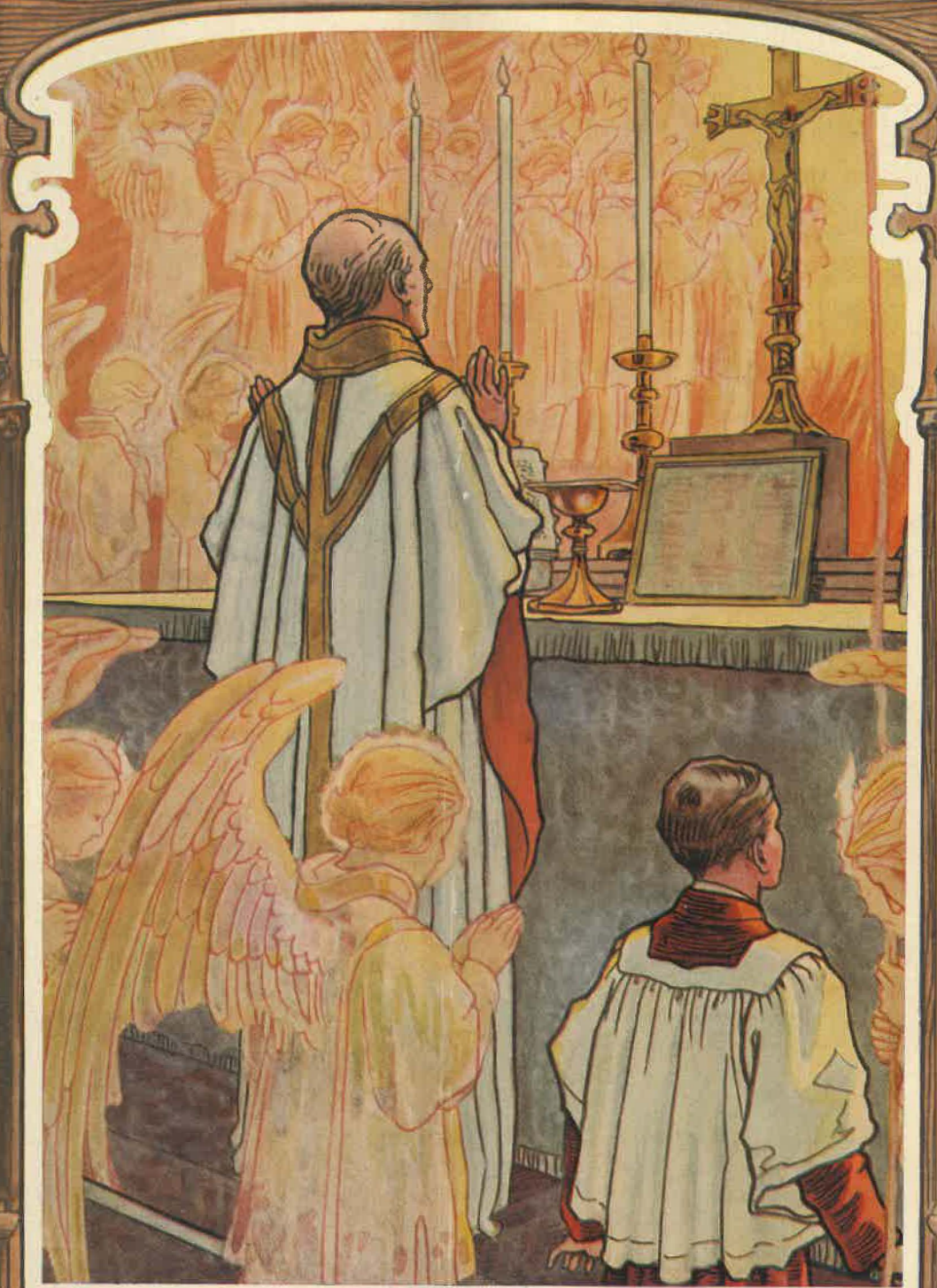
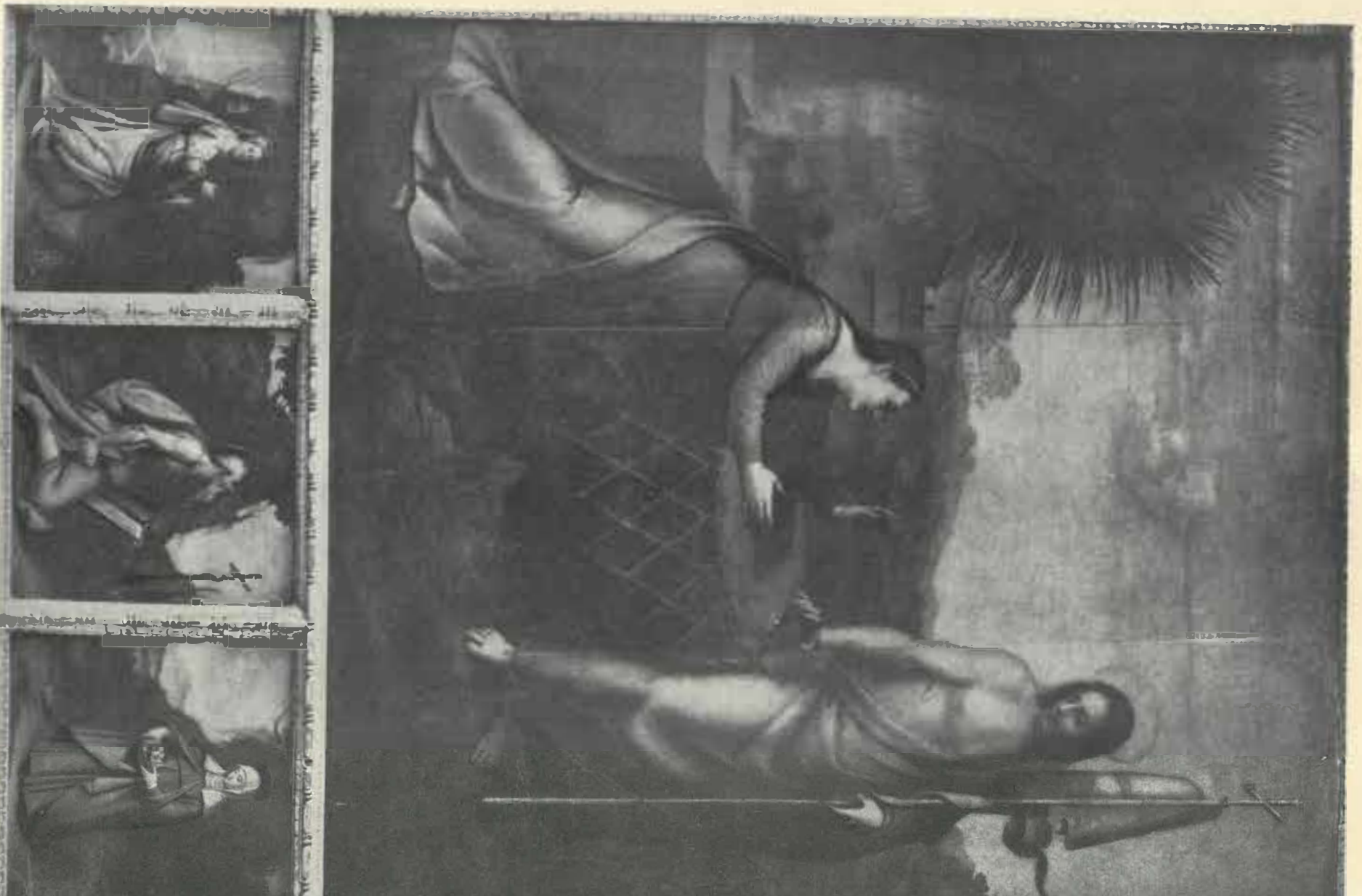


The Living Church



BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord. . . .
 —Preface of Easter.



The Risen Lord Appears to Mary Magdalene
Del Sarto

The Living Church

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Editorials and Comments

Holy Ground

EVERY year, at Easter, Jerusalem is thronged with Christian people from all over the world who have come there to keep the Feast. Their friends at home think of them, before the holy places, on the holy ground. When they return, they are eagerly questioned. "Tell us about it," their neighbors and their acquaintances say. And they do recount their experiences. We all know what they say, these pilgrims. For most of us have heard it, and the rest of us have read it. The narratives are similiar—strangely similar, we are apt to think, considering the differences between individuals. The same (or almost the same) impression would seem to have been made upon all of them. Further: that impression is not so profound as the stay-at-home listeners had expected that it would be. "It would mean more to *me*, to be in Jerusalem at Easter!" How many persons there are who have said this to themselves, as they heard the accounts of those who had been there, then! They may, some of them, even say it to their friends. Perhaps, those friends may try to explain that *they* had looked forward to a spiritual experience deeper than that which they had actually had. It may be that they will confess to a sense of lack in themselves that must, they feel, have limited their perceptions. What do these pilgrims expect? Surely, they expect to find in Jerusalem at Easter the Risen Christ. Consciously or unconsciously, they look forward to a realization of the Presence of the Lord transcending any other such realization that they may ever have had elsewhere. Beyond a doubt, they do have a great spiritual experience; but it falls far short of their dream. The more truly spiritually minded they are, the more certain is this to be the case.

Why is it? Is it not because the Risen Christ is everywhere? From all over the world Christian pilgrims come to Jerusalem. The Risen Christ is there. So also is He in all the places whence they have come. In Jerusalem, where He was seen of His Disciples, the ground is indeed holy. But is not all ground on which He stands holy ground? It is the whole world, that ground. The Risen Christ is here.

People do not live as if this were so—even Christian people. We all know that. Some do: we call them

the saints. Or, perhaps, we do not recognize them in time to call them saints. But their works live after them and reveal them. We hear it said of certain men and women that they "walk with Christ." This is, perhaps, regarded as a figure of speech. Yet, it is a literal fact. They *do* walk with Christ. Never for a moment do they doubt the reality of their Invisible Companion. Such men and women do, and endure, with a sustained power that amazes intent observers. They are afraid of nothing, and of no one: Christ is with them; He is beside them. Above all others, such men and women are witnesses of His Resurrection. They know that He is risen from the dead, and goeth with them, on the way.

Most Christian people find the Risen Christ at the altar. That is the appointed meeting place with Him. In Jerusalem, yes: but no less in whatever place is most remote in space from Jerusalem, if there be an altar there and on it the Most Holy Sacrament, the Risen Christ waits. From that meeting place, He goes with any who would have Him, to the uttermost part of the earth. "Most Christian people": why not all? Perhaps some one is thinking this. All may. But some search elsewhere. If He is everywhere, they consider, then why look anywhere? But He appointed this place of meeting. Then, why not come? Here He most surely may be met.

THE tragedy of the world lies in the fact that Christ is in the world, not far from every one of us; and that He is known of so few. All might walk with Him; and not many do. The world does not know that it is holy ground. If it did—then the world would become the New Jerusalem, that Holy City seen of John. Will this ever come to pass? This is the question asked by Christians through the ages. And there is no answer.

Holy ground: the place on which Christ stands is holy ground. Every year, among the thousands of travelers to England, there are a few who have heard and have believed that ancient legend which relates how Joseph of Arimathæa, on one of his voyages to Britain, took with him the boy Jesus. Perhaps, in Cornwall, they will see a place "mystic, wonderful," which

tradition says is the very place where He stood. The haunting words will come to their minds:

"And did those feet in ancient time
Walk upon England's mountain green?
And was the holy Lamb of God
On England's pleasant pastures seen?"

They like to think that He was indeed there. Awed, almost as if in Nazareth, they look at the place. But He is there now—for He is everywhere. That place is holy ground. So is every place. But we forget this. There is not always something to remind us, we say. But isn't there? There is always the altar.

We are all aware of the hold that the legend of the Holy Grail has on the mind of man. There is an immense volume of literature on the subject. The Holy Grail has been the absorbing study of myriads of men and women. What was it? Above all, where is it? We all know the stories. Occasionally, we hear a person of great holiness of life say: "There *was* the Cup of the Last Supper. It was seen and touched. It was a material reality. This basis there is for the legends." And hearing this quiet statement, sometimes there comes to the listeners a peculiarly vivid sense of the institution of the Eucharist. Then, if they chance to go to Glastonbury, they are certain to believe that Joseph of Arimathæa did indeed visit that place, that he, in very truth, did bring with him the Holy Cup. Where is it now? This question is the one of all questions that they would have answered. Perhaps they believe that the Holy Grail is actually still in existence—and the world becomes a great sanctuary. Or they may not believe that this can possibly be. But still, the place where that Holy Cup once rested is holy ground. "The Cup of the Last Supper was here," they say; "and so the place is forever holy."

DO WE always remember that the world *is* a great sanctuary? The Cup of the Last Supper *is* in the world. It *is* on our altars. The Holy Grail *is* actually in existence. Our world, where it rests, *is* forever a holy place. A clearer vision of this may be ours at one time than at another; in one place more than another, we may feel its power. But the essential fact is not changed by personal experiences; it is not made either greater or less, or different. The Holy Cup is here, unchanged and unchanging.

It is, we need not say, a devout pilgrimage—the journey to Jerusalem. Beyond a doubt, a very special realization of our Lord's earthly life is resultant upon journeyings throughout the Holy Land. As a devotional privilege, everyone might well wish to have it. The earthly footsteps of our Lord are there. But His heavenly footsteps are in all the world. The Risen Christ is everywhere. Is not this the significance of the Resurrection? Christ lives; and His Life pervades the world. Because He lives, we shall live also. Christian people are rather inclined to think of this in terms of life after death. But surely Christ came that we might have life always—now, as well as after death. "Because I live, ye shall live also." He said this.

"The life of the spirit"—this is a familiar phrase. It is often taken to mean a life given to much thought upon spiritual matters. Perhaps that is an important part of it. We frequently find people deeply perplexed as to how to live the spiritual life. They read many books; and they seek counsel of many persons. And all this endeavor may help. But no one need be puzzled; and no one need lack sufficient guidance, even if remote from many books and from a multitude of advisors. What is the "life of the spirit"? Is it not a life lived as the Risen Christ would have it lived? "Follow me": He said this. The path is plainly marked in the one book

that everyone may read—the New Testament. And the power to take and to keep in that way. This is to be found in the "strengthening and refreshing of our souls" in the Most Holy Sacrament of the altar. In some of the ancient books, the Holy Cup is called the "Feeding Vessel." All those who partook of it were "healed of all their ills, and fed." So is it still.

The way through the world is the path to the Holy City, the Heavenly Jerusalem: we have here no "continuing city," we are "strangers and sojourners." The Risen Christ goes with us, to the Holy City. Who are we? We are all the people of the earth—not only Christian people. The Risen Christ is with everyone. The people of the earth are a great family. Some know and love the Christ; some journey with joy and confidence. Others have eyes that are holden and feet that hesitate. What is the "life of the spirit"? Surely it is the life lived with Christ. He is in the world; He would make Himself known to every human soul in the world; He would be seen of all. He calls each one who does see Him to help the others to that sight. How? By teaching, as He taught? Partly. But immeasurably more by living, as He lived.

"I have seen the Lord." The Christian may say this, on Easter Day. But only as it is revealed in his life will men believe him. "The Risen Christ is here." The influence of that companionship alone will change the heart of the sceptic or the heedless. "Here is the Cup of the Last Supper." Only those who are known to be nourished by that Cup will be able to lead others to it.

Holy ground: as Easter draws near, we perceive the holiness of the ground that is the world. Let us so keep the Feast, with the Risen Christ, that we may be effectual witnesses of His Resurrection—of His Presence here and now.



THE picture on the cover of this issue of THE LIVING CHURCH is by the talented English artist and Churchman, T. Noyes Lewis. It was originally drawn as an illustration for *The Child and the Altar*, of the Anglo-Catholic Child Series, from which it is

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FOR THE WORK OF THE REV. J. B. PANFIL
AMONG THE ASSYRIANS
A friend of the Assyrians \$ 10.00



WE SHOULD regard the opportunity to pledge and give to missions as a privilege. To disregard that privilege is the beginning of spiritual decadence. The only way to keep our souls alive is to think with Jesus Christ and to obey Him in spirit and in truth. The only way to keep a parish alive is for it, its rector, vestry, and people, to express in their prayers and in their serving and giving a missionary spirit. There is no surer way for a parish to die than for it to be fearful and timid, and selfishly concerned about its own preservation. The spirit of adventure and faith is the spirit of life.

—Bishop F. F. Reese.

Daily Bible Studies

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

Christ is Risen? He is Risen Indeed?

Sunday, April 5: Easter Day

READ St. John 20:1-18.

THE Easter joy increases year by year and no common reasoning can give an explanation. It is one of the strongest proofs of the reality of the blessed truth that Jesus Christ conquered death by rising from the grave. The world keeps Easter Day. The song of triumph which began more than nineteen hundred years ago has grown richer and dearer and each year brings added joy. The Church, the individual Christian, and even the multitudes of people everywhere, proclaim the truth which turns grief to happiness and gloom to the sunshine of holy delight. "Christ is Risen" our hearts cry with the early dawn of the Day, and the answer comes back from the very portals of Heaven, "He is Risen indeed! Alleluia!" Flowers and carols and greetings make the Day a festival. Worship and thanksgiving and the blessed Service of the Holy Communion for the Christian are a foretaste of Heaven.

Hymn 176

Monday, April 6: Monday in Easter Week

READ St. Luke 24:13-33.

THERE are many accounts given in the Gospels of the resurrection, and naturally, for all the Christian followers of Christ were excited and full of joy and each told his or her own experience. One of the dearest accounts is given by St. Luke as he tells of the journey to Emmaus of two of the disciples and of the risen Christ walking with them. How He made the Old Testament real, as "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself"! Our interest in the Old Testament is deepened by this message. How wonderful it would be if we had the very words spoken by our Lord on that marvelous walk to Emmaus! Yet we have enough to lead us into the sunshine of a glorious faith, and still to us, as to the two disciples, He reveals Himself in the "breaking of Bread."

Hymn 324

Tuesday, April 7: Tuesday in Easter Week

READ St. Luke 24:36-48.

WE ARE to be witnesses even as the disciples were witnesses. Our faith in the Resurrection of Jesus Christ is founded upon unimpeachable evidence; but for us it has a deeper foundation, for we know whom we have believed and our faith rests upon a blessed spiritual experience. We do not make of light importance the testimony of men, but the testimony which the Master gives us as we love and worship and serve is the dearest and strongest of all, because it is the Christ Himself speaking to us in the "Little Sanctuary" (Ezekiel 11:16) of our adoring hearts. Like Job we can cry: "I know that my Redeemer liveth" (Job 19:25). And it is this loving faith that the Master Himself desires.

Hymn 525

Wednesday, April 8

READ I Corinthians 15:1-11.

ST. PAUL'S great resurrection message proves how mightily the truth of Christ's rising from the dead had already found a supreme place in the teaching of the Church. St. Paul preached "Jesus and the Resurrection" (Acts 17:18) wherever he went, thus joining the life of Christ and the death upon the Cross with the Resurrection. We cannot separate one from the other. Christ lived to set us an example of holy

living. He died that our sins might be forgiven, and He rose from the tomb to prove the blessedness of eternal life which He imparts for our justification (Romans 4:25). It is the fulness of the truth that holds us. All the work of Christ for our redemption is a sacred unit. It is the fulness of Him who filleth all in all (Ephesians 1:23).

Hymn 526

Thursday, April 9

READ St. John 20:24-29.

THE doubt of St. Thomas was not because he did not love Christ, but rather because he relied upon physical evidence. He had not been tested. His real faith had not been touched. But the lesson given by the risen Christ lifts the whole of our Christian faith to a high standard: "Blessed are they that have not seen and yet have believed." There is a place for sight and touch and hearing, but faith and love go beyond and the heart sings its own Creed. Tennyson wrote wisely and well:

If e'er when faith had fallen asleep,
I heard a voice, "believe no more,"
And heard an ever-breaking shore
That tumbled in the Godless deep.

A warmth within the breast would melt,
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, "I have felt."

Hymn 404

Friday April 10

READ St. Matthew 20:17-19.

THE Cross and the Resurrection cannot be separated, nor are they contradictions. Life after death brings a message not of Paradise alone, but of the last great day when we shall all be changed (I Corinthians 15:51, 52). We look to the Cross for pardon, and peace comes in the assurance of unending life. The Master's parable is blessed: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit" (St. John 12:24). The denials and sacrifices of life are the crosses which lift us up after the example of the Master if sanctified by Him. But from their apparent death there will come great and lasting blessings, blessings which shall endure forever.

Hymn 279

Saturday, April 11

READ Revelation 21:1-5.

ALL things new"—what a glorious prospect! Not that the old which we have cherished and experienced will be lost and forgotten, but that it will be "made new"—transfigured, made clear and clean. The life of struggle and faith, the little words and deeds of love, the mysteries to which we held in faith, lo, at the great word they will be brought forth and we shall see them and love them because the Christ has touched them. How sacred that makes human affection! How full of character the kindly deeds and words which we speak! How significant the battles of life now ending in victory! And all because Christ has risen and brought life and immortality to light.

Hymn 449

Dear Lord, I rejoice in the message of this Day of days!
I worship Thee, for Thou art the Light of Life. Bring me out of darkness even here and now, that I may love and serve as a redeemed sinner to whom is promised eternal life. Amen.

Religious Education in the Province of Sewanee

AN INTERESTING series of notes on the work in religious education in the province of Sewanee during the year 1930 has recently been issued by the executive secretary, the Rev. Dr. Gardiner L. Tucker, of Houma, La.

In Leadership Training, three of the provincial workers, Dr. Tucker, Miss Anna M. Stout, and the Rev. Dr. Homer W. Starr, conducted Church Normals in Winston-Salem, N. C.; Alexandria, La.; Spartanburg, S. C.; Tryon, N. C.; Paducah, Ky.; Columbia, S. C.; Lakeland, Fla.; Tampa, Fla.; Gainesville, Fla.; Atlanta, Ga.; and at Little Rock, Ark.—the latter point being located outside of the province. Church Normals were also given in twenty-one cities, in which the provincial workers did not participate. It is estimated that 200 Leadership Training courses were given in the province and 17 at summer conferences and camps. A great number of institutes, at which sermons and addresses on religious education were given, are reported from the dioceses, those in which the provincial workers took part having been held at Rocky Mount, N. C.; St. Augustine's Conference, Raleigh, N. C.; Greensboro, N. C.; All Saints' College, Vicksburg, Miss.; Memphis, Tenn.; Tulsa, Okla.; Camp for Boys, Hendersonville, N. C.; Louisiana Y. P. S. L. Camp, Bay St. Louis, Miss.; Lecompte, La.; Salisbury, N. C.; Atlanta, Ga.; Lakeland, Fla.; and Tampa, Fla.

