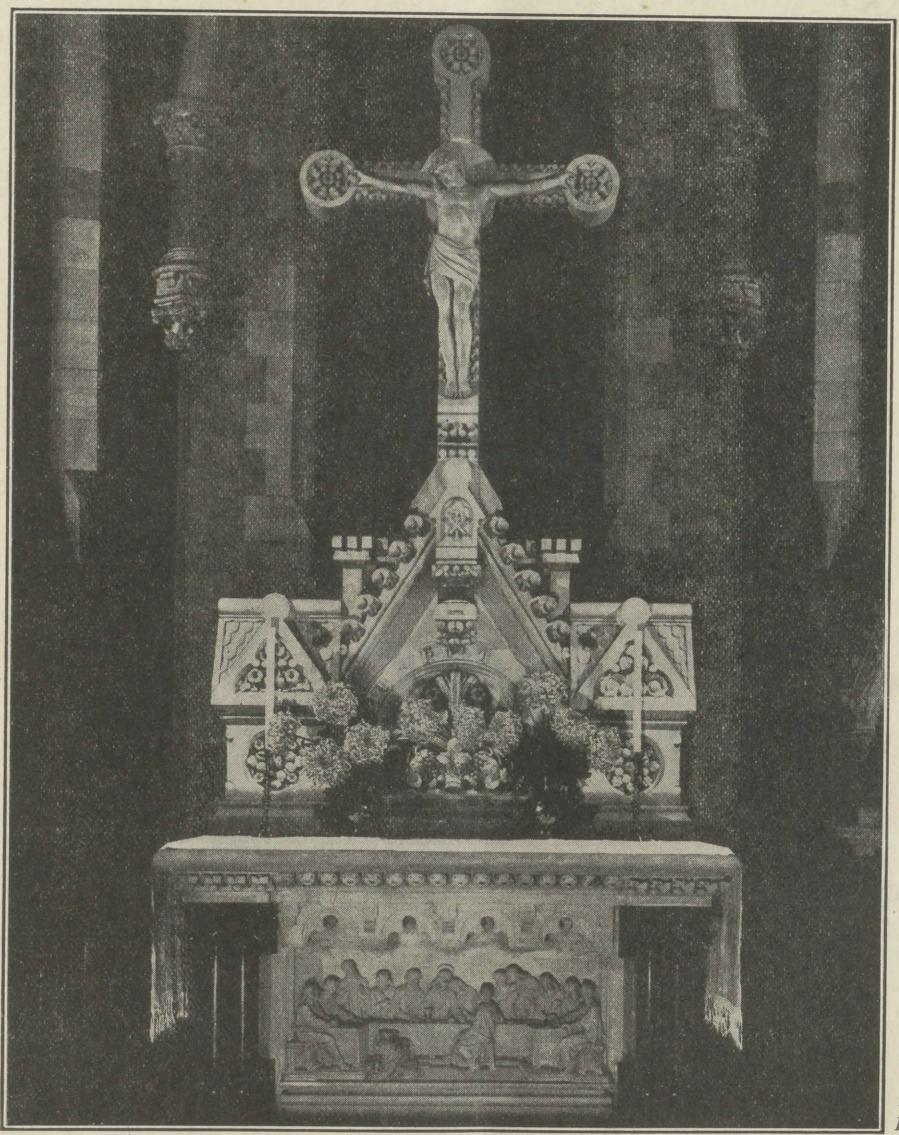


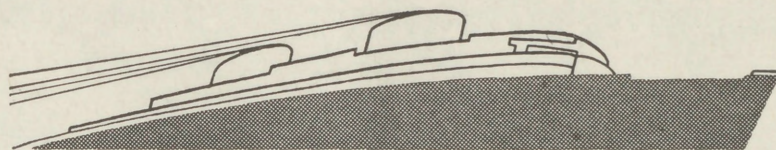
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 ELIZABETH McCracken }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF...Social Service Editor
 ADA LOARING-CLARK.....Woman's Editor
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Church Calendar



MARCH

- 25. Annunciation B. V. M. (Saturday.)
- 26. Fourth Sunday in Lent.
- 31. Friday.

APRIL

- 1. Saturday.
- 2. Fifth (Passion) Sunday in Lent.
- 9. Sixth (Palm) Sunday in Lent.
- 10. Monday before Easter.
- 11. Tuesday before Easter.
- 12. Wednesday before Easter.
- 13. Maundy Thursday.
- 14. Good Friday.
- 16. Easter Day.
- 23. First Sunday after Easter.
- 25. St. Mark (Tuesday.)
- 30. Second Sunday after Easter.

CALENDAR OF COMING EVENTS

MARCH

- 28. Southern Mountain Workers' Conference at Knoxville, Tenn.

APRIL

- 3. Convocation of Philippine Islands.
- 26. Convention of Arkansas.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 3. St. James', Roxbury, Mass.
- 4. St. James', Brooklyn, N. Y.
- 5. St. James', Bradley Beach, N. J.
- 6. All Saints', Oakville, Conn.
- 7. St. Barnabas', Apponaug, R. I.
- 8. House of Prayer, Newark, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

HUGHSON, REV. SHIRLEY C., O.H.C., West Park, N. Y., has accepted the appointment as chaplain of the Church Mission of Help, diocese of New York.

MORRIS, REV. FREDERICK M., formerly priest in charge of the Episcopal Church in Fremont County, and assistant at St. Michael's Mission, Ethete, Wyo.; to be rector of Grace Church, Silver Spring, Maryland (W.). Effective April 30th. Address, Woodside, Maryland.

NEW ADDRESS

THE DIOCESAN OFFICE, the Diocese of Nebraska, 505 Grain Exchange Bldg.; 301 Elks Club Bldg., Omaha, Nebr.

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.

Wanted: An American "Assize Sermon"

TO THE EDITOR: As the Anglican communion is celebrating with widespread thanksgiving the centenary of the Oxford Movement, or Catholic Revival, it is strange that here in America there should be some incidents out of harmony with the general trend towards Catholic recovery. When one contrasts the present condition of the American Church with what existed in the early part of the nineteenth century and even considerably later in some sections, it seems impossible that so many changes could have occurred within so limited a period.

Altars, frequent celebrations of the Eucharist, accompanied in many parishes by the ancient vestments and ceremonies, and other features of Catholic life are now in common practice, which not so long ago would have been regarded as dangerous and leading to Rome. Religious orders (for men and women) have been instituted, Retreats are held, and Confession is being used with increasing frequency. All this represents a tremendous change from the days of the black preaching gown, though the somber shadow of Geneva still hangs over the Episcopal habit of American bishops.

But the outstanding feature of the century now closing (1833-1933) is the enlarged vision respecting the unity of the Church. Much of the old animosity has cooled down, permitting a more reasonable as well as a more charitable view of the whole subject of unity. In the Anglican communion at least there is a growing feeling that when unity does come, under the good providence of God, that it will be a Catholic unity and not a Pan-Protestant federation. Therefore, it is to be especially regretted that at this time of quite general rejoicing anything should have occurred which seems to give a black eye to the hopes of Catholic Churchmen.

Among the improvements, which many would like to see in the American Church, is a unified episcopate, whose conception of the canons would be the same and whose obedience to the canons would be uniform and obligatory. That last word brings up the entire question of ecclesiastical discipline, of which even some bishops have said laughingly in public that one of the characteristics of the Protestant Episcopal Church is that it has no discipline. Perhaps that state of affairs goes with the name Protestant and the American Church will not attain unto Catholic discipline until it acquires a Catholic title, so that the Church itself, as well as the outside world, will be able to know what it stands for. At present, evidently, there are widely differing views on this matter.

Inasmuch as some of the Right Reverend Fathers in the American Church have recently exercised a freedom with the canons, which hitherto was not supposed to reside in these plain statements of ecclesiastical law, it would be fitting and timely, if America is to hold up its end and supply the second "Assize Sermon," that this preachment should be made by one of the bishops. They are the chief pastors of the flock of Christ and the rest of the Church has a right to look up to them for guidance and example, in those things which pertain to faith, practice, and canonical obedience.

(Rev.) EDMUND S. MIDDLETON.
 Baltimore, Md.

Japan's Case

TO THE EDITOR: The editorial in THE LIVING CHURCH for March 4th is unfair to Japan.

Japan is doing only what America and Europe have taught her. Considering what we Americans have done to the North American Indian, Mexico, Spain, Haiti, Nicaragua, and Columbia it is hypocritical to criticize Japan. Let him without sin cast the first stone. Moreover, we are prepared to use force in China just as Japan has done in case our interests are similarly affected. Our embassy in Peiping is surrounded by barracks full of soldiers, a powerful wireless station is located in the embassy grounds, and we maintain military forces at Tientsin and at Shanghai. Moreover, the Chinese courts have no jurisdiction over American residents. Why do we act thus in China and in no other country? Simply because there is no stable government in China which has responsible control over the entire country; and so we are prepared instantly to enforce our real or pretended rights by military force.

But, you say, Japan has violated the Kellogg-Briand Pact and the Nine Power Treaty. When has the United States respected treaties when its own interests have been at stake? Suffice to mention the North American Indian, Panama, and (until Woodrow Wilson intervened) the Panama Canal tolls.

The truth is, we have no moral standing internationally and our holier-than-thou attitude is grotesque. We have refused to join the League of Nations or to implement the Kellogg-Briand Pact and the Nine Power Treaty, thus reducing them to pharisaical utterances. Even our recent move toward the long delayed promised independence of the Philippines is not dictated by good will but by dollars and cents.

The Japanese are realistic and are too polite to expose our inconsistencies. They laugh in their sleeves. The only possible justification a strong nation has in overpowering a weaker one is that such subjection is in the interest of civilization and the well being of both. Judged from this point of view Japan has greater justification than the United States or any European country.

Japan is highly civilized. Manchuria is desirable today solely because the Japanese have made it so. Formosa and Chosen are now civilized and progressive communities owing to the beneficial domination of Japan. Holland is the only other nation whose yoke is easy.

The present Western outcry against Japan is based on the outspoken fear that China will wake up and deprive the Western nations of their unholy privileges.

What do you propose that America should do? Fight?
 ARTHUR S. BROWNE.
 Washington, D. C.

Three Churchmen in Roosevelt's Cabinet

TO THE EDITOR: Your quotation from *Time* [regarding President Roosevelt's cabinet, L. C., March 11th] gives incorrect information. Secretary of Agriculture Wallace is not a Presbyterian but a communicant of this (St. Mark's) parish, a lay reader, and has for some time served the Low Mass two Sundays a month at St. Mark's.

(Rev.) WILLIAM N. WYCKOFF.
 Des Moines, Ia.

Racial Problems

TO THE EDITOR: The article by the Honorable Clinton Rogers Woodruff [L. C., February 25th] calls for considerable attention. The tendency to place *rights* first and *duty* second is but the reaction of Negroes to a prevalent tendency on the part of the majority American group to emphasize for Negro Americans the idea of *duty* and to ignore altogether the idea of *rights*. This has given rise to the class or race consciousness expressed in Monroe Trotter's Boston Equal Rights League and the National Association for the Advancement of Colored People, whose outspoken Burghardt Dubois so often was at variance with Dr. Washington's policy. Numbers of colored people in East St. Louis, Tulsa, Arkansas, Chicago, Philadelphia, as well as in states of the "grandfather clause" have had the experience that economic advance was vain without the possession of political rights. Where these were not recognized it was impossible to exercise the duty of the highest citizenship. Deprived of *rights*, the Negro has lacked educational opportunity to prepare for *duty*.

Concerning education . . . Mr. Woodruff's statement lacks conviction when referring to Dr. Washington's position, "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." Authority for the supporting quotation from Dr. Washington is not given, but a careful perusal would seem to indicate just the reverse of Mr. Woodruff's conclusion. Elbert Hubbard aptly described Booker Washington as the builder of a civilization, which has reared a permanent monument in Tuskegee. Thorough as Tuskegee training has been in effective character development, it has been impossible to prepare men with the technique possessed by the graduates of the schools of engineering and textile trades whence come the competitors in industry. Mr. Woodruff is unfair to the southern white man whom he cites as thinking of Negro education as "the high hat, kid gloves, a showy walking cane, etc." For such education as millions of Negro men and women in this country possess is that provided by southern boards of education who, despite the inequality of the budgets for the separated schools, have battled against illiteracy and ignorance.

While this letter is written in critical vein, due regard must be held for Mr. Woodruff's mention of certain trends in Virginia, South Africa, etc., and of recent books bearing on the "rising tide of color." As Churchmen "rethink" their missionary aims, it might be well to rethink and reemphasize our ideas of race and nationality as related to the Kingdom of God and Christ's Holy Catholic Church. (Rev.) WILLIAM ALFRED WILKINS. Philadelphia, Pa.

"Increasing Christhood"

TO THE EDITOR: In the March 11th issue of THE LIVING CHURCH there is a criticism of the book, *Increasing Christhood*, by Robert Norwood. I hope that all Dr. Norwood's friends to whom both the man and his preaching meant so much, will send a protest to THE LIVING CHURCH.

If, as Mr. Dunphy asserts, Dr. Norwood was a "pseudo-scholar, pseudo-mystic, and a sentimentalist," then we say, "Thank God, if these enabled him to be what he was and to give something which satisfied the souls of the throngs which packed St. Bartholomew's to hear him." Dr. Norwood was a man of God who knew himself to be God's son, just as Jesus was, and just as we all are. I admit that it is difficult to believe this

when we think of some of the people we know, but that is because we do not really know them. Dr. Norwood realized that only the few would understand his message, even as Christ was not understood. But he was tolerant of those on the outside who were not yet aware of their own "Christhood" and "Christness."

That Dr. Norwood filled St. Bartholomew's beyond its ordinary capacity is sufficient answer to Mr. Dunphy's statement that in the dark ages, "fifty years ago," a preacher like Dr. Norwood would have been laughed out of his pulpit.

New York. (Miss) DOROTHY THIBAUL.

We remind our correspondent of the last sentence in Fr. Dunphy's review: "It is the book we are appraising, not the author."—THE EDITOR.

Mother Lydia

TO THE EDITOR: One notes with satisfaction, as well as interest, the belated tributes which are being paid to the Reverend Mother Foundress of the Sisters of Mercy of the Holy Trinity of Devonport, in England, known even today among her spiritual daughters at Ascot Priory as "Miss Sellon." It is true that she was not the first woman to dedicate herself to the Religious life under the influence of the Catholic Revival. That title belongs, as Miss Edmunds makes clear in her fourth article in your columns on *Some Women of the Catholic Revival*, to Miss Marian Rebecca Hughes, who in 1841 (surely not 1851) vowed herself to God in the virgin state (although did not, until eight years later, in 1849, establish the Society of the Holy and Undivided Trinity, Woodstock Road, Oxford). Nor was Miss Sellon's society of the Sisters of Mercy of the Holy Trinity the first corporate organization of women under Religious rule resulting from the Revival. That distinction belongs to the little group founded by Dr. Pusey at Park Village, Regent's Park, London, in 1845, more than a year before the beginnings of Miss Sellon's foundation. But to Priscilla Lydia Sellon belongs the honor ascribed to her by Dr. Pusey, in his dedication of *Eleven Addresses to the Companions of the Love of Jesus*, of being, "under God, the restorer of the Religious life in the English Church." For it was because she and Dr. Pusey arranged for the consolidation of his pioneer London Community with the Devonport Society that the former was able to survive its lack of a trained Superior.

Miss Sellon was the victim of gross slander and misrepresentation by foes of the Catholic Movement, and of misunderstanding and lack of sympathy, little short of hostility, on the part of those who might be expected to be friends. Miss Edmunds' account of her is admirable. It may be supplemented by the brief biography appearing in the *Heroes of the Catholic Revival Series*. Miss Edmunds is correct in stating that Mother Lydia visited the "Sandwich Islands," where she established St. Andrew's Priory; but her death occurred, not "in the Islands," but in England, at Malvern, in 1876. Her body lies in the cemetery at Ascot Priory.

New York. (Rev.) THOMAS J. WILLIAMS.

"Kneeling in Prayer"

TO THE EDITOR: Appreciating the article, *Kneeling in Prayer*, by the Rev. J. Warren Albinson, may I suggest that a reason why many of our Church people do not kneel in prayer is that our pews are constructed for sitting and not for kneeling. Why should they be so?

Tacoma, Wash. (Rev.) W. B. TURRILL.

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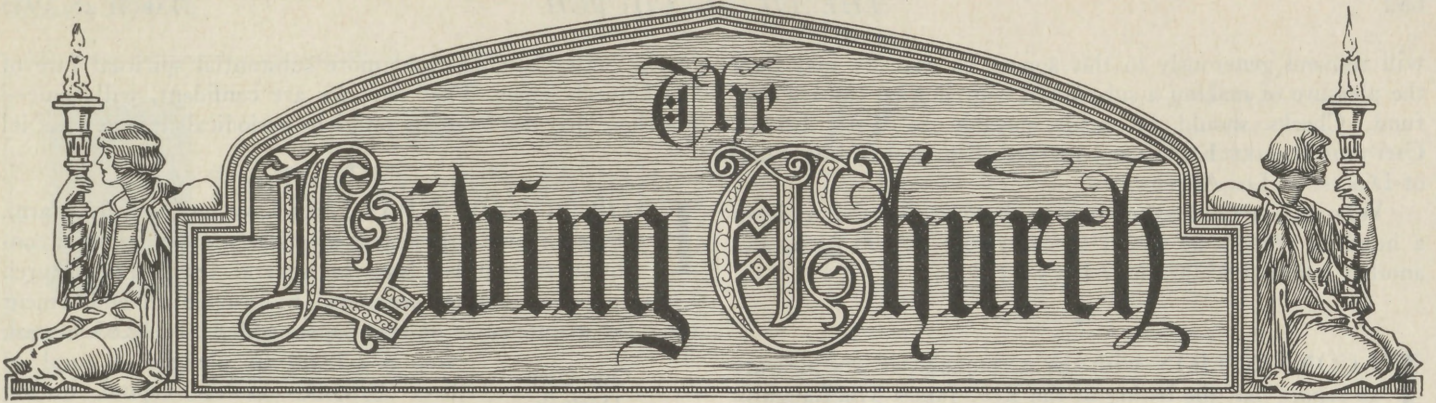
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EDITORIALS & COMMENTS

WHEN a missionary turns from his efforts to convert the heathen to Christianity, and endeavors instead to convert the adherent of one Christian body to another, is he to be commended for his zeal or denounced as an impudent proselytizer? Or does it all depend upon whether the convert is from your religion to mine (hence a convert) or from mine to yours (and therefore a pervert)?

Points of View

We recognize, of course, that all forms of the Christian religion are not equally true, nor equally good. Their merits are in direct proportion to their approximation to the Faith once delivered by our Blessed Lord to His apostles. There can be no such thing as an equality of conflicting doctrines, or of sects and Churches built upon them. That which is true is true; that which is false cannot claim moral equality with that which is true. To endeavor to substitute that which is true for that which is false is both legitimate and commendable, if it be done in an honest, straightforward manner.

But in the eyes of the Roman Catholic Church, the distinction sometimes seems to be not between the true and the false, but between the papal and the non-papal, as we are reminded anew by two passages in the allocution of Pope Pius XI delivered to the Consistory of Cardinals last week:

"We refer first of all," says the Holy Father, "to the Protestant proselytism—at one time cautious and cunning, at another time unabashed and provocative—that is freely and impudently pursued in all Italy, the proper territory of our primatial dignity, and in Rome itself, our city and Episcopal See. Here, too, the words of the Divine Founder of the Church, 'They shall not prevail,' hold true and will hold true here more than anywhere else until the end of time.

"But here certainly, Venerable Brethren, the offense to God is particularly grave and the harm to religion and souls particularly serious. We, and with us all our venerable brethren of the Episcopate, all the clergy, all the faithful and especially the supporters of Catholic Action, are strictly and seriously obliged to make reparation for this offense, to curb and remedy this harm, to watch, pray, and labor to forestall evil where possible and to defend the most precious treasure at Rome and Italy and the most sacred heritage of our fathers, the Catholic faith and Catholic life."

