intelligence to preserve an excellent record. At this stage of my life I cannot see where I should gain by toppling over in five minutes what it required me four years to erect. . . . I still fill the same position in the tailor shop which I was assigned to about two years ago. That's quite a record for me—two years in one job! Why, outside, two weeks was about my limit. . . . It is strange, too, how I should have become a 'regular' at services. I think that my promise to Judge Allen to attend Church services every Sunday worked the change in me. . . . I wish to thank you for the courage you instilled in me."

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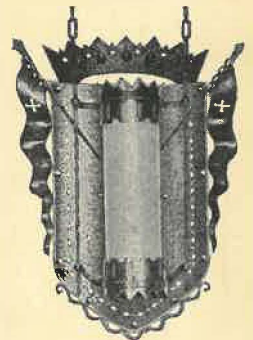
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Unusually Large Congregations on Palm Sunday Feature in Boston Churches

Holy Week Preachers—Old North Church Purchases House—Miscellaneous Items

The Living Church News Bureau
Boston, April 4, 1931

UNUSUALLY LARGE CONGREGATIONS ON Palm Sunday were a feature with which a northeast rain storm did not interfere. Very beautiful musical programs were a part of the worship on this day. Bishop Sherrill made his first visitation to Trinity Church and confirmed ninety-seven persons at the 11 o'clock service. As an honor to the Bishop from his former parish, the service began with a formal procession into the church and in this procession the wardens and members of the vestry had place. Bishop Sherrill received another welcome from a great metropolitan Church center when he held a confirmation service in Emmanuel Church at the afternoon service before proceeding, for his third service of confirmation, to the Church of the Redeemer, South Boston, in the evening.

Bishop Lawrence preached to a crowded congregation in the Cathedral Church of St. Paul on Palm Sunday morning.

At the Church of the Advent, a picturesque and symbolic custom, according to old tradition, was revived for use on Palm Sunday when, as part of the solemn procession, part of the choir left the church and then knocked upon the closed doors before reëntering, recalling the entry into Jerusalem and the knocking upon the gates of the city. Accompanying this piece of symbolism, ancient antiphons were sung by choir and congregation.

There was the Blessing of the Palms at the 11 o'clock High Mass at the Church of St. John the Evangelist last Sunday morning, and the singing of the Passion of our Lord. At the evening service Fr. Burton, superior S.S.J.E., preached.

HOLY WEEK PREACHERS

Canon Davey of Liverpool Cathedral preached in St. Paul's Cathedral at the noonday services for the first four days of the past week. In his first sermon, he told the story of the woman whose name is in the line of great women in Liverpool Cathedral. Her picture shows her in bonnet and shawl. Her contribution was that she gave three of her four rooms that poor women might do their family washing there and keep their extremely limited living space at home comfortable and livable on washdays. They did their washing at her house so that their husbands would not seek the pubs for cheer and comfort; and the result of this neighborly act has been the establishment of washing centers for the poor in the great city of Liverpool.

Bishop Booth of Vermont preached in Trinity Church on Monday noon and, later, gave a message for Holy Week to the Woman's Auxiliary of Christ Church, Cambridge. Bishop Booth preached again in Trinity on Tuesday. The other noonday preachers in the week at Trinity were the Rev. Dr. Edward T. Sullivan of Newton Center, Bishop Sherrill, and, for the Three Hour service on Good Friday, the rector, the Rev. A. L. Kinsolving.

AT OLD NORTH CHURCH

With the purchase of the four-story brick house at 6 Salem court, the build-

ing which stands near the southeast window of the Old North Church (Christ Church, Boston), the first step has been made in removing a fire menace and in starting to clear an adequate space around the church. The wardens were obliged to take over a mortgage for \$3,000 which, through contributions of friends, has been reduced to \$2,500. The newly purchased house cannot be razed and the fire risk reduced until the remaining mortgage has been wiped out and to that end the wardens, Charles K. Bolton and Henry W. Montague, are bending every effort and hoping that a wide public may be interested in a project that has a national interest.

DEATH OF TWO SEXTONS

Two faithful sextons who were of marked assistance in their respective parishes died during March. The first, Randolph J. Robson, was sexton of Christ Church, Cambridge, for seventeen years and served so faithfully that two years ago the vestry of that parish gave both Mr. and Mrs. Robson a visit to the former's boyhood home in England. The second, John Francis Pearson of All Saints' Church, West Newbury, was sexton for ten years and warden for eight years; he was often a delegate to the diocesan conventions and to the meetings of the archdeaconry of Lowell.

COMMUNION SET DEDICATED

A beautiful private Communion set, given in memory of Samuel Clement Murfitt by his wife, was dedicated last Sunday morning in the Church of the Holy Spirit, Mattapan, where Mr. Murfitt served as warden for seven years.

ETHEL M. ROBERTS.

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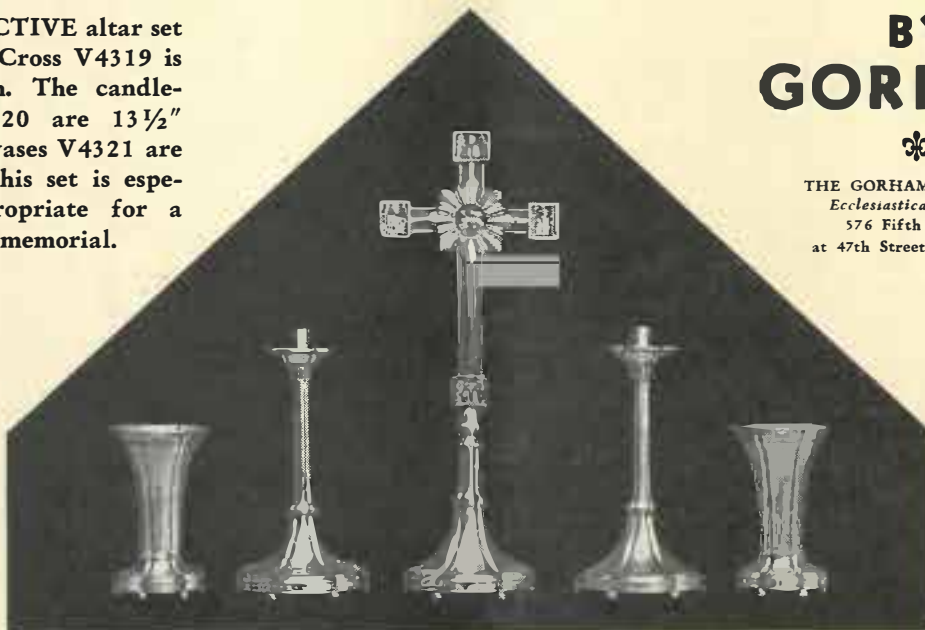
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Philadelphia Church Feeds Families And Undernourished Children Daily

St. Matthew's Church Damaged By Fire — Bishop DuMoulin Resigns Rectorship

The Living Church News Bureau
Philadelphia, April 4, 1931

THE RESPONSIBILITY OF THE CHURCH during this period of widespread unemployment is felt very keenly in this city.

