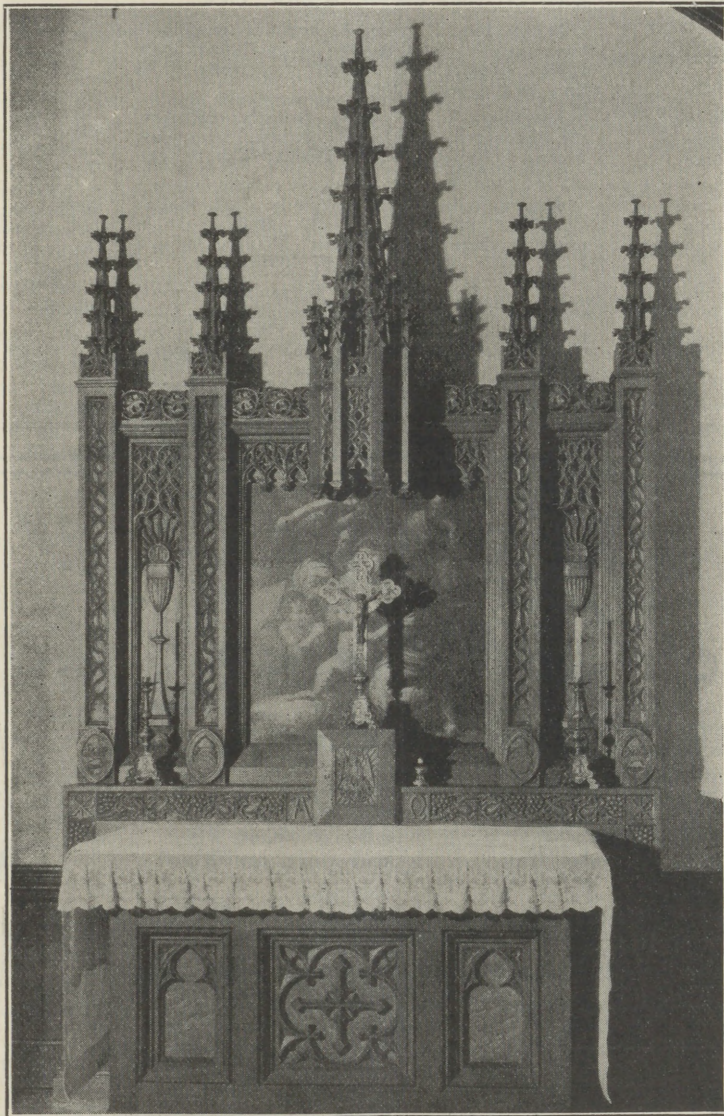


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The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. FRANK GAVIN, Th.D. } ..Contributing Editors
 ELIZABETH McCracken }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF..Social Service Editor
 ADA LOARING-CLARK.....Woman's Editor
 IRENE NELSON.....News Editor
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Church Calendar



MARCH

- 5. First Sunday in Lent.
- 8, 10, 11. Ember Days.
- 12. Second Sunday in Lent.
- 19. Third Sunday in Lent.
- 25. Annunciation B. V. M. (Saturday.)
- 26. Fourth Sunday in Lent.
- 31. Friday.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

- 13. St. Paul's, Norwalk, Conn.
- 14. St. Mary's-by-the-Sea, Point Pleasant, N. J.
- 15. Brotherhood of St. Barnabas, Northeast, Pa.
- 16. Christ, Williamsport, Pa.
- 17. St. John's, Auburn, N. Y.
- 18. St. Edward the Martyr, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

BATES, REV. CARROLL M., formerly rector of the Church of the Holy Cross, Baltimore; has accepted a call as curate to the Church of the Good Shepherd, Rosemont, Pa. Effective March 1st.

DUNN, REV. HOWARD F., formerly rector of St. George's Church, Lee, Mass. (W. Ma.); to be rector of Grace Church, Windsor, Conn.

MANN, REV. DUNCAN E., began his new duties as one of the assistants at Trinity Church, New Haven, Conn., where he will give much of his time to the young people.

MATHERS, REV. THOMAS, formerly student of the Episcopal Theological School, Cambridge, Mass.; to be rector of St. Thomas' Church, Terrace Park, Ohio.

SPATCHES, REV. M. E., formerly of St. Philip's Church, Grand Rapids, Mich. (W.M.); to be priest in charge of St. James' Mission, Jamaica, L. I., N. Y. Address, 167-15 109th Road.

TUHEY, REV. WALTER FRANKLYN, formerly deacon in charge of Grace Church, Galion, Ohio, and St. James' Church, Bucyrus, Ohio; to be rector of Grace Church, Galion, and priest in charge of St. James' Church, Bucyrus. Address, Grace Church Rectory, Galion, Ohio.

TEMPORARY APPOINTMENT

CANNON, REV. FRANCIS B., of the diocese of Harrisburg, is serving as locum tenens at Zion Church, Charles Town, W. Va.

DEPOSITION

WITT, RUPERT G., Presbyter, by the Bishop of Alabama, January 18, 1933. Deposed at his own request. Renunciation of the ministry.

RESIGNATION

ASHBY, REV. CHARLES AYLETT, as rector of Church of the Good Shepherd, Jacksonville, Fla.; to accept a call to St. Paul's Church, Edenton, N. C. (E.C.). Effective June 1st.

ORDINATIONS

DEACONS

MICHIGAN—Two candidates for holy orders were ordained to the diaconate by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, on February 21st, in St. Paul's Cathedral, Detroit. Bishop Page also preached the sermon.

ERNEST E. PIPER, diocesan superintendent of religious education, was presented by the Rev. William R. Kinder, rector of St. Joseph's Church, Detroit, and HERBERT L. BAYHA, lay reader in charge of St. Paul's Mission, Bad Axe, by the Ven. Leonard P. Hagger, archdeacon of the diocese.

Mr. Piper has been at the head of the religious education work of the diocese since 1921.

Mr. Bayha has held his present charge for about a year and a half. He is a graduate of DuBose Memorial Church Training School in Montegale, Tenn.

VESTMENTS

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CORRESPONDENCE

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

The Task of Missions

TO THE EDITOR: Thank you for the articles in your issues of December 24th, 31st, and January 7th, on the Laymen's Inquiry Report. What it is based on is something very different from what we were sent out here to do.

The Church at home sent us out to found a branch of the Catholic Church and gave us our marching orders: to be faithful to the Faith, Sacraments, and Orders of the Church as this Church has received them. This is the standard by which our work is to be judged, not by a vague humanitarianism. The question at bottom is whether Missions are teaching salvation through our Lord or are just social agencies making for international good will.

(Rt. Rev.) F. R. GRAVES,
Shanghai, China. Bishop of Shanghai.

"The Oxford Movement and Choral Tradition"

TO THE EDITOR: May I utter a few words of protest against the scorn poured upon the use of women in choirs by Dr. Stubbs in the issue of February 4th, page 426? I have not had the pleasure of reading the report on Music and Worship, wherein presumably we are told exactly how to start and maintain a choir in the traditional manner in a small United States city and in a parish of less than 200 communicants. Nor have I ever had the privilege of singing with first-class boy voices, though I have sung in 18 different choirs of which four made an heroic effort to maintain the ancient tradition, though with decidedly inferior results. From this experience may I state my conclusion that good boy singing is the best on earth, but that poorly trained or naturally inferior boy voices are much worse than second-rate women singers. Dr. Stubbs should know the incessant labor necessary to train boys properly and how few really good choirmasters there are who are capable of coping with the problem and how nearly impossible it is for a small city to acquire one, and be a little more charitable toward our "eccentricities" and "expediencies."

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Lenten Book Recommendations

TO THE EDITOR: On the eve of the Lenten season it might be well to direct attention to two devotional books by Columba Marmion, O.S.B., of Maredsous: *Christ the Life of the Soul* and *Christ in His Mysteries*.

The latter treats of the Mysteries in the events of the earthly life of our Lord, and in his Sacraments.

Even one or two special practices are treated in such a spiritual manner that no valid criticism can be urged.

Clergy and laity alike would find much spiritual food in these volumes.

The books contain about 500 pages each; price, \$4.75; issued by the Herder Book Co., St. Louis, Mo. E. H. CLARKE.
Portland, Ore.

"St. Paul and Prohibition"

TO THE EDITOR: I have read the fourteenth Chapter of Romans many times and now I have read it again. I have never found in it a word which could honestly be cited in support of Prohibition or propagandist teetotalism. The evil which St. Paul had in mind was not gluttony but idolatry; and if he had meant what Prohibitionists try to make out, he could not have continued to live without convicting himself of conscious insincerity. He could not have eaten anything lest he encourage excessive eating, or drunk anything for fear of encouraging drunkenness. He would not have said anything lest he encourage lying, or written anything lest he encourage erotic novels. He would not have done anything else because he would have been dead. . . . Furthermore, St. Paul was contemplating an act of voluntary self-denial, not binding on those who did not share his opinion (cf. verses 3, 4). . . .

All necessary knowledge, relative to the question, was as abundant in Bible times as it is today. In the light of this fact I wonder if Professor Cirlot's closing paragraph (in your issue of February 25th) does not materially infringe the Third Commandment of our Decalogue. It is inconceivable that if our Lord were willing to sanction either prohibition or propagandist teetotalism, he would have performed the miracle of Cana, or have given prominence to his beverage use of wine in instituting the Sacrament of the Eucharist.

Many people seem to be under the impression that the discovery of microscopic and polysyllabic phenomena have, in some way, thrown new light upon the subject. But new words are not new wisdom: all that the moralist needs to know was found out by Noah; was thoroughly familiar to St. Paul and, still more, to the Romans.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

TO THE EDITOR: I perfectly agree with your position that St. Paul's saying "I will eat no meat, if meat cause my brother to offend," is on a parity with "I will drink no wine," under the same conditions. I have steadfastly opposed the principle of Prohibition since I noted its failure, when statewide, in Tennessee before I came to this city to work. There local evasion of law and drunken brawls in the streets resulting from illicit bad liquor strengthened my conviction my father was right years ago when he said: "You cannot legislate men into sobriety." Some supervision of the traffic is imperative, since anything so lucrative requires regulation.

Speedy jailing of the drunken should be practised. Those who deplore public drinking should set the example of St. Paul's recommendation and cease to drink publicly.

Wine at our dinners, or beer in reasonable amount, is no more wrong now than was wine in Christ's day, or ale in Shakespeare's, or beer in Munich right now. Our experiment was not noble, although its intention may have been the best, certainly on the part of many religious persons. . . .

If Jesus drank wine, and He did, if St. Paul did, and the rest of the Apostles, likewise, then a present-day Christian can be

sincere enough to say: I will limit my use of all things, cigars, cigarettes, even roast beef, ham, bread, sugar, or aught else, but I am not swayed by prohibitionists to believe that wine in itself today is any more a sinful thing, than that which Jesus made for use at Cana; nor can I assent to the modernistic claim that not wine but unfermented grape juice was used by our Lord in the Last Supper. . . .

(Rev.) WYTHE LEIGH KINSOLVING.
New York City.

An Appeal For Puerto Rico

TO THE EDITOR: You possibly are not aware of how serious the situation in Puerto Rico has been made by the recent hurricane. The island was just beginning to recover when this devastating storm swept across it. In fact, we were winning the battle against child hunger through the substantial financial help which you and other of our friends made to this committee and the heroic effort of the Puerto Ricans themselves, who, before the great disaster, contributed to their utmost ability.

According to Governor James R. Beverley's report, over \$20,000,000 worth of crops were destroyed by the hurricane; the homes of 800,000 people lay in the path of the storm; 42,000 buildings were completely demolished, and at least 125,000 children in this ravaged area alone are now in urgent need of food. These are cold statistics.

At this writing we learn that "thousands of families are still sleeping under the stars or under the flimsiest kind of shelter. They have done their best to restore what once was home by getting together a few boards or sheets of zinc roofing, which is but poor protection against the rain and wind."

We are writing to you who have previously aided these unfortunate American children explaining present conditions and asking you to contribute again to relieve their hunger and suffering.

(Col.) J. W. KRUEGER,
Executive Director,

Puerto Rico Child Feeding Committee.

Contributions for this purpose may be sent to THE LIVING CHURCH RELIEF FUND, marked "For Puerto Rico Child Feeding Fund." They will be promptly acknowledged in THE LIVING CHURCH and forwarded to the committee administering this relief.—THE EDITOR.

Bishop Brent's Death

TO THE EDITOR: I have been reading with much interest *Some Unofficial Calendars* in the 1933 edition of your (to me) indispensable year book of the Church, *The Living Church Annual*.

May I call your attention to an error on page 45, second column? The commemoration of Charles Henry Brent is placed on the 27th of May. Bishop Brent died at Lausanne on the 27th of March, 1929.

Buffalo, N. Y. (Rev.) C. A. JESSUP.

Our correspondent is correct; Bishop Brent died March 27, 1929.—THE EDITOR.

The Oxford Movement

TO THE EDITOR: Reading so much of the Oxford Movement in this centenary year of its beginning (would inception be a better word?) brings to my mind many memories of my childhood in London.

My family—Church people from time immemorial—had no sympathy with the Movement; indeed Rome and the Pope loomed very largely before average Church people and as a child I was actually afraid to pass the Church of St. Ethelburga in Bishopsgate street, that ancient Saxon shrine at whose altar Henry Hudson and his companions knelt before starting on their perilous journey to discover the Northwest passage. St. Ethelburga's in the '60s was a hot bed of Puseyism with its altar lights, flowers, and surpliced choir. At that time my mother, a most sincere and devout Christian, attended a week night prayer meeting at a dissenting chapel and on Sundays sat under the ministry of the Rev. Hugh Allen, a prominent Evangelical who took the Protestant side in the disgraceful rioting at St. George's in the East where the Rev. Bryan King was persecuted—and I think prosecuted for his ritualistic practices.

Mr. Allen was later succeeded by a man of more advanced views and my mother was nearly heartbroken when he preached in a surplice instead of the usual Geneva black gown—a terrible step Romeward.

It will scarcely be believed when I say that the invitation to the Holy Communion was always read before the great festivals and upon the last Sunday in the month. None of my relatives were communicants and very few were confirmed; the effects of the great Evangelical movement had almost died out and the Church of England was indeed in a sorry state when under God's providence the learning, devotion, and self-sacrifice of Keble, Newman, and Pusey began to revivify the dry bones.

ALICE S. MILLARD.

St. Paul, Minn.

The Retiring Fund for Deaconesses

TO THE EDITOR: Is it known to our readers that in 1927 the Retiring Fund for Deaconesses was incorporated? Its object, as stated in the Certificate of Incorporation, is:

"The acquisition of a fund, by gift, bequest or devise; the care, maintenance, and investment of the income thereof to the payment of annuities or allowances to deaconesses of the Protestant Episcopal Church, who on their retirement from active service shall have insufficient provision for their needs."

Quoting further from the by-laws of the Certificate of Incorporation:

"No funds shall be distributed by way of annuities or allowances until the principal sum in the hands of the directors shall amount to at least the sum of \$50,000.

"The amount of the annuities or allowances shall be adjusted according to the needs of the applicants and the income of the fund."

There are now 224 deaconesses, and they are serving in 52 dioceses of the Church. Since the first canon (passed in 1889) permitting women to serve in this relation to the Church, many of them have given long years of arduous service. With minimum stipends they have been unable to provide for the years which come to all—those years of impaired vitality and old age. The retiring fund for deaconesses is the only active effort in the way of relief, and grants may be paid as soon as there is in hand the sum of \$50,000. At the present time, there is in hand \$36,000 towards the goal.

ELIZABETH CHAPPELL,

Deaconess and Field Secretary.

Astoria, N. Y.

Books Received

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

ST. BARTHOLOMEW'S CHURCH, New York City.

Year Book of St. Bartholomew's Parish, New York City, 1933. Paper bound.

THE CENTURY CO., New York City:

War Debts and World Prosperity. By Harold G. Moulton and Leo Pasvolsky. \$3.00.

REV. G. S. DUNBAR, London, England:

The Church of England and the Holy See. Oxford Movement Centenary Tractates. First Series.

No. 1. *What Do the Celtic Churches Say?* By the Rev. Silas M. Harris. Paper 1/.

No. 2. *What Does the Anglo Saxon Church Say?* By the Rev. J. G. Morton Howard. Paper, 1/.

HARPER & BROTHERS, New York City:

The Holy Week. By Bernard Iddings Bell. \$1.00.

Richmond Hill Sermons. By the Rev. J. D. Jones. \$1.50.

You and Yourself. By Albert George Butzer. \$1.00.

THE LOWER EAST SIDE PLANNING ASSOCIATION, New York City:

Major Traffic Thoroughfares and Transit Plans. Lower East Side, New York City.

THE MACMILLAN CO., New York City:

Henry M. Leipziger: Educator and Idealist. By Ruth L. Frankel. \$2.00.

The Rise of the City, 1878-1898. By Arthur Meier Schlesinger. A History of American Life. Volume X. \$4.00.

McGRAW HILL BOOK CO., New York City:

Religion Today. By Arthur Swift. \$2.50.

SKEFFINGTON & SON, LTD., London:

Understanding Christianity. By H. S. Marshall. 2/ net.

ROCK CREEK PARISH OFFICE, Washington:

Service of Lights. Prepared by the Rev. F. J. Bohanan, D.D. Paper bound.

CHARLES SCRIBNER'S SONS, New York City:

Increasing Christhood. By Robert Norwood. \$2.00.

FREDERICK A. STOKES CO., New York City:

Evil Through the Ages. An Outline of Indecency. By George S. Chappell. Illustrations by O. Soglow. \$2.00.

UPTON SINCLAIR, Los Angeles:

Upton Sinclair Presents William Fox. By Upton Sinclair. \$3.00.

WHITTLESEY HOUSE, McGRAW-HILL BOOK CO., New York City:

Life Begins At Forty. By Walter B. Pitkin. \$1.50.

THE JOHN C. WINSTON CO., Philadelphia:

Hurlbut's Story of the Bible. Self-Pronouncing. By Jesse Lyman Hurlbut. New and Revised Edition. Printed from new plates with new illustrations. \$2.00.

