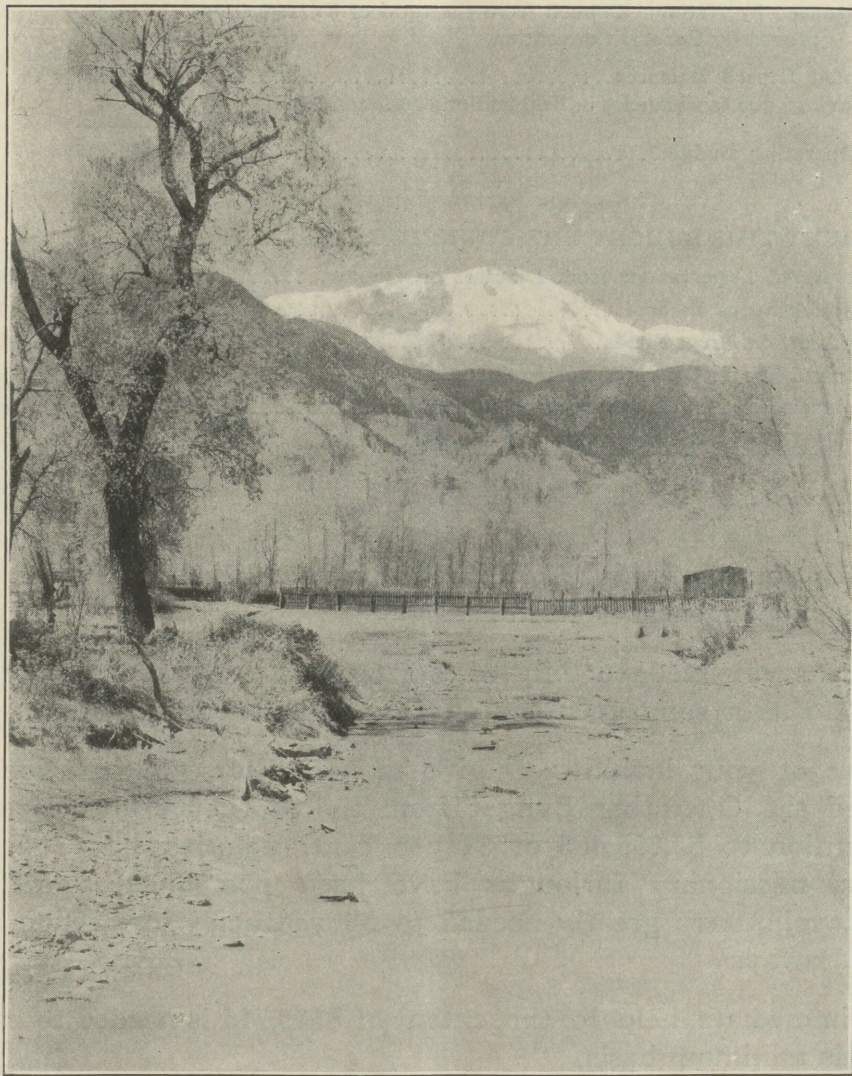


THE
The Living Church



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A SEASONAL SCENE
Pike's Peak, as viewed from a stream near Colorado Springs, Colo.

A Report and an Appeal

YOUR Church in its missionary operations faces 1933 without debt. By using \$220,000 of undesignated legacies the year 1932 was closed without a deficit. Your Trust Fund investments are in sound condition.

Balancing the 1933 budget, however, depends on your action. The present situation is:

Operating Budget for 1933.....	\$2,896,485
Reduced by National Council from the total of \$4,225,000 approved by General Convention.	
Expected Lapsed Balances.....	225,000
Savings due to vacancies in field and other economies.	
Net Operating Budget.....	<u>\$2,671,485</u>

TO MEET THIS BUDGET THE COUNCIL RELIES ON:

Reported Expectations from Dioceses on Quotas.....	\$1,500,769
Miscellaneous Income	80,000
Interest on Trust Funds.....	420,000
United Thank Offering, Yearly Share.....	265,000
Legacies: 1932, \$160,000; Expected in 1933, \$100,000.....	260,000
<u>Your Gifts in Addition to Present Pledges.....</u>	<u>145,716</u>
	<u>\$2,671,485</u>

In 1932 you pledged \$2,148,403 to your National Council and gave \$312,824 in supplementary offerings.

This year you pledged only \$1,500,769 and yet you are now asked for only \$145,716 as a supplementary offering to balance the budget.

Because of your inability to give as heretofore your National Council has reduced the Operating Budget from the \$4,225,000 authorized by General Convention to \$2,896,485 or 31 per cent. Salaries have been lowered everywhere, missionary furloughs have been postponed, work has been abandoned, volunteers greatly needed to fill vacancies in mission fields have been turned away.

Your immediate help to the extent of \$145,716 is needed to carry on the work on this minimum basis.

Your gifts, large or small, should be sent at once to Lewis B. Franklin, Treasurer, Church Missions House, 281 Fourth Avenue, New York.

THE NATIONAL COUNCIL

The Living Church

Established 1878

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

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Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN-AMERICAN COUNTRIES,
 AND SPAIN\$4.00 per year
 NEWFOUNDLAND 4.50 per year
 CANADA (including duty) 5.60 per year
 OTHER FOREIGN COUNTRIES 5.00 per year

Church Calendar



FEBRUARY

- 26. Quinquagesima Sunday.
- 28. Tuesday.

KALENDAR OF COMING EVENTS

FEBRUARY

- 25. Bishop Perry sails for the Orient.
- Convocation of Honolulu.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

- 6. St. Barnabas', Omaha, Neb.
- 7. St. Stephen's, Plainfield, N. J.
- 8. St. James', Hackettstown, N. J.
- 9. St. Luke's, Somers, N. Y.
- 10. Calvary, Bayonne, N. J.
- 11. Epiphany, Ventnor, N. J.

NEWS IN BRIEF

PITTSBURGH—A memorial service for the Veteran Police and Firemen's Association of Pittsburgh was held in Trinity Cathedral on February 12th. This service is an annual memorial to members who have died during the past year.

SPRINGFIELD—The Bishop of Colorado will conduct a mission for the members of Emmanuel Memorial Church of Champaign from March 12th to 17th. Several afternoon services will be held at the chapel at the University of Illinois for the students. On one evening of the mission, Bishop Johnson will be the guest of his fraternity brothers at the Delta Upsilon House, where he will take dinner with the boys. Two morning meditations will be held for the women of the parish.—Lenten preachers at Emmanuel Memorial Church on the Wednesday evenings of Lent will include the Rev. John Higgins, rector of the Church of the Advent, Chicago; the Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka; the Rev. Edward L. Roland, rector of Holy Trinity Church, Danville; and the Rev. Walter Bihler, rector of Christ Church, Woodlawn.

WEST MISSOURI—The Rev. Dr. Sears F. Riepma, rector of Trinity Church, Independence, has been elected president of the Intercity Community Welfare Board. The board supervises the welfare work over the large territory between the limits of Kansas City and Independence.

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.

St. Paul and Prohibition

TO THE EDITOR: My attention has just been called to a most disappointing editorial in your issue of January 7th. I refer to your open letter to Bishop Hughes. I cannot resist the impulse to challenge the attitude taken in that article and to point out the fatal confusion of thought on which the whole article builds and on which its conclusions depend.

You speak as if we had to choose between two positions. You seem to think we must either agree with our Lord and the New Testament as a whole that moderate use of alcoholic beverages is not intrinsically wrong and therefore should not be prohibited; or else we must hold that even the moderate use is wrong and therefore may and should be prohibited. But in reality we are in no way limited to these two views. And the utterly fatal flaw in your editorial, as well as in the "scholarly" article you quote from *Theology*, for September, 1932, is that you (and he) show absolutely no comprehension at all of the true line of approach to a position favorable to Prohibition from a Catholic viewpoint.

That line of approach is perfectly simple and I marvel how anyone who has read, marked, learned, and inwardly digested the 14th Chapter of Romans can fail either to be aware of it or to be convinced of it. It is that many things, harmless and even good in themselves, do much more harm by their abuse than they do good by their proper and moderate use. Christian ethics requires that in such a case a man should be ready to sacrifice the small good he secures by the moderate use in order to be rid of the much greater evil that befalls his fellowman by its abuse. Now there can be no doubt that the *beverage* use of alcohol does infinitely more harm by its abuse (judged on Christian standards) than it does good by its use. But by *corporate* total abstinence as a national policy we can abolish the use, sacrificing the small good to be freed of the great evils. And there seems no sound reason to hope that we can ever do more than *diminish* those evils somewhat any other way. Isn't it then self-evidently Christian in principle to make the sacrifice involved? If eating meat (surely not intrinsically wrong) makes my *brother* stumble *I will eat no more meat forever*. Is that "a form of intemperance"? And if that is surely the Christian principle for the individual, why cannot a great nation act *corporately* on the same principle. "If any man can" answer this perfectly simple line of reasoning "let him now speak or else for ever after hold his peace."

But if it is sound, *then Prohibition is right in principle*. Yes, you say, but it is a failure in practice. Perhaps! But if so, it is only because good Christian people who are under the strictest obligation to support it and help make it succeed, have bitterly and even violently opposed it and helped to keep it from succeeding. And if that is true it proves only that their indefensible attitude should change, and that *we* should do all we can to change it. But it in no wise proves anything against the law in question. If that law could be made a success with the support of all good and conscientious people; and *if*, when made a success, it would be both right in principle and a tremendous blessing in practice; then the only possible conclusion is that all good and conscientious people, and es-

pecially all Christians, should support the Prohibition Law. And if we are due for a temporary setback at this time, that can make no ultimate difference nor excuse us from our duty as individual Christians. It's a mighty poor religion that doesn't give a man enough strength to adhere to a minority he knows to be right, or to "take a beating" in a righteous cause if one really is coming to him. But after all, God plus one equals a majority. And God's cause can never "take" more than a temporary "beating."

I can respect and admire a man who really believes Prohibition is wrong in principle and therefore bitterly opposes it, as long as he is sincere and willing to face an opponent and give him a chance to show him where he is wrong. But to give up the attack on the principle and simply to mock at the ill-success in practice—especially where one has helped to cause that ill-success—is either Pontius Pilate or, still worse, Judas. To admit that Prohibition was truly a "noble experiment" and conclude your editorial as you have done is simply a modern way of saying "Take ye Him and crucify Him, for I find no fault in Him."

Let any sincere Catholic go before the Tabernacle, and tell Him who is there that we know how He loves souls, and that we know what the beverage use of alcohol has done to millions of souls He has loved, and *try to finish* by telling Him that we know He wants us to preserve the beverage use of that self-same alcohol that has done all the damage. And if such a Catholic can sincerely and seriously address that colloquy to the Prisoner of the Tabernacle and carry it through to the bitter end, then he has the right to go away and fight Prohibition—*And If Not, He Has Not*. (Rev.) FELIX L. CIRLOT.

Dept. of New Testament,
 Nashotah House, Nashotah, Wis.
 We refer to this letter in our second editorial, page 516.—THE EDITOR.

TO THE EDITOR: Congratulations on your fine editorial, Open Letter to Bishop Hughes. I want to commend your stand and say Amen to all you said.
 New York. W. E. NICKELSBURY.

Buchmanism

TO THE EDITOR: Why are we so apt to lose sight of facts—hard concrete facts—when wishing to be courteous? Despite Fr. Shoemaker's excellent sermon and THE LIVING CHURCH editorial anent "Buchmanism"—for it is an "ism"—we cannot forget the Catholic faith, the Sacraments. Meetings in hotel rooms, light, warmth, nice surroundings, affable well dressed people, enthusiasm, are good simply as far as they go. It is nebulous, has a Pollyanna ring. Talking of ourselves—we are too apt to—indulging in generalities, not the faith—our Roman friends set us a good example in this. No explaining away, no generalities. It is the Church and the Sacraments—no minimizing. Expressing our experiences is not confession to God. Also it is not leaving our comfortable quarters on a cold early morn to go to greet our Lord at His altar—as Mr. Cronk in a recent letter said "Catholic teaching is for Catholics—they will be judged by their faithfulness to it." Why play with that misnamed body, the Oxford Group. CLEMENT S. STOTT.
 St. Augustine, Fla.

The St. Louis United Service

TO THE EDITOR: It has never been clear to me just what the bishops of Missouri did in regard to the Communion service celebrated by a Presbyterian minister in the Cathedral. I asked Bishop Faber:

Did the bishops lend the Cathedral to the conference, during which the minister conducted the Communion service of his denomination, in which our bishops took part and received; or did the bishops invite the minister to celebrate the Church's service?

While Bishop Faber thought it was the latter, he was not sure, and at my suggestion asked me to inquire of you.

(Rev.) LEE H. YOUNG.

Great Falls, Mont.

TO THE EDITOR: The conference of the Church Unity League was held in St. John's Methodist Church, but the Cathedral building was loaned to the conference for the service of the Holy Communion on the last evening of the conference. The form of service on this occasion was not that of the Book of Common Prayer, but the form in use in St. John's Methodist Church, with a few additional prayers. Purely for the sake of accuracy may I also add that the statement which has been made frequently to the effect that the prayer of consecration used in the service was "identical" with the prayer of consecration in the Book of Common Prayer is quite incorrect.

(Rt. Rev.) WILLIAM SCARLETT,
Bishop Coadjutor of Missouri.

St. Louis, Mo.

Intercommunion

TO THE EDITOR: The subject of intercommunion now under discussion in the Episcopal Church has a great interest, not only for theologians, but for the lay student of religious history.

From an examination of religious history it would seem clear to the lay student that a Catholic conception of the Eucharist must at least include the commemoration of the Sacrifice of Christ's Body and Blood and the sacramental mediation of that Sacrifice to the souls of men, also the Real or Sacramental Presence of Christ in the Eucharist and His adoration there in virtue of that Presence. It would seem equally clear that these characteristics of the Catholic Eucharistic conception have been denied in part by Sectarians, often, it is true, from the noble and courageous motive of checking a corruption in faith or practice, but, today, still persisted in although the conditions requiring correction have long disappeared.

Assuming, therefore, what seems indisputable, that among Catholic Christians the supreme qualification for participation in the Catholic Eucharist is the acceptance of the Catholic conception, and that Sectarians reject that conception, intercommunion, to the lay mind, would seem to be impossible. For how, in the nature of things, or in reason, can those who reject the Catholic conception of the Eucharist participate in the celebration of the Catholic Eucharist?

To the student of religious history it would seem, in the nature of things, inevitable that intercommunion between Episcopalians and Sectarians will result in the disintegration of the Catholic conception in the Episcopal Church. That Church would then lose its Catholicity and Christianity would lose what it cannot afford to lose—the Catholic mediation of that Church, in religious development, between Greco-Roman Catholicism on the one side, and rationalistic Protestantism on the other.

New York City. CHARLES C. MARSHALL.

"Magna Charta"

TO THE EDITOR: In [L. C., February 11th] the Reverend Professor Pinkham seems to express the opinion that the Reverend Doctor Kinsolving slipped into an anachronism when he suggested (your issue of January 28th) that the passage "*quod Ecclesia Anglicana libera sit . . .*" tends to prove that the Church of England, in John Lackland's time, enjoyed a measure of the liberty which it is supposed to have claimed in the sixteenth century. Taken together with the utterances which he was criticizing, I do not think that Dr. Kinsolving was at fault: but Magna Charta is full of pitfalls in the matter of anachronism and I can only hope to avoid them in this letter. The danger is greatest for those who forget that *neither* the idea of severing communion *nor* the dogmas of Papal Supremacy and Papal Infallibility were above the ecclesiastical horizon.

As a matter of fact, the Church, in the sixteenth century, fell once more under the bondage from which Magna Charta measurably freed it: for, as Professor Pinkham reminds us, it is to *royal* and not to *papal* supremacy that the famous phrase relates. The latter dogma was then non-existent. Even Boniface VIII had not yet spoken. Nevertheless, the phrase does, incidentally, bear witness to the contention that the Church of England then enjoyed a freedom unknown in the Roman obedience today. So do other phrases, some of which Professor Pinkham quotes.

Such expressions as *Ecclesia Anglicana* would not flow naturally from Roman pens today. France certainly did not negotiate its nineteenth century concordats with *Ecclesia Gallicana*. The Roman obedience in this country is not *Ecclesia Americana* but is distinguished by such phrases as "*Dioceses Statuum Federatorum Americae*."

The citation by King John of "Cardinal of the Holy Roman Church" as one of the titles of Stephen Langton, points to the same conclusion. It is cited as an additional (third!) title. The College of Cardinals has had its vicissitudes and, at the time in question, its job was not to declare which Italian should run the Church, but to embody the claim of all Christendom to a voice in the selection of the Bishop who was to be regarded as the *Primus inter Pares* of its priesthood and the champion of its liberties.

I wonder if the statement that the Charta "implied liberty to be under papal control" can be defended. It certainly implied liberty to appeal from the Church's oppressors to the Church's defender—and I think this phraseology is truer to the period. At any rate, it is not a contradiction in terms.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

"Provinces and Other Matters"

TO THE EDITOR: The Rev. Edmund Smith Middleton of Baltimore in his letter on "Provinces, etc." (L. C., February 4th), faults the American Church in planning her organization along the lines of the political divisions, charging that this is contrary to Catholic precedent.

On the contrary it seems that it is quite in accord with Catholic precedent. The Church as it appears in New Testament days seems to be entirely without organization except that it is equipped with the apostolic office, priests, and deacons along with a small body of laity. Not yet have the bishops been settled in permanent sees, at least the New Testament writers give no indication of that fact.

Gradually as the Church grew, the original traveling missionary apostle gives place to a settled episcopate with a definite terri-

tory surrounding his see city, parishes appear with more or less definite bounds on the one end, and provinces are erected at the other end. Bishops of the larger divisions are named archbishops and metropolitans. In one instance the bishop of the most important political division becomes a Father of Fathers.

In every section of the Roman Empire the jurisdictions of bishops of all grades take their territory according to the political divisions of the Empire. The political diocese and province become the ecclesiastical division of the same name and generally of the same importance.

Adoption of existing political divisions for ecclesiastical purposes seems to have ample Catholic precedent behind it. It is well authenticated as a fact and as a policy. My copy of Bingham's *Antiquities* has been left behind in one of my moves so that I cannot quote him directly as an authority, but I find under the heading "Diocese" in the Prayer Book dictionary, page 282, the following observation by the author of the article, the Rev. E. H. Firth, M.A., rector of Houghton, Hants, after quoting Bingham: "The principle laid down above, *viz.*, that when possible the civil and ecclesiastical jurisdictions should be coterminous."

The American Church followed this precedent wherever it was possible. . . . When the demand grew for still another territorial division to stand between the diocese and the national Church, there were no political divisions called provinces. These divisions were created for ecclesiastical purposes in a more or less arbitrary manner, but Catholic precedent seems so far in our development to have had a surprising influence on a "Protestant" Church.

By all means elevate our Presiding Bishop to metropolitan dignity, our provincial presidents to archbishops—of what avail if their authority and functions remain those of Presiding Bishops and presidents? Should we not be more in accord with Catholic precedent if we were more concerned about attaining the reality of the thing sought than about designations? . . . (Rev.) C. H. JORDAN.

Tarpon Springs, Fla.

Bishop Webb

TO THE EDITOR: The undersigned has been asked by relatives of the Rt. Rev. William Walter Webb, D.D., late Bishop of Milwaukee, to prepare a short "Life" of the Bishop. It will be a very great help if letters and other material suitable for the purpose are made available. Copies will be made and the originals returned promptly.

(Rev.) ROBERT D. VINTER.

La Crosse, Wis.

A Correction

TO THE EDITOR: In THE LIVING CHURCH for January 28th, p. 403, it is said that "a party of friends in Chicago" financed the Rev. John Ponniah Aaron through his seminary course. Although a number of Chicago friends were very generous to Mr. Aaron, it is quite untrue to say that they financed him.

Credit for this should go to St. Paul's parish, Minneapolis, the Rev. A. E. Knickerbocker, D.D., rector, through the St. Paul's missionary scholarship which that parish provides at Western Theological Seminary. Mr. Aaron was the first scholar on this foundation; the present incumbent is Wai On Shim of Honolulu. The scholarship provides theological training at Western Seminary for a student preparing for work in the foreign field.

I feel that this correction is due St. Paul's parish. (Very Rev.) FREDERICK GRANT.
Evanston, Ill.

"Unemployed Clergy"

TO THE EDITOR: I heartily endorse what the Rev. Dr. Pember says in your issue of February 11th on Unemployed Clergy.

I am an ardent Churchwoman and Church-worker myself but not such an old-fashioned one as to believe that any man who feels he has a "call" to the ministry should be accepted.

The Church has a tremendous challenge before it today and it cannot accept it and win out by its general run of clergymen nor by accepting as candidates men who simply cannot make a living, however scant, in any other profession.

Mrs. Pearl Buck's recent article in the *Atlantic Monthly* on the foreign missionaries is a further evidence of misfits and unworthies and, alas, we all know it is too true.

Another way in which the present conditions in the Church may be helped is by an age limit in the ministry. What we want today are broadminded, far-seeing, energetic men who know how to make the love and spirit of Jesus Christ a living force. We hear too many sermons about "the sunset on the Galilean Hills" or other twaddle and I do not blame the young people for not wanting to go to church.

So let us loose some of our binding thongs and not throw away the magnificent opportunities open to us! The Master was not bound by doctrines nor fettered by rigid man-made rules. The young people want us and need us and we can certainly return the compliment. Let us follow in the footsteps of Jesus the Christ. S. W. CUNNINGHAM.

(Mrs. Seymour Cunningham)

Litchfield, Conn.

The Pension Fund

TO THE EDITOR: Nothing is to be gained by trying to define the Church Pension Fund payments as either "doles," or "insurance" or "rights." They are just payments made in pursuance of the plan this Church adopted for the benefit of certain aged or infirm clergy, their widows and orphans, and for no other persons. The only "contract" is that between the Church, as represented by the General Convention, and its agent, the trustees of the fund, whereby the latter agreed that, if all employers of clergy paid to the fund $7\frac{1}{2}$ per cent of the amount they paid the clergy the trustees would guarantee certain benefits to those clergy. As the General Convention acts for all the clergy and laity of the Church this contract binds all of them.