One of the greatest works being done is that of supplying daily meals from St. Barnabas' Church, which is in the heart of the Kensington industrial section. Through the generosity of some of the men and women of Pennsylvania, sixty families and 150 undernourished children are fed every day.

To the sixty families, baskets of vegetables and other foodstuffs are distributed each week. The baskets are filled to provide adequate feeding for the families from day to day.

Meals are given each day from 4 to 5 o'clock to the 150 undernourished children who come to the parish house of the church, and are served by women and girls who are helping with the work of the parish. Each of the children is an outpatient at one of the hospital clinics in this section of the city, and nearly every child is suffering from some form of malnutrition, which the workers at St. Barnabas' Church hope to overcome.

The church is also giving food daily to expectant mothers, in the hope of curtailing the present unusually high death rate among infants due to undernourishment of the mothers before the birth of the children. Special provisions have been made for the feeding and instruction of mothers in the Kensington section.

Still another form of activity carried on by this church, which should go far toward eliminating the mental as well as physical distress, is in sewing instruction classes, which are conducted each Wednesday afternoon. At this time, women of the neighborhood are taught various methods of home sewing and mending, which will help them effect saving in the use of clothing for themselves and their children.

The Rev. Albert W. Eastburn is priest-in-charge of St. Barnabas'.

BISHOP DU MOULIN RESIGNS RECTORSHIP

The Rt. Rev. Frank DuMoulin, who for the past five years has been rector of the Church of the Saviour, West Philadelphia, announced his resignation on Palm Sunday, to take effect some time before the summer.

Bishop DuMoulin has accepted a call to the rectorship of the Church of St. John of Lattingtown, at Locust Valley, Long Island. The Bishop explained that he is taking a much smaller parish in order that he may devote more of his time to the ministry of preaching, and also that he may be able to assist other bishops when necessary, which he has heretofore only been able to do with great difficulty on account of his many duties in the large parish of The Saviour.

During his ministry in this city, religious education and other work among young people in his parish has greatly advanced through increased contact with the student body of the University of Pennsylvania, which is but two blocks away from the Church of the Saviour. The parish has 1,549 communicants.

ST. MATTHEW'S CHURCH DAMAGED BY FIRE

The pulpit and organ console in St. Matthew's Church, Francisville, Philadelphia, were destroyed by a fire which broke out at 3:30 A.M. on Friday morning, March 27th. The loss is estimated at about \$50,000.

An oil painting, a valuable copy of Da Vinci's *The Last Supper*, which is back of the altar, was saved from serious damage. The rector, the Rev. C. Herbert Reese, attempted twice to remove the painting from the wall, but was driven back by the heat. It was presented to the church in 1907 by J. B. Sword, the artist, as a memorial to his brother. It is one of the most famous church paintings in the city, and is considered by many art critics to be among the finest of the reproductions of Da Vinci's famous work.

A large hole was burned in the floor directly in front of the altar, and it will be necessary to get a new pulpit and organ.

SPRING MEETING OF ALTAR GUILD

The diocesan altar guild will hold its spring meeting at the Churchwomen's Club on Thursday, April 16th. The meeting will begin with supper at 6, which will be followed by an address by the Rev. Dr. Leicester C. Lewis, of St. James' Church. A short service of Evensong will be held at the close of the meeting.

BISHOPS ASK HELP FOR MOTHERS

The bishops of the five dioceses within the state of Pennsylvania, namely Bethlehem, Erie, Harrisburg, Pennsylvania, and Pittsburgh, have written to Governor Pinchot of Pennsylvania, asking that he give the entire amount asked for the Mothers' Assistant Fund. The fund has requested a two year appropriation of \$4,115,938. There are at present 2,497 families on the waiting list for aid, representing 7,915 children in the state. Letters were also written by the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, and the Hon. Clinton Rogers Woodruff.

ELEANOR ROBERTS HOWES.

CUBAN NOTES

CAMAGUEY, CUBA—March saw the opening in Camaguey of the first archidiaconal conference under the leadership of the Ven. John H. Townsend, the Bishop of the diocese presiding. All the clergy of the provinces and most of the teachers and workers were present.

The temporary church in Camaguey had been enlarged, new chancel built, new altar placed, and dedicated at the opening celebration. The rather stuffy little building has been made beautiful, given an atmosphere of worship.

Two young Cubans, Dr. Carlos M. Campos of Sola and Dr. Alejandro Moras Escobar of Minas, coöperating with the rector of the church, have given a free medical and dental clinic to the Church school at La Gloria, and the follow-up work is benefiting many children.

La Gloria has founded, under the leadership of the Church, a town Associated Charities to combat the frightful poverty and suffering which is rapidly increasing. The American colony itself has suffered no little and deserves much credit for this sacrifice in behalf of their worse-conditional neighbors.

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LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, April 2, 1931

A REMARKABLE SERVICE WAS HELD ON Palm Sunday evening at the Church of the Redeemed, Brooklyn, in commemoration of the 101st anniversary of Greek independence. The new Greek Archbishop in New York, the Most Rev. Athenagoras, was expected to be present, but being prevented was represented by the Rev. Nicholas Lazaris. A thousand people thronged the church, overflowing into the parish hall. The service lasted two hours, and many were obliged to stand throughout. The procession was led by a boy scout in uniform carrying the American flag, and a Greek lad in the traditional fustanella costume carrying the Greek flag. A hundred and fifty men in regalia marched with the choir, members of three Greek patriotic societies. A Greek choir from Evangelismos Church in Manhattan rendered Byzantine music. The gospel was intoned in Greek by the Rev. Fr. Demetrius, after having been read in English. The Rev. B. Talbot Rogers, of the Cathedral of St. John the Divine, made an address. Besides the rector of the parish, the Rev. Dr. Thomas J. Lacey, there were in the chancel the Rev. Canon J. F. Mitchell, the Rev. T. G. Cracknell, and the Rev. K. H. Zorian. Greece was officially represented by the Vice-Consul at New York, to whom a reception was tendered in the parish hall.