MISS A. H. WRIGHT, Kumamoto, S. Japan:

1933 Kalendar. The Kumamoto Hospital of the Resurrection of Hope.

NEWS IN BRIEF

QUINCY—The thirty-fifth anniversary of the founding of St. Stephen's Church, Peoria, was observed the last Sunday in January. The Rev. Sidney G. Jeffords was the first rector. At the birthday party on January 30th, fourteen of the charter members were present.

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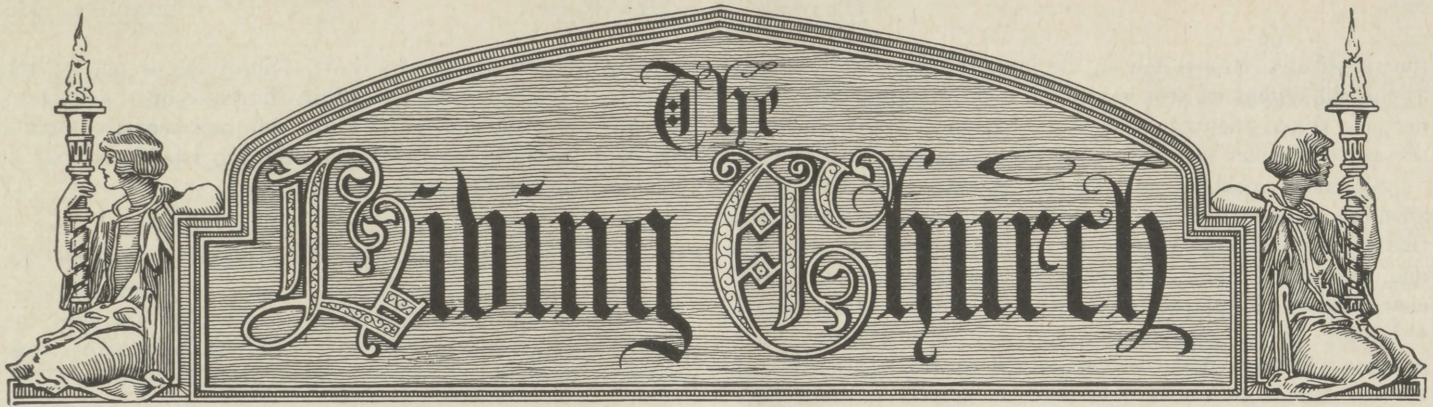
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EDITORIALS & COMMENTS

The Divine Revolution

FEWER PEOPLE are assuming today that our present economic and social order is stable or promises to endure. From the extravagant popular Jingoism of before and just after the War till today is not a long time in actual years, but it represents the span of a revolution already come to pass in the way in which men have been coming to look at life. The bouncing optimism of twenty years ago would brook no challenge; as America was a land of boundless promise, and all things were possible, so it and its institutions were the best of all countries and of all nations' institutions. Then to speak a word of caution regarding political, economic, and social matters with the implication that things as they were were not exactly according to the will and purpose of Christ would have been popularly regarded as both blasphemy and treason. The place of religion—like that of woman in the standard old-fashioned proverb—was the home. The Church had a private place in the private life of private citizens. It was indecent for it not to stick to its place. To come out into the open, into the vulgar arena of politics, business, and finance would have been thought defiling and presumptuous.

We have, thank God, largely outlived these assumptions and reactions. Child-like credence in those naïve days would be given the scientist, who succeeded to the cleric as the authentic guide of life. Our political economists have let us down so badly that we have been waked up into reality. Not soon again shall we be so easily bulldozed. Instead of being credulous we have become quite suspicious and not a little critical. Popular consumption of political, pseudo-scientific, economic hokum will not be on so large a scale as of yore. We have even begun to doubt the axioms we were taught to accept. "Business is business" has been largely exploded—especially when some forms of "business" have been little more than robbery. Deception too long practised wears thin. The hypocrisy of our sloganeers is too clearly revealed to allow of regaining the former prestige they enjoyed. Ethics, having largely gone out of our economic order, must find reëntry. Hence, in the collapse of this depression, in our deflated optimism, and in our wakening to face realities, we feel an imperative need for

the service of religion in our daily economic and social life.

True values have got badly intermixed with spurious imitations. The credulous and good natured have been the prey of both the driven men caught up and overpowered by the "systems" they were thought to administer, and the wily and the sharp, who were out for profit and nothing else. There is a marked difference in our states of mind. (As we are a "United States" politically, so too we represent sundry "states" mentally.) Earnest and devout people are beginning to think. Unless we do think—honestly, hard, and pertinaciously—we shall have let an opportunity slip to bring to bear the power, wisdom, and insight of Christ on the economic and social chaos in which we are imbedded.

NEVER before has there been so patently "successful" a meeting of the Church League for Industrial Democracy as the one to which reference is made in the news columns of this issue. As a force and institution in the Church the League is no longer on trial, seeking to justify its claim for existence. Several things stand out preëminently in the mood and temper which this Washington's Birthday session displayed.

First of all, the discussion-groups dealt with the present situation with a definite conviction in mind that changes in our economic and social order are bound to come. Some valuable elements must be conserved; the false and spurious, discarded—and the new order *must* be built with specific reference to the will of God and the needs of men. More momentous than even the findings of the groups was the premise on which the discussions proceeded. This fact is one which Churchmen in every parish would do well to ponder. Campaigns of popular education should be got under way to enforce the attention of Christians to the implications of our present conditions. It is said frequently (on exactly what authority might be difficult to determine) that ten per cent of our population own nine-tenths of our nation's wealth. The Technocrats have been telling tall tales out of school, too! What can be said of the ethics of big business which throttles new discoveries—*e.g.*, in the matter of razor-blade steel, silk and cot-

ton substitutes, etc.—solely in the interests of profit? So long as the old system worked we might turn our blind side to its defects. When they can no longer be ignored we are being driven to consider and weigh the principles involved.

Secondly, speakers and leaders showed remarkable and amazing frankness in discussion. There was no sign whatever that the membership of the C. L. I. D. was allowing any sham and spurious thinking. Sheer realism without sentimentality characterized all the sessions. It was all informal and intimate—lacking in all self-consciousness and portentousness. Its genuine wholesomeness commended the general atmosphere of the discussions to not a few who, having been more than sceptical, found reason to change their attitude. Stalwart and rigorous honesty, a passion for the truth, and a fearlessness of mind and heart in approaching it are no small recommendations for a group of Christian folk in a time which tempts to temporizing and fosters futility and feebleness—not to mention the weaker vices of self-pity and hysteria.

Thirdly, the gathering was even more representative than any before held by the League. Not only were all orders of the ministry and all theological viewpoints represented, but different professions and life work, widespread sections of the country, and all kinds of differing temperaments found their place at the meetings. The tepid and lukewarm temper of mind was possibly not adequately put forward, but perhaps that is in some measure due to the heart principle of the C. L. I. D., the beatitude which has to do with "those who *hunger and thirst* after righteousness." It must be remembered that our Lord attached no beatitude to those who were "mildly interested" in righteousness, or "on the whole in favor" of it.

RELIGIOUS GUIDANCE is needed for us all, in the face of the appalling mess our men of business and our business-controlled politicians have made of things. Fundamental wrongs must be isolated, pilloried, and destroyed. Palliatives will not do. Poultices on the sick sores of the surface of an unwholesome organism will not cure deep-rooted ills. Timorousness characterizes the leaders of our political, social, and economic order. Why should not again the religious world in Christ's Name raise the banner of a holy revolt? Why is not the title of Fr. Peck's book a fit epitome of our Faith—*The Divine Revolution?* Idealism there is all about our country, which will live and spread—but in our dire need, why not prevent its diversion into the wrong channels and redirect its power under the leadership of Christ?

Cynical realism is actually a contradiction in terms, for the cynic disavows elements of reality in surrendering to cynicism. Idealism has had a bad name, as suggesting a divorce from reality. But it cannot be killed. The solid strength of humanity is indicated by God's verdict in the sinful world into which "the Word was made flesh and dwelt among us." Why may not present-day Christianity, now claiming anew a hearing on the part of needy humanity, hearten and enlighten and enkindle men's souls by inspiring and guiding on to an economic and social order in which the King of Kings shall reign?

ANOTHER well-merited honor comes to the Kinsolvings, one of the most distinguished families in the Church, in the appointment of the Rev. Arthur B. Kinsolving, 2d., as dean of the Cathedral of the Incarnation, Garden City, Long Island. Son of the late Bishop of Southern Brazil and nephew of Texas' pioneer missionary bishop, as well as of two other well known clergymen, the new dean is also a cousin of the rectors of Trinity Church, Boston, and Calvary

Church, Summit, N. J. In short, Kinsolving is one of the names with which to conjure in this Church of ours, and Dean Sargent's successor is a worthy and able representative of the clan. We congratulate the diocese of Long Island, as well as Chaplain Kinsolving, on the appointment.

THE CHRISTIAN UNITY LEAGUE, which last year sponsored the ill-advised united Communion service at the Cathedral in St. Louis that has been the cause of so much controversy, has just concluded another conference at Berkeley, California. Again this year a joint Communion service was one of the central features of the conference, but this time it was held in a Congregational church.

Nevertheless a priest of our Church, Dr. W. R. H. Hodgkin, assisted the denominational minister who officiated, by administering the chalice. Curiously enough (we are informed by a personal correspondent) the words used in the ministrations were those of the Prayer Book liturgy with the omission of the last two, "with thanksgiving." Dr. Hodgkin's ministrations, according to the same observer, was to the "deacons"—unordained lay officials, in the Congregationalist fashion—who in turn distributed the wine (or grape-juice—we know not which it was) to the congregation in individual cups.

Now we have no intention of criticizing the method of administration of the Lord's Supper in the Congregational or any other denomination. We have no doubt that to those who, not having the Church's conception of the Real Presence and regarding the Holy Sacrament in an entirely subjective manner, participate in it, such a service brings a genuine spiritual experience, and that such persons truly "feed on Him" in their hearts "by faith." But neither can we forget that it is these same persons who have lost the conception of the Church as the Body of Christ, and substituted for that Divine Organism a man-made institution; who conceive of the Church as a group of like-minded individuals seeking God, instead of as the divinely ordained means by which the great Shepherd of Souls seeks and nourishes His flock, sinners as well as saints. We cannot overlook the fact that to most Protestants the Presence of our Lord in the Holy Communion is at best a subjective one, and that the Sacrament itself is merely a memorial of Christ's death, not a "sacrifice of praise and thanksgiving" in which our Saviour is truly and mystically present in a very special way beneath the forms of the consecrated Bread and Wine.

If anyone doubts that this difference in concept between our Church and the Protestant denominations is a real one, let him ponder these words of one of our missionaries in the West:

"I went into a community church in a Montana town lately, to gather a few of our people for an afternoon service. The Presbyterian minister (whom I greatly admire for his courage and self-sacrifice) had celebrated there in the morning. *Scattered in the pews were individual communion glasses partly filled with grape-juice, and plates of bread were on the table and platform.*"

In the light of these things we simply want to pose one or two questions for meditation:

Can a minister or a denomination that permits a situation such as that described above be honestly considered as having any adequate discernment of the Lord's Body (as St. Paul terms it) in the Blessed Sacrament?

Does the Christian Unity League, with its dogma of "equality of all Christians" (and presumably of all doctrines, however erroneous or strange) "before God" intend to cajole Churchmen into admission that the Holy Eucharist means

Long Island's
New Dean

nothing more than the meal of fellowship indicated by the evidence in the Montana community church?

Is a priest who has solemnly sworn "always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same," justified in participating in such united Communion services as those annually sponsored by the Christian Unity League?

JAPAN has at last clearly branded herself as an outlaw among the nations of the world. When, last week, she flouted the carefully considered opinion of the civilized world and withdrew from the League of Nations, at the same time inaugurating a new military drive for the conquest of China's province of Jehol, she so stigmatized herself in the eyes of the League, and of the United States as well. Forty-

Japan Defies the World

two countries had condemned the Japanese course in Manchuria; instead of yielding to the judgment and counsel of these nations, Japan has chosen to pursue her own course of violence, in defiance of the League, the Kellogg-Briand Pact, the Nine-Power Treaty, and the public opinion of most of the world.

What is to be the result of all of this? That the issue in the Far East is complicated and that both sides to the dispute have given great provocation to hostilities does not justify the Japanese defiance of world opinion, as shown by the League's adoption of its report based on the investigations of the Lytton Commission and the American Stimson-Hull endorsement of the League's policy. Japan has opposed the old doctrine of might (learned largely from imperialistic Western nations, be it remembered) to that of right, and no one can foresee how grave the consequences may prove to be.

Meanwhile, as always, there are those who are willing to profit by the bloodshed that their own nations have condemned. One British firm is reported to have shipped thirty-six million rifle cartridges to the Far East; another, a thousand machine guns. From Pittsburgh steel helmets made for American use in the World War have been sent to China. As always the munitions makers are content to feed the flames with no sense of responsibility except to earn dividends for their stockholders. The world hasn't progressed far, after all, since 1914.

THE ISSUE of the *Church Times* for February 10th marks the seventieth anniversary of that most influential of Anglican periodicals. Throughout that long period the *Church Times* has been closely associated with the Oxford Movement and has indeed been one of the strongest bulwarks of Anglo-Catholicism, as Canon S. L. Ollard shows convincingly in his historical review published as a special supplement to the anniversary issue.

Two Notable Anniversaries

One graphic way in which the *Church Times* urged upon public notice the scandal of the imprisonment of priests of the Church during the ritual persecutions of the eighteen-eighties was the heading of all of its leading articles for a year and a half:

Arrested March 19, 1881.
The Prayers of the Church are desired for
Sidney Faithorn Green,
Priest.
IN PRISON
For obedience to the Church's Law.

It was largely due to the staunch stand of the *Church Times* during those unhappy years when devotion to Catholic

ways and teachings was widely accounted evidence of disloyalty to the Church of England that persecuted Anglo-Catholics were encouraged to persevere until, at length, the tide turned and a better day had its dawning.

Another current anniversary closely associated with the Oxford Movement is the jubilee of the London and Oxford firm of A. R. Mowbray and Co. Founded in 1858 by the late Alfred Richard Mowbray as a Church bookstore, it soon expanded into a printing and publishing establishment, and later came to embrace such other arts as woodwork, metalwork, and needlework. In all of these activities Mowbrays' have been closely linked with the Catholic Revival, and they may justly claim to be "the only Church firm which has persisted from the second generation of the Oxford Movement to the present time without change of name, principles, or tradition." In this country Mowbrays' are widely known through the representation of their book, pamphlet, and calendar publications by the Morehouse Publishing Co., their distinctive cards by the Columbia Manufacturing Co., and their Church furnishings by Paul S. Buck.

As the *Church Times* truly observes, "A good Catholic is an instructed Catholic." In England these two institutions have labored in season and out to demonstrate the truth of this axiom, just as THE LIVING CHURCH and its publishers have striven toward the same goal in this country. To our fellow-workers overseas, our heartiest congratulations and our best wishes for their future achievements in our common cause.

ANSWERS TO CORRESPONDENTS

ANGLICAN.—Descriptions of the arms of the various dioceses in the Church of England may be found in Dorling's *Heraldry of the Church*, published in England by A. R. Mowbray & Co.

B. W. R.—Probably the best and most complete commentary on the Articles of Religion is *The Thirty-nine Articles*, by Dr. B. J. Kidd, published in 1906 by Edwin S. Gorham, Inc., New York.

R. E. L.—Only one Chicago hospital, St. Luke's, is affiliated with the Church.

S. F. S.—The 1928 edition of the Prayer Book is the first to make provision of a Collect, Epistle, and Gospel for a possible Second Sunday After Christmas.

X.—We suggest that you consult your pastor or confessor.

ACKNOWLEDGMENTS

[Checks 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 purpose for which they are intended.]

FOR RELIEF OF UNEMPLOYED CLERGY

Mrs. Mary M. Erhard\$ 2.00
RUSSIAN THEOLOGICAL SEMINARY IN PARIS
"R."\$ 1.00

Fifty Years Ago

March 3, 1883

THE FRENCH PEOPLE call the Salvation Army "the Anglican plague." . . . Bishop Schereschewsky of Shanghai defends foreign missions. . . . An English rector, misunderstanding the request of a deaf-mute woman and a foreign man, baptized them instead of marrying them. The mistake was not discovered until the next day, when the parson was horrified at receiving a note of thanks and a piece of wedding cake. . . . A suitable wedding gift is a velvet coffee-mat in the form of a slipper run down at the heel, worked with the words "Do not get slip-shod." . . . Dr. Hugh Miller Thompson has been consecrated Assistant Bishop of Mississippi. . . . An advertiser offers a combined corset and skirt supporter designed for health, comfort, and elegance of form, particularly adapted to the present style of dress.

TO THE CHURCH IN THE PRESENT CRISIS

A Statement Issued by the National Commission on Evangelism

AT A MEETING of the National Commission on Evangelism held in December, 1932, the following resolution was unanimously adopted:

"Resolved, that the chairman select a committee of three, with power to add to their number, to meet in Washington, December 28th, for the purpose of considering what the National Commission on Evangelism can do to aid in the present situation confronting the Church and the Nation."

In compliance with this resolution, the chairman, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, appointed as this committee the Bishop of Washington, the Bishop of Albany, and the Rev. R. W. Woodroffe, D.D., rector of St. John's Church, Detroit, Mich.

This committee met and carried out its instructions by drawing up the following statement, which is now transmitted to the Church with the earnest prayer that by the grace of God its message and suggestions may be helpful and fruitful.

"I feel that the Church is going to be reborn out of this awful cataclysm"; thus wrote Bishop Brent when serving as the chief of chaplains for the American Expeditionary Forces in France. Even through the enveloping mists of a world conflict he envisioned the rebirth of the Church and its entry upon a world mission. His clear vision and indomitable courage could not be impaired.

"Another cataclysm is at hand, different in character but in some respects more portentous than that which a world war produced. In such a situation the Christian Church is bound to feel a deepened sense of its responsibility. While not indifferent to the impairment of material values, the Church's chief concern is for those spiritual values that are indispensable to the nation's security and continuing peace. We cannot, we dare not, disregard the obligations which the present confused world situation is crowding upon us. At no time in our ministry have the tests been more exacting or the demands more urgent and insistent. Never before in our generation has there been such a lack of confidence in human agencies and man-made institutions. The great and the small, the rich and the poor alike, feel the impact of titanic forces and their incapacity to deal with them. May it not be that the shattering of that which we had considered stable and enduring is designed to make more evident those more enduring things which cannot be shaken?"