According to the figures of the National Accredited Leaders' Association as of November 1, 1930, there were 2098 teachers and leaders in training. In the matter of diplomas, the province still leads the entire Church. Of the 434 diplomas issued during 1930, 132 or 30 per cent were given in the province of Sewanee, and represents an increase of 10 since the last annual report.

Under the heading of Literature, Dr. Tucker gives the information that the notes prepared by Miss Stout for her lecture on Curriculum and on the Educational Program of the Parish, as well as his own notes on his Outline of the Whole Bible, have been put into form for general circulation. A text book for leaders of young people written by Dr. Starr and entitled *Believing Youth* has just been released from the press.* There was also a pamphlet published during the year, *Leadership Training for Young People*, compiled by a committee of councillors and advisors of the provincial Y. P. S. L.

Correspondence courses have been suggested by the province and are under consideration by the national Department of Religious Education.

It is stated in the Notes that diocesan facilities for Leadership Training have been appointed in South Florida, Georgia, and Louisiana, and it is thought possibly in some other dioceses which had not reported to the department.

The executive secretary is also chairman of the commission on Leadership Training of the national Department of Religious Education. This commission, formerly known as the commission on Teacher Training, has prepared a new schedule of courses, adding about 60 new ones, thereby bringing the total number up to 120. In addition to the courses leading to a diploma in Religious Education, courses are included leading to diplomas in Missions, Social Service, and Church Drama. The national Department of Religious Education has been made the agent of all the other departments of the national Church in training for leadership in all lines of Church work. Courses on Materials and Methods for Departments and Age Groups, based on the Christian Nurture Series, were given in Church Normals and summer conferences, as were also courses on Church School Service Program.

Other activities of the department of religious education of the province were: (1) Religion in the home. The home coöperation campaign which was begun in the fall of 1929 was continued in some places in the spring of 1930, with the use of the programs published by the department. (2) Extension. The Faith and Youth Program of the Brotherhood of St. Andrew was approved and circular letters sent out. The Y. P. S. L. promoted Personal Evangelism through a provincial and diocesan committee. (3) Young People. The annual Y. P. S. L. provincial convention was held at Sewanee in August, 1930, in which the provincial staff participated; a new provincial handbook is in preparation; training courses for councillors were given at summer conferences; there were also meetings of

the Y. P. S. L. provincial council and advisory board. The call to life service was presented at the summer conferences, and there was a service of dedication with the presentation of a service flag and roll at Sewanee. Among the college student groups there were addresses and sermons; a college students' conference was held at the Sewanee Summer Training School, as well as a conference of students and workers at the synod. The National Council has appointed the Rev. Thomas H. Wright, 2nd, rector of Trinity Church, Lumberton, N. C., as part-time secretary for college students in the province of Sewanee.

The Sewanee Summer Training School, which was held from July 31st to August 28th, was composed of two divisions. There were 49 persons on the faculty and staff, and the total registration was about 400. At the Kanuga Conferences for young people, adults, junior boys, junior girls, clergy, laymen, and field department, the total registration was approximately 700. Of the 27 conferences held during 1930, in 9 of which the provincial staff participated, 3 were for colored people, and Dr. Tucker took part in 2 of these. He continues to serve as secretary of the Southern Federation of Episcopal Schools. Through the Sewanee Training School, which is a joint enterprise of the University of the South and the provincial department of religious education, the university serves the educational needs of hundreds of Church workers in diocese and parish every year. Members of the university faculty serve on the faculty and staff of the Sewanee Summer Training School. A pamphlet, *Church Educational Institutions*, is distributed from the executive secretary's office, through Church schools and through diocesan secretaries of the Woman's Auxiliary. This organization has demonstrated a fine spirit of coöperation by contributing the sum of \$1,000 during the year for the support of the work of the department, and promising to undertake to raise \$500 for 1931. The provincial president, Mrs. J. R. Cain, has served as chairman of women's organizations at the Sewanee Summer Training School, and has helped actively in many other ways, and another member, Mrs. T. J. Woolridge of Asheville, N. C., has been nominated to represent the Woman's Auxiliary as a member of the department.

The department of religious education of the province coöperates with the national department, several of its leaders serving on national commissions. Dr. Tucker is a member of the board of editors of revision of the Christian Nurture Series and is now preparing a text book on the Bible.



Via Lucis

AND have the bright immensities
Received our risen Lord
Where light-years frame the Pleiades
And point Orion's sword?

Do flaming suns His footsteps trace
Through corridors sublime,
The Lord of interstellar space
And Conqueror of time?

The heaven that hides Him from our sight
Knows neither near nor far:
An altar candle sheds its light
As surely as a star;

And where His loving people meet
To share the gift divine,
There stands He with unhurrying feet,
There heavenly splendors shine.

HOWARD CHANDLER ROBBINS.



OVER ALL and above all, transcending all other questions in social and material importance, is the development of the cultural and spiritual life of the masses of the people. No set policy for the relief of unemployment, for the promotion of social justice, or for the expansion of the enjoyment of leisure would be worth while unless it emphasized the importance of intangible human values, and sought, as a glorious achievement, the promotion and advancement of those things which are spiritual and eternal.—William Green.

* Morehouse Publishing Co. \$1.25.

The Tomb

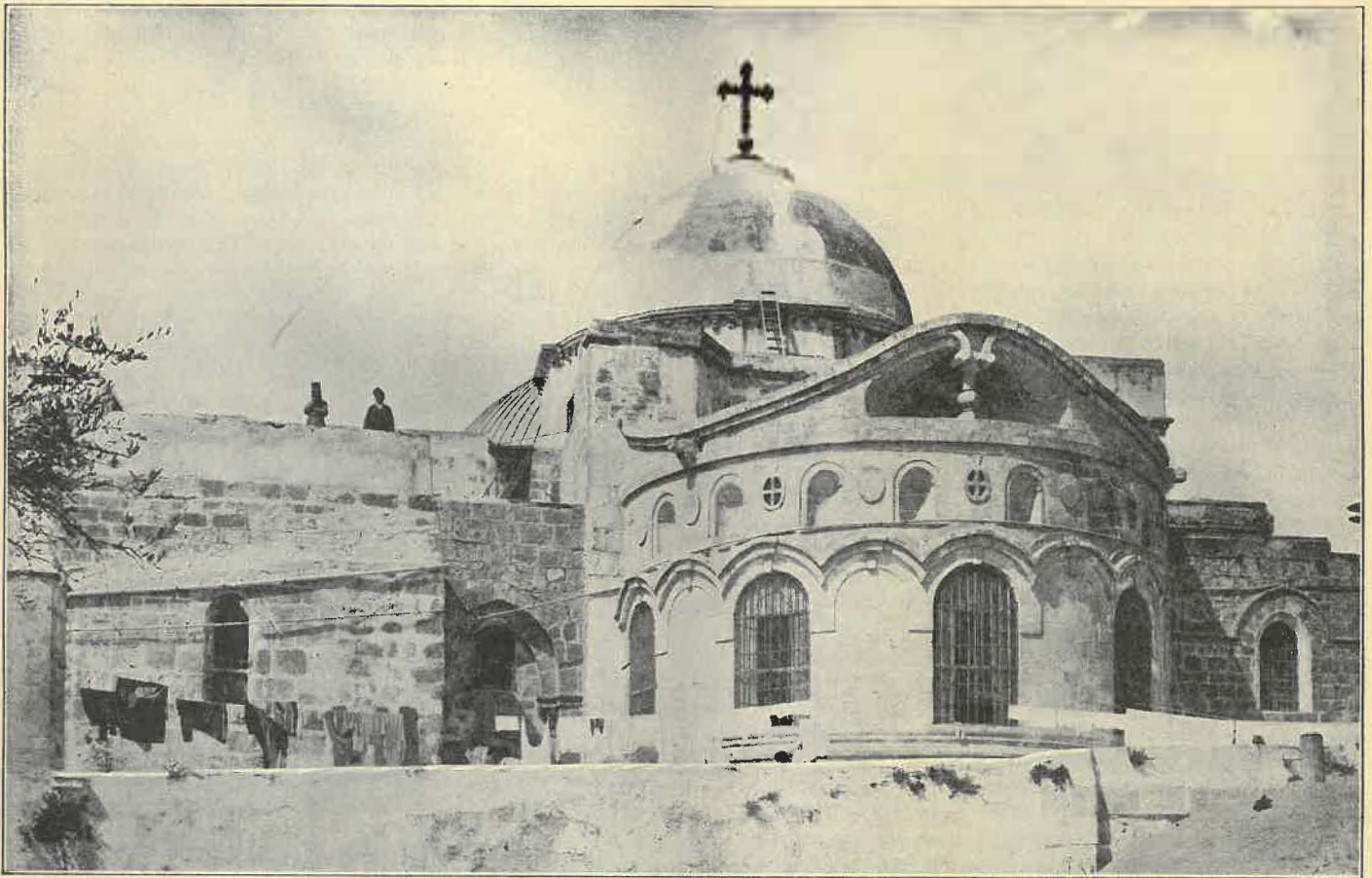
By the Rev. Charles Thorley Bridgeman

Honorary Canon of St. George's Cathedral, Jerusalem

DO STAND in the great Church of the Holy Sepulchre which overshadows the place of our Lord's Resurrection in the Holy City and you will find food for much reflection. Take your place in one of the bays opening on the huge rotunda, watch in silence the scene that passes before the eye. Outwardly it is not very striking, to be sure. The huge pillars that support the high dome are weathered and scarred with the years, their lower portions rubbed and tarnished with the brushing of countless passersby. Out in the open circular floor stands a kind of small chapel of pinkish marble. Its style

customed to anything more elaborate than a New England meeting house, feels at a loss what to do, and shows it; off in a corner stands some motionless figure of an enrapt pilgrim whose life's dream has been realized and now, having gazed upon the life-giving tomb, prays earnestly for his faithful departed.

Should you be there on a Sunday or festival you will hear sounds of many services coming from various parts of the confusing mass of buildings which surround the central church. Now it is the muttered Latin of the Franciscans in their choir;



CHURCH OF THE HOLY SEPULCHRE, JERUSALEM

is poor, and it has been overlaid with decorations contributed by sundry nations. But within the little candle-lit chamber is what remains of the rock ledge in a one time rock-cut tomb where on the evening of the Crucifixion the sorrowing disciples laid away the Body of the Lord. It might be any other shrine, with its lamps, its pictures, and its peasant crudities. But to the thoughtful pilgrim it sums up the tragedy and hope of the world.

The varied throngs that come here on a festival day, and at Easter especially, when all the world sends its quota of pilgrims, evidence the universal significance of this place. Greek monks in heavy black beards and tall cylindrical hats; little Italian or Spanish monks of the Order of St. Francis, still wearing the sandals of their founder; simple Arab fellahin in turban or keffeyeh and brown abayeth; stylish ladies who stopped to get their tweeds in London; Russian nuns; swarthy Abyssinians in white trousers and rough wool capes slung over one shoulder; veiled Christian women from Egypt, tinkling with bangles; American tourists shepherd by a dragoman—all these pass before the observer. The devout stop to genuflect before they pass or make a deep bow and cross themselves, the rather bewildered hard-worked tourist, unac-

from another quarter the loud cry in Greek where the Orthodox cries "The Lord be with you." The choir responds, "And with thy spirit," and the priest sings, "Peace be with you." That little crowd of people behind the tomb who sing so lustily are Copts from Egypt, praising the Messiah in the syllables of the mighty Pharaohs; while the far-off chanting may be either the Syrians whose service is in that Aramaic which was our Lord's familiar speech, or the Armenians who up in a gallery hold their daily services.

PERHAPS it will be the singular unity of purpose evident in the presence and behavior of so many diverse peoples which will strike your mind. Here they are from all quarters of the globe . . . even Chinese and Indian Brahmins on occasion . . . inspired by the same desire . . . to see the place hallowed for all time by the incarnation of God, and seeking to realize the eternal fact which the Resurrection proclaims. Though they have come so far to see the historic spot they know that Christ is not of Palestine alone. They knew Him far off in their own countries. Yet they had to come. And when they see in the Holy Land the same kind of a place they have known since childhood, people no more strange in a sin-stricken and blundering

world, and realize that it might just as well have been in *their* country that the Incarnation had taken place, they will go away assured that Christ will not scorn them or their humble ways.

They are from many places up and down the world, they speak outlandish tongues, their dress makes the Holy Sepulchre a review of the nations, but to each one the single thought is present: Christ their Lord here rose from the dead, and to those who have the eyes to see He is still present.

But to many an observer it is the diversity of the throng that shocks the mind. They see widely different customs, hear services in a half dozen tongues and as many different rites, know that among the people who come here are represented all the great historic divisions of a schism-sundered Church, each of which claims that it, and it alone, has preserved the pure tradition of the Divine Redeemer. Germans and French, Greeks and Bulgars, Russians and Poles, Latins and Orthodox, Protestants and Catholics, seem to feel yet more conscious of their nationalistic or sectarian differences as they come here . . . here where all differences should be sunk. As has often been remarked, "Why do not all the Churches here, instead of having six different services, all at once combine to have a single one to the glory of God?" It is a good point . . . could one settle whether it is better to have it in Latin or in Greek, in English or in French, Armenian or Syriac; or agree to sink all national differences of rite in a common combined service that would not give any historic national Church undue offense or honor.

The disunity of Christendom—it forces itself upon the visitor in the Holy City. It is more insistent and obvious than the unity of purpose and common love for the Saviour that alone explain the strange conglomeration of peoples. But the basic unity in devotion and of faith still remains. To one familiar with the life of the city the unifying forces are stronger than the disruptive. Despite the wide divergencies in ecclesiastical matters, the various Christian bodies display a broad tolerance and at times striking brotherliness. Witness the way in the great shrines at Bethlehem and Jerusalem the Latins, Greeks, Armenians, Syrians, and Copts share one another's privileges at altars belonging to one or the other. Or again see how after the major festivals of Christmas and Easter the heads of each Christian community go visit the heads of all other communities to wish them a blessed festival. It is more than even friendly Protestant clergymen do among themselves in a snug American town.

In this atmosphere of mutual respect and tolerance the Anglican communion, which for over one hundred years has had a bishop in Jerusalem, has a share in the name of the Anglican Churches throughout the world. The Episcopal Church and the Church of England have long been protagonists of a closer union among Christians. Here in Jerusalem it is not theory but the realities of fundamental Christian unity which have preoccupied the Anglican Church. For function has been to hasten all movements toward a better understanding among the Churches.

The Lambeth Conference spent much time last year in canvassing the doctrinal agreements and differences between Anglicans and Orthodox. This is a very necessary step. But the events which have given impetus to such serious conversations must not be forgotten. For over a century the Anglican Church in the East has been trying by unselfish service to the native Christians of the ancient Eastern Churches to demonstrate her interest and respect for them. The schools of the Anglican Church, such as Bishop Gobat and St. George's School for Boys in Jerusalem, have been thrown open to the Orthodox and other Easterners that their young men might receive the best of a Western education without prejudice to their ancestral faith. Hospitals and orphanages have been provided in the same liberal spirit. Even theological education has been given, as the particular contribution of the Episcopal Church in Jerusalem. Here, through a special representative who is attached to the theological school conducted by the Armenian Patriarch, American Church people are being enabled to aid in preparing priests for the Armenian Church. Similar work on a small scale is being done for the Syrian in Jerusalem. A priest of the Church of England is aiding the Greek Orthodox in their high school, and eventually when theological education is recommended among them they know the Church stands ready to aid in any way that it can.

The warm spring sun of Palestine calls from the ground soaked with winter rains a bewildering variety of flowers. Reds, golds, violets, mauves, carpet the long barren hills. The Resurrection of the Son of Man is yearly celebrated by the resurrection of nature. But the renewed life is not limited to flowers of but a single sort—scores of differing kinds, each in its own manner, proclaim the gospel. Such we must learn to find in the richly colored religious life of the Holy City.



Knowing Jesus Christ

MACKAY, in his delightful book, *The Adventure of Paul of Tarsus*, writes thus of the root ideas which St. Paul brought back with him from those first two years of his life as a Christian, spent in the wilderness of Arabia: "What are they? First: Jesus is Messiah, and Messiah is the Son of God. This knowledge was a gift to him, a Divine gift, and it was the knowledge of a Person whom to know was to adore. To the Divine gift and to the adoring devotion which was its result, Paul gave a name, the word which has changed the character of European civilization, 'Faith.' That first. And secondly: To be fixed in this relation of personal adoration and service towards the Son of God is to find oneself in the ideal relation to God which is called Righteousness."

This simple yet illuminating description of the two central ideas in the Apostle's teaching is one we need to remember as we think of Christian Belief. To know Jesus as the Christ and as the Son of God, and because of this knowledge to be filled with an adoring devotion to Him, is one of the best definitions of Faith which we have ever seen. There has been too often a tendency to separate these two aspects, which together make up the idea of Faith, and to think of that either as a Body of truth to be accepted or as an attitude of soul which does not involve accuracy of knowledge. And there is, today, a tendency to reverse the order in which the Apostle experienced them, and to rest lightly if at all upon the truths involved, in the stress upon the adoring devotion. And yet, as the Apostle himself wrote: "How can they believe in One whom they have not heard?" To have devotion to our Lord we must know Him. And we must know Him as the Apostle learned to know Him, as the Christ, the Messiah who is also the Son of God.

This knowledge is one of the fruits of the Resurrection. It was not by chance that it was the vision of the Risen Christ, on the road to Damascus, that lies behind the Apostle's discipleship. It was a Christ who died and, if one might use the phrase, stayed dead that repelled Saul. He could not accept as Messiah a dead Jesus of Nazareth, and he did not believe that He had risen. Incidentally this unbelief is an evidence of the reality of our Lord's death, without which there could be no resurrection. When one remembers how close Saul of Tarsus was to the High Priest one gets from this attitude of the persecutor a remarkably illuminating light on the fact of the death and resurrection of Jesus of Nazareth. With belief in a dead Christ impossible, belief in Jesus as the Christ is clear evidence of the certainty which came to Saul of the resurrection of the Lord Jesus. He was proved to be the Son of God by the resurrection from the dead. That is the conclusion.

Mackay's definition suggests to us further the order which we must follow in the teaching disciples today. They must know Him. Jesus Christ must be a reality to the children and to the older ones who come into discipleship. Basic to all Christian teaching must, we believe, lie a knowledge of Jesus of Nazareth. It may not always be the intellectual knowledge, but this must come. It may be, indeed, the experiential knowledge, but this will not suffice. Eternal life, in the Apostle's record, is not only knowledge of God as "the only true God," but also knowledge of "Jesus Christ whom He had sent." The purpose of the gospel record, as given in St. John, is belief in Jesus Christ, a belief which rests, in the very facts related, upon facts—information, if you will. St. Luke wrote his gospel so that Theophilus might know the certainty of those things in which he was instructed when he was a catechumen (to use a later term). He did not write to *interpret* Jesus his Master, He did not write to give a particular note or tone to the stories. He wrote that this Roman gentleman might be quite sure about the facts that lay behind the things he had been taught in his preparation for Baptism. Knowledge of Jesus Christ, as an essential and really primary element in that central attitude of the soul which St. Paul called Faith, must come to a man if he is to be a properly trained disciple of the Lord Jesus.—*Episcopal Church Sunday School Magazine.*

Health for the Common Man

By the Rev. Philip P. Baird

Rector of St. Paul's Church, Riverside, Conn.

NOW, there was Tom Williams—a great worker in the parish Tom had been. But, as he said himself, "I was sick, tuberculosis had me down. The Church didn't make me well—just gave me occasional comforting visits. Christian Science has me on my feet again." It was plain from the straight set of Tom's eyes that he meant what he said. It seemed as though he hated to mean it—was rather struggling within himself—yet, he meant it. He went on explaining, "I had enjoyed working in the Church—but a dead man can't work. That's what I'd have been before long—a dead man. The Church prayed for me; Christian Science cured me—so I guess I'll have to stick to Science."

It was to his rector that Tom was speaking. The rector felt the helplessness of wasted power and replied, "Well, Tom, I'm sorry, but if you have gotten truth from Christian Science and the Church has failed to give it to you, go to it. Certainly that is what our Lord wants. He wants you to have health." Then the rector added that he was sure that Tom might have gotten the same truth in the Church as he had found without its walls, if only the Church had reached down in its rich store-chamber and pulled out that particular truth and explained it to Tom—explained it regularly and in simple terms. Then, well, then there was nothing else for the clergyman to do but to shake hands with Tom and go. Another good communicant lost to the Church, another seeker for the fulness of the gospel driven mistakenly out of that very fold where that fulness exists most completely—all because the Church and the clergy fail to do their duty. They had failed to preach the whole gospel.

Christ, the Son of God, spent a great part of His time in healing the sick. That ministration was an integral part of His regular contact with people. The New Testament is repleté with, "and He healed all that were sick." His Church was commissioned to do His deeds throughout the world. Yet, today, coming clergy get little or no training in the seminary in healing through Christ. The vast majority of parishes know nothing about the matter; do nothing about the matter. The result is that every clergyman knows of cases within his own parish—Tom Williams cases. And the whole thing is too sad, too bad, for it is like a child running out of a candy factory seeking its sweets at the meager counter of the general store—it is like that, this business of a man leaving the Church to seek health in some "ism" of today. It is the plain, sacred duty of every parish in this broad land of ours to include in its regular teaching Christian healing—not as an extraordinary element, once a year in a mission or in a special group of sermons, but every day in its regular, house-to-house ministration. The clergy of the Church, to be true to their vows, must bring health to the common man.

It was some such thoughts as these that went through the mind of Tom Williams' rector as he went down the street after his talk with the Church's latest failure in his parish. He had for a long time come to think that such was the Church's duty, but, like so many of his fellow clergy, he had thought and done nothing. How should he start about it? He knew of Dr. Worcester's work at Emmanuel, Boston. He knew of the existence of the Society of the Nazarene at Mountain Lakes, New Jersey. Not knowing what else to do, he wrote for a missionary and had a week's health mission.

The first service of the mission was over. The rector, as he stood at the door alongside the missionary, greeting his people, felt an inspired peace which had been induced by the quiet strength of the service combined with the splendid address of the preacher.