RECTOR INSTITUTED AT ST. ANDREW'S, ASTORIA

On Palm Sunday night, the Rev. Arthur J. L. Williams was instituted as rector of St. Andrew's Church, Astoria. Bishop Stires, being unable to be present, requested the Rev. Aubrey P. Nelson, the rector of the original Astoria parish of St. George's, to act as institutor; and the Rev. C. H. Webb, having been assistant at the Church of the Redeemer, Astoria, when St. Andrew's was begun in 1902 as a branch of that parish, was invited to preach.

The Rev. Mr. Williams comes to Astoria from St. Thomas' Chapel in Manhattan, and succeeds the Rev. Louis B. Rule, under whose charge St. Andrew's was incorporated as a parish in 1927.

ST. JUDE'S, BROOKLYN, DEFUNCT

St. Jude's Church, in that part of Brooklyn once known as Blythebourne, has been deconsecrated and demolished. The property has been sold and a large apartment house is shortly to be built upon it. The parish has been dwindling in membership for at least a decade, the neighborhood having become almost wholly Jewish. Before the demolition of the building, the iron fence surrounding it was removed and re-erected around the Church of St. John the Baptist, Brooklyn; the altar and stalls were taken to the new Church of St. Alban the Martyr, at St. Alban's; the pews to St. Elizabeth's, Floral Park; the books to St. Thomas', Farmingdale; and St. Martin's, Hollis. The real estate had been deeded by the parish corporation to the trustees of the estate belonging to the diocese. All debts have been paid, and the balance of the fund, without restriction, is to be used by the trustees for missionary work in the diocese.

St. Jude's was begun in 1890, and admitted to convention as a parish in 1901. When that part of Brooklyn was beginning to be well populated, the church had a promising outlook, and plans were made for a fine building. A plot was secured

and the architects designed an unusually attractive brick edifice. The nave was built, and a chancel was set up against a temporary light wooden wall that closed in the east end. The rest of the church never was built. The influx of Hebrews began, and the parish fell on evil days. A constantly dwindling congregation made it impossible to continue longer.

NEW CHURCH READY FOR USE

The new Church of St. Alban the Martyr, at St. Alban's, has been occupied, services having been held recently in the basement. It is hoped that the church itself will be ready for use on Easter Day. The priest-in-charge is the Rev. Harry J. Stretch.

CHAS. HENRY WEBB.

MOUNTAIN WORKERS
CONFERENCE HELD

KNOXVILLE, TENN.—How to win a living from a perpendicular farm, how to produce and maintain good stock on rocky hillsides, how to market the produce from isolated regions, how to provide education and training for a million and a half children, also isolated, how to keep high standards of health and morals—such practical problems as these which are faced by the people of the southern mountains have led the annual conferences of mountain workers to make their discussions equally practical. Missionaries and workers from county, state, and national agencies have held these annual conferences for the past nineteen years, growing from an attendance of nineteen at the first to more than two hundred at Knoxville in March of this year.

For ten years the Church has called its own workers together for a day preceding the general conference. Twenty-four workers came this year, from thirteen schools and missions, and, as in former years, enjoyed the unlimited hospitality of St. John's parish. Bishop Burleson, Bishop Creighton, and Bishop Maxon were present. A daily celebration of the Holy Communion at 7:30 was especially appreciated by the workers, for many of them are deprived of this Sacrament except at infrequent intervals when the visit of a priest is possible.

Questions discussed, some of them perennial, included: the advantages and disadvantages of the distribution of clothing through the missions; fuller coöperation with the state and county welfare and health organizations; the treatment of subnormal children, a problem especially acute in regions where modern specialized resources are not easily available; the possibility of some supervising and coordinating organization for mountain work which would do what the American Church Institute for Negroes does for its Negro schools.

The mountain workers themselves enjoyed hearing Bishop Creighton tell of his recent western trip, and hearing from Bishop Burleson something of the great questions before the Church in this General Convention year—the Lambeth reports, Eastern Churches, work in India, rural work in the United States, and other matters to extend the horizon and bring refreshment to missionaries who have few opportunities to hear first-hand reports of such matters.

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BEGIN WORK ON NEW NORTON INFIRMARY IN KENTUCKY

LOUISVILLE, KY.—Work has recently been begun on the new Norton Infirmary on the site of the old hospital. The south wing has been completely razed and a new wing erected which, with the remodeling of the north wing, represents a total cost of \$500,000. Approximately ten months will be required to complete the project. The new building will consist of five stories. The two wings will consist entirely of patients' rooms while the rear section will be the service wing. The kitchen and dietary control for supervision of special feeding of patients will be located on the first floor of the service wing, while the second floor will consist of nurses' dining rooms and private dining rooms. The obstetrical and maternity departments will occupy the third floor, and the pathological and X-ray laboratories the fourth floor. The entire fifth floor will be converted into modern surgical operating rooms.

A special feature of the patients' rooms will be running water, made possible through special gifts by Mrs. William Heyburn and Mrs. James Glazebrook.

A new laundry and heating plant were installed on the grounds in the fall of 1927 in anticipation of the construction of the new building.

After the old north wing is remodeled, the ground floor will be converted into a "pay clinic," which will provide the finest medical and surgical service possible for the treatment of patients of limited means.

The Norton Memorial Infirmary idea first originated by a group of young women of St. Paul's Church in 1875. By 1881 the young women had accumulated \$3,000 and asked for a permanent organization. Endowments later raised the sum to \$30,000 and the cornerstone was laid in 1882.

CHURCH INSTITUTIONS AIDED IN SIVYER WILL

MILWAUKEE—Educational and charitable institutions benefited by her late husband and son in their life-time will receive large additional bequests from the estate of Mrs. Ida Spencer Sivyver, whose will was filed for probate recently.

Among other bequests, \$150,000 is put in trust, the income to be divided among the Y. M. C. A., Y. W. C. A., Maternity Hospital, Milwaukee Children's Hospital, Community Fund, and St. John's Home; \$50,000 in trust for Nashotah House for the education of clergy; and cash bequests of \$5,000 each to St. John's Home and St. James' Church.

COMMISSION GRADUATES OF CHURCH TRAINING CENTER

PROVIDENCE, R. I.—On the evening of Easter Day in the Cathedral of St. John eight graduates of the Church Training Center in this city were commissioned after receiving a charge from the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church. The commissioning officer was Capt. B. Frank Mountford of New York, head of the Church Army in the United States. The Rev. James Green, who had been ordained in the morning by Bishop Perry, preached the sermon. The men were presented by the Rev. A. M. Hilliker, warden of the training center.

The class is the third to be trained in Providence and the largest as yet commissioned.

MINNESOTA SUMMER SCHOOL TO FEATURE WOMEN'S DIVISION

MINNEAPOLIS, MINN.—The Minnesota summer school for Church workers, to be held at Frontenac on Lake Pepin, June 21st to 27th, will feature a women's division.