The arrangement was definitely only for clergy who were regularly employed for some work of the Church. It might have covered all ordained men, but it did not. Clergymen temporarily or permanently unemployed are with difficulty fitted into the system, because the fund is not receiving payments from any employers to pay for any benefits to them. In many pension systems when an employe resigns or is discharged he loses all rights to any pension, often a cruel wrong. But the trustees of the C. P. F. have arranged that if any clergyman who has been employed ceases to be so he may himself pay a premium of \$90 annually, $7\frac{1}{2}$ per cent on assumed earnings of \$1,200 a year, and preserve his rights to pension benefits. He does not have to, but if he does not he will ultimately receive in pension only such amount as payments made for him by former employers will have earned. It may be that the Church is bound to provide support for unemployed clergy, but the C. P. F. was never designed and has no revenue for that purpose.

Inasmuch as the C. P. F. was incorporated under the laws of New York with (as I understand it) the approval of the General

Convention, it must operate under the supervision of the Insurance Department of that state, which would forbid any action on the part of the trustees which would in any way impair any rights of beneficiaries which have vested under the plan as adopted and now in operation for many years. Adding new classes of persons to receive benefits would diminish the rights of those now exclusively entitled, and putting that new wine in the old wine-skins of the C. P. F. would only burst the latter! Unless the General Convention reserved the right to modify the contract in substantial matters it cannot now do so, and to call upon the trustees to do things the law would not permit would be to ask them to risk going to jail. But inasmuch as there is probably a rather widespread feeling (which the writer does not share) that the trustees could do many things but simply stubbornly refuse to do them, it might be well for the General Convention to appoint a commission to inquire into the possibilities, under the law, of expanding the benefactions of the fund, and to report such discoveries, if any. The report of such a commission would do much more to quiet the conscience of many disturbed brethren than mere statements by the trustees. . . .

(Rev.) F. C. HARTSHORNE.

Bala-Cynwyd, Pa.

The Oxford Movement Series

TO THE EDITOR: In common with Churchmen of every school I feel much gratitude to THE LIVING CHURCH for the series of articles upon the Oxford Movement and its leaders. We do well to study and to take part in its centennial as one of the most far reaching Movements in the Anglican Church since the Reformation. As you very truly say in your editorial of February 4th, there is no part of the Church, High, Low, or Broad, which has not been profoundly influenced by it during the past hundred years.

Yet as one reads the editorial referred to it is hard to avoid the impression that the background of the condition of the Church prior to the Oxford Movement has quite unintentionally been depicted in too dark colors in order to make the Oxford Movement stand out in greater importance. It is true that all the weaknesses existed in the Church prior to 1833 that you mentioned—the unworthiness of some of the clergy, the fonts and holy tables in some churches profaned, the disregard or abuse of sacraments and other ordinances. Their existence has been stressed by many writers and for various reasons, and sometimes the exceptional infraction or disregard of rubric or canon has been made to appear the usual and widespread custom. The question is a very pertinent one whether these conditions have not been unduly stressed. I am convinced that this is true of our usual conceptions of the early days of the Church in America.

The present day life of the Church is in very large measure the product of three great Movements since the Reformation: the Evangelical, the Oxford, and the Broad Church. All three of these have profoundly influenced the Church both in England and America, and the average Churchman of today has inherited from each of them so that it would be hard, I think, to find an intelligent Churchman of any school who has not been influenced more or less by the others.

The Evangelical Movement was the first in point of time and it would not be untrue to say that the Oxford Movement could never have succeeded and spread as it did if it had not been for the revival in the Church begun in the time of the Wesleys. The Evangelical Movement was fundamentally a protest against the Deism of the day in its insistence upon piety in life and conduct and

a personal contact of the human soul with the Divine. From the distance of nearly two centuries we can see that the danger of the Evangelical Movement was that of too great individualism and a minimizing of the importance of the Church. The abiding value of the Oxford Movement to the Church as a whole lies in its stressing of the essential importance of the conception of the Church as the Body of Christ, its emphasis upon the sacraments, and the enrichment and beautifying of our worship. . . .

In the very success of the Evangelical Movement can be seen the reason of the bitter hostility shown to the Oxford Movement. Not that the Church was cold or dead but because clergy, face to face with atheism, infidelity, and laxity of conduct, and seeing the effectiveness of the Evangelical teaching in winning souls to faith, were afraid of any school of thought or any teaching that would seem to place the emphasis elsewhere. The fear may have been groundless, but it was strongly felt—hence the bitter years of hostility and recrimination between the High Church and the Low Church parties. Hence the unfortunate split of 1875.

Fortunately for the American Church of today the bitterness of party strife is past and only the student delving into the records of that period knows the strength of party feeling that then existed. Surely we can all unite in the centennial with a common sense of profound thankfulness for the contribution that the Oxford Movement has made to the life of the Church in the past hundred years.

(Rev.) G. MACLAREN BRYDON.

Richmond, Va.

"Mass or Holy Communion"

TO THE EDITOR: I share your amazement at Dr. Grant's statement that the Latin Mass and the English Holy Communion are not the same [L. C., February 11th]. After your admirable editorial there seems little to add. However, some time ago I made a somewhat close study of the Latin Mass, in translating it into English for the use of a Polish Catholic priest, and I was myself surprised to find how fully the Latin rite is represented in the English rite. The three best English rites are the English of 1549, still authorized in the Province of the West Indies, the Scotch, and the American of 1928. There is nothing of importance in the Latin rite that does not appear in one or more of these, the language usually condensed and simplified, but the substance is there; and very little in the Latin rite that does not appear in all English rites. Proof presently.

The authors of the Book of 1549 professed to be translating the Mass. "The Supper of the Lorde and the Holy Communion, commonly called the Mass." None of these three names was new, but all had had many centuries of medieval use, in the same sense. As these men had been using the Latin Mass all their lives, they may be presumed to know what they were about.

Let us freely admit that the genius of the Latin and English rites is different. The English rite, and the Greek rite, are founded upon the consecration and offering of the Body and Blood of Christ. We have not space for proof. It is admirably treated in Hall's *Dogmatic Theology*, VIII, IX, III, 12b, and by the English Archbishops in their answer to the Roman Pope Leo; also in such popular hymns, authorized by the Church, as Dr. Bright's well known, "And now, O Father, mindful of the love." For the Greek rite, this must suffice: "Moreover we offer unto Thee this reasonable and unbloody Sacrifice."

On the other hand, the Roman rite makes no offering of the Body and Blood of Christ, but offers bread and wine only, which being offered, and accepted, become the Body and Blood of Christ. "This oblation (bread and

wine) do Thou, O God, vouchsafe to make in all things blessed, *received, ratified, reasonable, and acceptable, that it may become* for us the Body and Blood of Thy dearly beloved Son our Lord Jesus Christ."

And again, "Upon these things vouchsafe to look with a propitious and serene countenance, and accept them, as Thou didst accept the offerings of Thy righteous child Abel, and the sacrifice of our Father Abraham." Again, "Humbly we beseech Thee, Almighty God, that these things may be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy Divine Majesty."

This much we freely grant, being thankful that in this matter our revisers followed the Greek Mass rather than the Latin.

But, this understood, the identity of the English Mass with the Latin Mass is extraordinary; as you well pointed out.

Not only is the structure of the two rites identical, but the wording most surprisingly corresponds. The recitation of the institution is almost identical, but so is much else. I fear we shall be cut down to one or two examples. *Roman*. "This oblation of our servitude, and of Thy whole household, we beseech Thee, O Lord, that Thou wouldst graciously accept." *English*. "And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service." *Roman*. "We humbly beseech Thee . . . that we, as many as by this participation of the Altar shall receive the holy Body and Blood of thy Son, may be filled with all heavenly benediction and grace." *American*. "Humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive 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." Which is better?

And this leads to the further thought, that, where our revisers did alter the Latin Mass, they usually improved it. One example must suffice. That very unsatisfactory prayer quoted above. "Upon these things vouchsafe to look with a propitious and serene countenance . . ." which too painfully suggests to a classical scholar the serene countenance with which Jove is said to have looked down on the world; this, and the following prayer, "Command these things to be carried, etc.," appear in the English rite as follows: "And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion." Which is better?

Modern Roman theologians are very fond of making a confusion on the surface; witness Pope Leo's letter on Anglican Orders. Anglican theologians should be able to see a little deeper into the reality of things.

Duluth, Minn. (Rev.) EDWIN D. WEED.

"A National Day of Prayer"

TO THE EDITOR: The suggestion of Mr. Charles Hooper of Cœur d'Alene, Idaho, in the February 4th issue that the nation observe a day of fasting and prayer, might be a very good idea, but to say that Mr. Hoover refused to appoint such a day seems hardly credible.

Concerning a day of fasting and prayer I feel safe in saying that the people who believe in fasting and praying on the days set apart by Mother Church would be the only ones to do it then!

Lancaster, Pa. MARY R. STEHMAN.

Clerical Changes

APPOINTMENTS ACCEPTED

AKELEY, Rev. T. G., formerly rector of St. Margaret's Church, Belfast; to be rector of Christ Church, Gardiner, Maine.

HAYLOR, Rev. WALTER LAURENCE FIELDING, formerly junior curate of St. James' Church, Cleveland, Ohio; to be priest in charge of Christ Church, Chattanooga, Tenn.

NEW ADDRESSES

BARTON, Rev. MICHAEL R., St. Peter's Chapel, Livingston, N. J.; c/o St. Mark's Church, New Canaan, Conn.

BISSELL, Rev. BENJAMIN H., who returned from his studies in Europe some months ago, has gone into residence at St. Francis' House (Society of St. John the Evangelist) in Cambridge, Mass.

KINSOLVING, Rev. WYTHE L., 62 Riverside Drive; 545 W. 112th St., New York City.

TEMPORARY ADDRESS

LEVER, Rev. JOHN H., 10 Irving St.; 69 Amherst St., Worcester, Mass., until June 1st.

RESIGNATIONS

ARNDT, Rev. CHARLES HENRY, for forty-one years rector of Christ Church, Germantown, Philadelphia, has announced his resignation; not to become effective, however, until January 1, 1934.

ELLIS, Rev. JAMES L., as priest in charge of St. John the Baptist Church, Capitola, Calif.

SASSÉ, Rev. LEWIS, II, as rector of St. John's Free Church, Philadelphia.

ORDINATIONS

PRIESTS

CONNECTICUT—On February 2d in Trinity Church, Tariffville, the Bishop of the diocese, the Rt. Rev. E. Campion Acheson, D.D., advanced to the priesthood the Rev. FREDERIC L. C. LORENTZEN. The Rev. Raymond Cunningham was the presenter and the Rev. Samuel Sutcliffe preached the sermon.

Mr. Lorentzen is to be vicar of Trinity, with address there.

HONOLULU—In St. Andrew's Cathedral, Honolulu, territory of Hawaii, on February 3d, the Rt. Rev. S. Harrington Littell, advanced to the priesthood the Rev. EDGAR W. HENSHAW and the Rev. KENNETH D. PERKINS.

OHIO—In Trinity Cathedral, Cleveland, February 15th, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, advanced to the priesthood the Rev. WILLIAM X. SMITH, presented by Canon Orville E. Watson; the Rev. DAYTON B. WRIGHT, presented by the Rev. Walter F. Tunks; the Rev. GEORGE H. JONES, presented by Canon Almon R. Pepper; the Rev. WALTER F. TUHEY, presented by the Rev. Vivian A. Peterson; the Rev. G. RUSSELL HARGATE, presented by Dr. John R. Stalker; and the Rev. RALPH W. AUTEN, presented by Canon Louis E. Daniels.

The Bishop of Chicago, the Rt. Rev. George Craig Stewart, D.D., preached the sermon; the Rev. Alexander E. Hawke, St. Paul's Church, Mt. Vernon, Ohio, read the epistle; and the Rev. C. C. Bentley of Trinity Church, Toledo, read the gospel. Bishop Rogers was the celebrant.

NEWS IN BRIEF

ROCHESTER—Through the financial aid of the vestry of Christ Church, Corning, a resident priest has finally been placed at the Church of the Redeemer, Addison. He is the Rev. Thomas A. Withey, formerly of Delafield, Wis. Since Fr. Withey assumed his new duties the congregations at Addison have increased one hundred per cent. The rector and vestry of Corning and the vestry of Addison expect that at the end of five years the church in Addison will be self-supporting.

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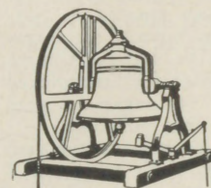
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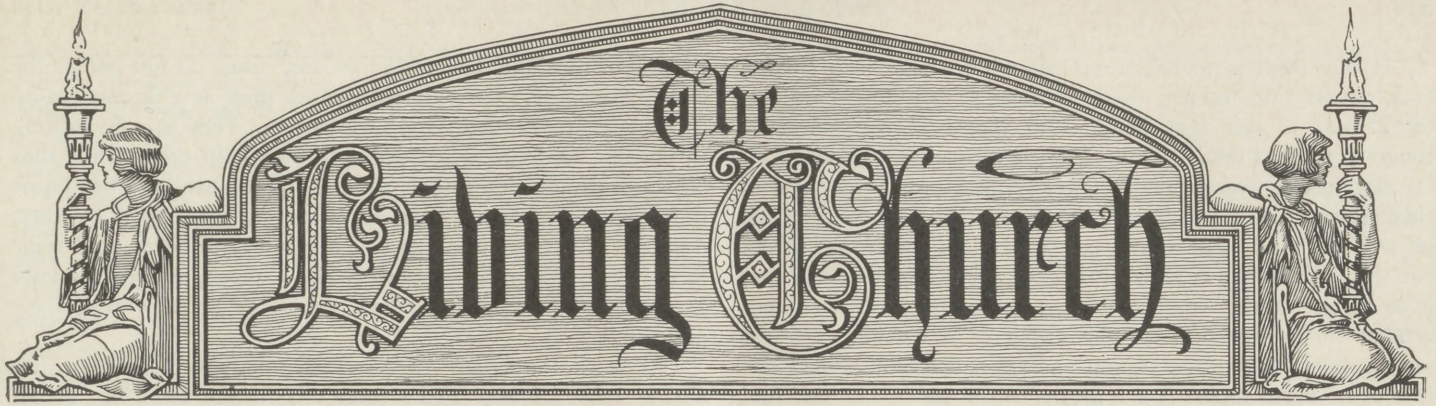


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EDITORIALS & COMMENTS

The "Why" of Lent

A FAMILIAR STORY is that of the small boy whose mother was trying to induce him to behave himself in the presence of guests who were shortly to arrive. The lad, being of a commercial turn of mind, suggested that a lollypop would be a timely stimulus to the desired end. "But you ought not have to be given candy to make you be good," his mother expostulated. "Why can't you be good for nothing, like your father?"

Lent is almost upon us. Quinquagesima, the last of the Sundays set apart by the Church as times of preparation, is at hand. What kind of Lent are we going to keep? Are we simply going to do the conventional things in the conventional way, and keep a rule (when convenient) in a mechanical and routine manner? Are we, in other words, going to be good for nothing—or are we going to try this Lent to be good for something?

There are two questions that naturally arise about this business of Lent. One is *why* to observe it, the other is *how* to do so. About the *how* of keeping Lent a great deal has been, is being, and will be written and said. As to the *why* of it all there is plenty of material, too, but in the hustle and bustle of our modern life we are all too likely to overlook the *why*-ness of anything in our haste to emphasize its *how*-ness. This time, for a change, we are going to confine our discussion to consideration of the one question only: Why?

The discipline of Lent is of no value in itself. Abstinence from flesh meat and from worldly pleasures, extraordinary acts of devotion, the giving of one's time and money to good works have no abstract merit apart from the intention and the spirit of him who undertakes them. Indeed all of these things may be manifestations of spiritual pride, in which case they are not only lacking in merit but are positively sinful. The man who gives a hundred dollars to the local community chest not because it is the measure of his financial ability but because it is the smallest amount that will be published in the daily papers is not laying up spiritual treasures for himself. The woman who causes her hostess embarrassment by declining meat at her dinner, but who neglects her own interior life, is not keeping a good Lent.

The discipline of Lent requires a measure—large or small according to the vigor of the individual soul—of abstinence from worldly things, not because these things are wrong, but because giving them up enables us to strengthen our moral fibre.

There is a certain type of cure for dipsomania that employs the principle of self-discipline as a means of building up the moral fibre with great success. In this treatment, the patient is taught to adopt a militant and combative frame of mind toward his infirmity. When the cure has progressed far enough, he is sent out (without money in his pockets) and instructed to pass every familiar haunt where liquor is sold with his head held high and a military bearing, firmly and consciously determined to root out of his mind the slightest beginning of temptation. Later, when the cure is almost complete, he repeats the process, but with his pockets full, jingling the money triumphantly whenever he passes the scene of a former temptation.

WE ARE NOT dipsomaniacs, but there is no one who is free from temptation, no one who does not have his besetting sin. Lent is peculiarly a time to adopt a mood of militant combativeness toward these weaknesses of our own; to stiffen our moral fibre and build up our character to where it can carry whatever strain may be put upon it.

We do not know what severe tests our souls may have to meet in the future. The test of open persecution is not beyond the realm of possibility. Would we have the courage to practice our religion bravely if it meant prison, exile, or death, as it has to many in Russia during recent years? Could we write from our prison cell a letter of patience and sure confidence in our Lord, such as that of the Orthodox bishop quoted elsewhere in this issue?

The test of inner sorrow and bereavement, or of physical or mental anguish may conceivably be in store for us. Could we praise God from a hospital bed if we were sent there tomorrow with a broken back or an incurable and exceedingly painful cancer? Would we know how to find comfort in the Presence of God if our nearest and dearest were snatched from us today?

If our faith is to be strong enough to bear such shocks, such devastating tests as these, it must be a living, vital, integral part of our very being. Our moral fibre must be as tough as twisted tendrils; our religion as firm as granite.

Abstinence, whether it be from sin or from things good in themselves, is only the blank page upon which something can be written. And Lent is only a preparation, a training school for the soul. What is to be written on that blank page, what is to be the destiny of the soul we are training—these things remain to be shown. Like the oiling of a machine (to use another metaphor), the keeping of Lent is not an end in itself; it is of no value unless it is a means to the use of our spiritual machine, the immortal soul that Almighty God has given us.

Lent is a time to improve ourselves, to learn to be good. But not to be good for nothing.

THE LETTER of Professor Cirlot criticizing our editorial Open Letter to Bishop Hughes [L. C., January 7th] deserves careful attention. Fr. Cirlot has set forth with great cogency what he terms "the true line of approach favorable to Prohibition from a Catholic viewpoint." In the

light of this approach he accuses us (though in all charity) of a "fatal confusion of thought." But frankly, we don't believe he has proved his case.

Fr. Cirlot's argument seems to hang entirely on the fourteenth chapter of St. Paul's Epistle to the Romans, plus a part of his First Epistle to the Corinthians. The lesson of these scriptural passages, as he correctly points out, is that "many things, harmless and even good in themselves, do much more harm by their abuse than they do good by their proper and moderate use. Christian ethics requires that in such a case a man should be ready to sacrifice the small good he secures by the moderate use in order to be rid of the much greater evil that befalls his fellowman by its abuse." Quite right! A splendid case for voluntary abstinence can be based upon St. Paul's argument. But we cannot see how that argument could, by any reasonable exegesis, be twisted into a defense of legal prohibition of liquor as an essential sequitur of Christianity. However ready a sincere Christian might be to become a total abstainer in order to help a weaker brother, he might object to an effort to impose upon everyone else, as required by law, a course he voluntarily follows out of Christian love.

The whole chapter to which Fr. Cirlot refers is essentially a plea for tolerance in non-essentials. Dr. N. P. Williams, in the *New Commentary on Holy Scripture*, says: "Though Sanday and Headlam think that the Apostle merely means to inculcate tolerance in general, and is using questions regarding food and the calendar merely as typical examples of matters in regard to which tolerance might be needed, it appears to the present writer that the vigor and point of St. Paul's words are most easily explicable on the supposition that he had in mind a definite controversy, or at least instances of friction, actually occurring in the Roman Church at the time" (pp. 480, 481). Be that as it may, it is significant that there is not a word in the chapter that suggests compulsion in the case of differences in opinion. Similarly, in the passage in I Corinthians 8, to which Fr. Cirlot refers, it is well to note that the Apostle says "If meat make my brother to offend (stumble), I will eat no flesh . . ."—not "I will have a law passed forbidding anyone to eat flesh."

Bishop Fiske puts the case against Prohibition, from the Christian standpoint, admirably in the March *McCall's*. "Many sincere Christians," he writes, "do not believe that

the use of alcoholic beverages is a sin. They do not accept the excuse that others have abused the privilege as sufficient reason for now changing this strong conviction. They may be willing to abstain, as I do, when example may help others, but they object to compulsion by law to make them abstain. They know that the use of wine—not its abuse—is sanctioned by their Master, as is clearly indicated by His use of fermented wine in the most solemn Sacrament of His Church, and all the laws on earth will not change their views, or perhaps even their practice."

As to the "nobility" of the experiment, we meant by that phrase what Bishop Fiske more accurately describes as an experiment "noble in purpose but a failure in practice." The Crusades were another experiment that might be so characterized; would Fr. Cirlot suggest that because we admit that they were a "noble experiment" we should agitate for a renewal of them, or else consider ourselves in a class with Pontius Pilate and Judas Iscariot?

As for the last paragraph of Fr. Cirlot's letter, we deplore it as an appeal to emotionalism unworthy of a priest and scholar in a dignified discussion of a serious subject. We regret that he saw fit to include it, and we should delete it were it not our policy to give those who differ with our editorial views the fullest possible opportunity to set forth their replies.

Our view on Prohibition is simply this: It is a subject that involves no essential doctrine of the Christian religion, and on which Churchmen may legitimately differ. But for our part we believe that Prohibition is a failure, the speakeasy worse than the saloon, and the racket more subversive than the liquor traffic. We believe that the time has come for temperance to replace prohibition.