Ah! here comes Miss McCauley down the aisle. Miss McCauley has had cataracts on both eyes for some years. She has been to many physicians, but she never has been one to dart hither and thither after every new health cult that shows its head on the popular waters. It has been solely her

quiet faith which has caused her to follow wherever her Church leads the way. Yes, there are a few of the intensely serious in the congregation. They come with earnestness, with faith. Just as Miss McCauley reaches earshot of the clergy, that maiden lady who has taught school in town for so many years catches up with her and remarks with a kindly sneer, "Well, 'spose you're all well now and can see as good as anybody!" The words were fairly rapped out in staccato scorn. So that kind was in the congregation, too—the scornful.

Next to greet the missionary was a middle-aged woman who thought she had something wrong with her hearing. "You see," she explained condescendingly, "last month I went to Martin, the Wizard Healer, who held his classes in the next town. Two months ago I went to a Science practitioner and she didn't help me. Last summer I spent an hour in Canada at St. Anne de Beaupré, and I just thought that I would give you folks a trial, too. Don't know as it did me any good, but I always like to help out a good cause." So they were even in the pews—the professionals. It would have almost taken an altar boy with a mechanical counter to register those who came out maintaining that they had "enjoyed the service so much; you know we just came to see what it was like." Those are the curious, you know, who follow in droves any unusual occurrence.

Well, there you have, one would suppose, the make-up of any chance congregation at a healing mission when first begun in an average parish—it's the same file down the aisle—scornful, faithful, professional, curious. The mission itself was conducted beautifully. The missionary was an unusually keen young man who had studied the methods in vogue with the Society of the Nazarene as combined with Dr. Robert Bell and his Life Abundant Movement. The whole thing lasted a week. There were services every night. At these services the preacher gave an excellent series of sermons. These sermons were partly instructions and partly inspirational, designed to arouse faith. Following the sermon was the laying on of hands. This lovely ceremony was performed while the patients knelt at the altar rail. In the Name of Jesus of Nazareth these sufferers were bidden to arise and walk with their infirmities healed.

In the afternoons there were classes on diet. This was with the view of teaching a well-balanced life to those who sought healing. These were not nearly so well attended as were the services in the evening. It reminded the rector that there are many who will go to a little trouble for a benefit, but so few who are willing to work at it.

THE results of the mission were, in general, good but a bit vague. Certainly those who came in simple faith received at least the power of God's consolation. They left the altar rail each night a bit better able to stand under their burdens and strengthened somewhat more in their faith. One deaf woman (not the professional) was able to hear better. One with dim eyesight was slightly improved. Otherwise, there were no immediate results. Many, however, were comforted. The average parishioner was glad to learn that his own Church believed in God's power and willingness to cure human ills. He had not realized before that the Church offered health to the common man. Great good was done in this way. Though not unduly advertised, the mission was heard of all over the surrounding sections of the state. One maimed man was driven eighty miles to attend and talk with the missionary. Another, a mother who was along in years, brought her mentally-troubled daughter on the train from another town. Every day, twice a day, they came seeking the health of God from the Church of God. Certainly the mission brought forcibly to the attention of the people thereabouts that Christ and His Church do care for their physical welfare.

"I told you so!" has always been a favorite chorus with

us human beings. It was sung many a time after the mission was over and no startling miracles had been performed. That, probably, was the only adverse effect of the services. They may have made some, already confirmed in their lack of faith, a little bit more confirmed in that lack. But even those chorus chirpers—even they knew that the Kingdom of God sought to bring health to the common man.

The missionary gathered up his Prayer Book and slippers and left. The services were over, and the rector was left with his parish and a knowledge of many people who were looking to the Church for a mitigation of their ills. Then was when the rub came. What was he to do about it? By this time it was plain to him that, to be of real value, this healing must be a permanent, everyday matter carried on by the parish priest as part of his pastoral duties. But how? He looked back through his seminary notes. No, nothing there. He asked information among his clerical associates. Nothing there, either. Well, what? Simply nothing. After a few attempts to carry out some classes, the rector dropped the whole matter and served notice to his people that the healing work would be resumed as soon as he felt that he was trained to carry it on himself. At that he began to read and he studied. He is still at it.

The point is this: It is assuredly the most sacred duty of every priest to offer health through the Lord Christ. And the main point is this: No priest can competently offer Christian healing without thorough preparation on his part—and every priest should see to it that he gets that training. Without that training on the part of the parish cure of souls a mission is of very doubtful value, that is, when looking for permanent results. It is all apt to fizzle.

Tom Williams' rector found that his training should go along somewhat like this: He made a thorough study of the healing work of Christ as given in the New Testament, not through secondary sources. He delved a bit into the follow-up work of the Church in the time of the Fathers. He read such simple medical works as are available for the non-medical laity. This is necessary. A cure of souls, if he is to be effective, must cooperate with the local doctors. He must be able to know something of the physical side of his patients' ills. He also learned something of the modern science of diet. The principal preparation, however, was in the realms of psychology and psychoanalysis. A great many of Christ's cures came from His knowledge of those laws which are now known as the laws of psychology. A cure of souls must make those laws his own. He should read such books as, *Modern Psychology and the Validity of Christian Experience*, by Valentine; *Souls in the Making*, by MacKenzie; *Religion and Medicine*, by Worcester, et al.; *Force of Mind*, by Schofield; *Psychology in Service of the Soul*, by Weatherhead. He should go as far as time allows into Jung, Freud, Prince, Hinkle.

Having first prepared himself, the cure of souls ought then to prepare his people. They must thoroughly understand three things: first, faith in Christ and the full use of the Church and its Sacraments are essential; second, they must not expect sudden changes of a miraculous nature, rather, they must look forward to a steady, sure growth in health; third, they must work at it.

Weatherhead speaks of the work of the health missions and rather deprecates it. He has been very successful in the application of psychoanalysis in private treatments, but Weatherhead is a Wesleyan and naturally would tend to veer away from the sacramental principle as conceived by the Church. From the experience of Tom Williams' rector, it would seem that the best method was a combination of that of Weatherhead and the Society of the Nazarene—private pastoral work in which one uses psychology to its logical limit plus an occasional mission and a continual use of the Holy Communion.

The common man wants health. He is going to get health if he possibly can. Witness the swarm of health "isms," if you are inclined to doubt that. The question is quite simple, only this—is the common man to get his faith healing outside the Church where it is all mixed up with a false alloy? Or, is the Church going to shake off its lethargy? Are her priests going to educate themselves to preach the full gospel?

Goodbye, Tom Williams. God bless you in your search for truth. But, Tom Williams, God grant that your sons and sons' sons may find that truth you seek in the Church wherein there lies so rich a store!

The Christ of Easter Day



COME, this festal morn, and tread
The old Judæan way,
To meet the radiant, risen Christ,
The Christ of Easter Day.

The Easter dawn is bright and glad;
God's glory fills the sky;
And to our joyous Easter hearts
Christ's Presence draweth nigh.

To eyes of faith, His form appears
In shining light arrayed;
With benediction sweet, He says:
'Tis I; be not afraid.

Lo, I have overcome the world;
All power is given to Me,
And all the might that I have won
Is freely offered thee.

His living voice now bids us seek
Our great and crowning hour,
That we may rise to fully know
His resurrection power.

O tread Emmaus road today,
Through realms all bright and fair,
Along the way to heavenly springs
That well forever there.

An Easter feast will He provide,
With mystic manna real,
And as He breaks the Bread of Life,
His presence will reveal.

Our hearts aglow with holy love,
Our minds by faith sustained,
We then will go upon our way
With wavering souls regained.

Rise up, this gladsome morn, to tread
The higher, upland way;
To find the glorious, living Christ,
The Christ of Easter Day!

(Rev.) VAN RENSSELAER GIBSON.



A Parable

IN THE square of the Doge's palace are two wells, from which the sellers of water obtain their stock-in-trade, but we can hardly compare either of them with the overflowing spring from which the preacher of righteousness draws his supplies. One of the wells is filled artificially and is not much used for drinking, since the coldness and freshness of water springing naturally from earth's deep fountains is lacking. It is to be feared that many preachers depend for their matter upon theological systems, books, and mere learning, and hence their teaching is devoid of the living power and refreshing influence which is found in communion with "the spring of all our joys." The other well yields most delicious water, but its flow is scanty. In the morning it is full, but a crowd of eager persons drain it to the bottom, and during the day as it rises by dribblets, every drop is contended for and borne away, long before there is enough below to fill a bucket. In its excellence, continuance, and naturalness, this well might be a fair picture of the grace of our Lord Jesus, but it fails to set Him forth from its poverty of supply. He has a redundancy, an overflow, an infinite fulness, and there is no possibility of His being exhausted by the draughts made upon Him, even though ten thousand times ten thousand should come with a thirst as deep as the abyss. We could not help saying, "Spring up, O well," as we looked over the margin covered with copper, into which strings and ropes—continually used by the waiting many—had worn deep channels. Very little of the coveted liquid was brought up each time, but the people were patient, and their tin vessels went up and down as fast as there was a cupful to be had. O that men were half as diligent in securing the precious gifts of the Spirit, which are priceless beyond compare!

—Spurgeon.

The Church and Industry

By Clinton Rogers Woodruff



OUR national Department of Social Service has added another substantial contribution to its already long and creditable list of accomplishments. This time it is in the form of a history of the Christian Social Movement in the English Church and our own. It bears the appropriate title of *Church and Industry*¹ and is by Spencer Miller, Jr., consultant of the national Department on Industrial Relations, and Joseph F. Miller, research assistant. It is the first of a series of studies to be issued by the division on Industrial Relations. If future volumes are of the same high type, the Church is to be felicitated. Messrs. Miller and Fletcher have done a fine piece of work. Sane, well balanced, comprehensive, and suggestive, it deals first with the movement in England, then with that in the United States, and finally with some outstanding parochial activities. Included is a really valuable, but not overlaid, appendix, two equally helpful bibliographies, one fairly complete and the other a selected one, and finally, but in nowise the least important, a good index.

We have an account of the early Christian Social Movement in England a century ago, of the work of Maurice and Kingsley, Lord Shaftsbury, and a respectable list of worthy pioneers; and then of the Christian Social Union with which the name of Canon Scott Holland is so honorably and intimately associated; and of sundry intermediate and present-day organizations, all aiming to teach Churchmen their social duties and arouse them to their social obligations to their fellow men. As Maurice defined the object of the movement with which his name is so closely associated, its purpose, and that of his tracts on Christian Socialism, was to "commit us at once to the conflict we must engage in sooner or later with the unsocial Christians and the unchristian socialists."

Some idea of the method of treatment may be gathered from the account of the Industrial Christian Fellowship, which employs agents or missionaries drawn for the most part from the ranks of labor who strive through open air, factory, or labor meetings, and individual contracts, to bring their listeners to a closer knowledge of Christ and His Gospel; of the need of religion; or of the place of the Church in the Labor movement, and in addressing and working among Church people in order to awaken them to the social and industrial bearing of the faith. At present some forty men are employed in this capacity in the industrial centers of Britain.

One of the most effective works done by the Fellowship is through what are known as crusades which differ from parochial missions. They endeavor to bring a message to those whom the Church does not reach. It represents concentrated effort by the entire field staff of the Fellowship for a week or two weeks' duration to present the Christian religion to the people of a town or a group of towns as a solution for the problems of modern life. The appeal is to the individual as a member of society. The crusaders meet people on neutral ground by speaking in the streets. There are also addresses in churches, conferences between Church representatives, employers, and labor representatives, invited to reconsider the problem with which industry is confronted in the light of the Gospel. One of the most notable of these crusades was held in Monmouthshire during August, 1928. The area of the crusade included the town of Newport in the south of Wales, and four adjacent mining valleys. On the first evening of the crusade over a hundred crusaders who had been secured for this effort attended a missionary service in the Pro-Cathedral of St. Mark's and received from the Bishop of Woolwich, the leader of the crusade, authority under his sign and seal. A great procession followed out into the street headed to the Cathedral where an address was given to the multitude by the Bishop. "We have come," said the Bishop, "to proclaim His message. . . Christianity is not a theory of life, but a way of living." For a fortnight these crusaders were detailed to open-air

"pitches" or meeting places in the town of Newport and in each of the other four valleys represented by the deaneries of Bassale, Bedwellty, Bleanau Gwent, and Pontypool. In Newport there were no less than fourteen such "pitches."

Each day was begun with a corporate Communion for the crusaders; a devotional service followed, to which all were invited. By noon the crusaders were at their posts holding great mid-day meetings at the pit-heads and the unemployment exchanges. Dinner meetings reached within the factory gates, and at railroad and other industrial centers.

A syllabus especially prepared for the crusades entitled: "Christ, the Lord of All Life" was used by each crusader in his talks daily to give continuity to his addresses and a focus to the fortnight's campaign. In addition a special series of crusade leaflets dealing with questions of the day were sold at a penny each. These leaflets dealt with such subjects as What is God Like, Christ and Commerce, The Sin of Gambling, Economic Aspects of the Drink Question, The Brotherhood of Mankind, Political and Economic Freedom, and The Home. Evening meetings were a regular part of the crusade followed by questions and discussion and concluding with the Lord's Prayer. Meetings were also held for business men and teachers, addresses were delivered to Rotary Club luncheons and other such gatherings.

So great was the enthusiasm aroused by the crusade that at one meeting alone in Pontypool over 20,000 people gathered to hear the Rev. G. A. Studdert-Kennedy, some of whom had marched in a procession for ten miles!

The Monmouthshire crusade was begun by the singing of *Veni Creator Spiritus*; it was concluded with such a witness to the working of the Holy Spirit in the five valleys that it has become a milestone for these people of all walks of life.

In addition to these crusades a staff of clerical directors and messengers of the Fellowship take the same message into other sections of society before business men's groups and employers. Furthermore, on Industrial Sunday, before May Day (Labor Day), a special observance is held in the parishes about the country, and, through the efforts of the Fellowship, special services are held at which employers, trade unionists, and others take an active part. The appeal which was issued on Industrial Sunday in April, 1930, directed to employers, business men, and directors was signed by a large number of prominent English industrialists.



NE gets a stirring picture of the Church activities in behalf of social justice from these chapters and a real understanding of the leadership of the Lambeth Conference in the realm of human brotherhood. The several pronouncements of that body are treated intelligently and sympathetically and furnish a strong answer to those who have a tendency to question the usefulness of the Conference.

The American movement beginning with dear old Cail (the Church Association in the Interest of Labor), with which the names of Bishop Huntington and his son, Fr. Huntington, Bishop Potter, the Rev. W. D. P. Bliss, and the Rev. John P. Peters and Harriette A. Keyser are inseparably linked, and the Christian Social Union down to and including the present official national Department of Christian Social Service, is told in the same interesting and helpful way. Likewise the sundry activities of General Convention are recounted. While there is no word of criticism of that body, one rises from a reading of the chapter on Industrial Relations in General Convention with a feeling, if not a conviction, that there is lacking such wholehearted sympathy on its part as the situation demands. Moreover, one has the feeling that our English brothers have shown a much deeper and keener interest in the whole subject.

As our joint authors point out, in the opinion of many who are keenly interested in the problem, the ultimate test of a Church's program on industrial relations takes place in its local parish. Here the fundamental and homely influence of one

¹ Longmans, Green & Co. \$2.00.

Christian on another, and the limitations that industrial conditions impose on the individual and on Churchmen as a group, are worked out in their simplest form. If it is true that the teachings of the Gospels and the verities of the Christian faith have a meaning for men and women in all walks of life, and if these principles have a more immediate significance as they are formulated and expressed among an organized body of Christians, then it seems reasonable to expect an obvious and concrete application in the parish, where we can see Christianity alive in the most fundamental of corporate units. It is this conviction that has prompted the division to undertake field studies in the areas of several major industries, to discover the situation in the average parish. Parishes were selected in the Pennsylvania coal fields, a cotton-mill district in North Carolina, a mining town in southern Illinois, and a manufacturing center in Wisconsin. With no previous knowledge whatever, these parishes were approached with the purpose of making a data report on the number of members, their occupations, conditions of life, influence on and from fellow Churchmen, the relation of the parish in whatsoever respect to labor and employers, the opinions of the vestry, employer, and worker communicants, and other information necessary to an intelligent survey. Only bare facts and honest opinions were sought as the basis for a disinterested and objective study.

The parishes selected were St. Mark's Mission in West Frankfort, Ill.; the St. Matthew's Church, Kenosha, Wis., and its Mission Chapel of St. Andrew's; St. Paul's Church, Monongahela, Pa.; and St. Philip's, Durham, N. C.

It is an illuminating story that is told and one that deserves the thoughtful and prayerful attention of Churchmen everywhere. Indeed I cannot think of a more helpful Lenten course of study than a weekly study of these chapters. As Messrs. Miller and Fletcher point out, "Against the background of a developing industrial civilization, first in England and then in the United States, the growth of the Christian Social Movement has been unfolded in this record as the effort of a group of courageous and far-seeing leaders of the Episcopal Church during the past hundred years to meet the insistent challenge of industrialism and re-interpret the rôle of the Church in the presence of this new order of society. It has been a gallant effort by a few devoted followers of the faith at the outset to re-orient the Church to the changes of a new world. The measure of the achievement of these pioneers of the social gospel is contained in the social momentum of the movement itself which cannot be assayed by any amount of painstaking research. But arising out of the efforts of these leaders from generation to generation to restate the social implications of the Christian faith, certain trends became evident which indicate the future direction of the Church's work in this field.

These trends are to be noted: The change in the attitude of the Church toward the social gospel; the definite effort of these pioneers of the social gospel to draw close to workingmen, both individually and through their trade unions, in an effort more clearly to express the genuineness of the interest of the Church in the worker as the center of the whole industrial process; the trend of the Christian Social Movement to draw closer to employers and leaders of industry and to express through them as Churchmen the application of Christian principles to industry; the increased place of research and education in the program of the Church in articulating its interest in the problems of industry; the growing trend of past effort and the program for the future.

To quote again from these helpful pages (and nearly every one will yield something that is well worth while): "Through every page of this record there is the recurrent need of the Church for a Christian sociology, sometimes expressed, but more often implied. Once admit that the challenge of industrial life to the Church exists, then the task of the Church to formulate its own social ethic is at once an imperative. All other things become of lesser importance and but means to the achievement of this positive task. Each leader of the Church from the days of Maurice and Kingsley in England to Potter, Huntington, and Bliss in this country have been preparing the substance of such a Christian sociology. The Lambeth Conference has formulated the underlying principles of such a sociology in its notable discussion on the Social Task of the Churches; priests and laymen have been carrying

into practice the Christian social ethic in their daily relationships which it will be the purpose of another volume to chronicle. For the Church to formulate, to clarify, and to present such a Christian sociology becomes thus the major positive implication of these pages."²

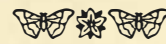
AN INDUSTRIAL Fellowship has been organized by the Division on Industrial Relations of the National Council the purpose of which is to promulgate the following principles in industrial relations which have been adopted by the General Conventions during the past thirty years:³

- The supreme value of every human life;
- Recognition that the labor question is fundamentally a moral and religious question;
- The Church as the representative of all classes;
- Fellowship in industry as foundation for economic prosperity and social well-being;
- Human rights must take precedence over property rights. A minimum saving wage as a first-class charge on industry;
- Coöperation for common service as the paramount motive and end of all industry;
- Self-expression of the worker in industry;
- Extension of true democracy in industry;
- Collective bargaining;
- Abolition of the exploitation of the labor of children;
- Abolition of work of children under eighteen years of age between the hours of 10 P.M. and 6 A.M.;
- Vocational education;
- Gradual reductions of the hours of labor to the lowest practical point and that degree of leisure for all which is a condition of the highest human life;
- One day's rest in seven;
- Living wage as a minimum in every industry and the highest wage that each industry can afford;
- Principle of partnership in industry;
- Worker entitled to fair share in gains of progress;
- Arbitration in industrial disturbances "to bring about mutual conciliation";
- Designating Labor Sunday;
- Social justice.

O Lord, who in the sight of Thine only Son has encouraged struggling mankind, grant that the labor movement may be wisely guided into a greater vision of usefulness, that employers of labor may fashion their dealings according to justice, and that the way of those in industry may lead to that Kingdom toward which Thou has pointed us, through Jesus Christ, our Lord, Amen.

² I have not begun to mention all the Church organizations or refer to all the interesting and important features of this book. Omission of names has no significance except space limitations.—C. R. W.

³ Canadian Churchmen maintain a council for social service which duly stresses with keen insight the relation of the Church to industry. Its December *Bulletin* embodies The Life and Witness of the Christian Community from the Lambeth Report of 1930.



"As He Suffered for Us . . ."

IN A TOWN of Belgium the erection of a church was nearly finished. One thing remained to be done—placing a weather-cock on the steeple. This, however, appeared to be impracticable, for the slender staging upon which the workmen carried on their work did not extend high enough to enable them to raise it up. There remained no other way to fasten and solder the brazen weather-cock but by having one man do it while standing on the shoulders of another. And so two men ascended up to the highest board of the staging, taking with them the heavy weather-cock, the melted lead, and the implements requisite for doing the work. Then the broad-shouldered man placed himself firmly on his feet, and taking hold of a pole of the staging with one hand, stooped over while the other climbed cautiously upon his shoulders. Then he handed him the pan of hot coals, with the melted lead and the weather-cock. The broad-shouldered man stood upon his board as motionless as a rock. The man standing on the shoulders of the other works and solders as rapidly as possible. Now the weather-cock is fastened—at last! The man carefully descends from the shoulders of his bearer. The lookers-on take breath, and "Thank God!" comes from many lips. But why does the broad-shouldered man not descend the ladder after having finished his difficult task? Has the power to do so forsaken him? Not yet; now he is coming down, but slowly and unsteadily, and when he has reached the ground he falls. The shoulders, arms, and breast of the poor man are covered with terrible burns! While his comrade, whom he bore on his shoulders, was soldering the weather-cock the boiling lead with which the work was done was running down drop by drop on the resolute man. Although tormented with fearful pains he had not moved a limb. The life of a fellow-being had been entrusted to him, and he had been faithful to his trust.