"Faced with such a situation we, as ministers of Christ, dare not yield to the prevailing fear, or falter in the service of Him who has committed to us the mighty concerns of His Kingdom. The call is to take our ministry more seriously today than ever before—failure to be spiritual leaders in such a critical time must inevitably result in rendering more confused a situation that has such grave implications.

"It becomes increasingly evident that if the Church is to be a vital factor in such a crisis as that through which we are now passing, those of us who bear its orders shall be compelled to lay aside long-cherished conceits and prejudices and address ourselves with more complete consecration to those elemental fruits that concern our own souls and those to whom we minister. The very destruction of those standards of values that men have regarded as the secure props of their most cherished institutions makes the affirmations of the Gospel and the saving power of Jesus Christ utterly indispensable.

"We have neither the genius nor the capacity to solve the world's economic and political problems. The function of the Church is to keep the soul of the world alive by providing moral and spiritual power and by increasing its spiritual store. To this task everyone who professes and calls himself Christian is called. The deepening of our faith by a more consistent Christian practice; an effort made each day to understand more fully the mind of our Divine Master, a closer application of our ministry to the

large spiritual concerns of our people; more of definite and, if need be, dogmatic teaching from our pulpits; in fine, a return to those norms and standards that have made the Church a potential force in other days and in other crises—this is the contribution which we must make if the world's normal order is to be restored.

"Your Commission on Evangelism realizes that beyond all the stimuli which periodic parochial missions afford, the increasing influence and power of the Church in human affairs must ultimately be determined by the shepherds and pastors of the people. We would earnestly suggest to the clergy that in the Lenten services of their parishes and missions emphasis be laid upon the vital necessity of an unreserved offering of our lives to the Lordship of Christ and, to this end, upon a revitalized daily prayer life, privately and in families.

"It is with a deep consciousness both of the needs and opportunities which the present situation sets forth that your Commission, with a sense of its responsibility, lays these matters before you. Shall we not believe that the Bishop in the war zone spoke with prophetic insight when he declared: 'I feel that the Church is going to be reborn out of this awful cataclysm.'

"May God, through His Holy Spirit, empower us for the great tasks He has laid upon His Church."

THE GRAIL

"I will love my neighbor, and if I cannot I will act as though I did."—RUSKIN.

I DREAMED, and lo! I thought the Master came
And stood by me. The Cup was in His hand.
Then, swift in joy I knelt, and worshipping
Waited to answer to His sweet command.

For I had fainted, and to drink His Cup
Would fill my heart with courage strong and high.
"Who drinks My Cup?" He asked in tender tones
And tremblingly my spirit answered "I."

"Art thou repentant?" "Yes," I answered Him.
"And live with all in love and charity?"
"Yes, Master, all save one I call my friends,
That one has wounded me too grievously."

Low spoke the Master, "Go, yet come again
When thou art ready for the Holy Wine.
Go live as though thou lovest him. Then return.
Not yet thy soul may share this Cup of Mine."

So I went forth. And he I called not friend
Walked where the sun was hot, the way was long.
Bruised were his feet; his face was set with pain.
I had been glad—for he had done me wrong.

But now I bound his bruised and wearied feet,
I gave him cooling water from the spring.
Surged from my heart a sympathy like balm
To soothe my own heart's anger and its sting.

As then in gentle comradeship we walked
Lo, came the Master with the Holy Wine
"Hast thou yet done as I commanded thee?
Didst live with foe as though a friend of thine?"

"Master," I cried, "Oh, give me of Thy Cup!
Again He spoke, "Is this thine enemy?"
"Nay, I have none. This one—I love him now."
"Drink ye," the Master said, and smiled on me.

PHILA BUTLER BOWMAN.

DIE WHEN I MAY, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln.

What Constitutes a "Catholic Parish"?

By Jared S. Moore, Ph.D.

Professor of Philosophy, Western Reserve University

IN THIS CENTENARY YEAR, which means so much to all Catholics of our communion, the question that stands at the head of this paper presses itself upon us. We find in the Anglican world today thousands of churches which have entered into the heritage of the great Oxford leaders, and which glory in that heritage; and yet there is still much diversity of teaching and practice among them. This diversity may be, and probably is, a good thing; but it does present certain problems. It is altogether too common for a parish that prides itself on being "advanced" to hurl the charge of mere "High Churchism" against another parish whose services are not quite so elaborate, or which hesitates to accept certain doctrines or customs because it regards them as too distinctively Roman; or for one of more moderate character to accuse its neighbor of being "extreme," or of placing admiration of Rome above loyalty to Anglican traditions. It seems desirable, then, that we should put the question of our title quite seriously to ourselves, and try to formulate some fairly definite answer.

In endeavoring to answer this question, I shall not attempt to establish any formal definition of Catholicity, but merely to run over the various customs and teachings that we find observed or proclaimed in those parishes which call themselves Catholic, and that are likely *not* to be found in those parishes that rejoice in their Protestant Episcopalianism; and to group these under three heads—Essentials, Commendable Practices, and Questionable Practices. And in making our classification, let us be entirely humble, and avoid any taint of dogmatism in stating our convictions on this matter, or of intolerance in criticising that which we regard as of "questionable" value. No *ex cathedra* authority lies behind what any individual may say in this connection.

I. ESSENTIALS

FIRST, is it possible to set forth a list of teachings and practices without which no parish can fairly be called "Catholic"? In all modesty, I think it *is* possible, and venture to suggest:

1. The doctrine, and practical recognition, of the *Real Presence* of our Lord in the Blessed Sacrament. This is one of the two foci, as it were, of the entire Catholic idea, the other being—

2. The offering of the *Mass* (by whatever name) as the central service *on the Lord's Day*: whether preceded by choral matins or not is immaterial.

3. *Proper Vestments* are the natural accompaniments of the second item above, in view of the truth of the first. It makes no vital difference whether these are of linen or of any other special material; but for a priest to appear at the altar to celebrate Holy Communion in a surplice and stole is as inappropriate as for a guest to appear at the White House for dinner in a sack coat.

4. *Weekday Masses*—at least one weekday Mass, and *at an early hour* when men and women engaged in business and children in school can attend. A "celebration" at 10 o'clock on a weekday is absurd, and deprives a large number of persons of a great spiritual privilege. This, of course, applies also to such important holy days of obligation as Epiphany, Ash Wednesday, Ascension Day.

5. *Requiem Masses*—and prayers for the departed emphasized at funerals, rather than consolatory prayers for the bereaved. Naturally this does not mean the exclusion of the latter.

6. *Reservation for the Sick* is certainly a vital need, to meet the frequent emergencies when a Mass is impracticable or impossible.

7. *The Sacrament of Penance* is of course of the essence of Catholicity; and among the Seven Sacraments, that of *Unction of the Sick*, though less important than the others, should always be available for those who need or desire it.

Where these matters are observed, it would seem that we have all the necessary characteristics of a "Catholic parish"; but there are a number of other things which may be regarded as desirable, or at least highly commendable, even if not essential.

II. COMMENDABLE PRACTICES

1. *Daily Mass*, though doubtless quite impracticable in many cases, is nevertheless an ideal to be aimed at in every Catholic parish.

2. *Public reservation* of the Blessed Sacrament *for worship* is now widely accepted, even in quarters where a few years ago it would not be. It is a natural, not to say inevitable, consequent of the doctrine of the Real Presence.

3. The Office of *Benediction of the Blessed Sacrament*, though of Roman origin, is now also widely accepted among Anglo-Catholics. It is hard to conceive of any more appropriate way of honoring our Lord in His Eucharistic Presence than by this type of service. But it is certainly *not essential* to Catholicity.

4. The use of *incense* on the traditional occasions naturally finds a place on this list.

5. *Public honor to our Lady*, the Mother of our Lord, and *Prayers to the Saints*, are also commonly recognized as proper Catholic practices, as *expressions* of the essential doctrines of the Catholic faith.

6. Various *traditional observances* on certain of the greater *Holy Days* may be mentioned as desiderata. These include, for example, the use of ashes on Ash Wednesday, the blessing of palms on Palm Sunday, Tenebrae in Holy Week, the Mass of the Pre-Sanctified on Good Friday, and the blessing of candles on Candlemas. It is hard to see why we should continue to use such *names* as Ash Wednesday, Palm Sunday, and Candlemas, unless we are to give them reality; and this is now almost universally recognized, even among Protestants, so far as Palm Sunday is concerned. The service of Tenebrae, in the humble judgment of the writer, could be improved in many ways, but nevertheless remains one of peculiar impressiveness. Similarly, the Mass of the Pre-Sanctified is doubtless open to criticism in some of its details as it is usually enacted, but in *idea* and general plan the service is precisely suited to the day.

7. Certain *additional festivals and commemorations*, some of ancient and some of more or less recent origin, are worthy of observance on general Catholic grounds, quite apart from the question of when, where, or why they were established. Among these might be included *All Souls' Day*, carefully distinguished from the Feast of All Saints; *Corpus Christi*, in honor of the Most Holy Sacrament, observed at a time that is free from the sorrowful associations of Holy Week; the Feast of the *Sacred Heart*, in thankful acknowledgment of the human love of our Lord; and, most recent, but at the same time in many ways most acceptable of all, the Feast of *Christ the King*—a festival in which all Christians, Protestant as well as Catholic, ought to be willing and glad to unite.

III. QUESTIONABLE PRACTICES

AS WE COME to this third category in our analysis, we approach the less pleasing part of our undertaking. It is always pleasanter to commend and to exhort than to condemn or question. Nevertheless, the harsher task must be performed; for there are certain practices in some of our more "extreme" parishes which cannot but be regarded by the fair-minded critic as of at least "questionable" value or warrant, even if he may be unwilling to condemn them outright, and even may be inclined personally in their favor. We are writing, however, not about the likes or dis-

likes of individuals, but about what is of the *bene esse* of the Church as a whole; and are concerned, not with private or family worship, but with the public services of *Ecclesia Anglicana*. With this preliminary explanation, then, we continue with our analysis: three topics, in this case, will suffice.

1. The public recognition of the *Doctrine of the Immaculate Conception*. What one privately believes, or what prayers priest or layman uses in his individual devotions, in connection with this doctrine, are not in question. To the present writer, for one, the doctrine seems probably true. Nor is there any reason why a priest who believes it should not try to convince his people of it in his sermons and private instructions. Most of the arguments offered in its favor, however, seem to the writer of this paper utterly worthless. This is certainly true of the so-called arguments from Scripture. As to tradition, although there has been a marked tendency throughout the history of the Church to support some such doctrine, nevertheless tradition is much divided on the subject, with the powerful authority of St. Thomas on the other side, and all attempts by modern Roman theologians to line up St. Thomas on *their* side are notable examples of special pleading. The only *argument*, strictly speaking, that may be regarded as pointing toward its truth is the *logical* argument of *simplicity*: it is simpler to believe that our Lady was preserved from original sin from the first moment of her conception than that she was made so at some later moment; but no soteriological difficulty is involved in the latter assumption—our Lord would still have had an immaculate Mother, and this is all that the Catholic faith requires, and all on which there is any unanimity in Catholic tradition. Only the Vatican decree of 1854 can possibly be offered as an *authoritative* declaration of the Immaculate Conception, and this is certainly *not* authoritative in the Anglican communion, nor can I see that there is anything that can be said in defense of the use of devotions to the Immaculate Conception in the public services of our Church.

2. The *Public Recital of the Rosary*. This is a devotion dear to the hearts of many Anglicans, and if it helps them to pray more devoutly its Roman origin is certainly nothing against it. But though not in themselves necessarily "vain," the numerous repetitions in the Rosary too easily may *become* so; and in any case, it is hard to see what place it can possibly have in the public services of Anglican churches.

3. *Interpolations into, or Substitutes for, the Prayer Book Offices*. In making this criticism, I am of course not referring to the "interpolation" of private devotions by the priest, but to prayers intended to be participated in (vocally or silently) by the congregation. Nor have I in mind such additional observances as those commended above (All Souls' Day, Corpus Christi, etc.), which are simply left unprovided for in the Book of Common Prayer, but the substitution for offices in the Prayer Book of other offices for which there is no authority. There is no reason why advocates of such substitutions and interpolations should not agitate in and out of season for such amendments of the Prayer Book as they may think desirable, but there is every reason why an individual priest should not take the law into his own hands in these matters.

While we are in the critical mood, certain minor irritations—they are hardly more—may be mentioned; such as the "mumbling" of prayers in which the congregation has a right to participate, the recital of prayers at the altar simultaneously with the singing of other parts of the service by choir or people, the substitution of non-Prayer Book *clauses* for those provided officially, etc. Anything of this nature, which is *annoying* if nothing more, can easily be, and should be, avoided.

THE TEST, after all, of Catholicity is the Vincentian test, not the more restricted one of papal approval. Whatever is allowed by, or in conformity with, distinctively Anglican traditions, or the traditions of the entire Catholic world, Roman and Eastern as well as Anglican, should be considered permissible in an Anglican parish; whatever is distinctively Roman, and has *not* the support of Anglican tradition and authority, should be regarded—not as either bad or good merely on that account, but as simply not

appropriate to be incorporated into the public worship of an Anglican parish. To be narrowly Anglican, and to abhor what is Roman, is no more un-Catholic than to scorn what is distinctively Anglican and to adulate what is Roman. That Canterbury, Rome, and the East may come to understand one another better, to appreciate one another's diverse but entirely compatible points of view, and to grow nearer together in their loyalty to the traditions of the historic Church Universal, should be the constant prayer of all who call themselves Catholics; but just as the internationalism of the future will be attained, not by the obliteration of national boundaries but through the subordination of the real but lesser national loyalties to the broader interests of humanity, so will the world-embracing Catholicity of the future be attained only through the preservation of the provincial loyalties of each autonomous portion of the Universal Church, all of these being united ultimately in a common loyalty to Christ our King.

PROBLEMS OF A DOMESTIC MISSIONARY

BY THE REV. NORMAN R. ALTER

RECTOR, CHURCH OF THE HOLY APOSTLES, ELLSWORTH, KANS.

EXTREMELY INTERESTING ARTICLES are published from time to time in the Church papers about the fields in which missionaries are at work, home and foreign.

Like all other clergymen, I think that my field is the most difficult and that my problems are different from the problems of any other clergyman at work in the field.

The greatest problem and chief worry of the clergy of the district is to increase the number of communicants on their registers, and this they try to do by increasing the spirituality of the faithful. Whether or not they are succeeding in their mission work is judged by the number which they present for confirmation.

Depending upon the children of communicants for candidates for confirmation, the rate of increase would indeed be small even over a great number of years. And then the fruits of their labors are not noticed in their own missions because shortly after confirmation the children are ready to go away to college and in ninety-nine instances out of a hundred those who go to college do not return to their home towns to live.

Stragglers moving into the community are not attracted to the Church because it is weak in numbers and what few do move to the smaller towns in the district are immediately drafted into the organizations in which it is necessary for them to "come forward" only to be considered members in good standing. This number is negligible, however, because few towns in the district have had a marked increase in population in the last twenty years.

The clergy are often to blame for the weakness of the mission churches. They seem to regard the small Kansas towns as resting places in which to wait for calls to larger parishes in a more favorable climate.

All this may seem to point to the fact that the Church should withdraw from the field because it is already too "well Churched." But just the opposite seems to me to be true.

Instead of withdrawing, we should see in these conditions a call for renewed effort on the part of those who still remain in the district. The conditions should call for renewed cooperation from the general Church. The faithful who remain in the outlying areas are entitled to the services of the Church. They must be held in the Church and their children must be held in the Church. Otherwise, when they move to larger towns where their Church is strong, they will not become the faithful communicants which the city parishes need.

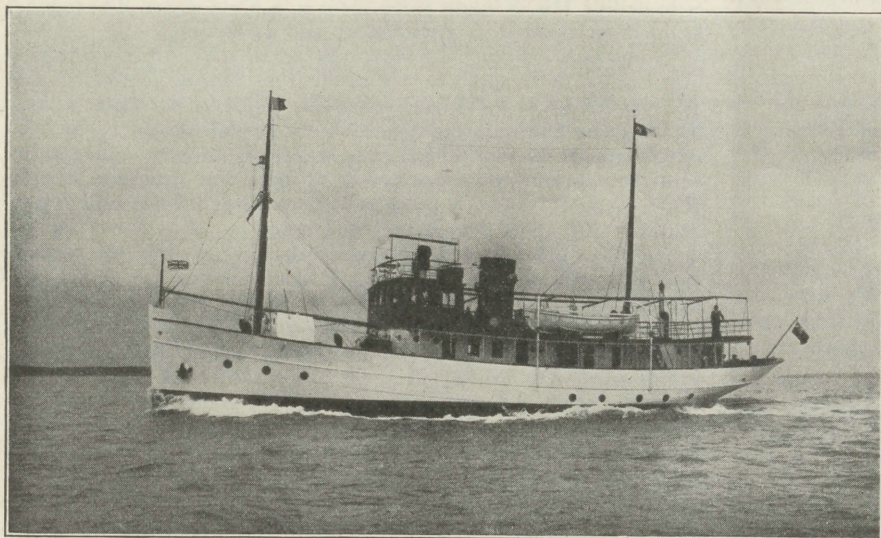
More money and more men are needed for this work. Men are needed who are willing to work with a few for the ultimate good of the whole Church. The few of the district of Salina are just as important as the many in the more crowded dioceses of our Church. Our Lord left the ninety and nine to look for the one which was lost and still the welfare of that one who remains faithful to the Church in the most remote community of the country is of vital importance to the whole flock. The Church in the district of Salina needs the wholehearted support and cooperation of all our fellow Churchmen as we struggle to uphold the ideals of our Lord in isolated communities. Those who believe that the Church is necessary in a large city should also believe that the Church is necessary in a small town.

Faith Stronger than the Sea

By Mildred P. Blakelock

[This article by Miss Blakelock was written while the fate of the "Southern Cross" was still front page news. Since the article has just arrived in the offices of "The Living Church," we are publishing it in her own words.—THE EDITOR.]