Fr. Cirlot may differ with us as to this last sentence; but we cannot understand how any logical person can fail to see that Prohibition is only a *legal* method for advancing the cause of temperance and that sincere Christians may readily differ as to the efficacy of the method while being equally anxious to promote its purpose. The question is not merely whether you or I, as Christians, would be willing to accept legal compulsion as well as voluntary action for Christ's sake; it is the question as to whether the great mass of citizens are ready to accept compulsion. We have learned by bitter experience that they are not willing.

Again, as Bishop Fiske points out in his *McCall* article, "law is dependent upon the strength of public opinion. No law however worthy its intention, can be enforced unless it has the thinking people of the community behind it." You cannot by law *compel* others to do what you yourself are *willing* to do out of Christian good will, unless they and you have like convictions as to the value of such action. To give up Prohibition means to give up the notion that we have the right to enforce upon others, by law, a course to which they are opposed. It means giving up an effort which many people thought noble in purpose; which others felt to be impossible in practice; which events have proved to be tragic in its consequences.

THE attempted assassination of President-elect Roosevelt, and the resulting injury to Mayor Cermak of Chicago, is a shock to the entire nation. The death of a President through violence is always a tremendous blow to our country, and a blot on her history. We have never suffered the loss of a Chief Executive-elect before his inauguration, but the effect of such a bereavement would be, in some ways, even greater than that of one actually holding that high office. At the present time the death or serious injury of Mr.

The Attempted Assassination

Roosevelt less than a month before the date of his inauguration would be a calamity of the first magnitude; for he is no longer the candidate of a political party, but the chosen leader to whom all of us, regardless of our political affiliation, must look for guidance in this time of economic and social stress.

As for those injured in the crime, the nation deplores their innocent suffering and prays for their recovery. Mayor Cermak—the best mayor Chicago has had in recent years—can ill be spared by that city. Under his leadership Chicago has at least lost a part of the unsavory political reputation that it had acquired in a previous administration.

And what of the would-be assassin? He was undoubtedly mentally deranged. Of course he will have to suffer the penalty for his crime, but one can only pray that God may have mercy on his warped and misguided soul.

But there is one important point that ought not to be overlooked. Can nothing be done to make it impossible for a homicidal maniac to step into the nearest pawn shop and buy a gun and ammunition, without the slightest question or investigation as to his purpose or responsibility?

ACKNOWLEDGMENTS

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CROSS FOR A GRUBBER

OVER the skull-shaped hill they lead the way,
The mob that forged the spikes and hewed the beams,
Now there is little use for you to pray—
A tree is standing ready and your dreams
Will soon be blotted out; a wreath of thorn—
A debtor's crown adorns your grubber's brow;
Take this last look at soil which gave you corn,
My hill-field Christ, for killers have you now.

No St. Veronica has offered aid,
Wiping the blood and sweat; no Mary hopes:
Bravely you stagger onward, unafraid,
Up to your Golgotha across the slopes
To where the exploiters have raised their cross,
Eager to nail your hands and curse their loss.

JAY G. SIGMUND.

OUT OF HAWAII

FOR THE FIRST TIME in eighteen years a confirmation has taken place at Paauilo, a mission in the Rev. James Walker's field in Hawaii. Four Filipino men were confirmed, prepared by Captain Benson of the Church Army. A number of baptisms at the same time resulted from the work of the Church Army men in this region.

On the way to one of the plantation camps where he holds services, the road of approach becomes too rough for a car. Captain Benson is always met by a group of young men who insist on carrying his portable organ a good twenty minutes' hike over the rough road. In the services, the lessons are first read in English and then in the dialects understood by those attending.



The Living Church Pulpit

A Sermonette for Quinquagesima

THE NECESSITY OF SPIRITUAL DEVELOPMENT

BY THE REV. EDWARD POTTER SABIN

RECTOR OF ST. PAUL'S CHURCH, MARINETTE, WIS.

"Behold, we go up to Jerusalem."—ST. LUKE 18: 31.

THE STUDY of the origin and development of human life is of absorbing interest. Biologists tell us that, while life in its simplest form has been in the world for at least 1,500 million years, human life is only about 100,000 years old. This ratio is that of one day to about half a century. They draw us a picture of life originating in single cells which are differentiated from all non-living creation in that they possess the power to abstract energy from food. At long last we see emerging the crown and acme of physical development, the human, thinking man.

With man another decisive differentiation exists which separates him from all non-human life. Man possesses unique faculties of a spiritual kind: he can inquire into the reason for this long development; he can judge between right and wrong; he can perceive that a fresh, different, spiritual environment is open before him, and that a tremendous, awful Power is there. In short, man is conscious of God!

Evidences of a great struggle run through the pattern of this picture. Some creatures progressed. They passed on their life. Again and again, however, whole types disappeared. They were not adaptable. Now the only trace of their existence is a bone or two hidden in some deep bed of rock or clay.

The inevitability of such cause and effect leads us to say, "It is a natural law, hence a law of God the Creator, that living things must adapt themselves (that is, develop, or progress); or else they perish." Man, to his sorrow, has learned that this law operates in the spiritual as well as in the physical sphere. He has found by racial experience that licentiousness, brutality, greed, hatred, sloth—sinfulness—is followed inevitably by destruction.

In his own individual life man has experienced a bitter taste of this kind of hell. Perhaps he has been like the seed on stony ground: a little quick prosperity softens his spiritual fibre so that he becomes slack in his religious duties; and then when adversity comes he is terrified to learn that it is spiritual strength that he needs, but has lost.

Death confronts everyone with a certain change of environment. Probably the same law we have come to recognize as being of decisive power in this world is in effect in the next. That is, ability to adapt one's self to a changed environment is rewarded with a more meaningful existence: but failure means destruction.

"Behold, we go up to Jerusalem." The words of Jesus command self-examination. Are we trying to develop those spiritual faculties that have survival value?

His example in that earthly Jerusalem shows us how we may strengthen the powers of our souls. His preaching in the Temple reminds us of the value of filling our minds with the teaching of the Church. His patient endurance of physical and mental hardship, without embitterment and without whining, tells us to be strong and of good courage. In the upper room He gives us His Blessed Sacrament so that our souls may partake of heavenly sustenance, and live. In Gethsemane and upon the Cross He shows us how to pray untiringly and trustingly, even though God seems so distant that we reckon ourselves forsaken and alone. We are convinced of the value of all our Godward aspirations by the Easter triumph.

Another Lent approaches. It is an opportunity, perhaps the last for some of us, for spiritual development. Let us use it so that we may be prepared to go with Jesus into the New Jerusalem.

SOME WOMEN OF THE CATHOLIC REVIVAL

BY FEDERICA EDMUNDS

III. FELICIA SKENE

ONE must perhaps stretch a point to include Miss Felicia Skene among those who helped to make the Oxford Revival. It may be truer to say that, in large part, it made her. For her life of selfless and tireless good deeds is without question the fruit of her daily Eucharists and constant abiding in the courts of the Lord's House. One cannot but reckon her among the "honorable women not a few" whose lives and works advanced, at least indirectly, the Catholic cause.

Born in 1821, she was still in her highly intellectual and adventurous girlhood when Keble preached his Assize Sermon. But a long residence of her family in Greece must have prevented her from knowing much of the early hopes and struggles of the Movement. Unhappily, it was already vitiated by controversy and defection when she first became fully aware of it. Further, she had been greatly impressed by the traditions and ritual of the Greek Church, which she would undoubtedly have united with, had she, like her sister, made a Greek marriage. On another side was her strain of Jacobite ancestry which gave to her opulent nature a quite unprejudiced interest in the Roman communion.

With the family settlement at Leamington, she first came directly under "high" Anglican influence. To this she gave herself unreservedly. Later she entered into the spiritual life of St. Thomas the Martyr, Oxford. With Miss Marion Hughes, the first English Sister since the Reformation, Felicia Skene worked in the school the Sisters had already founded. In these days, she undoubtedly made a regular practice of sacramental confession, which, in later years, she at least partially abandoned. She had come to feel strongly that only especially trained priests should administer this sacrament. Yet in her writing she deploras that the Gospel of the confessional should have been largely lost and calls upon the Church of England to face frankly the question, not leaving it to the irregular practice of the sects. Always she felt its necessity for the prison and outcast types whom she served during her nearly fifty years in Oxford.

St. Thomas' parish lay in a wretchedly evil section. The rector, Mr. Chamberlain, an uncompromising Tractarian, had established daily services, choral celebrations, schools, and a Sisterhood. Teaching, nursing, choir and rescue work were all shared by Felicia Skene. Indeed, the rector's heart was set upon her becoming a Religious and succeeding Miss Hughes as head of the Community. This she steadily refused, believing herself to be quite without vocation. In another way she served the Church, writing at this time many papers for Mr. Chamberlain's *Ecclesiastic* and editing the *Churchman's Companion* for nearly twenty years. Her book, *The Divine Master*, was also written during her early Oxford years. This has been said to be "in the spirit of à Kempis."

In 1854, cholera and smallpox both broke out in St. Thomas' parish. Felicia took an active part in the nursing under Sister Marion. By day and night she worked with sufferers, winning great gratitude and admiration from them—even to a totally inappropriate offer of marriage! At the outbreak of the Crimean war she was anxious to go to Scutari with a corps of nurses she had herself raised. Her parents strongly objected to this, she perforce contented herself with helping Florence Nightingale in her efforts to provide the salaries of nurses.

Following this period began her long service as prison visitor licensed by the government. It was her habit to rise from 5:30 to 6:30 (or before!) to take up her duty at as early an hour as possible. Nor was her attendance at early matins or the Holy Communion ever neglected. Her breakfast was served at any hour, according to the needs of the prisoners and tramps to whom she ministered. Often she convoyed discharged prisoners to the station, to one of the established refuges or to her own home. At the latter she has even been known to comfort a disheartened "trusty" with gin and a tuppenny bun! Of course she

warned her visitors of another type not to leave their umbrellas or reticules in her hall.

There is no doubt but that she was especially fitted for this work which became her fifty-year-long vocation. The delicacy of her approach to "problem" cases was widely recognized. "If it's a bad case, take it to Miss Skene" was often said. Doctor Pusey appealed to her for information. Dean Ramsey gave her hearty approval. Jailers, wardens, and attendants became her friends, while her name was popularly coupled with that of Elizabeth Fry. The foundation of penitentiaries and reformatories naturally became her next interest. Her study of such institutions led to much fruitful consultation and writing. *The Hidden Depths*, though fictitious, was founded on her personal acquaintance with as well as study of the "social evil."

Among her other self-imposed duties, Miss Skene played for many years the harmonium in the prison chapel. To the end of her life she made it a point to attend at least one prison service on Sundays. Her genuine love for her derelicts must have saved many of them from becoming habitual criminals. "If any one could save a person's soul, she could," they said of her.

With all this, Felicia Skene had a gift for very different friendships. Her knowledge of Greece, the Greek Church and language, brought her into intimate contact with many scholars who recognized her intellectual endowments. Such dissimilar folk, too, as Andrew Lang, Lord Bute (a Roman Catholic), Bishop Gore, and Mr. Gladstone were her friends and correspondents, as were also Bishop Wordsworth, Bishop Forbes of Brechin (her own cousin), and George Macdonald. Her letters are certainly delightful and weighted with less heavy literary lore than her books. The many tributes of her friends to her selflessness and charm are both generous and touching. Most of these associates, as well as her devout and disciplined life, identify her with the High Church school whose fruitage was the Oxford Movement. "A strong personal devotion to our Incarnate Lord was unquestionably the heart of her life," a biographer says of her. *A Test of the Truth*, one of her later books, is a remarkable setting forth of the pragmatic efficacy of the faith. "*Solvitur ambulando*" might well have been its motto.

Living until 1899, but suffering in her last years with a severe heart ailment, she writes of herself (apropos of her Churchgoing habits) as "the most tiresome old patient that ever lived." To which her doctor seems to have given amusing assent. "If you had been a bad woman, Miss Skene, you would have been one of the worst."

Self-forgetting to the last, giving herself generously to older friends, to youthful undergraduates, or to her prison protégés, Felicia Skene was no mere humanitarian. Rather was she a noble ally of the great Revival which had brought to her youth such high, unflinching, and enduring principles.

She lies buried in St. Thomas' churchyard, in the shadow of that sanctuary which she loved throughout the changing chronicle of her earthly years.

Fifty Years Ago

February 24, 1883

AN AMERICAN COMMITTEE has been formed for a Pusey Memorial Fund, headed by Dr. Morgan Dix. . . . A writer pleads at length for free pews and an envelope pledge system. . . . The Hon. J. B. Howe has left \$50,000 to Nashotah, to be paid when \$450,000 is subscribed as an endowment. . . . Bishop Hernandez of the Mexican Church deploras the coolness of the Mexican Commission of the House of Bishops toward his Church. . . . A pretty baby cap may be made of silk or silesia, covered with any of the pretty laces in vogue, a frill of wide lace around the face, and a few little bows. . . . A Presbyterian minister is accused of Jesuitry or Anglicanism for venturing to wear a black gown in his pulpit. . . . An editorial scores "bucket shop" gambling.

A Priest Replies to a Scientist

By the Rev. Thomas Worrall

Rector of St. Mark's Church, Lewistown, Pa.

YOU WRITE: "The attitudes toward life engendered in me by science and in you by religion are utterly irreconcilable."

This may not be true.

What is science?

It is ordering your mind in accordance with observed facts in the world about you. You find the arranging already there complete, perfect, quite beyond any rearrangement. To make any other arrangement than that you perceive already made would place you without the class of scientists. You must kneel down, scrutinize and obey this arrangement.

This necessity of so disciplining your mind that it will work in exact accordance with facts has engendered in you an "attitude toward life" which makes the "divinity" of your friend the priest "too rough for scientific digestion. He is continually violating his own most cherished laws to work a miracle for some good but unfortunate soul."

This is not a scientific statement. Can you, as a scientist, substantiate one case of such rough breaking of his own law by the supposed divinity? You will readily concede that what you know of law is rudimentary. It is a very, very small fraction of what remains to be known. Also your scientific digestion is elementary.

There have been scientists for thousands of years. The laws deduced from observed facts have ever been subject to modification. How? By the discovery of other laws which have affected or modified the operation of known laws. The theory of relativity is rough on the scientific digestion. You must know all the laws of the universe in order to state as a scientist that one law has been broken. Your friend, the priest, will doubtless stoutly maintain the inviolability of law.

For the priest is interested in life, human life, which defies scientific analysis. To the scientist life is a mystery, yet the most obvious of all facts, and for him the most important and the most scientifically indigestible of all facts. The mystery of life is a fact also to the priest, a part of the great fact, the ultimate mystery-fact called God. In the mystery of self, he comes upon laws of life which he properly assumes to be the laws of the great mystery-fact-God.

What would facts be without Man? The world without the man-mystery would be like a universe without the God-Mystery.

As the God-fact must forever utterly defy scientific analysis, which is concerned only with the results of action upon material, so man will forever elude the formulas of physical science.

There should be normally nothing in the "scientific attitude" to make it irreconcilable with the "religious attitude." The religious attitude certainly makes for the most ready and glad acceptance of every fact and law which science manhandles. It is hardly a scientific attitude to ignore facts simply because you are unable to analyze and lay down complete the laws that control the facts.

Tracing processes is not explaining origins. The process of evolution throws no light upon origins. All it can say is that every advance in animal equipment was determined by environment. Outward conditions made necessary the development of some new, or the improvement of some embryo function latent within the animal. Man-fact is here, as he is, because of this capacity for adaptation to conditions which science notes, while it cannot analyze the capacity. But it is just this capacity that constitutes Man.

IN the December "Atlantic" John Hodgdon Bradley, professor of Geology at the University of Southern California, wrote an open Letter From a Scientist to a Priest, expressing the impossibility, as he saw it, of reconciling the scientific and religious viewpoints. In this paper one priest replies to some of Dr. Bradley's observations.

You write, "You failed to give me the observable facts which a scientist must have before he can *Begin to Think*." Later you write, "I want to escape the pessimistic reflections that so readily come to a scientist when he stops investigating and *Begins Thinking* about the world."

This confusion of investigation with thinking is common. But

you distinguish them. Thinking is something you would get away from in investigation. To think upon facts which you cannot explain in the terms of physical science opens such a vast vista of necessary reality that you grope for the solid earth and come back to investigating. Thinking is work of the rarest and hardest kind, compared with which investigation is playing with child's toys, taking apart the watch to see how and why it runs. The operation is always "successful." The springs and wheels go into the refuse, and the patient to the cemetery. "When the scientist stops investigating and begins thinking," he will find in reflection upon this capacity mystery-fact, adaptation, not what you call "defense against life," but a beginning at least of what may become a profound and stabilizing hope in this mystery-fact.

NEITHER you nor any one can possibly "escape the belief that Pascal expressed *Only Part of the Truth* when he said that most of the evils of life arise from man's inability to sit still in a room." Pascal would be horrified to find anyone presuming that he meant this for a statement of the whole truth. It is true as he said it. Physical activity is not an end in itself. It is an aid to healthful, higher functions of mental activity only as it alternates with such activity. All self-directed activities must find their release through periods of complete rest. Nature drives us to sleep, in which mystery, all energies, completely relaxed, become vitalized.

Moreover, in this rest of sleep there comes unconscious readjustment of the mental faculties which enables them to operate normally. We do not ordinarily induce sleep by an exertion of the will. But we can by will power withdraw from a problem in mathematics to contemplate the beauty of a rose or the grace of a dancer. It is by no chance, but in accordance with the nature of our mental equipment, that we return to find the mathematical problem apparently solving itself. Rest is of necessity one-third of our life. To be driven to rest, and to be driven to activity only by the "fundamental compulsions of animal life" cannot so adapt man to the facts of environment as to fit him to survive. Perhaps the scientist accepts man as he is now, and as he is known to science, as the last word in the evolutionary process. He is not so accepted by Friend Priest. Forces which physical science will never explore have made him, and are playing upon him and through him, and shaping him he knows not for what. To withdraw himself from the conning of the multiplication table and permit normal adjustment to environment may be accomplished "sitting still in a room, quietly observing the leaf that turns to the light," the salmon that leaps, or the waves weaving the sands and eroding the rocks.

MEDITATION is the lost art. It must be lost where there is no awe of the inexplicable, but only admiration for the infinitesimally little that man has catalogued, and that which he fancies he can yet tabulate.

If "a world in the throes of St. Vitus dance amusing a

whimsical God" is the conclusion science arrives upon from the observation of facts, it may be that science omits observation of the main fact, throws away the key, and cannot find the principle of unity, but flounders hopelessly among minor details, supposing the wheels, the number of cogs in the wheels, their timely revolutions, with the shafts, the belts and all the make up of the machine a sufficient and thorough explanation of the origin and purpose of the mechanism. Quite naturally one whose mind is so caught in the intricate machinery of life will regard God as a spider who weaves a filmy universe of illusive beauty to catch fools.

Vital facts, inherent in the scheme of things, left entirely out of consideration would certainly make the most careful arrangement so meaningless, so cruel, that the arrangement might well appear that of a sarcastic Daemon. To cultivate the habit of persistently ignoring the most obvious fact, source of all joy activity, simply because it fits not in the frame of science's rude, rough structure, may well account for the scientist's wistful glance toward men who walk in the path of the first fact, life.

"We have to build the spiritual world out of symbols taken from our personality, as we build the scientific world out of the metrical symbols of the mathematician. If not, it can only be left ungraspable—an environment dimly felt in moments of exaltation but lost to us in the sordid routine of life. To turn it into more continuous channels we must be able to approach the world-spirit in the midst of our cares and duties in that simpler relation of spirit to spirit in which all true religion finds expression."¹

The open mind of the scientist and the open mind of the theologian must converge upon the central fact.

Science deals with secondary facts only, material things.

Religion observes and has to do with the primary fact—life.

Life moulds the material with which science deals.

The priest has his axioms, as apparent to all men as those upon which science proceeds. If the scientist can bring himself to accept the facts of life so illusive of scientific probing; if, as you say, "Our minds and hearts are open," you may certainly come within sight of the "fundamental beauty beyond the tragic beauty of universal futility," and embrace a hope which will raise "the blind hopes of the wishful ego" to sublime certainty.

The Church may devise no new method. Her methods are proven, based upon facts, and accord with the law of life which is unchangeable. Life gives law and order to the materials with which science deals.

Why is it irrational to believe at 80 what "one was told to believe at 8," particularly if that belief makes one, as you note, "superior to life" and "superior to all its miserable tricks"? The proof of the pudding is in the eating. The things we were told in very early years were to us then irrational. The only thing that makes them rational is our proof in experience that they work. The revelations of science are the results of accepting as facts truths which are beyond the reach of scientific search. You believe because you were told at 8 what you find at 80 still works. Science did not make the language you use, nor any language. You began it at the age of 2 as you were told, and you must trust its veracity. To confess this may not seem intellectual, but it is honest.

In a true and strict sense the scientific attitude is religious, quite reverent, and of necessity obedient to facts of the material world. This same reverent and obedient attitude toward the life-fact reveals more and more the sublime purpose which is the substance of theology.

May I state the priest attitude, in the words of another, hoping that you find it not utterly irreconcilable with your own attitude. For the priest "the entire universe holds together in a coherent and progressive purpose stretching from the lowest point of physical existence, through all the grades of natural development, up to the highest order of the spiritual heaven disclosed to us through the open door of Revelation. One secret makes itself known everywhere: one mind is everywhere reiterating its tireless delight: one pressure sets everything towards one far-off event. And into this vision man is, in his measure, admitted. He can al-

ready follow its traces; and according to the faithfulness and love, patience, and courage with which he pursues it amid the perplexities that encumber and beset his path, he proves his fitness to receive more and more of its growing light. Step by step he may rise; and still he learns the better use of his faculties and the finer qualities of his craft. If only he will learn, and not dictate; if only he will open out to the instruction of experience, and not strive to impose his own presumption on the facts as they arrive: then, the possibilities before him are inexhaustible. Through time, and through eternity, he will live according to the one law, in obedience to a single process, moving on from glory to glory, in the face of Jesus Christ."²

² *Romanes Lecture, 1908*, Clarendon Press, pp. 47-48.

A BISHOP IN PRISON

This is a letter received from a Russian Orthodox bishop in exile and imprisonment, translated and published in "Life in Soviet Russia," a monthly bulletin published by the Russian Theological Institute in Paris.