But when the shoe is on the other foot, and the Pope has occasion to refer to Roman Catholic missionaries in Eastern Orthodox lands, quite another picture is painted:

"No less consoling are the returns, as if from homesickness, to Roman unity among non-Catholics and dissidents of various Oriental rites, thanks here especially, after God, to the zeal of the Oriental Bishops and clergy and to the harmonious coöperation of the Latin missionaries and sisters engaged in apostolic work in the East, and thanks above all to the good-will, the Christian courage and often enough to the heroism of so many dear sons who have come back to their father's house."

And in the same message the Patriarch of Rome confirms the appointment of Uniate Patriarchs for Antioch and Cilicia—one of which sees is more ancient and apostolic than his own.

We have no greater love for "Protestant proselytism," whether it be in Italy or in America, than the Holy Father has; but we fail to see that it is any more objectionable than the intrusion of a foreign hierarchy into a country already having the ancient Catholic episcopate, as the Papacy has done not only in the Orient but in England as well. Is it because the Methodists in Rome neglected to declare Roman orders and sacraments invalid and the Pope schismatic and heretical that they have earned this scathing denunciation, while the Uniate clergy are praised for doing the very same thing in the Orient, among a people whose Faith is even more Catholic than that of the Holy Father?

THE CHURCH in the diocese of Los Angeles is undaunted by the tragic earthquake that caused such widespread desolation and loss of life. In Long Beach, the center of the stricken area, the rectors of the two churches (both of which were destroyed) made an every-member canvass of mercy to discover and relieve distress wherever possible. In this they were aided by neighboring clergy and a field secretary of the National Council. On Sunday the Holy Eucharist was celebrated on the lawn, before the debris of the shattered St. Luke's Church and parish house.

So the Church in the devastated region carries on. But it needs outside aid, too, and the Bishop of Los Angeles has appealed to Church people generally to raise a rebuilding fund of \$100,000. In a personal letter to the editor of *THE LIVING CHURCH* Bishop Stevens writes: "I shall appreciate any help you are able to give us." It is our earnest hope that our FAMILY

will respond generously to this appeal, so that we may have the pleasure of making a substantial contribution toward that fund. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and marked "For Rebuilding Fund of Diocese of Los Angeles."

Who will be the first ten to contribute \$100 each? And can a hundred readers be found to contribute \$10.00 each, and another hundred \$5.00 each? Let's try it!

IN CONNECTION with the earthquake, it is a pleasure to report that the listing of the Rev. James MacLaughlin among the casualties listed in the daily press is incorrect. At least, if there was a clergyman of that name killed, it was not the priest who only a short time ago retired as rector of St. Paul's Church, Evanston, Wyo., and took up residence in Long Beach. A telegram to our Los Angeles correspondent elicits the reply that the former missionary is alive and unharmed, as are all of the clergy in the 'quake area. For this, thanks be to Almighty God.

**No Casualties
Among Our Clergy**

THE 1933 CHURCH CONGRESS, to be held in Evanston, Ill., early in May, will be one of the most interesting since the inauguration of this annual event, to judge from the program just announced. The Oxford Movement, missions, Christian unity, the social order, and the racial question will all have their places on the agenda, and in each case those selected to present the discussion are able representatives of varying points of view. In addition the devotional note will be struck by Bishop Spencer's sermon and the paper on prayer by the Rev. Karl Morgan Block.

**The 1933
Church Congress**

We congratulate Dr. Robbins and Canon Prichard on drawing up an exceptionally worthwhile program, and we look forward to the Church Congress with great interest. Some of the papers will, we hope, be published in THE LIVING CHURCH, and the sessions will be fully reported in our columns. But we trust that a large number of Churchmen, taking advantage of the World's Fair in Chicago, will plan their visit to the Century of Progress exhibition in order to include the Congress in Evanston. We are confident that they will not regret so doing.

ADD STILL ANOTHER casualty in the ranks of the religious press: *The Presbyterian Magazine*, official monthly magazine of the Northern Presbyterians. The official statement announcing the discontinuance of this periodical says that the benevolent boards have had to underwrite

**Another Church
Paper Discontinued**

a deficit of \$18,000 during the past year, in addition to a considerable amount expended for paid advertising. At the same time the weekly *Presbyterian Advance* announces that, at least for a time, it will have to curtail its size drastically. The paper has of course never paid its way—few Church papers have—and during the past two years deficits have been almost crushing. The story is the old familiar one that we have all heard so often in recent years.

When will the religious press come back into its own? When Christian people are no longer content with the sensational aspects of Church news and the "popular" platitudes of Bruce Barton and Edgar Guest, sandwiched in between stories of murders and love nests in the daily press, but feel the need

of the better balanced and more substantial spiritual fare of the Church paper. That day, we are confident, will come—but there may not be many religious periodicals left to greet it!

FOR OUR OWN PART, we have no cause for alarm. THE LIVING CHURCH is in much sounder financial condition than it has been for several years. The Church Literature Foundation, organized to provide an endowment fund for maintenance of this paper, added \$7,312.65 in cash and \$7,699.00 in pledges—a total of over \$15,000—to its capital during 1932. Our circulation has held up remarkably well, and our sustaining* subscriptions at five, ten, and twenty dollars have shown a high percentage of renewal. If our advertising has dropped, so has that of practically every other periodical. It will come back in time, because religious books, Church goods, and ecclesiastical furnishings, like other goods, cannot be sold without advertising; and THE LIVING CHURCH is becoming a better medium for such advertising than ever before simply because it has been able to maintain its circulation and (we hope) increase its reader interest in the face of universal depression. Of course we have an annual deficit, but so long as THE LIVING CHURCH FAMILY continues its loyal support we shall be able to find a way to meet it. In that spirit we aim to carry on.

**Our Own
Outlook**

ACKNOWLEDGMENTS

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

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OUR LADY sings Magnificat in tones surpassing sweet.
Her cousin's infant leaps for joy the Incarnate Word to greet.
The Word is clothed by Mary's lips with dulcet tones and sweet.

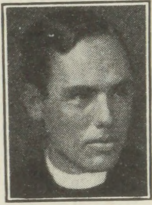
"Hail Mary, full of grace," the great Archangel said,
"Blessed art thou, O holy maid." Elizabeth bowed her head,
"And blessed is the fruit of thy womb, Jesus, our Lord," she said.

Our Lady sings Magnificat in tones surpassing sweet,
"My soul doth magnify the Lord who at his handmaid's feet,
"A little babe doth lay His head; so helpless and so sweet.

Our Lady sings Magnificat. Her Son to Manhood grown,
Reigns from a Tree—O woe is me! The nail prints are my own!—
We sinners weep our Lord to see, with many a tear and groan.

But our Lady sings Magnificat: Her Son, her very own,
Reigns now, in all His Majesty, upon His Altar throne.
The Sanctus bell proclaims Him there, with sweet and dulcet tone.

"O Holy Mary, pray for me," we sinners cry today.
"Jesu mercy, Mary pray," before the Host we say,
And o'er our hearts there steals that peace which soon shall last for aye.
CARROLL McCLOSKEY BATES.



The Living Church Pulpit

A Sermonette for the Fourth Sunday
in Lent

THE BREAD OF LIFE

BY THE REV. WILLIAM R. MOODY
RECTOR, ST. MARK'S CHURCH, WASHINGTON, D. C.

"Whence shall we buy bread that these may eat?"

—ST. JOHN 6: 5.

BREAD is one of the preoccupations of mankind. Most people spend their lives in pursuit of it. Some people never see enough of it, even in our own fair land. They call it the "staff of life," for without it life fades. Nations sometimes fight for it. Industries carry on by its aid. Revolutions are born of the lack of it. Where it is in plenty, mankind is healthy; where it is scarce, mankind is dwarfed. They have said, "Where there is no vision, the people perish." Let them say, "Where there is no bread, the people perish," for nations live by bread. The government that cannot give its people fair and equal chance to earn their bread has no right to continue its rule.

Men are preoccupied with bread, because there is no life without it. Bread means food, and food means life. That is why our Lord used the word when He wanted to show that there is an hunger in mankind which cannot be quieted by the eating of earthly bread. "Labor not," said He, "for the food that perisheth, but for the food which endureth unto everlasting life."

When our Lord looked upon the world about Him, He saw men and women working hard to keep their bodies well fed, but not thinking very much of their souls. No matter what they said with their lips, they were, in reality, living as if they had no souls. Of their kind St. Paul said: "Their God is their appetite: their end is destruction." They were pagans, nothing else—for this is paganism, to live like an animal, feeding one's self, and fighting those who block the satisfaction of one's selfish desires. These were the men, well fed of body, and warped, starved of soul, who brought the Son of God to a cross.

The paganism that crucified Christ is still with us. This is the day of the new paganism. We have been preoccupied with the material and the physical. We have been waiting for salvation to come to us out of the machine. We have lived as though men had no souls. We have caused our old beliefs to taste discredit. We have taught the palest kind of religion. And now, mankind, uneducated in righteousness, but well schooled in selfishness, tears down this silly playhouse about our ears. We begin, today, to pluck the bitter fruit of the tree we have planted. In a world where confusion is king, where every rule of life seems reversed, where food rots in warehouses while millions go hungry, where nations talk peace, and get ready for war, where governments are as bankrupt as the sickly industries they try to support—in such a world we wake out of our dream of a mechanical heaven, to see a multitude of souls, warped and enmonstered through neglect, crying out for the crucifixion of the best that man can produce, or God bring into the world. As we look at them, starved, confused—needing, as no generation ever needed before—our Lord's words come back to us with the force of a blow, "Whence shall we buy bread that these may eat?" Not all the money in all our utopias can buy bread enough to feed this hunger. Only the divine Lord is equal to the task. We must muster what faith we have, and pray for a new miracle of the Feeding of the Five Thousand. The Christ stands today, as then, and cries, "I am the Bread of Life: he that cometh to Me shall never hunger: and he that believeth on Me shall never thirst."

THERE IS REAL HAPPINESS in putting, and continuing to put, your last ounce of strength into a worthy cause. Is there any cause so worthy as the Church of Christ?

—Corning, N. Y., Parish Leaflet.

PAUL

HE WHO upon his journey blinded stood
Before a radiance too great to bear
Was never, like the Twelve, allowed to share
The Master's daily life, the common food;
To see Him go about His work of good,
Or hear His loving voice bidding them wear
The yoke of peace, nor at the last to dare
The heavy shadow of the Holy Rood.

But when the risen Saviour showed to men
The fullest beauty of His Father's face,
Unto His comrades first He came, and then
On all the multitude bestowed His grace,
And last was seen of Paul. Lord, grant that we
Like him, untimely born, may also see.

KATHARINE GREENLEAF PEDLEY.

THE COMPANY OF THE LOVE OF JESUS

IN THE EARLY DAYS of the Society [of the Holy Trinity], when the Foundress was living in a hired house in Devonport, as she lay awake at night she heard the constant stir of the night life of the seaport town. Troubled by the thought that the reign of sin seemed unbroken by night or day, there came to her the inspiration to found the Company of the Love of Jesus, an association for intercession and prayer, with the primary object of keeping unbroken day and night a chain of prayer for the conversion of sinners and the succor of the dying. The method by which this is achieved is that the twenty-four hours are divided into watches of three hours each, called choirs. Anyone who is willing to be enrolled in the company states which choir he or she would like to enter, and the special time chosen for the watch. No fixed length of time is required. It may be anything from ten minutes to an hour. In order to help those who cannot undertake to keep to a fixed time, one choir has been left open, and those who join it keep their watch at any hour convenient to themselves. These, of course, only help indirectly to keep the chain unbroken. The night watches [have been in times past] largely taken by Companions in Honolulu and America. There is an intercession paper sent out each quarter, but the use of it is not obligatory. Each Companion is at liberty to send three petitions for insertion in this. There is an annual subscription of not less than 1/6 [about thirty-five cents] to cover printing and postage.

Since the Company was formed, great strides in science and engineering have contributed to enhance the comfortable and material side of life, and to deaden in many ways the spiritual. The struggle between grace and sin continues, and the need for intercession is greater than ever before. The second part of the object of the Company follows from the first, for if so many are living without God, the one great avenue open to each Companion is to pray for the dying. It is computed that eighty thousand persons die every day and must appear before the tribunal of God, to begin an eternity of happiness or misery. Prayer alone can aid them in their last moments. "Freely ye have received, freely give," our Lord has said. Dr. Pusey wrote in a pamphlet for the Company of the Love of Jesus: "The more love anyone has, the more he may hope his prayers may be heard—no prayer is lost." The consecration of a short period of time to this work is a response which should surely be within the reach of many.

—From *Vigilate*.

Note: As mentioned above, there was for many years an American branch of the company. For some time past no word has come to the Reverend Mother at Ascot Priory from these American Companions. At present only two American Churchmen (recently enrolled) are known to be enlisted in the Company of the Love of Jesus. American Companions can render great assistance to the Company in England by taking periods of intercession which correspond to very early or very late hours in the British Isles. It is hoped that fresh recruits from American Churchmen (both in the United States and Canada) will come forward to reestablish the American branch of the Company of the Love of Jesus.

Anyone interested in this work of intercession is requested to write to the undersigned for fuller information and for a time table of the choirs and their watches, corresponding to the time zone in which the applicant may live. Address: the Rev. Thomas J. Williams, 32 Perry street, New York.

FUNDAMENTAL UNITIES*

BY THE REV. CHARLES C. WILLIAMS CARVER, S.T.M.,
 RECTOR OF CHRIST CHURCH, ROCHESTER, N. Y.
 SOMETIME DEAN OF ALBANY

"There is one body and one Spirit, even as ye are called in one hope of your calling."—EPHESIANS 4: 4.

ON THIS OCCASION of both civic and religious significance, the centennial celebration of the founding of Buffalo, Bishop Jasinski graciously invited me to be the preacher in the Cathedral where not many months ago the distinguished leader of the Polish National Catholic Church, the Most Reverend the Archbishop Francis Hodur, stood to address a large congregation. It is a refreshing experience always to share the inspiration of Catholic worship, to sense the rugged vitality indwelling the age-long faith, and to unite with those of another nation and tongue in offering to Almighty God the commemorative Sacrifice of His dear Son.

This hour of fellowship with Bishop Jasinski and the local clergy of the Polish National Catholic diocese of Buffalo-Pittsburgh, together with the Right Reverend the Bishop Coadjutor of Milwaukee and the several priests of the Episcopal Church who, traveling distances, have come to participate in the devotions of the day, manifests the tendency among Catholics all the world over to gravitate toward the true Center of Divinely Revealed Religion, our Lord Jesus Christ, ever Present and Adorable in the Most Holy Sacrament of the Altar.

The last synod of the Polish National Catholic Church convened in this spacious edifice. Your guest preacher today was then delegated to attend during the synod Mass the Bishop Coadjutor of Western New York, an incident that vested with pleasurable memory the occasion of my first visit to this Cathedral Church of the Holy Mother of the Rosary. Early the next spring Bishop Jasinski entertained at luncheon a group of our priests, myself among them, and later read an informing paper having to do with the historical background, organization, and subsequent expansion here and abroad of the Polish National Catholic Church. Tracing the successive steps toward Christian Unity already ventured by his communion, the Bishop then expressed the hope that our particular Churches, now unhappily divided, might eventually be guided into wider cooperation. . . .

To many minds Christian Unity is Utopian. Others think of it as "just round the corner." But persons of experience know that extended labor, and that for many weary years, carefully and wisely supervised, must be done ere the morning breaks.

But there is another picture, and to that I now invite your attention. Some may ignore it, many criticise it, perhaps all reject it. Notwithstanding, the picture in my own mind is clear: in the not too distant future, Christian Unity will measurably advance when through the guidance of the Holy Spirit, Catholics in quite separated communions determine to blaze the thoroughfare that leads to the open dawn; and, released from the paralyzing grip of Fear, combine in a new crusade to strengthen the walls of Zion and rebuild the broken Palace of the King.

To that end three ways are suggested:

1. Has Protestantism, as such, courage to grapple with discordant elements, and agreeably "with those things which from the beginning have been received among us" reconcile them? For economic as well as practical purposes such coalescence is the one hope of Protestantism today. Will it accept also the Faith as proved by the Scriptures it claims to venerate? The merging of divided interests, the baptism of desire to conform to apostolic teaching, and economic consolidation, constitute among other considerations three important steps by which Protestantism within its own confines might further Christian Unity.

2. Is Vaticanism ready and desirous in the spirit of Christ to review the formal communications of desire for Christian Unity

transmitted from time to time by the great communions of the earth? Rome cannot forever stand apart from progressive mankind. Nor much longer set "the system" ahead of Christ. Through a long and bitter experience the world has learned that regimented religion divides men in an household as definitely and permanently as too great laxity can do. One result is that gains once easily within reach have been turned into staggering losses both to Christ and His Church. The handwriting is on the wall: "She who would separate will be in turn separated unless she repent."

3. Then, as Catholics of non-Roman obedience (and not less Catholic for that) have we Grace likewise to reconcile whatsoever in our midst "doth hinder us from godly union and concord." It is to be affirmed in all candor that Anglicanism by allowing reasonable freedom of action under constituted Authority, has accomplished the task of gently leading all schools of thought to the use of one Book of Common Prayer! Her spiritual genius is evident in her ability to harmonize differences in support of a great ideal. I venture to think that the next important religious movement will be the drawing together and eventual inter-communion of the several non-Roman groups of Catholic lineage. . . .

The problem as I see it, revolves upon the question as to whether or not Protestantism as such, and Vaticanism, as such, together with the Old Catholics, the Polish National Catholic Church, the Orthodox, Anglo-Catholics, and Episcopalians are yet sufficiently Christ-minded and Spirit-inspired to go forward. Or, shall we continue that which is so often done—shrug our shoulders and say that the idea, while not so bad, is probably hazardous because *we are not ready for Christian Unity*.

We shall never *be* ready for Christian Unity unless ecclesiasticism, less jealous of traditional prerogatives, bends, like our Lord, to the spiritual hunger of the world; unless and until the Great Spirit of God kindles with fire from on High large-minded, clear-visioned, and stout-hearted Churchmen. . . .

Moreover, so long as in the Preface to the Book of Common Prayer the Episcopal Church formally recognizes the scriptural principle of variety in Unity reasonable freedom of action for the accomplishment of "those things that are good" cannot be withheld by her, provided always, that in the application of the principle proper deference is paid to constituted Authority, and "the substance of the Faith be kept entire."

MEMBERS of the Body of Christ, let us regard our Fundamental Unities as heaven sent links for deepening and enriching between us the spirit of brotherhood so beautifully exemplified in the life of our Lord. We shall, God willing, span later the chasm of separation that must be bridged if larger cooperation and closer brotherhood within the Body are to be realized. We should not, now or in the future, retire from the scene of action because of the bogey that large communions absorb or extinguish the smaller. What is wanted on all sides is the spirit to undertake a great mission to bring about the kind of Unity that shall enable us better to serve each other that *all* by the quality of their service may merit the Blessing of Jesus.

Into the great divide which by its expanse and depth halts for the time the realization of this hope, we extend to brethren of another nationality and tongue our hands, holding the firm conviction that in the Father's pleasure our hands may meet and clasp.

I venture to think it will be Catholicism of the New Testament type, primitive and apostolic, rather than Latin forms of it that will one day invite a disintegrating Protestantism to the ancestral home. And as for Rome—she has been known in the past to so interpret formal utterances as to commend an eventual acceptance. Rome will do so again.

Meanwhile, our united task is to bring the world in adoring love to the feet of the Incarnate Christ, risen, ascended, glorified. May the Father, through the Son and the Holy Spirit, so turn a divided family to His heart, that, reunited and satisfied, we may ever confess the Catholic faith within the Body, nor faint nor falter "in the one hope of our calling."

* A sermon preached in the Cathedral Church of the Holy Mother of the Rosary, Buffalo, New York, on the occasion of the centennial celebration of the founding of Buffalo.

The Prayer Book and the Eucharist

By the Rev. Felix L. Cirlot

Professor of New Testament, Nashotah House

In Two Parts—Part I

ONE OF THE MOST IMPORTANT and hotly disputed questions that arises as to the defense of the Catholicity of the Churches of the Anglican communion is the question, What does the Prayer Book teach as to the Eucharistic Presence and Sacrifice?