A record attendance is expected as women of the neighboring dioceses have been extended an invitation to join the already large number of Minnesota women.

The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, will conduct the daily morning devotional half hour; the Rev. Frederick D. Butler, rector of the Church of St. John the Evangelist, St. Paul, will serve as chaplain.

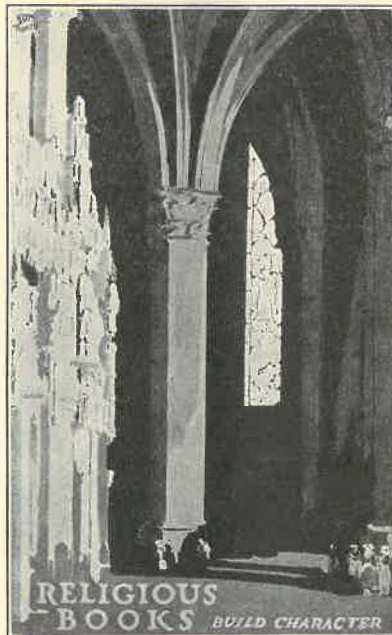
Others on the faculty are Miss Bertha Condé, whose books and lectures are known throughout the world; the Rt. Rev.

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The Guardian (London)

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Introductory Note by the Rev. John W. Suter, Jr.

"In *Believing Youth* by the Rev. Homer W. Starr, a new book issued by the Morehouse Publishing Co., Sunday School teachers, leaders of religious or social groups of young people, will find a mine of helpful information, for Dr. Starr seems to have discovered the hidden path leading to complete confidence between his girls and boys and himself.

"He seems to have taken the attitude that he and they are seeking truth together instead of the professional manner, and judging by the result his young friends have been perfectly frank and sincere with him. If others in his position can attain an equal influence for good by its study, *Believing Youth* will certainly not have been written in vain."—*Radio Book Review Station WLIT, Philadelphia*.

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Morehouse Publishing Co., Milwaukee, Wis.

Arthur W. Moulton, D.D., Bishop of Utah; the Rev. Victor Pinkham of the Seabury Divinity School; the Rev. R. M. Trelease of Kansas City, Mo.; Capt. Arthur Casey, London and New York; the Rev. Charles B. Scovil, student chaplain at the University of Minnesota; Mrs. J. O. Bach, educational secretary for the Woman's Auxiliary of Minnesota; and Miss Margaret Densmore, diocesan Church Periodical Club secretary.

NORTH CAROLINA SECURES NEW CAMP SITE

WINSTON-SALEM, N. C.—North Carolina has recently acquired on a three-year lease a property of about 400 acres in Stokes county, to be used for the summer camps for the young people, and for other gatherings. For several years the summer camps have been held in the neighborhood of Asheville, but the distance from the diocese has been a severe handicap. This new camp ground is in the edge of the mountains, yet it is only thirty miles from Winston-Salem.

The property is that of the old Vade Mecum Hotel, famous in its day for its lithia water. There is a fair-sized lake, and a modern swimming pool is to be built. There are several buildings—one, the old hotel annex, of fifty-two rooms. The property is somewhat run down at present, but funds are available to carry out the needed restorations, as well as to improve the water supply and to install electric lights.

The diocese is enthusiastic about the new camp site, and the prospects for the summer camps are very bright.

PALM SUNDAY IN SAVANNAH, GA.

SAVANNAH, GA.—Large congregations attended the services on Palm Sunday. At St. John's Church, the Rev. C. C. J. Carpenter, rector, Bishop Reese confirmed a class of thirty-eight, composed of children and adults, at the 11:30 service and confirmed three of St. Stephen's Church (colored) in the evening. St. Stephen's has had no rector since last summer, but the Bishop, or the rectors and lay readers of the other parishes, hold two services for the congregation every Sunday.

Both Christ Church, the Rev. Dr. David Cady Wright, rector, and St. Michael and All Angels', the Rev. Joseph Burton, rector, held palm processions at their 11:30 service with the choir and Church school taking part. Only the choir took part in the palm procession at St. Paul's Church, the Rev. S. B. McGlohon, rector, but the music at the high celebration was particularly lovely.

At St. Augustine's Church (colored), the Ven. J. Henry Brown, vicar, a special program, sponsored by the Woman's Auxiliary, was given in the afternoon.

BEQUESTS TO CONNECTICUT INSTITUTIONS

NEW HAVEN, CONN.—Charitable and religious organizations will share in the \$250,000 estate left by the late Elizabeth T. White of New Haven. Christ Church is to receive \$15,000 with an additional \$500 for sanctuary use. The Domestic and Foreign Missionary Society and St. Andrew's School, St. Andrews, Tenn., will receive \$5,000 each; the Y. M. C. A. and the Y. W. C. A. were left \$1,000 each; St. Mary's in the Mountains at Sewanee and the Gaylord Farm, Wallingford, \$2,000 each; and the American Red Cross received \$1,000.

Personal bequests, of which there were

many, included \$500 each to the Rev. William O. Baker, rector of Christ Church; the Rev. Howard LaField, of Bridgeport; and the Rev. Charles C. Carver, a former assistant at Christ Church and now rector of Christ Church, Rochester, N. Y.

NEWS FROM THE PHILIPPINES

MANILA, P. I.—Judge James Ross, a member of the cathedral chapter of the Cathedral of St. Mary and St. John, has recently returned from a trip around the world, a large part of which was spent in England visiting and studying many Cathedrals there. He has brought back to Manila and presented to the Bishop a unique and a valued gift consisting of a plain cross ten inches high on a standard of three steps. This cross is made of English oak that since the year 1092 has been one of the roof beams in a tower of Lincoln Cathedral.

A school constructed at the Balatoc Gold Mine, near Baguio, has been turned over to the Rev. R. F. Wilner of Easter School in Baguio for operation. There are forty-seven pupils, mainly Ilocanos, and some Igorots from the Sagada station. The progress of this venture is being watched with much interest.

SEABURY SERVICE HELD AT WOODBURY, CONN.

WOODBURY, CONN.—An anniversary service of the election of Bishop Seabury was held at the Glebe House, Woodbury, on the Feast of the Annunciation. Archdeacon W. D. Humphrey was the celebrant, the Rev. Dr. C. B. Carpenter, Brookfield Center, read the epistle, and the Rev. L. E. Todd of Milford, the gospel, in the room where the election was held in 1783. That and the adjoining rooms were filled with pilgrims from Watertown, Brookfield, and New Haven.

There was an offering for the Church Mission of Help and the Rev. Dr. Gesner of Newton gave an address.