CHRIST IS RISEN!

My dear brethren in Christ:

I received your little parcel on the 5th of June. Thank you for the trouble you have taken; all was in perfect condition, nothing was spoilt. The contents of this parcel brought comfort to many, because most of my brothers in misfortune have received no parcels. Life continues as heretofore. God strengthens me by His Grace. Spring is in full swing. Navigation was opened on the 29th of May. The days are warm, clear, the nights are quite light. Spring has somewhat improved the conditions of our life. It is bearable. I work and feel how manual labour adds to my strength. In the beginning it was hard to carry even small loads, but now I can carry very heavy stones without prejudice to my health. The Lord transforms all for my good. My health is satisfactory and my spirits cheerful. At first it was hard for my pride to bear it, but the Lord sent me humility, and then all became good. On the whole the Lord is ever again and again humbling me; but I thank Him for it, and feel anger against no one. I look upon my imprisonment as upon a cure, and beg the Wise Physician to cure me completely from my sickness, which He alone knoweth. Of course the treatment is not always easy to follow; some medicines are very bitter, some operations hurt much. Here inner patience is needed. Inner patience is no blind or dull submission to force and circumstances, but a joyful, willingly conscious acceptance of all misfortune and evil; it demands that we should drink our cup of suffering as a salutary remedy. If you bear sickness and humiliation with only outward patience, but inwardly boil, feel indignant, grow more and more angry, or become depressed—know that you have no true patience. Therefore each one of you must try to understand the reason and aim of the trials our Lord is sending him, and pray to our Saviour to send him humility and patience. This is useful for us and is according to the will of our Lord. Bear all that the Lord sends you. God keep you all in welfare and spiritual peace, which like all other good gifts descends upon us from on high, from the Father of Light. It is to His Mercy that I entrust you all. I have received your post card, and send you mutual greetings for the holiday. May God keep and strengthen you. A year has passed since we last saw each other, when the decision was expected with so much anxiety. The decision was sent (exile). And why it was such I know now. Know you too, that the Lord teaches us sinners, sometimes with tenderness, or with success, with love of our near and dear ones, with comfort, or with sickness, sorrow, prison. Let us then all humble ourselves and bear all. Bear ye too your sorrows humbly. Easter Night we spent in Church. We were able to make our devotions and receive the Holy Communion. If you feel the desire to meditate, to deplore your sinfulness, and to feel humble, I am glad for you. Search your heart carefully. Search out all that is bad in it, deplore it: this is acceptable in the Lord's sight and salutary for man.

¹ Prof. A. S. Eddington, *The Nature of the Physical World*, pp. 337-Seq.

Racial Problems and Perplexities

By Clinton Rogers Woodruff

THE ACCUMULATION of a number of books dealing with racial questions and my own experiences during the summer at the recreation centers and the swimming pools under my jurisdiction and supervision has made me feel in a special degree the urgency and importance of this serious problem. While I am inclined to agree with Fr. McKeon (R.C.) who recently contributed a most interesting article to *America* (the excellent Jesuit organ) on "Negro and White Getting Together" in which he takes a hopeful view, nevertheless I am compelled by the facts to recognize that the Negro, at least in the North, is becoming class conscious. There is a strong tendency to place *rights* first and *duty* second, whereas they should go hand and hand. I have always strongly sympathized with Booker T. Washington who believed that it would have been better for all concerned if, immediately after the close of the Civil War, an educational and property qualification for the exercise of the franchise had been prescribed, that would have applied fairly and squarely to both races; and also if, in educating the Negro, greater stress had been put upon training him along the lines of industry, for which his services were in the greatest demand in the South. In a word, too much stress was placed upon the mere matter of voting and holding political office rather than upon the preparation for the highest citizenship.

Nor did Booker Washington object to any law the effect of which would be to take away the ballot from the ignorant and unqualified Negro, provided the law was so framed as also to take it away from the ignorant and unqualified white man. "It is necessary to the salvation of the South that restrictions be put upon the ballot," he said.

He likewise insisted that it was the first duty of every man to support himself, at least to contribute as much to the world's well-being as he takes out of the world for his own well-being. The first condition of a good education, therefore, is that it should be adapted to render the educated man able to support himself; if it does not do this, whatever else it may do for him, it is nugatory if not harmful. In framing a system of education for the colored people, consideration is to be paid to the education which they received under slavery, and to the industrial demands which are immediately pressing upon them in their state of freedom. Slavery, bad as it was, did give the colored race some industrial training, but there is very little being done along these lines, except at places like Tuskegee and Hampton. On the other hand, as he so often pointed out, every large plantation in the South was, in a limited sense, an industrial school. On these plantations there were scores of young colored men and women who were constantly being trained, not alone as common farmers, but as carpenters, blacksmiths, wheelwrights, plasterers, brick-masons, engineers, bridge-builders, cooks, dressmakers, housekeepers, etc. "I would be the last to apologize for the curse of slavery," he once said, "but I am simply stating facts."

This training was crude, and was given for selfish purposes, and did not answer the highest ends, because there was the absence of brain-training in connection with that of the hand. Nevertheless, this business contact with the Southern white man, and the industrial training received on these plantations put the Negro at the close of the war into possession of all the common and skilled labor in the South.

Just how far is the door of opportunity shut to Negroes? A searching answer to this question was made some years ago by the Juvenile Protective Association of Chicago. Startled at the discovery that one-eighth of the boys and young men, and nearly one-third of the girls and young women confined in the jail of that city in a year were Negroes, the association sought to find the reason why. The results of the investigation were reported

in *The Survey* by Mrs. Louise de Koven Bowen, president of the organization. Among other things Mrs. Bowen pointed out that good home environment is often denied Negroes. Colored young people become discouraged in efforts to secure education, for employers who used colored persons at all, placed and kept them usually in menial labor. The chance for skilled work and a good job was and is small. Of the colored men in Chicago 12 per cent worked in saloons and pool rooms. The virtue of colored girls is placed in jeopardy, for employment agencies openly send them to work as maids in disorderly houses, where white girls are not sent, the agency fearing charges of pandering if they are forced into prostitution.

These and sundry other conditions were exposed, and went far to prove what Dr. Washington maintained: that the notion that there is no difference between the black man and the white man in this country is not well founded. Believing that, he contended that the claim that the same education must be provided for the one as for the other was false.

"This sounds very pleasant and tickles the fancy," he said, "but when the test of hard, cold logic is applied to it, it must be acknowledged that there is a difference; not an inherent one, not a racial one, but a difference growing out of unequal opportunities in the past."

Mr. Washington, therefore, would first of all teach the Negro those fundamental lessons necessary to enable him to compete in industrial pursuits with the white man. For the lack of such education the Negro has lost ground industrially in the South. For the lack of it prejudice against Negro education has been created and strengthened. It is not altogether strange that the Southern white man's idea of the results of Negro education has been "the high hat, kid gloves, a showy walking-cane, patent leather shoes, and all the rest of it." Where, on the other hand, education really has developed industrial capacity, those prejudices have been overcome.

WHEN one considers conditions like those described by Mrs. Bowen and I only touched upon a few, one can readily understand and appreciate the insistence upon the *rights* before the discharge of the *duties*. There is no question but that a denial of one's rights arouses a feeling of indignation that brushes all else aside. As M. Ashby Jones of Atlanta (Ga.), the chairman of the Committee on Interracial Relations, said:

"That there is a vast difference in the attainments and achievements of racial groups is readily granted. This, however, is far from proof that the more backward peoples might not show superior accomplishments under different environments, and perhaps in different lines of endeavor. The most deadly and unjust inference, however, from the assumption of the superiority of one race over another, is that any member of the so-called superior race is superior to any member of the so-called inferior race. This is to be guilty of the gravest of all injustices, to judge a man by his birth rather than by his individual accomplishment."

One of the books on my desk is a product; and a splendid one, of Tuskegee. It is the *Negro Year Book* described as "an annual encyclopedia of the Negro." The editor is Monroe N. Work, the director of the Department of Records and Research at Tuskegee. Published by the Negro Year Book Publishing Co. (Tuskegee, Ala.), it provides in concise form a comprehensive and impartial review of the events affecting the Negro and the progress he is making throughout the world. I keep it right at hand among my reference books, for I consider it dependable and helpful.

In *Brown America*¹ Edwin R. Embree gives us what he

¹*Brown America*. By Edwin R. Embree. New York: The Viking Press. \$2.50.

calls "the story of a new race." As executive head of the Julius Rosenwald Fund, the third largest philanthropic foundation in America, which devotes itself largely to the Brown American, Mr. Embree has had ample opportunity to observe the ways and conditions of the Negro. He believes that a new race is growing up in America. Its skin is brown—not black—and in its veins is the blood of the three principal branches of man. Already it numbers twelve millions in the United States alone, ten per cent of the population; in less than 300 years it has acquired distinctive traits such as no other fusion of races has produced except over centuries. No writer before has seized this fact, which gives Mr. Embree's story of the Negro its special significance. This race has had a turbulent history, yet inspiring, he contends. The story of how it was begotten of African blacks by willing and unwilling union with men of white, Indian, and mongrel blood; the record of cruelty, lynchings, violence, discrimination, and oppression, runs hand in hand with the record of religious groping, of artistic impulses coming to fulfillment, of educational advancement, political and economic adjustments. Out of it rises, Mr. Embree believes, an intelligent prospect for the future.

Virginia has been endeavoring to prevent this tendency and has enacted legislation to that end. This old commonwealth maintains a White America Society which published Edwin Sevier Cox's *White America* to which I referred in these columns in 1924. The Virginia position is not only fully set out in Mr. Cox's book but has been set forth in numerous articles by Dr. W. A. Plecker, the state registrar of vital statistics. That the admixture of the white and Negro races is proceeding steadily in the United States, and that nothing can stop it except the removal of the latter from the country, is his opinion. It was set forth at length in a paper on "Virginia's Attempt to Adjust the Color Problem," read before the American Public Health Association and printed in *The American Journal of Public Health* (New York). Dr. Plecker praises the recent "racial integrity" law of his state and calls upon the states now permitting free racial intermarriage to enact similar provisions. After quoting the example of Egypt, India, and other lands, which he asserts have lost power and prestige through racial admixture, Dr. Plecker briefly reviews the history of racial contact in this country and adduces many instances where persons, or groups of persons, having Negro blood have succeeded in gaining recognition as whites, a state of things which he characterizes as more dangerous to our welfare than an increase of the death rate from preventable diseases.

He then proceeds to show that even in Virginia, where the questions of race and birth receive as much attention as anywhere in the country, the process of amalgamation is nevertheless going on, and in some localities is well advanced.

"Complete ruin can probably be held off for several centuries longer," he says, "but we have no reason to hope that we shall prove the one and only example in the history of the world of two races living together without amalgamation.

"In Mexico, much of South America, and the West Indies the process is practically complete, the mixture being Spanish or Portuguese, Indian and Negro. Some portions of Southern Europe have undergone a similar admixture. Immigrants from these lands to this country, while really Negroid, are classed as white.

"The immigration law passed by our Congress will stop the legal admission of Mongolians and will check much of the Negroid immigration from elsewhere in the Old World, but it will not prevent Negro and Negroid immigration from other parts of the Western Hemisphere. It is estimated that there are today from 500,000 to 750,000 Mexicans in the state of Texas alone, and that Mexicans compose more than half of the population of Arizona."

While speaking of Virginia it seems appropriate to mention a little book by Walter H. Mazyck which he entitles *George Washington and the Negro*.² Had George Washington been other

than a slaveholder in Virginia in the eighteenth century, he would not have risen high in the affairs of the nation. Strange anomaly, that the morals of his time should have decreed that he must be one who deprived his fellowmen of liberty if he would also be father of the land of the free. Only, therefore, through the perspective of two centuries, down the vista of which the ownership of slaves descends, in the opinion of mankind, from a sign of gentility to a mark of reproach, can Washington, the master of slaves, be reconciled with Washington, the general of the armies of liberty. As the apostle of liberty, the famous Virginian has received the attention of numerous chroniclers; yet as the master of slaves, he has had but little consideration; and his true picture must remain unpainted while his attitude toward the Negro people, whose numbers were so great, presence so near, and status so pitiable, remains obscure.

Those biographies of Washington in which the words "Negroes" and "Slaves" do not appear even in the index distort him. Those which pass over his youthful training in the necessity and righteousness of the slave system and emphasize only some of his later observations against slavery, lessen the weight of his final opinions; for the peak of his nobility of character, gauged only by the summit to which he ascended, loses much of its height unless measured from the depths of the valley from which he climbed. Whatever victory he finally attained could be won only after banishing the teaching of his fathers, overcoming his environment, and imperiling his own interests. A very human story, therefore, is to be found in the evolution of his regard for human rights as unfolded by his changing attitude toward the Negro.

RACIAL PROBLEMS are by no means a peculiarly American problem. They are world wide. Several years ago (1926) Sir Valentine Clurol discussed in the *Edinburgh Review* the world problem presented by the colored races. He declared that the one thing common to all colored races today was a "strong current of revolt against the white man's claim to supremacy." China and India have both shown the effects of Japan's rise to a position of equality with the great powers. In the Arabian countries of Asia and Africa "the sanction of Islam is in the background, while in the foreground is the principle of self-determination." The rivalry of Western nations and their exhaustion in the World War had aided the nationalist movement among colored races, while Western nations have spontaneously yielded ground. Sir Valentine considered that the main hope against grave conflicts with the colored nations is in the League of Nations and its provisions in regard to mandates.

The Government of India Act of 1919 which gave India a constitutional charter is characterized as "a generous measure, conceived in the great traditions of British statesmanship." Its purpose, however, has been largely defeated by various religious, political, and social factors. Among these factors, the writer says, must be included "the reaction upon Indian sentiment caused by the growth of racial feeling in other parts of the British Empire." He referred particularly to the "color bar" legislation in South Africa and to the treatment of Indians in South Africa and in the crown colony of Kenya. The "color bar" has a bad economic effect on the white workers and draws the natives into the "Ethiopian movement," which is "essentially a movement of deep-seated racial revolt." The Indians are needed in Kenya and South Africa, he said, but the treatment they receive makes them ask if Great Britain is sincere about offering India full membership in the Empire.

Of racial intermarriage, Sir Valentine states that in spite of biological arguments against cross-breeding races, "even where the races are widest apart . . . the mingling of blood does not necessarily rule out the finest qualities, moral and intellectual, which the white man claims for his race." The solution of the world problem of color is stated to be "the practical recognition of the colored man's rights to absolute equality of oppor-

(Continued on next page)

² *George Washington and the Negro*. By Walter H. Mazyck. Washington, D. C.: The Associated Publishers, 1538 9th street, North West. \$2.15.

AN ORIEL PILGRIMAGE

(By an Oxford Correspondent)

THE OXFORD MOVEMENT began officially with Keble's sermon on National Apostasy at the Church of St. Mary the Virgin, Oxford. But the corollary of that proposition is sometimes overlooked—that the seed of the Movement was found and germinated in the senior fellows' common room at Oriel College.

Indeed the two, Church and College, are in "each intertwined fibre inveterately convolved," in relation to what has grown to be Anglo-Catholicism. For if Newman had not been a fellow of Oriel College, he would not have been offered the living of the Church of St. Mary the Virgin in 1828 and he might not have met Pusey and Keble and the other early leaders of the Movement.

So its initial stages would have been quite different, but doubtless God would have found other means of proclaiming the forgotten truths which the Tractarians foretold, though with some different human agents, maybe.

But our concern is with actual history and not with the might-have-been. So on our pilgrimage, as if by road from London, we leave our earlier shrine, the Cowley Fathers' House, cross Magdalene bridge, proceed along the High, till St. Mary's Church is on our right, but we go farther, and turn down Oriel street on our left.

Soon we arrive at Oriel gateway, which we pass through, and find ourselves in the first quadrangle and the oldest part of this college.

A staircase on our right brings us to an old oak door, behind which are the rooms Pusey once occupied, now the quarters of Canon Simpson, canon missionary of the diocese. Substantially, this study, except for electric light, telephone, and typewriter, must be very much as Pusey knew it, and his ghost could haunt his old quarters today quite happily, but in fear and trembling, as when he first occupied them, because stones from Corpus Christi, his former college, could reach his windows so easily.

A little farther along the quad, on the same side, we mount the stairs to Keble's old rooms, and find little save the old outer doors and a mantelpiece which he himself could recognize.

And almost next door is the entrance to Newman's quarters, where, incongruously enough, the shade of this lover of peace who could not find it even under the aegis of Rome, would today find one table occupied by a radiophone.

Next we pass on to the chapel and find a Catholic altar with a crucifix and candlesticks as the focal point of the devotions of fellows and commoners. Then, under the center arch, we enter the dining hall and see there the likenesses of Froude and Newman.

Apart altogether from the subject of our pilgrimage, it is to be noted that the new buildings in the second quadrangle were erected to the memory of the great Cecil Rhodes.

It is significant and a parable, that we should find the studies of the three earliest Tractarian leaders before we come to the chapel. We may picture them entering there, on surplice days, and gaining inspiration before God's altar, through which they were able, in later years, to spread the idea of the Church as the Sacramental Body of Christ. For even at that early stage they began to feel that in their own chapel, and in every church they had an altar here, and not a mere holy table, most infrequently used, as was customary at that period.

Thus inspired, we see them sallying forth, and entering the senior common room, where they hammered out the molten-iron leadings of the Spirit on the anvil of mutual enthusiasm, hardened by the cold douche of opposition and the spirit of *laissez-faire* with which they met even there.

Beside the fireplace in the common room is the copy of a sketch which shows Froude reclining on a couch, evidently debating these subjects, while Newman and J. Mozley stand by.

Mozley, though not one of the Tractarians, was at first inclined to be sympathetic with their aims, possibly because of his great personal affection for Newman, but became gradually

alienated, and at the time of the baptismal controversy, violently opposed to them.

But by that time the steadfast saintliness of those who had never the least doubts of their position in the Church of England as Catholics, Keble and Pusey, had won them many other friends, and the seed so well sown at Oriel and St. Mary's, in the Assize Sermon and the Tracts for the Times, was growing to a great tree; all the healthier because of weaker limbs ruthlessly pruned by fears, doubts, and persecutions.

It is significant that three lectures are to be given, in the first three months of this year, on the Oxford Movement, under the auspices of the Oxford Branch of the E. C. U., by the dean of Oriel—since it shows that the first link forged in the chain of the Catholic Revival at Oriel has not been broken there.

COURAGE

GOD'S PITY be amongst you grieving souls,
Who stricken mortally by sorrow's dart
Grope blindly in a sadly darkened world,
Seeking to heal again a broken heart.

*How easy to resent the sudden blow
That severs at one stroke Life's golden thread,
When one whose love has held you in his care
Goes silently to join the Blessed Dead.*

*Cease grieving for yourself and carry on!
Thank God that He has chosen you to bear
The bitter pain of parting, and that Death
Means coming closer to His tender care.*

HELEN R. STETSON.

RACIAL PROBLEMS AND PERPLEXITIES

(Continued from page 522)

tunity with the white man, and a generous construction of the principle of trusteeship excluding all ideas of denomination or exploitation."

This question of *Color At Home and Abroad*³ is discussed in a volume bearing that title by George Mallison. This work is the result of a study of our own race problem, which the author originally intended to handle as a domestic question, but in view of the fact that the solution proposed segregation of the Negro in Africa, necessitated the acquisition of territory for the American Negro in Africa, some of the international aspects of the race question in their bearing upon the preservation of all the Americas as a white man's land, and in some other respects, had to be touched upon in the work.

"It seems to have been the experience of all who have attempted to direct attention to the solution of our race problem," he says, "that three classes of opposition are encountered among our own people: that which springs from a certain class of scientists who are equalitarians and advocates of amalgamation, and who seem to take great delight in futile attempts to place their equalitarian theory upon scientific ground; that which comes from the Christian Churches, particularly the missionary element in the Churches, due to the middle age, uncritical conception of the brotherhood of man; and that arising from Big Business due to its dread of agitation of the problem as a disturbing influence in our economic life and its false conception of the superior usefulness of the Negro as a source of supply of cheap labor in the industrial community."

It is needless to add that this book is referred to so that our readers may know where to look for information concerning differing points of view. I am sure my readers do not assume that the mention of a book, even at some length, involves approval or endorsements of its views.

³ *Color at Home and Abroad*. By George Mallison. Boston: Christopher Publishing House, 1140 Columbus avenue. \$3.00.

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

AT THE LAST MEETING, held in New York, of the board of directors of the Girls' Friendly Society, U. S. A., endorsement was given to a proposed amendment to its by-laws which, if approved by the National Council of the organization at its meeting, to be held in Los Angeles, Calif., in July, will give the executive secretary of the Woman's Auxiliary a seat and vote on the board of the Girls' Friendly Society.

Suggestive Coöperation

Miss Margaret M. Lukens, president of the G. F. S., and Mrs. John M. Glenn, president of the Church Mission of Help, and other representatives of these organizations who have preceded them as members of the executive board of the Auxiliary, have proved to be of great value in the deliberations and conclusions of that body. Ten years ago I was opposed to the then new plan of adding representatives of other women's organizations to membership on the Woman's Auxiliary executive board, because this plan did not and does not include representatives of all our women's coördinating agencies. In these days of perplexing difficulties for all women's organizations, particularly the difficulty of balancing budgets, coöperation of this kind is certainly desirable and should lead to a closer coöperation between the executive bodies of all our national organizations for women.

There are two ways of which I know to balance budgets; *viz.* (1) to increase the income, and (2) to decrease the expenses. With so many of our fine Church people facing sadly reduced incomes or even unemployment, it scarcely seems possible that the first expedient can be carried out, but it may be possible, through a closer coöperation, to eliminate part of the overhead expenses of our women's organizations which, in the aggregate, are very large. If such a plan can be worked out and presented to the boards for their consideration, something very tangible may be ready for consideration by the women of the Church when they meet in Atlantic City next year.

IN THE GIFT of a permanent home for orphans at Bella Vista, in the environs of Panama, Bishop and Mrs. Morris saw the realization of one of their dreams. This valuable institution, swept by the gracious breezes of the Pacific, in which the orphan charges of the Church are educated in the formative period of their lives amid ideal surroundings, now has a Church-owned structure adequate for its beneficent offices.