FEELING SURE that my readers in America will wish for authentic details of the wreck of the mission ship *Southern Cross VI*, I went yesterday to the office of the Melanesian mission in the Church House, Westminster, London, to hear the latest letters which have been received. The last time I visited the office was the day after the *Southern Cross* had sailed away from London fully equipped for service; and hopes were high, and



THE ILL-FATED MELANESIAN MISSION SHIP, "SOUTHERN CROSS"

hearts thankful, that in these difficult times the money had been raised to pay completely for the building of the ship before her dedication by the Archbishop of Canterbury.

The late Bishop of Melanesia, preaching last Sunday in a London church, said that "no one who had not been among those lonely isles in the Pacific Ocean can realize the loss of the *Southern Cross VI*, so suddenly and unexpectedly." Her predecessor, the *Southern Cross V*, had been in use for twenty-nine years, so no one had thought of such a catastrophe, as no previous *Southern Cross* had been wrecked. Still there is much cause for thankfulness. No lives were lost, and the fine courage and energy shown by the captain and officers in saving lives and directing rescue operations was splendid. The vessel struck a reef on the southeast corner of Aneityum Island, a treacherous neighborhood, where six vessels have already been lost within recent years, including the *Day-spring*, belonging to the Presbyterian mission. The lives of missionaries, even in these modern days, recalls the words of St. Paul, "In perils oft."

The latest cable from the captain says: "Cargo washing ashore. Saving everything possible. Hull scattered along beach. Crew engaged in salvage of ship's gear and materials."

The *Southern Cross VI* was laden with stores for the islands. She carried food and clothing, building materials for the stations,

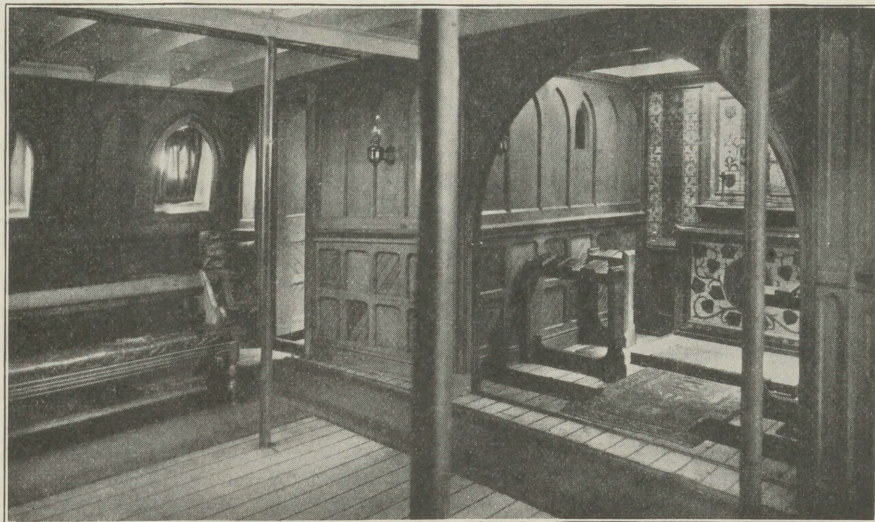
water tanks for places where there is great need for them, medicines for malaria, fevers, and leprosy, and bandages for wounds and sores, as well as the Church stores of Bibles, altar vessels, and books and pictures. As an ex-missionary writes: "Our prayers and sympathy are especially needed on behalf of the missionaries in the island stations who are watching and waiting for the *Southern Cross VI* which can never reach them now."

It will be welcome news to many who sent gifts for "the Melanesian Island requirements" (thinking that they would go out in the new ship when she sailed from England) to hear that these gifts are all safe and should shortly arrive at their destination. They could not be sent in the *Southern Cross VI* as was suggested, but were despatched direct to the Solomon Isles. Perhaps those who were interested in my article entitled, *As the Waters Cover the Sea*, will be glad to hear that the sanctuary fittings given in memory of the well known authoress, Charlotte M. Yonge, are believed to be safe, so can be transferred to the next *Southern Cross* when it is built. The *Southern Cross VI* was fully insured and before the appeal for money for a temporary schooner for the Bishop of Melanesia could be launched, nearly two thousand pounds was contributed by sympathizing friends. The Archbishop of Canterbury, writing to the Bishop of Stepney, who is the chairman of the English committee, says:

"The new Bishop of Melanesia on his very arrival will find himself deprived of what would have been his chief home and the only way of getting about his scattered diocese. It must, I suppose, take at least a year before this essential part of the work of the mission can be restored. I am sure that your council will at once take steps with undaunted courage to provide the mission with another vessel."

THE NEW BISHOP mentioned in this letter from the Archbishop of Canterbury was consecrated in Auckland, New Zealand, on St. Andrew's Day, 1932.

I will here give an extract from a letter written by him on



SALOON AND A GLIMPSE OF THE SANCTUARY

his way out to New Zealand from England. He wrote it on board the *Aorangi* when he heard the news of the *Southern Cross VI* having been wrecked. He addresses it to "Friends of Melanesia":

"We received the news of the *Southern Cross VI* through a wireless agency on this ship on Friday morning, November 11th. Later came the report of the heroism of Captain Stanton and his officers. By the earlier news we were staggered, as no doubt you all were. It was Armistice Day. I had been thinking as I walked about the deck, of a phrase that has often been in my mind: 'Building up a new world on the ruins of the shattered hopes and dreams of a generation of schoolboys.' Those words contain a wonderful depth of truth for those who came back from the World War. So often it is true of our lives, isn't it? Suddenly all our hopes and plans are shattered; we see tumbling round us what we have been laboriously but joyfully building; and—we begin again.

"Very true it is of the work of the Church. At times throughout her history she has staggered and all but fallen. But she has risen with new power. We know why. 'For He must reign until He has put all things into subjection.' In the battle we are called to fight there is no defeat. Temporary set-backs; victory delayed; but there is always there, if we will but ask for it, that power which enables us to be up again, and going forward.

"So it must be now with Melanesia. You have all followed with your prayers the launching and dedication of a new ship, and before the memory has begun to fade comes the news of her wreck. It will be a great blow to many of you. It is a great blow to me, for I was looking forward to many years of happy life and work in her. Now she is breaking up on a reef.

"The material loss is bound to be great, but we must face it. Do not let us be despondent. The mission has had many blows in times past, but the Church in Melanesia goes on. We must face disappointments and discouragement with that Christian optimism which recognizes no defeat. And we must build again."

The writer of a leading article in the *Times* also points out that the Melanesian mission is not unused to facing disaster and loss and says that since Bishop Patteson was martyred on Nukapu fourteen other men have laid down their lives in the service of the mission.

LACK OF SPACE prevents me from describing the enthusiasm with which the friends of Melanesia are preparing to "build again, recognizing no defeat."

Seven valuable rings were sent to be sold for the work with this inscription: "These are the greatest treasures of the sender, but willingly offered for His sake." The children of a London church sent five pounds, which they had intended to spend on their Children's Corner, feeling that the Islands were in greater need, and there are numerous other cases of self-denial and enthusiasm.

GOOD PERSEVERANCE

WHAT DOTHTH IT PROFIT a man to fast much and pray and give alms and afflict himself with the overpowering sense of heavenly things if he come not to the blessed haven of the salvation he desireth; to wit, the haven of good and steadfast perseverance? Some time this cometh to pass: a certain ship, very fair and mighty and strong and new, and filled with great riches, is seen on the seas; and it befalleth that through some tempest, or through the fault of the helmsman, this ship perisheth and is wrecked, and miserably sunk, and cometh not to the desired haven. What then availed all her beauty and goodness and riches, since she perished thus miserably in the great waters of the sea? And, likewise, on a time, some little ship and old appeareth on the sea, with small merchandise; but having a good and skilful helmsman, she weathers the storm and escapeth from the deep waters of the sea and cometh to the desired haven: and so it befalleth men in this stormy sea of the world. Therefore, said Friar Giles, a man ought ever to fear; and albeit he abide in great prosperity, or in high estate, or in great dignity, or in great perfection, if he have not a good helmsman, to wit, a wise rule over himself, he may miserably perish in the deep waters of sin. Therefore, above all things, perseverance is needful for well-doing, as the Apostle saith, "Not he that beginneth, but he that persevereth to the end shall win the crown."
—*St. Francis of Assisi.*

The Living Church Pulpit

A Sermonette for the
First Sunday in Lent

A LENT LED OF THE SPIRIT

BY THE REV. WILLIAM P. McCUNE, PH.D.
RECTOR OF ST. IGNATIUS' CHURCH, NEW YORK CITY

THE FIRST SENTENCE in the Gospel for this First Sunday in Lent tells us that Jesus was led up of the Spirit into the wilderness. It is a reminder to us that if our Lent is to be like His, it ought to be spent in a place apart. There must be in it an element of detachment and quiet.

Some one, disliking the idea, may recall that in the wilderness our Lord was tempted of the devil. The answer to that is that He was led up of the Spirit, and when the devil left Him, behold, angels came and ministered unto Him. In the Gospel there is no hint that our Lord's withdrawal was evil, or even unnecessary. His Temptation, we must never forget, was prologue to His Passion, as our Lent is preparation for Holy Week, and a prerequisite for all is detachment and quiet.

Is this a mark of Lent, as kept nowadays even by the faithful few who still observe the season? One looks at the leaflets appearing just now in our parishes, or at the religious advertisements in newspapers, and one wonders. Is there not a danger that the restlessness of the age, the diseased desire for variety and excitement, may infect our Lent and destroy its spirit and its very life? A busy Lent is not necessarily a good one. Neither the Church nor the world is better for forty days of frenzy which leave clergy and people alike exhausted, weary of religion, and ready, all too often, to plunge, for a change, into the pleasures of the world during Eastertide. And, if we are honest with ourselves, do we not sometimes, even in Lent, merely substitute one form of excitement for another, the popular preacher, perhaps, for the popular lecturer or actor or singer, or any one else whom our friends happen to be talking about? Not only such speakers but their hearers do well to recall that blasting sentence of Ezekiel's: "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not."

It is for a Lent of doing rather than of hearing that I plead. Preaching must have its place, and teaching even more. We shall never commend prayer and meditation and the sacraments of the Church by depreciating sermons and instructions. Rightly considered, these will lead us to the life of prayer and communion with God. They are always threatening, however, to block the way rather than to help us to go on in it. They may do so by sheer numbers and noise. The Three Hours on Good Friday, originally a time of silent meditation on the Passion, with a few words of guidance by a priest, has become an orgy of preaching; and one hears of quiet days and retreats, falsely so called, which begin at eleven o'clock and end at two and include three addresses as well as a luncheon.

And the remedy? It must be positive, as always, and constructive. Not less noon-day preaching, or fewer evening lectures, but more early-morning Communions, and with them more reading and study of God's word and more prayer and meditation based upon it. It was so that our Lord spent His forty days in the wilderness; it was so that He overcame evil and carried on towards the Cross the work of our salvation.

FACING TROUBLES

I HAVE TOLD YOU of the man who always put on his spectacles when about to eat cherries, in order that the fruit might look larger and more tempting. In like manner I always make the most of my enjoyments, and, though I do not cast my eyes away from troubles, I pack them into as small a compass as I can for myself, and never let them annoy others.—*Robert Southey.*

SOME WOMEN OF THE CATHOLIC REVIVAL

BY FREDERICA EDMUNDS

IV. Sisterhoods—Foundations and Founders—Part I

UPON THE FINAL DISSOLUTION of Religious houses in the reign of Queen Elizabeth followed a long blank period in the monastic life of England. It might well have been asked, "Can these dead bones live?" Yet survival of this very hope existed among devout souls through the succeeding generations. From time to time, tentative schemes for the revival of the Religious life were planned or even attempted. These foreshadowed the awakening, but effected little. It remained for the nineteenth century to become more fully awake to the realization that bare charity had failed in the care of the sick and needy and must continue to fail without the stimulus of ardent devotion and strict discipline. The need of reform in the methods of nursing and of rescue work was beginning to be felt by mere humanitarians.

But it is to the hopes and prayers of Dr. Pusey and his colleagues that we owe the actual inception of Religious nursing orders and of communities devoted to penitential effort. In this attempt to enlist women who were ready for entire self-consecration both to the life and the work of Sisters of Mercy, Mrs. Pusey was with her husband heart and soul. She who had sold her jewels and horses to build London churches was ready now, even to the proposed dedication of her first-born to this vocation. It can hardly be amiss to call her a co-founder.

Mr. Newman, in 1845, writes to a friend concerning this matter: "At present, he (Dr. Pusey) is very much bent on establishing an order of Sisters of Mercy (I despair somehow, but I always croak) and is collecting information."

"Information" this great leader indeed was gathering, with all the thoroughness and zeal always characteristic of him. In this quest he visited Religious houses both on the Continent and in Ireland, while he read and pondered and prayed over this earnest desire of his heart. No sentimental playing with the conventional idea would he have; no "taking up mere shreds and patches of the Catholic religion." The thing must be real, if done at all. Under God, the harvest, if small, was ready. Very speedily, Pusey's direct influence fostered vocation among truly devout women.

The earliest of these to respond to the call and to desire training was Miss Marian Rebecca Hughes. Though it is true that her own community was not founded until four years after that which owed its beginning more directly to Dr. Pusey, Miss Hughes still has the distinction of being the first English Sister professed since the Reformation. Dr. Pusey wrote of her to Newman, mentioning that he (Newman) might have the opportunity of observing her as she made her Communion at St. Mary's, "dressed in simple white and wearing a plain cross." Later (in 1851) it fell to Mr. Newman himself to receive Miss Hughes as a Sister.

It is perhaps interesting to recall that this same "Sister Marian," a short time earlier, had knelt beside Dr. Pusey's beloved daughter Lucy, on their Confirmation day. The more mature young woman was to be granted a long life in religion. The child of 12 years, whose heart's desire it was to dedicate herself wholly to God in the same way, was, two years later, to surrender her pure young soul to Him who had called her indeed out of "this troublesome world."

The Community of which this first professed woman became Foundress and Mother Superior was formed in 1849, being established in Woodstock Road, Oxford, as "The Sisterhood of the Holy and Undivided Trinity." We have just one earlier mention of Miss Hughes—or Sister Marian. When in 1847 or 1848, Dr. Pusey's youngest daughter wrote of her: "Miss Hughes stayed with us for some time. She was making arrangements for her future work and discussing plans with my father about beginning a Religious Community at Oxford."

Sister Marian, as has been stated, lived to extreme old

age. Before she died, in 1912, she had the joy of knowing that she was one of 1,300 professed Sisters in the Church of England.

Dr. Pusey's own Sisterhood became the reality he had hoped for in 1845, the sad year of Newman's secession from the Anglican Church. It was established at 17 Park Village, London West. The location and appearance has been described as "not like a London house. It has a tiny garden round it." . . .

The greatest want was of a Sister who had any knowledge of training others in the Religious life. Dr. Pusey had to decide all details. Nor was the infant Sisterhood without a great deal of external opposition. The chaplain, Mr. Dodsworth, writes: "An unexpected trial has come upon us in the sort of excitement our Sisterhood has produced among the poor. . . . The poor are regarding them with suspicion, instead of love and veneration. Much, I think, is to be attributed to the peculiar dress,"—for which he suggests modification.

The use of the Breviary for the Offices was also strongly objected to by the "Powers that be." Dr. Pusey comments in defense: "There is no recourse but to go to the same source from which our English Prayer Book is drawn." In all his writings and instructions, the founder, of course, stressed the untold value to the Sisters of frequent Communion. Of ritual, he says: "To put ritual first would have been like children sticking flowers in the ground to perish immediately." Again he writes: "The Roman Catholic poor are so much better taught because they are taught by Sisters of Mercy"—a conviction that might well be writ large in our own day.

The little Community at Park Village did noble work in its day, yet the time came when it seemed wise that it should be merged in the later Sisterhood founded in the diocese of Exeter. The first Superior and Mother Foundress of this order, while still a secular, had visited Park Village, "to see what a Sisterhood was like." In 1846 this Miss Lydia Priscilla Sellon was stirred to activity by the appeal of Bishop Philpotts, of the Exeter diocese, for women who would help in nursing and instructing the poor within his see. This young woman, then but 26 years old, and not of the type to wait "too precisely upon the event," at once secured a letter from Dr. Pusey to the priest in charge of St. James' parish, Plymouth, where very great need existed for such service as the Bishop had indicated. With the incumbent's glad concurrence, she, with one other lady, formed the nucleus of a Sisterhood much on the same lines as that of Park Village. As these were soon joined by others, it became necessary to secure a small house suited to the requirements of Community life, at Davenport. With this they adopted a distinctive dress and the wearing of a cross. By 1849, the new Sisterhood of the Holy Trinity was firmly established.

In the same year, the outbreak of a cholera visitation tested supremely the faith and devotion of the little band. Constantly and tirelessly they ministered in homes and hospitals. Incredible as it seems in connection with these works of mercy, the Sisters were assailed with such opposition and denunciation as hardly stopped short of personal violence—certainly not of wordy abuse. "Puseyites" was perhaps the mildest term accorded them. Bishop Philpotts, himself a staunch High Churchman, stood gallantly by them, giving his approval and encouragement, while others of the Bench were chiefly giving "cold water."

In spite of all prejudices, schools and reformatories were founded within such areas as the Community could reach. In 1854 wider fields of service were offered and responded to. Some of the Sisters joined Miss Nightingale in her Crimean work. Miss Sellon herself, after correspondence had been carried on with King Kamehameha, established a house of her order in the Hawaiian Islands (then under the British flag), known then, as now, as St. Andrew's Priory, Honolulu.

This far-seeing and intrepid woman has been described for us as "a most striking person, with commanding gestures and a peculiarly imperative wave of a shapely white hand." Her character seems to have been more robust than her constitution, for she died, in the Islands, at 54 years of age, having then spent nearly thirty years as a Religious.

GEORGE HERBERT AS A CHURCHMAN

BY EUNICE WINGATE QUIMBY

"We cannot reach our Saviour's purity;
Yet are we bid, 'Be holy even as He.'"

SO EARNESTLY did the author of these lines strive that he earned the title of "Holy George Herbert."

That would seem to require a long life, but this Churchman died in his fortieth year. Then he entered Church work early? Not in his youth. He lived in the time of King James, and after taking honors at Trinity College, Cambridge, he became a courtier in attendance on the king. For several years he was orator for the university, and was known as a young man of learning and imagination. He learned foreign languages with the hope of becoming Secretary of State.