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TWENTIETH ANNIVERSARY OF BOONE LIBRARY, CHINA

THE PAST year 1930 was a significant one for the work in Central China. It marked the twentieth anniversary of the opening of Boone Library to the public. It is not too much to say that Boone Library was the first public library in China in the modern sense of the word. The Chinese character for library means literally "a place for the hiding of books." For centuries that was the Chinese idea of a library. Boone has been successful in changing this idea. An important factor in accomplishing this has been the school for the training of Chinese librarians. This school observed its tenth anniversary last year. Through the library and the library training school, the name of Miss Mary Elizabeth Wood, who was responsible for starting both institutions on their way, is widely known in China and will long be held in remembrance as the name of one who has made a very unusual contribution to Chinese life. The past year she completed thirty years of service in China.

Both the library and the library school have become well known to some of the leading librarians in the United States.

S. T. Y. Seng, the first graduate of the library school, is now its director. After completing his course at Wuchang he took post-graduate work at the library school of the New York Public Library.

The National Council appropriates \$500 a year for library expenses, but this is only a fraction of the amount required. It costs \$2,000 a year for books and equipment, and an average of \$500 a year for the post-graduate work of students in the United States.

Graduates of the school are now in charge of a number of modern libraries in some of the larger Chinese cities.

SOME IMPRESSIONS

THE REV. EDMUND L. SOUDER writes at some length in the Hankow *Newsletter* of new impressions received on returning to China after furlough. Of his own work he says:

"The Bishop has assigned me to St. John's parish, Hankow, where six years ago I was priest-in-charge and principal of our parish schools. At that time I had working with me the Rev. Milton Ling, who had been a student of mine during his preparation for the priesthood in St. Paul's Divinity School, Wuchang. For the past three years he has been in entire charge of both parish and school, and now it is with real joy that I return to the parish with our former official relations exactly reversed. He is priest-in-charge of the parish and principal of the school of 300 students. I am to assist him.

"It has been most encouraging and stimulating this month, as I have gradually got back into harness, to see how splendidly he has carried on for three years without any foreign supervision other than that of the Bishop of the diocese. The Church services and meetings are well attended, and he has steadfastly maintained the Catholic tradition that had been established. The Eucharist at nine o'clock remains as in earlier years the service of the Lord's Day for the whole parish. The parish and school accounts are most accurately kept, and, as for the school, it is distinctly in better shape than when I was in charge!

"This may not seem to you in any way a matter for exclamation, but we foreign missionaries rather had the idea that everything would get run down at the heels or worse the minute we failed to exercise our Western efficiency on it, so that it is rather a wholesome rebuke to our pride to find that some things have not

only gone on without us but have improved in our absence! Fr. Ling has a splendid staff of Christian teachers, among them a Chinese trained nurse, who gives her entire time to the medical supervision of the student body, which crowds the classrooms, and could be considerably increased if we had space for it. There is no question but that there are still plenty of parents, non-Christian as well as Christian, who are ready to spend money to send their children to Christian schools rather than send them to government schools for nothing."

STUDY FOR THE MINISTRY

THE FOLLOWING figures show the number of men studying for the ministry during the past few years. Though an increase is evident, few seminaries are full to capacity. According to several of the deans, the increased number of students and a finer quality are primarily due to renewed concentration on Church work among college students, in which seminary students have had a large share.

	1928-29	1929-30	1930-31
General	125	155	154
Berkeley	21	28	28
Nashotah	45	39	74*
Cambridge ...	45	36	44
Virginia	76	79	77
Seabury	19	25	26
Pacific	12	9	13
Bexley	24	26	20
Sewanee	28	17	24
Philadelphia ..	49	61	76
Western	13	30	41
Bishop Payne ..	10	11	10
De Lancey	7	11	10
Greeley	32	32	—**
DuBose	33	29	29***
	539	588	626

* Including 35 in the academic department.
 ** Not reported.
 *** Including 17 in the academic department.

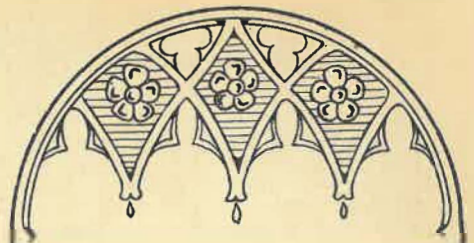
The need for work among college students is increasing as the students are increasing in numbers. There are now 578,671 at 431 colleges and universities.

ENDOW GRAVEYARDS

OF ALL unexpected items of Church news the fact that "the graveyard has been doubled in size" seems most curious. Bishop Littell, visiting missions on the island of Hawaii, found the four Church graveyards on that island in need of endowments to insure permanent care. Steps were taken to provide this, and it is further hoped that the endowments will not stop with the churchyards but will go on until the missions are at least partly endowed.

The Japanese mission has been reopened at Paaulo, on Hawaii; building renovated, and teachers found for the Church school.

The Bishop, on this visit to the big island, found plantation managers interested and helpful, and found also stirring possibilities for developing the Church's work. The staff is too small. If the necessary funds are provided, \$2,000 for travel from England and about \$6,000 a year to pay five salaries, the Church Army in England has agreed to send five of its young men to help in developing this work. They would, among many things, draw other young men into the Church's work.



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

FORREST B. B. JOHNSTON, PRIEST

MARION, IND.—The Rev. Forrest B. B. Johnston, rector of Gethsemane Church since 1913, died on Tuesday, March 31st, after a lingering illness. He was born in Belvidere, Ill., October 28, 1883. He was a graduate of Nashotah House, being ordained deacon in 1907 by Bishop Webb and priest in 1908 by Bishop Grafton. He served at Hartland, Wis., from 1908 to 1910, and at St. Mark's Church, Philadelphia, from 1910 to 1913; going to Gethsemane Church in 1913.

The Requiem was sung by the Rev. A. L. Schrock, Goshen, with the Ven. Joseph W. Gubbins of Ft. Wayne, Ind., deacon, and the Rev. W. Edward Hoffenbacher, Logansport, sub-deacon. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, officiated at the burial service, his chaplain being the Rev. E. E. Smith, rector of Trinity Church, South Bend. Interment was at Belvidere, Ill.

The Rev. Fr. Johnston is survived by brother and a sister.

ARNOLD WELLES CATLIN

BROOKLYN—Dr. Arnold Welles Catlin, 90 years of age, with remarkable physical vigor and with mind entirely undimmed, died on Saturday, March 28th, after less than twenty-four hours' illness. He had been a practising physician in Brooklyn for sixty years, and a vestryman and warden of the Church of the Incarnation, Brooklyn, for thirty-two years. He was a lay preacher of singular power and attractiveness. On the day before his death, being in his customary good health, he made an address to the congregation of St. John's Chapel at the Church Charity Foundation, largely composed of residents of the Home for the Aged, whose physician he had been for years, and in the evening he spoke in the same chapel to another congregation composed in part of nurses of St. John's Hospital. He went to his home elated at having had this "great opportunity," as he said, to witness for Christ both to the aged and also to those just beginning a career of usefulness. During the night he seemed to be in distress, but in the morning was better. In the late afternoon he passed peacefully to his eternal rest.