On the one hand it is claimed that the Church of England denied that there is in the Holy Eucharist any sacrifice other than that one which consists in the "praise and thanksgiving" of the people, or at the most in the offering of "themselves, their souls and bodies"; and that she also denied the Real Presence of the Body and Blood of Christ in the Blessed Sacrament. And consequently an attack is made both (directly) on the orthodoxy of the Church of England, and also (indirectly) upon the validity of her Orders.

On the other hand it is denied that there was any *rejection* of the essentials of the Catholic doctrines either as to the Sacrifice of the Mass or the Real Objective Presence. And while it is admitted that many regrettable changes were made in the Anglican Liturgy and much of its likeness to the liturgies of the primitive Church was defaced; and while it must also be admitted that the phraseology was altered so as to be palatable to many who held un-Catholic views; yet it is claimed that (at least) all the essentials of an orthodox liturgy were preserved and the Catholic doctrines are not rejected. Rather they are the best if not the only tenable interpretation to put upon the Anglican formularies. It is my intention to set forth in this paper the reasons that convince me that this latter view is the true one.

LET US BEGIN with the question of the Eucharistic Sacrifice. I think a fair and careful study will convince us that even the teaching of the Council of Trent is not in conflict but rather in accord with the teaching of the Prayer Book. At least of the American Communion Office this is certainly so. The decisive language is that at the beginning of the Prayer of Oblation. "We do celebrate and make" (there) before the Father's Divine Majesty, according to the institution of His dear Son, with the Holy Gifts of Christ's Blessed Body and His Precious Blood which we there offer unto the Father, the memorial Christ commanded us to make. And then after completing the Consecration by the Invocation, we proceed to plead that Sacrifice, asking that by it we may receive "remission of our sins and all other benefits of His Passion." In other words, we *apply* to ourselves through this Sacrifice the benefits of the Sacrifice on Calvary. Surely the Tridentine decrees do not teach more.

But perhaps it will be claimed that the American Eucharistic Office is a return to orthodoxy after an apostasy from it by the Church of England, an apostasy which has never been corrected in that country. And it might also be argued that we cannot accept the language of the American Liturgy at its face value, since the American Church professes not to depart from the English Church in doctrine, and that we must interpret it in the same way as the English Office. And without admitting either of these contentions it must, I think, be granted that a stronger attack can be made upon the English Liturgy than upon the American. So I propose to take the English Liturgy and examine its teachings on these essential points, after which we can return to our American Liturgy and see what modifications, if any, our conclusions must undergo by examining the changes it made upon the English Liturgy taken as its base.

I think we shall represent fairly the substance of the teaching of the Council of Trent and indeed of the whole Catholic Church all down the ages if we say that the Mass is: (1) a me-

morial of the Sacrifice of Calvary; (2) a memorial not only before men but before God; (3) a memorial through which the benefits of the Sacrifice of Calvary are *applied* to those for whom Christ died; and (4) not a bare memorial but a memorial in which the Body and Blood of Christ are really present and offered in the Catholic sense.

Now in the Prayer Book of Elizabeth, while the phrases which might be understood to imply any repetition of or addition to or independence of the Sacrifice of Calvary had all been carefully deleted, yet enough was left to make it clear that the Liturgy implied the doctrine stated above. There are three chief points to be noticed:

(1) In the preface to the Prayer of Consecration, the word memory (memorial) was retained *in its same context*. It had come to the Third Book, from the First, through the Second. Its meaning must therefore be the same as in the First Book of Edward VI. Now in that Liturgy it is clearly a memorial before God, as well as (secondarily) before men, because after the conclusion of the Consecration the Liturgy at once proceeds: "Wherefore" (*i.e.*, in obedience to the institution and commandment to celebrate a perpetual memory of His precious Death) "according to the institution of . . . Jesus Christ we Thy humble servants do celebrate and make here *before Thy Divine Majesty* with these Thy holy gifts the memorial which Thy Son hath willed us to make," etc.

(2) In the Prayer of Oblation, placed from 1552 onward immediately after the Communion, we "entirely desire [God's] Fatherly goodness mercifully to accept *this* our sacrifice of praise and thanksgiving; most humbly beseeching [Him] to grant, that by the merits and death of [His] Son Jesus Christ and through faith in His Blood we and all [His] whole Church may obtain remission of our sins and all other benefits of His Passion."

Now the language about the "sacrifice of praise and thanksgiving" cannot be taken to mean merely a sacrifice which *consists in* praise and thanksgiving for these reasons: (a) It comes to the Third Book from the First through the Second, and its *immediate* context is substantially unchanged. Further, it was beyond reasonable doubt taken into the First Book from the Sarum Missal, where it surely meant a sacrifice characterized by praise, not "consisting in praise." (b) It was the test language which the bishops of the Old Learning had used in trying a heresy charge before the First Book was even put forth. (c) In its context in the First Book it must clearly refer to the memorial being offered before God. (d) Even in the Elizabethan Book it is so immediately followed by the pleading of Christ's One Bloody Sacrifice that it cannot but refer to the "memory" of that Sacrifice being then celebrated. Without defining the nature of that memorial, then, the Elizabethan Liturgy clearly speaks of it under the old name of "our sacrifice of praise and thanksgiving."

(3) Then there is the explicit pleading of Christ's Sacrifice offered once for all, as expressed in the words, "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." In other words the "sacrifice of praise and thanksgiving" which we have just prayed the Father to accept is the *basis of our plea*, and the *means of applying* to ourselves the benefits of the Death and Passion of His Son. We may here confirm the conclusion reached just above that the "sacrifice of praise and thanksgiving" is not a "sacrifice" consisting of the praise and thanksgiving of the congregation but rather consisting of the *memorial before God* of the Sacrifice of Calvary, by

observing that, if the first alternative were true, the sacrifice of "our selves, our souls and bodies," which God is immediately offered, would be the climax. We should expect then the pleadings of the congregation to come after the greatest of the sacrifices there offered, rather than after the lesser. In fact, it cannot, I think, be fairly questioned that the theology of the office is that the chief sacrifice, the "sacrifice of praise and thanksgiving," is the memorial before God of Christ's Death, and that we offer "our selves, our souls and bodies" only as a secondary and subordinate sacrifice, and *in union with the great sacrifice* in virtue of our having just received that Holy Body and Precious Blood in the Communion which immediately precedes the prayer of Oblation. It cannot be that we offer God as a sacrifice our praises and thanksgivings *so that* "by the merits . . . of Christ's Death we . . . may receive . . . all the benefits of His Passion."

These three points seem to me to put it beyond question that of the four points outlined above as constituting the essential part of the Catholic doctrine of the Eucharistic Sacrifice, three have already been proved to be the teaching of the Elizabethan Liturgy in common with *all* Catholic liturgies of whatever age. Granted at once that the teaching is not so full or so explicitly stressed as many of us could wish, still I think it may be considered as fairly established that the Elizabethan Liturgy teaches by clear implication: (1) that the Mass is a Memorial, (2) *before God*, and (3) a means of applying the merits of the Sacrifice of Calvary to us sinners.

BUT it will be objected that though this is true, yet the Doctrine of the Real Objective Presence was rejected, and consequently that the memorial before God is a *bare memorial*, in which the Body and Blood of Christ are not present to be (in the words of Dr. Bright's famous hymn) there "present (-ed), spread forth" before God as the "only Offering perfect in His eyes, the One True Pure Immortal Sacrifice." And that therefore the Eucharistic Sacrifice is on Anglican principles not essentially different from a private prayer in which the facts of Christ's Life and Death are mentioned as a ground for our further intercession.

Now in a sense it is true that all prayer centers around and partakes of the nature of the pleading of Christ's Sacrifice in the Holy Eucharist. But still in another sense there is an essential difference, and therefore if the above objection were true it would be a very serious matter indeed. I shall therefore proceed shortly to present the evidence which seems to me to refute the idea that a Real Objective Presence (after a heavenly and spiritual manner) was rejected by the Church of England. But first I wish to point out briefly an important confirmatory fact as to the conclusions we have already reached, and then to say a few words as to the objections that might be brought against what we have so far said.

It seems a very strong confirmation of what we have decided so far, that the Scottish and American Churches have been able to adopt liturgies expressing the doctrine argued for above much more fully, clearly, and explicitly; while at the same time not only retaining the Thirty-first Article (of which more anon) but explicitly denying (in the case of the American Church) the intention to depart from the Church of England in any essential point of doctrine. Yet surely if they were restoring a doctrine which the Church of England denounced as a blasphemous fable and dangerous deceit they could not even have said this, much less have retained the Thirty-first Article, itself denouncing the very doctrine they were restoring. And this brings us to the question of the meaning of the Thirty-first Article.

That that article does not condemn any and every doctrine of Eucharistic Sacrifice, or, more specifically, the Catholic doctrine as set out above, but only such doctrines as would impair the sufficiency of the Sacrifice of Calvary; or imply a repetition of that Sacrifice in the Mass; or limit its efficacy to original sin, applying the Mass for actual sins; or make the Mass considered in itself efficacious *ex opere operato*; or connect it up with materialistic or mechanical ideas of Purgatory, or the "mathe-

matical multiplication" of the efficacy of Masses; and such like abuses, seems to me to be indicated by a number of considerations, *e.g.*:

(1) The insistence on the efficacy of the One Sacrifice not only for original but also for actual sin is found not only here but also in the Second Article; and the doctrine this language condemns is also explicitly referred to in the Augsburg Confession, and apparently in certain quotations from late theologians which may be seen (*inter alia*) in B. J. Kidd's *Later Medieval Doctrine of Eucharistic Sacrifice*.

(2) The title of the article and the use of the word "wherefore" indicate its main end.

(3) The repeated use of plurals—*Sacrificia missarum, quibus, figmenta, imposturae*—calls to mind irresistibly the chantry system and the multiplication of Masses.

(4) The word "satisfaction" was capable of several differing senses, and was at least in certain cases denied in one sense when it was asserted or at least admitted in another.

(5) It is said that in the particular Masses which are condemned, the priest was "commonly said" to "offer Christ for the quick and the dead to have remission of pain or guilt." The Latin has, not "*pro remissione*," but "*in remissionem*," a mode of expression *looking toward an ex opere operato* efficacy of the Mass on its sacrificial side; while its manner of efficacy according to Catholic doctrine is not, in its sacrificial aspect, independently *ex opere operato*, as in its sacramental aspect and as in all the other sacraments, of course, but by way of impetration and in relation to Calvary. And this agrees well with an early objection of Cranmer's in which he concludes his complaint "*idque ex opere operato*," referring to the working of the Mass, and the context of which contains several close parallels with the language of the Thirty-first Article.

(6) Then as to the expression "*vulgo dicebatur*," can we for an instant believe that men who had such a violent animus against Rome and took such pleasure in condemning "Romish doctrines" would have lost the opportunity to condemn her doctrine in this supreme case, which they felt justified in calling "blasphemous fables and dangerous deceits" (stronger language by far than that used in the Twenty-second Article) if they had felt they were justified in attributing the doctrine they were condemning to the Roman Church? And yet if they were condemning the doctrine set forth above, they could easily have done so. No, "*vulgo dicebatur*" sounds more like a popular error, exaggeration, or crudity, than like a condemnation of the official Roman doctrine.

(7) It would have been quite easy to find language that would have rejected the view set forth above, and it would also have been a simple matter to have eliminated or altered the language in the Liturgy which implied the Catholic doctrine. What was really done was to purge the Liturgy of language which might seem to support exaggerated or false views but to leave enough to make the primitive Catholic idea of the Eucharistic Sacrifice clear, as seen above. Besides, the ancient vestments or ornaments which were very intimately connected with the Catholic doctrine were (not retained, but) deliberately restored in the face of much opposition and after being excised from the Second Book.

(8) A study of the controversial literature of Edward VI's reign will show us that the battle was not over whether there was a sacrifice in the Mass, but as to whether that sacrifice was propitiatory, and the two sides meant different things by the word. Cranmer, for instance, would seem to have denied not that the Eucharist was a sacrifice in the sense affirmed by Gardiner, but that, being so, it could properly be described as propitiatory. These considerations seem to me to make it clear that the Thirty-first Article cannot rightly be interpreted as contradicting the interpretation we have put above upon the English Liturgy.

[Concluded next week]

THE GREATEST NEED of our time, and the solution of our difficulties, is Prayer, the lost art of present day Christians.

—Rev. Gregory Mabry.

A Serbian Monastery

By Vladimir A. Maievsky

THE WINTER DAY was dying when we left behind us the last house of the town of Sremski Karlovci, the residence of the Serbian Patriarch. The frost was heavy; the monastery was nine or ten kilometers in the distance.

On our left wound the wide Danube, on the other side of which spread the Plains of Srem; on our right was a line of hills. It was easy to imagine the beauty of this scene in the early spring. A winter landscape unrolls itself amidst picturesque natural decorations: slopes, precipices, and ravines, filled with trees and bushes, all covered over with a white shroud. The big trees are standing dumb, crowned by flakes of snow, and with an effort holding up their frozen branches like stalactites in a cave. As darkness falls, the bushes and trees seem to be running by and we no longer feel as if we were riding in a carriage, but rather that we are sailing in a boat through a sea of snow.

As we turned away from the main road, our horses, feeling their stable near, quickened their pace. After the last turn our road lost itself in the monastery park. Here among the frost-covered trees, far away from the tumult of life, stands the famous and glorious Monastery Kroushedol. Through the snow-covered

branches of trees the lights of the monastery windows are but dimly visible. There is no sound of voice or sign of life. All is silent in this solitude and only the powerful and solid walls of that tower of religion are standing before us.

The buildings of the monastery are spread out like a huge body lying among the many trees, where for centuries its beauty and majesty have lain. And the old church, a precious and holy place, is carefully guarded by the strong walls of the monastery.

Kroushedol is a place of legends of the last seven centuries, now a place of beauty and peace.

At the time when other old Serbian monasteries were built by the prosperous and religious sovereigns, to the glory of God and the good of the people, the Monastery Kroushedol was the creation of the leaders of the Church.

Tradition says that the monastery was constructed in 1512 by the Archbishop Maxim, son of the Queen-Nun Angelina and of the despot Stephan Brankovitch. Queen Angelina, called by the people "Mother Angelina," built near the Kroushedol Monastery a convent, the ruins of which can still be seen.

In many old documents Kroushedol is called "the Sovereign holy cloister," and during all the time of its existence it was the center of the culture and welfare of the suffering and scattered Serbs. Here in this monastery the beauty, purity, and strength of the religious belief of predecessors has been unchangeably preserved and the national pride has been guarded and treasured.

Here the monks safely kept and from here they spread in all directions the cult brought from their native borders, the cult of preserving their church intact, notwithstanding the treachery and persecutions of the enemies of the Serbian nation.

From across the Sava and Danube, secretly penetrating to the monastery, came the Church and national leaders, and

here they organized mutual resistance to their enemies. They sent plans and appeals from one monastery to the other, calling on all to contribute money and weapons for armed resistance to the national enemy. During that time all that was strong and national and religious was concentrated around the monasteries and their churches. The wise old abbots and monks always knew how to stir up the enthusiasm of the people and guide them with great skill. The monks and priests kept alive the faith of the people in



TWO OF THE ANCIENT IKONS IN THE KROUSHEDOL MONASTERY

Representing Christ and John the Baptist

the Serbian nation, and did not allow the spirit of the people to fail; but consoled and encouraged them always to go forward. For this reason the Serbian monasteries and monks were persecuted more than anybody else.

THE first emigration (1690) of Serbs to Srem under the guidance of the Patriarch Arsene III and the second emigration (1737) under the Patriarch Arsene IV brought into the country a strong and resolute force.

Fleeing before the face of the Turks, the Serbian monks brought not only the national spirit and the deep belief in their Church, but they also brought the elements of culture. This is shown by the church articles, such as robes, books, and furniture, which have been preserved to this day with loving care.

From the books, manuscripts, and writings of the Kroushedol Monastery one can see very well under what difficult and complicated circumstances the national and religious spirit of the Serbian people was here guarded and fortified.

That fighting spirit helped the monks not only to preserve

the spiritual wealth they brought with them, but also to develop and reinforce them while awaiting better and more joyful historical events and prospects, and to inculcate in themselves a scorn for mere life and a renunciation of it, and a consciousness of the perfection of self-sacrifice.

And when all the material elements of the independence of the people had perished and their spirit began to weaken, then those spiritual leaders, the monks, left their solitary cells and went among the people to arouse and support courage and boldness and strength.

THE KROUSHEDOL MONASTERY was several times destroyed and burned by the enemies of the Serbian nation, but they were powerless to quench the light of faith in the souls and hearts of the people.

A great misfortune overtook the monastery in 1716, when the wild horde of Turks burned and defiled the holy place. They disinterred the remains of the saints, cut them in pieces, and spread them everywhere.

But strong in their faith and with love for the past the monks came back to the ruins of the monastery and collected and preserved the sacred relics. At the present time there may be seen, guarded in special coffers, these holy remains, a foot of the Despot John, a hand of the Metropolitan Maxim and of the Despot "Mother Angelina."

Preserving and developing in the monastery the spiritual culture, the monks spread it abundantly among the people by help of manuscripts, books, and messages. A part of that spiritual heritage remains still in the monastery.

The Kroushedol Monastery is now perhaps the greatest single national museum and pantheon in this country. Here lies the Patriarch Arsene III Chernoevitch, the instigator and leader of the famous first emigration of Serbs in the year 1690. Here found eternal peace the Patriarch Issaya Djakovitch (died 1708), Arsene III Yovanovitch (died 1748), and also the first Metropolitan of Serbia, Peter Yovanovitch.

In the monastery are also buried the famous Army Chief Stephan Chouplikats and the Despot Jurach Brankovitch.

Here also rests in eternal sleep King Milan Obrenovitch and here also is the tomb of the Princess Lubitsa Obrenovitch.

In addition, the Kroushedol Monastery presents in itself a rich and famous national historical museum, in which stand cabinets full of silk, gold, and pearl-embroidered ancient and precious articles. The church museum is a real wonder. Very great historical value attaches to the antimensium and epitrahile, embroidered with gold from the time of King Milutin Ouroch, in the thirteenth and fourteenth centuries, and also the belt of red velvet adorned by ornaments representing leaves and flowers. Very beautiful and fresh is the ancient antimensium, the gift of the Russian Emperor, Peter the Great, from the seventeenth century. Of great value is the artistically executed antimensium, a gift from the Russian Empress Catherine I, from the beginning of the eighteenth century.

Embroidered with pearls and trimmed with gold and precious stones is a bishop's robe of the Metropolitan Maxim.

Of heavy velvet, trimmed with gold and precious stones, is the festal robe of the Princess Lubitsa, the gift of the Turkish Sultan.

Very brilliant appear the Archbishops' old miters, especially one which was made at the beginning of the sixteenth century by Princess Kantakuzen, all of blue silk, decorated with embroidered leaves, branches, and flowers. It has at the top a golden ball and a cross of pearls. The other miter is also of the sixteenth century, a gift of Catherine of Russia, and made of red velvet.

Precious ancient crosses, censers, candlesticks, two branches and three-branched candlesticks, discuses, chalices, bishops' staffs—all of silver and gold, sets of dishes, decorations, flags, and wreaths.

All these relics are carefully preserved in the church and in the cabinets of the old church museum.

The great evangel of the year 1514 which was copied by the monk Pankraty, and another of 1579, copied by the monk Nikanor, are both found in gold and decorated by miniatures and other ornaments.

Different ancient Russian evangels, prayer books, psalters, aktoises, and Bibles are preserved in the library of the monastery, where also are kept the various charters (privileges), patents, and other manuscripts which were given at different times to the Kroushedol Monastery.

Besides the charters granted by the Austrian Emperor Joseph in 1706 and Maria Theresa in 1746, there is also an original patent of Prince Eugene of Savoy in 1696.

All those charters acknowledged and guaranteed the right to the Kroushedol Monastery to the free use of the land belonging to the monastery, and forbidding troops to damage the monastery.

FROM TIME TO TIME the monastery sent its monks to Russia to ask for aid. So, for example, in 1685 the Kroushedol monks who went to Russia brought back a *chrisovulia* (open letter) from the Moscow Czars John and Peter Alexievitch, written on parchment paper, with thick lace cord, under the great seal of the Church.

All those patents, charters, and manuscripts are carefully guarded in the Kroushedol Monastery.