Naturally elegant in manner and speech, George Herbert was adapted to court life. Physically he was not strong. Upon the death of King James he was undecided whether to return to court life or to study divinity, as his mother wished. The two lives were wide apart, and it was a serious conflict. But he decided for the Church, and writes to a friend:

"I will labor to make it honorable by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them, knowing that I can never do too much for Him that hath done so much for me as to make me a Christian. And I will labor to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus."

A poem entitled *The Collar* seems to reflect this conflict for right decision. The touching closing lines are:

"But as I raved and grew more fierce and wild
At every word,
Methought I heard one calling, 'Child';
And I replied, 'My Lord.'"

His first appointment at Leighton his mother thought beyond his strength, but she was finally persuaded. The church building was in bad condition, and Herbert set to work to rebuild it. He believed that the reading pew and pulpit should be of equal height, affirming that neither should have "a precedence or priority of the other; but that prayer and preaching, being equally useful, might agree like brethren, and have an equal honor and estimation."

Before the completion of this work he suffered the loss of his mother. Inclined as he was to consumption, this pain of soul made him seriously ill for a time. On recuperating he was happily married and became rector of Bemerton, near Salisbury.

When left alone to toll the bell, he stayed so long that a friend looked in through the window and saw him prostrate before the altar. He was making rules for himself and vows to keep them. He was satisfied now to give up court life and "pleasures that are so empty as not to satisfy when they are enjoyed. But in God and His service is a fulness of all joy and pleasure, and no satiety."

Next to Christianity George Herbert is said to have loved the English Church. He wrote *The Country Parson*, which was not published till after his death.

It was Herbert's custom to take his text from the Gospel for the day. He explained the Collects and responses, why the Psalms were repeated so often, and the appropriateness of the hymns. Because he deplored too much rapidity in the service, it was his habit to pause between every Collect and give the people time to realize what they had been praying.

This holy man held services twice a day. Some, it is said, "let their plough rest when Mr. Herbert's saints-bell rung to praise, that they might also offer their devotions to God with him."

He was passionately fond of music, and usually went twice a week to the Cathedral at Salisbury. He declared that music "raised his weary soul so far above the earth, that it gave him an earnest of the joys of heaven before he possessed them." He composed many hymns and anthems, and religious poems. One poem of

77 stanzas, entitled *The Church Porch*, is full of bits of wisdom.

" . . . anger is not love,
Nor wisdom neither; therefore gently move.
"Sundays observe; think when the bells do chime,
'Tis angels' music.
" . . . Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses."

After but three years of service as rector at Bemerton, this year 1933 marks the tercentenary of the death of "Holy George Herbert." He was buried beneath the altar of his church.

A CHILD'S PICTURE OF DEATH

I STARTED much like any other day,
The morning my mother went away.
I supposed I should go to school,
The way I did other days, as a rule.
But as I awoke I heard people stirring;
I thought something unusual was occurring.
They came to my little room and got me;
To the door of my mother's room they brought me.
I had reached for my slippers; they said not to wait;
As we got there, I heard someone say, "It's too late."
Poor mama, who had so long been ill,
Lay there in her bed, perfectly still.
It gave me the queerest kind of feeling
To see how she seemed to stare at the ceiling.
It looked strange, and hard to realize—
Grandma pulled down her eyelids and closed her eyes,
And closed her lips, and to hold them in place
She tied a cloth around her face.
I heard Grandma say, while she fixed mama's head,
"Take care of my boy, were the last words she said."

In just the few minutes I stood there then,
I seemed to live all my life over again.
I remembered the time when my mama was well,
I thought of the stories she used to tell
And the way she used to talk to me
When I was only two or three.
I remembered long days when it would rain,
And I'd watch the outdoors through the window-pane.
All sorts of things came back to my mind,
Things forgotten and left behind—
How on quiet Sundays we heard trains of cars,
How papa smelled like good cigars,
How when company came, after I was in bed,
I could hear upstairs, funny things they said,
How Uncle Ed's laugh sounded loud and hearty,
How nice the house looked when we had a party,
How papa and mama enjoyed playing cards,
The flowers they had in our front and back yards—
All of these things, and hundreds more,
Came to me while I stood in that open door.

I thought of Christmas, a few weeks past—
The Christmas that was to be mama's last—
How I came downstairs that morning to look,
And found many presents. There was a book
With pictures of Jesus and some of the saints
(I tried to color them with my paints).
I could see now, from things that papa had said,
He had known then that mama would soon be dead.
Now so many things could no more be,
Because my mama was gone from me.

It wasn't long till they led me away.
I went somewhere else and tried to play.
I don't remember that I cried,
But I couldn't forget that my mother had died.

LOUIS FOLEY.

THE LOS ANGELES MIDNIGHT MISSION

BY ANNE WILLIAMS

ST. MARGARET'S HOUSE, BERKELEY, CALIF.

I WAS GREATLY INTERESTED in your reference to the Midnight Mission of Los Angeles in *THE LIVING CHURCH* of January 14th. Just at this time of economic stress such a venture on such a scale seems to merit our recognition and consideration. I, for one, had no idea that there was anything comparable to it in our country, let alone way out here on our west coast, and I wonder if others may not be in the same boat? While it is not a definite part of our Church's work it is one of the many organizations that are benefiting from competent and efficient direction of one of our outstanding Churchwomen.

As a student in training here at St. Margaret's I was privileged through the courtesy of Mrs. David Covell, to spend the month of December working at the Mission. For a month I worked at one of the social relief agencies there in Los Angeles called the Midnight Mission. And unless you've seen the place you really have no idea what a huge project it is, or how it fills the bill for all the homeless, transient men with whom that city is flooded. You see they have a system of organized social work there. There are twenty-seven agencies in all that cooperate, such as the local charities, Salvation Army, Volunteers of America, Christ Faith Mission, United Rescue Mission, Boys' Rescue Mission, Catholic Charities, etc. They are all registered with the Municipal Welfare Bureau. Then the men who are down-and-out there in town with no shelter go to this bureau and register. They are given a complete physical examination. If there is any communicable disease they're dispatched immediately to the Lincoln Heights police station or the county hospital, depending upon the seriousness of the case, to be cleared up. The others who are physically fit are then referred to one of the missions or relief agencies to be kept until they can either get out of town, land a job, or be sent to one of the state camps.

The Midnight Mission is the largest of all the missions, and lodging and board was given to between four and five hundred transients a night. Besides, we had five hundred more men there who were what they call "county cases"—those who have resided in Los Angeles County for over three years, and for whom the county assumes the responsibility and pays the Mission forty cents a day as long as it keeps them there.

The Mission is located down in one of the "funny" parts of town, in a great big two-story building. On the main floor there is a registration and executive office, a board office, a huge chapel, the dining room, kitchen, storeroom or pantry, and a nice library. On the second floor is the dormitory where the men sleep, a check room, and showers. Then in the basement is located a print shop, a laundry, a machine shop, and general store and storeroom.

Of course all the work in the place, outside of the superintendent, the assistant superintendent, the registered nurse, and the official secretary, is done by the men who are working for their board, room, and clothes, having come to the Mission as transients and then proved trustworthy while there. At present there are about a hundred who are what they term "on the staff," that is, heads of the various departments, etc. They get \$5 a month cash outside of their board, room, and clothes. Some of them have been there two or three years now and feel just like it is their regular home.

The thing about the whole place that strikes you most forcibly is the general good tone of the entire place. Naturally most of the fellows there hate to be on charity, but it does seem that they buckle down and make the best of it and really put forth their best.

As a rule the general rush for the night's registration begins about 3 o'clock in the afternoon. When they bring in their case history card in a sealed envelope from the Municipal Service Bureau there is a duplicate made at the Mission to be filed. The originals are returned to the office from which they came the following morning. Then the man is given a little blue card with his name on it which entitles him to three nights' lodging,

two meals a day, a shave, a bath, and a hair cut. In return for this he is expected to work four hours each day. Supper is served between 5 and 7 o'clock. Then at 7:30 there's a religious service in the chapel. The services are all taken by the various denominational ministers of Los Angeles. Of course it's not compulsory that the men go, but they usually do, and generally are well repaid, because the talks are good. There's a regular twenty-five voice choir composed of the men who work there permanently. One of the men who works there at present is the son of an Episcopal clergyman, and he drills the choir two hours every day.

At 9 o'clock they all go upstairs, take baths, and are in bed at 10. It's funny, but that bath causes more trouble than almost any other part of the entire Mission routine. Those men just seem to have a dread of soap and water! But eventually they are forced to get under the shower and once in it doesn't seem so bad! After that ordeal their clothes are checked and they're given a clean nightshirt and the lights are put out.

Just as soon as they're all in bed all those clothes are taken down and put through the laundry. It works on a twenty-four hour day, three eight hour shifts. Then in the morning, in return for the nightshirts they're given their clean clothes, and all those nightshirts, sheets, pillow cases, and mattress covers are sent through the laundry ready for the next day's performance all over again.

Breakfast is at 7, and after that the whole place is cleaned from top to bottom with soap and water. By 10 o'clock the chapel, office, library, and dormitory have all been scrubbed and the beds made, and the place is as clean as a whistle and ready for another round. As I say, you really can't imagine the miraculous clock work system of the whole unless you see it going every day.

ONE of the things which fascinated me most of all was the commissary and storeroom. Naturally, feeding that many people every day they have to use enormous amounts of food. But can you imagine using sixteen gallon cans of marmalade each morning for breakfast? They do. And they use twenty-five pounds of coffee, ten pounds of tea, and fifteen pounds of cocoa at a time. A hundred and twenty-five pound can of black pepper and the same amount of Cayenne lasts exactly one week! They buy enough coffee to fill a large upright piano box, which they've lined with tin and use as a canister, every week. Such things as sugar, macaroni, rice, beans, etc., are bought by the ton, as are cabbage, lettuce, cauliflower, and the like. And they buy oranges, potatoes, apples, etc., by the carload. For the various Christmas dinners they served and the Christmas stockings filled for the men they bought two and a half tons of hard candy, twenty-five huge sacks of walnuts, and thirty boxes (a hundred and twenty-five pounds to the box) of seedless raisins. I had to fill six hundred pairs of wool army socks with candy, nuts, and raisins! And I assure you by the time I was through I wasn't anxious to see another piece of hard candy, a walnut, or a raisin as long as I lived. But every bit of food they use is excellent, and they really feed the men. There's no skimping about it. Two whole sides of beef are used for one day's luncheon. And the soup! They make it in sixty gallon pressure cookers, and there's usually not a drop left.

My experiences at that Mission will be long remembered.

THEY GO NOT OUT

RELIGION is worth as much today as it was yesterday, and that cannot change, though we do; and if we do we have left God; and whither he can go that goes from God, his own sorrows will soon enough instruct him. This fire must never go out, but it must be like the fire of heaven; it must shine like the stars, though sometimes covered with a cloud, or obscured by a greater light; yet they dwell for ever in their orbs, and walk in their circles, and observe their circumstances, but go not out by day nor night, and set not when kings die, nor are extinguished when nations change their government.—*Jeremy Taylor.*

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

SO MUCH APPRECIATION has been expressed for the suggestive outlines we gave on this page for Quiet Days and Hours of Intercession, that I am giving you the outline of a form of Meditation and Prayer for a Day of Intercession drawn up by the Rt. Rev. Edwin A. Penick, D.D., for the women of his diocese. His explicit directions are most helpful and can be readily adapted for use on any special day or occasion. With Lent here, I am sure many groups of women will like to have these suggestive plans at hand.

A Day of Intercession

Let us kneel down and, in the hush of God's sanctuary, without haste or strain of body or mind, give ourselves earnestly and confidently to this hour of prayer. "Be still," says the Psalmist, "and know that I am God." Let us deliberately unbend the tension under which most of us constantly live. This effort to relax is very difficult. It will take several minutes to achieve it. But it is an essential preliminary to true prayer. "In quietness shall be your strength." Do not rush into your prayers even if you can remain here only a short time. Seek composure. Rest is creative. Haste is destructive. Without attempting any form of words, wait, wait until the clamorous and distracting thoughts in your mind subside. Wait until a deep, holy calm steals into your soul.

Now ask the Holy Spirit to help you in this Quiet Hour. We cannot pray ourselves, unassisted. Human thoughts are so wayward. Human words are so empty. We need help, God's help. So we beseech the Holy Spirit to plead with us. Read slowly hymn No. 200 which is a prayer. For centuries the Church has used the prayer, *Veni Creator Spiritus*. Read both forms on page 541 of the Prayer Book. Repeat slowly and thoughtfully the collect "For the Spirit of Prayer" on page 584 of the Prayer Book.

Sit and read the Epistle for St. Andrew's Day. (This day was the day for which this special plan was made.) The following notes are so full of spiritual thought that I give them. Note 1: The universality of the Gospel. For there is no difference between the Jew and the Greek. Christianity is not exclusively American. It is not *ours* but Christ's religion, for all mankind; "for whosoever shall call upon the name of the Lord shall be saved." Note 2: The necessity for some human agent or missionary. "How shall they hear without a preacher? And how shall they preach except they be sent? God's word is extended by human words from one person to another. A missionary is an authorized messenger who is 'sent.'"

Before you kneel again, read the Gospel for St. Andrew's Day. Here is the story of one who was "sent" to claim his brother for Christ. Each of us is sent to claim someone for Christ by patient persuasion, by personal influence, by gifts, by the power of prayer.

TURN TO PAGE THIRTY-NINE of the Prayer Book, kneel down, and offer the prayer "For the Increase of the Ministry." Let us repeat this prayer with greater concentration of mind and earnestness of spirit, thinking of young men in our own families or among our acquaintances who might study for the ministry, and of young women who might volunteer for life service in the Church. "The harvest truly is plenteous but the laborers are few. Pray ye therefore."

Sit and read thoughtfully a hymn. Let us take care that the familiarity of the words does not make us inattentive to their meaning.

IN PREPARING for our intercessions for Missions, let us repeat to ourselves the following Confession:

O Most Merciful Father, we confess before Thee, that we have done little to forward Thy kingdom in the world, and to advance Thy glory. We would humble ourselves before Thee for our past neglect, and seek for mercy and forgiveness. Pardon our shortcomings. Give us greater zeal for Thy glory. Make us more ready and more diligent by our prayers, our alms, and by our example, to spread abroad the knowledge of Thy truth, and to enlarge the boundaries of Thy kingdom. May the love of Christ constrain us, and may we do all to Thy glory; through Jesus Christ, our Lord. Amen.

Having confessed our failures and our sin, let us confidently say:

May the Almighty and Merciful Lord grant us Absolution and Remission of all our sins, true repentance, amendment of life, and the grace and consolation of His Holy Spirit. Amen.

And now, as our Saviour Christ hath taught us, we are bold to say, "Our Father," etc.

SIT AND READ the second psalm, thinking of the many ways in which the anti-Christian forces of the world are opposed to the members of the Church, seeking to "break their cords asunder." Picture to yourself the difficulties under which our missionaries do their work. Imagine how you would feel if you were in their place. Is it anything but a manifestation of the power of God's Spirit in the hearts of men and women that they are willing and able to continue their work, year after year?

NOW WITH OUR MINDS GIRDED for concentrated thought, and our hearts full of a little child's trust in the presence of its father, let us offer the following intercessions; but, if we should become weary, or self-conscious, or allow our thoughts to wander, we could stop, rest, and wait. The Holy Spirit will help us to resume our prayers.

Then follow prayers for specific objects, closing with a prayer of Dedication and this one of Thanksgiving:

Almighty God, whose compassions fail not, and whose loving-kindness reacheth unto the world's end; We give Thee humble thanks for opening heathen lands to the light of Thy truth; for making paths in the deep waters and highways in the desert; and for planting Thy Church in all the earth. Grant, we beseech Thee, unto us Thy servants that with lively faith we may labor abundantly to make known to all men Thy blessed gift of eternal life; through Jesus Christ our Lord. Amen.

MOST INTERESTING and worthy of imitation are the accomplishments of Church women in the diocese of Chicago in their many and varied undertakings for the Church. Inertia is unknown to them; likewise depression! Thousands of jars of jelly, preserves, and other canned products brought to the women of the Woman's Auxiliary the prize at the recent International Canning Contest. Mrs. Charles Spencer Williamson, diocesan president.

The shelves of diocesan institutions are well stocked with food, clothing, and other necessities and splendid provision has been made for the poor of the Church by this energetic and efficient corps of women.

A feature that is new to me in diocesan organization for women is the establishment of bishops' chapters of rural auxiliaries. Through such chapters a great deal should be accomplished. It is not too much to say of the women of this diocese that they seek expression in every field of Church activity.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE WELLS OF SALVATION. By Father Joseph, O.S.F. Morehouse Publishing Co., 1933. \$1.

THE THREE HOURS SERVICE is all too frequently turned into a series of sentimental homilies, which arouse the emotions, but offer no solid food for the mind, no stirring and setting of the will toward God and His righteousness. This charge cannot be brought against Fr. Joseph's Good Friday addresses. The unique opportunities offered by this service for bringing home the Church's teachings to her wandering or half-hearted children—many of whom are seldom found in Church at other times—are utilized to the full. The seven words from the Cross are applied to the seven Sacraments of the Church, considered as the wells of salvation. In them our Lord is presented as the reconciliation of the outcast; the hope of the sinner; the aspiration of young men and maidens; the strength of the weak; the succor of the needy; the health of the sick; and the eternal life of the faithful.

The complaint so often made about dogma, that it does not touch life at its vital points, does not hold as regards this little book. In it, dogma is translated into terms of life, and it is indeed a pleasure to find a work at once so eminently readable, and so clear, definite, and profound in its setting forth of the Church's faith, and in its correlation of that faith with spirit and life. One finds, too, a theological accuracy seldom encountered in Anglican writings of a popular nature, but which is to be expected in one who believes Christ to be the Truth of God as well as the Life of man. There are to be sure a few defects in this regard. Thus we are told "it is universally held that anyone, even an atheist, may minister valid Baptism in case of necessity, so long as the right matter and form are used with the intention of doing what the Church means to do." The notion that a non-Christian can validly baptize is, of course, the teaching of the Roman Church, but not of the Catholic Church as a whole. The Eastern Church, in particular, rejects it as a species of magic (Boulgakoff, *L'Orthodoxie*, p. 158, Alcan, 1932). Moreover the scholastic terms, "matter" and "form," "character," etc.—even if they are of value in theology (which this reviewer doubts)—seem rather out of place in a popular devotional work. But these exceptions serve only to illuminate the rule, and we need much more of the solid, but never dry, and always practical instruction in which these addresses abound.