Dr. Catlin was born in Hudson, N. Y., and came to Brooklyn at the age of four. He was graduated from Yale in 1862, and from the University of Pennsylvania Medical School in 1865. He was an assistant surgeon in the U. S. Army in the Civil War. He studied abroad until 1868, and then began practice in Brooklyn. He soon became a member of the professional staff of St. John's Hospital, with which he continued in various capacities until his death. He was a member of several medical societies. He is survived by two daughters, Miss Mary Catlin of Brooklyn, and Mrs. F. B. Cawley of Newton Center, Mass.; and a stepdaughter, Mrs. Sherwood Hubbell of Garden City. His only son, Reginald, was ordained to the ministry in 1911, but died a year or two later.

The funeral was in the Church of the Incarnation on Tuesday, March 31st. Several hundred people, including many

prominent physicians of Brooklyn, attended. The rector of the parish, the Rev. A. W. E. Carrington, officiated, and was assisted by several other clergymen. The Rev. Welles M. Partridge of Dorchester, Mass., brother of the late Bishop Partridge and nephew of Dr. Catlin, read the lesson. Interment was in Greenwood Cemetery.

EMMA J. PUTMAN MOULTON

SALT LAKE CITY, UTAH—Just as the litany for the dying was concluded and the Three Hour service in St. Mark's Cathedral was drawing to a close, Mrs. Emma J. Putman Moulton, mother of the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, died in St. Mark's Hospital, where she had been taken Wednesday evening.

Mrs. Moulton was born on June 28, 1847, and departed this life just at 3 o'clock on Good Friday. She would have been 84 years of age had she lived until the 28th of this June. She was born in Worcester, Mass., and in 1920 came to Salt Lake City when the Bishop was consecrated Bishop of Utah.

Mrs. Moulton was an active worker in the Church and a member of St. Mark's Cathedral Guild. She was president of the Grace Church parish aid society and of the Girls' Friendly Society of Grace Church, Lawrence, Mass., of which Bishop Moulton was rector before his consecration.

Mrs. Moulton is survived by her son, two brothers, Mark and George Putman of St. Paul, Minn., a sister, Mrs. Edward Wright of Salt Lake City, and two grandchildren, Miss Mary Moulton, a student at Rowland Hall in Salt Lake City, and John P. Moulton, who is attending a theological school in Boston, Mass.

Funeral services were held on Monday afternoon, April 6th, in St. Mark's Cathedral, and at 10:30 A.M. there was a requiem celebration of the Holy Communion. Interment was in Salt Lake City.

JOHN J. SHRYOCK

MEADVILLE, PA.—Christ Church sustained a severe loss in the death of John J. Shryock, life-long communicant of the parish, who had served as parish warden and vestryman for a period of over fifty years.

Since 1875 he had been a prominent

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NEWS IN BRIEF

figure in the business life of the community, being head of the John J. Shryock Co., one of the founders of the Crawford County Trust Co., the Meadville Malleable Iron Works, and the Chamber of Commerce.

He was born in Meadville on August 8, 1853. In 1883 he married Miss Louise Magaw, who with six children and several grandchildren survive him.

The funeral was held from Christ Church on Thursday afternoon, February 26th, the Rt. Rev. John C. Ward, D.D., Bishop of Erie, the rector of the parish, the Rev. Harold B. Adams, and the Rev. Albert Broadhurst, rector of St. James' Memorial Church, Titusville, officiating. Many could not obtain admission to the church, but remained on the streets outside during the service. Every creed and nationality was represented in the congregation.

LANGBOURNE MEADE WILLIAMS

RICHMOND, VA.—Langbourne Meade Williams, head of the banking firm of John L. Williams & Sons and president of the Southern Churchman Co., died of heart disease at his home here on Thursday, April 2d. He had been ill for three weeks.

Mr. Williams, who was 58 years old, had widespread business, social, religious, and philanthropic interests. He was a member of a prominent Virginia family and owned several country estates. He was an active Churchman, having served as a member of the vestry of St. James' Church, and owned and published *The Southern Churchman*. He was a trustee of the Virginia Bible Society and a director of the Richmond (Va.) Y. M. C. A.

The Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, conducted the funeral services. Burial was in Hollywood Cemetery. Surviving Mr. Williams are his widow, Mrs. Susanne Nolting Williams, four sons, three daughters, four brothers, and two sisters.

WILLIAM WAYNE WILLIAMSON

SAVANNAH, GA.—Maj. William Wayne Williamson, an active and devout member of St. John's Church, died very early on Palm Sunday morning after a long illness. Major Williamson retired after serving fifteen years as chairman of the finance committee of the parish and at the time of his death had been a vestryman for thirty years. His wife and child having died a number of years ago, Major Williamson left his spacious home, fronting beautiful Forsyth Park, to St. John's Church for a rectory. His will also provides an endowment fund for the parish at the termination of certain life estates created in the testament. Besides relatives, bequests were made to the Episcopal Orphans' Home, this city, the Union Society for Bethesda Orphanage for Boys (non-sectarian), and the Y. M. C. A., Savannah.

TENTATIVE PLANS FOR NEXT WORLD CONFERENCE

ANOTHER MEETING of the World Conference on Faith and Order may be held in 1937, according to tentative plans made by the Continuation Committee in Mirren, Switzerland, August 26th to 29th, under the expert chairmanship of the Archbishop of York, Dr. Temple, who succeeded Bishop Brent as head of the committee. Representatives of the Church are Bishops Perry, Parsons, Oldham, Rogers, and Prof. Frank Gavin of the General Theological Seminary. The committee meets again next August in England.

ERIE—On May 12th and 13th the annual meeting of the Woman's Auxiliary of the diocese is to be held at St. James' Memorial Church, Titusville. The annual meeting and conference of the Young People's Fellowship of the diocese is to be held May 16th and 17th at Grace Church, Ridgway.