The Historic Episcopate

By Dr. Friedrich Heiler

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

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

In Three Parts. Part III

THE Historic Episcopate is a wonderful symbol of the unbroken connection of the life of the Church of today with that of the Church of past times, right back to the Church of the Apostles, but this symbol is only really great and sacred, when it is not turned into a legal institution, let alone into a source of ecclesiastical pride. The Historic Episcopate is meant to be the pledge confirming that the ministry is not a human but a divine institution; that it is born, not of the "flesh" but of the "Spirit," that it is "born of God." He who restricts and confines the divine grace to a certain legal form of succession, however, and opposes the Spirit, which "bloweth where it listeth," distorts the Historic Episcopate into the exact opposite; he turns it into a "carnal" institution, a new Christian form of Jewish-legal circumcision, and lays upon Christianity a new Old Testamentary yoke of the Law.

Only that conception of the Historic Episcopate is truly Christian and Catholic which preserves the complete harmony and balance between externals and internals, between Body and Spirit, ministry and charism, in the primitive Christian sense. He who sees in the Historic Episcopate, or to express it more correctly, in a certain form of same, the heart of the whole Church, and makes it the real basis of a Protestant Catholic reunion, acts most uncatholically, because *true catholicity implies freedom from every one-sided presumption and vain-glory on the part of one link in the great Catholic organism*. Not only depreciation but also overestimation of any one particular Catholic truth or institution must be characterized as "Protestantism."

The important point, therefore, is, in forming judgment upon the *Historic Episcopate*, to steer clear of under- and overestimation, and to think and reason truly catholically, and that also always means evangelically. As, however, in this question it is not a mere matter of theoretical discussion, we are confronted with the question: What practical conclusions must we champions of an evangelical catholicity draw in our present position? What should be our attitude towards the representatives of the great episcopal Churches, who constantly admonish us to enter into the fold of the Historic Episcopate, and who sometimes even reproach us, because we lead a Catholic-sacramental life, without possessing the plenary powers derived from a Catholic authority? And how shall we face all those in our own circles, who longingly and sometimes passionately ask for the Historic Episcopate, and who, under Anglican and Orthodox pressure, are only able to continue our High Church sacramental worship with a guilty conscience? Shall we wait patiently, as many in our midst recommend, until the chief pastors of our National Church obtain "Succession"—say from the Swedish Church? Or shall we wait until our sacramental life has brought forth such abundance of blessings, that the members of the episcopal Churches in the line of succession see therein a manifest palpable proof of the validity of our Orders and sacraments? Or shall those among us who long for "succession," appeal as individuals for ordination by a bishop of the Orthodox, Old Catholic, or Anglican Church in the line of succession?

To wait for the episcopal consecration of the evangelical bishops and superintendents-general would, in view of the declinatory attitude of our German Churchmen and theologians toward the Historic Episcopate, mean postponing the solution of the question "*ad Calendas Graecas*." But even if a few isolated individuals were prepared to receive episcopal consecration from the Swedish episcopate, the doubts of the Anglo-Catholics and Orthodox as to its validity would not be dispelled, to say nothing of Rome, which on principle would not

recognize these Orders. (The Anglican Church is officially in intercommunion with the Swedish Church; the Anglo-Catholics, however, avoid the latter, as was shown at the Lausanne Ecumenical Conference. Only a small number of Anglicans took part in the celebrations of Holy Communion at which Swedish Lutheran clergy officiated in the Anglican church at Lausanne.) Nor can we, unfortunately, as Wilfrid Monod once remarked, rely upon the traditional Churches, upon some new Day of Pentecost, recognizing Protestant Orders and sacraments as fully valid, because they observed in them the working of the Holy Spirit. This institution is too firmly rooted in a centuries-old ecumenical tradition for the Churches which preserve the primitive Christian tradition with meticulous fidelity to forego the privileges it conveys. Nor could they forego them without sacrificing something truly great, precious, and sacred, namely the visible sign of the spiritual continuity of the Church of Christ. Inasmuch, therefore, as on the one hand the ancient Churches must cling to the Historic Episcopate, and because on the other hand our Protestant Churches will not accept it, least of all in a fully Catholic form, nothing else remains for us but to strive independently on our own account for admission into the line of Apostolic Succession, in so far as we value it at all. We *must* value it, however, and for three reasons:

1. Admission to, and forming a link in, the chain of Apostolic Succession is the *seal* and consummation of all our *Catholic* endeavors. We have now regained—without having lost any truly evangelical possession—all truly Catholic truths of the faith, forms of worship and devotion; only this link is lacking, which could demonstrate externally our connection with the great Catholic tradition. It would be inconsistent to call a halt in front of this, even though it were for the reason that it does not appear to us vital and essential as it does to other Catholic elements.

2. We must remove the stumbling-block, the offense, which we present to many brethren in the Orthodox, Roman, and Anglican Churches, by celebrating the Eucharist and the other sacraments in the Catholic sense, without being empowered to do so by fully Catholic ordination. It is true, these brethren are not by any means offended at pietistic or rationalistic Protestants for celebrating Holy Communion according to their own Protestant ideas; but they do reproach us for attaching the same meaning and significance to the celebration of the Eucharist as they themselves, without the same legal and sacramental premises. There is here, no doubt, an instance of narrow-mindedness, which, after all is said and done, is founded upon lack of historical knowledge. But in such a sacred matter one should not in any case give offense, and should remove every stumbling-block from the path of the weak brother—"in *casu scandali non est adiaphoron*" (in the case of an offense nothing is unimportant).

3. We all are seeking for ecumenical communion both with the venerable time-honored Catholic Churches of the East and with the Catholically renewed Anglican Church, to all of whom we are so closely allied spiritually. Intercommunion with these Churches can, however, only be achieved by becoming united with them in the Historic Episcopate—the laity by confirmation, the clergy by ordination to the priesthood. Only by "starting out from Apostolic Succession" is it possible to solve the question of intercommunion, as such a distinguished evangelical authority on the ecumenical movement as Professor Siegmund-Schultze declared after the Lausanne Conference: "It is at this point, that in years to come the real problem of organized Reunion of the Churches will have to be sought."

To obtain this inestimable treasure of intercommunion we must all make sacrifices. Even if we did not consider the Historic Episcopate an ideal ecumenical asset (which we do), we should, for the sake of unity, take upon ourselves that which to many appears superfluous, namely: to receive Catholic Confirmation (chrism, sealing) and the Catholic "ordo" from Catholic bishops.

Jesus Christ the Lord, without spot of sin and pure, the Eternal Son of God, "to fulfil all righteousness" (Matt. 3:15) received the baptism of repentance at the hand of a sinful man, who was not worthy to unloose the latchet of His shoes, then it is also necessary for us in all humility to let a bishop in the historical line of succession anoint our forehead with the Holy Oil and to lay his hands upon our head. . . . In the Kingdom of Christ he is greatest who humbly himself most. For that reason alone we ought not to wait for recognition of our Orders and sacraments by the Catholic Church, but to anticipate the latter on our own account, by fulfilling the preliminary conditions demanded by her. Such complaisant humility, which does not seek to emphasize its own right, but rather bows to the claims of the other side, is the way to union in the Church of Christ. Those are the ideal Anglican bishops in this connection who, for the sake of unity with Rome, declared their preparedness to submit to re-ordination. (See Heiler: *The High Church Movement in the Anglican Church*; the view of Bishop Frank of Zanzibar.) "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

RECOGNITION of the spiritual and external necessity of Apostolic Succession, and goodwill to stand up in its defense do not, however, solve the problem by a long way. Many "High Church" inclined people—and also many members of the great episcopal Churches—have no very clear conception of how difficult it is to obtain Apostolic Succession for individual members, or even a whole group in a Protestant Church. The writer of these lines has for many years past thoroughly discussed this question with a great number of bishops and theologians of the various episcopal Churches, and has learned by experience how thorny this road is. There are, in the main, three difficulties: Firstly: the bishops make demands which we cannot comply with, without becoming unfaithful to our duty within the fold of our evangelical National Church; that is to say; either regular legitimate union with the other Church, or at least the adoption of its entire liturgy, although in our mother tongue (for example, the Byzantine liturgy). Secondly: Others, again, would gladly be prepared to transmit Apostolic Succession to an evangelical Church as a whole, but they have misgivings about giving it to isolated individuals of that Church, above all on account of jurisdiction difficulties likely to ensue; for it is hardly feasible for an evangelical clergyman "in active service" to be at the same time subject to the ecclesiastical authorities and to a bishop of the National Church of some other country. And thirdly, those who would be prepared to transmit Apostolic Succession to an organized evangelical group are the bishops of lesser Churches and communities, against whom, however, there is a pronounced feeling of resentment on the part of the greater Churches (for instance against the Gallican Church by the Old Catholics, and against the Evangelical Catholic communion by the Anglicans).

In any case we are face to face with one possibility only: the organization of a united brotherhood, of an "Evangelical Catholic Eucharistic Community," which like other national Church communities and like the Catholic Apostolic Community belongs to the National Church, and which, like the last named, establishes a complete, graduated sequence of Orders of the Catholic Ministry. (The High Church Union—*Hochkirchliche Vereinigung*—as such, cannot itself, out of consideration for those members who are striving for Historic Episcopate only for the National Church as a whole, undertake to solve the problem). The chief pastors of such a community (who would have to be consecrated by a bishop in the line of succession but outside the Church of Rome—the simplest plan, of course, would be to select ministers not in active service) could then administer the sacrament of confirmation to the laity, and "ordines minores and maiores" to the clergy. Such a Brotherhood would be able, in full freedom and independence, to develop an Evangelical Catholic

sacramental life, such as, on account of lack of understanding on the part of the ecclesiastical authorities and communities, is not possible in the churches of our national Church.

Such a solution is not altogether satisfactory. True, it is not new by any means; the Waldensers of the Middle Ages already represented an independent, for the greater part secret organization, with a complete "hierarchy" of the three orders of priesthood, within the great Church of that time. There was a community of that kind in the Anglican Church in the last century, and moreover, what we should not care to imitate, absolutely secret. (Dr. Lee, an Anglican priest, in 1877 founded an "Order of Corporate Reunion." To remove all doubt with respect to the validity of Anglican Orders, he, with two other Anglican priests, had themselves consecrated bishops by schismatic bishops, whose succession had been recognized by Rome. Membership of the Order, likewise the ordination of its members, were kept strictly secret. For further details see P. Thureau-Dangin: *La Renaissance Catholique en Angleterre*, Paris, 1923, III, 33.) Such a secret organization for the purpose of perpetuating the Historic Episcopate would distort the latter into the exact opposite of its original significance. The appeal to open succession of bishops was of course made as a counter-blow to secret tradition and succession as claimed by the Gnostics. The (admittedly super-denominational) Evangelical Catholic communion under Bishop Vernon Herford in Oxford, which ordains both Free Church and Anglican priests, these Orders being recognized both by Rome and the East, might also be mentioned as a parallel case. Nevertheless, this solution is in a certain sense irregular; but "irregular conditions justify irregular action," as the Anglican Bishop Gore once said to the writer of this article with reference to this question. This solution certainly complies with Catholic demands; it removes the unrest which this problem is constantly causing in High Church endeavors, and finally, it does not in any way trespass in the sphere of the evangelical ministry.

No doubt those who are opposed to our movement, and to whom any canonical weapon against us would be welcome, would use this action on our part to create difficulties for us. But in an age of ecumenical activity, such as we are living in, no member of the evangelical national Churches can be forbidden to seek intercommunion with other Churches, especially Churches maintaining friendly relations with Protestantism. Such intercommunion of individual members of the evangelical Churches with the Eastern Church and the Anglican Church can only enhance the prestige of the former, and promote friendly relations between the Churches. But apart from that, we are entitled to claim the same rights as have been conceded for a long time to the members of the Catholic Apostolic communities, who possess an independent fully graded "hierarchy" of degrees of Orders, lead an independent Church life, and are at the same time faithful members of the national Churches; some are even members of the Church councils and synods; to say nothing of the numerous "communities" more or less closely in agreement with the fundamentals of the evangelical creed, communities which the national Churches willingly or unwillingly enclose—and must enclose—within their fold.

The Historic Episcopate is such a priceless possession that we should not cease from striving to achieve it, or, in the event—through no fault of our own—of it being impracticable to obtain it, or not proving satisfactory to us all, we should at least show the Catholic Episcopal Church our sincere willingness—"in rebus magnis et voluisse sat est" (in great things it is sufficient to have proved our good will).

We must, of course, only join the Apostolic Succession under three conditions:

1. We must keep aloof from every mechanical-judicial idea or conception. To us admission to the Historic Episcopate must be nothing but a symbol and a pledge of something internal, something spiritual, that is to say, of spiritual continuity with the Church of the early ages of Christianity. If we do not possess this inner continuity and spiritual catholicity, mere external continuity and legitimacy has absolutely nothing to offer us. And if the true Catholic sacramental faith does not already dwell in our hearts, then episcopal laying on of hands can never awaken it. *Without inner catholicity, without primitive Christian faith, prayer, and sacrifice,*

"Apostolic Succession" is an empty shell, nay worse, a deceiving mask.

2. And as we must beware of an external conception of this institution, so also, and even more, must we be on guard against every form of ecclesiastical pride. Whosoever, being in possession of complete Historic Episcopate, with a contemptuous side-glance at others dares to boast of his own "valid" Orders, "glories in the flesh," relapses into Judaism, and draws upon himself the condemnation of the Apostle pronounced against those who "came in privily to spy out our liberty which we have in Christ Jesus" (Gal. 2:4).

3. In order, however, that we may remain free from all mechanical and all pious overweening self-conceit, it will be necessary to create a counterweight against recognition of this judicial institution, by constant open-heartedness for the untrammelled working of the Holy Spirit in directly appointed charismatics. We may only renew venerable primitive Christian institutions provided we at the same time restore the prophetic-pneumatological element of primitive Christianity to its ancient rightful position. *All great Christian Churches have so often sinned against the spirit by subduing the enthusiasm of the laity.* Nevertheless, there is to be observed in the "hierarchical" Churches a more powerful element of enthusiasm of the laity than in our official national and people's Churches. The papal Church, it is true, denies to all its laymen, even when they are monks, the right to preach the Gospel in its churches, but it proclaims the "Lay Apostolate," and furthers it by every means. And greater latitude still is allowed to lay enthusiasm in the "injuridical priests' Church" of the East, in which for centuries lay monks have officiated as confessors, and in the Anglican Church, in which laymen with a bishop's license are permitted to preach. If even in the great traditional Churches we find, side by side with the ordained priesthood, the active priesthood of the laity, it means that we champions of evangelical catholicity are faced more clearly than ever with the duty of working for true primitive Christian harmony between the ministry and free prophetism. Only that Church is truly Catholic, *i.e.*, universal, in which spirit and office, prophetism and episcopate, charismatic *pneuma* and sacramental *opus operatum* are in complete harmony.

Only if and when we are prepared to comply with these three conditions, only then may we, without detriment to ourselves and the evangelical Churches, assent in word and deed to the Historic Episcopate. And if we agree to it on these terms, it will become more and more manifest that, in addition to the Historic Episcopate in the institutional, official, and sacramental sense, there is yet another, namely the Historic Episcopate of the spirit and of life as personified in St. Francis and his disciples. Were not Poverello and his companions, who obeyed literally the commands with which Jesus sent forth His disciples the Apostles—provided neither gold nor silver nor brass in their purses, nor scrip for their journey, neither two coats, nor shoes, nor yet staves (Matt. 10:9-10)—also in very truth successors of the Apostles? And is not the hairy robe of the Franciscan Brothers just as much a symbol of the Historic Episcopate as the episcopal pallium, and the brown cowl equal to the mitre of the prelate, or the plain wooden cross on the rosary equal to the jewel-encrusted sparkling pectoral cross of the bishop? St. Francis of Assisi had unbounded veneration for the priesthood and episcopate of the Church, and we desire to follow in his footsteps. And yet in his poor humble life he was the personification of a still higher Apostolic Succession than that of the holders of office, for whom, as vicars of Christ, he had such deep veneration.

Let us with St. Francis of Assisi become humble followers of Jesus Christ and His Apostles! Let us, as "ambassadors" and "messengers" of our Master, personify an apostolate of love and sacrifice, and then "the Historic Episcopate" of the ministry will also receive its proper position in the harmonious whole of the Church; then it will cease to be the great stumbling-block of offense for Protestants, and be estimated at its true value. The Church of Christ is a wonderful organic structure, which is only healthy and strong when all its heterogeneous members—office holders, and those imbued with the Spirit—work together in harmony.

What the Apostle of the Gentiles wrote to the Ephesians

applies to all time: "He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:10-13).

THE END.



The Laity*

BY THE RT. REV. GEORGE CRAIG STEWART, D.D.
BISHOP OF CHICAGO

IF I have spoken to the clergy, suffer me to speak a word to the laity. You are our fellow-workers, beloved in the Lord. You share in the priesthood of all believers; you bear as we do the sign of the Cross upon your foreheads; you too have had an apostolic laying on of hands. At the end of each prayer the priest at the altar waits for your "Amen"; you are the sponsors at Baptism; you are the raw material from which our candidates for the ministry are fashioned; you are those who patiently and faithfully fulfil a promise once demanded and now unhappily no longer demanded in Baptism "to hear sermons"; you are those who constitute our wardens and vestrymen and members of finance committees to whom is committed the provision not only of proper church buildings but of Bibles and Prayer Books and of the sacred vessels for the altar of the Lord. I call you all to be not critics of your clergy so much as counselors, sympathizers, helpers.

If your priest be gifted, popular, successful, that is your very good fortune; if he be less gifted, less popular, less successful, that is your opportunity for heroic service. Fill up what is lacking by your own sturdy faith and your own steady hope and your own sacrificial love. Support him, don't desert him. Spur him on, don't hold him back; let him be your leader, not your pack-horse. Encourage him by your presence, don't discourage him by your absence. Increase his stipend whenever you can, even clergy like a raise now and then. And when he calls you to lift up your eyes to a vision of the kingdom beyond the parish boundaries don't crush his spirit and impoverish your own parish life by muttering over and over the old stale slogans of the myopic parochialist that "Charity begins at home," and "We must be just before we are generous" and "The coal bill comes first." Often I have heard men, keen business men, say, "The first thing in a church is a good sound business basis. You can't have spiritual results unless first of all you have the money!" Such men mean well. But they express their meaning badly. Give me a worldly unconverted man, and I do not care what his business acumen, what his shrewdness, what his personal wealth, he will be a peril to any vestry. He will scan a budget with the cold eye of an auditor, discount a missionary quota with the shrewdness of a broker, hire and sell a clergyman at the best market terms, and get a profitable return on his investment by occupying the best seat in the synagogue at an impressive pew-rent.

Give me on the other hand a consecrated, conscientious, converted business man as a vestryman, one who has a passionate love for Jesus Christ, and for His Church; one who not only says his prayers but loves the mystical communion with God; one who not only goes regularly to the altar, but who finds there his greatest refreshment in life; one who is not only honest with his fellow men, but honest with God; one who regards his time and health and money as a sacred stewardship; one who sets aside regularly a stated portion of his gross income as a partnership account with the Father to carry on the Father's business—such a man will leaven the whole vestry and congregation with his spiritual reality; budgets will glow with missionary purpose, the dollars and cents column will begin to march with the dignity and power of an army going out to win victories, and the business of the Church will have that soundest of all capital, human resources sacrificially invested in an enterprise competent to meet an ever present human need for Jesus Christ.

* An excerpt from Bishop Stewart's address to the diocesan convention.

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.

"The Anglican Position"

To the Editor of *The Living Church*:

DOUR EDITORIAL on *The Anglican Position* [L. C., February 14th] calls to mind the fact that, should reunion between Constantinople and Lambeth become a reality by 1940 or even 1960, the effect upon the Episcopal Church in America may be far more remarkable than the effect upon any other national group in either the Orthodox or Anglican communions. Is it too early to think and pray about the practical problems which will arise from reunion?

In Chapter V of *The Eastern Church in the Western World*, Dr. Emhardt outlines the three periods which have occurred in the relations between the Orthodox and the Episcopal Church in America. . . . It is still true that the problem of Anglo-Orthodox relations in England shares with other problems both the advantage and difficulty of the English Church's official position. But the American Church may yet have the distinction of showing the next step toward corporate reunion.

And may the next step beyond "coöperation" be the unification of the Orthodox and Episcopalians in the United States. Will it be necessary for the Orthodox to organize themselves into a separate American Orthodox Church? Why not a united Church which would not be Greek or Russian or "Anglican," but in a real sense the American Orthodox Church, holding a similar relation to the Ecumenical Patriarchate as any other autocephalous Church in the East?

Would this not be the solution of two difficult problems, one troubling the Orthodox everywhere outside of Orthodox countries, the other of vital importance to us? The Orthodox who have adopted another country than that of their birth, or those who find themselves exiled, with their children growing up in foreign ways, are faced with the problem of adapting their services to the needs of their younger members if they are to keep them from falling away. In France there are now two or three Orthodox congregations who are using a French translation of the Oriental rite because they have become to all practical purposes Frenchmen. Similarly in America the day is near when the Orthodox in America will find it advisable to use an English translation of the Oriental rite, and to provide priests and bishops who speak English and are well informed in the new life of their people. They will be men probably who have been born in English-speaking countries, and often American by nationality.

As for our problem, it is a commonplace that the hope of the Episcopal Church in America is in appealing to people of non-British descent as well as those of British descent. The last Lambeth report recognized the inappropriateness of the term "Anglican" for several Churches in communion with Canterbury. A united Church in America of Orthodox and Episcopalians would facilitate the training of an English-speaking clergy for the Oriental rite, and will make the term "Anglican" even more obsolete.

The practical problems of polity in such a united Church would not be impossible to solve. Orthodox congregations might be admitted to the Diocesan and General Conventions on the same condition as any other independent congregation. The Oriental rite could exist officially beside the Prayer Book as the Oriental rite already exists officially beside the Roman Mass in the Uniat Churches. And each diocese or province could have a suffragan bishop for the supervision of those parishes in which the Oriental rite is used.

Here in England they will be satisfied with the continuance of such friendly relations as already exist, with the exchange of visits of prelates, and the mutual interfiltration of Eastern and English cultures. But in America the projected reunion will present one more problem in the amalgamation of the American people, and their relation to foreign Churches and governments.

St. Edmund Hall,
Oxford, England.

DUNCAN FRASER.

Pan-Catholicism, Epworth, or Rome?

To the Editor of *The Living Church*:

REFERENCES to my article, *The Ministry and Reunion*, have uniformly dealt with Wesley's love for his Church and his undoubted purpose to avoid schism therein instead of meeting my question, "Must we reconcile ourselves to permanent disunion because of our invincible disagreement about ministerial orders?" I most heartily indorse the Reformed pastor's words in your March 7th issue and respect the Christian spirit of your editorial.