Orphans In Panama

Work with the children in Panama is particularly interesting because of the various nationalities. Miss Claire E. Ogden, U. T. O., says:

"We really have a sort of cross roads of the world in the Home. There are thirteen different nationalities, Panamanian, Italian, Costa Rican, Venezuelan, Turk, German, Belgian, Greek, Ecuadorian, Chinese, Brazilian, and American. Of our thirty-three children seven are boys and twenty-six girls. They attend the Spanish-Panamanian schools; their school year being from May to February. In the tropics the dry season is our summer, so vacations are during February, March, and April.

"Our day begins with a six o'clock rising bell, and at 6:15 a short service in English is held in the chapel. Immediately after chapel each child runs to make her bed, then does the work to which she has been previously assigned—this, of course, being given according to the age of the child. Our youngest is 20 months, and the children range in age from this to 15 years. The older girls set the tables for breakfast and by 7:30 the chil-

dren are on their way to school, which is about a mile from the home. They return again at 11:30 for dinner and go back to school for the afternoon session. From 5 to 7 o'clock the youngsters keep busy with study and play, then at 7 the evening chapel service. The afternoons of Wednesday and Saturday are holidays. Then the girls find time to mend their stockings, make many of their dresses, and dress their dolls.

"The dean of St. Luke's Cathedral, Ancon, holds a service weekly in the Cathedral for us, but our Church school is carried on at the Home. The children speak Spanish among themselves, but they are quick to grasp the English language, and it is of great help to them when they graduate from the Home. For so many children of different temperaments they are a happy crowd of kiddies. Someone recently gave them two sand boxes. They play in them every spare moment. They play checkers with bottle tops, using an old piece of black and white linoleum for a board. The girls make sandals out of old rubber tubing—it really takes very little to please them and make them happy."

One of the girls, Caley J. Hope, recently wrote a ten verse description of the Home and life there. We have not enough space to give it all, but these verses emphasize the atmosphere that permeates the lives of the little ones:

"And when they wake and see the light,
The new-born day is started right.
They all kneel down and ask and pray
That God will guide them through the day.

"A hymn, or two, maybe they'll sing
And after that, their work begin.
A little task, both here and there
That will prepare them anywhere."

ONE of our largest branches of the Girls' Friendly Society, that at St. John's Church, Sharon, Pa., has arranged with the authorities of Thiel College at Greenville, Pa., for the members to secure college credit on the work done in their classes.

Study for College Credits

The branch numbers some three hundred, sixty of these have registered for courses in the modern novel and public speaking. If this experiment is successful, courses will be offered in creative art for beginners; a course on health education, given by a woman doctor; problems in everyday living; a discussion course led by the rector, and a course on the Art of Living. Many of the girls may not be able to go to college and they are delighted to have this opportunity for advanced study. Others may need a few credits to complete their work for a degree and the opportunity to secure these is deemed a great privilege. Is not this an admirable suggestion for a possible extended work among girls in other Church centers?

ANOTHER REPORT of the White House Conference on Child Health and Protection, called by the President, will soon be published in book form. It is to be published by the Century Company and is expected to be issued this spring. The price has not yet been set. The book, under the title of *The Handicapped Child*, will be of great interest to those of us interested

Handicapped Children

in social service work among children. It is to consist of seven chapters entitled "Deaf and Hard of Hearing," "Visually Handicapped," "The Crippled," "Internal Conditions," "Problems of Mental Health," "Problems of Mental Deficiency," and "Vocational Adjustment." The book will be a valuable addition to the series which is the outgrowth of the White House Conference.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

MY NEIGHBOR JESUS. In the Light of His Own Language, People, and Times. By George M. Lamsa. New York: Harper and Brothers, 1932. Pp. xviii, 148. \$1.50.

THE AUTHOR, a native Assyrian, attempts to illustrate the life of our Lord from the language and customs of his own people. The attempt is interesting, but we cannot feel entirely successful. Country, language, and time are all too remote from those of our Lord to make parallels convincing. Modern Syriac, the language of the author, belongs to the "Eastern" group of Aramaic, the language of Palestine in the days of Christ belongs to the "Western"; the family relationship is close, but the differences are many. The reviewer is not impressed by new readings given some New Testament passages; limitations of space restrict us to two instances: "*Gamla*," as used in St. Matthew 19: 24, in all branches of the Semitic languages always means "camel," never "rope," as here translated. We do not doubt that the word may have this meaning in the author's vernacular as he says, but that is no reason for supposing, with all the evidence to the contrary, that it was so used in the language of our Lord's time. So also "*shabachthani*" (St. Matthew 27: 46) has a variety of possible meanings but not, apart from the small group to which the author belongs, that of "keep." Consequently we cannot regard "for this was I kept" as a desirable substitute for "why hast Thou forsaken Me"; moreover, the grammatical form would require "Thou hast kept Me." We regret that the author has moved so far from the dogmatic position of his people; his view of our Lord's person seems humanitarian. He "forgets His earthly father" (p. 14), in Gethsemane. He meditates upon the possibility of flight, from this He is deterred by the thought of the disgrace flight would bring upon His mother (p. 111) We have felt obliged to criticize a number of points, but we have found the book interesting and enjoyed reading it. F. H. H.

THE REBEL PROPHET. By Dr. T. Crouther Gordon. Harper and Bros. 1932. Pp. 256. \$2.00.

SINCE the new lectionary in the Prayer Book gives us a great deal of Jeremiah to read as the Lenten Evensong First Lessons (about the only time that many of our good people hear any Lessons at Evensong, as a rule, we fear), it is a timely thing to have this remarkable book about Jeremiah at hand. Dr. Gordon has elaborated in this valuable work a series of lectures given recently at Trinity College, Glasgow. It is a masterly analysis of both the writings and the personality of "the greatest of the prophets of the Old Testament," and it is written in a readable, attractive style which commands and rewards attention from the start. An introductory chapter on the Psychology of Prophecy is instructive and stimulating. The other chapters deal with the Man Behind the Book, and the Prophet as a Statesman, a Rebel, an Optimist, a Poet, and a Mystic. All of these are highly interesting, and bear out the belief that Jeremiah was the greatest character in Old Testament biography. It would be impossible for anyone to read his chapters without keener insight, after digesting this able book. The only chapter in it which one would wish to have written more carefully is the closing one, entitled Jeremiah and Jesus. Dr. Gordon would have done better had he been more mindful of our Lord's deity, even at the expense of being a bit less mindful of his literary style. What is the matter with these Protestants? Why can't they safeguard the Incarnation, and the Atonement, in these difficult days of Humanism and other deadly heresies, when they are writing about our God and Saviour? This

taint is widespread, so far as your reviewer has seen recent books by good Protestants of various names. It is a serious and dangerous weakness. We regret it deeply, as a disappointing conclusion to this otherwise remarkable and very useful volume.

JOHN HENRY HOPKINS.

CHARLES HENRY BRENT: EVERYBODY'S BISHOP. By Eleanor Slater. Morehouse Publishing Co. Pp. 128. \$1.50.

FOR THOSE who are hero worshippers and enjoy the fellowship of God's heroes in the lives of the saints this is an appealing little book. As Bishop Ferris says in his introduction, this sketch of Bishop Brent "is based solely upon a sympathetic analysis of his writings rather than his life's work as a priest and bishop."

Miss Slater gives a short resumé of the Bishop's life and then gives a very interesting view of his intellectual and spiritual growth. It is significant that some of the high points in his spiritual pilgrimage were the ordinary ways of the Church's spiritual life—common to its saints. Tribute is paid to the influence of the Cowley Fathers on his life, yet some would not agree with the author that upon discovering a lack of vocation to the Religious life he moved out of a relation that "must inevitably" have laid restrictions on his freedom of thought.

Most interesting is his intellectual and spiritual development as he becomes a world figure. His deep faith and great vision, his feeling of personal responsibility for world chaos, and his searching for guidance in prayer rather than giving in to "passive and pious fatalism" in the face of difficulties, are but examples. It creates an appetite for more of Bishop Brent's own words.

A few pages on the homely and lovable traits of a saintly human nature concluding with a saga of his soul's growth makes a vivid close for an ably written book. E. D. M.

TAKING AS HIS TEXT "let us have more joy in life," Dr. L. P. Jacks, editor of the *Hibbert Journal*, writes refreshingly and convincingly of *Education Through Recreation*. It is something more than joy that comes through recreation; it is to be utilized for getting the spirit of discipline into the blood and bones of the people and establishing it as a social habit. "I have faith," he said, "that the kind of education recommended in this book will contribute to that result. The team spirit, for which the field of recreation affords so many growing points, is only another name for the spontaneous discipline which democracy stands in need of, and for which enforced discipline is the worst of substitutes. I feel sure that recreation, developed on educational lines, has a great service to render in that direction. It is a hopeful method of turning the flank of democracy's greatest enemy. The name of the enemy is Indiscipline." These pages embody Dr. Jacks' American lectures and, above all, a philosophy of civic life. (Harper & Bros. \$1.50.) C. R. W.

THOSE of us who are interested in our flag, and that means most of us, will find Lieut. Col. Harrison Summers Kerrick's *The Flag of the United States: Your Flag and Mine*, intensely interesting, and most helpful as well, because it gives definite instructions as to how it is to be displayed on various occasions. Moreover, it contains much historical and legislative data that add to its value. (Boston: Bruce Humphries, Inc. \$2.00.)

C. R. W.

NEWS OF THE CHURCH

Seabury Anniversary To Be Celebrated

First American Bishop's Election to Be Reënacted by Pageant at Old Glebe House, Woodbury

HARTFORD, CONN.—On the initiative of the convention of the diocese of New York, the General Convention at Denver in 1931 appointed a committee of fifteen to commemorate the election and consecration of Bishop Seabury a hundred and fifty years ago.

This anniversary of the election falls on the Feast of the Annunciation, March 25th. The plan is to have this observance center at Woodbury where the election took place, and the Bishop of Connecticut has appointed a diocesan committee which is vigorously at work. Several meetings have been held under the chairmanship of the Rev. William T. Hooper, and it has been decided to hold a service in the Glebe House at Woodbury on March 25th, at 11 A.M., and a pageant in St. Paul's Church at 3 P.M., on that day. Copies of the pageant may be had at a nominal cost from the Church Missions Publishing House, 45 Church St., Hartford.

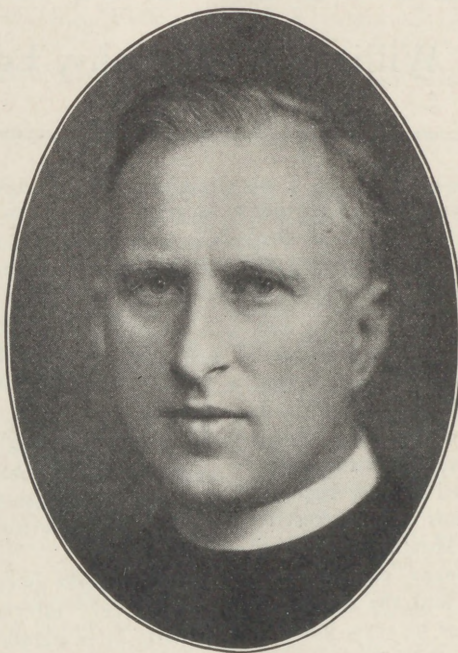
This pageant has been prepared by Miss Inez Temple, under the direction of a very able committee. All accessories for its presentation are now available, both to the parishes of the diocese and to those outside Connecticut who wish to join in this commemoration.

The pageant has exceptional teaching value. It begins with the First Commission to the Twelve Apostles, followed by the election of Matthias, and the traditional visit of St. Andrew to the heathen Picts of Scotland. After this introduction comes the scene in the library of Yale College, preceding "the Dark Days" of September 13, 1722, when the seven Congregational ministers in the vicinity of New Haven, headed by the president of the college, decided unanimously in favor of the Episcopacy.

The story of Bishop Seabury's birth on St. Andrew's Day, 1729, the year of Bishop Berkeley's visit to America, and the work of the Rev. Samuel Johnson at Stratford lead to the Revolutionary era. At the close of the war there is a scene at some such Colonial home as the Gambrola, where Jabez Bacon furthered the cause of the Church when it was most unpopular.

Next comes the election at the Glebe House in Woodbury, and the cheering crowds outside Bishop Skinner's house in Long Acre, in Aberdeen when the four Bishops emerge after Bishop Seabury's consecration.

The welcome home when Bishop Seabury returned to Connecticut and to the convention of his diocese is vividly portrayed.



VEN. A. W. NOEL PORTER
Who has been elected Bishop Coadjutor of Sacramento.

Elect Ven. Noel Porter Sacramento Coadjutor

Archdeacon of California Chosen on First Ballot to Be Assistant Bishop of Sister Diocese

ACCEPTS ELECTION

MILWAUKEE—As The Living Church goes to press, word has been received that Archdeacon Porter has accepted his election as Coadjutor of Sacramento.

SACRAMENTO, CALIF.—The Ven. A. W. Noel Porter, Ph.D., archdeacon of the diocese of California since 1925, was elected Bishop Coadjutor of the diocese of Sacramento at the annual convention of the diocese held in Trinity Pro-Cathedral, Sacramento, February 15th. Archdeacon Porter was elected on the first ballot, other nominees being the Rev. Mark Rifenbark, the Rev. W. Charles Pearson, and the Rev. Spence Burton, S.S.J.E. The election was made unanimous.

Bishop Moreland in his consent to the election turned over the entire jurisdiction of the diocese to the new Bishop-elect. Bishop Moreland's resignation is now in the hand of the Presiding Bishop and awaits action at the next meeting of the House of Bishops.

Archdeacon Porter was born in 1885. He received his college education at the University of Southern California and his theological training from the Church Divinity School of the Pacific and the General Seminary. Ordained to the diaconate in 1911 and advanced to the priesthood the same year, he accepted a call to St. James' Church, Los Angeles and remained there for six years. His next rectorship was served at Trinity Church, San Jose, from 1918 to 1926. It was during this rectorship that he was appointed archdeacon of the diocese. He is a member of the "Seventy," a national organization of preaching missionaries, and a member of Kappa Alpha, a southern fraternity.

WELLESLEY CONFERENCE DATES ANNOUNCED

WELLESLEY, MASS.—The conference for Church work, held every summer at Wellesley, will be in session in the buildings of Wellesley College from June 26th to July 7th, it has just been announced. The leaders have also been selected.

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, is head of the summer school and George L. Benedict of Boston is general manager.

The chaplain will be the Rt. Rev. Granville G. Bennett, D.D., and the director the Rev. Charles Townsend, Jr., rector of St. Stephen's Church, Providence. Miss Marian DeC. Ward is again the secretary.

Washington Cathedral to Honor President-Elect

National Religious Service to Be Held as Part of Roosevelt Inauguration Ceremony

WASHINGTON—A national patriotic service on the occasion of the inauguration of Franklin Delano Roosevelt as President of the United States will be held in the great choir of Washington Cathedral on Mount Saint Alban on the afternoon of March 5th, at 4 o'clock.

The sermon will be delivered by the Rt. Rev. Dr. James Edward Freeman, Bishop of Washington, and special music will be rendered by the Cathedral choir of men and boys.

Invitations in the name of Bishop Freeman and the Dean and Chapter of the Cathedral are being extended to the state governors and other distinguished guests who are expected to be in Washington for the inauguration ceremonies.

A large group of presidential electors expect to attend the service after making a pilgrimage to the Bethlehem Chapel to place a wreath on the tomb of President Woodrow Wilson.

This will be the first time since President Theodore Roosevelt helped lay the foundation stone of the fabric that a religious service associated with the inauguration of a President has been held in the Cathedral. Since the great choir and sanctuary were opened for public worship last spring, the seating capacity of the edifice has increased to approximately 1,750.

Manhattan Rector Taken By Death

The Rev. John A. Wade, of St. John's Church, Ill a Long Time; Was Chaplain of Police Department

NEW YORK, Feb. 17.—For the fourth time within much less than a year a Manhattan parish mourns the loss by death of its pastor. The Rev. John Armstrong Wade, since 1910 rector of St. John's Church, West Eleventh street, died on Wednesday, the 15th, at St. Luke's Hospital, following a long illness.

Ordained in 1903, Mr. Wade's ministry was spent in three fields. Its first five years were devoted to the City Mission Society as a chaplain at the Tombs prison, then two years as an assistant at All Angels' Church, and the remaining twenty-three years given to reviving and extending the work of old St. John's in Greenwich Village.

To many New Yorkers the Rev. John A. Wade was better known as a chaplain in the police department; to others he is remembered for his vigorous, outspoken defense or condemnation, as the case may have been, of certain persons or situations that seemed to him to call for expression. The monument of his life, however, is the quiet but effective ministry, rendered notably at St. John's. In that unattractive neighborhood he achieved the seemingly impossible.

Some twelve parcels of property, adjacent or near his church, were purchased and remodelled. Back of the church and in the midst of these buildings was constructed a garden, containing statues, rivulets, peacocks, pheasants, and smaller birds, and there in springtime blossomed some five thousand tulips; all this in what had been a forbidden section of the tenement district of the lower West Side. Not only was St. John's saved from financial ruin by this real estate development, but the old church resumed its place again as a spiritual factor in the immediate neighborhood.

Bishop Manning will officiate at the funeral tomorrow morning. The body will be cremated and the ashes taken to his native land, Ireland, for burial.

LENTEN PREACHERS AT TRINITY CHURCH

Ash Wednesday, March 1st: Bishop Manning; March 2d: Bishop Gilbert; March 3d: Bishop Lloyd.

Week of March 6th to 10th: the Rev. Dr. Fleming, rector of Trinity parish.

Week of March 13th to 17th: the Rev. Dr. Bell, warden of St. Stephen's College.

Week of March 20th to 24th: the Rt. Rev. Dr. Freeman, Bishop of Washington.

Week of March 27th to 31st: the Rt. Rev. Dr. Strider, Bishop Coadjutor of West Virginia.

Week of April 3d to 7th: the Rt. Rev. Dr. Stewart, Bishop of Chicago.

Week of April 10th to 14th, including the Three Hours Service on Good Friday: the Rt. Rev. Dr. Richardson, Bishop of Fredericton, Canada.

CONCERNING TOMBSTONES

Old St. Paul's Church at Eastchester, pictured on the cover of last issue, figured this week in the courts and also in the public press by reason of a tombstone. A local monument maker, attempting to place in the churchyard of venerable St. Paul's a stone which had been ordered of him, found himself prevented from so doing by the parish authorities. Proud of the color scheme of their cemetery, the rector and vestry of St. Paul's forbade the setting up of a modern style, black marble stone amid the gray, Colonial slabs they now have. In the courts the defense of the church was sustained, not for esthetic reasons, but, of course, for legal causes adduced.

The Rev. W. H. Weigle, rector of St. Paul's, and his co-workers are engaged in restoring one of the oldest churches in America as a national shrine. Not only is the edifice concerned, but as well the village green and the churchyard. Hence, the justice of their refusal above cited.

ITEMS

Bishop Manning addressed the members of the New York clericus at their luncheon-meeting last Monday.

Bishop Manning and Bishop Gailor of Tennessee were the speakers on Wednesday evening at the alumni dinner of the University of the South, given at the Harvard Club.

Bishop Manning and Bishop Moreland of Sacramento will be the speakers next Wednesday morning at the annual breakfast of the New York diocesan assembly of the Brotherhood of St. Andrew. This event will follow the corporate Communion of the assembly at the Cathedral. Each year this is a notable gathering here on Washington's Birthday.

Captain B. Frank Mountford of Church Army received today at the hands of Bishop Perry at a service held at noon in the Church Missions House his fourth star of service in recognition of 28 years of service in Church Army.

The Rev. Father Joseph, O.S.F., will be the conductor of the annual retreat for the members of the Clerical Union for the Maintenance and Defense of Catholic Principles held on February 21st at St. Luke's Chapel. At the recent annual election of this organization the Rev. Dr. McCune was reelected president, and the Rev. H. S. Hastings chosen secretary to succeed the Rev. George T. Gruman.

St. Mary's Hospital for Children in West 34th street, seriously in need of immediate financial aid, is to benefit from a matinee to be given this coming Monday at the Majestic Theatre. Among the sponsors are Bishops Manning, Lloyd, Gilbert, Stires, and Creighton, and a notable list of local clergy.

The Rev. Donald H. Morse of the Church of St. Edward the Martyr is to conduct a Sunday retreat for women on February 26th at Trinity Mission House in Fulton street.

MEMORIAL FUND ESTABLISHED BY ROCHESTER, N. Y., PARISH

ROCHESTER—Establishment of a fund in memory of the late Rev. Frank Elias Bissell, curate of Christ Church, Rochester, from 1913 to the day of his death, April 23, 1931, was announced this week at a vestry meeting of Christ Church by the rector, the Rev. C. C. W. Carver, S.T.M.

The vestry accepted the first gift to the fund and opened it at once to all friends of Fr. Bissell who may care to take the opportunity to contribute.

Merging of Western And Seabury Approved

Consolidation of Theological Institutions to Be Effected in Fall—Chicago Relief Chairman Resigns

CHICAGO, Feb. 18.—Announcement of the merging of Western Theological Seminary and Seabury Divinity School is contained in the annual report of the Very Rev. Frederick C. Grant, dean of Western. The arrangement will be effected on October 9, 1933, when the two institutions will be opened in Evanston under the name of Seabury-Western Theological Seminary, the dean's report states. Plans for the merger were begun last year.

"One of the most important advance steps this year in theological education in America is being taken by Western Theological Seminary and Seabury Divinity School of Faribault, Minn.," says the report. "The merger will enable both schools to do jointly far more for the Church in the middle west than either has been able to do alone. The financial advantages are obvious since a single overhead will suffice for the operation of the two schools.

"The merger has been approved by the leaders of the Church's educational work as one of great advantage to the whole Church. The Presiding Bishop, his assistant, Bishop Burleson, the dean of the General Theological Seminary as well as the deans of other seminaries and the bishops in the provinces of the middle west and northwest, and many others have pointed out that the work of the entire Church will be strengthened by the merger."