IDAHO—The combined choirs of St. David's Church, Caldwell; St. Mary's Church, Emmett; Grace Church, Nampa; St. Margaret's School, and St. Michael's Cathedral, Boise, joined in singing Stainer's *Crucifixion* in St. Michael's Cathedral on the night of Palm Sunday. Despite the difficulties presented by the distances between the towns represented and limited rehearsals, the final result was most gratifying. James L. Strachan, organist and choirmaster of St. Michael's, was the director. Bishop Barnwell conducted the annual quiet day for the women of St. Michael's Cathedral parish on the feast of the Annunciation. Lunch was served by the Cathedral chapter of the Daughters of the King, thus making it possible for many to remain throughout the day. Noonday services were held in St. Michael's Cathedral during Holy Week, with the addresses given by members of the Boise Ministerial Association. These services have become an integral part of the religious life of the community. For the first time, a proclamation by the Mayor of Boise called upon the people generally to observe Good Friday.

KENTUCKY—United meetings of all the parish branches of the Woman's Auxiliary of Louisville and vicinity were held on the Friday afternoons during Lent in the larger Louisville churches in rotation, and the branches united in preparing boxes for some mountain missions in Virginia.—The annual "Call to the Ministry Supper Conference," sponsored by the local assembly of the Brotherhood of St. An-



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drew, was held in the Cathedral House on Friday, March 13th, following a united service in the Cathedral. Bishop Woodcock presided and introduced as speakers the Rev. Charles G. Leavell, rector of Christ Church, Bowling Green, and the Rev. Thomas S. Kell of St. George's Mission, Louisville.

MASSACHUSETTS—In Grace Church, Everett, the rector, the Rev. William Henry Pettus, on Easter Day, dedicated two hymn boards, in memory of William Lewin, given by his widow, Mrs. Rosetta Marie Lewin.

MICHIGAN—The Rev. Harry R. Hole, since 1926 rector of the parishes of Cheboygan and Mackinac Island, will on May 1st assume his duties as superintendent of the William H. Godair Memorial Home for Aged, a private institution, preparing to open the coming summer in administration of a million dollar bequest of the founder, in buildings now under construction at Hinsdale, Ill.

MISSOURI—Miss Dorothy M. Fischer, executive secretary of young people's work for the province of the Southwest, visited the diocese for two weeks in the interests of promoting the work among young people in the diocese. Besides holding conferences in the parishes of the city, Miss Fischer spoke before the Woman's Auxiliary in Christ Church Cathedral, to the student center at Columbia, and at Christ Church, Cape Girardeau. A specially interesting and well-attended meeting was the advisers' conference of young people from all the parishes of the city and county, held at Christ Church Cathedral.

NEWARK—Dr. Godfrey Pittis of Allendale, has presented to Christ Church, Ridgewood, two oak doors for the main entrance. The donor's friendship for the parish is of many years' standing.—Children too young to attend the regular Church services at Christ Church, Ridgewood, now have a nursery provided for them in the parish house. In this way parents are not deprived of the opportunity of being present at services, as otherwise might be the case.—An illustrated lecture on Ireland was given on March 24th by the Rev. Alexander Ketterson, rector of St. Luke's Church, Paterson, at St. Clement's Church, Hawthorne. The speaker's hearers numbered more than seventy members and friends of St. Clement's Men's Club.—Frank H. Mather, instructor of the choir boys at St. Paul's Church, Paterson, had charge of the musical part of the service there on the evening of March 15th.

NEW YORK—On Friday, April 10th, a quiet day for women was conducted by the Rev. Granville Mercer Williams, S.S.J.E., at the Church of St. Mary the Virgin, New York.

PITTSBURGH—The monthly diocesan meeting of the Woman's Auxiliary was held April 2d. There was a celebration of the Holy Communion in Trinity Cathedral with Bishop Mann as the celebrant. Immediately following there was a business meeting in Trinity House. Mrs. Judith Appassamy from Madras, India, spoke upon her experiences in India.—For the eleventh successive year the eighteen churches of Wilkesburg joined in the Three Hour service on Good Friday held in St. Stephen's Church, the Rev. Dr. William Porkess, rector.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, by invitation preached at the evening service on Easter Day at the First Presbyterian Church, Brownsville.—For the third successive year the churches of Brownsville united in a Union Good Friday service at Christ Church on Good Friday evening. The rector, the Rev. Dr. G. Philip Jung, preached the sermon.—The Rev. P. R. Stockman, superintendent and chaplain of the Seamen's Church Institute of Philadelphia, was the recent guest of St. James' Memorial parish, Pittsburgh.

PITTSBURGH—Bishop Mann of Pittsburgh is giving another Eastertide lecture course, the title of which is *The Story of the Episcopal Church in the United States*. These lectures are given each Wednesday evening at Trinity Cathedral House, Pittsburgh, April 15th to May 13th. Bishop Mann was the preacher at the noonday service at Trinity Cathedral, Pittsburgh, during the first four days of Holy Week.—The Rev. H. Boyd Edwards, rector of the Church of the Ascension, Pittsburgh, conducted the Three Hour service at Trinity Cathedral on Good Friday.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, addressed the Brownsville high school students at a special service held in the South Brownsville M. E. Church on Wednesday of Holy Week.—*The Upper Room*, a Passion mystery play, was presented in Calvary Church, Pittsburgh, Tuesday and Wednesday nights of Holy Week, by students in the Carnegie Institute of Technology Drama School and actors from the parish.

RHODE ISLAND—The Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church, made four Holy Week addresses in the noonday Lenten series at Grace Church, Providence. Each day he took for his theme some teaching of the Creed.

RHODE ISLAND—A quiet hour for members of the Girls' Friendly Society and the altar guild of the diocese was conducted by the Rev. Charles Townsend, rector of St. Stephen's Church, Providence, at the Lady Chapel, Saturday afternoon, March 28th.

SOUTHERN BRAZIL—The Rev. Henry Dymoke Gasson of St. Paul's School, Concord, N. H., and Frederico G. Schmidt of Rua Marquez de Caxias, Rio Grande, R.G.S., were appointed deputies to General Convention from Southern Brazil.

TENNESSEE—Bishop Wise of Kansas conducted a preaching mission in St. Paul's, Chattanooga, March 8th to 13th. The following Sunday was the fifth anniversary as rector of the Rev. Dr. Oliver J. Hart, and was marked by a corporate Communion of the parish at 7:30 A.M., at which the attendance was 424.—Ravenscroft Chapel, in west Tennessee, is again in use after undergoing extensive repair and restoration in building and furnishings. Archdeacon Weller arranged a special service with outdoor palm procession for its reopening on Palm Sunday.—The Rev. E. Bryan Andrews of Pittsburgh conducted an eight days' mission, beginning mid-Lent Sunday, in the Church of the Advent, Nashville.—Archdeacon Plummer of middle Tennessee conducted five-day missions during Lent in various points in his cure, and in some of them the Nashville clergy gave additional services one day in each week. Bishop Maxon made a tour of this archdeaconry in Holy Week, preaching in a different church each day.