Whatever Wesley's idea about the title "bishop," he used the English ordinal for "the consecration of bishops" in ordaining Dr. Coke to come to America and here ordain Mr. Asbury to join him in further ordaining "elders" to administer the sacraments of Baptism and the Lord's Supper. Probably most Methodists today agree with Canon Streeter that true apostolic succession is "progressive experimenting" in regard to Church polity, but many of us think Lord King's account of ancient Alexandrian order led Wesley to be really a "presbyterian successionist" while yet a "practical episcopalian."

Let Wesley speak for himself in his ordination certificate to Dr. Coke:

"Whereas many of the people . . . in North America, who desire to continue under my care, and still adhere to the doctrines and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of Baptism and the Lord's Supper, according to the usage of the said Church; and whereas there does not appear to be any other way of supplying them with ministers: know all men that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America." (N. B. Harmon, Jr., *Rites and Ritual of Episcopal Methodism*, page 400.)

Please tell me, must Methodists abandon the search for unity with you—because you set an impassable barrier in a doctrine of orders between us? Sure for ourselves that the "notes of the Church" are spiritual and that Methodism is truly and aggressively Catholic, must we go on about our own business of spreading scriptural holiness and reform in Roman-like aloofness?

Since it is useless for us to argue our difference about orders, shall Methodists abandon Pan-Catholicism, and adapt ourselves to the necessities of Dr. Rattenbury's formula for future Catholicism, "Epworth or Rome"?

Wesley Heights Church, (Rev.) W. G. McFARLAND.
Charlotte, N. C.

Wesley on the Ministry

To the Editor of *The Living Church*:

THE REV. PERCY FENN in his letter [L. C., March 7th] states Wesley's sermon on *The Ministerial Office* is No. 115. In the two volume set of Wesley's sermons in my possession this sermon is No. 139.

Middleboro, Mass. (Rev.) WILLIAM C. KILPATRICK.

Whitsunday Cards

To the Editor of *The Living Church*:

THE CHURCH's clergy ought to do much more than they do to help people celebrate Whitsunday as the great festival (ranking with Christmas and Easter) it is. To this end, will all of my brethren who share my feeling write me and say they will send out to each of their communicants an attractive card, inviting to Whitsunday Communion? If among rectors would do this, I think we could induce the Morehouse Publishing Co. to print us cards at a modest price.

Ballston Spa, N. Y. (Rev.) CHARLES E. HILL.

Books of the Day

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

THE STORY OF RELIGIONS IN AMERICA. By William Warren Sweet, Harper & Brothers, New York and London: 1930. Price \$4.00.

IT IS really surprising that the author has incorporated so much material in such limited space; the actual text, exclusive of the bibliography and a statistical appendix, runs but little over five hundred pages. Yet we have the author's deductions in regard to the creative forces in American religion, a discussion of the European background, several chapters devoted to the colonies, the story of the spread of spiritual interests along with the extension of the western frontier, and a good deal of information concerning the more obscure sects. Trends of immigration, sectional tendencies, missionary activity, slavery, and reconstruction are all considered as contributing their share to the diversity of the American religious pattern.

The book is well written; many important details are included. While the treatment of no single body of believers is exhaustive, it should certainly prove stimulating. That the author has sought to be fair, no one will doubt; that he has a good grasp of his broad subject is evident.

Of course, he will not please everybody—or, perhaps, anybody. We are all partisans, if our Church means anything at all to us; and naturally we should like to have our contentions accepted. Dr. Sweet treats the Episcopal Church very sympathetically, and has a great deal to say about its splendid work. But we cannot concede that the Presbyterian system was "the form of government adopted by the Church in the early centuries, when it was under the ban of the Roman Empire," and we take issue with the following statement:

"(Wesley) then proceeded to provide an organization for the American Methodists suitable to their independence. After thorough consideration he decided that under the situation he as a presbyter of the Church of England had the right to ordain ministers for America. This right he based on the precedent of the Alexandrian Church where bishops had been ordained by presbyters."

In the treatment of the part played by different religious bodies in the infancy of the various educational institutions of the country, one gets the idea from this volume that the College of the City of Philadelphia (since the University of Pennsylvania) was simply the evolution of a Whitefield meeting-house; the fine leadership of the first provost, the Rev. Dr. William Smith, is not mentioned. Dr. Thomas Bray and his libraries deserve more space.

According to Dr. Sweet, there are in the United States 213 denominations of Christians, "presenting a more complicated religious pattern than exists among any other people." What are the forces which have led to such seeming confusion? The one fact, more than any other, which explains the chaos, says our author, is that the colonial Churches were largely planted by religious radicals. "If many of the colonists were religious radicals on leaving their European homes, their radical tendencies were likely to become even more pronounced after they reached America. In the new world there were few restraining forces. If they had remained in Europe, their radical tendencies would doubtless have been somewhat held in check by tradition, by the presence of high Church and civil officials; indeed, conservative forces and influences would have been all about them; but 3,000 miles away across the Atlantic—then a much greater barrier than today—these restraining forces were not present. . . . All classes in America felt this liberation from the restraint of long established institutions, social, political, and religious. Throughout the entire colonial period there was no Church official of high rank in America, not an Anglican or Catholic bishop, or any other ecclesiastical official who might have exercised a restraining influence. By the time of the Revolution the people of America possessed a larger degree

of freedom in religion than was to be found among any other people. They had carried on the freest debate on all religious questions without regard to bishops, priests, councils, or creeds; thus encouraging an individualism in religion such as existed nowhere else."

THE greatest achievement of the American Churches has been the extension of their work westward across the vast stretches of the continent. After the Revolution, Christianity followed the wanderers across the Alleghenies, thence across the Ohio and Mississippi basins, on over the plains and the Rockies to the Pacific. Throughout this period, religion was in continuous contact with frontier conditions and needs; and no single fact is more significant in its influence upon American religion. "The pioneer is always an independent individualist, determined to go his own way in religion as well as in politics, and therefore the frontier was fruitful in the multiplication of new sects. Denominations such as the Dunkers and Mennonites, which were of European origin, when transplanted to America divided and redivided as they moved westward into the undeveloped frontier, and recent studies have shown that the multiplication of the small sect since 1889 has been largely confined to the middle and far west."

Up until the third decade of the eighteenth century, the lower classes in the colonies were little influenced by organized religion; there were more unchurched people in America, in proportion to the population, than one would find in any country in Christendom. In the nations of western Europe, where state churches commonly existed, membership came as a matter of course; but among the settlers, there was not only the lack of a uniform religious establishment but also a shortage of ministers. This situation led to the development of a new technique to win converts; and this new method, peculiar to this country, was revivalism, which may be said to mark the beginning of an aggressive American Christianity. From that time until the end of the next century, revivalism has manifested itself at frequent intervals. In its earlier phases, it grew out of frontier conditions, and performed its best work in the newer sections, where it often produced unfortunate excesses. "But whatever may be said in criticism of frontier revivalism, this much must be said in its behalf: it was perhaps the only method by which the frontier could receive any of the benefits of Christianity, warped though it often was, almost beyond recognition. The camp-meeting, one of the by-products of frontier revivalism, served a very large social and religious need and has developed into the present-day community chautauqua and summer assemblies."

In the concluding chapter, Dr. Sweet recounts some of the steps already taken toward Christian unity. While the obstacles are numerous, he believes "there is every indication among all the Protestant churches, great and small, that the day of contented separation is fully passed and there is undoubtedly a growing will to, as well as an enlarging expectation of, union."

EDGAR LEGARE PENNINGTON.

THE CHURCH HISTORICAL SOCIETY has recently published two interesting addresses: *The Founding of Christ Church, Philadelphia*, by Charles Penrose Keith, and *The Architectural Spirit of Christ Church*, by H. W. Sellers. These short addresses delivered last June are a real contribution to our colonial Church history. The first paper is a short biographical sketch of the rectors before the Revolution, with some references to important laymen. The one criticism to be made of it is that the subject is important enough for a longer and fuller treatment. Mr. Sellers' paper is an excellent summary of the meaning and purpose of Church architecture.

A. S. I.

The Living Church

Established 1878

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

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

Managing and News Editor, CLIFFORD P. MOREHOUSE.

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Church Calendar



APRIL

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

KALENDAR OF COMING EVENTS

APRIL

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

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

6. St. Andrew's, Baltimore, Md.
7. All Saints', Orange, N. J.
8. St. Paul's, Brunswick, Me.
9. Annunciation, Glendale, L. I.
10. St. Edward the Martyr, New York City.
11. St. Luke's Chapel, New York City.

APPOINTMENTS ACCEPTED

BROWN, Rev. EDWARD TANNER, rector of St. Peter's Church, Los Angeles; to be rector of St. Clement's Church, Honolulu. May 1st.

BRAITHWAITE, Ven. E. L., formerly archdeacon for colored work in the diocese of Atlanta; to be priest-in-charge of St. Andrew's Church, Evanston, Ill. (C.)

EUBANKS, Rev. HALE B., formerly priest-in-charge of Coos and Curry County Missions, Oregon; has become rector of Trinity Church, Woburn, Mass. Address, Trinity Rectory, 535 Main St., Woburn.

SMYTH, Rev. JOSEPH H., M.D., formerly missionary-in-charge of Church of Holy Spirit, Gallup, N. Mex.; to be field physician for the Laguna Indians, under the United States Indian Service, with headquarters at Laguna, N. Mex.

TAYLOR, Rev. ARTHUR W., formerly rector of Christ Church, Marion, St. Paul's Church, Saltville, and Grace Church, Glade Spring, Va. (Sw.V.); to be rector of St. John's Church, Glasgow, Christ Church, Buena Vista, and Trinity and Grace Churches, Buchanan, Va. (Sw.V.) New address, Glasgow, Va.

WEINLEIN, Very Rev. HALSEY, Jr., Ph.D., formerly dean of Cathedral of St. Luke, Ancon, Canal Zone; to be rector of St. Andrew's Church, Fort Worth, Tex. (Dal.)

WOOD, Rev. JOHN E. H., formerly assistant at St. James' Church, Los Angeles; has become vicar of Redeemer Mission, Los Angeles.

CORRECT ADDRESS

LEWIS, Rev. EDWARD C., associate priest of St. Matthew's Cathedral, Dallas, Tex., 1718 Moser Ave., Dallas; not 918 Annex St., Dallas, as given in the 1931 Living Church Annual.

NEW ADDRESS

WOOD, Rev. HUBERT S., formerly of Syracuse, N. Y.; 20 Franklin Place, Flushing, L. I., N. Y.

RESIGNATIONS

DOGGETT, Rev. WALTON HALL, as rector of St. John's Church, Framingham Centre, Mass.; to retire because of ill health. Address, 54 Pleasant St., Framingham Centre.

FORQUERAN, Rev. LYNNWOOD O., as rector of Grace Church, Pomeroy, Ohio (S.O.). New address, 1329 Patapsco Ave., Baltimore, Md.

HOLE, Rev. HARRY R., as rector of St. James' Church, Cheboygan, and Trinity Church, Mackinac Island, Mich. Mr. Hole will become superintendent of the William H. Godair Memorial Home for Aged, Hinsdale, Ill. May 1st.

CORRECTION

LEWIS, Rev. EDWARD C., is incorrectly listed 1931 Living Church Annual as chairman of the Social Service Department of the diocese of Dallas.

ORDINATIONS

DEACON

ERIE—On Passion Sunday the Rt. Rev. John C. Ward, D.D., Bishop of Erie, ordained FREDERICK GREEN DESAUSURE to the diaconate in Christ Church, Meadville. The candidate was presented by the rector of Christ Church, the Rev. H. B. Adams, who also preached the sermon. The Rev. D. W. Clarke of St. Clement's Church, Greenville, read the litany and assisted at the Holy Communion.

The Rev. Mr. DeSaussure, a lay reader at Christ Church for many years, will continue to assist the rector of Christ Church.

PRIESTS

MILWAUKEE—On March 19th the Rt. Rev. Edward L. Parsons, D.D., acting for the Bishop of Milwaukee, advanced the Rev. BENJAMIN BALDWIN BROWN to the priesthood in the Church of the Advent, San Francisco. The candidate was presented by the Rev. John T. Sakurai, S.S.J.E., of the staff of the Church of the Advent, and the sermon was preached by the Rev. Kenneth A. Viall, S.S.J.E., rector of the Advent.

The Rev. Mr. Brown is to be curate of the Church of the Advent with address at 162 Hickory St.

RHODE ISLAND—The Rev. JAMES RICHARDS, curate of St. Stephen's Church, was advanced to the priesthood on Wednesday, March 25th, the feast of the Annunciation, in that church by the Most Rev. James DeWolf Perry, D.D. The Rev. Francis H. Richey, rector of St. George's Church, Maplewood, N. J., preached the sermon, and the rector, the Rev. Charles Townsend, presented the candidate.

The Rev. Mr. Richards, who came from Long Island last September, will continue as a priest in the parish. He was graduated from Columbia in 1927 and the General Theological Seminary in 1930.

DIED

FAUNTLEROY—At Lake Mahopac, N. Y., on March 27th, the Rev. PHILIP WILLIAMS FAUNTLEROY. Born in Winchester, Va., on January 9, 1852.

RESOLUTION

Rev. Edgar Carpenter

At a called meeting of the vestry of Grace Church, Alexandria, Va., the following resolutions were adopted:

WHEREAS: The Rev. EDGAR CARPENTER, a graduate of the Episcopal Theological Seminary in Virginia, after thirty-four years in the priesthood, twenty-six years and three months of which were spent as rector of Grace Church, Alexandria, Va., passed away from this world, on Monday, February 9, 1931; we, the church wardens and vestrymen of Grace Church, acting in our official capacity for the whole congregation, desire to record our deep thanks to God for the witness of his life and ministry.

Faithful priest, each Sunday morning found him standing at God's altar offering the Oblation of the Holy Communion; zealous pastor, he tended his flock unwearyingly; while the dignity of the House of God was his constant care; true friend, he went in and out among us; with utter unselfishness, sharing with us all the disciplines and consolations of everyday life.

Sorrowing, but not without hope, we pray:

"Rest eternal grant unto him, O Lord,
And may light perpetual shine upon him."

THEREFORE BE IT RESOLVED that a copy of the above be spread upon the minute-book of the vestry of Grace Church; and be also printed in the Southern Churchman and THE LIVING CHURCH.

March 18, 1931

Signed:

FRANK T. KING,
CHARLES J. DEAHL,
For the Vestry.

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OF

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MISCELLANEOUS

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

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CLERICAL

OUT-IN-OUT CATHOLIC PRIEST, UNhappy in Protestant parish, unmarried, no strings, hard worker, good preacher, desires Catholic vacation work during August, preferably at shore or mountains. Will also take Catholic urban work, especially with a view to possible future permanency in parish or on parish staff. Apply to Box No. E-536, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED RECTOR DESIRES change. Middle west preferred. Satisfactory references upon application. Address, E. C-345, care of 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.

WELL RECOMMENDED PRIEST AVAIL-able after Easter desires correspondence with bishops or vestries seeking locum tenens or rector. Address, Box D-538, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

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

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

MATURE SOUTHERN GENTLEWOMAN, college teacher, wishes a position for the summer as tutor or companion in home or for travel. Miss KATE MEARES, 1412 Laurel St., Columbia, S. C.

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

OPPORTUNITY WANTED: YOUNG WOMAN, teacher of Science, university degree, and pre-medic requirements, wishes opportunity to continue medical course while under adequate salary or would accept a philanthropic offer or loan with prospect of repayment. Excellent references. Address, Box L-534, care of LIVING CHURCH, Milwaukee, Wis.

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

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

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.

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

"It is NOT every missionary district," says Bishop Walsh of Hokkaido, Japan, "that is enabled to double the number of its women workers in a year." Last year he had one; now he has two. His diocese is understaffed and under-equipped.

At a northern seaside village called Biro, about on a line with Vladivostock, Bishop Walsh has what is probably the oldest church building in Japan, built some seventy years ago, used first as the office of a company exporting dried seaweed, then as the local school house, then a town hall, and finally a church. After some years, the town declined, people moved away, and the church is now used very rarely. Bishop Walsh, making an inventory there, found the remains of a parish library, including an English edition of the *Memoirs of Sherlock Holmes*.

Church Services

California

St. Mary of the Angels, Hollywood

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, HE mlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of the Advent, Boston

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

Church of St. John the Evangelist, Boston

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

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

New Jersey

Grace Church, Newark

Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.;
Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy
Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays,
5:00-6:00 and 7:30 P.M.

New York

St. Paul's Church, Brooklyn

(To reach the church take any subway to
Borough Hall, then Court Street surface car,
get off at Carroll and walk one block to right.)
THE REV. GREGORY MABRY, Rector
Easter Day: Masses at 7, 8, and 9:30 A.M.
11 A.M., Solemn Procession, High Mass and
sermon (Rector). 8 P.M., Solemn Vespers, ser-
mon and Benediction.
Masses daily at 7:30 and 9:30 A.M.
Confessions: Friday, 7-8; Saturday, 4-5, 8-9.
Saturday: Exposition, 4-5.

CHURCH SERVICES—Continued

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.

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, 12:10.
HOLY SATURDAY
Blessing of the New Fire and Paschal Candle,
First Mass and Vespers of Easter, 10:00 A.M.

Church of the Incarnation, New York

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

St. Mark's Church in-the-Bouwerie, New York

10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 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, 8:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennywcker 5195.

CHURCH SERVICES—Continued

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.
EASTER DAY
Masses for Communion at 6, 7, 8, and 9:30.
Solemn High Mass, Procession, and sermon
at 11.

RADIO BROADCASTS

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

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

KHQ, SPOKANE, WASHINGTON, 590 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.

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

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

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 Cathed-
ral. 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.

CERTIFICATES PRINTED IN SPANISH

BAPTISM AND confirmation certificates
in Spanish, printed in red and black on
heavy paper, have been issued by the
Morehouse Publishing Co., Milwaukee,
Wis.; they are 7 cents each, 75c a dozen,
or \$6.20 a hundred.

BOOKS RECEIVED

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

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

Parties and Picnics for Very Young People. By Edna Sibley Tipton, author of *Table Decorations for Occasions, Menus for All Occasions*, etc. \$2.00.

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

Master of Manhattan. The Life of Richard Crocker. By Lothrop Stoddard. \$3.50.

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

Friedrich Nietzsche. By George Burman Foster, late professor of the Philosophy of Religion in the University of Chicago. Edited by Curtis W. Reese, dean of Abraham Lincoln Center, Chicago. Introduction by A. Eustace Haydon, professor of Comparative Religion in the University of Chicago. \$2.50.

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

A Book of Devotions for Men and Boys. By the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. 60 cts.

A Book of Devotions for Women and Girls. Compiled by Ada Loaring Clark. With a Foreword by the Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina. 60 cts.

University of Pennsylvania Press. West Philadelphia, Pa.

Case Studies of Unemployment. Compiled by the National Federation of Settlements. Foreword by Paul U. Kellogg. Introduction by Helen Hall. \$3.00.

The Vanguard Press. 100 Fifth Avenue, New York City.

Too Much Government. By Charles Erskine Scott Wood. \$2.00.

The Gorham Press. Boston, Mass.

Detroit Rules Itself. By William P. Lovett. \$2.00.

CORRESPONDENCE CHURCH SCHOOL

THE LARGEST Church school in the diocese of Albany is one carried on entirely by correspondence. It has some 350 pupils who live in small villages or on lonely farms or in the mountains. Every week the teachers send out material for the next Sunday's lesson. This is all under the diocesan commission on work among the isolated and is directed by Deaconess Margaret Booz. One mother, acknowledging a gift, says that she does not have much time to help her children as there are seven children and four adults in her family, and she does the cooking and housework and goes out to work when she can.

Prepare for Celebrating in 1933
Centenary of Oxford Movement

Bishop of Cashel and Waterford Dies—Conference of Evangelical Churchmen Planned

The Living Church News Bureau
London, March 20, 1931

ON THURSDAY OF LAST WEEK, THE Archbishop of York, in the absence of the Archbishop of Canterbury, received at Lambeth Palace an important deputation interested in the preparations for celebrating in 1933 the centenary of the Oxford Movement. The deputation was introduced by the Bishop of Winchester (Dr. Woods), and included eight bishops and representatives of almost every important element in the Church of England.

Dr. Woods said that the Oxford Movement had always been said to date, so far as public opinion was concerned, from the famous Assize sermon preached by John Keble in the University Church at Oxford on July 14, 1833. They were now almost within two years of that centenary, and already men in various quarters had been considering how best to organize a suitable and expressive celebration of it. It had seemed to some of them that, whatever might be done locally in those places with which Keble and his friends were more particularly connected, the main celebration should be one in which the whole Church should participate. All groups in the Church might gratefully recognize that the Oxford Movement literally transformed the art of worship, if he might so call it.

They respectfully asked the Archbishops to place themselves, as representing the whole Church, at the head of that enterprise of commemoration, and to take such steps as they might think fit to insure that it was worthily carried out.

The Archbishop of York, replying, said that he had had the opportunity of a very short conversation on the subject with the Archbishop of Canterbury before he left London, and he knew that his interest in the matter was very deep, and his hope was that there should be a united commemoration of the Oxford Movement. The kind of memorial uppermost in their thought was the commemoration of a great

spiritual movement, united with thanksgiving for what it had brought to the life of the Church. The proposal to form a committee as the result of the deputation was only one, but a necessary, outcome of their meeting that day, and he suggested that, if it was agreeable, the members of that widely representative deputation should themselves form the nucleus of a committee to undertake the initial consideration of the steps to be taken for the commemoration of the centenary. It was desirable that the committee should have power to add to its number, so that when the Archbishop of Canterbury was able to attend to these matters he could nominate additional members, and thus associate himself more closely with the movement. If what was proposed to be set forward that day was actually accomplished, and the great body of the Church in almost all its sections and schools of thought could unite in commemoration and thanksgiving, it would be indeed a happy augury for the years to come.

BISHOP OF CASHEL AND WATERFORD DIES

The Bishop of Cashel and Waterford, the Rt. Rev. Robert Miller, D.D., died in Paris last Friday night, after being taken ill while traveling between Calais and Paris on his way to Hyères. He had been in failing health, and was taking a holiday to recuperate. He was taken from the train at the Gare du Nord and removed to the Lariboisière Hospital, but he lived only a few hours.