When examining the very valuable contents of the church museum, fortunately preserved through the centuries and carefully guarded now, the visitor is involuntarily seized with unforgettable impressions and an abounding admiration in the presence of this spiritual wealth, and is filled with a desire to come again and again.

Serbian art in Srem is the continuation and logical development of Serbian art of the Middle Ages, with certain peculiarities growing out of the changes brought about by the emigration. Its characteristic stages were: the flowering and dying of the Serbian Empire of the Middle Ages, the Turkish invasion, and life in foreign lands. The old Serbian art shared the destiny of the Empire and of the Church.

And with the fall of the Empire, art would have entirely disappeared if the Church had not supported it.

When first the sovereigns and afterwards the landed proprietors with a few of the people and later great hordes with the Church leaders, in 1690 and 1737, left the Balkan mountains, crossed the Sava and Danube rivers, and went to Srem and Voyvodina, with them went a considerable number of painters and other masters. In new places they created religious centers, monasteries, and churches. In this respect the sixteenth century was a period of special intensity, and many churches dating from that time still remain in this country. At Kroushedol the Church of St. Mary dates from 1509-1514. After the restoration they kept the same architecture.

To what a high level Serbian painting rose in the sixteenth and seventeenth centuries is shown by ikons and altar screens in St. Mary's Church at Kroushedol dating from 1653, and the ikon of the bust of St. John the Baptist, 1644, in the museum at the same monastery, executed in the old traditional Serbian style, as the upper row of the altar screens. A part of the frescoes in those churches are in the medieval classical style.

As mentioned before, the Kroushedol altar screen has a special value, presenting an artistic work of a fine and noble taste. At the same time, it is one of the oldest altar screens in that part of the country. Of equal antiquity in this region (Srem) is the ikon of the Annunciation at Kroushedol of the sixteenth century. As to color, shading, and painting, this ikon is beautiful, and is done in the best traditions of the Middle Ages. In looking at this ikon one feels an endless benevolence and blessing, a happiness without words and a peace woven of music, lines, and colors.

The ikon of St. John the Baptist, 1647, is painted quite differently, but is of almost equally precious and artistic value.

The life in the Kroushedol Monastery represents within itself a worthy example of the peaceful union of two points of view on the world.

Profiting by all the wisdom, spiritual wealth, and beauty of the Christian Church, those who live here know how to be well educated, instructed, highly cultured people, with the strong religious feeling of monks, who remain the servants of religious mysticism, and not by a single one of their personal thoughts will they move from the position to which they gave the promise and vow of a monk.

The tender union of those two elements creates an abundant condition for a peaceful life without ecstasy and too great reality; it creates a spiritual peace and calm for the man and the monk.

The superior of the monastery, Father Archimandrite, Doctor Sava Trlatch, has found a wise solution of that delicate problem with a rare tranquillity, sincerity, and wisdom, uniting and completing in the spirit and mind of the present time, religion and civilization, which according to a right understanding represent the purpose of the life of man on earth.

This cloister is visited as a celebrated place in which from times far past true enlightenment is preserved and continues to live, the true God is glorified, and man abjures himself. But at the same time, selfish asceticism does not exist here; here reign discipline, order, and friendly hard work from sunrise till night-fall, both physical work and cultured welfare work for the good of the people.

IT IS TRUE that behind the thick walls of the monastery peace and silence reign. All here is as calm as if dead. But this is only in appearance, and the life of action and courage goes on endlessly. Strong faith and courageous action, without a single thought of depression and pessimism, are here the inspiration of the man, who has a firm and clear belief, thinks soundly, works, creates, and spends his life without adventures.

Here mysticism and culture, renunciation of the world, and a perfect activity prevail. The greatest human attainment is realized without unnecessary words and discussions. All is done in peace and humility and assumption of the rich gifts of nature which has so bountifully shown its power in that part of the universe.

In addition to the celebrated articles of historical and ecclesiastical character, Kroushedol has famous vineyards, gardens, forests, and farms, on which by work and the wisdom of the Archimandrite Sava a fine system of cultivation and housekeeping is carried on. The monastery has a very well arranged park, electric lights, parquet rooms, and apartments for guests, and the superior of the monastery is indeed an adornment to the monastery.

Archimandrite Sava is not only a rare modern example of a pious and spiritual father and an ideal monastery senior chief, but at the same time he has had an excellent literary training, and is an experienced, intelligent man, with an ardent soul. Therefore coming in contact with him is a great pleasure for every thoughtful visitor to the monastery and seems to be a completion of all that cultured wealth which is concealed behind the thick walls of the long-suffering Kroushedol Monastery.

Leaving Kroushedol Monastery, one always wants to keep the hope that fate will bring him here once again, and not only once, to enjoy its peace and spiritual revival after the tumult of life.

THE ANNUNCIATION

THIS lovely feast, this day of purest gold,
Is kept with quiet gentleness each year,
Reminding us how Gabriel came and told
God's Mary of her glory—not to fear.
The greatest message ever angel gave,
Except one morning by an empty grave.

LUCY A. K. ADEE.

A PRAYER FOR THE TIMES

BY THE RT. REV. FRED INGLE
BISHOP COADJUTOR OF COLORADO

LORD GOD, who art always our Shield and Defense, we thank Thee for Thy continued guidance and protection. Enable us to go forward with courage as we enter a new era; rejoicing in its opportunities and avoiding its perils. Let no difficulty dismay us, no hardship hinder the upbuilding of Thy kingdom. May we in quietness and confidence pursue our several callings. Forgive and remove the tendency to distrust both ourselves and Thee. Open our eyes to the invisible hosts which Thou hast appointed to encompass and encourage us. Lift up our hearts to the divine presence where there is no place for fear. Through Him who is Redeemer, Friend, and Brother, Thy Son, Jesus Christ our Lord. *Amen.*

EARLY MASS

(At St. Paul's, Manhattan)

WE DO NOT come by shadowed, leafy lanes,
Nor hasten over fields the dew hath kissed,
Prosaic subway is our thoroughfare,
But O we keep the tryst.

By tube or ferry pressing toward our goal,
We cut athwart the river or the bay
To worship Him who meets and goes with us,
And who transforms our day.

M. E. HENRY.

THE MULE

WHAT is this animal?
This is a mule.
Do you see the mule?

Yes, I see the mule.

What is the mule doing?

He is showing his teeth.

What else is he doing?

He is laying his ears back.

What does that mean?

It means he is going to kick.

Why does a mule kick?

Because he is a mule.

What is a mule for?

To work and pull loads.

Can he pull loads when he kicks?

No, he cannot.

Then why does he kick?

So he won't have to pull.

Do you know he is not pulling?

Yes, I know he is not pulling.

How do you know he is not pulling?

Because he is kicking.

Give me a sentence about kicking mules.

KICKING MULES DO NOT WORK. WORKING MULES HAVE NO TIME TO KICK.

Of course we are not mules—we are not even making the comparison. But there is a lesson to be learned from the primer above, which is that we should be so busy at our work that we have not the time to find fault with others. We should be pulling so hard ourselves that we do not notice that perhaps others are shirking. If we are sincere in discovering our own faults, we will have no time to confess other people's sins. Censoriousness, ill-temper, bitterness, are a few of the things we should try to get out of our natures during Lent. Above all things a Christian should be good natured, always ready to do more than is required, and do it with a smile.—*Rev. H. C. Benjamin.*



ROMAN PROPAGANDA IN THE EAST

BY CANON W. A. WIGRAM

VARIOUS AMERICAN PAPERS—not at all connected with the religious press—point out from information that has been given to them that Rome is now preparing a big “proselytizing campaign” in Eastern lands, and in fact is getting all ready for a day when, as she expects will be the case, the Soviet government in Russia will “let up” on its present policy of suppression and anti-religion, and will allow Christianity again to have a fair field for its action. Then Rome hopes to have all ready for capturing the Church of the East, in Russia and in other Orthodox lands. She is preparing colleges, and setting students to study the terrain of the expected campaign, by making them acquaint themselves thoroughly with the mentality and the history, as well as with the Liturgies, etc., of those whom they propose to annex. Monasteries are working intensively at this in Belgium, Czechoslovakia, and in Poland.

The facts are quite correct, and at least one of the monasteries and Religious orders concerned in the work (that of the Priory of D'Amay sur Meuse, in Belgium, where the “Order of Unity” has its headquarters) is bringing a wealth of scholarship, sympathy, and devotion to bear upon the task which must command admiration. Their quarterly paper, *Irenikon*, is a model of its kind. One may hope, too, that not only are the facts as stated, but that Rome (who generally has her ear close to the ground in these matters) is right in her anticipation of a speedy change in Soviet policy, though the present writer is not aware of her evidence for it. As to the line of action described it is not quite a new thing, though it is being followed with more zeal than of old.

Uniate churches—we follow a Roman scholar in preferring that spelling of the word—have existed for some centuries past. Anywhere in the East, where any portion of a non-papal church, Orthodox or Heretical (national we might say), can be brought under Roman influence by dint of either missionary effort, political help, or educational temptation, there a United or Uniate church is formed. The old hierarchy is recognized, on condition of the members of it recognizing the supremacy of the Pope; the existing clergy who submit are left in their orders, though all future candidates are educated under Roman influence and monastic teachers. Many of these teachers are of the Dominican order, for they have always made a specialty of this sort of work, from the days of St. Dominic onwards.

The colleges are put anywhere that is convenient. Sometimes on the spot, sometimes in Rome. There is one well known instance at Venice, where the Mechitarist House on the island of S. Lazzaro is the main center of education for the “Uniate” Armenian church, and gives a very good education too! This has existed since the seventeenth century, and at one time Byron was one of its guests, and even in one sense one of its pupils. We do not say, however, that the poet was devoted to the study of theology. These “Uniate” churches are allowed to use their old services, though these are sometimes expurgated and amended. The names, *e.g.*, of saints of the past in the national Church, who may be obnoxious to others, are sometimes removed from the *diptychs* as gently as may be.

It is true that, when a Uniate church is thus set to work, Western habits and devotions have a way of creeping in. This is done partly by direct foreign influence, but quite as often by the converted Easterns themselves, who have been attracted by Western ways, and want to follow the fashion, even as an Oriental will insist, alas, on showing how civilized he is by wearing cheap ready made reach-me-downs. We have seen the Devotion of the Sacred Heart, both of our Lord and of the Blessed Virgin Mary, in more than one Uniate church—but we do not accuse scholarly Dominicans of teaching that this modern Western devotion is either primitive or necessary.

At first all that is required from the converted body is a general and vague acknowledgment of papal supremacy. Still, when this has been once admitted, it is hard to refuse obedience to any

order that the Roman curia may give, and the bands get tightened up. In the Greek Uniate church, for instance, the ancient custom of ordaining married men to the priesthood has been tolerated up to the present—but now no more married men are to be ordained.

It cannot be denied that this policy has had a large measure of success, particularly where the Orthodox, or the national Church, was weak in education. In Syria and Transjordan, for instance, Orthodoxy has been seriously weakened by the policy of identifying it with things Greek, and by keeping all high posts in the hierarchy for Greeks. Rome has profited by that, and by Orthodox quarrels, as in Antioch, and has profited fairly. Still, though Uniate propaganda may succeed for a while, it has a way of failing unexpectedly. It was carried on for centuries in medieval Cyprus, but even there, with everything in its favor, Rome could not win over the Greek Church, and “Latinism” vanished with Western rule in 1570.

One of the best pupils the Mechitarist college at Venice ever had was one Hayrik Khrimian, that most distinguished and saintly of recent Catholics of Etchmiadzin. The old Church draws its sons back to her. Still there is no doubt that this propaganda will be used at its strongest against the Church of Russia, when the door opens.

Is it fair policy? Anglicans would say “No. This proselytizing from the Oriental churches is itself a bad thing, and to take advantage of a weakness caused by persecution is hardly playing the game.” Protestants might doubt the first point, and say, “If a man chooses to leave an unreformed church for a reformed and purer one, why should he not?” Still, most of them would subscribe to the second point. Still one must look at the matter as it would appear to a sincere Romanist. Remember that “*Extra Ecclesiam nulla salus*,” and for Ecclesia you may read *Ecclesia Romana* or *Papalis* for there is no other. That being so, to get heretics or schismatics to submit to the one jurisdiction of St. Peter must be right, particularly as they are suffering, now, just because they rebelled in the past. Seeing what the Church of Rome teaches about the fate of heretics—barring, of course, the charity of “invincible ignorance”—surely it is no more than charity to take advantage of the opportunity given.

Of course one may push the argument a little farther. If you may take advantage of persecution to proselytize, why would you not persecute yourself? And indeed, in the abstract, why not, given the power? Persecution may not be possible, and the making of martyrs may have been proved in the past to be bad policy, but the abstract rightness of the thing, on Roman principles, seems past denying. Indeed it is hard to say what you may not do, given the right intention, in so good a cause. If it be admitted that a man will burn for ever for his heresy after death—and of course to deny the papal claim is heresy—then to burn for twenty minutes or so on this side of death cannot make much difference to the heretic in question, while the sight of that terrible example may make a difference that is of infinite value to others. Once accept the Roman assumptions, and there really seems no escape from so terrifyingly logical a conclusion. Hence one can hardly say that, on their own principles, Romans are wrong in what they are trying to do in the past. Only, are the assumptions so certain?

THE CROWN OF THORNS

WHO, with leathern guard,
Cut and plaited
The crown of thorns
For Christus hated?

Who searched the brambles
For the piercing sloe
And added bloody drops
To His cup of woe?

EVANGELINE C. COZZENS.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

DURING the past twelve years most valuable education has been given to the women at Fort Valley (diocese of Atlanta) through the ministry of the Church, at Fort Valley School. It has meant and still means much to the community. It was a

Health Education

difficult task to convince the people that the nurse wanted to be of service to them when sick and that the forward step taken by the school in securing a Public Health Nurse was done as a preventive measure against illness of all kinds. Many health meetings were held and talks given to school children in the town and throughout the country. It was far from easy to make them accept the fact that our natural state should be one of good health and not "just tolerable" or "very poorly today." There was much doubt and shaking of the head as to the desirability of a nurse. The first assurance given was that her services were absolutely free, and that her visits were made in His name for the relief of those who often needlessly suffered.

The young worker writing tells us that: "the undertaking showed progress from year to year. Just a shanty across the street from the school campus became known as the Health Center. Then the Nurse had the freedom of her own room and neither was the guest room of the dormitory invaded nor students' parlor used as an operating room. Doctors who appreciated the value of the work made visits to Fort Valley for the annual clinic of eye, ear, nose, and throat. Classes from the community were instructed in first aid, also high school students. The health center housed the activities of the Red Cross Branch of Fort Valley, where vaccinations, inoculations, and dental clinics were held. Mid-wives also met for instruction and discussion. The first nurse was followed by the second who went away for further study and now has her B.S. degree. The third went for public health work in Florida and her successor left to join the staff of nurses at Lincoln Hospital, New York. They write glowingly of their experiences at Fort Valley. Certain it is the inconveniences to which they were put and the discouragements could not be forgotten easily. We are grateful to them in helping to establish the work and to Miss Bell Davis of the National Negro Health Circle of New York for the material assistance she gave us.

Through her knowledge of "just folks" and work in smaller and broad fields, our present worker, Miss Orelia M. Harris (U. T. O.), has done much to increase the activities of health and education and to strengthen the confidence of the community and county in the worthiness of the work and the advantages to be achieved by having a health nurse. She has had various experiences in hitch-hiking on her journeys to the sick, hospitalizing ex-war veterans and tubercular patients, looking after infants born in and out of wedlock. She is known and loved throughout town and community by all.

The detailed report of work accomplished is very large and covers such things as the distribution of flour to 250 families; 77 bundles of clothing; 60 baskets; the health of 786 families cared for; 205 special visits paid; daily clinics of 2½ hours each; the examination of eyes, ears, noses, throats, and teeth, and many other things. Five of the girl students received the Red Cross certificate and all have undertaken further study. Two have entered St. Agnes' Hospital, Raleigh, N. C., and three the Archbald Nurse Training School at Thomasville, Ga. One of those who went to Raleigh took courses at the Bishop Tuttle Training School. She is now a registered nurse at Voorhees.

Having read so far you will realize that this is a chronicle of the beginning and development of a work among our colored women and girls. It is worthy of emulation in that it not only fills a great need but is training for service in a very practical way—a service that the server may use wherever she may be.

PLANS are being carried out in the diocese of Virginia which may be suggestive to the women of other dioceses. An educational program for use at parish meetings, together with helps for carrying out these programs, is being sent each month to the parish branches of the Auxiliary. Material on the last program on Hawaii included a leaflet, maps from the Church Missions House, and three mimeographed sheets of information. These are sent out by the educational department and, while the use is entirely optional, they are proving most helpful in many of the branches.

Plans In Virginia

A second plan is the holding of an intensive day of training of teachers of study classes in the several convocations. This is proving a matter of economy, since no outside leaders are used, the diocesan educational secretary being responsible for the meetings.

The ten branches of the Junior Auxiliary in Richmond maintain a scholarship fund available to any girl in the diocese of Virginia wishing to fit herself for special work in the Church, at home or in the foreign field. One young girl, trained through this fund, is now in China and two others are in training—one in Philadelphia and one in New York.

AMONG the many resolutions adopted at the time of the last triennial was one in which we pledged ourselves to build up the Good Friday Offering for the work of *Jerusalem and the East Mission* in every possible way. It is none too soon to re-

Good Friday Offering

member this in order that the offering of 1933 may show, if not an increase, at least as large an amount made available for this important work of our Church as was given last year. The work of Canon Bridgeman of Jerusalem and the Rev. John Panfil of Mosul are both supported by the Good Friday Offering. It is interesting to know that part of Canon Bridgeman's work last summer was to help supervise twenty-six Daily Vacation Bible Schools with 108 volunteer teachers and nearly two thousand children.

Miss Grace Lindley suggests that we enlist more givers to accomplish our end and she says:

"Not many can give large amounts at present and many who have counted it a joy to do so in the past have lost that privilege, but I do truly believe that we can do much to maintain and to increase the sum total of gifts if we will undertake a well-thought out and definitely carried out plan to obtain at least small offerings from every woman in the parish. There is no machinery in the parish so well fitted for this service as is the Woman's Auxiliary to the National Council."

THE NATIONAL CHURCH CLUB for Women is holding a sewing class in the club rooms, 130 East 57th street, New York, on Tuesday afternoons during Lent at 3 o'clock. All members are earnestly invited to attend. The garments made are to be distributed among the various Church institutions.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE HOLY WEEK. By Bernard Iddings Bell. Harper & Bros., 1933, pp. 79. \$1.

THIS is a book calculated to search the hearts and to shock us out of our complacency. We are made to see the tragedy of God's Passion—the tragedy of divine love offered and rejected, spat upon, crucified—reenacted in our midst today, with ourselves as the executioners. Many books portray vividly the sufferings of the divine Man of Sorrows in Jerusalem nineteen centuries ago, others excel in making an application of those great events to the present day—few combine the two, so that the second emerges naturally, almost spontaneously, from the first. This is one of the few. One of the few, too, which grasp to the fullest degree the true Manhood of the Saviour, without for a moment losing sight of the fact that He who so loved us, and gave Himself for us, was and is God, the eternal Son. The following description is typical:

"And he who has given all hangs, neglected, forgotten, out here on this gibbet. Through all the scourging, all the mockery, all the earlier pain, he has been triumphant; but now—now the presence of his Father, the realization of his own sovereignty, are difficult. It is not hard to be a martyr when the crowds surround us and the theatricalism of sacrifice can sustain us; but when we have laid down our lives and find that nobody cares an atom—that is hard. The wave of lonely hopelessness engulfs him more and more. The devil, who had tempted him long ago in the wilderness, stands mocking by him, whispering, whispering: 'I offered you all, and you refused. You wished to serve your Father. Well, what good has it done you, eh? You have thrown away your life and nobody cares a tinker's dam.' Down, deeper and deeper, comes the veil of darkness and despair; and then comes the cry. But it is not a cry of despair. It is a desperate prayer that is breathed there, 'My God, my God, why hast thou forsaken me?'"