RELIEF CHAIRMAN RESIGNS

The terrific problem which Chicago faces in its relief work and for which the Church, in part at least, is responsible, was revealed this week when Edward L. Ryerson, vestryman of St. James' Church and an active Churchman, announced his resignation as chairman of the Illinois Emergency Relief Commission, a position he has held since the commission was created three years ago.

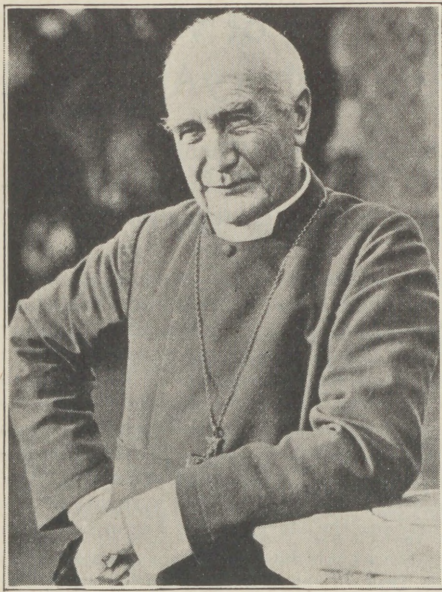
Only a week ago Mr. Ryerson spoke at the pre-diocesan convention dinner of the importance of the Church's part in the emergency program. His statement this week indicates something of the task. In 1929, when Mr. Ryerson took charge of the work, there were 5,961 families on the relief rolls; today there are approximately 160,000. Today it is estimated that nearly 800,000 are unemployed in Chicago and rely upon relief agencies for a livelihood.

It is estimated by Mr. Ryerson and his commission that relief work in Cook County during 1933 will require expenditures of \$80,000,000. Only about half of this is in sight from all sources at the present time, including the income from the proposed sales tax now before the state legislature.

Mr. Ryerson expects to take an extended and much needed rest after his retirement on March 1st.

CHURCH WINS ARCHITECTURAL HONORS

Christ Church, Winnetka, was awarded first prize in the national competition of



ON COLUMBIA NETWORK

NEW YORK—Opening a series of broadcasts during Lent over the Columbia network will be the Rt. Hon. and Rt. Rev. Arthur Foley Winnington-Ingram, D.D., Episcopal Bishop of London, who is to address American listeners on March 3d, at 1 P.M., Eastern Standard Time. His voice will be carried across the Atlantic by short wave.

architectural designs in connection with the annual North American Conference on Church Architecture held in Chicago February 16th to 18th. The award was made in the small church class and the winning design included plans for the Winnetka chapel, parish house, and rectory. This is the plan which was completed a year ago at a cost of about \$350,000.

Leaders of various communions and denominations were present for the conference. Bishop Stewart was the principal speaker at the conference banquet on the 17th at the Stevens Hotel. He spoke on the Contribution of Architecture to Church Worship.

The church building is regarded as sacred because it enshrines the Presence, the Bishop said. The church structure should express the faith of the worshippers and the faith of the builders. Skepticism never built a great church. The great Cathedrals of the world were built because of the faith of their builders.

An inspection of several Episcopal churches, including St. Luke's, Evanston; Christ Church, Winnetka, and the Western Theological Seminary plant, was on the program of the conference.

PLAN LENTEN SERVICES

Plans for the thirty-fifth annual season of Lenten noonday services in the Loop were announced this week by the Church Club. The services will be held at the Grand Opera House, starting Ash Wednesday and continuing on weekdays until Good Friday.

Bishop Stewart will open the series, speaking March 1st, 2d, and 3d, as well as during Holy Week. A new feature of this year's program will be a ten-minute musical service preceding the speaking. This will be in charge of the diocesan choirmasters' association. The addresses will not be broadcast.

Seven Anglican Bishops on Lenten Radio Programs

England, Canada, and the United States to Be Represented

NEW YORK—Seven bishops of the Anglican communion in England, Canada, and the United States will take part in a series of Lenten programs over the Columbia Broadcasting System under the auspices of the New York Protestant Episcopal City Mission Society. The Rt. Hon. and Rt. Rev. Arthur Foley Winnington-Ingram, D.D., Bishop of London, will inaugurate the series on March 3d, between 1 and 1:15 P.M., Eastern Standard Time. The remainder of the broadcasts will be heard on six successive Fridays at the same time and the series will be concluded on Good Friday, April 14th.

Each program will include several selections of religious music by famous choirs of the Church. Among those to take part will be the choirs of the Cathedral of St. John the Divine, New York; Christ Church Cathedral, Montreal; and the Cathedral Church of St. Alban the Martyr, Toronto.

Following the Bishop of London, the prelates to be heard in the Lenten series will be the Rt. Rev. William T. Manning, D.D., Bishop of New York; the Rt. Rev. Albert Augustus David, D.D., Bishop of Liverpool; the Rt. Rev. John Cragg Farthing, D.D., Bishop of Montreal; the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, D. C.; the Rt. Rev. Derwyn Trevon Owen, D.D., Bishop of Toronto; and the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago.

The complete schedule of speakers is: March 1-3, Bishop Stewart; March 6-10, Dr. Franklyn Cole Sherman, Cleveland; March 13-17, the Rev. Earle B. Jewell, Red Wing, Minn.; March 20-24, Bishop Charles E. Woodcock, Kentucky; March 27-31, the Rev. Bates G. Burt, Pontiac, Mich.; April 3-7, Bishop H. P. Almon Abbott, Lexington; April 10-14, Bishop Stewart.

NEWS NOTES

Bishop Stewart is speaking before the annual convocation of the Illinois Ministerial Association at Springfield, Monday night.

Mrs. Theodore W. Robinson of Lake Forest was reelected president of the diocesan Church Mission of Help at its annual meeting this week.

Fifty laymen, members of Camp Houghteling Forum, met at St. Luke's, Evanston, Monday night for their annual reunion. Bishop Stewart addressed the group on the meaning and importance of prayer, urging each to undertake specific spiritual projects in their parishes during the coming Lenten season. Wirt Wright is president of the group. Plans for the Forum at Camp Houghteling, Twin Lakes, Mich., this coming summer were discussed.

The Rev. G. Carleton Story, rector, Church of Mediator, Morgan Park, and the Rev. W. Crawford Brown, rector, Church of Redeemer, Elgin, were speakers at the annual winter assembly of the Brotherhood of St. Andrew, at the Church of the Redeemer, Hyde Park, on February 16th.

Senior Clergyman of Pennsylvania Dies

The Rev. J. A. Goodfellow Served Church of the Good Shepherd, Philadelphia, for Sixty-three Years

By ANNA HARRADEN HOWES

PHILADELPHIA, Feb. 17.—The Rev. John A. Goodfellow, D.D., senior clergyman of the diocese of Pennsylvania, died on February 14th at the age of 87 following a week's illness of pneumonia.

The funeral held on Thursday in the Church of the Good Shepherd was conducted by the Rev. Joseph R. Baird, the Rev. William R. Scott, who was the first child baptized after Dr. Goodfellow assumed the rectorship of the church, and the Rev. Richard J. Morris, secretary of the diocese, acting for the Bishop who was out of town.

For almost sixty-three years Dr. Goodfellow had served as rector of the Church of the Good Shepherd, Frankford avenue and Cumberland street, Philadelphia. His rectorship was the longest continuous service in one parish of any clergyman in this diocese. He was a graduate of St. John's Missionary Training School of Camden, N. J., and of the Philadelphia Divinity School. He was general secretary of the Free and Open Church Association for forty years. He served as dean of the North Philadelphia convocation for four years.

MRS. HARPER SIBLEY VISITS PHILADELPHIA

Mrs. Harper Sibley, a member of the executive board of the National Woman's Auxiliary, one of the three women members of the Laymen's Foreign Missions Inquiry, and recognized as one of the outstanding leaders among women of this country in missionary work, addressed a number of meetings in Philadelphia this week. Mrs. Sibley was the guest speaker at the annual luncheon of the Women's Interdenominational Union on Thursday at which about eight hundred women heard her give a most stimulating talk on the Oriental Woman of the Twentieth Century.

Speaking of the eagerness and enthusiasm with which Oriental women, especially the women of India, are looking to the future, Mrs. Sibley pointed out that they are demanding an approach to their problems on the basis of scientific truth and that if we as Christians are to help them, we must be able to tell *why* the Christian way of life has a validity of meaning. She mentioned the case of a non-Christian Indian woman, a leading doctor and legislator of Madras, whose children were attending a Christian school. When asked if she were not afraid her children would become Christian, this woman replied, "The whole point of education is that we may find *God*. If through *your* religion my boys can find *God*, I can do nothing but be glad and rejoice."

In referring to China, Mrs. Sibley said that it is a divided country with many loyalties and yet we take one hundred de-

nominational missions there with headquarters in Shanghai and try to teach the people a new loyalty. The great problem with China today is not the non-Christian religions there, but the non-religion. The conflict between science and religion in China is a very grave one, because the superstition in China's religion makes it difficult to withstand the attacks of Western scientific thinking. We must realize that other religions are also searching for God and must find points of contact and together realize more fully God in human life.

In Japan, although the women enjoy none of the privileges "on paper" which the Chinese women have, they actually have more liberty because they have been needed in industry. Mrs. Sibley spoke of the headmistress of a school there, a Japanese Christian, the product of a mission school, who when asked to describe the policy of her school said, "My school is called the School of Freedom. It is founded on Jesus Christ in which alone we find freedom. He is the Father of all progressive education and no one since Him has gone beyond. There is just one teacher—Jesus Christ."

In closing, Mrs. Sibley said, "I am pleading for a new understanding and appreciation of the greatness of Oriental people by the Church. We will support them and help them and then turn the work over to them for it is their problem, their country and their Christ."

EUCCHARISTIC MISSION BEING HELD AT ST. LUKE'S, GERMANTOWN

During the week of February 19th to 26th, the Rt. Rev. Rocksborough R. Smith, D.D., Lord Bishop of Algoma in the Province of Ontario, and one of the foremost prelates of the Canadian branch of the Church of England, will conduct an eight-day mission at St. Luke's Church, Germantown. The subjects of the addresses to be made each evening are: Christian Sacrifice; Mass in the Bible and Prayer Book; the Réal Presence; the Sacrament of Brotherhood; Reservation, Devotional Use; Preparation for Communion; Eucharistic Worship.

HIGH MASS OF REQUIEM FOR BISHOP WEBB HELD AT ST. CLEMENT'S CHURCH

On February 11th, at 11 o'clock a High Mass of Requiem with absolutions at the catafalque for the repose of the soul of Bishop William Walter Webb was offered at St. Clement's Church. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, preached the sermon.

Besides stating that Bishop Webb was one of the greatest theologians, and that as dean of Nashotah House he had had a tremendous influence upon the lives of many of the Catholic clergy, Bishop Ivins also called attention to the fact that his love of people was the moving force of Bishop Webb's life, for he regarded every soul in his diocese as his own special charge.

LENTE MISSION PREACHERS AT ST. LUKE AND THE EPIPHANY

The Rev. David M. Steele, D.D., rector of the Church of St. Luke and The Epiphany, has announced the following schedule of preachers for the Lenten Preaching

MONELL SAYRE RESIGNS AS PENSION FUND EXECUTIVE

NEW YORK—It is with sincere regret that I announce the resignation of Monell Sayre as executive vice-president of the Church Pension Fund.

Mr. Sayre was severely injured in an automobile accident last September, as a result of which he has been obliged to give up active work. In view of his invaluable services in the past and his detailed knowledge of the activities of the Church Pension Fund, the trustees have asked him to remain with the fund in the capacity of consultant in order that they may have the benefit of his knowledge and experience.

WM. FELLOWS MORGAN,
President.

Mission on Thursday evenings in Lent 1933: March 2d: the Rev. Elwood Worcester, D.D., rector emeritus, Emmanuel Church, Boston, Mass.; March 9th: the Rev. Robert S. Chalmers, D.D., rector of Grace and St. Peter's Church, Baltimore; March 16th: the Rev. H. Percy Silver, S.T.D., rector Church of the Incarnation, New York City; March 23d: the Rev. Allan Pearson Shatford, D.D., dean of the Cathedral, Montreal; March 30th: the Rev. Elwood Worcester, D.D.; April 6th: the Rt. Rev. Charles Woodcock, D.D., Bishop of Kentucky.

This is the sixth year that this series of Thursday evening meetings has been held.

BISHOP ABBOTT ASSISTING BISHOP TAITT DURING FEBRUARY

The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, is now in the diocese of Pennsylvania assisting Bishop Taitt during the month of February.

DEPARTMENT OF SOCIAL SERVICE HEARS BISHOP STERRETT

The Rt. Rev. Frank L. Sterrett, Bishop of Bethlehem and chairman of the provincial committee on social service for the province of Washington, was the speaker at a luncheon held recently under the auspices of the diocesan department of Christian social service.

Bishop Sterrett spoke in favor of an adequate appropriation for the Mothers' Assistance Fund. He also endorsed the bills introduced into the legislature providing for a three-day period between the issuance of a license to marry and the performance of the ceremony, and in behalf of the bill making it illegal to mortgage the homestead without the joinder of the wife.

PRE-LENTE CONFERENCE FOR THE CLERGY

The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, will hold his annual Pre-Lenten Conference for the Clergy of the Diocese on Monday, February 27th, in the Church of the Holy Trinity, Rittenhouse Square. The conference will open with a service of Holy Communion at 11 a.m., which will be followed by the Bishop's address. At one o'clock, the clergy will be the guests of the Bishop at a luncheon in the Church House.

Tribute Is Paid Boston Woman

Miss Heloise E. Hersey, Late Parishioner of Trinity Parish, Highly Regarded in Church Circles

By ETHEL M. ROBERTS

BOSTON, Feb. 17.—On the first Sunday of this month, in Trinity Church, the assistant minister, the Rev. Dr. William E. Gardner, preached a sermon on the Holy Communion that owed its inception to Miss Heloise E. Hersey whose death is noted elsewhere in this issue. Miss Hersey, once termed by her Bishop "the most useful and best loved woman in Boston," has had a special eminence in the life of the city, particularly in the ecclesiastical and intellectual part of it. Her influence was used always in a constructive way. Visiting her on an afternoon less than two days before she died, Dr. Gardner began the conversation by asking, "What shall I preach about on Sunday morning?" On the instant, Miss Hersey replied, "The Holy Communion." In Dr. Gardner's own words, we have the story:

"With her characteristic vigor, she said that the clergy of Trinity, during her membership of more than thirty years, had seemed shy about preaching on the Holy Communion. She allowed that this could be explained: the congregation of Trinity contained members of many Churches, and students and visitors who were not members of any Church. Therefore, the clergy gave general and inspiring discussions on Christian ideals and conduct, and thought those more appropriate than sermons on the Church, the ministry, and the sacraments.

"She said she doubted the wisdom of this point of view, especially regarding the Holy Communion. A new interest in the Holy Communion was very apparent to her; she could remember when there was only one Communion service each month in Trinity Church and the attendance was about two hundred and fifty; now, there are at least nine services of the Holy Communion monthly, with more than one thousand receiving the sacrament.

"Her vigor of interest in the subject impressed me. It seemed to impose an obligation upon me; therefore what I say this morning might almost be taken as her message to her class, her friends, and to ourselves."

The members of Miss Hersey's class and her many friends are scattered not only from coast to coast but around the world.

DR. OSGOOD PREACHES FIRST SERMON AS RECTOR OF EMMANUEL

The Rev. Dr. Phillips E. Osgood, assuming duties as rector for the first time in Emmanuel Church last Sunday morning, was welcomed by Bishop Lawrence. The Bishop recalled and paid a tribute to the late Rev. George E. Osgood, father of Dr. Osgood of Emmanuel, who for a half century, lacking five months, was "the ideal of a pastor, a friend, and a citizen" in the

parish of Grace Church, North Attleboro. In his sermon that followed Bishop Lawrence's friendly introduction, Dr. Os-good tried to help his congregation answer a question he declared should be uppermost in their minds as they listened to their new rector, namely, "Has this man a real and vital Christ to preach?" With resonant voice and ringing phrases, he proceeded to outline his belief in a Christ, real, the Acme of Genius, redemptive, alive, representing compassion and prayer incarnate, being Love, the pioneer of life, the norm, pattern, aid of Christhood. "Are you a christ? Why not, if you humbly spell it with a small 'c'? Are you a redeemer? The Christ life is the measure of the fulness of the stature of that life to which you and I may come. It is all part of reality. May we together work and joy at that task and that privilege of associate Christhood!"

COLORED SINGERS ON CHURCH SERVICE LEAGUE PROGRAM

We shall never forget the singing of "In the Hollow of His Hand" by the American Church Institute quintet on Wednesday afternoon at the monthly meeting of the diocesan Church Service League in the crypt of St. Paul's Cathedral. This spiritual came at the close of a generous program of music and after the Rev. Cyril E. Bentley, associate director, and J. E. Blanton, principal of Voorhees, had spoken of the Institute's work. "As these men sing, do not think of them as merely entertaining you, nor of the music as being simply beautiful—but realize that they are singing for a cause and visualize what that cause means!" admonished Miss Corey as the five singers filed into place. Whether Miss Corey's words, or the call of the spiritual itself was the talisman one cannot say, but there was something added to the voices that reached every person's heart—and the voluntary offering proved it. Mr. Bentley and the quintet are filling a very strenuous schedule of engagements in this diocese; they began on February 12th and will continue through February 27th, filling in the meanwhile the not inconsiderable number of thirty-five engagements.

The photographs of the finished Massachusetts Hall for the building of which this diocese raised \$50,000 are being shown in the various parishes.

Y. P. F. GROUPS TO UNITE FOR SERVICE

Called upon to throw their strength into the program for a deepening of the spiritual life, the Young People's Fellowships of the diocese will unite in a great service in Trinity Church at 7:30 P.M. on February 26th. Bishop Sherrill will be the preacher; members of the Fellowship will have part in the service. Gordon Snow, diocesan Y. P. F. president, has sent a letter to every rector and every Fellowship president, and the response to the call for what may be termed a pre-Lenten rally on the part of the young people promises to be most gratifying.

The young people will join with their elders in the use of Bishop Sherrill's pamphlet of meditations, Bible readings, and prayer. This pamphlet in excess of 50,000 is now in every parish and accompanied by a letter from the Bishop is ready for per-

MASSACHUSETTS GOES OVER THE TOP

BOSTON—Members of this diocese, after months of sacrificial giving, are happy in the knowledge that Massachusetts has paid 105% of its 1932 quota for the general work of the Church.

This satisfactory record was attained through the aid of our contribution to the Deficiency Fund of the general Church. This special gift amounted to \$56,864.23, of which \$30,000 was contributed by the clergy alone. The story of the clergy's Brotherhood Fund has been a perpetual inspiration; the contribution of either the clergy or of the laity, considered separately, are much in excess of the total amount given to the Deficiency Fund by any other diocese. We did not pay all that we had hoped to pay to the general Church in 1932, but the zest of having passed the goal of the amount assigned us is ours through the universal generosity shown in the Church's special need.

sonal distribution. It is to be used also in the dioceses of Southern Ohio and of Albany, accompanied by letters from their own Bishops, and many parishes outside Massachusetts have also ordered it for their own use.

WORLD DAY OF PRAYER

The World Day of Prayer will be observed in Boston by a service in the crypt of St. Paul's Cathedral, March 3d, 10:30 A.M. to 12:30 P.M. The leader will be Mrs. John Lincoln Dearing who has spent 25 years in Japan where her husband was head of a Methodist theological seminary; assisting Mrs. Dearing will be Mrs. William M. Hartshorn, president of the Massachusetts Missionary Society of the Baptist Church, Mrs. William Ernest Hocking, who accompanied Professor Hocking on the Laymen's Foreign Missions Inquiry, and Miss Eva D. Corey, head of the women's division under the Episcopal Church in this diocese.

GREATER BOSTON FEDERATION HOLDS ANNUAL GOODWILL MEETING

For the ninth year, the Greater Boston Federation of Churches sponsored a goodwill dinner and entertainment at the Twentieth Century Club last Monday evening. To aid the purpose, international and inter-racial goodwill, a special effort was made to bring together the younger element in student and professorial circles. Mr. Basil Mathews of London presided; the chief address was given by Dr. W. A. Visser t'Hooft of Holland, general secretary of the World's Student Christian Federation. Dr. Visser t'Hooft is spending five weeks in this country, his fourth visit. Following Dr. Visser t'Hooft's address, after songs by representatives of Bulgaria and Hungary, came four-minute addresses by Dr. A. K'aiminh Ch'iu of China, Miss Verna Nori of the Pueblo Indians, Oscar M. Poeld of Russia, and E. A. Reddy of India. Bishop Lawrence and Mrs. John F. Moors were two of the patrons who represented the Church at this gathering; indeed, this Goodwill Dinner is one of Mrs. Moors' cherished projects.

Philadelphia Churches Face Decreasing Congregations

Vanishing Attendance From Mid-City Parishes Due to City's Expansion

PHILADELPHIA—The mid-city churches of Philadelphia have for some years been facing a steadily decreasing attendance. This may be due in part to the fact that fewer people go to church, but it is without doubt in much greater part due to an exodus to the suburbs. Since the popularity of the automobile, more and more people have found it possible to live in one or another of the very accessible suburbs surrounding Philadelphia.

A year or two ago a city rector whose Sunday morning congregation had formerly filled the church to capacity made the remark that he was losing one family a week to the suburbs. Other churches have undoubtedly faced and are still facing a similar situation.

Of course when everyone lived in the city, seven Episcopal churches within a comparatively small area were perhaps not too many; but today that area is certainly "over-churched." Various attempts have been made to meet the situation—for some time the consolidation of St. James' and the Church of the Holy Trinity was under consideration, special services have been planned—but apparently all to no avail.

It is the case in a number of these churches that the second generation, nominally members, do not attend the city church of their parents' day. But this does not necessarily imply that the Church lacks spiritual attraction nor that the people attend no church. A survey of the congregations of many of the suburban churches would certainly show a marked increase within the last few years. In fact, in some suburbs the churches have been enlarged or, as in the case of certain districts, new churches have been built. St. George's, Haverford Township, and St. Faith's Mission, Brookline, and others report steadily growing congregations.