Dr. Miller, who was in his 65th year, was educated at Trinity College, Dublin. He was ordained in 1892, and held a curacy at Christ Church, Derry. He was successively rector of Donegal and rector of Raphoe, and was appointed dean of Waterford in 1916 and Bishop of Cashel, Emlly, Waterford, and Lismore in 1919.

OXFORD CONFERENCE OF EVANGELICAL CHURCHMEN

The Oxford Conference of Evangelical Churchmen, which opens on Monday, April 13th, has chosen The Basis of Anglican Doctrine and Fellowship as its general subject of discussion.

In an invitation to the conference sent out by the Rev. C. M. Chavasse, master of St. Peter's Hall, Oxford (chairman of the

RELIGIOUS "BEST SELLERS"

March, 1931.

MOREHOUSE PUBLISHING CO.
Milwaukee, Wis.

EDWIN S. GORHAM, INC.
New York

CHURCH PUBLISHING HOUSE
Chicago, Ill.

General Books

1. The Episcopal Church—*Atwater.*
2. Ways and Teachings of the Church—*Haughwout.*
3. The Atonement—*Burton.*
4. The American Missal.
5. Measure of Our Faith—*Rosenthal.*

- Philosophy of a Good Life—*Gore.*
Adventure of Paul of Tarsus—*Mackay.*
Life of Phillips Brooks—*Lawrence.*
Measure of Our Faith—*Rosenthal.*
Body, Mind, and Spirit—*Worcester and McComb.*

- Six Altars—*Stewart.*
The Atonement—*Burton.*
What a Churchman Ought to Know—*Wilson.*
Adventure of Paul of Tarsus—*Mackay.*
Personal Discipleship and the Way of Prayer—*How.*

Devotional Manuals

1. God's Board.
2. Manual for Holy Eucharist—*Mackenzie.*
3. Little Color Missal.

- Manual of Devotion—*Gailor.*
God's Board.
Practice of Religion—*Knowles.*

- Pilgrim's Path—*Mortimer.*
Manual for Holy Eucharist—*Mackenzie.*
The Practice of Religion—*Knowles.*

conference), and Dr. G. F. Irwin, committee chairman, it is stated that as a result of the Lambeth Conference "a new view of the Anglican communion has been accepted." The writers go on: "It is a matter of primary moment that Evangelicals should grasp clearly what is involved in the new outlook, as some of the proposals can only be adopted by the acceptance of changes in our historic attitude to the Reformation and to the Reformed and Unreformed Churches.

"In recent years it has been taken for granted that what Lambeth approves the Anglican communion adopts, but in no previous conference have issues with such far-reaching consequences been brought within the range of practical adoption. The committee have decided to review frankly the recommendations, and to discover as far as possible a line of action that will commend itself to Evangelical Churchmen."

SELL BOOKS FROM LIBRARY OF YORK MINSTER

The dean of York has disposed of a report which had appeared in several newspapers that certain volumes had disappeared from the famous Library of York Minster in mysterious circumstances. The dean announced that more than a year ago he and the chapter decided reluctantly to sell some books in the library, including five Caxton volumes, which had high market value, but no intimate association with the life or work of the minster or diocese, in order to raise money urgently needed for the repair of the minster's fabric. Before selling, the dean and chapter consulted legal and archeological authorities, and ascertained that for the most part the library books were part of the corporate property of themselves. They also decided that no books should be disposed of which had special associations with the minster, such as the old Saxon Gospels.

The sale of the books realized £20,000, and this sum will cover the cost of repairs immediately required in roofs, stone work, and parapets, but will leave £30,000 to be raised for the remainder of the work.

GEORGE PARSONS.

FIRE DAMAGES CHURCH AT EASTON, MD.

EASTON, Md.—Christ Church was damaged by fire early Friday morning, March 13th. Smoke was seen pouring out of the building by near-by residents, who sent in an alarm. When the fire company arrived the cellar was discovered to be a seething furnace and the floor of the church near the door burning. The fire was soon under control with only moderate damage, mainly to the floor, the supports of which had been burned away, and the vestibule floor.

VACATION TERM FOR BIBLICAL STUDY

CAMBRIDGE, ENG.—The twenty-ninth vacation term for biblical study will be held at Cambridge from August 1st to 15th. The main theme is *In the Beginning*.

The inaugural address will be delivered by the Rev. Canon O. C. Quick, D.D., and lecturers include: the Rev. Dr. Vincent Taylor, D.D., Wesley College, Headingley, Leeds; the Rev. Canon R. B. Tollinton, D.D., rector of Tendring, Essex; the Rev. Theodore H. Robinson, University College of S. Wales and Monmouthshire; the Rev. Canon J. K. Mozley, D.D., Dr. S. A. Cook, Canon O. C. Quick, and the Very Rev. Dean Bate.

Hellenic Republic Seeks to Limit Activities of "Uniate" Schools in Country

Religious Persecutions Continue in Russia — The Antiochene Diffi- culty Still Unsettled

L. C. European Correspondence
Wells, Somerset, England, February 23, 1931

THESE ARE VARIOUS MATTERS THAT have arisen of late which have been felt to call for protest from the Pope to those responsible for them—though whether the protest of the Holy Father will have much practical effect is quite another question.

The Hellenic Republic recently passed a law to limit the activities of the "Uniate" schools in the country. There are many schools of the sort in the land, as well as some of the more usual "Latin" type. Both, of course, are papal, and both disliked by authority in Greece, though perhaps the Uniates, as is natural, are hated more than the other.

Uniates, it is said, are accustomed to masquerade among the ignorant folk as really Orthodox, wearing the same dress and using much the same services as the national Church, but introducing into the services prayer for the Pope as their lawful head.

In the schools, though, there is no compulsory proselytism, the whole atmosphere is papal, intentionally and rightly from the point of view of the managers. Their conscience would forbid them to make it anything else. By a recent law, passed in cooperation with the authorities of the Orthodox Church, all children up to a certain age (14 we fancy, but of that we are not sure) are to attend the national schools. Here the religious teaching and atmosphere is Orthodox, though any child of any other confession can claim the benefit of a "conscience clause." After the age of 14, those who go on from the primary to a secondary school may go to one of Uniate persuasion if they like.

Further, there are legal orders that concern the Uniate priests. In future they are forbidden to wear the same out-of-door dress as the Orthodox priests, and apparently even the vestments that they use in Church services are to be different. Whether this last point will be insisted on is perhaps doubtful.

CRY OF PERSECUTION RAISED

Uniates in Greece, and Romanists in all parts of the world, are raising the cry of persecution, and pointing out—what does seem to be the fact—that they have long been in the habit of using the vestments and ordinary clothing that they are now forbidden to use. The reply is made that the vestments, etc., are now being used for a new purpose, as the instruments in a vigorous propaganda against the Orthodox Church, and in the attempt to win ignorant Orthodox folk from their ancient allegiance, without their being able fully to understand what they are doing.

It must be owned that a demand for complete toleration would come with much more force if those who make the request would show a certain amount of readiness to grant to others what they demand for themselves. Unfortunately, the usual Roman attitude in the matter is that put epigrammatically by Macaulay,

"When you are in power, it is your duty to tolerate me, but when I am in power, it is my duty to persecute you—because I am right and you are wrong." The tablet suggests that it would be a very graceful act if Anglicans would use that influence with the Orthodox which they are supposed to have—and which, by the way, Roman controversialists did their best to prevent them from acquiring—to make the Orthodox grant to Romanists, in Greece, what Romanists have refused to all Anglicans in Malta. Rome seems to expect, as a matter of course, from Anglicans a generosity that Rome's own principles do not allow her to extend either to Anglicans or anybody. The Pope complains bitterly of Protestant pilgrimages and synods being allowed in Rome, and declares that the government has been guilty of a breach of faith, or something very like one, for allowing anything of the sort.

It will be interesting to see the attitude of the Italian government in the matter. His worst enemy has never yet accused Benito Mussolini of being slow to take up a challenge. It may be too that in this matter we have an instance of what acute observers, by no means unfriendly to the Roman Church, feared at the time of the Lateran treaty as the probable result of the restoration of even a scrap of temporal power to the Pope.

RUSSIAN AFFAIRS

The anti-religious government of Russia continues its policy of administrative oppression, and in consequence the lot of the clergy in the suffering Russian Church is harder than ever. It is becoming increasingly difficult to secure a learned and a trained clergy.

On the other hand, it seems that no government pressure is able to wrest the love of their religion out of the hearts of the people. The latest government eccentricity is the institution of penalties for the keeping of Christmas. Anyone who sets up a Christmas tree, or buys presents for his family, incurs the wrath of a very effective government, and soldiers turn back those peasants who come into the cities to buy them.

It reminds the writer of the Puritan effort to do the same thing. Is it not on record in the archives of the corporation of Canterbury, that all loyal burgesses were once forbidden to give their apprentices a holiday on the twenty-fifth day of December, 1649, though it was found impossible to get the order executed?

Unfortunately, the Church has enemies within her own household that may be more harmful than any persecutor without. There are divisions in the Russian Church at home, as well as among the exiles abroad, that have now come near to the point of exchanging mutual anathemas.

These unhappy divisions are, first, the patriarchists, or followers of the saintly and martyred Tychon, under Sergius, Metropolitan of Moscow. Secondly, those under the Bishops Gregory and Boris, who are credited with being rather modernist in their views, though modernism in Russia is not quite what we understand by the term in England or France. Thirdly, the party under Joseph of Kieff, who are most rigidly conservative. It is true that their conservatism concerns itself with

what we of the West should call insignificant points of detail, but it is just that sort of thing that does cause a schism in Holy Russia. Witness the story of the "Old Believers."

This split at home may reproduce itself among the exiles. Hitherto, the most generally recognized head of the Russians in France and England is the Metropolitan Evlogius. Sergius of Moscow wishes to depose him—no doubt for reasons that are clear to him, but which are not known generally—and to put up Eleutherius of Wilna in his place.

Evlogius has appealed to the Patriarch of Constantinople, Photius, and asks that he with his plenary authority will appoint an "exarch" to rule all Western Christians of the Russian Church, as was done with Poland in the year 1919.

Unfortunately, Sergius, who does not seem to be too easy a man to deal with, refuses to recognize that act, and has started a new quarrel with the Church of Poland upon that very point.

In October, 1930, Sergius wrote to Dionysius of Warsaw, reproaching the Polish Church for having taken upon itself an autocephalous rank to which it was not entitled, causing thereby violent breach of the normal relations between Poland and Moscow, and running grave risk of falling into schism after the fashion of the Bulgars. He suggested that the Polish Church should treat its own action in the matter as *non factum* and voluntarily replace themselves under the patriarchate of Moscow, from whom they would then receive autocephalous status in due course.

The Polish Church considered the letter in its synod of December, 1930, and came to the conclusion that the Metropolitan of Moscow was himself not a free agent because the letter that he had sent must have been dictated to him by the auto-religious rulers of Russia. Further, the position of the prelate himself was not regular, not being recognized by many Russians.

For this reason they could not take the letter as official, and preferred to consider it as *non factum*, or at most, a personal expression of opinion from an honored bishop to whom they owed no obedience; it was therefore resolved that the letter should be filed in the archives of the Polish Church and nothing done in the matter.

THE ANTIOCHENE DIFFICULTY

High hopes were entertained of late that the unhappy vacancy in the patriarchate of Antioch would be brought to a conclusion at last by an agreed election. The episcopal and lay representatives of at least six dioceses of the eleven concerned seemed ready either to come to an agreement, or to leave the matter *pro hac vice* in the hands of the Patriarch of Constantinople. Hence, all the Church of Greece rejoiced when, on Monday, February 9th, the following telegram was received from Arsenius of Damascus, hitherto the locum tenens of the vacant throne:

"Having been canonically elected Patriarch of Antioch by the Grace of God, we ask the prayers of a sister Church."

Unhappily, this was followed by another telegram on Thursday, 12th, running:

"By the inspiration of the Holy Spirit, and the vote of the clergy and laity, we were canonically elected Patriarch of Antioch and of all the East, this day, in the patriarchal Church of Damascus.

"We ask for the precious help of your

Cathedral of St. John the Divine, New York, Thronged at Greek Celebration

Preachers in Holy Week—Bishop Gilbert to Broadcast Address—Other Items

The Living Church News Bureau
New York, March 28, 1931

THE FIRST WELCOME, ON A LARGE SCALE, extended by the Greek citizens of New York to the recently arrived Archbishop Athenagoras, took place last Wednesday evening in the Cathedral of St. John the Divine. To the choice of the place of meeting attaches considerable significance. The several thousand people, representing some thirty guilds and societies of the local Greek community, filled the choir and crossing of the Cathedral and, also, made use of the ambulatory and adjacent chapels. The vast gathering had assembled to commemorate the one hundred and first anniversary of Greek independence, an observance sponsored here by the two Greek newspapers of New York, the *National Herald* and *Atlantis*. Ostensibly a civil commemoration, the meeting evidenced the religious side, characteristic of Greek observances, and instead of making use of some great assembly hall, the leaders in our Greek community, headed by the Consul General, made of it an occasion to welcome their new spiritual leader. By the kind hospitality of the Bishop and dean of New York it was possible to have so important a meeting take place in the Cathedral of a communion toward which the whole Eastern Orthodox Church today is showing an unprecedented interest. The complete union between that communion and the Anglican, predicted by many of our leaders to be effected in the not distant future, is considerably helped by such arrangements as Wednesday night's meeting. Also, it is an additional proof of the tremendous value the completed Cathedral will have for New York when its great nave and transepts are ready for the religious expressions of this metropolitan community.

In the absence of Bishop Manning, who had two Confirmation services at Peekskill, the Archbishop and his people were welcomed to the Cathedral by the Very Rev. Dr. Gates, the dean. The Rev. Dr. Emhardt of the National Council had invited our own local clergy to show their interest in the occasion, and many of them were present, notwithstanding it was a Wednesday evening in Lent and, also, the feast of the Annunciation, making it a time when services were held in many of our parishes.

Athenagoras, Archbishop of the Greek Church in North and South America, comes to the Western world in the rôle

brotherly prayers, and affirm our sentiments of high esteem.

"ALEXANDER,
"Patriarch-elect of Antioch."

A later telegram declared the enthronement of Alexander, previously Bishop of Tripoli, so that it would seem that there is now open schism in the ancient throne of the East. It would seem, from later information, that seven bishops voted for Arsenius, and four, with the representatives of the laity, for Alexander. Like Latimer of old we can only say, "God mend all!"

W. A. WIGRAM.

of a peacemaker, aiming to restore peace and harmony between two factions among his people. Before the high altar of our Cathedral, the new leader with his priests and people first met, in a representative way, in a great expression of worship and intercession.

PREACHERS IN HOLY WEEK

Six of our bishops are scheduled to have some part in New York's observance of Holy Week. On Palm Sunday, Bishop Manning has Confirmation appointments at Grace-Emmanuel Church in the morning, and at St. George's in the evening. He is to preach the Three Hours service at the Cathedral. Bishop Fiske is at Trinity Church for the noonday services throughout the week, including Good Friday. Bishop Dallas is the noonday preacher at St. Thomas'; Bishop Oldham will conduct the Three Hours service at St. James' Church; and Bishop Booth at the Church of the Resurrection.

At 2 o'clock on Good Friday afternoon the National Broadcasting Company's network will be given over to two addresses appropriate to the day. One will be by the Rev. J. M. Gillis of the Paulist Order and editor of *The Catholic World*, and the other by Bishop Charles K. Gilbert, junior Suffragan of this diocese.

ITEMS

The tenth anniversary of the consecration of the Rt. Rev. William T. Manning, D.D., as tenth Bishop of New York, will be observed by the diocese on the opening day of its convention, Tuesday, May 12th. The consecration took place on May 11, 1921, but the observance is placed appropriately on the 12th, which is the Bishop's birthday, and also the day on which the delegates from all diocesan parishes and missions are here for the annual convention.

The Rev. Dr. Frank Warfield Crowder has been rector of St. James' Church, Madison avenue and 71st street, for fifteen years, and tomorrow the anniversary will be observed by his parishioners. He came to New York in 1916 from Grace Church, Providence, to succeed at St. James' the late Bishop Courtney. What he has accomplished here, especially in the rebuilding of St. James' Church, these columns have borne frequent testimony.

The Rev. Dr. Bowie and the Rev. Dr. Sutton of New York are among the sponsors of the plan to establish a house for retreats and conferences at Bernardsville, N. J. An appeal for this valuable project is now being made in order to pay off a mortgage of \$4,000 on April 1st. The Rev. T. A. Conover of Bernardsville is secretary of the group.

An unusual but excellent plan is that of the Rev. Dr. W. C. Hicks of St. Andrew's, Yonkers, who has designated an entire week-day as a time of intercession for his people to come to the church and pray for the careless and indifferent members of the parish. Apart from the power of prayer, there is something to be said in this matter for the example thus set.

HARRISON ROCKWELL.

I SHALL press further and further into the dense mountain jungle, inquiring for a place where one does not hear of misfortune.

—Japanese proverb.

Boston Churches Crowded to Capacity As Preachers of Note Give Addresses

Annual Religious Conference for Young People Held—To Give Talks to Social Workers

The Living Church News Bureau
Boston, March 28, 1931

PREACHERS OF NOTE HAVE CONTINUED to fill Boston churches to capacity. The Rev. Dr. Howard Chandler Robbins of the General Theological Seminary preached in St. Paul's Cathedral last Sunday evening and Bishop Dallas of New Hampshire was the Cathedral noonday preacher during the past week from Monday to Friday inclusive. Apropos crowded services, it may be added that between two and three hundred persons could not find room in Trinity Church last Sunday morning. Trinity's rector, the Rev. Arthur Lee Kinsolving, when starting his Lenten Wednesday evening "Conversations on Religion" planned to hold them in his rectory study; however, when 300 attendants flocked to the gatherings, the conversations, perforce, had to be held in St. Andrew's Hall.

The Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's Church, Baltimore, and father of the rector of Trinity, preached in Trinity Church on Monday and Tuesday of the past week.

The Rev. Philip J. Jensen, rector of St. Thomas' Church, Owings Mills, Md., preached in Trinity Church at noonday on March 25th, 26th, and 27th.

DISCUSS YOUTH'S IDEA OF LIFE

Youth's Idea of Life was the main topic of the conference sponsored by the Young People's Council of St. Paul's Cathedral and the diocesan department of religious education. For three evenings, Wednesday, Thursday, and Friday, groups have gathered in the Cathedral for a short devotional service at 6 P.M.; supper was served in the crypt from 6:15 to 7 o'clock; and then discussion groups occupied the next hour until the main talk of the evening was given at 8 o'clock, lasting until 8:30 P.M. The evening programs were thus timed so as to ensure the maximum attendance of students and young wage-earners.

The main topic was divided into three sub-topics: Worship, Life-Work, Recreation. Among the speakers were Bishop Dallas of New Hampshire; the Rev. Dr. Theodore R. Ludlow, secretary for adult education under the Educational Department of the National Council; the Rev. Thomas Harris, adviser in religion at Harvard University; and Richard Sylvester, layman of Hanover and Boston. A service of Holy Communion in the Cathedral, at the end of last night's meeting, closed this very successful ninth annual religious conference for young people.

CHURCH ARMY MEETING

A Church Army meeting was held in the diocesan house assembly hall on Tuesday evening when a goodly company of associates and friends gathered for an informal supper at 6:30 P.M., and, afterward, listened to addresses by the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, and the Rev. Philip J. Jensen, rector of St. Thomas' Church, Owings Mills, Md. Besides these two special speakers, Captain Mountford and members as well as cadets of the Church Army told

of past achievements, present work, and future plans. Massachusetts friends of the Church Army have just succeeded in contributing almost \$1,000 for the purpose of sending an evangelist to the Alaskan mission field. Four young men of the diocese have joined the Church Army ranks.

TALKS TO SOCIAL WORKERS

The talks given last spring to social workers by the Rev. William M. V. Hoffman of the Society of St. John the Evangelist aroused so much interest and were considered so helpful that, by request, a second series to social workers will be given after Easter. The place of meeting will again be the Massachusetts General Hospital, in the children's room of the out-patient department, and the first session will be held at 5:15 P.M., Thursday, April 9th. The general topic is Prayer, in Its Relation to Social Work.

MISCELLANEOUS

All America has had its interest and its sympathy aroused by the disaster to the sealing ship, *Viking*, off the coast of Newfoundland. The Rev. W. F. A. Stride of Christ Church, Hamilton and Wenham, has written in his parish paper from first-hand information of the conditions on Horse Island, for he and Mrs. Stride had their home for three years at a point seventy miles north of that isolated spot and knew both Varick Frissell and Henry Sargent, who were on the Grenfell Mission during that time. Mr. Stride hopes to be the means of helping a relief fund, for the few families on Horse Island will face starvation unless helped by relief ships, and the remaining members of the crew as well as the families of those lost are all in a desperate condition.

Relief for some of the starving children of Porto Rico has engaged the attention of the missionary society of Trinity Church during Lent. Aid has been sent through the Rev. and Mrs. John F. Droste and medicine, milk, and other food provided. This is in answer to the appeal made to the American people for the 200,000 starving children of Porto Rico by Governor Theodore Roosevelt.

Christ Church parish, Hamilton and Wenham, rejoices in the gift of a beautiful new chalice and paten whose donor prefers to remain anonymous. The set was made to order by the A. R. Mowbray Co. of England.

ETHEL M. ROBERTS.

COLLEGE CONFERENCE HELD FOR STUDENTS IN LOUISIANA

BAY ST. LOUIS, MISS.—Should the Church Be Strengthened was the theme of a college conference held at Camp Onward, Bay St. Louis, March 20th, 21st, and 22d. Discussions were led by the Rev. J. S. Ditchburn of Baton Rouge, La., on The Church and State; N. E. Freeman on The Church and Humanitarian Agencies; six college leaders on The Church and the Individual; the Rev. Dr. G. L. Tucker of Houna, La., on Can the Church Help Us Reach Christ; Miss Jo Fry on The World Needs Christ's Philosophy; and Arden French on Can We Strengthen the Church.

Director of the conference was the student pastor at the Louisiana State University, the Rev. J. S. Ditchburn.



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Parishes and Missions in Chicago Complete Plans for Easter Services

Dr. Phillips E. Osgood Gives Noon-day Addresses—Work at Doddridge Farm Grows

The Living Church News Bureau
Chicago, March 28, 1931

REPARATIONS ARE COMPLETE FOR WHAT is expected to be a most glorious Easter on behalf of parishes and missions of the diocese of Chicago. Bishop Stewart will preach at St. James' Church, Chicago, Easter morning at 11, and at the Church of the Epiphany in the evening at 8 o'clock.