"And with the utterance of that plea despair is dispelled. The prayer answered itself. He knew that God had not forsaken him. He knew that he was not defeated. He knew that at last he had conquered. He had gone to the depths of human sorrow, triumphantly."

It is hard to resist the temptation to quote from nearly every page. Each chapter contains the material for many fruitful meditations, and clergy and laity alike will—not "enjoy" this book (it is not that sort)—but suffer from it and profit by it, as they glimpse anew the ever-crucified Victor over sin and death—their Saviour.

THE FAITH AND CONDUCT OF A CHURCHMAN. By A. C. Buchanan, 1932. George Allen & Unwin, Ltd., London. Pp. 7-139. 70 cts.

THIS should prove a useful little book for priests preparing candidates for Confirmation, and also for intelligent candidates themselves. It combines doctrinal and spiritual instruction in due proportion. The writer is thoroughly sound in the faith and has the knack of clear and forceful exposition. Occasionally one encounters dubious statements—thus we are told (p. 80) that "the ministers of the Sacrament [of Matrimony] are the contracting parties, who minister it to one another." This is, of course, the more common opinion in the Roman Church, but have we, on that account, the right to teach it as an assured Catholic doctrine? Generally speaking, however, there is much to praise and little to criticize.

W. H. D.

THE OXFORD COMPANION TO ENGLISH LITERATURE. Compiled and edited by Sir Paul Harvey. Oxford University Press, 1932. Pp. v-866. \$4.50.

THIS VOLUME provides the student of English literature with a truly adequate and much needed work of reference, displaying that careful attention to detail and proper apportionment of emphasis which we have learned to expect from books bearing the Oxford Press imprint. Rightly named a *Companion to English Literature*, it meets admirably the needs of the scholar as well as those of the everyday reader, whose wants it more modestly professes to have in mind. It takes its place immediately and justly among that noble company of Oxford books of reference.

It aims to include all important and pertinent facts relative to English and American literature and those foreign literary works which have influenced the writings in our own language. It is at once a dictionary of authors, titles, characters, and subjects, each classification being indicated by a distinctive type. The carrying-out of the scheme is in every case on the same high plane as its conception. It errs, if at all, on the side of inclusiveness rather than exclusion. Indispensable to the scholar, delightful to the most casual reader, it invites that browsing which makes it a companion equally desirable for the desk or the bedside bookshelf.

F. R. S.

THE HOMES OF THE PILGRIM FATHERS IN ENGLAND AND AMERICA (1620-1685). By Martin S. Briggs, F.R.I.B.A. 1932. Oxford University Press. Pp. 227. \$4.75.

THIS WELL-PRINTED VOLUME is a comparative study by a competent English architect of the "seventeenth century timber houses of New England and certain parts of old England." The author's researches, first in the district round Scrooby and Gainsborough, where the houses are chiefly of brick and stone, then elsewhere in search of timber houses (or, as we say, wooden or frame houses), brought to light historical facts which have been confirmed by other recent writers.

"It appears that the southeastern counties of England, and Essex in particular, were the main source not only of this (timber) architecture, but of the whole religious movement which led to the original *Mayflower* expedition and to subsequent migration on a larger scale. Names familiar in New England as the sites of some of the best surviving seventeenth century houses (such as Dedham, Wethersfield, and Topsfield) have their counterpart in obscure Essex villages. And all these villages, as well as more familiar names such as Colchester, Chelmsford, Braintree, and Billericay—found in New England as in Old—were 'hot-beds of dissent' in the sixteenth and seventeenth centuries."

One hundred illustrations, many from photographs of buildings in England, Holland, and New England, help to verify the author's conclusions.

Churchmen will be interested in the illustration and description of St. Luke's Church, near Smithfield, Isle of Wight Co., Virginia, which dates from 1632 and was carefully restored in 1888. This brick church is patterned closely after Woodham Walter Church in Essex. It has been described as "the oldest church in America and the last of the gothic."

The volume has a good bibliography and index.

FRANCIS L. PALMER.

NEWS OF THE CHURCH

Long Beach Rectors Aid Quake Sufferers

Supply Those of the Church in Need of Food and Clothing; Bishop Appeals for Rebuilding Fund

LOS ANGELES, March 17.—Thinking first of their people, the priests of the Church in the quake-stricken city of Long Beach, the Rev. Perry G. M. Austin and the Rev. F. A. Martyr, made early this week a pastoral canvass of their parishes to learn of all cases of need and to supply relief in the form of blankets, warm clothing, and food. In this they were ably assisted by a number of neighboring clergy headed by the Rev. David R. Covell, field secretary of the National Council, who happened to be in Los Angeles when the earthquake came. Mr. Covell has been loaned to the Long Beach area for two weeks more by the National Council.

An early celebration of the Holy Communion was held on the lawn of St. Luke's Church by the Rev. Mr. Austin last Sunday morning. It is hoped that the parish house can soon be used for services. The parish house at Inglewood will be available also. As reported in these columns last week, St. Luke's and All Saints', Long Beach, and Holy Trinity, Inglewood, will have to be razed and rebuilt.

An appeal has been made to the people of the Church by Bishop Stevens for a rebuilding fund of approximately \$100,000.

KANSAS MISSION, DESTROYED BY TORNADO, TO BE REBUILT

WASHINGTON, KANS.—One may recall that Washington was the place where an old and particularly well equipped rural mission was destroyed by a double-funnel tornado last July. While discussing plans for recovery, a report says, "the vestry met regularly, both in a group and on the street daily." Building cost was reduced by a gift from the county commissioners of a quantity of stone from a demolished courthouse.

Plans are now being made for a new mission which will be erected during this coming summer. It will be provided with parish house equipment and living quarters for the resident in charge, which last arrangement will save rent. H. S. Giere, a candidate for holy orders, is the lay reader in charge; his wife is diocesan worker for the isolated. Services have been held in their home.

Of the congregation Mrs. Giere writes in *The Rural Messenger* that, with decreasing work and income, new spirit and energy to fight for essentials have been re-awakened in the past three years.

Mr. and Mrs. Giere were attending the funeral of Mrs. Giere's father in the East when the mission was destroyed last year.

DR. PHILLIPS REAPPOINTED CHAPLAIN OF U. S. SENATE

WASHINGTON, D. C.—The Rev. Ze-Barney T. Phillips, D.D., LL.D., rector of the Church of the Epiphany, Washington, and for several years president of the house of deputies of General Convention, has just been reappointed as chaplain of the United States Senate.

Dr. Phillips has served in this capacity for the past six years and is held in high esteem in Congress, as in the sessions of his own Church.

Fr. Hughson Accepts New York C.M.H. Chaplaincy

Girls of Every Religious Belief to Be Under His Spiritual Supervision

NEW YORK—The Rev. Shirley C. Hughson, O.H.C., has accepted the appointment as chaplain of the New York Church Mission of Help, it has been announced by the Rt. Rev. Charles K. Gilbert, D.D., chairman of the committee on spiritual work of the board of directors of this society. In announcing the appointment and expressing his pleasure at Fr. Hughson's acceptance, Bishop Gilbert said:

"The fact that the Church Mission of Help serves girls of every type of religious belief and that the girls served are scattered throughout the community, makes the task of the chaplain varied in character and also very important. The chaplain not only sees certain girls but is available for conferences with staff members about the spiritual problems of many girls whom he will never see.

"Last year the society had under its care five hundred young women. Only one-third of these had had any previous contact whatever with the Church. Analysis of the girls under care in one month showed that 10% were Presbyterian, 13% Methodist, 11% Baptist, 8% Lutheran, another 10% belonging to various other denominations, while 8% stated that they had no Church connection. Obviously, then, the type of service rendered by the chaplain must be as varied as the needs of such a group would require. This is particularly true in view of the great care which has always been taken not in any way to alienate a girl's loyalty from her own Church, but to increase her understanding of her spiritual self and its possibilities."

Admission, One Garment

TEN CENTS and one second-hand garment were the admission charge to a party given by a parish where the Woman's Auxiliary was collecting used clothing for the supply department. They collected four boxes this way, and had a good time at the party. The diocese had sent out a special call for used clothing, as suggested by the national supply department, and twenty parish branches responded.

Baltimore Priest to Succeed Dr. Crowder

St. James' Parish, New York, Offers Rectorship to the Rev. Horace W. B. Donegan

ACCEPTS ELECTION

(By Telegraph)

New York, Mar. 19—The Rev. Horace W. B. Donegan has accepted St. James' Church rectorship, effective the middle of May.

NEW YORK, March 17.—To fill the vacancy in its rectorship, caused by the death last autumn of the Rev. Dr. Frank Warfield Crowder, the vestry of St. James' parish, New York, has elected the Rev. Horace W. B. Donegan, since 1929 rector of Christ Church, Baltimore. He is 31 years of age.

By reason of the importance of St. James' parish, marked interest has attended the discussion of the choice to be made by its vestry. The parish includes St. James' Church at Madison avenue and 71st street, and the larger plant of Holy Trinity Church in East 88th street near First avenue.

The selection of the Rev. Mr. Donegan is the recognition of the ability of a very young priest. Ordained in 1927, he served two years at All Saints', Worcester, under Dr. Hobson, now Bishop of Southern Ohio. In Baltimore he has established a remarkable reputation for ability as a parish priest. Not only has his parish experienced a considerable growth, but beyond Baltimore his work has been noted. An instance of that was seen in the recent election to become rector of Emmanuel Church, Boston, to succeed Bishop Washburn. That call Mr. Donegan declined. The election to St. James' parish was preceded by several visits to Baltimore by the local committee, headed by Stephen Baker, the senior warden and one of the most widely known laymen of the Church.

While it is impossible at this writing to secure definite information concerning Mr. Donegan's action, the statement has been given out that his decision will be made known next Sunday morning at St. James' Church.

LAWSON PURDY IS TRINITY PARISH COMPTROLLER

To succeed George F. Crane as comptroller of the Corporation of Trinity Church, the vestry has elected Lawson Purdy. Mr. Crane retires by reason of ill health.

Because of the extensive real estate holdings of Trinity Corporation the election of Mr. Purdy is a significant one. For fifteen years he has been the secretary and director of the Charity Organization Society of New York. He is treasurer of the Russell Sage Foundation, and has served

the community on committees having to do with city planning, tenement house laws, and kindred matters. Mr. Purdy has been and is a public servant of distinction. The press has commented editorially upon his resignation from the C. O. S., praising his work therein as a model of public service.

PROGRAM SECRETARY REPORTS

The executive secretary of the Program of the Church in this diocese has published a brief report on the quota returns for 1932. It is gratifying to read that 87 parishes and missions met their assigned quotas for last year. This is three more than for 1931. In round numbers the total amount given for the budget of the Church and diocese amounted to \$425,000, of which \$19,000 was for the deficiency fund. The secretary, the Rev. Dr. Prichard, states that the result is an evidence of great loyalty on the part of clergy and vestries to the missionary system of the Church.

ITEMS

Bishop Moreland at St. James' Church and the Cathedral, Bishop Creighton at Columbia University Chapel, Bishop Campbell at the Church of the Heavenly Rest; these were among our episcopal preachers last Sunday.

The Rev. Dr. G. P. T. Sargent, rector of St. Bartholomew's Church, and the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, will be guests of the Church Club at a luncheon next Tuesday. Dean O'Ferrall will be in New York through the week as noonday preacher at St. Bartholomew's.

The Rev. Dr. John Rathbone Oliver addressed 125 members of the staff of the City Mission Society at its monthly conference this noon. During the luncheon the group heard the address of the Bishop of Liverpool, a part of the series of international broadcasts during the Lenten season which are sponsored by the City Mission Society, and arranged by its president, Bishop Manning.

In the month of January the Seamen's Church Institute of New York reports that 37,733 lodgings were provided, there were 9,500 social service personal interviews, 115 positions obtained, 17 missing seamen located, 23 religious services held, and \$20,000 received for safe-keeping.

The Society of the Living Rosary of Our Lady and St. Dominic announces an all-day festival meeting to be held on March 25th at the Church of St. Mary the Virgin. The rector of the parish, the Rev. Dr. Williams, S.S.J.E., will preach at the 11 o'clock Mass.

From the General Theological Seminary comes notice of a change in its calendar. Beginning this year, Commencement Day will be on the fourth Wednesday instead of the last one in May; and the opening day on the fourth Wednesday in September instead of on the last one.

PROFESSOR, CITY MISSIONARY GIVE TEACHING MISSION

MADISON, WIS.—Prof. Howard D. Roelofs, chairman of the department of philosophy at the University of Cincinnati, and the Rev. Walter K. Morley, Jr., city missionary of Milwaukee, have just completed a very successful teaching mission at St. Andrew's Church, this city. Professor Roelofs instructed on Faith and Fr. Morley on Society. Professor Roelofs' lectures on Christian philosophy probably will be published some time this summer.

Church Congress to Be Held at Evanston, Ill.

St. Luke's Pro-Cathedral to Be
Headquarters; Opening Session to
Take Place May 2d

CHICAGO, March 18.—The program for the 1933 Church Congress to be held in Evanston May 2d to 5th, was announced this week by the Rev. E. Ashley Gerhard, chairman of the local committee on arrangements. Among the subjects listed on the program are: Should Intercommunion precede Church Reunion?; the Oxford Movement, and the whole subject of Missions, based on the recent missionary inquiry.

The Hon. Charles P. Taft, II, of Cincinnati and the Rev. John Nevin Sayre of New York will discuss the subject: Is the Conduct of Business for Private Profit Consistent with Christian Principles? at the opening session, on May 2d.

The Rev. George M. Plaskett of Orange, N. J., and the Rev. William C. Emhardt of New York are scheduled to speak on How Far Should National and Racial Distinctions be Fostered in the Unity of the Church? on May 3d. The evening meeting May 3d will be devoted to a discussion of the intercommunion topic, with Bishop Scarlett of Missouri, and Bishop Johnson of Colorado speaking.

On May 4th, the program will include a discussion by the Rev. Wilbur L. Caswell of Yonkers, N. Y., and William Lawrence Wood of Harvard on What is the Relation Between the Authority of Orthodoxy and that of Personal Religious Experience? Mrs. Harper Sibley of Rochester, N. Y., who took a leading part in the missionary inquiry, and Bishop Creighton of New York are scheduled to discuss the question: Are Christian Missions, as at Present Conducted, Justified?

The Oxford Movement and the Place of Prayer in the Christian Life are subjects scheduled for consideration on May 5th. The Rev. H. L. Harris of Harvard and the Rev. Frank Gavin, Ph.D., of General Theological Seminary, New York, will be the speakers on the former topic and the Rev. Karl Morgan Block of St. Louis speaks on the latter.

The Congress sermon will be preached by the Rt. Rev. Robert Nelson Spencer, D.D., of Western Missouri, the morning of May 3d.

Headquarters of the Congress will be St. Luke's Pro-Cathedral, Evanston. Meetings will be held in St. Luke's parish house.

The Rev. Howard C. Robbins, D.D., of New York is president of the Congress and the Rev. H. A. Prichard, D.D., of St. Mark's Church, Mt. Kisco, N. Y., is the general secretary.

ST. JAMES' LOOKS TO FUTURE

A careful study of the whole situation with regard to churches on the near north side of Chicago is proposed by Dr. Duncan H. Browne in his annual report as rector of St. James' parish, mother church of the diocese. The suggestion is made in connection with plans for the celebration of

BISHOP STEWART ON THE AIR MARCH 31ST

CHICAGO—The date of Bishop Stewart's broadcast on an international hookup of the Columbia network has been changed from April 14th to March 31st. The Bishop will broadcast from the Chicago studios of Columbia and the choir of St. Luke's Pro-Cathedral, Evanston, will provide musical portions of the program.

the 100th anniversary of the parish, in 1934.

"St. James' Church is set in what has become increasingly a nomadic neighborhood," says Dr. Browne. "Today it is a hodge podge of the life social. It behooves the vestry and people of St. James' Church to consider the future of the parish in this particular locality. A recent country-wide survey of urban churches illustrates clearly that neighborhoods shape the destinies of churches, not churches the destinies of neighborhoods. Church leadership in the face of adverse neighborhood changes is hampered and thwarted all along the line. In the light of these and other conditions, I would urge and recommend a careful and sympathetic study and survey of the whole problem with an eye to the future. That study cannot be made so far as the near north side is concerned without taking into account the already existent Church life in this part of the city and particularly the life of other Episcopal parishes in the neighborhood. It is dangerous to drift. St. James' Church should have a plan for the future that will safeguard it against drifting and determine its policy and future course of usefulness."

RECTOR USES JIG-SAW PUZZLES

A novel use of the jig-saw puzzle to convey a Lenten message has been used by the Rev. Walter C. Bihler, rector of Christ Church, Woodlawn. A religious picture has been used for the puzzle and with it goes this message:

"These times are no mere jig-saw puzzle. They are a serious call to consecration, self-denial, and loyal support to our country, our Church, and our God. If one member fails to fit into his or her place in this very serious Puzzle of Life, no solution can come."

Specific Lenten pledges for prayer and worship are embraced in the puzzle.

MINNESOTA RECTOR SPEAKS

The Christian religion is not a force which rocks its followers to sleep in their own self-satisfaction but a force which should make them discontented with present-day conditions in the world, the Rev. Earle B. Jewell of Red Wing, Minn., declared in his noonday addresses at the Grand Opera House services this week.

Speaking to a group of laymen on Monday, Mr. Jewell urged the group to "be men; hold fast to your faith" if they would find a way out of the depression.

CHASE HOUSE BOARD ELECTS

Increasing usefulness of Chase House in the difficult west side was told by Deaconess Helen M. Fuller, head resident, at the annual meeting of the board of trustees on March 16th. Bishop Stewart presided. Deaconess Fuller stressed the need for larger interest and assistance on

behalf of Church people of the diocese. Bishop Stewart told of efforts being made on behalf of this settlement.

John D. Allen was elected president of the board for the coming year; Mrs. Edwin J. Randall, vice-president; the Rev. Ray Everett Carr of St. Peter's, secretary; Deaconess Fuller, assistant treasurer. The treasurer will be named later.

NEWS NOTES

Male choirs of the city will join in a series of sectional musical services on Sunday afternoon, March 26th, under auspices of the Chicago Chormasters' Association. The chormasters' association has been providing a men's chorus of from ten to twenty to lead the singing at the Church Club Lenten noonday services this season.

St. Alban's School, Sycamore, won the mid-west basketball tournament held at Sycamore last week-end.

To St. Jude's Mission, South Chicago, goes the distinction of having the first contributor to the proposed \$500,000 revolving fund for the Bishop as Corporation Sole. John Wild-Smith of St. Jude's was the contributor. The diocesan Woman's Auxiliary has voted \$100 a year for five years to the fund.

The Catholic Club held its monthly meeting at the Church of the Ascension this week, with the Rev. Holland L. Church as the preacher. The club has been conducting a series of missions in several parishes of the city this month.

The Rev. G. Carlton Story, rector of the Church of the Mediator, Morgan Park, will speak over WGN, at noon, on March 29th.

IMMORTALITY IS PERPLEXING PROBLEM OF THE COLLEGE GIRL

PROVIDENCE, R. I.—“The college girl of today is not an atheist or even an agnostic; she has gotten all over that.” This was a statement made by Miss Katherine Grammer, a Virginian, associate secretary for college work in the Province of New England, at a meeting of parish custodians of the United Thank Offering, held in the parish house of St. John's Cathedral, Providence, recently.

“What disturbs the college woman of today in her religious outlook on life has to do with the question of immortality,” Miss Grammer declared. “She goes to college with the old faith of her father and mother, but in college she comes in contact with professors who do not believe in life beyond the grave. These do not usually deliberately attempt to disturb her faith or openly deny the doctrine of immortality, but for all that the college girl in one way or another learns what the professors' belief in that respect is. While she is in college one or both of her parents may die, or some dear friend, and then she comes to the dark tower.”

The economic situation, the speaker revealed, is of vital importance to the college girl. One is peeved by the depression, complaining because of the loss of pleasures and clothes and all that prosperity brings one of her class; another is frightened, she knows that she has been a heavy expense upon her parents, but for years she has been hoping that she will be able to make her way in life and repay her parents and now she sees nothing but a return to the home and to further expense. Still another accepts the challenge and is eager to fight for the big things of life.