The reader is made to realize something of the grandeur and splendor of salvation, considered not as an escape from hell, but as an entrance into the divine life which Christ imparts to us, as the spiritual health and vitality of the children of God. Something too of the magnificent generosity of Him who shares to the full human suffering, that thereby He may break the power of human sin and secure a full liberation from its influence. The privilege and glory of the Christian's calling is insisted on, in language which at once illuminates and inspires.

These addresses are saturated with scriptural thought and expressions, and thoroughly loyal to the teaching of the Prayer Book and the Church. They combine the elements of simplicity and profundity. The following bit is characteristic:

"There is too much sentimentality about death. We think of death as a magic transformer. Nothing is further from the Christian teaching which tells us that the only thing terrible about death is that it changes us not one whit. After death we are still the same persons morally that we were before. These two malefactors were wicked men and they proceed, quite consistently, to

die wicked deaths. But now a change takes place in one of them. Why one and not the other? Only God knows. It is one of the mysteries of life, why one person will respond to God's love and another will not. But certainly the Gospel story gives us a message of hope. At the very last moment sometimes God's love is able to snatch a soul out of the enemy's camp and place it safe in the arms of Jesus' love."

The deep spirituality of this work should arouse in many a keener thirst for those living waters which are to be drawn from the wells of salvation.

W. H. D.

THE CHURCH AND GNOSIS. By F. C. Burkitt. Cambridge University Press. Macmillan Co., New York. 1932. Pp. xii + 154. \$2.

IN THIS splendid and extremely interesting and important book Dr. Burkitt has three conclusions that especially strike one.

First, he seems to reject the results of Form Criticism in very large measure and thinks of Mark's Gospel as almost an innovation rather than simply our earliest recording of what was taught to all converts in the early Church.

Secondly, while the sometimes asserted relation of the Fourth Gospel to Mandaeism is denied—rightly I think—we are astounded to be told that the Fourth Gospel is adoptionist.

Thirdly, Gnosticism is not a pre-Christian phenomenon which inevitably filtered into Christianity as soon as the latter hit the Gentile world, but rather is a distinctively Christian phenomenon—in his own words (p. 146) "a gallant effort to reformulate Christianity in terms of the current astronomy and philosophy of the day, with the Last Judgment and the Messianic Kingdom on earth left out. It failed." The last words are significant and may serve as a warning against too ready and too complete subservience of the theologians of today to the "latest thing" in science or philosophy. Whether this view of Gnosticism will supplant the more usual one only time can tell. It seems to the present writer doubtful. But the book itself is to be highly recommended to all students of Christian origins and no one specializing in that field can afford to neglect its contentions.

FELIX L. CIRLOT.

THOSE who like to get their sociology through the medium of fiction will find Catharine Brody's *Nobody Starves* a deeply moving and highly illuminating story. It deals with two ordinary working people, Molly and Bill Redding, who seek to win a living and a home for themselves in that strange jungle of the motor industry made up of Detroit and its satellite towns. In the boom days of 1929 work for such a pair was easy to get and pay was high. Life was not luxurious, but there was enough for food, a little flat, installment furniture, movies, a radio. Then the great financial break came and we learn in stirring fashion what comes to people like Molly and Bill, who put in headlight wires or bolt number 33 at one of the great motor assembly plants. It is a human document of real value. (Longmans, Green. \$2.00.)

C. R. W.

THE DEVIL IN THE BELFRY (Lincoln MacVeagh. The Dial Press. \$2) is a good English mystery story by Russell Thorndike, the author of *Slype*. It has been described as having a touch of Trollope, a dash of Walpole and an atmosphere of Dickens. Those who like mystery stories will find it highly interesting.

C. R. W.

NEWS OF THE CHURCH

Unity League Holds Sessions in California

Priest Assists Congregational Pastor in Communion Service; Bishop Remington Opens Discussion

BERKELEY, CALIF.—Well attended sessions marked the sixth conference of the Christian Unity League in the Assembly Hall of the First Congregational Church, Berkeley, February 24th to 26th, numbers of our own clergy and laity attending. At the first morning session the Rev. Samuel Shoemaker, Jr., gave an address on The Oxford Group Movement and Christian Unity, and met a fire of questions in the discussion that followed. The Rev. Dr. Peter Ainslie, president of the League, spoke of The League and Its Program. At the afternoon session, Unity on the Foreign Field was presented by the chairman of the fact-finding commission for Japan, Dr. H. H. Guy, and in the discussion that followed an earnest young Christian convert from India made an interesting contribution. Prof. Lynn White opened the subject of The Present Status of Christian Unity in the World Today, and the discussion was brilliantly opened by the Rt. Rev. William P. Remington, Bishop of Eastern Oregon, and closed by Professor Fleming of the Baptist Divinity School, Berkeley. No time remained for any other discussion.

The union Communion service was held in the First Church Friday evening, the Rev. O. W. S. McCall, pastor of the same, presiding. After a brief preliminary service, Dr. Ainslie gave a very beautiful and helpful address on the Holy Communion, and a Unity Hymn written by the Rev. Dr. Buckram and dedicated to the League was sung. The Communion service that followed, conducted by Dr. McCall, was according to Congregationalist custom, though at some parts the words of the Church liturgy were used. The Rev. Dr. Wilfred R. H. Hodgkin, of St. Mark's, Berkeley, assisted in the distribution, administering the chalice, eight deacons distributing to the congregation. The Rev. Dr. Fry, president of the Berkeley Fellowship of Churches, pronounced the benediction.

At the Friday session it had been announced that Bishop Remington would preach at the Communion service, but the Bishop later declined to do so, stating that if it were his own diocese he would gladly accept, but that he did not feel that he could do so in the jurisdiction of another bishop without the latter's consent, which was impossible to obtain owing to Bishop Parsons' illness. Dr. Ainslie thereupon consented to preach the sermon.

At the Saturday morning session the findings of the conference were adopted and a message formulated. A mass meeting

Technique for Christian Social Order Discussed at Church League Conference

BISHOP PARSONS' EYE OPERATION IS SUCCESS

SAN FRANCISCO—The operation on the eye of the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, for a detached retina has so far proved a successful one. Although the bandages have been removed, it will be several weeks before the Bishop can return to his diocesan duties.

United States Senate Honors Dr. Z. T. Phillips

Congress Authorizes Publication of His Senatorial Prayers

WASHINGTON, D. C.—The Rev. Ze-Barney T. Phillips, D.D., rector of the Church of the Epiphany, this city, and chaplain of the United States senate, has had many honors in his career, but none more distinctive than the one recently conferred when Congress so highly esteemed his services as chaplain of the Senate as to order the official publication of a document containing texts of his senatorial prayers. This publication is known as Senate document No. 306, issued from the U. S. government printing office under the title: "Prayers offered by the chaplain, the Rev. ZeBarney Thorne Phillips, D.D., LL.D., at the opening of the daily sessions of the senate of the United States during the seventieth and the seventy-first congresses."

Vice-President Charles Curtis contributes an introduction and Senator Joseph T. Robinson a foreword to the book. Mr. Curtis recalls that this is only "the second time in the history of the senate" that the government has authorized the publishing of such papers.

"It will be found," he says, "that the prayers here published breathe a deep spirit of Christian piety, and their breadth of vision and beauty of expression must be a source of pleasure and profit to all seriously disposed persons."

Senator Robinson says in part:

"The author of the prayers in this volume enjoys the confidence and love of every Senator. His eloquence, dignity, and piety appear from the prayers comprised in this volume, which is designed to preserve them in a convenient form and make them available for the use of the public."

at Oakland Civic Auditorium closed the conference, the Salvation Army and various denominations joining in the program, and the Rev. Dr. Lloyd B. Thomas of Trinity Church, Oakland, giving the benediction.

Two Hundred Debate Problems of Dislocated Society in Meeting at Grace Church, New York

BY W. B. SPOFFORD

NEW YORK—Grace Church, New York, was the scene of a lively conference on February 21st and 22d, when two hundred Church men and women met there under the auspices of the Church League for Industrial Democracy to discuss the technique for the building of a Christian social order. They came from all parts of the country, twenty-two dioceses being represented as well as the Federal Council of Churches, the Presbyterian, Methodist, Congregational, and Baptist Churches. It was in fact a conference to which people came not to listen to set speeches but to sit down together in an attempt to work out findings to guide Christian people in these days of change.

The first session was devoted to a consideration of the fundamental principles upon which a Christian order of society must be built, with the keynote for the conference being struck by the Rev. Julian Hamlin, rector of the Advent, Boston, and Canon Samuel Tyler, of St. Paul's Cathedral, Boston. Fr. Hamlin quoted Cardinal Newman with approval in a statement by that great ecclesiastic to the effect that it was the business of the Church to meddle in everything in an effort to bring to men and women the good life and to create the Divine Society. Dealing with the subject from the point of view of a leader in the Anglo-Catholic movement he stressed the sacramental ideal and pointed out the social implications of the Incarnation, which, he said, in the face of conditions as they exist today are definitely revolutionary. Canon Tyler said that the spirit which welcomes change is fundamentally a part of the Christian religion; that we were living in a world in which sharing, another essential of our faith, was about the only thing that could save it, and that we could find a solution for our many problems only as we tackled them with faith and daring.

THINGS TO RETAIN, DISCARD

The Rev. Dr. Frank Gavin, professor at the General Theological Seminary and associate editor of THE LIVING CHURCH, was the chairman of a meeting of the whole on Tuesday evening at which the reports of the four groups that had met throughout the afternoon were presented. The first group, under the chairmanship of the Rev. Lawson Willard, had labored all the afternoon trying to determine just what were the elements in the present social order that should be retained, and came into the meeting of the whole to re-

port that they could find nothing that was wholly satisfactory. However, there were values to be preserved, not unchanged but improved, as they are brought more in line with Christian principles through the efforts of Christian people. Among these were freedom to worship, monogamous marriage, the ideal of democratic government, opportunity for the exercise of the creative spirit, free public education purged of the profit motive, the principle of government ownership of utilities as exemplified in the Post Office, the right of organization for collective bargaining, our constitutional guarantees of freedom.

The second group reported on what must be discarded in any system that might be called Christian, with the Rev. Spear Knebel as chairman, and they reported that the most evil thing in present society was the unlimited private ownership and control of industrial life which the conference decided would have to give way to "a system of national planning and control which shall conserve as much as possible of voluntary private ownership and initiative, with the object of securing an industrial society which shall be dedicated to the economic security and well being of the entire people."

The third group, chaired by Miss Vida Scudder, considered the Christian attitude toward property, and Miss Scudder presented a report from the group which brought forth applause. Stewardship, as fine as it is, is not enough to wipe out the flagrant injustices of our acquisitive society and it is only as we create a co-operative commonwealth that we can approach a society that any of us would dare call Christian.

LOVE VERSUS FORCE

The excitement of the evening was supplied by a discussion of the method of love *vs.* the method of coercion, with the report from the group being presented by the Rev. Bradford Young. The chairman reported that it was the findings of the group that capitalism involves so much that is a complete denial of Christianity, and it was so firmly entrenched that coercive methods may be necessary to dislodge it, and that coercion as a means of social change under these conditions was consistent with the method of love. This was at least bordering on the technique of violence and there were those who objected to it vigorously. Miss Mary Van Kleeck stated that in her judgment the group had not approached the problem from the right angle; that the important thing to point out was that coercion was always the means by which entrenched power maintained itself, and they did not hesitate to use violence when their power was threatened by the democratic and constitutional action of those desiring change. Differences were so pronounced that a committee was appointed to give the matter further study and to report at a later conference.

"CLINICAL DIACONATE" URGED

Groups met again on Wednesday morning, following a corporate Communion at which Bishop Brewster of Maine was the celebrant, and these reported through their chairmen at a meeting of the whole later in the day, with Dr. William S. Keller as

chairman. Difficulties encountered by pastors were presented by the Rev. Gardiner M. Day, and after considerable discussion by the entire conference resolutions were passed in which it was stated that, since general ignorance and aloofness was one of the great difficulties, there should be more thorough training in sociology and economics in our seminaries, that a clinical diaconate was most desirable in which clergymen could get supervised training in these matters; that summer conferences and diocesan centers should give attention to these subjects; and finally that diocesan social service departments should be revitalized and extended in scope and effectiveness.

Perhaps the most potent resolution of the entire conference came out of a discussion following the report of the Rev. F. Ernest Johnson of the Federal Council, the chairman of the group that has dealt with the question as to what the attitude of the clergy should be toward political parties and labor organizations. It passed unanimously and stated that in strikes it was the duty of the clergy to gather the facts, publish them if necessary, do everything possible in the way of mediation looking toward a just settlement, and that they should defend the strikers in their constitutional rights to picket and to express themselves freely.

The Rev. Dr. John R. Crosby reported for the third group which had discussed what the parish can do toward building a more Christian social order, and resolutions were passed condemning bazaars which put the Church into competitive business; condemning the taking advantage of the depression to build cheaply by undercutting union wages; and declaring that because it is the concern of the Church to minister to the spiritual needs of mankind, and because spiritual essentials flourish with difficulty under conditions today, that it was a real part of the Church's job to acquaint its members, through discussion groups, forums, etc., with fundamental conditions. A resolution was also passed calling upon the Church to accept its full measure of responsibility for community improvement, rejecting such special privileges as to make us a privileged class.

The fourth group reported, through Mrs. Mary Simkhovitch, chairman, on what national Church organizations should do and presented resolutions, all of which passed at a meeting of the whole, urging coöperation with other organizations with similar goals; asking the national social service department to endeavor to secure a closer co-operation between the various organizations in the development of their programs; encouraging fact finding and the publishing of them; stating that the Church League for Industrial Democracy should identify itself with the labor movement; endorsing social insurance; and urging the C. L. I. D. to continue to call the attention of the people of the Church to the pronouncements of General Convention on social problems.

LUNCHEON CLOSES CONFERENCE

The conference came to a close with a luncheon at which Bishop Gilbert of New York was chairman. The Rev. J. Howard Melish presented a brief summary of the conference and he was followed by Dr.

RECONSTRUCTION SLOW IN PUERTO RICO CYCLONE AREA

MAYAGUEZ, P. R.—Because of the lack of funds, complete restoration of Church property in the district of Puerto Rico, which suffered so drastically from the cyclone of September last, is progressing slowly. The church and rectory at Viequez are still not begun and hopes of rebuilding the mission station at Yeguada have been abandoned. Yeguada was literally wiped off the earth by the cyclone.

Harry F. Ward, professor at the Union Seminary, who spoke on What the Church Can Learn From Russia. He stated very definitely that capitalism was at the end of the road. There is no one, he said, who can do more than guess as to what is before us. It is within the realm of possibility that we will settle down to a short era of economic fascism in which there will be a tremendous leveling down, with society carrying the tremendous burden of providing, below any subsistence level, for millions of men and women who never will be able to take their places as workers in creative society. It would be far better in his opinion to throw off our great burden, the accumulated sins of an acquisitive society, which we were carrying on our backs in the form of impossible debts, and enter the era of collectivism now. How such a change would come he did not dare prophesy. But he did say that the United States has the skill, the power, and the resources to make the basic change in an easier way than was possible in Russia which was without these things.

"We are less hampered by tradition, we still have a sense of moral responsibility, and a sense of the value and dynamic of religion. Can we get these into action before it is too late to do it through ordered processes of law and social reform? Such situations can be met, I believe, by the power of groups such as the Church League for Industrial Democracy, for you have the pull of the long hope, the great vision, and that, coupled with all that scientific method can supply, will be indomitable."

This masterful address brought to a close a conference in which Church leaders came to grips, courageously and realistically, with the problems of the new day.

CHINESE WOMAN'S AUXILIARY PRESIDENT RESIGNS

SHANGHAI, CHINA—Mrs. Luke Aseu Chang, a member of the Church of Our Saviour, Shanghai, has resigned the diocesan presidency of the Woman's Auxiliary after twelve years. Mrs. Chang has been celebrating an even longer record, however, for just twenty-five years ago she organized a woman's Bible class, the leadership of which she has only now relinquished. The parish had a service of thanksgiving on the twenty-fifth anniversary of the class, at which there were two hundred communicants. An offering of \$2,000 was presented, half for the parish endowment and half for the endowment of the Chinese Church's native bishopric in Shensi.

Dr. Sargent Instituted At St. Bartholomew's

Former Dean of Long Island Cathedral Now Established as Rector of One of New York's Large Parishes

NEW YORK, Feb. 24.—On February 19th, the great edifice of St. Bartholomew's Church was filled, with many obliged to stand during the service, when four bishops and some thirty priests participated in the institution of the Rev. Dr. George Paul Torrence Sargent as rector of that parish.

Bishop Manning, as Diocesan, was the institutor and also the preacher. He was assisted by Bishop Stires of Long Island, under whom Dr. Sargent has served during the past six years as dean of the Garden City Cathedral. Bishop Burleson and Bishop Creighton also shared in the service.

The sermon of Bishop Manning emphasized the value of the pastoral office. He said in part: "Without at all underestimating the importance of preaching I believe the greatest present need of this Church is the renewal of true pastoral visiting in the homes and personal ministry to the people."

LISTS OF LENTEN PREACHERS

In addition to the Lenten schedule at Trinity Church, printed in last issue, the following are the lists of special preachers in three local churches:

At the Church of the Transfiguration: Week of March 5th: Fr. Huntington, O.H.C.; March 12-17, Fr. Burton, S.S.J.E.; March 19-24, the Rev. Dr. Oliver; April 2-7, the Rev. Dr. Van Etten of Pittsburgh; Palm Sunday and all of Holy Week, Fr. Hughson, O.H.C.

At St. Thomas' Church: Week of March 6th: Bishop Cook; of March 13th, the Rev. Dr. Memminger of Atlanta; of March 20th, Canon Shatford of Montreal; of March 27th, Bishop Stires; of April 3d, Bishop Washburn; of April 10th, Bishop Dallas.