VERMONT—At St. Paul's Church, Burlington, the Rev. Dr. and Mrs. John Henry Hopkins collaborated in the leadership of the weekly Lent class held by the Woman's Auxiliary. Dr. Hopkins also assisted the Rev. Vedder Van Dyck, rector, with some of the Lenten services, and assisted on Easter Day.

WESTERN NEW YORK—The Bishop Coadjutor of the diocese and Mrs. Davis held a reception in honor of Dean and Mrs. Wyatt Brown at the see house in Buffalo on Monday, April 13th. The clergy of the diocese and their wives with many of the friends of the Bishop-elect of Harrisburg and Mrs. Brown were invited to the reception. On the same day the diocesan clergy gave a luncheon at the University Club in Buffalo in honor of the Bishop-elect, at which time the clergy presented Dean Brown with a token of their affection and good wishes.—The Rev. W. C. Baxter, associate chaplain of DeVeaux School, was a recent speaker at Kiwanis Club of Niagara Falls, where he presented the subject of DeVeaux School.—The fifth annual convocation of rural workers of the diocese will be held at St. John's parish, Sodus, May 4th and 5th. At the opening service the preacher will be the Rev. Frederick Henstridge, rector of Grace Church, Elmira.

WEST MISSOURI—During Holy Week the Rt. Rev. Robert Nelson Spencer, Bishop of the diocese, preached to such crowds that they overflowed the lower floor of the Paramount Theater, one of the largest in Joplin. It was estimated that more than a thousand people attended the noonday services every day except Monday, when the attendance was about six hundred.

WYOMING—The annual convocation of Wyoming will be held at Sheridan, June 21st, 22d, and 23d.—Lenten preachers at St. Matthew's Cathedral, Laramie, included Bishop Schmuck, the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico; the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado; the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, and the Very Rev. B. D. Dagwell, dean of St. John's Cathedral, Denver.—Dr. Edward Hagaman Hall, formerly of New York, and now resident in Laramie, has published a history of St. Matthew's Cathedral, Laramie.—Several new branches of the Woman's Auxiliary have been formed in the district. Recent branches are in Laramie and Medicine Bow.—The Rev. Carter H. Harrison, associate member of the Department of Religious Education, was a recent visitor of Bishop Schmuck. Mr. Harrison conferred with the Bishop of the student work of the Church at the University of Wyoming and the Church schools. While in Laramie, the Rev. Mr. Harrison addressed a group of the university students and delivered an address at the Episcopalian Club. He also preached to a large congregation at the Cathedral, Sunday morning, March 8th.

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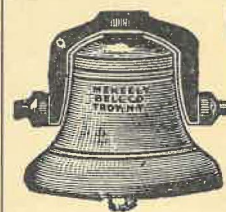
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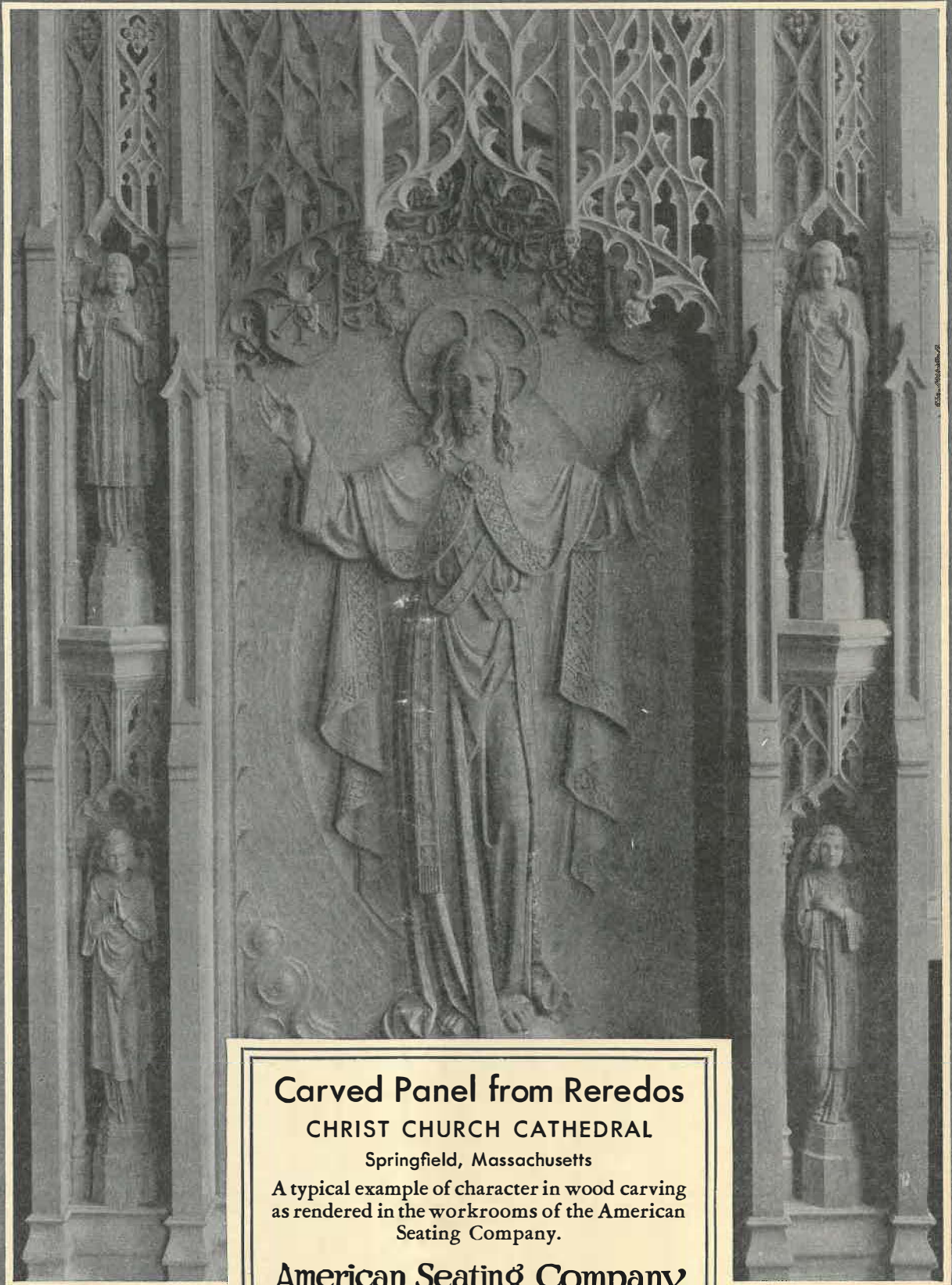
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