Philadelphia Churches To Honor Late Rector

Public Memorial Service to Be Held in Commemoration of First Anniversary of Death of Dr. Tomkins

By ANNA HARRADEN HOWES

PHILADELPHIA, March 17.—Under the auspices of the Philadelphia Federation of Churches the communions comprising that body will unite on March 26th at 4 o'clock, in a public memorial service to the late Rev. Floyd W. Tomkins, D.D., one of the most widely known and beloved Christian pastors in Philadelphia and a salient force in the promotion and direction of cooperative service among the Protestant Churches of Philadelphia and vicinity. The service will mark the commemoration of the first anniversary of the passing of this distinguished religious leader and citizen.

Prominent clergy and laity representing the various religious bodies intimately associated with Dr. Tomkins in promoting closer fellowship among the Protestant Churches and in extending the influence and usefulness of religion in the community will officiate. Approximately 700 ministers, in addition to others prominent in religious and public life, have also been invited to take part in this service.

Dr. Tomkins, at the time of his death on March 24, 1932, was one of the honorary vice-presidents of the Federation. For many years he was active in its work, having served for two years as its president. Throughout his affiliation with the Federation, he was a staunch supporter of the interdenominational movement. The directors of the Federation have already taken steps to commemorate his unselfish and devoted life by the establishment of a permanent fund to be known as the Floyd W. Tomkins Memorial Fund, the income from which will be used to carry on the work of the Federation.

TO BE HELD AT HOLY TRINITY

The memorial service on March 26th will be held in the Church of the Holy Trinity, Rittenhouse Square, where Dr. Tomkins' rectorship covered a period of more than thirty years. The hour of 4 o'clock was decided upon to avoid any interference with the usual Sunday services in the churches of the participating communions. Prior to the service, there will be a procession of the officiants, ministers representing the various communions, and other special guests which will form in the Church House of the diocese (immediately adjoining Holy Trinity Church) and proceed to the church.

Included among the special guests invited are the Hon. Gifford Pinchot, Governor of Pennsylvania; Hon. J. Hampton Moore, Mayor of Philadelphia; Bishop Ernest C. Richardson, of the Methodist Church; the Rt. Rev. Robert W. Peach, Bishop of the Reformed Episcopal Church; Rt. Rev. Frank V. C. Cloak, Reformed Church; the Rev. Dr. Burleigh Cruikshank, Moderator of the Philadel-

phia presbytery; the Rev. Dr. Lewis S. Mudge, stated clerk of the General Assembly of the Presbyterian Church; Dr. Charles E. Beury, president of Temple University; Dr. Cheesman Herrick, president of Girard College; the Rev. Dr. Austin K. DeBlois, president of the Eastern Baptist Theological Seminary; the Rev. Dr. Milton G. Evans, president of the Crozer Theological Seminary; the Rev. Dr. Charles W. Jacobs, president of the Mt. Airy Lutheran Seminary; the Rev. Dr. George G. Bartlett, dean of the Philadelphia Divinity School.

The Rt. Rev. Francis M. Tait, Bishop of Pennsylvania, who was closely associated with Dr. Tomkins throughout the latter's ministry at Holy Trinity, will preside. Other officiating clergy include the Rev. Dr. W. Beatty Jennings, pastor of the First Presbyterian Church of Germantown; the Rev. Dr. J. Henry Harms, pastor of Holy Communion Lutheran Church, and the Rev. Dr. J. Ladd Thomas, pastor of the First Methodist Church of Germantown. Bishop Tait will pronounce the benediction.

FIVE ADDRESSES PLANNED

Addresses will be made by the Rt. Rev. John T. Dallas, a close friend of Dr. Tomkins, and Bishop of New Hampshire, where Dr. Tomkins spent his summer vacations. Bishop Dallas will speak on Dr. Tomkins as the Shepherd of Souls; the Rev. Dr. Charles E. Schaeffer, president of the Federation, will speak on Dr. Tomkins and the Ministry at Large; Harry E. Paisley, president of the Pennsylvania Sunday School Association, will speak on Dr. Tomkins and the Sunday School; Eugene Stone, former president of the Christian Endeavor Union, will speak on Dr. Tomkins and the Young People's Movement; and the Rev. E. A. E. Palmquist, executive secretary of the Federation, will speak on the Floyd W. Tomkins Memorial Fund.

The singing will be led by the full choir of Holy Trinity Church under the direction of Ralph Kinder, organist and choir-master of the church and also associated with the church in the same capacity throughout the period of Dr. Tomkins' rectorship.

CHURCH COMBATS HASTY MARRIAGES

A bill, sponsored by the Central Committee of the social service departments of the five dioceses of the Church in Pennsylvania, has been introduced in the legislature which is directed against immediate issuance of marriage licenses.

Under the proposed legislation, no marriage license would be issued for three days following the application, although in cases of emergency or under unusual circumstances, a judge of the Orphans Court could authorize prior issuance.

“Under the existing law there is no time limit fixed between the application for and the issuance of the license,” Clinton Rogers Woodruff, director of the Department of Public Welfare and adviser of the Church Committee, pointed out.

“Experience has demonstrated that this method has permitted serious abuses.”

The bill was introduced by Representative Palmer Laubach at the request of the Central Committee and has been endorsed by the Bishop of each diocese in the state.

English Church Union Fights Indian Scheme

Approves Memorandum by Dr. W. J. Sparrow-Simpson — Two Bishops Consecrated at St. Paul's

BY GEORGE PARSONS

LONDON, March 3.—The English Church Union has approved and adopted a memorandum by Dr. W. J. Sparrow-Simpson relating to the scheme of Church Union in South India. But it should be borne in mind that the memorandum must have been drafted prior to the Indian Episcopal Synod's meeting in January.

Dr. Simpson declares that

"the action of the Indian Episcopal Synod in acquiescing in bishops and clergy 'receiving Communion' at the hands of a minister not episcopally ordained, compels us, for conscience' sake, to point out the serious distress which thus is caused to large numbers of laity and clergy within the Episcopal Church."

At the close of his argument, he says:

"We are firmly convinced that vast numbers both of laity and clergy would refuse to 'receive Communion' from any except a priest. Archbishop Davidson recognized this, and discountenanced such reception in the Kikuyu case. The action of the Episcopal Synod in India, and, still more, of twenty bishops in England who have endorsed its action, has created deep anxiety and distress. We feel this more deeply than we can express in words. Any recognition of such services implies approval of a violation of the constitution of the Church. We appeal to our Fathers in Christ most earnestly not to inflict upon us a trial which may wreck the unity of the English Church. We are entirely convinced that no local synod has the right to set aside the ministerial principles and practices of the world-wide Church."

TWO BISHOPS CONSECRATED

On St. Matthias' Day, in St. Paul's Cathedral, the Ven. H. J. Buxton was consecrated Bishop of Gibraltar. Archbishop Germanos of Thyateira, representing the Greek Church, walked in the procession and occupied a seat in the sanctuary. There were also present the Old Catholic Bishop of Deventer, the Great Archimandrite Constantinides, and other priests of the Orthodox Church, representatives of the Armenian Church, and the Syrian Jacobite Dr. Bhabba. The Rev. A. M. Gelsthorpe, principal of Awka Training College, Nigeria, was also consecrated in St. Paul's Cathedral, at the same service, as Bishop of the Niger.

After the service members of the Anglican and Eastern Churches Association and the Russian Church Aid Fund, together with other friends, entertained Bishop Buxton at luncheon, and the Bishop of London presided.

ST. HILARY CHURCH IN TROUBLE AGAIN

There has been another incident at St. Hilary Church, near Penzance. On February 25th, Miss King, the chief petitioner in the recent St. Hilary faculty case heard in the Consistory Court, with sixteen others of the petitioners, visited the church

and removed the crucifix from the altar. This was one of the ornaments condemned by the chancellor, who made a provision in the faculty for its removal.

The church has been locked for some time except during services, but it had been announced that confessions would be heard on Saturday evening by the priest who was taking duty the following day, and the petitioners used the opportunity to remove the crucifix. The only person present was the sacristan, who was prevented from leaving the church until the crucifix had been removed. Fr. Walke, the vicar, is still ill in a sanatorium.

GEORGE HERBERT TERCENTENARY OBSERVED

The tercentenary of the death of George Herbert, the priest-poet, who died at Bemerton Parsonage, Wiltshire, on February 24, 1633, was observed at Bemerton and Salisbury last week-end.

An exhibition of rare editions of Herbert's works and portraits was opened at the Salisbury Library, and a paper by Canon J. M. J. Fletcher on Herbert's life was read. Canon Fletcher said they would all rejoice that the present rector of Bemerton (the Rev. M. F. Alderson) had a promise from an American of a Herbert Memorial window for Bemerton Church.

Last Sunday the Bishop of Blackburn (Dr. P. M. Herbert), who is a lineal descendant of George Herbert, preached a commemoration sermon at St. John's Church, Bemerton. The tercentenary celebrations will be continued in the summer, when the Poet Laureate will probably visit Bemerton, and a pageant depicting the times in which Herbert lived will be performed at Wilton Park.

BEDFORD TO HAVE CHURCH BUILDING

The Church people of Bedford have resolved to raise a guarantee fund of £300 a year for five years in order to secure the appointment of a young clergyman in a suburb of the town. The new district has over nine hundred houses, but no church.

WEST AFRICAN NEWS

The *Times* correspondent at Lagos, West Africa, reports that the Rev. P. B. Clayton, padre of Toc H, has completed his tour of the Gold Coast, and has founded units at Sekondi, Kumasi, and Accra, with an up-country mining membership. The Accra Toc H helps in Red Cross work and in the leper colony. The larger firms are coöperating through the voluntary personal service rendered by their staffs. Mr. Clayton has now arrived at Lagos with the object of extending the Toc H movement throughout Nigeria.

BISHOP OF LINCOLN ENTHRONED

Dr. F. C. N. Hicks, formerly Bishop of Gibraltar, was enthroned recently in Lincoln Cathedral as Bishop of Lincoln. The Mayor and Corporation of Lincoln were present, and the congregation included three hundred and sixty parish clergy. The Greek Church was represented by Archbishop Germanos of Thyateira and the Great Archimandrite Constantinides. The Archdeacon of Canterbury (the Ven. E. H. Hardcastle) performed the ceremony, and the Bishop afterwards preached.

Boston Service League In Monthly Meeting

Hears Excellent Lecture on the "Living God" by Bishop Sherrill—Cathedral to Increase Space

BY ETHEL M. ROBERTS

BOSTON, March 17.—Bishop Sherrill spoke to the women of the diocese last Wednesday on the occasion of the monthly meeting of the diocesan Church Service League. It is not easy to give the content of his address with any exactitude—one was too absorbed and too moved to take notes and, as for the Bishop, he spoke freely from his own conviction without even an outline that could be begged afterward. The Bishop spoke on the Living God, subject of the leaflet he has sponsored and which has been distributed to the number of 83,000 copies, thus far, in this diocese and elsewhere where word of it has been caught. If one had not realized before, one got a glimpse then and there of what it means to us, banded together in the name of Christ, to be reading and meditating on the same Bible passages for six weeks, and to be stretching the soul in order to tap those secret reserves of strength, peace, and power; and we got a glimpse of what it means to our Bishop who is reading and meditating and praying with the rest of us. The hope is that if we learn in these six weeks the inner strength obtainable through more regular prayer, Bible reading, and worship, and if we do not stop with six weeks of discipline but multiply the weeks, we can make a vital and real impress on our day and generation. Quality, not quantity was the note struck by Bishop Sherrill as he mentioned those early Apostles, so few in quantity but so very great in quality—quality in those making their confirmation vows and the consequent practise of the Christian way of life. The twenty minutes each day asked of each communicant by the Bishop is for the practise of the Presence of God; they are difficult minutes sometimes, especially for the novice in the regions of an inner quietude. Bishop Sherrill's call for a seeking of quality in the religious life was taken to heart by the several hundred women assembled in the Cathedral crypt.

Miss Keith, rural worker in the diocese of Maine, happening to be in Boston on her vacation and present at the Church Service League meeting, was pressed into service as persons on vacation always are. She told of the use made of the little pamphlet, *The Living God*. A second speaker was Miss Laura Revere Little, head of the Church Service League Supply Bureau, who reported that the material cut and made for the Red Cross is now approaching the sixth mile limit. Miss Kate Leah Cotharin, chairman for Indian Missions, the only speaker after Bishop Sherrill had given his address, read a singularly beautiful American Indian version of the 23d Psalm. The April meeting of the Church Service League will come on the afternoon of the fourth Wednesday,

since the third Wednesday is a holiday in this commonwealth. Miss Corey presided as usual.

ALTERATIONS TO BE MADE AT CATHEDRAL

Those conversant with the Cathedral Church of St. Paul have long admired the ingenuity and taste exhibited in the small and cramped quarters assigned to the various offices. Tucked away are several busy little rooms having no access to either daylight or directly, fresh air, but yet kept wholesome and attractive and used by cheerful, busy workers. That condition will soon be remedied for two buildings belonging to the Cathedral Church but used hitherto by one of Boston's big department stores are to be remodeled at an estimated cost of \$30,000. Immediately in back of the Cathedral but with no independent access to the street is the Sears Building to which the Cathedral has held title for twenty years. Connected with the Sears Building and fronting on Temple place is the Clark Building purchased by the Cathedral two years ago. The idea of enlarging the Cathedral rooms was first entertained by Dean Rousmaniere and plans have been in abeyance for many years. Under Dean Sturges, the general outline of improvements make provision for reception office and library as one enters from Temple Place, with assembly rooms beyond; offices of the dean and his secretary and space for the work with boys on the second floors of the two buildings; offices of the canon and other workers and choir practise rooms on the third floors.

The Cathedral is the focus of the diocese in connection with the great diocesan meetings and conferences; to it turn organizations innumerable for their annual or bi-annual meetings. With a generosity and abnegation that have been noteworthy, the Cathedral staff members, clerical and lay, have accepted the consequent strictures on their own legitimate activities and interests in order that no applicant need be disappointed in the carrying out of cherished plans—and now, at long last, it seems as if the former were going to receive a well-merited reward in the form of comfortable, uncrowded working facilities. The prospect of the reception room and library opening from one of the busiest little streets in the Boston shopping district is decidedly interesting. It is expected that the work will be completed by April first.

HOW TO GO CAMPING FREE

Boys of this diocese have the opportunity of securing two weeks at a Church camp this summer through a generous offer made public by *The Church Militant*, our diocesan paper. Securing twenty-five new subscriptions to the paper gives any boy two weeks free at Lincoln Hill Camp; the securing of an equal number of subscriptions plus \$6.00 gives a boy two weeks at the William Lawrence Camp, Wolfboro, N. H.; similar effort plus \$22 gives a boy two weeks at Camp O-At-Ka, East Sebago, Me.

THE FIRST Churchwoman to graduate from the university at Chengtu is now in charge of a diocesan girls' school.

BISHOP CREIGHTON BECOMES SUFFRAGAN OF LONG ISLAND

NEW YORK—The status and style of the Rt. Rev. Frank W. Creighton, D.D., has been changed on the roll of the House of Bishops from Bishop of Mexico to Suffragan Bishop of Long Island, according to an announcement made here March 16th. At the same time it is announced that Bishop Creighton has been appointed by the Presiding Bishop as Bishop-in-charge of the now vacant see of Mexico.

Presiding Bishop Visits Philippines and Hawaii

Speaks to Various Groups in Honolulu and Manila

(Special Cable to The Living Church)

MANILA, March 19.—The Presiding Bishop and Mrs. Perry arrived here safely on Sunday morning, March 19th. That day Bishop Perry addressed the combined congregations of St. Luke's (Filipino), the two Chinese missions, and the Cathedral congregation, as well as a representative group of the American and British communities. He leaves Manila on March 22d for Zamboanga on an inspection trip.

In Honolulu

HONOLULU, March 9.—The Presiding Bishop and Mrs. Perry spent one day in Honolulu while their boat was in port. During the afternoon of March 2d, Bishop Perry addressed the Oahu clericus, meeting at Iolani School for Boys, baptized the granddaughter of an old friend, Mrs. Walter Emory, and spoke at a large gathering under the direction of the Woman's Auxiliary in the Tenny Auditorium, St. Andrew's Cathedral. At this meeting there were representatives from several other Christian bodies as concrete evidence of their interest in Christian unity, which Bishop Perry has so much at heart. At the close of this meeting, children representing the various nationalities in the Islands placed flower leis about the necks of the Bishop and Mrs. Perry.

The Rt. Rev. John McKim, Bishop of North Tokyo, was traveling on the same boat with Bishop Perry, and spent the day in Honolulu where he has a winter home.

RHODE ISLAND WOMEN PRAY FOR BISHOP'S SAFETY

PROVIDENCE, R. I.—The social service department of the diocese conducts an employment bureau which is fairly swamped with applicants. Every morning the day begins with prayers conducted by the field secretary, Miss Anne T. Vernon, and among the petitions offered by officers and applicants is the following which was prepared for Bishop Perry:

"O God, we pray Thee to guard our Bishop on his journeys by land and sea. Grant him grace for every need in the tasks that await him, and strength to fulfill the same. Pour out Thy mercy upon him, we beseech thee, in the name of Thy dear Son, our Lord, Jesus Christ. Amen."

Trinity College Gets Stone Pulpit Used by John Huss

To Be Installed in New Chapel Soon To Be Dedicated

HARTFORD, CONN.—The stone from which John Huss, one of the first of the Reformers, preached early in the fifteenth century, has been placed in an outdoor pulpit now under construction at Trinity College, this city.

The pulpit, built into the \$1,000,000 college chapel, now nearing completion, will be dedicated at commencement on June 18th as a memorial to the late president of Trinity, Flavel Sweeten Luther, who besides being head of Trinity was a pioneer in the improvement of the state's rural schools.

The stone was presented to Trinity Chapel by vote in a town meeting of the people of the village of Tabor in Czechoslovakia. It served as a pulpit for Huss in 1413 and 1414, when, driven out of the churches in Prague for alleged heresy, he exhorted his followers in Kozi-Hradek, now Tabor, before he went to the Council of Constance, where he was burned to death.

The fact that Huss preached from this stone to crowds out of doors makes its location in an outdoor pulpit altogether fitting.

The pulpit, on the south side of the recently finished tower of the chapel, is reached by a little staircase from the cloister. Like the rest of the chapel which is the gift of William Gwinn Mather, 1877, of Cleveland, Ohio, it is in Indiana limestone.

Dr. Luther, who for more than sixty years served Trinity as undergraduate, alumnus, professor, and president, "probably touched and influenced the lives of more Trinity men than any other man in the history of the college," Dr. Remsen B. Ogilby, present president of the college, said, when he made known the decision of the board of trustees.

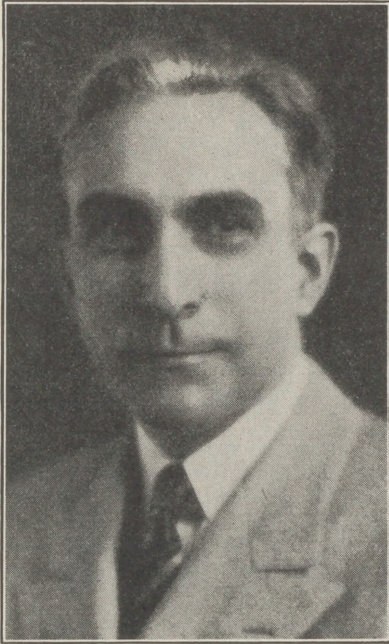
Dr. Luther was described by President Ogilby as "a great preacher, keen, whimsical, and sincere, with a sense of humor perhaps denied to the great preacher of the Reformation whose name he bore."

It was on June 16, 1918, the Sunday before Commencement Day, that Dr. Luther introduced Theodore Roosevelt to a large assemblage at an outdoor service on the campus. The next day, Commencement Day, Dr. Luther conferred upon Colonel Roosevelt the honorary degree of Doctor of Science, a tribute particularly welcome, as it was the only academic recognition the former President had received for his scientific interests and achievements. Since that time the custom of having outdoor services on the college campus the Sunday before Commencement Day has become a Trinity tradition.

Dr. Luther regarded his work in the Connecticut senate for the improvement of the rural schools of the state as his most important educational contribution. He was ordained a deacon in the Church in 1871 by Bishop Doane of Albany but never sought priest's orders.