At the Cathedral Shelter, the Rev. David E. Gibson announces, plans have been made for one of the heaviest schedules of services in the history of the Shelter. Members of the staff will have services at St. Mary's Home, Calvary Church, Cook County Hospital, and the Bridewell jail in addition to those at the Shelter proper.

At St. Luke's, Evanston, services will be held at 6, 6:45, 8, 9:30, and 11:30 A.M. The latter two services are identical, in order to take care of the crowds which usually seek admission at the 11 o'clock service. Children's festival service will be at 4:30.

St. Paul's Kenwood, will have celebrations at 7, 8, 9:30, and 11 A.M.; children's service at 5, when children from various homes and institutions of the south side will be guests. The young people's society of St. Paul's is planning a dinner for children of the Martha Washington Home in the evening.

The Church of the Epiphany is planning a special service for doctors and nurses of west side hospitals at 6 o'clock Easter morning.

At St. Chrysostom's there will be celebrations at 7, 8, and 11 A.M., admission to the later service by ticket only. A carillon recital at 3:45 and children's service at 4:30 are scheduled for Easter afternoon.

Church of the Redeemer, Hyde Park, will have services at 6, 7:30, 8:30, 9:30, 11 A.M., and 7:30 P.M. Christ Church, Woodlawn, at 6, 7:30, 9, and 11 A.M., with children's festival in the afternoon.

Bishop Stewart is preaching the noon-day sermons at the Garrick Theater services each noon next week. These services are broadcast over Station WMAQ. Immediately after the Garrick Theater service on Friday, the Bishop will go to the Church of the Ascension where he will take a part of the Three Hour service. Maundy Thursday the Bishop is taking the Mass at the Cathedral Shelter at 9 o'clock.

ADVANCE PROGRAM \$70,000

A concerted effort to raise Chicago's accepted share of \$70,000 for the advance work program of the national Church has been decided upon, under the leadership of Bishop Stewart. A preliminary meeting of a group of the clergy has already been held and it is now planned to have a luncheon meeting of 100 laymen and clergy on April 21st, at the University Club, when the Bishop will speak.

DR. OSGOOD AT GARRICK

Many today are at loose ends spiritually, the Rev. Dr. Phillips E. Osgood of Minneapolis, declared in his initial address

at the Garrick Theater services of the Church Club on Monday.

"Religion is no Aladdin's lamp to rub and chance circumstance," Dr. Osgood said on Wednesday, speaking on Personal Limitations. "God is no fairy godmother to wave a wand and make our world a wishland of sugary fantasy. Limitations assist the individual in shaping personality; they are not a prison but the hedges of a path; they are directional."

A plea for God-control of individual lives was made by Dr. Osgood in closing his addresses on Friday. "God-control," he said, "is better than self-control; in it one finds a joyous labor to do that which enlists one's powers for positive goodness."

ST. ANDREW'S GETS NEW PRIEST

Bishop Stewart has appointed the Ven. E. L. Braithwaite of Atlanta, Ga., as priest-in-charge of St. Andrew's Church, Evanston, succeeding the Rev. William J. Weaver, deposed. Fr. Braithwaite has been archdeacon of colored work in the diocese of Atlanta. He took up his new duties this week.

DODDRIDGE FARM WORK GROWS

Continued growth of the emergency relief work being carried on at Doddridge Farm, the Katharine Kreigh Budd Memorial Home at Libertyville, is shown in the monthly report of Helen Nixon, superintendent, and Dr. Hart E. Fisher, medical director. There are now sixty-four children, six housemothers, and eleven adults at the home.

The home was opened in December for relief of emergency cases due to the depression, through the courtesy of Britton I. Budd, founder, and the board of trustees of which Bishop Stewart is chairman.

Regular school classes are being conducted at the home by Dolly Miller and the children are receiving instruction in first aid and similar subjects under David Whitelaw of the Chicago Rapid Transit Company. Church school classes also have been started under the direction of students of the Western Theological Seminary.

NEWS NOTES

Bishop Stewart attended the funeral of William G. Clyde in Pittsburgh on Tuesday of this week. Mr. Clyde is a brother of Mrs. Stewart and a close friend of

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the Bishop. It was at Mr. Clyde's home that Bishop and Mrs. Stewart originally met.

A bequest of \$5,000 was left to St. James' Church by the late Mrs. Alice Keep Blair, according to her will filed this week. Mrs. Blair was for many years a devoted member of St. James'.

An unusual feature of the Church school work at All Saints', Ravenswood, is the illustrating of biblical subjects by William Grafe, a blackboard artist. The

cartoons constitute a part of the regular work of the school.

Appointment of the Rev. J. McNeal Wheatley as assistant on the staff of St. Luke's, Evanston, has been approved by Bishop Stewart and he took up his new duties last Sunday.

The Rev. Robert Holmes, former rector of Grace Church at St. Luke's Hospital, has been elected an honorary member of the staff of St. Mark's Church, Evanston, his former parish.

Bishop Taitt to Carry on Work Alone At Present as Head of Pennsylvania

St. Paul's, Overbrook, Takes Over New Territory — Retreat for Young People Held

The Living Church News Bureau
Philadelphia, March 28, 1931

THE RT. REV. FRANCIS M. TAITT, S.T.D., who has succeeded Bishop Garland as Bishop of Pennsylvania, will carry on his work as head of the diocese without asking for a coadjutor for the present, at least.

This is the information which officials at the Church House, the diocesan headquarters, have given out in response to many queries as to whether Bishop Taitt will ask for a suffragan or coadjutor when the diocesan convention meets in May.

The fact that Bishop Taitt's entire ministry of forty-seven years has been spent entirely within the diocese of Pennsylvania makes him qualified to become the head of his diocese as few bishops have been. For more than twenty-six years he was dean of the convocation of Chester, one of the largest of the six convocations in the diocese, including fifty-three parishes. He was also a member of the standing committee of the diocese for twenty-one years, and a deputy to the General Conventions of 1922, 1925, and 1928.

Pennsylvania has been known to have as many as three bishops at one time. During the life-time of the late Bishop Alexander Mackay-Smith, the Rt. Rev. Philip M. Rhineland, D.D., was Coadjutor, and the Rt. Rev. Thomas J. Garland, D.D., was Suffragan. The late Bishop Garland, however, carried on the episcopal duties of the diocese entirely unassisted from 1924 until 1929.

According to statistics in *The Living Church Annual*, the diocese of Pennsylvania is the second largest diocese in the Church, being a close second to New York in the number of communicants, clergy, and parishes. However, the diocese of Pennsylvania includes only the city of Philadelphia and vicinity, a total area of only 2,119 square miles, as against the 5,500 square miles comprising the diocese of New York. This would seem to indicate that Philadelphia, in spite of her Quaker traditions, is a greater stronghold of the Church than any other city in the United States.

RETREAT FOR YOUNG PEOPLE HELD

The Rev. Dr. Joseph Fort Newton, co-rector of St. James' Church, conducted "inspirational day," the name which has been given to the annual retreat of the Young People's Fellowship of the diocese, which was held last Saturday afternoon and evening at St. James' parish house.

The subject of Dr. Newton's meditations was Spiritual Training. After a quiet supper, a service of Evening Prayer with an



TO CARRY ON ALONE

Rt. Rev. Francis M. Taitt, S.T.D., Ninth Bishop of Pennsylvania, who succeeded the late Bishop Garland.
(Ledger Photo.)

address was conducted by the Rev. Dr. Leicester C. Lewis, who has recently joined the staff of St. James' Church.

ST. PAUL'S, OVERBROOK, TAKES OVER NEW TERRITORY

As the result of a canvass made by the Rev. Benjamin N. Bird, late dean of the convocation of Chester, St. Paul's Church, Overbrook, has agreed to minister to the people in the new suburban district of Carroll Park, Penn Wynne, and Overbrook Hills. For some time, the question of inaugurating a new work in these suburbs has been under consideration. In the survey made under Dean Bird's direction, it was found that the largest number of families were Episcopalians. Of the fifty-eight Church families, it was found that thirty-six were not actively affiliated with any parish.

A conference was therefore called of the rectors of the three nearest parishes: the Rev. Louis W. Pitt of St. Mary's, Ardmore; the Rev. Henry S. Paynter of St. Barnabas', West Philadelphia; and the Rev. Chauncey E. Snowden of St. Paul's, Overbrook. After going over the whole situation, it was agreed to accept the Rev. Mr. Snowden's offer to minister to the districts under consideration.

Arrangements have been made for a motor bus to run between these suburbs and St. Paul's, which will bring the children to Sunday school at Overbrook. The Rev. John Craig Roak, assistant at St. Paul's, will have as his special charge the families in this new district.

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given during Lent on Tuesday evenings at the club on Saints and Fathers of North Africa. The Rev. Dr. Leicester C. Lewis, master at the Episcopal Academy and assistant at St. James' Church, was the lecturer. A talk was also given before the club by the Rev. Dr. Joseph Fort Newton on A Cathedral Tour in England.

NEW MISSION IN WEST PHILADELPHIA

During Lent the first service of a new mission for those of Italian birth and their children living in the northwest section of west Philadelphia was held at 6335 Vine street. A committee of the west Philadelphia convocation, after carefully going over the ground, recommended this location, and the Rev. James M. Collins, dean of the convocation, arranged to rent this house for the inauguration of the work.

The Rev. G. A. Scarinci has been appointed priest-in-charge of the work. Thirty-three people were present at the first service which was conducted in the Italian language, although the announcements were made in both English and Italian. It is planned to hold the morning services in Italian, but the Church school and other services will be in English.

The new mission, which is near the center of an Italian-born population amounting to many thousands, will be named St. Francis of Assisi.

ELEANOR ROBERTS HOWES.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, March 27, 1931

BISHOP STIRES HAS BEEN THE NOON-day preacher at old Trinity Church, Manhattan, this week. His subjects were What Is the Meaning of the Cross? Why Are We Tempted? How Should We Pray? Why Join the Church? and What Is a Christian? He found great congregations thronging the church. To a friend Bishop Stires writes, "How profoundly encouraging this is in a day when those who do not know are insisting that religion is losing its hold!"

HILL ZONE SERVICES CONCLUDED

An attendance of more than five hundred marked the last of the Hill Zone united services in Brooklyn. The final service was in St. Mary's Church, and the preacher was the Rev. Stratford C. Jones of Utica, son of the rector of St. Mary's, the Rev. Dr. J. Clarence Jones.

This interparochial service of the Hill Zone of Brooklyn has come to be a valuable and important feature of our Brooklyn Lenten observance. The five parishes combine on each Tuesday night in Lent (except Holy Week) holding one service in each church by turn. The preachers are usually men of wide reputation.

NEW PARISH HOUSE FOR GRACE CHURCH

The new parish house for Grace Church, Brooklyn Heights, is well under way. The foundations are complete, and the steel frame is up to the third floor level. The building faces about forty feet on Grace court, at the west end of the church, which stands with its chancel on the corner of two streets. The depth of the new building is considerably greater than the width of the church, and there is a short ell running eastward from the rear. The facing will be of brown stone to match the church. There will be a commodious parish hall, and suitable rooms for the various parochial organizations and activities. The rector, the Rev. Dr.

George P. Atwater, expects that the building will be finished in the early fall. The cost is about \$150,000.

EASTER AT THE CATHEDRAL

The weekly bulletin of the Cathedral of the Incarnation says of the demand for cards of admission to the Easter services, "All cards for both the 8 o'clock and the 11 o'clock services have been exhausted." Cards have become necessary to secure places in the church for the regular members of the congregation. There is now practically no room for visitors or casual attendants, on Easter morning. "If you find that you cannot use your cards of admission," says the same bulletin, "please return them immediately so that we may give them to some one else."

CANVASSING IN JAMAICA

A united committee of Catholics, Protestants, and Hebrews has undertaken a religious survey of the northern half of Jamaica. Much of the canvassing will be done by Boy Scouts. A mass meeting was held in the hall of the Presbyterian Church, at which three prominent men, representing the three groups, explained the purpose and method to a large audience.

NEW RECTOR AT ST. GEORGE'S, FLUSHING

The Rev. Hubert Stanley Wood, lately rector of Trinity Church, Syracuse, N. Y., began his duties as rector of St. George's, Flushing, last Sunday morning. The Rev. Howard C. Dunbar, who was assistant to the previous rector, and who has been

The Foe of Youth



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in charge of the parish during the interim, remains as assistant to the new rector.

BEQUEST TO ST. MARY'S CHURCH, BROOKLYN

Arthur Buxton, formerly a resident of Brooklyn and a parishioner of St. Mary's Church, but recently living in England, died in London on March 7th. The funeral was in St. Mary's Church this morning, and the interment in Evergreen Cemetery. Mr. Buxton's will makes a bequest of \$10,000 to St. Mary's Church for the endowment fund.

CHAS. HENRY WEBB.

**CORNERSTONE LAID AT
KANSAS CITY, MO.**

KANSAS CITY, MO.—The cornerstone for the new St. Andrew's Church, the Rev. James P. DeWolfe, rector, was laid by the Rt. Rev. Robert Nelson Spencer, Bishop of West Missouri, on Tuesday afternoon, March 17th.

A large congregation attended the service and there were twenty-seven clergy present from the district of Salina, and the dioceses of Kansas, Missouri, and West Missouri.

This event marks the beginning of the building of a beautiful gothic structure. Edward Buehler Delk of Kansas City, is the architect and Ralph Adams Cram, consulting architect.

The ultimate cost of the church will be \$400,000, and will belong to the perpendicular gothic order, and will be akin to King's College Chapel, Cambridge, St. George's Chapel at Windsor, and the recently completed Chapel of Princeton University. The exterior stone will be unusual in character, the use of long flat stones to accentuate the horizontal effect not found in any structure in Kansas City. Native stone will predominate with an admixture of stone from central Missouri and from Boulder, Colo., blended for artistic as well as architectural effect.

The first unit will be completed July 1, 1931. This unit will include the finished basement, the choir rooms, lockers, assembly room, and Church school equipment. The nave, choir, and chancel, excluding the clerestory aisles, will be roofed over temporarily at a height of about thirty feet. Ultimately the church will rise to a height of seventy feet from the nave floor.

The permanent altar will be put in place at this time and is a memorial to Mr. and Mrs. J.D. Warren. Mr. Warren was the first senior warden of the parish and the first chairman of the building committee. Both Mr. Warren and his wife died during the development of the plans for the new church.

The Bishop spoke of the pioneering work of Bishop Partridge in starting the mission and the struggles of the first two missionaries, the Rev. Charles A. Weed, and the Rev. H. E. Martin, in getting the work under way. He pointed to the work done by the present rector and congregation as manifesting largeness of vision and greatness of purpose.

Following the laying of the cornerstone the vestry entertained the visiting guests at dinner. The Bishop and twenty-two clergy were present, as also were lay members of the diocese and lay members of the standing committee.

St. Andrew's is the youngest parish in the diocese, being organized as a mission in 1913 by Bishop Partridge. The first missionary was the Rev. Charles A. Weed who remain with the mission until it was thoroughly organized. H. E.

Martin followed him and was missionary for two years. In 1921 the mission became a parish. At that time there were eighty communicants. In June, 1922, the Rev. Mr. DeWolfe, the first rector of the parish and the present rector, came to take up his work.

At this time St. Andrew's was holding services in a temporary structure located in the heart of the fastest growing residential district in the community. Its development has been a remarkable growth the past eight years. From a communicant strength of 80 in June, 1922, it has grown to be a parish today of over 800. Although the youngest parish in the diocese it stands today as second in communicant strength.

**ANN ARBOR CONFERENCE
OPENS NEW FIELD**

ANN ARBOR, MICH.—During recent years there have been an increasing number of splendid and capable young women who have felt the desire to give their lives to the active and full-time service of the Church, and also a growing sense of the need of just the types of service they are especially fitted to render. The spirit of consecration stimulated by the Church's work at Harris Hall, the Church student center at the University of Michigan, where the meeting of the Church Congress two years ago brought the students of that great university into closer touch with the thought of the Church, and the unusual use of women workers in the diocese of Michigan, led Bishop Page and the department of religious education to plan this first student conference on the opportunities for women in the work of the Church.

Sixty young women from the Ypsilanti State Normal School, the College of the City of Detroit, Alma College, and the University of Michigan attended. The conference devoted itself to the discussion of the requirements, the possibilities, and the returns of the various phases of Church work open to women. The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, presented the opportunities for women in the various mission fields of the Church. Mrs. Robert Page, director of social service in Christ Church, Detroit, discussed the opportunities in the field of social service but especially as related to diocesan and parish work. Miss Ellen Gammack, of the University of Michigan and a member of the staff of St. Andrew's Church, Ann Arbor, told of the opportunity in student work and emphasized the need of knowledge, skill, sincerity, and a strong conviction of the worth of the work and the obligations of Christian service. Speaking on the subject *What Are You Going To Do With Your Life?* Miss Florence Anderson, assistant executive secretary of the Detroit Young Women's Christian Association, dealt with the present and future of work for girls.

Miss Elizabeth Thomas, assistant to the director of religious education in the diocese of Michigan, presented the service of diocesan field workers, several of whom have been serving with conspicuous success in the missions of the diocese. The new field of parish secretary was discussed by Miss Janet Griffiths, of St. Andrew's Church, Detroit, and Miss Ruth Kennell discussed, as a typical example of the value of the undeveloped possibilities of training, the creative expression through the use of the dance. Ernest E. Piper, director of religious education in the diocese, discussed the achievements and opportunities of women in religious education.

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NEW CHURCH CONSECRATED AT VENTNOR CITY, N. J.

VENTNOR CITY, N. J.—Impressive services marked the consecration of the newly completed Church of the Epiphany Sunday morning, March 22d. The beautiful new gothic edifice was filled to overflowing.

Five years ago the parish consisted of twenty-eight people. There was no resident pastor and a small wooden building served as a church. Today there are more than 150 names on the parish roster, the Rev. Frederick W. Lightfoot is rector, and the new greystone Epiphany Church is one of the handsomest on the island.

The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, officiated at the services, and was assisted by the Rev. Mr. Lightfoot, and two visiting clergymen, the Rev. John A. Schwacke, of St. Peter's Church, Freehold, and the Rev. John A. Smith, rector of St. Paul's, Westfield. The altar, which is beautiful in its simplicity, was designed by the Rev. Mr. Lightfoot.

An anonymous donor gave \$100,000 for the erection of the church in memory of Harriet Cornelia Prevost and her husband, Sutherland Malet Prevost. Besides this gift, there have been countless offerings that have completely furnished the church. Besides the church proper, the building houses a chapel, in which the daily morning service will be held and which is furnished with pews over 100 years old, a large auditorium with a stage completely equipped for theatricals, a kitchen, boiler room, vestry, rector's study, and baptistry.

A special young people's service in the evening completed the day's program. Joining in this service were representatives from the three local Young People's Fellowship Associations and from the five other chapter associations in southern New Jersey.

UNITE WITH ORTHODOX CLERGY AT SPECIAL SERVICE

GRAND RAPIDS, MICH.—At the invitation of the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, Episcopal and Orthodox clergy united in an evening service at St. Mark's Pro-Cathedral, in commemoration of the feast of the Annunciation of the Blessed Virgin Mary, a Church festival of special sacredness in the Greek Church calendar. Prayers and litanies in the four languages used in the Orthodox congregations were sung. The Rev. A. Zaine of St. George's Syrian Orthodox Church, with his choir, sang in English and Arabic. The Very Rev. Philip Abou Assaley, pastor of St. Nicholas' Syrian Orthodox Church, with his choir, sang in Arabic. The Very Rev. Nicholas Bellavin of the Russian Orthodox Church sang in Russian. The Rev. Aristides Palaynes of the Greek Orthodox Church and his choir sang in Greek. Members of this choir were dressed in the costume in which the following Sunday they commemorated one of the martyrdoms of the Greek Church, girls in white caps and veils and boys with crossed sashes of green ribbon. The visiting Orthodox clergy wore vestments of white and gold. In honor of the visitors, Bishop McCormick officiated, wearing an Orthodox bishop's *omofore*, presented to him by His Holiness, the Patriarch of Jerusalem. Clergy of the Episcopal parishes in the city joined in the services and St. Mark's choir sang.

Fr. Palaynes spoke on the contributions of the Eastern Church to the preservation and advance of Christianity.

NEW BROTHERHOOD CHAPTERS IN JAPAN

PHILADELPHIA—Two new chapters of the Brotherhood of St. Andrew have been started in Tokyo, Japan, one being composed of members of the faculty of St. Paul's University and the other of students in the Middle School. Both groups have been active in Brotherhood work for some months and it is expected that they will be instrumental in the further extension of the Brotherhood movement in Japan.

Arrangements are rapidly being completed for the Japan pilgrimage to take place in 1932, in which about 200 young Churchmen of America will visit Japan and take part in a Brotherhood convention in that country. Courtenay Barber of Chicago is chairman of the sponsoring committee with Paul Rusch of 281 Fourth avenue, New York, as executive secretary to whom requests for information and reservations should be addressed.

THE EASTER SERVICE AT GRACE CHURCH, PROVIDENCE

PROVIDENCE, R. I.—Grace Church, the largest parish in the diocese, has decided to do away with the old custom of issuing tickets to communicants for the 11 o'clock Easter morning service. Grace is a downtown church and always draws great crowds for this festival, but the rector feels that the ticket system shows undue favoritism and this year the communicants will be on the same level with the public.