At St. Paul's Chapel of Trinity parish: March 1-3, the Rev. C. Clark Kennedy; March 6-10, the Rev. Dr. Diller of Pottsville, Pa.; March 13-17, the Rev. Dr. Oliver; 20th to 24th, Fr. Burton, S.S.J.E.; 27th to 31st, the Rev. J. D. Hamlin; April 3-7, Fr. Joseph, O.S.F.; April 10-13, the Rev. W. F. Venables of Newark.

NEW RECTOR AT TARRYTOWN

The Rev. Charles K. Ackerman has become rector of Christ Church at Tarrytown in succession to the Rev. Earle G. Lier, now of Rumford, N. J. Mr. Ackerman is a young priest who has been an instructor in the Irving School at Tarrytown.

PRAYERS INSTEAD OF SERMONS

At the Church of the Transfiguration, the rector, the Rev. Dr. Ray, has announced that there will be no preaching at the noonday service on the first three days of Lent. On Ash Wednesday, Thursday, and Friday of the first week of the season

the usual preaching will be omitted and the people urged to use not only the noonday period but those three days as an exercise of penitence and intercession, "seeking the wisdom of God for this needful time of trouble."

CHURCH MISSION OF HELP NATIONAL COUNCIL ELECTS

Thirteen diocesan branches of the Church Mission of Help were represented on February 23d at the annual meeting of its national council. Mrs. John M. Glenn of New York was reelected president; Bishop Washburn of Newark, first vice-president; Mrs. Theodore W. Robinson of Chicago, second vice-president; and the Rev. Julian D. Hamlin of Boston, third vice-president.

ITEMS

The Rev. Dr. Fleming of Trinity parish has been elected a trustee of the Cathedral of St. John the Divine to complete the unexpired term of the late Dr. Stetson; and the Rev. Dr. Sargent of St. Bartholomew's has also been elected to the same body to fill the unexpired term of the late Dr. Crowder.

The Rev. William G. Studwell, rector of the Church of the Ascension, Lakewood, Ohio, was the noonday preacher this past week at Trinity Church.

COLONIAL DAMES SERVICE HELD IN HISTORIC GEORGIA CHURCH

SAVANNAH, GA.—On February 12th in Johnson Square, Savannah, upon which Christ Church faces, there was unveiled a sun dial given by the Georgia Society of Colonial Wars in memory of Col. William Bull of South Carolina, a friend of the colony and companion of Gen. James E. Oglethorpe, founder of Georgia. The invocation was delivered by Bishop Reese. J. Randolph Anderson, D.C.L., lieutenant governor of the Society of Colonial Wars of the State of Georgia, made an address, and Charles Ellis, a vestryman of Christ Church and president of the society, presided. Miss Mary Savage Crisfield and Miss Caroline Noble Jones, descendants of Colonel Bull and likewise communicants of Christ Church, unveiled the memorial.

Following the ceremonies, the crowd attended a patriotic service at Christ Church given under the auspices of the Georgia

Society of Colonial Dames. Bishop Reese conducted the service, which he had arranged for the occasion, and the rector, the Rev. David Cady Wright, D.D., introduced the speaker, Mrs. James P. Andrews, of Hartford, Conn., national president of the Colonial Dames of America, who made an address on the Faith of Our Fathers. St. John's choir of men and boys sang. They were preceded by the Cross and United States flag and eight flags of patriotic societies. The flags were massed in the sanctuary during the service. Candles glowed on the altar and calla lilies were banked behind the cross and entwined about it. Flags, ten of them, of historic significance of the colonial and revolutionary period were hung from the galleries for this service.

WOMEN TEACHING CHRIST'S GOSPEL IN REMOTE AREAS

NEW YORK—To discover or decide who is the most isolated missionary in the world would be impossible, but here are three women who would certainly be well up in the list:

The Kingdom of Sikkim is tucked away in the Himalayas on the borders of Tibet. At a place called Gangtok, one woman, Mary Scott, a Presbyterian, is allowed to carry on her work as a personal friend of the native Maharaja. She wears Tibetan dress, lives in a little house overlooking the bazaar, and with the help of a native padre runs a school and dispensary and tours the mountain villages round about.

Four days' march from Gangtok is Lachen and here Miss Conquest of the Finnish mission for twenty years has carried on all alone among Tibetan travelers on their way to and from Lassa.

Two days' journey away in a neighboring valley is another Finnish mission where Miss Doeg has a little house and garden, and carries on with never a European within two days of her and never any Christian companion.

"It seemed the very end of the world," a traveler writes in the paper of the Oxford Mission to Calcutta. "When your mind wanders over the face of the earth, say a prayer for these three brave women."

AT CHRIST CHURCH, SAVANNAH, GA.

Photo by Foltz Studio



Philadelphia Host to Seven Bishops in Lent

Visitors Will Appear on Program for Both Lenten Noonday Services and Preaching Mission

BY ANNA HARRADEN HOWES

PHILADELPHIA, Feb. 24.—With the beginning of Lent on Ash Wednesday, March 1st, the noonday Lenten services, which have been so popular with the business people in the center of the city and which have been an important feature of the city's religious life for a number of years, will again be held and will bring many visiting preachers to the centers where they take place.

In addition to the noonday services under the auspices of the Brotherhood of St. Andrew in the Garrick Theater, and those in historic Christ Church, and St. Stephen's Church, the diocesan commission on evangelism has completed arrangements for the diocesan Lenten preaching mission to be held again this year on Thursday nights in the Church of St. Luke and the Epiphany.

Bishop Taitt will open the noonday services in the Garrick Theater on Ash Wednesday. The Rev. Louis C. Washburn, D.D., rector of Christ Church, will be the speaker in that center, and the Rev. Carl E. Grammer, rector of St. Stephen's Church, will open the series in his church.

Included among the visiting preachers who speak at the noonday services and at the preaching mission are the following: the Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit; the Rt. Rev. Granville G. Bennett, Bishop of Duluth; the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky; the Rt. Rev. William H. Moreland, Bishop of Sacramento; the Rt. Rev. George W. Davenport, Bishop of Easton; the Rt. Rev. Benjamin M. Washburn, Bishop Coadjutor of Newark; the Rt. Rev. Frank E. Sterrett, Bishop of Bethlehem; the Rt. Rev. Philip Cook, Bishop of Delaware; the Rev. Arthur B. Kinsolving, 2d, chaplain of West Point Military Academy, recently elected dean of Long Island Cathedral; the Rev. W. A. R. Goodwin, rector of Bruton parish, Williamsburg, Va.; the Rev. John W. Suter, Jr., rector of Epiphany Church, New York; the Rev. J. Howard Melish, rector of Holy Trinity, New York; the Rev. Lyman Powell, rector of St. Margaret's Church, the Bronx, New York; the Rev. Elmore N. McKee, rector of Trinity Church, Buffalo, N. Y.; the Rev. Lewis S. Mudge, stated clerk of the Presbyterian Church in the United States; the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore; the Rev. H. Percy Silver, rector of the Church of the Incarnation, New York; and the Very Rev. Alan P. Shatford, dean of St. Paul's Cathedral, Montreal.

Among the clergy of Philadelphia and vicinity who will speak at the noonday services are the following: the Rev. Louis W. Pitt, St. Mary's, Ardmore; the Rev. William N. Parker, Epiphany, West Philadelphia; the Rev. Percy R. Stockman, Seamen's Church Institute; the Rev. Joseph Fort Newton, St. James', Philadelphia; the Rev. William B. Stimson, St. Mary's, Ardmore; the Rev. John R. Hart, Jr.; the Rev. Arthur F. McKenny, University of Pennsylvania; the Rev. Wil-

liam B. Scott, St. Paul's, Doylestown; the Rev. Henry Stuart Paynter, St. Barnabas', West Philadelphia; the Rev. Gilbert E. Pember, St. Michael's, Germantown; the Rev. William MacD. Sharp, St. Paul's, Aramingo; the Rev. W. Brooke Stabler, University of Pennsylvania; the Rev. Herbert Parrish, St. Mark's, Frankford; the Rev. Richard T. Lyford, St. Asaph's, Bala; the Rev. Percy G. Hall, St. Martin's, Oak Lane; the Rev. Leicester C. Lewis, St. Martin-in-the-Fields, Chestnut Hill; the Rev. Stanley V. Wilcox, St. Paul's, Chester; the Rev. W. Roulston McKean, Christ Church, Philadelphia; the Rev. John Doyle, St. Stephen's, Philadelphia; the Rev. Charles H. Long, Zion, Philadelphia; the Rev. John L. Hady, Old Swedes', Philadelphia; the Rev. A. R. Van Meter, executive secretary of the diocese; and the Rev. John C. Roak.

ST. LUKE'S VESTRY, GERMANTOWN, ADOPTS RESOLUTION IN MEMORY OF ITS SEXTON

The following resolution was adopted by the vestry of St. Luke's Church, Germantown, in memory of its sexton who had served the parish for twenty-six years. Plans are also being made for a tablet in his memory to be placed near the door of the church where he always stood.

"Resolved, that the vestry of St. Luke's Church, Germantown, desire to record in the following minute their deep appreciation of the life and service of William F. Schneidt, and their sense of loss in his death;

"William Frost Schneidt was appointed sexton of St. Luke's Church, Germantown, in March, 1907; he entered into life eternal on January 4, 1933.

"For nearly twenty-six years he rendered faithful and efficient service, raising to a high standard and dignifying the office of sexton. He gave himself wholeheartedly in the interests of the parish; he took pride in his work and whatever he had to do he did well; he never spared himself and long hours meant nothing to him. He was deeply concerned about the careful and efficient management and protection of the Church property and did much to cut down unnecessary expenses.

"He was an unusual man. Without the advantages of education, he had a keen sense of the fitness of things and was endowed with a rare amount of common sense. He was faithful, honest, and absolutely dependable. He loved the Church; he was eager to explain her worship as his office afforded opportunity; he was a regular and devout communicant and his attendance at services was a real offering of personal devotion; in his home life he was a devoted husband. His was a life of consecrated service. His place will be hard to fill.

"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Boise Junior College Accredited

BOISE, IDAHO—The Boise Junior College, begun this year in connection with St. Margaret's School, has been accredited by the state university with one condition on account of incomplete equipment. Lack of funds has made it impossible to make up this deficiency, but it will be corrected in time for next year's session.

The opening enrolment was ninety-eight; it has dropped to ninety-one, which is a wholly normal decrease. The junior college is co-educational and has a very high type of student body and an unusually strong faculty for a beginning institution. A new gymnasium was the only new building erected.

Rev. A. B. Kinsolving New Long Island Dean

West Point Chaplain Chosen by Bishop Stires to Head Garden City Cathedral

GARDEN CITY, L. I.—The Rev. Arthur Barksdale Kinsolving, 2d, chaplain of the United States Military Academy at West Point, has been chosen by the Bishop of the diocese, the Rt. Rev. Ernest M. Stires, D.D., to be dean of the Cathedral of the Incarnation in this city. Mr. Kinsolving will succeed the Rev. George Paull T. Sargent, who is now rector of St. Bartholomew's Church, New York.

Mr. Kinsolving comes of a family that has given many clergymen to the Church. He is the son of the late Rt. Rev. Lucian Lee Kinsolving, Bishop of Southern Brazil for twenty-five years and a missionary in Brazil for thirteen years before that. He is a nephew of the late Rt. Rev. George Herbert Kinsolving, who was Bishop of Texas and was commonly known as "Texas George." He also is a nephew of the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, Md., one of the most widely known men in the communion, for whom the chaplain is named. Another uncle is the Rev. Wythe L. Kinsolving, now retired.

A first cousin of Mr. Kinsolving is the Rev. Arthur Lee Kinsolving, a successor of Phillips Brooks as rector of Trinity Church, Boston. Another cousin is the Rev. Walter O. Kinsolving, rector at Summit, N. J.

Mr. Kinsolving is 38 years old and was born at Rio Grande do Sul, Brazil. He was educated in the Episcopal High School, Alexandria, Va., the University of Virginia, and the Virginia Theological Seminary.

After his ordination to the priesthood in 1925 Mr. Kinsolving became assistant rector of St. Paul's Memorial Church, Charlottesville, Va., acting also as chaplain in the University of Virginia. From there he went to West Point six years ago, succeeding the Rev. Clayton B. Wheat as chaplain. Mr. Kinsolving served in the World War as an ambulance driver in the French Army, then as a first lieutenant in the A. E. F.

FR. JOSEPH CONDUCTS MISSION AT GRANTWOOD, N. J.

GRANTWOOD, N. J.—A most successful mission was conducted at Trinity Church, Grantwood, N. J., by the Rev. Fr. Joseph, O.S.F., from February 12th to 24th. The three communions each morning were largely attended and a full church greeted the missionary each night. The conclusion of the mission was to have been at the end of February 21st, but upon the last evening a petition signed by the congregation was presented to Fr. Joseph asking him to continue which he did for two more days.

The outcome of the enthusiasm of this mission was a full schedule of plans for a School of Prayer to be conducted in late May. Fr. Joseph has accepted the invitation to conduct the school.

Chicago Bishop Urges Lenten Patriotism

Is Subject of Lecture Delivered at
United Communion Service for
Men and Boys; 400 Commune

CHICAGO, Feb. 25.—Patriotism to the Church as well as country was urged by Bishop Stewart, speaking at the Washington Birthday observance of men and boys of the diocese at the Lawson Y. M. C. A., Wednesday morning. The meeting followed a corporate Communion of 400 at St. James' Church under auspices of the Brotherhood of St. Andrew, with the cooperation of other men's and boys' organizations of the diocese.

Washington was an ideal patriot, said the Bishop. He was loyal not only to his country but to his God. The Bishop called upon laymen to carry their patriotism into Lent; the good patriot is devoted to God, he said.

"In Lent we should discipline ourselves so we can serve our Lord better," he continued. "Discipline was the great secret of Washington's success. This Lent I ask the men and boys of the diocese to cut themselves off from the ordinary indifference toward religion; from the ordinary amusements and indulgences."

Selfish exploitation of patriotism was scored by the Bishop. He asked for an international outlook in patriotism rather than a national attitude.

The Bishop was the celebrant at the Communion service, assisted by Dr. Duncan H. Browne, rector of St. James'; the Rev. F. E. Bernard and the Rev. J. R. Pickells, chaplains of the Brotherhood assemblies.

Leon C. Palmer, Philadelphia, general secretary of the Brotherhood, addressed a group of men and boys following the breakfast meeting on the new program of the organization.

PRESIDING BISHOP IN CITY

The Presiding Bishop was in Chicago for a brief time Monday evening (February 20th) on his way to the west coast, the first leg of his Oriental inspection trip. He was met at the station by a party of Chicago relatives and friends.

"This is a time for us to look beyond the financial problems and to see their spiritual implications," said the Presiding Bishop. "Under the stress of material want, the souls of men are growing conscious of a need which only Christ can satisfy. The fear which has clutched men's hearts can be dispelled only by the confidence which faith in Christ inspires."

Bishop Perry was hopeful of the beneficial results of his trip to the Orient.

RE-OPEN CALVARY CHURCH

Historic Calvary Church on the near west side of Chicago was re-opened on February 19th by Bishop Stewart in the presence of a congregation which packed the church. Calvary has been closed for more than a year because of the changing conditions of the neighborhood.

The re-opening is under supervision of the Cathedral Shelter, with the Rev. Joseph S. Higgins of the Shelter staff as priest in charge. Fr. Higgins will divide his time between Calvary and his work at the Cook county jail.

EXPLAIN REVOLVING FUND PLAN

An explanation of his proposal to the recent diocesan convention was given this week by John V. Norcross, newly elected chancellor of the diocese. His proposal is for the raising of a fund of \$500,000 which will serve as a revolving fund for the protection of bond issues and similar indebtedness held by the corporation sole.

"Anticipating the need to provide moneys to protect the Bishop's credit on accrued obligations," said Mr. Norcross, "it is proposed that a committee be appointed to consider the raising by individual subscriptions payable over a period of five years the sum of \$500,000, such subscriptions payable monthly or at other stated intervals, and the committee to report to the next convention or to a special convention to be called in the early fall of 1933. If the proposed plan should be adopted, moneys raised thereunder should be subject to disposition in the discretion of the Bishop with the advice and counsel of the finance committee, for the purpose of meeting such accruing obligations and perhaps readjusting all outstanding indebtedness of the corporation sole."

EXTENSIVE LENTEN PLANS

The largest observance of Lent by churches of all denominations in the history of Chicago is planned this year, based on reports to diocesan headquarters and to the Chicago Church Federation. The federation has under way an extensive scheme for arousing Church interest prior to the forthcoming Century of Progress (World's Fair).

The Bishop opens the Lenten noonday services of the Church Club at the Garrick Theater on Ash Wednesday. Dr. Franklin Cole Sherman, rector of Grace Church, Cleveland, and president of the American Guild of Health, is the noonday speaker the week starting March 6th. The Catholic Club of Chicago has completed plans for a series of Lenten missions, starting at St. Andrew's (colored) Church, Evanston. More than 10,000 children of the diocese on Sunday will receive their Lenten Offering boxes and will start saving their money for the support of missionary projects. The Rev. Charles T. Hull, rector, St. Paul's-by-the-Lake, Rogers Park, is planning a series of week-night services to be addressed entirely by prominent laymen.

DR. MCGREGOR UNDECIDED

Whether or not he will accept election as executive secretary of the department of religious education of the National Council, as tendered, remained undecided this week, the Rev. Dr. Daniel A. McGregor of Western Theological Seminary, said today. Dr. McGregor's election occurred at the National Council meeting a week ago. He said it would be fall before he took up his work, should he decide to accept, and he will therefore finish the term at Western.

Dr. McGregor is well known in the diocese for his educational activities. He was rector of St. Mark's Church, Glen Ellyn, before going to Western Seminary in 1929.

Primate of Australia Passes Away Suddenly

Death Follows Operation; Was on
Vacation in New Zealand

[BY CABLE]

SYDNEY—The Most Rev. John Charles Wright, D.D., Anglican Primate of Australia and one of the leading figures of British ecclesiastic circles, died suddenly at Christchurch, N. Z., on February 24th following an emergency operation. He was 71 years old.

The Primate, who had been the Archbishop of Sydney and Metropolitan of New South Wales since 1909, was on a holiday in New Zealand when taken ill. He was immediately operated on.