MICHIGAN ROUND TABLE CONFERENCES IN SESSION

DETROIT, MICH.—The twelfth annual round table conferences, sponsored by the department of religious education in the diocese, are meeting with a good response and much interest in the courses, despite the critical financial situation in Detroit. The conferences meet weekly on Monday evenings at the Central Y. W. C. A. building. No dinner is served beforehand, although the Y. W. C. A. kindly set aside a special dining room for such members of the conferences as desire to have their evening meal together before the weekly session. The cost of enrolment was reduced 50%, and although the membership of the



REV. ERNEST E. PIPER

conferences totals only about half of the former enrolment, the diocesan officials are hopeful that before the end of Lent the high mark of over 600 may be more nearly approximated.

The program of the conferences opens each evening with quiet moments in the chapel. At 7:20 there is hymn singing in the auditorium, followed by intercessions and general announcements. At this point the special speaker for the evening makes a brief address, and at 8:30 and 9:20 respectively two class periods are held.

The conferences are under the direction of the Rev. Ernest E. Piper, diocesan superintendent of religious education. Mr. Piper was recently ordained to the diaconate.

NEW MISSION LAUNCH IN SERVICE AT BORNEO

LONDON—Another new motor launch in the Church's service was welcomed recently at a mission in the English diocese on the island of Borneo. The gift of a parish in England and built at Sarawak by Malays under foreign supervision, the little craft is made of native timber with a six horsepower Kelvin engine shipped from England. Twenty-eight feet long and drawing only two feet of water, she is easy

GIFTS TO OFFSET NATIONAL COUNCIL DEBT TOTAL \$1,293

NEW YORK—To March 14th, gifts toward the 1933 supplementary offering had been received by the National Council from individuals in the dioceses of Connecticut, Massachusetts, Central New York, Long Island, Newark, New York, Pennsylvania, Virginia, Washington, Southern Florida, and Marquette. Varying in amount from \$500 received from a Churchman in Central New York to two gifts of \$5 each, they total \$1,293.

to manage, cheap to run, and good looking.

Within forty-eight hours of her arrival, the launch was nosing her way into new waters, seeking a site for a new school which has since been opened at a point where two rivers join, making convenient contact for the missionaries with a densely populated region—probably represented on our dining room tables by the pepper, as it is a great pepper growing area.

The people, Dyaks, are primitive and conservative, and the Church's task is not easy. The little launch now brings all the villages along the main river within reach, and the missionaries are finding Christians here and there, persons lost sight of who now form useful beginnings for future work.

CHURCH UNITY EMPHASIZED AT PITTSBURGH SERVICE

PITTSBURGH—The choir and rector of St. Mary's Russian Orthodox Church, Carnegie, were guests of St. Andrew's Church, Pittsburgh, March 16th. A complete vesper service as used in the Russian Orthodox Church was sung. The score was from the compositions of Tchaikovsky, Lvov, Grechaninov, Archangel'sky, Kastalsky, and other prominent Russian composers. The service was in English with the exception of the music, which was sung in old Slavonic. The Rev. S. Tretiak, rector of St. Mary's Church, Pittsburgh, was assisted by the Rev. John Yanchishin, rector of SS. Cyril and Methodius Russian Orthodox Church, Monessen.

Bishop Mann addressed the congregation on the importance of this service as an interesting manifestation of the friendly relations that exist between the Russian Orthodox Church and the Anglican Church.

CHURCH INSTITUTIONS NAMED IN DREXEL WILL

NEW YORK—Lillie Bell Randell of London, who died June 8, 1931, left \$771,310 of her net estate of \$1,387,311 in public bequests to organizations in this country and England. Miss Randell gave the largest bequest, \$522,345, to Drexel Institute, Philadelphia, to establish the Randell-Van Rensselaer Fund in memory of her sister, Letitia; their friend, Mrs. Alexander Van Rensselaer, and herself.

Other benefactions to institutions in this country included \$25,000 each to the Pennsylvania Institute for the Deaf, the Pennsylvania Institute for the Instruction of the Blind, and the Philadelphia Home for Incurables. Christ Church Cathedral, St. Louis, receives \$60,000.

Evils of Communism Told By Rhode Island Rector

The Rev. R. A. Seilhamer Portrays, By
Illustrated Lectures, Conditions in Russia

PROVIDENCE, R. I.—The Rev. Roberts A. Seilhamer, rector of St. Paul's Church, Pawtucket, visited Russia during the summer of 1931, enjoying unusual opportunity as an investigator of the social order. Upon his return he lectured all over the state declaring that conditions in Russia were shocking. As much as any other one person in the state, it is said he aroused public opinion and opposition to communism.

It happened that last year at one of his celebrated "Tuesday lectures for men" which crowded the Auditorium, he showed the Soviet-produced film, Ten Days That Shook the World. This movie put the Bolshevist revolution in very favorable light, but Mr. Seilhamer in his lecture explained conditions from an entirely different point of view. Later the same film was barred by the police in several New England towns. Rhode Islanders for that reason are somewhat amused over the thought that the man who has done most to oppose communistic ideas in the state should have put on a film that even the police suppressed.

Mr. Seilhamer this year will again deal with Russia. On April 4th he will put on The Holy Devil, and, while it portrays Rasputin, it is not to be confused with the two American productions dealing with the same subject including the recent one of the Barrymores.

IT'S HARD TO KEEP THE CHURCH DOWN

DENVER—Just to show how persistent is the Church in Colorado to keep alive the Gospel message, in times of adversity as well as prosperity, may be seen in this one particular case:

St. George's Guild, Leadville, has a record of nearly 50 years of unbroken service in maintaining the work of the Church in that mining camp whose population now numbers about one-tenth of what it did when St. George's Church was built in the early '80s. The guild, with an active membership of twenty-five at present, has met regularly since its organization and, when for months at a time no priest has visited the town, the building has been kept in repair; and a Sunday school with twenty-six students today has been kept alive.

Bishop Ingley endeavors to visit the town once or twice a year. St. George's Guild is an integral part of the diocesan Woman's Auxiliary.

New Office For Paul S. Buck

NEW YORK—Paul S. Buck, American agent for the English firms of James Powell & Sons (Whitefriars), stained glass manufacturers, and A. R. Mowbray & Co., makers of vestments and ecclesiastical arts, has removed his office from 665 Fifth avenue to 724 Fifth avenue.

Bulgaria Combats Atheist Propaganda

"Youth Week" Sponsored by Church
to Fight Menace—Education in
Roumanian Church

By DONALD A. LOWRIE

PARIS—Anti-religious propaganda conducted by communists in Bulgaria assumes ever more menacing forms. The number of communist periodicals has increased to forty-three. Methods imported from Soviet Russia for "penetrating" schools have aroused strong protests among both religious and patriotic groups. In reply to the communist campaign to win youth of school age, the Bulgarian Church recently organized a Youth Week with daily lectures in all parts of Sofia. These meetings were held in restaurants, cinemas, and other public places, where the most talented speakers in the Church addressed large crowds. In all, fifty-five lectures were given.

Besides this, a nation-wide radio campaign carried not only the lectures but musical programs to all parts of the country.

Another feature of this youth week was the distribution of over a hundred thousand specially prepared pamphlets, among them the first products of the organization of Christian intellectuals to combat anti-religion, which was formed some months ago. This group has nearly a dozen titles either on the press or ready for publication, and their activity has made an impression throughout Bulgaria. The method adopted is direct Christian apologetic instead of polemic with the communists, although a number of the Christian booklets have the same titles as the "godless" editions they are directed against.

In general the effect of increased anti-religious propaganda has been to concentrate all the religious forces in the country in renewed activity. The "Father Paissy" society, a federation of all patriotic and religious societies in Bulgaria, has just petitioned the government for more religious instruction in the schools. The forces of religion in Bulgaria are developing strength which they scarcely suspected themselves of having, in a nation-wide witness for the faith.

HIGHER EDUCATION FOR ROUMANIAN CLERGY

The Minister of Cults in Roumania has just issued a statement showing that all important pastorates in the Church are filled by priests who are university graduates. This is the first time since the passage of a law requiring all the clergy of the Roumanian Church to have a university education that the number of such priests available was sufficient for the demand. The Roumanian Church is the first of the Orthodox Churches of southern Europe to enforce so high an educational standard for its clergy. The Greek Church is making progress in this direction also.

BISHOP FISKE IS INJURED; CANCELS LENT LECTURES

ROCHESTER, N. Y.—Because of the painful injury sustained recently in a fall by Bishop Fiske of Central New York, his week's engagement to preach at noonday services in Christ Church, Rochester, from March 13th to 17th, was cancelled and at his suggestion his place was filled on Monday by the Rev. Jerome Kates, rector of St. Stephen's, Rochester; on Tuesday by the Rev. H. R. Talbot, rector of the Church of the Epiphany, Rochester; on Wednesday by the Rev. Harold E. Sawyer, rector of Grace Church, Utica, and on Thursday and Friday by the Rev. C. H. Leyfield, rector of Trinity Church, Syracuse.

The noonday preachers for the week of March 19th were: March 20th, the Rev. W. C. Compton, S.T.D., rector of the Church of the Ascension, Rochester; March 21st, the Rev. G. E. Norton, S.T.D., rector of St. Paul's Church, Rochester; and for the rest of the week, the Rev. H. A. Prichard, rector of St. Mark's Church, Mt. Kisco.

RELIGIOUS EDUCATION IN ROUMANIA

A new problem faces the Orthodox Church in Roumania since the law of last September which puts all religious teaching in the schools in the hands of the clergy. Since the Church was "secularized" in 1864 religious instruction has been in the hands of laymen, and the new law is an indication of general dissatisfaction with that method. Now, however, the Church discovers that many of its priests are not trained teachers and their instruction is far from satisfactory to both pupils and the priests themselves. With this new opportunity to put a religious impress on youth the Roumanian Church faces technical difficulties.

CHURCH MOUNTAIN WORKERS' CONFERENCE POSTPONED

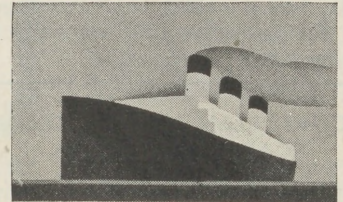
KNOXVILLE, TENN.—Economy compels the omission this spring of the Church mountain workers' conference which has been held for several years in connection with the general conference of Southern Mountain Workers.

The latter, meeting in Knoxville as usual, March 28th to 30th, will devote most of its time this year to the consideration of two recent surveys of mountain work, one an economic and social study made by state and federal agencies, the other a religious survey by the Institute of Social and Religious Research, with the discussion of such questions as: How is the back-to-the-land movement affecting life and work in the mountains? How can mountain farm families improve their mode of living? What changes are or should be taking place in private schools? How adequately do the public schools meet the needs of mountain children? What provisions are needed for the religious education of children?

Miss Helen H. Dingman, Berea College, Kentucky, is executive secretary of this general conference.

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TWO IDAHO PRIESTS IN HOSPITALS

BOISE, IDAHO—Two clergymen of this diocese have been compelled through illness to give up their charges—temporarily at least. The Rev. B. C. d'Easum, rector of St. Paul's, Blackfoot, who has full charge of the extensive eastern field in Idaho, has entered a hospital in Rochester, Minn., for treatment, and the Ven. Howard Stoy, veteran missionary, has for several weeks been a patient in St. Luke's Hospital here.

Mr. Stoy is making satisfactory progress, but has relinquished his work for the time being.

CHRISTIAN LITERATURE SCARCE IN AFRICA

NEW YORK—A useful tool for Christian workers in Africa is a little illustrated paper called *Listen*, edited by several English and American workers in or from Africa, and published every two months by the International Committee on Christian Literature for Africa, 2 Eaton Gate, London, S. W. 1, England. It costs about a shilling a year, and if you have any friends in Africa who are in touch with village people, or teachers, or school children, they would probably welcome a subscription.

The contents are simple and clear. For example, the first issue included: a fable; an article on the use of copper, one of Africa's important products; a talk about proper food; and a little sermon on forgiveness in terms of African village life. There are also brief news items from other lands, bound to stretch the young African's horizon beyond his own village and help to make him an intelligent world-citizen.

The dearth of Christian reading matter for native Christians, especially the simple village people with little education, is one of the discouragements of the Christian enterprise in any land. How can they learn and grow in Christian knowledge when almost their only source is the personal word of the missionary who is burdened usually with so large a field that they cannot see and hear him frequently?

Most of the modern missions have printing presses, and local editors issue their own little papers. Another purpose of *Listen* is to provide material for use of these editors. The English articles are translated into dialects and French.

Isolated Served in Colorado

NO CHURCH FAMILY in Colorado, however isolated, will be without some of the ministrations of the Church when the diocese has attained its ideal in regard to its isolated people. One of the missionary clergy turned in a list of 100 names of isolated people last year. The missionaries are constantly looking up families who live in remote places. Year by year, with the improvement in highways, the rancher and the miner and others are being drawn into the nearest Church center for services.

TEMPERATURE ON ALASKA PEAK ABOUT 100 BELOW

NEW YORK—The thermometer which was left exposed on top of Mt. Denali (McKinley) by Hudson Stuck, long time missionary in Alaska and first to ascend that mountain, was returned to Washington and examined recently. This type of thermometer is designed to register the lowest air temperature that occurs in its vicinity. The scale on this one was graduated down to 93 degrees below zero.

Archdeacon Stuck left it on top of the mountain, 15,000 feet high, in 1913. According to the report in the *New York Herald Tribune*, the index had gone way below the lowest mark, down into the bulb where it could go no farther and indicated at least 100 below zero. Down on lower levels where people live, Dr. Chapman reports that he has known 60 below at Anvik, and an official thermometer at Tanana has recorded 76 below.

Century and Appleton Companies to Merge

Union of Two Oldest Publishing Houses
Has Been Long Under Consideration

NEW YORK—Two of the oldest book publishing companies in America, D. Appleton & Co., founded in 1825, and the Century Company, founded in 1870, are to be united under the name of D. Appleton-Century Co., it has been announced.

The merger, which has been considered for some time, is being put into effect by a stockholders' committee. The two businesses will be consolidated at the present Appleton offices in New York.

Mr. Hiltman, president of the Appleton house since 1918, will be chairman of the board, and Mr. Shuster, president of Century since 1914, will be president of the new company.

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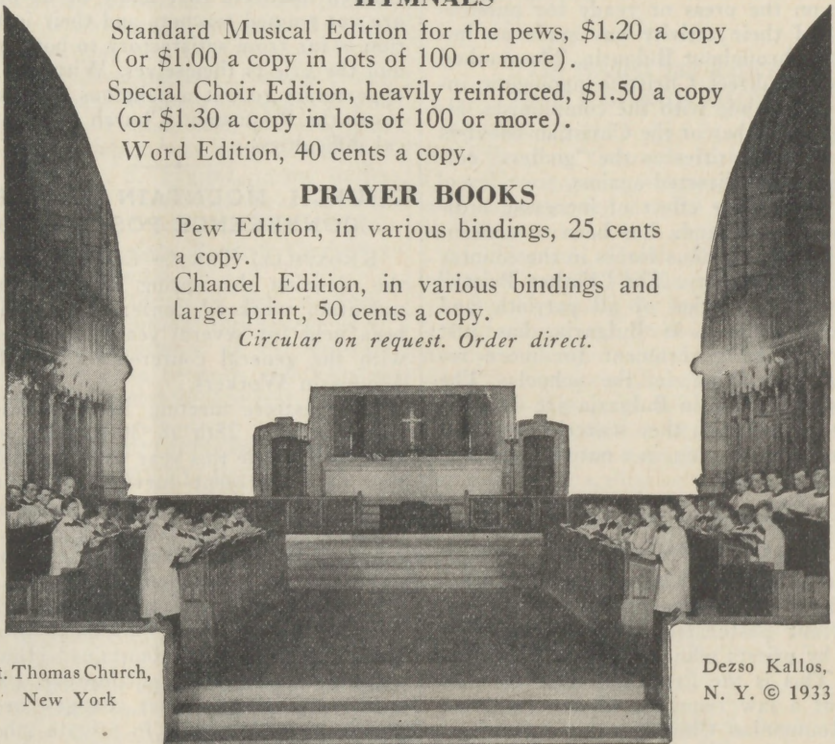
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20 EXCHANGE PLACE

NEW YORK

Great Prayer Service Is Held at Jacksonville, Fla.

Jew and Gentile Unite to Ask Divine Guidance of New Administration

JACKSONVILLE, FLA.—In the Florida Theater, for one-half hour preceding the convening of the 73d Congress of the United States of America, on March 9th, several thousand people of the city of Jacksonville met in solemn and reverent prayer to ask that God give strength and guidance to President Roosevelt and to Congress as they undertake to lead the nation out of its present difficulties.

Business was at a virtual standstill as city offices, stores, and other places of business closed their doors in observance of thirty minutes of prayer between 11:30 and 12 o'clock, and men and women of every faith thronged the Florida Theater which has a seating capacity of some 2,000. Every seat was filled, the aisles were crowded, and hundreds were turned away from the doors.

After a brief statement from Frank O. Spain, the instigator of the service, a Churchman of the Church of the Good Shepherd, this city, who said that the inspiration for the gathering came from President Roosevelt himself, the Bishop of Florida opened the service in prayer. Rabbi Israel L. Kaplan, of the Jacksonville Jewish Temple, represented his people; Dr. Albert C. Holt, a Presbyterian, representing the Ministerial Union, and Mrs. M. M. Lander, general secretary of the Y. W. C. A. representing the organized womanhood of the city, all followed in asking God's blessing upon a nation faced with the most extraordinary economic situation in its history.

The Rev. James J. Meehan, rector of the Church of the Immaculate Conception, was to have represented the Roman Catholics of Jacksonville, but was called out of town, much to the regret of many. He did, however, send a message, which was delivered to the people, expressing the complete sympathy of his communion in the prayer service.

"Guide me, O thou great Jehovah," "O God, our help in ages past," "America the Beautiful," and "America" were flashed on the screen and accompanied on the organ while thousands of voices were raised to God in recognition of His power and our country's need.

Several of the city nurses, unable to secure entrance to the theater, resorted to St. John's Church, near by, and there joined with their fellow citizens in asking God's blessing on President Roosevelt and others in authority in our nation.

CANON SHATFORD, MONTREAL, IS RHODE ISLAND GUEST

PROVIDENCE, R. I.—Canon Allan P. Shatford of Montreal addressed the social service department of the diocese on March 7th at a dinner given by Trinity Church, Newport, in the parish house. This is the canon's second annual visit to Newport as a guest speaker. A charge of 50 cents was made for each plate and the proceeds were given to the department to help in the readjustment of prisoners released from Howard.

Canon Shatford's address dwelt upon the need of love, devotion, and sympathy in social work. "If we are to transform society to accord with the teachings and practices of Jesus Christ," he said, "each one of us must be a source of contagion infecting our neighbor with those qualities of service that will bring about a Christian order."

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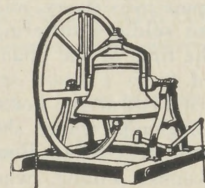
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"May they rest in peace, and may light perpetual shine upon them."

WILLARD D. STIRES, PRIEST

CLEVELAND, OHIO—The Rev. Willard Daniel Stires, D.D., priest in charge of St. Stephen's Mission, Cleveland, died in this city March 14th. The burial service was held at St. Paul's Church, East Cleveland, conducted by the rector, the Rev. Gerald C. Clarke, and the archdeacon of the diocese, the Ven. Gerard F. Patterson. Interment was made in Highland Park Cemetery. He leaves a widow, who is a field secretary of the Cleveland Humane Society, and three sons, one of whom is a candidate for holy orders attending Bexley Hall, Gambier.

Dr. Stires graduated from Lafayette College and received his theological training at Union and McCormick Seminaries. His ministry was spent in the mission field of North Dakota and Minnesota, and as rector of St. John's parish, Decatur, Ill., and of St. Stephen's Mission, Cleveland. He was secretary of the local Y. M. C. A. from 1919 to 1920.