During Lent, the rector, the Rev. W. Appleton Lawrence, D.D., has gone to the children's corner after every Sunday morning service to distribute to the boys and girls who have been in attendance, pictures illustrating his discourses which have dealt with Christ's parables. These pictures were taken home and put in the

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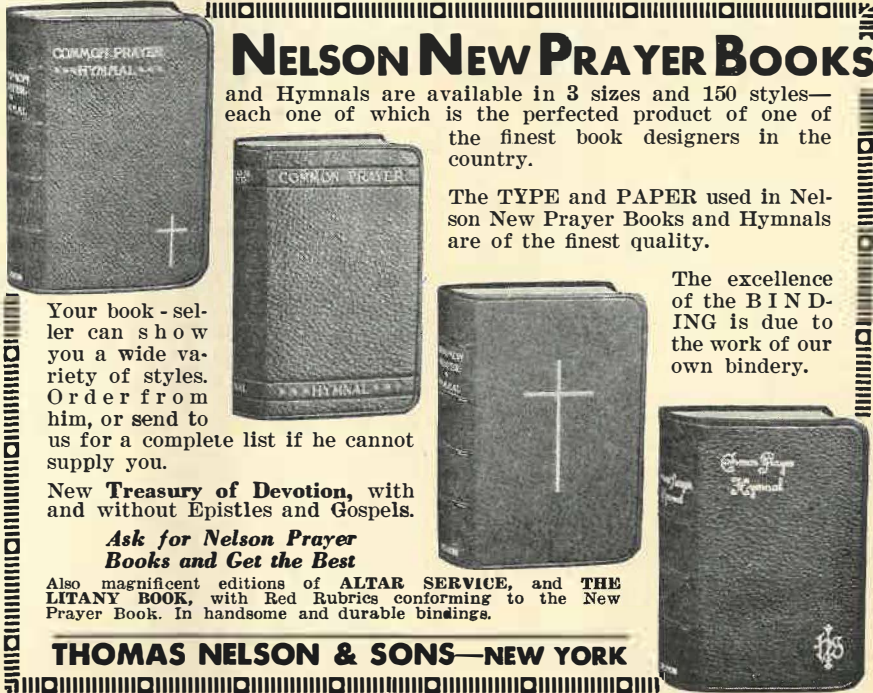
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"God's corner" which the children of the parish have set up.

On every Friday evening during Lent, the boys and girls of the church have conducted a service all by themselves even to the preacher. The public has been increasingly interested in the service.

BISHOP SEABURY CLOCK AT TRINITY COLLEGE

HARTFORD, CONN.—It was recently announced that the clock which belonged to the Rt. Rev. Samuel Seabury, D.D., first Bishop of Connecticut and Presiding Bishop of the Church, will be one of the treasures in the new Trinity College Chapel now under construction. It will be placed in a special room at the end of the cloister along the south wall where other treasures will be kept, including Bishop Seabury's miter.

The clock is of English style, finished in mahogany, and stands almost eight feet high. Its face is finished in brass, designed in a highly ornamental pattern.

ADVANCE WORK IN NORTH DAKOTA

FARGO, N. D.—At a meeting of the Bishop and council, the following projects were approved, and askings made to the National Council, on the advance work program for the next triennium:

Jamestown, a new parish house for Grace Church parish, to cost \$8,000, of which the local parish will raise half. Jamestown is the seat of Jamestown College, and the work of the Church is handicapped for lack of a proper building in which to carry on educational and recreational activities.

Enderlin, a building for worship, and organizational activities, for St. Andrew's Mission. Building lots were bought and paid for by the local people a year or two ago. The mission undertakes to raise \$2,500 and asks \$3,500 of the National Church.

Dickinson, a parish house urgently needed to furnish social, recreational, and educational features for the young people of this rapidly growing community, and the State Teachers' College, which is now offering a four-year course, instead of a two-year normal course as formerly. To meet the pressing need, the women of the mission have already raised approximately \$1,200. St. John's Mission expects to raise a total of \$4,000 toward the \$8,000 necessary for this project.

Lisbon, where Holy Trinity, under the care of the Rev. G. W. Lewis, is one of the most thriving organized missions in the district, possesses a beautiful stone church and rectory, and has ample room on the property for a much-needed parish house. The proposed building will cost \$8,000, of which the local people have promised to raise half.

CHURCH ARMY TO WORK IN HONOLULU

NEW YORK—At the invitation of the Rt. Rev. S. Harrington Littell, D.D., Bishop of Honolulu, the first two Church Army evangelists will commence work in Honolulu in early May. Capt. George Benson and Capt. W. Roberts will arrive from England on April 10th and sail from Vancouver on April 25th. During their trans-continental journey, they will be introduced to the congregations of various churches. On Sunday, April 12th, they will be at Trinity Chapel, New York, when Captain Estabrook will be the speaker at 11 A.M. At 8 P.M. the same evening they will be at Ascension Church, Jersey City.

A farewell service will take place at Church Missions House at mid-day, Monday, April 13th, and Bishop Lloyd will be in charge.

The Church Army is also at work in Jamaica, Argentina, India, South Africa, New Zealand, and is established in Canada and the United States. The English Church Army will send out a group of evangelists to Australia this summer and hopes to have workers in China also before long.

GROUND BROKEN FOR PARISH HOUSE AT MENANDS, N. Y.

MENANDS, N. Y.—Following a confirmation service on the evening of March 25th, the congregation of St. Margaret's Church went out into the rain for the ground breaking of their new parish house. The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, turned the first sod on the spot where the building is to stand, work on which proceeded the following day. Bishop Oldham was attended by the Ven. Guy H. Purdy, archdeacon of the diocese, as chaplain. The archdeacon's son, Guy, Jr., was a member of the confirmation class. The rector of St. Margaret's is the Rev. H. Boardman Jones, and the church has developed from a mission into a thriving parish situated in a growing suburb of Albany. The activities of the congregation require a well equipped parish house, and the beginning of the structure is a significant event.

COMMENCEMENT ORATOR AT ST. STEPHEN'S

ANNANDALE, N. Y.—The St. Stephen's College Chapter of Phi Beta Kappa has chosen as the scholar to deliver the Phi Beta Kappa oration at the commencement in June, Prof. Henri Francois Muller, Ph.D., chairman of the department of romance languages in Columbia University. The address will follow the precedent set by the college chapter last year in that only the most distinguished scholars are asked to deliver the addresses, which shall in every case be on philosophical subjects. Last year Dr. Nicholas Murray Butler spoke on Philosophy the Guiding Light of Thought. Professor Muller's address will be on Modern Thought in France.

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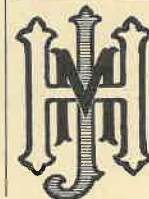
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EDWARD ASHLEY, PRIEST

ABERDEEN, S. D.—A splendid missionary, the Ven. Edward Ashley, D.D., died on the morning of Monday in Holy Week, March 30th. As missionary among the Indians in South Dakota for fifty-eight years, his name is widely known among Church people, many of whom will remember observing, in 1923, the fiftieth anniversary of his missionary service.

He was born in England in 1854. Going out to South Dakota as a young man, he was already in the field when Bishop Hare went to take up his work as Bishop of the Niobrara, later of South Dakota. Bishop Hare ordained him to the priesthood in 1881. After teaching in the mission schools, he was in charge of the Niobrara deanery (the Indian field) from 1885 to 1914, general missionary from 1914 to 1918, and since 1918 senior archdeacon of the Niobrara. He has held a number of diocesan offices, but his most notable achievement is probably his translation of the Prayer Book, together with many hymns and other writings, into the Indian tongue.

Indians and white people alike joined in celebrating his fiftieth anniversary at the convocation of 1923. He was said to be the only remaining white man who witnessed the signing of the Black Hills treaty which preceded the Custer massacre. He was a missionary on the Cheyenne River Agency at the time of the Battle of Wounded Knee. He saw the transformation from the years of war to years of peace, and he lived to see the day when Bishop Burleson could write, as he did just recently, "Practically the entire Sioux nation has been converted to Christianity." The Indians claim Dr. Ashley as friend and brother as well as Christian leader.

His widow survives him.

PHILIP WILLIAMS FAUNTLEROY, PRIEST

LAKE MAHOPAC, N. Y.—The Rev. Philip Williams Fauntleroy, rector of the Church of the Holy Communion, died on Friday, March 27th. He was born in Winchester, Va., January 9, 1852. He was ordained deacon in 1894 and priest later in the same year by Bishop Tuttle, serving at St. James' Church, St. Louis, Mo.; Mt. Calvary Church, St. Louis; Christ Church, Mobile; and in 1918 becoming rector of the Church of the Holy Communion.

LAWRENCE SIDNEY SHERMER, PRIEST

BOSTON—The Rev. Lawrence Sidney Shermer died at his home in Boston on March 26th after a long illness. At the time of his death he was minister in charge of the Church of the Good Shepherd, Boston. He was born in Philadelphia in 1877, receiving his education at the Germantown Academy, University of Philadelphia, and the Berkeley Divinity School. After being ordained to the priesthood in 1899 by Bishop Williams, the Rev. Mr. Shermer served in parishes in Connecticut, Pennsylvania, Illinois, and in the missionary field of New Mexico. He returned to the north a few years ago

and assisted the Rev. Ernest M. Paddock of St. James' Church, Cambridge, until he was asked to take charge of the Boston parish.

Funeral services were held in his parish church on March 28th at 2 p.m. when the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts officiated, assisted by the Rev. Ernest M. Paddock, the Rev. McKinley Helm, who has taken charge of the parish services in the Rev. Mr. Shermer's illness, and the Rev. Walter M. Whitehill, rector of St. Andrew's Church, Hanover. There was a service according to Masonic rites also; burial was in Mystic, Conn.

The Rev. Mr. Shermer was married twice, first to Marion L. P. Peck who died some time ago, and to Mary Ballou of Somerville who survives him, as does a brother, Howard Shermer of Atlantic City, N. J.

GEORGE R. METCALF

ERIE, PA.—George R. Metcalf died on Monday, March 23d, after a brief illness. He was not only one of the leading business men and manufacturers of the city, but he was much interested in social problems and served as head of the Community Chest.

As a Churchman, he was for many years a member of the chapter of the Cathedral of St. Paul, and took part in various diocesan activities, especially the diocesan Laymen's League, of which he was a generous supporter.

The burial service was held on Thursday, March 26th, at the Cathedral, the dean, the Very Rev. Francis B. Blodgett, and the Bishop, the Rt. Rev. John C. Ward, D.D., officiating.

JOHN FRANCIS PEARSON

WEST NEWBURY, MASS.—After a short illness, John Francis Pearson died on Passion Sunday in his 80th year.

He was junior warden of St. Paul's Church, Newburyport, for twenty-nine years, and warden of All Saints' here for twelve years. During nearly the entire period of forty-one years, he was a delegate to the diocesan convention. He gave of himself as a member of the B. S. A., as lay reader, and in other Church activities.

Services were conducted by the Rev. Glenn Tilley Morse on March 24th at 8 A.M., and 10 A.M., in All Saints' Church.

Mr. Pearson is survived by his widow, a son and daughter-in-law, the Rev. and Mrs. Philip C. Pearson of New Castle, Pa., and by one grandson, Philip C. Pearson, Jr.

CHRISTIAN TRAINING SCHOOL IN SHANGHAI

A COLD, GRAY, rainy morning in Zangzok, China, found a dozen women, with their bedding rolls on their backs, running up the hill from the boat to the mission, where they enrolled in the first short-term training school for Christian doctrine, held in the district of Shanghai. Total registration reached forty-six, not counting some children who had classes of their own. Most of the women were over 50, some were over 60, some were totally illiterate, and others were Bible teachers.

The school was a modest but successful attempt to give to each one as much learning as she could assimilate, and along with it, inspiration and spiritual training and refreshment. The diocese hopes to hold similar courses in various centers, and repeat them from year to year. Mrs. Standring, Deaconess Putnam, and some Chinese teachers were in charge.

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NEWS IN BRIEF

ALABAMA—Phebe Bibb, fourteen-year old ninth-grade student of the Anniston high school, Anniston, recently put her Church training to good effect. A district spelling bee was being held at the State Teachers' College at Jacksonville, in which were forty-two boys and girls from twenty-one county and city high schools, representing twelve counties and nine cities. Phebe won the contest by spelling "confirmation" correctly after it had been missed by her sole surviving competitor. Phebe was the only Episcopalian in the spelling bee. She was awarded a cup by Dr. C. W. Daugette, president of the college.

CENTRAL NEW YORK—St. James' Church, Pulaski, had a two-day celebration to mark the completion of the redecoration and other improvements to the church. Archdeacon Jaynes was the celebrant at the opening service and preacher in the evening, at which time the vestry and officers of the various societies were presented by the rector and installed in their offices. The following day the indebtedness on parish house and church was reported paid, and the mortgage and notes burned.—The New York State Council of Religious Education has re-elected Miss Charlotte Tompkins, diocesan director of religious education, a member at large, and placed her on a program committee in the interest of vacation Church schools.—At the semi-annual meeting of the district and diocesan officers of the Woman's Auxiliary, the treasurer reported a gain in 1930 of \$2,050.93.—Prof. Henry N. Ogden, chairman of the diocesan department of religious education, has been elected to the education commission of the New York State Council of Religious Education, as a representative of secular school education.—A quiet day for the clergy of Utica and vicinity was held March 9th in Grace Church, Utica, the conductor being Fr. Huntington, O.H.C.—An address by Mrs. Carrie Hackett Smith, who was received at the home of Mahatma Ghandi, Indian patriot, last year, featured the meeting of the Woman's Auxiliary of Trinity Church, Utica, on March 23d.—The Rev. Jesse Higgins, rector emeritus of St. George's Church, Utica, celebrated the fiftieth anniversary of his ordination to the priesthood on March 11th, being the celebrant at the Holy Communion on that day in the church where he served for twenty-one years.

CONNECTICUT—The annual meeting of the New Haven archdeaconry was held at the parish house of St. Peter's, Milford, on Tuesday, March 17th. After luncheon the New Haven County convocation was held. A general discussion on the mission work of the Church was held.—The Rev. and Mrs. George C. St. John of Choate School, Wallingford, and their son, Seymour, have sailed for Europe where they will be joined by Miss Frances St. John who is studying in France.—By the will of Samuel A. York, who died in New Haven recently and who was the chief factor in the moving of Berkeley Divinity School to New Haven, the sum of \$10,000 was left to that institution to be kept intact and the interest used for general purposes. To the endowment of St. Paul's Church, New Haven, \$5,000 was bequeathed and is to be known as the Helen Osborn York Memorial, in memory of his mother.

GEORGIA—Bishop Reese confirmed a class and preached at the Church of the Atonement, Augusta, at the 11 o'clock service on Passion Sunday. In the evening he confirmed a class of four and preached at St. Mary's Church (colored).—The fifth of the union Lenten services participated in by eight downtown churches of Augusta, including the Church of the Atonement and St. Paul's, was held the evening of March 19th at St. James' Methodist Church. Dr. F. Crossley Morgan of the First Presbyterian Church was the speaker.—Given as a memorial, a parapet, to be completed by Easter, is being erected around the chancel of St. John's Church, Savannah. Recently at one of the 11:30 Sunday services, a number of medals were awarded those choir boys who had a year's perfect attendance to their credit.

LOS ANGELES—The Bishop's pilgrimage was concluded on Saturday, March 21st, after nineteen days of actual appointments during which the Bishop and his party visited over 130 points, covering the entire diocese. A conservative estimate, counting only once those who may have attended at a number of points, places the number in attendance at about 9,000 persons.—Miss Leila Anderson, U. T. O. student worker at the University of California, was one of the speakers at the March meeting of the diocesan Woman's Auxiliary when the United Thank Offering was the subject of discussion. Miss Rosa Canfield, retired U. T. O. workers from Utah, and her Indian foster son

were special guests.—The Cathedral preacher on the evening of the Fourth Sunday in Lent and for the noonday services of the five following days was the Most Rev. A. U. dePencier, D.D., Archbishop of New Westminster. The Very Rev. Harry Beal, D.D., spent the preceding week in the Archbishop's see city of Vancouver, B. C., preaching in his Cathedral.—The Rev. Stephen Cutter Clark, Jr., rector of St. Mark's, Pasadena, and secretary of the diocese, has assumed full control, as editor and proprietor, of *The Churchman and Church Messenger of Southern California*. This monthly periodical has been issued without a single lapse for the past thirty-four years, in the interest of the Church in Los Angeles, by its founder, the late Canon J. D. H. Browne. Its acquisition by Mr. Clark insures its continuance as an interesting publication and a vital factor in the life of the diocese.—A set of chimes was dedicated by the Bishop when he reached St. Luke's parish, Monrovia, in the regular course of the Bishop's pilgrimage on Friday afternoon, March 20th. The set is comprised of eleven bells, the product of Meneely & Company of Watervliet, N. Y., and is the gift of Mrs. J. A. Maddock of St. Luke's parish in memory of her husband, Junius Arthur Maddock.

MASSACHUSETTS—At Grace Church, Everett, on Sunday, March 15th, David Ross Beattie and thirty-one of his thirty-three Church school class of boys with their parents communed corporately.

NEW MEXICO—A unique presentation of the cardinal principles of the history, faith, and doctrine of the Church was made at St. John's Church, Farmington, at the Vesper service on Sunday afternoon, March 15th. The warden of the mission, K. D. Stoddard, and H. H. Kinnaird, a member of the Bishop's committee, engaged in a Socratic dialogue which brought out very forcibly and clearly the salient characteristics of the Anglican Church.

NORTH DAKOTA—St. Mark's Church, Oakes, of which the Rev. G. B. Macnamara is vicar, is now fully paid for, the last payment of \$1,343, principal and interest, having recently been made to the Church Building Fund Commission. This will permit of the building being consecrated this coming summer. The total cost was \$12,000. The basement has been fitted up for a parish house. With the rectory, which has been there for some time, the church plant is the center of a very good rural field, the other points served by the missionary being St. Mary's, Guelph; and St. Luke's, Ellendale.—The committee of men, authorized by the 1930 convocation, having charge of the raising of the \$1,000 asked of North Dakota toward the cost of the rectory at Dalhart, Tex., is functioning efficiently, about one-fourth of the required amount being already in hand. The Woman's Auxiliary is assisting with this part of the forward program for 1931, and it is expected that the whole amount will be raised by May 1st.—The annual Indian convocation will be held at St. Paul's Chapel, Fort Berthold Reservation, June 25th to 28th.—The Bishop of the district spent Sunday and Monday, March 8th and 9th, at Winnipeg, Man., preaching at Holy Trinity Church three times on Sunday, and again on Monday night. He addressed the Ministerial Association at a luncheon meeting on Monday.—Important repairs and improvements have been made to the rectory of the Church of the Advent, Devils Lake, N. D. These include a complete new heating system.—A new concrete sidewalk has been laid in front of the property of St. John's Church, Rolla, the labor being donated by the young men of the mission.—The forty-seventh annual convocation of the district will meet at All Saints' Church, Minot, May 17th, 18th, and 19th. The special preacher will be the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, who began his ministry thirty years ago as missionary-in-charge of the work at Minot, Rugby, York, and Towner.—Giving forcible point to the study of India by the Woman's Auxiliary throughout the Church this Lent, the Rev. Alexander Macbeth, priest-in-charge of St. Peter's Mission, Williston, has given this Lent a series of lectures on India and her people. He has spent over seven years in that part of the East, and knows the country from Thibet to Ceylon. The lectures have been well attended, not only by members of the church, but by many others.

PITTSBURGH—The Rev. L. Herdman Harris, III, was instituted as rector of St. Luke's Church, Pittsburgh, Sunday, March 22d, by the Bishop of the diocese.—The Rev. Dr. Percy G. Kammerer, until recently dean of Trinity Cathedral, Pittsburgh, was the guest preacher at the morning service of the Cathedral, March 22d.—A religious play, *In His Strength*, was presented on March 25th by the dramatic club of the East End Christian Church for the benefit of All Saints' Church, Pittsburgh.

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AND here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, **Here he kisses the Altar**, that we, and all others who shall be partakers of this Holy Communion, may worthily receive **Here he makes the sign of the Cross over the Host, then over the Chalice, and then signs himself from forehead to breast**, the most precious ✠ Body and ✠ Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. **Then striking his breast he continues:**

AND although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; **Here he extends his hands,**

yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, **He joins his hands and bows his head profoundly, saying:** through Jesus Christ our Lord; **He genuflects, rises, and makes the sign of the Cross with the Host over the Chalice thrice from lip to lip, saying:** by ✠ whom, and with ✠ whom, in the ✠ unity of the Holy Ghost, **He makes the sign of the Cross twice with the Host between the Chalice and his breast, saying:** all ✠ honour and ✠ glory be unto thee, **He elevates both Host and Chalice to the height of his breast, replaces the Host upon the Paten, and the Chalice upon the corporal, covers the Chalice with the pall, genuflects, rises, and says or sings:**



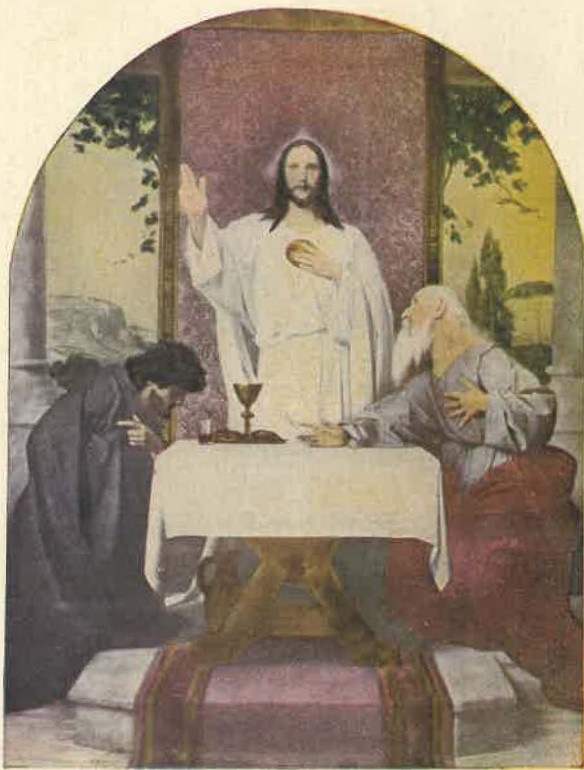
O FATHER Al-migh-ty, world with-out end. **R.** A-men.

He joins his hands.

SPECIMEN PAGE

This is a facsimile of one of the pages of the Canon of the Mass as printed in THE AMERICAN MISSAL

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*Christ at Emmaus
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List of Illustrations

- 1**—Christ at Emmaus, Carl Müller. Frontispiece.
- 2**—Christ in Gethsemane, Hofmann. Facing the Nunc dimittis and Psalm LXVII, Evening Prayer.
- 3**—Ecce Homo, Reni. Facing Psalm LI, A Penitential Office for Ash Wednesday.
- 4**—The Last Supper, Da Vinci. Facing “All Glory be to thee,” Holy Communion Service.
- 5**—The Holy Night, Correggio. Facing the Collect and Epistle for Christmastide.
- 6**—Crucifixion, Munkaesy. Facing the Collects for Good Friday.
- 7**—Christ Healing the Sick, Hofmann. Facing the Order for the Visitation of the Sick.
- 8**—The Light of the World, Hunt. Facing Psalm XXVII, The Order for the Burial of the Dead.

*Christ Blessing Little Children
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