However, these seven city churches with their real estate and property holdings estimated at more than five million dollars, together with endowments and other resources of four million more, and their fine buildings and splendid equipment stand ready to serve, but, as the Rev. David M. Steele, D.D., rector of St. Luke and the Epiphany, asks, "What Is the Solution?"

To quote Dr. Steele:

"Now when this problem is presented, does anybody know the answer? This parish, more than the majority perhaps of the others is a going concern. It is by no means dead. And it must not be allowed to die. Several very superficial suggestions are always forthcoming. As, for example 'This is only a temporary condition. Be patient. These same people will come back to live in the city and again will attend these churches.' Will they? It is also suggested, 'If your people have left for the country, why don't you move the church to the suburbs?' The answer is you cannot take a church structure piecemeal to distribute in carloads to twenty localities. Lastly, there is always forthcoming the easy proposal of combining parishes. That might assemble the same people in fewer centers;

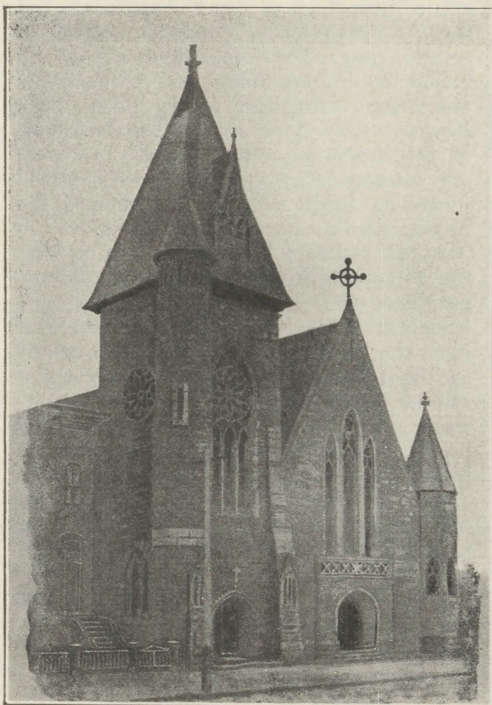
it might not. It might better utilize resources. I do not know.

"Over against these conjectures, I personally cannot get over the conviction that, in a city of upward of two million population, there ought to be enough people who want some definite type of ministrations spiritually to travel long distances for it.

"Solely to provide opportunity for some man other than myself to create that desideratum in this center, before our parish is either forced or hurried into any of the above alternatives, I am determined—at the expense of more heartache than I care to divulge—to open the way for the experiment here."

SAN FRANCISCO CHURCH DESTROYED BY FIRE

SAN FRANCISCO—A fire starting at 3 A.M. destroyed St. Paul's Church, this city, on February 15th, and hopelessly damaged the parish house and gymnasium adjacent.



ST. PAUL'S CHURCH, SAN FRANCISCO

The loss is partly covered by insurance. Ten adjoining buildings were also damaged but not seriously.

St. Paul's was built in 1896. The Rev. Leslie C. Kelley is rector.

COLLECTION ABOLISHED AT LANCASTER, PA., CHURCH

LANCASTER, PA.—To avoid embarrassing the unemployed who are unable to give, the collection plate no longer will be passed at services held in St. John's Church, this city, according to an announcement made February 13th by the rector, the Rev. John Mulder, and vestry.

The plan was adopted because of the belief of the rector that many of the unemployed stay away from the services because they cannot possibly give.

The weekly pledge system will be used by the parish in the future.

BISHOP CREIGHTON ON CHURCH OF THE AIR

NEW YORK—Bishop Creighton has the next Episcopal Church broadcast in the "Church of the Air" series, on March 5th, which is the first Sunday in Lent. The broadcast is at 10 A.M., eastern standard time, over WABC, New York. Queries have come from people in Mexico as to how they might best pick up this broadcast. Three strong stations in the southwest are WACO, Waco, KFH, Wichita, and KLRA, Little Rock.

The next Episcopal Church address in this series will be that of Bishop Spencer on Palm Sunday.

BISHOP McCORMICK OBSERVES 27TH YEAR OF CONSECRATION

GRAND RAPIDS, MICH.—On February 14th, Bishop McCormick observed the 27th anniversary of his consecration. At a special service in St. Mark's Pro-Cathedral the Bishop celebrated the Holy Communion, assisted by Dean Jackson and Archdeacon Vercoe, and afterwards entertained the city clergy at lunch. The Bishop celebrated his seventieth birthday on February 1st.

LENTEN EFFORT ORGANIZED BY DIOCESE OF ALBANY

ALBANY, N. Y.—The diocesan-wide endeavor for a more deeply spiritual observance of Lent, planned at a conference of the bishop and clergy early in January, is now in course of preparation with practically all parishes and missions engaged in the united effort. Bishop Oldham has distributed some fifty thousand cards and leaflets, and the clergy have organized their parishes to carry out during Lent pledges of prayer and Bible reading and Church attendance. The preparation period extends from February 12th to 26th, during which time rectors organize for the distribution of Bible readings and a canvass of the parish for individual pledges to promote the Family Search, the idea being to rally all communicants of the Church as members of a diocesan family. In addition to the personal canvass in each parish previous to Lent, the majority of rectors are joining in a Passion Week mission in their particular parishes.

A fine feature of the preparation is the group meetings of the clergy in various sections. The several rectors in an area meet on four successive Mondays for a celebration of the Eucharist and a meditation, rotating from parish to parish. Various parish gatherings have been held to organize the canvass. In one parish this took the form of a men's dinner at which the Bishop was the guest. One hundred and twenty-five men attended and every man volunteered for the canvass of the community. In another parish members of the women's guild have undertaken the work. The response throughout the diocese has been nearly unanimous, and indicates that the Bishop's call will result in a thorough Family Search and correspondingly better observance of the Lenten season.

Philippine Instructor Upholds His District

Decries Tales Circulated by Slanderers;
Says "Crocodiles Do No Harm"

NEW YORK—A patriotic young supervisor of public schools, one of our Churchmen, in the mountain province of the Philippines rises to defend his section of the country, known as Apayo, from slanderers who say it is a malarial region where streams swarm with man-eating crocodiles, and mountain trails are infested with leeches in the rainy season. He says it is true that malaria is the prevailing sickness but it is not so bad as people say, and there are crocodiles but they do no harm, and there are leeches but the traveler can protect himself by winding his legs in tobacco leaves. In the ordinary routine of school inspection he has to float down the river on a bamboo raft which capsizes almost every time, but he has not been "at all annoyed" by the crocodiles.

Moreover, he adds, "in spite of the difficulty of travel in Apayo, the people in this part of the country are well supplied with the things they need. Among the many things that God has so generously provided that are hard to secure in some parts of the Philippines are wild game, fish, leaves and roots of wild plants, besides a rich soil in which all kinds of grains, vegetables, and fruit trees are easily grown. Timber of the best variety is likewise abundant in this northern part of Luzon."

CATHOLIC LAYMEN'S CLUB FORMED IN NEW YORK

NEW YORK—On February 9th a large group of laymen from parishes throughout the metropolitan area convened in St. Joseph's Hall of the Church of St. Mary the Virgin to bring about the realization of a project which had been discussed for some time by representatives of several Catholic parishes.

The meeting was called to order by the temporary chairman, Adolphe Barreaux, of St. Mary the Virgin. He outlined the long-felt need of a strong organization and spoke of many fields wherein its work was necessary, stressing the importance of unified effort.

The Rev. Gregory Mabry, rector of St. Paul's, Brooklyn, was then introduced. He made a spirited appeal for a strong, consistent corporate movement among Catholic laymen as a missionary force in this vicinity. Fr. Mabry was followed by the Rev. Frank Damosch, Jr., of St. Andrew's, Newark. Fr. Damosch spoke of the tremendous assistance the club could be to devoted, loyal priests who are working, often single-handed and against great odds, to teach the Catholic religion.

The third and principal speaker of the evening was the Rt. Rev. Rocksborough R. Smith, D.D., Lord Bishop of Algoma, who spoke of the general decay of doctrine in the modern world and urged a definite stand for Catholic principles.

The signing of members resulted in a tabulation of 32 charter members,

Church Assembly to Begin Spring Work

Motions and Measures to Be Considered at Opening Meeting—Oxford Movement News

BY GEORGE PARSONS

LONDON, Feb. 3.—The business at the spring session of the Church Assembly, which opens February 6th, will include the revision of the Benefices (Application of Income during Vacancies) Measure, and of the Clergy Pensions (Widows) Measure; consideration of an interim report of the Central Board of Finance and the report of the Central Advisory Council of Training for the Ministry, and various motions not disposed of at the autumn session. The legislative committee of the assembly has requested the Ecclesiastical Committee to lay the Benefices (Purchase of Rights of Patronage) Measure, with its report, before both Houses of Parliament when they reassemble on February 7th.

The Dean of Chester will ask the assembly to urge the board of supervision of the Church training colleges to take immediately whatever steps may be necessary to postpone for twelve months the closing of any church training colleges, with a view to reconsidering deliberately, in the meantime, with the responsible authorities of the colleges, its policy of concentration, and to exploring with them all possible alternatives to the same.

THE OXFORD MOVEMENT HIGH MASS SERVICE

A letter from the Bishop of London will appear in the March number of the *London Diocesan Leaflet*, explaining why he has sanctioned the "Pontifical High Mass" at the White City, in July. I give a few extracts therefrom. The Bishop says:

"Much misunderstanding still persists over the contemplated open-air service at the White City in July, during the week of commemoration of the Oxford Movement. It must be clearly understood that this was never part of the official program, but was arranged by the Anglo-Catholic Congress.

"I was asked to allow a service in the open air, because no church was big enough to hold the ten thousand (or possibly twenty thousand) members of the Anglo-Catholic Congress who are expected to be in London during the week. I allowed it on four conditions:

"(1) The service was to be according to the Book of Common Prayer of 1662.

"(2) There must be a certain number who would receive the Communion at the service.

"(3) Those present must have a badge to show that they were all communicant members of the Church of England, so that there should be no ground for the accusation of 'making a show' of the service.

"(4) There should be no procession to and from the service.

"All these conditions were accepted without demur. In other words, it should be precisely on the lines of the service held in St. Paul's Cathedral on St. Paul's Day, when we had an inspiring choral celebration, a

largish congregation, but only a handful of communicants. . . .

"I never use the word Mass myself, out of charity to those of my brethren to whom it is a stumbling block; but, as I have shown, it may be used without any intention of disloyalty to the Church of England. . . .

"I hope, therefore, that no Churchpeople will be prevented from thanking God, if they feel they have anything to thank God for in the Oxford Movement, because of the terminology used by a section of the Church, for which the official committee has no responsibility."

LICHFIELD CATHEDRAL NEWS

During recent excavations in Lichfield Cathedral Close, undertaken with the object of finding the remaining portion of a Norman font, part of which was dug up in May last year, a stone chair or stool of Saxon origin has been found. Professor Hamilton Thompson, professor of history in the University of Leeds, has pronounced it to be undoubtedly a pre-Conquest stone chair like those at Hexham and Beverley, and Canon Stockley, who is in charge of the excavations, is of opinion that it is the stool or *cathedra* of one of the Saxon bishops of Lichfield, possibly that of Headda (or Headdi), circa 700 A. D., who built the first Cathedral on the spot where the present Cathedral now stands.

A memorial service to General Gordon, on the hundredth anniversary of his birth, was held at St. Paul's Cathedral.

The Duke of York laid a wreath from the Corps of Royal Engineers on the memorial. Wreaths were also laid by Gordon's nephews, Charles H. Gordon, late Indian police, and Brigadier-General H. W. Gordon, late royal engineers.

The service was attended by a detachment of officers and men of the royal engineers, about fifty boys from the Gordon Boys' Home, representatives of the Old Comrades' Association, and pensioners from the Royal Hospital, Chelsea. Some officers and men who served on the relief expedition of 1884-5, which reached Khartoum just too late to save Gordon, were among the congregation.

The Rev. Dr. E. H. Thorold, chaplain-general to the forces, preached the sermon.

DR. ORCHARD'S SUCCESSOR

Dr. B. L. Woolf, professor of New Testament Exegesis in Hackney and New College, University of London, is to be the new minister at King's Weigh House Chapel (Free Church). He succeeds the famous Dr. Orchard, who, it will be recalled, joined the Roman communion some months ago.

PACIFIC PROVINCIAL SYNOD DATE AND PLACE CHANGED

SAN FRANCISCO—The council of the Province of the Pacific meeting February 16th at Grace Cathedral, San Francisco, decided on Stockton as the place of the next meeting of the synod, instead of Portland, Ore. The date is to be May 3d. In the budget for the coming year there was appropriated for the Church Divinity School of the Pacific \$1,200, with the additional provision that any balances left on other accounts and any quotas later received beyond those already pledged be devoted to the same fund, *i. e.*, the Divinity School.

Egyptian Art Might Have Originated With Atlantians

This Theory Is Advanced by Ralph Adams Cram in Address at Rhode Island

PROVIDENCE, R. I.—In an address delivered at the Ladies' Night dinner of the Rhode Island Churchmen's Club at Providence recently, Dr. Ralph Adams Cram, well known builder of American Cathedrals, advanced several theories in picturesque fashion.

For one he believed that the Atlantians, the inhabitants of Atlantis that sunk out of sight in classic days, originated the architecture of Egypt. According to his view, when the fabled land was about to disappear, many of the inhabitants managed to reach safety. Some of them reached northern Africa. The desert of Sahara began to spread, as is well known today, and the Atlantians were forced to escape a second time. The more ignorant found refuge in Iberia, Spain, and there today are found vestiges of architecture of the Egyptian type. Nowhere else have remains of this order been discovered. However, they are crude in type; the more cultured settled in Egypt and there developed the architecture to more esthetic levels.

Another theory: Dr. Cram argues that the Egyptians instead of being a gloomy people as they are considered today, due largely to their tombs and their emphasis upon the burial of the dead, were a sunny and light-hearted people. His reason is that all the temples that now appear so dingy were once covered with gold leaf and bright colors—blue, red, and green. He himself has seen excavations which prove all this. Comparing the color schemes of the Greeks and the Egyptians, the modern architect claimed that the Egyptian combinations are more esthetic.

The address was based upon a recent visit made by Dr. Cram to Sakkarah.

BISHOP FREEMAN ADDRESSES COLUMBIA STUDENTS

WASHINGTON, D. C.—On Septuagesima Sunday, the Rt. Rev. James E. Freeman, D.D., was the special preacher at Columbia University, New York City. In addressing the faculty and students of Columbia, Bishop Freeman deplored the lack of leadership in America. He said that no great leader equal to the crises of the day had arisen, nor was there "one in sight," but he "hoped one might soon arise."

Bishop Freeman, who is a statesman-like leader himself in his own diocese, as well as in the Church at large, is keenly alive to modern conditions and is anxious that the Church make a definite contribution toward a solution of national, social, and economic problems. He recently called a conference of leading bishops, priests, and laymen at the College of Preachers, Washington, for the purpose of discussing the depression and of bringing to bear religious implications with regard to showing a way out. The findings of this group were given out in a "Social Message for the Church," now familiar to readers of THE LIVING CHURCH.

Connecticut Institutions Receive Large Bequests

Church House at Oxford, England, Also
Named as a Beneficiary

NEW HAVEN, CONN.—Several Connecticut churches and hospitals, the Church House at Oxford, England, and a Boys' Home at Kalamazoo, Mich., will benefit by the wills of three women of this locality it has been announced.

Christ Church, Guilford, and the New Haven General Hospital are receiving large bequests from the estate of the late Julia Adele Newhall who died two years ago. The sum of \$2,000 was bequeathed to Christ Church and in addition the residuary amounting to \$28,455.55. New Haven Hospital receives \$30,000. The rector of Christ Church is the Rev. Charles L. Biggs.

The three hospitals of New Haven benefit in the distribution of a fund reported to be about \$620,943 from the estate of the late Mrs. Mary D. Stiles, who died in August, 1931, in her home in North Haven. The money will be used to establish free beds for deserving patients to be designated by the rector of St. John's Church in North Haven. Trinity Church, New Haven, receives \$2,000, the Masonic Home in Wallingford, \$5,000, and the Lakeside Boys' Home of Kalamazoo, Mich., \$10,000.

Christ Church House, Oxford University, England, receives \$20,000 from the distribution of the estate of the late Susan Mitchell Hoppin, widow of Prof. James Mason Hoppin, whose estate, after deduction of taxation, amounted to \$120,000. Hopkins Grammar School and the New Haven Hospital are each to receive interest in one half of \$82,873.

FACTS ABOUT SEAMEN CARED FOR BY CHURCH INSTITUTE

NEW YORK—An analysis of 1,000 case records of unemployed merchant seamen who received relief at the Seamen's Church Institute of New York, 25 South street, during the past year, recently made public revealed some interesting facts about the effect of the depression on seafarers as a class.

The case records show that 60% of the 1,000 seamen dependent on the Institute for food and lodging were American citizens, 25% were naturalized, and the remaining 15% were non-citizens. This is conclusive evidence to disprove the popular notion that few Americans today go to sea as a profession. A further analysis of the American-born seamen indicates that the majority come from the coastal states, eastern and western, New York, Massachusetts, Connecticut, Illinois, and California, having the largest proportion.

The age range of these 1,000 seamen was from 16 to 61, with 89% of these relief recipients in the age period from 20 to 50 years, when their earning capacity is greatest. An analysis of the employment records of these men shows emphatically that they are real seafaring men who look upon employment on shipboard as their sole

means of livelihood. None of them had less than one year's service and only ten have less than three years. Nearly 50% had from 10 to 20 years' experience at sea.

As a result of the reduction of shipping, the reduced crews, the laid-up tonnage, etc., seafaring men of all ratings, from captain to messboy were included in this typical 1,000 analyzed.

A careful study of the educational backgrounds of these men indicates that 145 left school between the ages of 8 and 12 and 645 left between the ages of 12 and 16. The marital status of these mariners revealed that 870 were single, 130 were married. Their religious affiliations showed 554 to be Protestant and 415 Roman Catholic.

D. Boyden Roseberry, the relief agent, and his assistants at the Seamen's Church Institute of New York, had 37,716 personal interviews with seamen and gave 19,524 meals, beds; petty cash to 8,037 individual seamen in the form of relief loans; 1,305 free haircuts were given from October 24th to December 31, 1932; and 900 seamen had their shoes repaired free of charge by the Institute's cobbler.

CHICAGO PARISH INAUGURATES COMMUNITY UNION MOVEMENT

CHICAGO—Unemployed men organized in a movement known as the Pioneers, are being sent out in groups by St. Stephen's Church, Chicago, to the south and southwest to rehabilitate plantations, or large tracts of land, sometimes whole villages, which when repairs are made will be ready for occupancy.

In each group is one farmer, one carpenter, one mechanic, one electrician, and one accountant with such other trades and occupations as the occasion requires.

The movement is sponsored by the Order of the Sangreal, and no one is sent out unless he has at least seven persons who will support him until he is well established in the new community.

A school of auto mechanics has been established in which young men learn to repair their own tractors or cars.

NEWS IN BRIEF

CONNECTICUT—At the Church Missionary Association of New Haven monthly meeting in Trinity parish house, the speaker was Mrs. John W. Chapman, so long a worker with her husband in Alaska.—At a meeting of the presidents and delegates of the Daughters of the King, held at Trinity Church, Middletown, on February 4th, it was decided to send the February issue of the *Royal Cross* which contains the annual report of the Order and its work in the diocese to rectors who have not a Chapter of the Order in their parishes so that they may become aware of the value of the Daughters of the King in a parish.—The annual meeting of the Connecticut Young People's Fellowship was held on February 4th and 5th at St. Mark's Church, New Britain, with an attendance of about 200. Welcomed by the rector, the delegates were thrilled by an inspiring talk by the Rev. A. C. Ockenden of Northampton, Mass. Bishop Budlong spoke on the opportunity which the Young People's Fellowship had of organizing groups of worshippers in well populated districts not served by any Church.

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EDWIN P. BAKER, PRIEST

LAWRENCE, MASS.—The Rev. Edwin P. Baker, rector of St. John's Church, Lawrence, died suddenly on February 8th. The burial service was conducted in St. John's Church, Lawrence, on February 10th by the Rt. Rev. Henry Knox Sherrill, Bishop of the diocese, the Rt. Rev. Samuel G. Babcock, Suffragan Bishop, and the Rev. Sherrill B. Smith, rector of the Church of the Good Shepherd, East Dedham.

Mr. Baker was born in Virginia, August 29, 1888. He received his degree of Bachelor of Divinity from the Pacific School of Religious Education and was ordained to the priesthood by Bishop N. S. Thomas in 1926. Before coming to the diocese of Massachusetts he had been, while a deacon, in charge of St. James' Church, Kemmerer, Wyo. Before coming to St. John's parish, he was rector of St. Lawrence's Church, Libertyville, Ill.

ELLIS BISHOP, PRIEST

PASADENA, CALIF.—The Rev. Ellis Bishop, a retired priest of the diocese, died February 6th in this city. On March 7th he would have celebrated his 62d birthday. The burial service was held from the

Church of Our Saviour, San Gabriel, the Bishop, the Rt. Rev. Bertrand Stevens, D.D., officiating, assisted by the Suffragan, the Rt. Rev. Robert B. Gooden, D.D., and the rector, the Rev. John Atwill.

Mr. Bishop had been retired since 1917, but he retained his interest in the work of the Church and officiated frequently. He had served in the dioceses of New York, Massachusetts, and Connecticut and was at one time professor of pastoral theology and ethics at Berkeley Divinity School. Grace Church, Amherst, Mass., and St. James' Church, La Jolla, were the last two charges he held before his retirement.

HENRY H. COVINGTON, PRIEST

NORFOLK, VA.—The Rev. Henry Harris Covington, D.D., for twenty years rector of old St. Paul's, Norfolk, died the morning of February 12th, at his residence in Norfolk after an illness of several months. He was 62 years old.

The funeral service was held at St. Paul's on February 14th with the Rt. Rev. A. C. Thomson, D.D., officiating, assisted by the Rt. Rev. H. St. George Tucker, D.D., the Rev. William A. Brown, D.D., secretary of the diocese, and the Rev. Walter C. Whitaker, D.D., acting rector of St. Paul's. Interment was in the churchyard; the only burial in this historic place in fifty years.