VIRGINIA C. YOUNG, DEACONESS

NEW YORK—Deaconess Virginia Custis Young, famous as a New York social welfare worker, Philippine missionary, and as a nurse to American soldiers suffering from yellow fever at the time of the Spanish-American war, died from a heart attack the night of March 14th at the home of friends in Stamford, Conn., where she had stopped while on the way from Boston to this city. Deaconess Young, who started her career as a young woman at St. George's Church, Stuyvesant Square, was 66 years old. The funeral was held on March 16th in St. Bartholomew's Church. Burial, which was private, was in Woodlawn Cemetery.

To Deaconess Young and Mrs. Lorillard Spencer came the honor and adventure of helping American troops to persuade the savage Moro tribes of Jolo Island in the Philippines to submit to American control twenty years ago. The two women, having gone to the islands to engage in missionary work, had consented to work on Jolo Island, the last of the Philippine group to offer resistance to the American troops.

According to the story as related by relatives of the deaconess, the chief of the island tribe informed the American military officials that only to their friends, the two white women missionaries, would he relinquish his arms in token of submission to the American troops. They followed up this adventure by forming what gradually developed into a large agricultural school for native men and boys and by instituting a missionary school for the women and girls.

Deaconess Young was born in New York on October 12, 1866, daughter of James Thompson and Caroline Garretton Young, who were well known in New York society.

She was educated at a private school and shortly after her graduation, finding that social activities did not appeal to her, she began her life work of helping others.

Her first major adventure in this work came at the time of the Spanish-American war. American soldiers suffering from the dread yellow fever and from typhoid were being landed at Montauk.

For fifteen years she was the deaconess of St. George's parish. One day, she resented the "central rule" of the Girls' Friendly Society that if a girl went wrong she must leave the society. The deaconess believed that such a girl should and could be helped. With this idea in mind she opened up a house in 1916, a few years after her return from the Philippines, and invited all girls and unmarried mothers in need of advice and help to come to her. Until failing strength obliged her to relinquish the work three years ago she conducted this institution.

Throughout all this welfare work she never accepted any salary. On the contrary she used the income from her father's property to tide over expenses and keep up her work.

She is survived by a sister, Miss Ella Young of 77 Park avenue, once an associate of Augusta E. Stetson, Christian Science leader; a brother-in-law, Charles W. Romeyn; two nieces, Miss Emma Romeyn, Mrs. William Everdell, Jr., and Mrs. Ernest W. Pittman; and a nephew, Radcliffe Romeyn, all of New York.

CHARLES KING

MILWAUKEE—In this city on March 17th occurred the death at the age of 88 of one of Wisconsin's most famed characters—General Charles King, veteran of five American wars. He will ever be remembered as one of the most humane generals in history.

The funeral service was held at St. Paul's Church, the Rev. Holmes Whitmore officiating, on March 20th. Interment was in Forest Home Cemetery, beside the general's wife.

General King had been virtually confined to his apartment since January after a visit during the Christmas holidays at the home of his daughter, Mrs. Carol MacIntyre, at Negaunee, Mich. It was only on Wednesday, March 15th, that he suffered a fracture of his right arm and shock as the result of a fall in his apart-

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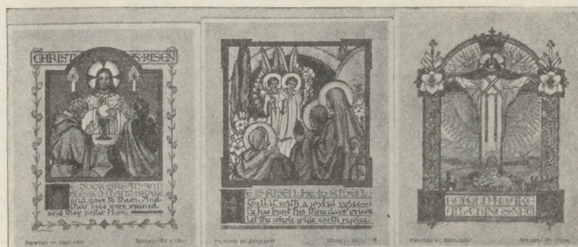
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ment at the Carlton hotel. The accident, according to his physician, was the immediate contributory cause of death.

The general's body lay in state with a military guard of honor from 1 to 2 P.M., on the 20th. Maj. Gen. Frank Parker of Chicago, commanding officer of the sixth army corps area, and several members of his staff were here for the services. The Chicago chapter of the National Sojourners, a Masonic organization, attended in a body.

By orders of Governor Schmedeman and Adj. Gen. Ralph Immell, all flags on all public buildings were flown at half mast on the day of the funeral.

MRS. JANE DOWIE

CHICAGO—Mrs. Jane Dowie, widow of John Alexander Dowie, founder of Zion City and the Christian Apostolic Church, died March 11th. She was the mother of the Rev. A. J. Gladstone Dowie, a clergyman of the Church. The funeral service was held at Christ Church, Waukegan, March 14th, the Rev. Howard E. Ganster officiating. Burial was made at Zion City.

Following the death of her husband in 1907 and the ascension to leadership in the Zion City project of Wilbur Glenn Voliva, Mrs. Dowie moved away from Zion City. Three years ago she returned there.

MRS. JOHN MORGAN

TARRYTOWN, N. Y.—Mrs. Martha Odell Morgan, the last surviving person who knew Washington Irving, died here March 17th at her home, at the age of

102. Progressive weakness incident to her great age caused her death. She had been blind for several years.

The funeral service was held on March 19th in Christ Church, members of the vestry acting as honorary pallbearers. Mrs. Morgan's father, Jonathan Odell, had been a fellow vestryman of this church with Washington Irving and he and Irving, with other prominent parishioners, bought the land on which the present edifice was built. Burial took place in Sleepy Hollow Cemetery, where Irving is buried.

The nearest survivors are a nephew, the Rev. Charles F. Odell, rector of St. Peter's Church, Portland, Me., and a niece, Mrs. Alexander Monden of Peekskill.

HOWARD WURTS PAGE

PHILADELPHIA—Howard Wurts Page, aged 71, died recently after a long illness. He was an attorney of this city and a former law partner of Boies Penrose. He was editor of the *Legal Intelligencer*, one of the oldest law journals in the United States.

Mr. Page was a vestryman of St. Peter's Church, Third and Pine streets, and a member of the boards of the Christian As-

sociation of the University of Pennsylvania, Christ Church Hospital, and Glen Mills School.

Besides his widow he leaves three daughters.

GOLDTHWAITE SHERRILL

(By Telegraph)

BOSTON—In this city, just before midnight on March 18th, Goldthwaite Sherrill, only brother of Bishop Sherrill, died from a heart attack following a severe case of pneumonia.

The funeral service was held in the Cathedral Church of St. Paul on the 21st.

SIR HENRY W. THORNTON

NEW YORK—Sir Henry Worth Thornton, who resigned last summer as chairman of the board of directors and president of the Canadian National Railways, died in this city on March 14th at the Doctors Hospital, East End avenue and Eighty-seventh street. He was 61 years old.

Sir Henry underwent an operation on March 8th for an abdominal ailment, and over the week-end pneumonia and uremic

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poisoning developed. His wife and his two children were with him when he died.

Sir Henry was to have been the guest of honor at a dinner planned by trade union officials in New York City for March 25th, at which William Green, president of the American Federation of Labor, was to have presided. An illuminated address was to have been presented to Sir Henry for his stand in labor matters.

The funeral service was held on the 16th in the chapel of St. Thomas' Church, Fifth avenue and Fifty-third street. Burial took place in Newtown, Bucks County, Pa.

CHARLES STEWART WURTS

PHILADELPHIA—Charles Stewart Wurts of Philadelphia died suddenly of heart disease at the wheel of his automobile at Gettysburg, March 10th. Before Mrs. Wurts could stop the car, it crashed into a telegraph pole and she suffered a broken knee.

Mr. Wurts was born March 8, 1869. He was graduated from Rugby School and the class of 1890 at Princeton University. He was a vestryman and accounting warden of the Church of St. Luke and the Epiphany, Thirteenth street below Spruce.

Besides his wife, Mr. Wurts is survived by two sons and two daughters.

NEWS IN BRIEF

ALBANY—The Rev. John M. McGann, D.D., conducted a mission at St. Andrew's Church, the Rev. Charles W. Findlay, rector, the week of March 5th to 12th. The mission began and closed with the morning service on the first and second Sundays in Lent, and there were preaching services every evening during the week. There was also a daily celebration of the Holy Eucharist at 7 o'clock, followed by a cafeteria breakfast in the parish house.

IDAHO—The Young People's Fellowship of St. Michael's Cathedral parish, Boise, is carrying out an extensive program of activities. On Shrove Tuesday these young people sponsored a parish party, the program including the presentation of a comedy by their newly formed dramatic club. On the First Sunday in Lent they entertained a group of young people from Grace Church, Nampa, who are forming a Y. P. F. On the Second Sunday in Lent their meeting was held in the Cathedral when the program was an organ recital by three members of the Y. P. F. During Lent the young people meet once a week for a luncheon meeting and discussion group.

NEW HAMPSHIRE—The Bishop of Oregon, the Rt. Rev. W. T. Sumner, D.D., was recently elected a member of the Dartmouth College Chapter of Phi Beta Kappa, national honorary scholastic society.

WASHINGTON—Practically the entire group of clergymen of the diocese attended the all-day session of meditation and prayer, preparatory to Lent, called by the Bishop of Washington at the Cathedral on Monday before Ash Wednesday. After a service of Holy Communion, the Bishop spoke on the issues of the day and of the problems that face the clergy in the present crisis. Nearly a hundred clergymen attended.—Women from various parts of the diocese attended a quiet day, observed at St. Paul's Church, Washington, on March 7th. This session was sponsored by the Woman's Auxiliary of the

diocese. It was conducted by the Rev. Robert Scott Chalmers, D.D., rector of Grace and St. Peter's Church, Baltimore.—At the laymen's week-end conference held at the College of Preachers from March 3d to 5th, there were men present from Virginia, Delaware, Maryland, Pennsylvania, and New Jersey. These conferences are held during Lent, when there are no sessions of the clergy and also in Advent. The last conference was conducted by the Rev. Malcolm S. Taylor, director of Evangelism for the National Council. Other such week-end conferences during Lent will be conducted by the Rev. John Mockridge, Philadelphia; the Rev. Charles Townsend, Providence, R. I.; the Rev. S. Thorne Sparkman, Bryn Mawr, Pa.; Coleman Jennings, Washington, D. C.

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 Days, 10); Morning Prayer, 9:30; Evening
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 day 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

COLORADO—Bishop Ingley is spending his Lent giving four-day missions in the various parishes in Denver, his topic being A Revival of Faith in God. He will give five such missions in Denver during this Lent.—A record confirmation class was presented to Bishop Ingley for confirmation at the Church of the Good Samaritan, Gunnison, on March 12th. Twenty candidates were confirmed, ten of them being students at the State Normal School in Gunnison. The Rev. Victor M. Walne, is vicar.—In spite of the depression, or because of it, the attendance at St. Thomas' Church, Denver, has increased so steadily during the last two months that it has been necessary to increase the seating capacity of the church. The Rev. Harry S. Kennedy is rector.

CONNECTICUT—A plot of ground, 50 x 100 feet, bought and paid for by the members of St. Michael's Mission, Bridgeport, has been filed with the missionary society of the diocese. It adjoins the church grounds and will be used as a playground for the children of the community. The Rev. Reginald H. Thomas of Trinity Church is the vicar at the mission.—Trinity Church, Norwalk, is now in possession of a detailed history of the parish from its inception in September, 1859 to the present. It was written and read by Miss Marcia I. Hendrick at the annual birthday party held in January. Miss Hendrick is the only member of Trinity at the present time who attended the first Church school and was present at the laying of the cornerstone of the original church.

GEORGIA—An unusual and interesting service was held on the Second Sunday in Lent at St. John's Church, the Rev. C. C. J. Car-

enter, rector, when the Rev. Cyril Bentley, assistant secretary of the American Church Institute for Negroes, preached, and a Negro quintet from the Fort Valley High and Industrial School, Fort Valley, that is accompanying him on his tour, sang spirituals. The regular men and boys' choir of the church sang as usual. Mr. Bentley's visit is part of an all-year educational program on missions growing out of the teaching mission on the great commission which was started in Savannah.—A musical service, in keeping with the theme of the Passion, being sung each Sunday afternoon at Christ Church, Savannah, the Rev. David Cady Wright, D.D., rector. The daily twenty minutes noonday Lenten services at Christ Church are, as usual, drawing large crowds of business men and women as well as others from all over the city. Dr. Wright is the speaker and the services are being broadcast over Station WTOG.

MARYLAND—The Churchmen's Club of the diocese will hold its spring meeting in the Hotel Emerson, Baltimore, on April 27th. The speaker will be the Rev. Joseph Fort Newton, D.D., associate rector of St. James' Church, Philadelphia. Randolph Barton, Jr., is president of the club.—Greater power for governmental authorities and international cooperation were urged by Sir Willmott Lewis, Washington correspondent of the London Times, when he addressed a representative group in the parish house of the Church of the Redeemer, Roland Park, on March 8th. The meeting was given under the auspices of the Church Mission of Help.

MISSOURI—The vestry and rector of St. Stephen's House, St. Louis, were anxious that the members of the parish and community begin Lent properly, so they invited the congregation to come to a corporate Communion at 7:30 A.M., the first Sunday in Lent. One hundred and two attended the service and ninety-six made their Communions. St. Stephen's is in the congested, neglected downtown part of the city. The Rev. Roy S. Rawson is rector.

NEWARK—In the current number of the Record of St. Peter's Church, Morristown, appear the words of a hymn by the rector, the Rev. Donald M. Brookman, D.D. Both words and music are dedicated by the rector to the young people of the parish.—Of the organists scheduled to give recitals in the series this Lent at the old First Presbyterian Church, Newark, Rodney Saylor, organist, the following hold positions in our own churches: Frank H. Scherer, St. Luke's, Montclair; J. Clifford Welsh, St. Barnabas', Newark; Harold B. Niver, Grace Church, Newark.

OLYMPIA—Frank Wilbur Chase, Mus.Doc., A.A.G.O., organist and choirmaster of St. Paul's Church, Bellingham, has won high praise for his composition of the Forty-sixth Psalm. It was performed in that church recently by a large choir and orchestra under the direction of the composer and before a crowded attendance, which included the Most Rev. Adam U. de Pencier, Archbishop of British Columbia, and the Rt. Rev. S. Arthur Huston, Bishop of Olympia. The work was repeated on two other occasions, including a performance in the largest church building in the city.

SOUTH DAKOTA—The Rev. E. Croft Gear, rector of St. John's Church, Linden Hills, Minneapolis, Minn., held a preaching mission in St. Mark's Church, Aberdeen, from February 13th to 19th. The steadily increasing congregations during the week were evidence of the effectiveness of the mission. The last three nights, chairs had to be used to seat the congregations. The children's crusade was a salient part of the mission.

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BOSTON—ST. MARGARET'S CONVENT, 17 Louisburg Square. A retreat for women on the fourth Sunday in Lent. Conductor, the Rev. William M. V. Hoffman, Jr., S.S.J.E.

BROOKLYN—Quiet time for business women, St. Paul's Church, Clinton and Carroll Sts., on Saturday, March 25th, from 3 to 9 p.m. The Rev. Gregory Mabry, rector of the parish, will be the conductor. Supper served. Those desiring to attend please notify THE SECRETARY, 199 Carroll St., Brooklyn, N. Y. To reach St. Paul's Church: take any subway to Borough Hall, Brooklyn, then a Court St. surface car to Carroll St., and walk one block to the right.

BROOKLYN—The annual quiet evening for men and altar servers of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., on Saturday, April 1st, from 5 to 9 p.m. Supper will be provided for those who notify THE CHAPLAIN, 199 Carroll St., Brooklyn, N. Y., that they expect to attend. The conductor will be the Rev. William Pitt McCune, rector of St. Ignatius' Church, New York. To reach St. Paul's Church: take any subway to Borough Hall, Brooklyn, then a Court St. surface car to Carroll St., and walk one block to the right.

BROOKLYN—The annual quiet day for the women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., on Friday, April 7th, from 10 a.m. to 4 p.m. The Rev. Stratford C. Jones, chaplain of St. Margaret's Convent, Utica, N. Y., will be the conductor. Breakfast and luncheon will be served to those who notify THE SECRETARY, 199 Carroll St., Brooklyn, N. Y. To reach St. Paul's Church: take any subway to Borough Hall, Brooklyn, then a Court St. surface car to Carroll St., and walk one block to the right.

RETREATS—Continued

MILWAUKEE—A day's retreat for men will be conducted at All Saints' Cathedral under the auspices of the Brotherhood of St. Andrew on Mid-Lent Sunday, March 26th, beginning with the 7:30 Mass. Conductor, the Bishop Coadjutor of Fond du Lac.

NEW YORK CITY—A day's retreat for women will be held at Holy Cross Church, Fourth St., and Avenue C, New York City, on Saturday, April 1st. Conductor, the Rev. Frank Gavin, Th.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

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Books Received

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

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The Economic Results of Prohibition. By Clark Warburton. \$3.25.

THOMAS Y. CROWELL CO., New York City:

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THE DIETZ PUBLISHING CO., Richmond:

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GROSSET & DUNLAP, New York City:

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HOUGHTON, MIFFLIN CO., Boston:

The Education of Handicapped Children. By J. E. Wallace Wallin, Ph.D.

LINCOLN MAC VEAGH, THE DIAL PRESS, New York City:

The True Story of the Gettysburg Address. By Joseph Tausek. \$1.00.

LONGMANS, GREEN & CO., New York City:

The Anglican Revival. Studies in the Oxford Movement. By the Rev. Yngve Brilioth. \$1.75.

The Heart of Christ's Religion. By the Rev. E. E. Raven. \$2.00.

THE MACMILLAN CO., New York City:

Probation and Criminal Justice. Essays in Honor of Herbert C. Parsons. Edited by Sheldon Glueck. \$3.00.

Progressive Social Action. By Edward T. Devine. \$1.75.

A Study of Jesus' Own Religion. By George Walter Fiske. \$2.00.

First Communion. With Prayers and Devotions for the Newly Confirmed. By the Rev. G. F. Maclear.

NEWS IN BRIEF

GEORGIA—On the First Sunday in Lent Bishop Reese was the celebrant and preacher at Faith Chapel, Jekyl Island. Bishop Atwood, retired, of Arizona, who is spending some time on the Island, has been conducting services at the chapel for the past several Sundays.

NEWARK—The Rev. Arthur P. S. Hyde, rector of Holyhood Church, New York, a retired colonel of the United States Army, is giving a series of addresses on the subject, Why I Am a Churchman, at the union services being held during Lent by the congregations of All Saints', Leonia; Trinity Church, Grantwood; Church of the Good Shepherd, Fort Lee; and Church of the Mediator, Edgewater. The concluding address will be given April 2d in Trinity Church, Grantwood. A feature of these services has been the music by the combined choirs.

PITTSBURGH—The Very Rev. Dr. N. R. High Moor, dean of Trinity Cathedral, addressed an open meeting of the Rodef Shalom Sisterhood in Rodef Shalom Temple, Pittsburgh, on March 16th. Dean Moor's subject was, Some Thoughts on Living Together. —A Lenten organ program was held in Trinity Cathedral the evening of March 12th. Dean Moor spoke on Faces in the Fire. His subject was built around the theme of the music played by Alfred Hamer, organist.

QUINCY—A five-day mission was conducted recently in St. Peter's Church, Canton, by the Rev. Walter P. Crossman, vicar. The church was filled each night and on the Sunday morning. —Recently a Church school has been organized at St. Peter's, Canton, with twenty pupils, and an increase of five hundred per cent in pledges from an every member canvass has secured the covering of the parochial budget for 1933. —Since December 1, 1932, guilds of the churches in Peoria have rejoiced in sending \$150 to the Daily Bread Fund of Nashotah House.

RHODE ISLAND—The Church of St. John the Evangelist, Providence, owing to financial conditions will be unable to support a curate after Easter. This is a situation that is unfortunate, as for many years St. John's has supported two priests. The problem of unemployment is as acute among the clergy as it is proving in other walks of life.

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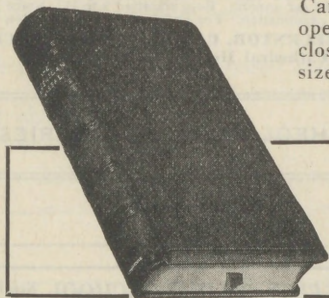
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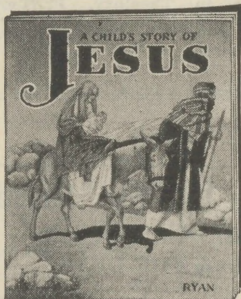
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