Besides his wife, Mrs. Marie Lee Covington, Dr. Covington is survived by two daughters, Mrs. Marie Covington Magee and Miss Alice Covington; three sons,

Henry Harris Covington, Jr., Richard D. Lee Covington, and William S. Covington; and two grandchildren, all of Norfolk; a sister, Mrs. Annie C. Mowry, of Bennettsville, S. C., and three half sisters.

Dr. Covington was born in Bennettsville, S. C., the son of Captain Harris Covington of the Confederate Army and Alice M. Covington. He attended the University of North Carolina and for a few years engaged successfully in the practise of law. In 1900 he graduated from the Virginia Theological Seminary and served his first rectorate at Sumter, S. C. In 1921 he received his degree of Doctor of Divinity from the Virginia Seminary. He accepted the call to old St. Paul's, Norfolk, in 1913.

He was trustee of the Virginia Theological Seminary, Stuart Hall, the Jackson-Feild Home, and the Boys' Home, Inc. He was a deputy from South Carolina to the General Conventions of 1904 and 1910 and from Southern Virginia to the Conventions of 1919, 1921, 1925, 1928, and 1931. He was interested also in civic affairs and was often asked to take a leading part in municipal affairs.

EDWARD G. REYNOLDS, PRIEST

GLASTONBURY, CONN.—In the sudden death on February 10th of the Rev. Edward Gardner Reynolds, 58 years of age, the diocese has lost another clergyman of long service. For the past twenty-five years the Rev. Mr. Reynolds had been rector of St. James' Church, Glastonbury, and previous to that time he had been rector of St.

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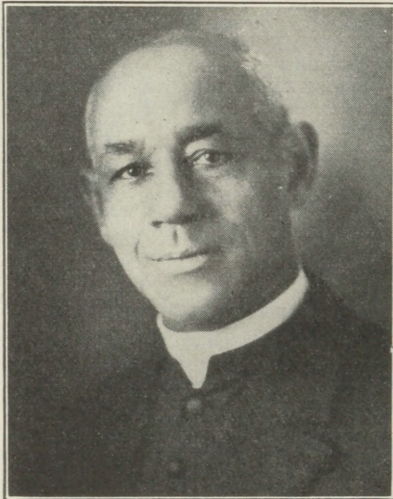
Paul's at Southington. He was a native of Meriden, where the body was taken for burial. Bishop Acheson officiated at the service, assisted by the Bishop Coadjutor, the Rt. Rev. Frederick C. Budlong, D.D., the Ven. James S. Neill, and the Rev. Herbert Denslow, D.D.

Mr. Reynolds leaves, besides the widow, Eliza Chapman Reynolds, four brothers, and two sons, George E. and Dr. Robert G. Reynolds.

JOHN A. WILLIAMS, PRIEST

OMAHA, NEB.—The Rev. John Albert Williams, D.D., rector of the Church of St. Philip the Deacon, Omaha (colored), died at his home on February 4th as a result of a heart attack.

Born in London, Ontario, on February



REV. JOHN ALBERT WILLIAMS, D.D.

28, 1866, the son of a Virginia slave father, and a French-Canadian mother, he was brought up in Detroit, Mich., where the family made their home. He came into contact with Bishop Worthington, then rector of the Church of St. John, Detroit, who was instrumental in seeing that he was educated, and gave him the inspiration and support for his training for the ministry. He was a graduate of Seabury Divinity School, Faribault, and came to Omaha in 1891, where he took charge of the work in the church where he served his entire ministry of forty-two years. Made deacon and priest by Bishop Worthington in 1891, he celebrated the fortieth anniversary of his ordination by presenting for ordination to the diaconate a member of his own congregation. He received the degree of Doctor of Divinity from Seabury in 1931; was made a member of the order of Sangreal in the same year.

In the diocese he has served as secretary of the diocese, as historiographer, as a member of the board of examining chaplains; as a member of the standing committee, and for many years as editor of the *Crozier*, the diocesan paper. He had served as correspondent for THE LIVING CHURCH since 1927.

He was recognized as a leader among his own people, and in their behalf, in all civic enterprises.

The funeral service was held on February 6th, with a Requiem Mass at 10 o'clock by the Bishop of the diocese, the

Rt. Rev. Ernest V. Shayler, D.D., assisted by the clergy of the city of Omaha. The burial office was read in Trinity Cathedral at 2:30 P.M., the Bishop being assisted by the Rev. George St. George Tyner and the Rev. E. J. Secker. Interment was made in Forest Lawn Cemetery, Omaha. He is survived by his widow, one son, and two daughters, the youngest daughter now being in her senior year in the University of Nebraska at Lincoln.

LINA DILLISTIN CROSSE

NEWARK, N. J.—Mrs. Lina Dillistin Crosse, the widow of Franklin Crosse, died of a heart attack on February 12th. A resident of Newark for some years, she was a member of St. Mark's Church, and belonged to the Woman's Guild of that parish.

Mrs. Crosse was born in Paterson, and was graduated from Swarthmore College. Prior to her marriage she was a teacher in the Paterson high school, where Mr. Crosse also taught.

Organizations with which Mrs. Crosse was affiliated included the Swarthmore Alumni Club, of which she was one of the directors, the Woman's Club of Essex County, the Forest Hill Literary Society, and the Newark League of Women Voters.

A son and a daughter, her father and two sisters survive Mrs. Crosse.

The funeral took place on February 14th at St. Mark's Church, Newark. Interment was made at Laurel Grove Cemetery, Paterson.

HANNAH FOX

PHILADELPHIA—Miss Hannah Fox, one of the founders of the mission church of Our Father, Foxburg, died at her home here on January 22d. She was confirmed by Bishop Whitehead, March 19, 1833, and for nearly fifty years attended the services of the Church in Foxburg. She followed her mother, who built the church, as president of the guild; thus the two held this office for 48 years. She was active in welfare work also.

A memorial service was held in the parish church on January 26th, the Rev. Harriek A. Lollis, rector, officiating.

HELOISE E. HERSEY

BOSTON—Miss Heloise E. Hersey, aged 78 years, died at her home on Mount Vernon street, Boston, February 3d, after a life of influence devoted to education and the Church.

The burial service was held in Trinity Church, February 6th. Officiating were the Rt. Rev. Henry Knox Sherrill, assisted by the Rev. Dr. William E. Gardner, and the Rev. Otis R. Rice of the staff of Trinity Church.

Miss Hersey was born in Oxford, Me., the daughter of Dr. A. L. Hersey, physician. She graduated from Vassar College in 1876, and for many years, in gratitude for what college had meant to her, she maintained two scholarships for Maine girls in Vassar. In 1878 she became professor of English in Smith College although she was then only 23 years of age. Forced to end the college connection on account of the strain upon her health, she became in-

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terested in private schools and opened a finishing and college preparatory one of her own on Beacon Hill. This very successful school which occupied five buildings was discontinued in 1900 but its traditions live on through the Miss Hersey School Association, a group of the graduates which annually sponsor some philanthropic project. Miss Hersey herself became one of the most popular lecturers on literary subjects, annually giving a series which had a large and loyal following. For the first time this series was discontinued this winter on account of Miss Hersey's failing strength. She was devoting her time to the dictating of her memoirs. For a quarter of a century until the present winter, she taught a Bible class with an attendance of 200 in Trinity Church.

Miss Hersey received an honorary degree from Bowdoin College, of which her father was a graduate, in 1921. In earlier years she had been an editorial writer on the *Youth's Companion* and engaged in other pieces of creative and editorial work. An editorial in the local press calls her "a real pioneer in the higher education for women." She was perhaps the last survivor of the Chicago Convention of 1860 that nominated Lincoln, since she attended it when a child of 5 with her father.

JESSIE WOODROW SAYRE

CAMBRIDGE, MASS.—In this city in a local hospital, Mrs. Jessie Woodrow Sayre, wife of Prof. Francis Bowes Sayre of the Harvard Law School and daughter of the late President of the United States, Woodrow Wilson, died following an operation on January 15th at the age of 45. She is survived by her husband, who is junior warden at Christ Church, this city, and three children: Francis B., Jr., Eleanore A., and Woodrow Wilson Sayre.

Mrs. Sayre had always been active in the work of the Church, and at the time of her death was a teacher in the Church school. She was particularly interested in missionary work and when a girl had intended to devote her life to this service. She was rejected, however, because of her health. She then worked in a settlement house until she was married in the White House to Mr. Sayre. She was very active here in politics and in civic movements, being especially interested in world peace and in the Fellowship of Reconciliation, of which her brother-in-law, the Rev. J. Nevin Sayre, is the secretary.

CHARLES SPENCER WILLIAMSON

CHICAGO—Dr. Charles Spencer Williamson, head of the department of internal medicine at the University of Illinois medical college in Chicago and husband of the diocesan president of the Woman's Auxiliary, was found dead in bed at his home, the morning of February 15th. Death was caused by heart failure. The funeral service was held at the Church of the Ascension February 18th and interment made in Oakwoods Cemetery.

Dr. Williamson was medical director of the sanitary laboratory at Fort Riley, Kansas, during the late war. He was awarded a medal by the American Medical Association for his work there. At the time of his death he was chief of the medi-

cal staff of the University of Illinois Research Hospital. He is survived by Mrs. Williamson and three daughters.

MRS. GLENN W. WHITE

NEW YORK—After an illness of only a few days, Mrs. Glenn W. White, wife of the former rector of Christ Church, Bronx, died in the Doctors Hospital, February 9th of a glandular affection that followed tonsillitis. The funeral service was held February 13th.

Mrs. White was corresponding secretary of the New York altar guild and for three years had been a member of the board of governors of the national Church Club for Women. Mr. White, prior to his resignation in 1931, had been rector of Christ Church for eleven years.

NEWS IN BRIEF

SPRINGFIELD—The convention of the diocese is scheduled to meet in Decatur in May and plans are under way for the usual Church club dinner to be held on the evening preceding.

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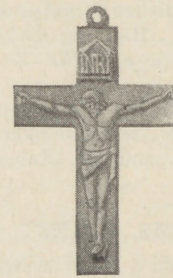
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A Few More News Briefs From Rhode Island

Bishop Bennett in Charge of All Diocesan Matters During Bishop Perry's Absence

PROVIDENCE, R. I.—Liberal minded people in the churches of Rhode Island on February 18th gathered in a conservative Jewish temple, Emanuel, to hear the Rt. Rev. Granville Gaylord Bennett, D.D., now in charge of the diocese, preach on Lincoln and Washington. The rabbi, Israel M. Goldman, several weeks ago invited the Bishop to preach. Never before in the history of the temple has a Bishop of the Church preached from its pulpit.

The diocese has planned to put missionary speakers of its own into every parish and mission during Lent. The speakers who are being booked are the Rev. Arthur H. Beaty, minister of the Cathedral of St. John, who will speak about his work in Wyoming; the Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence, on college work in South Dakota; Dr. John Morris Evans, rector of the Church of the Messiah, Providence, on work in Oklahoma; the Rev. John A. Gardner, rector of St. Mary's Church, East Providence, will speak on Indian work; the Rev. William H. Langley, Jr., rector of St. Mary's Church, South Portsmouth, on work among Kentucky mountaineers; the Rev. N. G. Vivian, chaplain of the state institutions, on work among inmates and patients; the Rev. George N. Holcomb, diocesan missionary, on rural work. The Rev. Herbert J. Dowling, chaplain of the state sanatorium at Wallum Lake, will speak of the work among the tubercular sufferers.

The Rev. Nelson Weston Bryant, was instituted as rector of St. George's Church, Newport, by Bishop Bennett February 12th. The sermon was preached by Dr. W. Appleton Lawrence, who was rector of St. Stephen's Church, Lynn, when Mr. Bryant was his assistant. The new rector fills the place made vacant by his friend, the Rev. John B. Lyte, who recently accepted a call to All Saints' Memorial Church in Providence.

Bishop Bennett has just completed a mission in St. George's Church, Central Falls. St. George's is in the center of the most congested community in America. Within a mile of the parish house are twenty-six nationalities. Since Bishop Bennett's coming to the diocese he has been greatly in demand, especially as a preacher.

St. Dunstan's College, which is training boys for choral work in the churches of the diocese is making a unique contribution to the musical and cultural life of the state. It is now in the midst of ten Monday evening concerts in which organ, choral, and chamber music not previously presented in this country will be offered. The concerts, open to the public without charge, are under the direction of the Rev. Walter Williams, rector of the college.

Sister Marion, recently professed in the Community of the Holy Nativity, has come from the Convent at Fond du Lac to join the staff of the Sisters at St. Stephen's parish, Providence.

Church Services

California

Church of the Advent, San Francisco
261 Fell Street, HEMlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays, 8, 10, 11 A.M., 8 P.M.
Daily, 7, 7:30. Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 4:30 P.M. Weekday Mass, 7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

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 Benedic-
tion, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. AUSTIN PARDEE, Rector
Sundays 8, 9:30, 11 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

New Jersey

All Saints' Church, Atlantic City
8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 112th Street
Sundays: Holy Communion 8 and 9; Children's
Service, 9:30; Morning Prayer or Litany, 10;
Holy Communion and Sermon, 11; Evening
Prayer 4.
Week-days: Holy Communion 7:30 (Saints'
Days, 10); Morning Prayer, 9:30; Evening
Prayer, 5. Choral Saturdays: Organ recital at
4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
Sundays, 7:30, 9:30, 11:00 A.M.; 7:30 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Tuesday, 6:45; Wednes-
day, 8:30; Friday, 9:30.

Church of the Incarnation, New York

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

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, Sermon and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;
Saturdays, 3 to 5 and 8 to 9.

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.

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M., High Mass
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

NEWS IN BRIEF

CENTRAL NEW YORK—On a recent Sunday evening Bishop Coley confirmed a class of twenty-seven candidates presented by the rector, the Rev. John T. Ogburn, in St. Philip's Church, Syracuse. This is the largest class presented during the rector's four and a half years stay in Syracuse and according to reports believed to be the largest during the history of the church. The class consisted of seventeen adults and ten children. St. Philip's stands first among the Negro churches of Syracuse.

WESTERN NEW YORK—A meeting of the social service commission of the second province was held at the retreat house at Bernardsville, N. J., early in this month. The chairman of the gathering was the Rt. Rev. Charles K. Gilbert, D.D. The meeting was made up of representatives from the eight dioceses in the province and opened with a supper on Monday evening. At the first session reports were given from different departments of the diocese represented and these showed the Church very much awake to the situation which faces it at this present time. The retreat house made a very splendid place for the meeting and a vote of thanks was extended to all those who helped to make the meeting a success.—St. Paul's Cathedral, Buffalo, in making a report of the past year shows some very splendid figures and results as to the work done in that parish. It may be of interest to know that during the past year 1,009 week day services were held and 264 Sunday services. Of these 498 were celebrations of the Holy Communion and 161 private Communion. The number of Communion made during the past year were 8,621 and the week day attendance at the Cathedral has been 25,670 and on Sundays 36,554. The dean preached 141 sermons and the canon 88.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
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- No time, space, or cash discounts on classified advertising.

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Caution

TOPPING—Caution should be exercised in dealing with a man going by the name of **EUGENE TOPPING**, who claims to be an advisor on Health and Benefit Life Insurance for a company in Omaha, Neb. He passes as a devoted Churchman and he really does know the Church services. Further information may be obtained from the Rev. Mart G. Smith, rector of St. Andrew's Church, Emporia, Kans.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

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General

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

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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

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VESTMENTS AND ALL CHURCH WORK. See Mowbray's displayed advertisement on another page. **PAUL S. BUCK**, distributor, 665 Fifth Ave., New York City.

MISCELLANEOUS

SMALL ORGAN WANTED by mission. Must be good. Can pay about \$150. **REV. JOSEPH BESOM**, Hallowell, Maine.

PALMS FOR PALM SUNDAY

100 **PALMETTO PALM LEAVES**, with bud leaves for crosses, for \$4.00. Express charges extra. Address, **CHURCH OF THE HOLY CROSS**, Aurora, N. C.

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RECTOR, successful preacher, organizer, desires correspondence. M-898, **THE LIVING CHURCH**, Milwaukee, Wis.

Miscellaneous

ANGLO-AMERICAN organist and director desires Church position with a good musical program. Excellent testimonials. Successful voice trainer. Apply "DIAPASON," care of **THE LIVING CHURCH**, Milwaukee, Wis.

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Miscellaneous

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RETREATS

ON ASH WEDNESDAY, March 1st, a Quiet Day at St. Luke's Chapel, Trinity parish, Hudson St., below Christopher St., New York City. Holy Communion at 9:30 A.M. Meditations at 10:15 A.M., 12 M., and 2:30 P.M. Luncheon will be provided for those who send notice to Mrs. JANE I. PROBST, 487 Hudson St., New York.

TRINITY PARISH DAY OF RETREAT for women to which other women will be welcome on Saturday, March 11th, at the Mission House, 211 Fulton St., New York, beginning with the Holy Eucharist at 8 A.M., and with last Meditation at 3 P.M. Conductor will be the Rev. Herbert S. Hastings of St. Luke's Chapel. Breakfast and luncheon will be provided for those who notify the **SISTER-IN-CHARGE**.

Books Received

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

THE CHRISTOPHER PUBLISHING HOUSE, Boston:

Alpha and Omega. By Anthony B. Longenbaugh. \$1.50.

Byways of Humor. By Thomas Joseph Whelan. \$1.50.

Childhood Fantasies. By Francella Maurine Ericson. \$1.25.

Red Hibiscus. An Idyll of Bermuda. By Leighton Brewer. \$1.25.

THOMAS Y. CROWELL CO., New York City:

Beggars Would Ride. By Harold Ohlson. \$2.00.

Shining Palace. By Christine Whiting Parmenter. \$2.00.

Skylark. By Meredith Reed. \$2.00.

FUNK & WAGNALLS CO., New York City:

The Immortal Sinner. By Mabel Wagnalls. \$1.50.

HENRY HOLT & CO., New York City:

Out of My Life and Thought. An Autobiography. By Albert Schweitzer. Translated by C. T. Campion. \$2.50.

LONGMANS, GREEN & CO., New York City:

The Fool Hath Said. By Cyril Alington. \$1.50.

The Inner Life of the Catholic. By the Most Rev. Alban Goodier, S.J. \$2.00.

THE MACMILLAN CO., New York City:

Machine Age in the Hills. By Malcolm Ross. \$2.00.

New Testament Times in Palestine, 175 B.C.-135 A.D. By Shailer Mathews. \$2.00. New and Revised Edition.

MOREHOUSE PUBLISHING CO., Milwaukee:

Christianity in the Home. By the Rt. Rev. Rocksborough R. Smith, D.D., Bishop of Alabama. \$1.00.

NORTH AMERICAN Y. M. C. A., Paris, France:

Jeunesses Orthodoxes. Editions di la Commission de Jeunesse du Conseil Ecumenique du Christianisme Pratique. Paper Bound.

RESEARCH COMMITTEE ON SOCIAL TRENDS, INC., New York City:

The President's Research Committee on Social Trends. Review of Findings. Paper bound.

NEWS IN BRIEF

ALBANY—Five bishops will deliver sermons during Lent at St. Peter's Church, Albany: On Ash Wednesday, Bishop Oldham; March 13th, Bishop Moreland; March 20th, Bishop Budlong; April 3d, Bishop Brown; April 10th, Bishop Creighton.—Bishop Creighton was a guest of the Rev. Tage Teisen, at St. Paul's Church, Troy, recently, when the parish celebrated its 129th anniversary.

CONNECTICUT—A stained glass window, depicting Christ as the Good Physician, a memorial to the late Ernest W. Sillitoe, lifelong member of the parish, veteran vestryman, Church school teacher, and chorister, was unveiled and dedicated in St. James' Church, Danbury, on February 12th. The window was unveiled by William J. Scanlin, one of the late Mr. Sillitoe's most intimate friends, as well as a colleague on the St. James' vestry. It was dedicated by the Rev. Hamilton H. Kellogg, rector of the parish. This window is a product of the Calvert, Herrick & Riedinger Studio of New York.

ERIE—The Bishop of Pennsylvania, on a short visit to his sister, Mrs. Aigner, and her husband, was the guest of the Bishop and clergy of the diocese.—Preliminary reports of the every member visitation, or friendly calls being made by men in the parishes and missions, are most encouraging, indicative of enthusiasm, and conviction of the worth of the plan.

LOS ANGELES—The visit of the Christian Fellowship group to the diocese aroused great interest throughout southern California. Meetings were held at the Biltmore Hotel, the University of Southern California, and at the Shell club. A houseparty was conducted at the Mission Inn, Riverside, during the visit of the group.—The cornerstone of the new St. Barnabas' Mission (colored) at Pasadena was laid by Bishop Stevens on Sexagesima Sunday. The new building is to be of whitewashed brick and of Mediterranean architecture.—Every religious body in Los Angeles and vicinity, including Jewish and Roman Catholic, cooperated in a University Religious Conference on February 19th. The purpose was to acquaint people with the work of this unique cooperative movement at the university at Los Angeles.

WASHINGTON—The Rt. Rev. Robert Nelson Spencer, D.D., Bishop of West Missouri, was the special preacher at the choral Evensong service given in the National Cathedral recently. Bishop Spencer was in the diocese for the purpose of conducting a special conference on preaching in rural communities at the College of Preachers.—The College of Preachers has issued in pamphlet form the Social Message for the Church, which was published in full in the columns of THE LIVING CHURCH of January 28th and which has elicited considerable attention on the part of both the religious and the secular press. Copies of this message may be had of the warden of the College of Preachers, by "rectors who desire guidance in instructing their people in the relation of Christian faith to social practice."—On the Fourth Sunday after the Epiphany, the Rt. Rev. James E. Freeman, D.D., conducted a special service for lay readers at the Cathedral. Few dioceses of the Church have a larger, more active, or better organized and equipped group of lay readers than has Washington. In some instances the laymen have conducted services over a period of many months in parishes where the rector was ill, or where there was no priestly administration, for one reason or another. Lawyers, doctors, and other professional men, who are licensed lay readers, give their services freely.

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THE MISSION FIELD

By the Rt. Rev. E. H. M. Waller, M.A., Bishop of Madras

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