Dr. Wright was educated at Oxford and was ordained in 1885. After serving in several pastoral posts, he became archdeacon of Manchester in 1909. He was named a sub-prelate of the Order of St. John of Jerusalem in 1929.

The Archbishop was a son of the late Rev. J. Farrall Wright, vicar of Christ Church, Bolton, England.

ST. SIMON'S CHURCH GROWS

Under the leadership of the Rev. Dr. Benjamin Franklin Root, St. Simon's Church, Chicago, is showing marked signs of increased activity. Two years ago St. Simon's was ready to close. The Rev. Dr. Edwin J. Randall, diocesan secretary, took charge and started the church, which had been reduced to the status of a mission, upon a new chapter in its history. Last fall Dr. Randall relinquished the mission to Dr. Root.

A parish men's club, with Glenn S. Bowstead as president, and a young people's society are new organizations at St. Simon's.

NEWS NOTES

The Rev. Frank R. Myers, priest in charge of St. Timothy's Church, Chicago, and chaplain of the 131st Infantry, Illinois National Guard, received a special award from Lt. Gen. Joseph Sanborn, war-time commander of the 131st, at ceremonies at the National Guard Armory, Wednesday night. The award was for nine years of service to the Guard unit.

The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, was operated upon for appendicitis at Evanston Hospital, February 20th. He is reported on his way to recovery.

An orchestra, made up entirely of seminary students, is an innovation at Western Theological Seminary. The orchestra provides entertainment for the students and for other Church functions.

Howard G. Wilson, junior warden of St. Mark's Church, Glen Ellyn, has been awarded the silver beaver of the Boy Scouts of America, a distinguished honor awarded to but few.

Mrs. Herman L. Kretschmer was reelected president of the board of managers of the Church Home for the Aged at the annual business meeting held this week.

Prayers for the recovery of Mayor Anton J. Cermak, who lies critically wounded from an assassin's bullet at Miami, Fla., were offered in various churches of the diocese on February 19th.

Church Assembly In Spring Session

Relief Measure Included in Opening Day's Legislative Business—South India Scheme Again to the Fore

By GEORGE PARSONS

LONDON, Feb. 10.—The Church Assembly opened its spring session on Monday. After having given general approval to a measure providing for the transfer of certain parishes from the diocese of Chester to Manchester, it discussed a proposal to appropriate certain moneys belonging to the Chapter of Manchester, now used for the payment of living agents, and employing them on the upkeep of Manchester Cathedral. General approval was given also to the proposal.

On Tuesday the Clergy (Widows) Pension Measure was considered, and several amendments were relegated to the appointed committee.

The House of Laity held a sitting of half an hour on Tuesday morning, at which a Protestant motion endorsing the recent action of the Upper House of Canterbury Convocation in the matter of admitting non-Churchmen to Communion, was adjourned till the summer, as was another motion concerning an Enabling Measure to allow greater elasticity in worship. The Revised Psalter Measure was finally killed, and arrangements were made to represent the House on Deaconess Councils.

The Union of Benefices Measure came in for some sharp criticism on Wednesday; but it was unfortunate that a motion to appoint a committee to consider the question of publicity in Consistory Court cases affecting morality was debated in a rather thin House.

In the afternoon, a committee was appointed to examine the question of the destitute poor, with a view to coördinating relief under the Poor Law. It was a distinct relief to feel that the Church Assembly is prepared to do something in the matter of the desperate poverty that prevails in the country at this time.

THE SOUTH INDIA SCHEME

It is reported from Calcutta that the Bishops of India, Burma, and Ceylon in synod, and also in session with the standing committee of the General Council of the Church, have considered the whole position in relation to South India, and also in relation to the Anglican Church throughout the world, in consequence of much discussion last year relating to the synod's resolution of February, 1932, on the scheme for intercommunion and union.

The synod now declares that the passing of that resolution has not diminished its desire and intention to do all in its power to secure that the ministry in the Church of South India, when it comes into being, should be a unified ministry under bishops within the historic episcopate. The following message has been issued:

"The Episcopal Synod, with the Assessors in joint session with the standing committee

POSTPONEMENT OF CHURCH COLLEGE CLOSING ASKED

LONDON—The most important of the concluding business of the Church Assembly's session was the decision to urge the board of supervision of the Church Training Colleges to take immediately the necessary steps to postpone for twelve months the closing of the three threatened Church training colleges: Chester, Lincoln, and Fishponds, Bristol.

of the General Council, have considered the report delegated to the Joint Committee on Union in South India. In the opinion of these bodies certain matters still require consideration, therefore further sessions of the Joint Committee will be necessary before the scheme can be regarded as having reached its final form. Other negotiating bodies have not taken action exactly corresponding to the vote of general approval passed by the General Council in February, 1932.

"It is therefore obvious that the motion for final adoption cannot be presented at the next ordinary session in 1935. Votes of general approval will not be invited before the second meeting of the Episcopal Synod and the standing committee, so it is unlikely that the motion for final adoption can come before the General Council earlier than a special session in 1937 or the ordinary session in 1938.

"In any case, diocesan councils will receive two years' notice of the meeting of the General Council. Therefore the synod commends the proposed scheme to the consideration of diocesan councils, requesting them to forward to the Metropolitan any suggestions for its improvement."

NEW BISHOP OF GIBRALTAR APPOINTED

The Rev. H. J. Buxton, for four years archdeacon of Cyprus, has been appointed to the bishopric of Gibraltar in succession to the Rt. Rev. F. C. N. Hicks, Bishop-elect of Lincoln.

The new Bishop, who is 52 years of age, went from Harrow to Trinity College, Cambridge, where he graduated in 1903. He was vicar of Horley, Oxfordshire, during the war (in which he served in the Caucasus with a medical unit and as chaplain in France). Mr. Buxton was chaplain of St. George's Cathedral, Jerusalem, for a time, and of St. Paul's, Nicosia, from 1927 till 1931, becoming archdeacon of Cyprus in 1928.

E. C. U. SECRETARY RESIGNS

The Rev. Arnold Pinchard has notified the President and Council of the E. C. U. of his wish to resign the office of secretary, the resignation to take effect, according to the terms of his appointment, at the expiration of a period of six months from January 31st. He desires to express his grateful appreciation of the unvarying courtesy and consideration which, during his thirteen years of service, he has experienced at the hands of the Council, of the organizing secretary, and, indeed, of all the officers of the Union everywhere.

Fr. Arnold Pinchard was the first clergyman to be secretary of the E. C. U., and it was no easy task to follow the late H. W. Hill. His resignation will be much regretted by all members and associates.

Canadian College Headmaster Resigns

Dr. Graham Orchard, Master at Port Hope School, to Retire to England
—Archbishop of Ottawa Installed

TORONTO, Feb. 22.—The governing body of Trinity College School, Port Hope, has announced that the Rev. Graham Orchard has tendered his resignation as headmaster at the school, to take effect on June 30th next.

The erection of the memorial junior school building in 1924, the temporary removal of the senior school to Woodstock after the fire, which destroyed its buildings in March, 1928, and the subsequent erection of the new buildings which now house the senior school, placed heavy responsibilities upon Dr. Orchard. He has now expressed to the governing body of the school his desire that a younger man take over his duties and give him a much needed rest.

Dr. Orchard was appointed headmaster of Trinity College School in 1913.

About 100 Old Boys of Trinity College School, Port Hope, at their annual reunion dinner in the Royal York Hotel, Toronto, paid a moving tribute to Dr. Orchard. Dr. Orchard was visibly affected. He intimated that he would return to England and probably spend the rest of his days in a vicarage. Dr. Orchard has been twenty-seven years in Canada.

INSTALLATION OF ARCHBISHOP ROPER

At a service to be held in Christ Church Cathedral, Ottawa, on St. Matthias' Day, February 24th, the Most Rev. J. C. Roper will be enthroned as Archbishop of Ottawa and Metropolitan of the ecclesiastical province of Ontario. The Rt. Rev. Derwyn T. Owen, D.D., Bishop of Toronto, will officiate. The installation of the Very Rev. E. F. Salmon, as dean of Christ Church Cathedral, will take place at the same service. In the evening of the same day there will be a festal Evensong, at which the Bishop of Toronto will be the preacher.

ANOTHER VESSEL BOUGHT FOR COLUMBIA COAST MISSION

Another vessel has been bought for the Columbia Coast Mission. The vessel, which is at present at Cannes, will be brought to the Thames and there fitted with new engines for her future work on the Canadian Pacific coast. The ship will be on exhibition early in May at one of the piers by the Thames Embankment. She will then start on her long journey to Vancouver, via the Panama Canal.

PRESENTATION TO THE BISHOP OF TORONTO

At a dinner attended by 700 laymen of the diocese of Toronto the Rt. Rev. Derwyn T. Owen, the new Bishop of the diocese, was presented with an episcopal ring, set with a large engraved amethyst. The ring, which is the gift of the laity of the diocese, was presented to the Bishop on their behalf by F. G. Venables. In his speech the Bishop outlined the challenge

which these times offer to the Church and all its members and appealed for a courageous acceptance of that challenge.

WITH THE CHURCH ARMY IN CANADA

Work is being undertaken by the Church Army in the diocese of Athabasca for at least the whole of Lent, and missions are to be conducted in parishes chosen by the Bishop and Archdeacon Little, and these missions will be of one week's duration in each parish. Following the missions in the diocese of Athabasca, the workers will proceed to the diocese of Edmonton and undertake work for several months under the direction of the bishop and clergy.

The annual conference of the Church Army in the U. S. A. and Canada has been fixed for May 21st to 27th, and will take place at the College of Preachers, Washington, D. C. The conference will be under the direction of Bishop Rhinelander during the mornings. Evenings will be taken up with Church Army matters, and the afternoons will be given over to social activities. About thirty will be going from Canada.

RUPERT'S LAND DIOCESAN W. A.

The 46th annual meeting of the Rupert's Land diocesan board of the Woman's Auxiliary, held in Winnipeg, opened with a corporate Communion service at Holy Trinity Church, when the address was given by Dean Matheson. Immediately following the service the delegates assembled in Trinity Hall and were welcomed by the Rev. Canon Carruthers. The prayer service was conducted by Archdeacon Parker. In the evening, in the auditorium of Trinity Hall, which was packed to the doors, an address, *Our Mission in Kangra, India*, was given by Miss DeBlois. Also intensely interesting moving pictures depicting the scenes of the Lambeth Conference in 1930, the enthronement of the Archbishop of Rupert's Land at St. John's Cathedral, Winnipeg, in 1931, and the work in the Yukon diocese, all of which were taken by the Archbishop and Mrs. Stringer, were shown by Mrs. Stringer. The prayer service on Wednesday was in charge of the Rev. F. Glover, and an address on China was given by Canon H. G. G. Herklots.

MISCELLANEOUS NEWS

A quiet morning for the clergy of the rural deanery of Toronto will be held at the Church of the Redeemer on Shrove Tuesday. The conductor will be the Bishop of Toronto.

A course of lectures has been arranged by the Toronto diocesan council for social service to be held in the Maurice Cody Hall, Bloor St., East. The program includes as speakers: Tom Moore, president of the Trades and Labor Council of Canada, Ottawa; Dr. J. Line, Victoria College, Toronto; and Col. George Drew.

At the annual vestry meeting of St. Mark's Church, Port Hope, the Rev. Canon Rigby, for over fifty years in the service of the church, and a former headmaster of Trinity College school, announced his resignation on account of ill health to take effect on March 1st. Dr. Rigby is in his 74th year.

At a meeting of the mission board of the diocese of Fredericton in Saint John, a Communion set was presented to Bishop Richardson for the use of the St. John Hospital chapel. The set was the gift of six Anglican nurses.

New Theological Course Introduced at Sewanee

Deals With Modern Business, Social, and
Political Problems

SEWANEE, TENN.—An interesting innovation has recently been introduced into the curriculum of the Theological School of the University of the South at Sewanee.

This consists of a full year's course in the science of Political Economy, given by Prof. E. M. Kayden, the head professor of the department in the College of Arts and Sciences.

This course is arranged especially for theological students, and is given to them exclusively. The purpose is to prepare them to handle these subjects in a practical and expert manner, as they are called upon to deal with that most important subject—the application of the Gospel to modern business, social, and political problems. It is felt that the preaching of today demands something more than theological doctrine and moral exhortations based upon the conditions and experiences of past history.

The modern world has not outgrown, indeed never can outgrow, the teachings of Jesus, but the effective preaching of those teachings can be accomplished only by one who knows critically and scientifically the needs and problems of the modern world in all their complexity and varied requirements.

The following outline of the course as actually presented and taught will be most instructive to all who are interested in modern theological education:

Economic and Social Problems of Modern Society: The subjects covered in this course have regard primarily to the social aspects of our economic system and social institutions in their bearing upon human relationships in society. The aim is to train the mind in habits of clear, exact, and discriminating thought, in ways helpful to the understanding and interpretation of economic and social phenomena. The main fields of interest are as follows:

(1) *Social Aspects of Modern Industry:* Backgrounds of industrial life; fundamental principles of wealth and human welfare; questions of population, standards of living, labor unrest, economic insecurity and unemployment; social aspects of agriculture; competition and coöperation; the financial system and social responsibility.

(2) *Economic Reform and Progress:* Trade unions and industrial peace; employers' welfare activities; social insurance. A critical examination of the different movements today for economic reorganization of society. Problems of distributive justice and democratic control of industry. The position of various Christian bodies upon fundamental aspects of modern industry and social justice.

(3) *Sociology, Problems and Principles:* The economic, social and cultural factors that are shaping the modern community. Social aspects of population, race, family, government, education, religion, public opinion. Social maladjustment, including problems of poverty, crime, and dependence. Sociological principles of community organization; social processes of interaction, competition, conflict, adaptation, and coöperation between groups; agencies and methods of social control. Theories of social progress in Western civilization.

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Objects: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting.

A leaflet is sent to each associate monthly containing intercessions for those objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership, address

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NEW YORK

Episcopal Seminary Alumni Meet

Old Graduates Make Yearly Visit to Their Alma Mater at Cambridge, Mass.

By ETHEL M. ROBERTS

BOSTON, Feb. 24.—The alumni of the Episcopal Theological School, Cambridge, met yesterday for their annual day together. In the morning came a series of meditations on Peace, in the inward sense, by the Rev. Dr. John Wallace Suter, Jr., '14. Dr. Suter developed his subject by treating of the varying factors in the procurement of peace—such as quiet, confidence, reconciliation with man and with God, and a gathering up of the sum total into what may be termed the power of peace. Hope in the Old Testament was the title of the paper read by the Rev. Charles L. Taylor, Jr., '24, after the guests had been entertained at luncheon in the deanery. Professor Taylor's paper was a study of the idea of the Messiah, the Messianic hope, and the contributory phases of hope for national and for individual life. Tea with the students in the common room followed and was, in turn, followed by dinner in the Harvard Faculty Club when the Rev. Richard G. Preston, '24, was toastmaster. After a warm welcome from Dean Washburn, the Rev. Dr. James Thayer Addison expressed the satisfaction felt that one of the graduates of the school, the Rev. George V. Shriver, '32, is to be the first missionary to be sent to India by the Church.

Bishop Lawrence then spoke briefly on the subject of preaching; he emphasized the need for straightforward, free preaching—direct, unpretentious, with an ability to get close to one's hearers in more ways than one. Bishop Lawrence paid one of his humorous but sincere tributes to the part he felt had been played in his own training by after-dinner speaking. The main speaker of the evening was the Rev. Dr. Walter Russell Bowie on the glory of preaching and the importance to it of the contribution made by the preacher's own, individual life. After laying stress upon this point, that the authority of the preacher is dependent upon his own life, Dr. Bowie gave suggestions on the various aspects of preaching.

IDEAL SPORTS FOR CHURCH BOYS

On Washington's Birthday, as is usual every year, three track meets were held for Church boys in three Y. M. C. A.s: Boston, Lawrence, and New Bedford. The results are interesting for there is excitement in the fact that the boys of Trinity Church, Boston, lost to the boys of St. Cyprian's, a progressive diocesan mission for one of our colored congregations, by the narrow margin of five-sixths of a point. St. Cyprian's won 51 points; Trinity won 50 1/6 points and lost because in the last relay race a boy dropped the stick. This is a common accident, it can happen to any participant; but it takes grace to accept the outcome gracefully.

The counsellor for boys' work in the diocese, Frank W. Lincoln, Jr., says that the track meets are valuable for bringing the boys of different parishes together, for the added interest to the boys' lives, and—most of all—because in track meets everyone can have an active part. If a boy cannot run, he can jump, and if he does neither there are many other healthy sports open to him. The fostering of participation in opposition to mere spectatorship is the very great consideration, and in expounding its merits Mr. Lincoln refers to the fact that the few players needed for a basketball game leads inevitably to the non-players in a parish club room putting on their clothes and going elsewhere for their amusement. There was a good "gallery" for the Boston meet, of which the first reports have been received, for clergy and parents were present and there were as many as 35 boys from one parish alone. The boys range from 10 to 20 years of age and are divided into four classes according to weight so that each has a fair chance against his peers.

QUIET DAYS

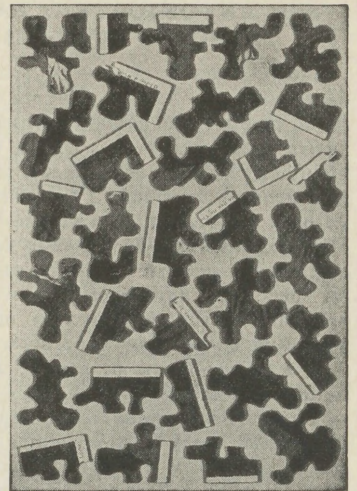
Quiet days for men were another feature of February 22d. Besides the gathering in Grace House, New Bedford, when the men of all the New Bedford parishes met together for an early service of the Holy Communion, breakfast, and an address, there was a similar service for the men of Cambridge parishes in St. Peter's Church, Cambridge. Indeed, many centers were the scene of the same sort of activity which has gained steadily in favor. In the Church of St. John the Evangelist, Bowdoin street, the annual quiet day for men and boys was conducted by the Rev. Sewall Emerson, priest postulant of the Society of St. John the Evangelist. The day began with Mass at 8 A.M., four meditations, the last at 4 P.M., were given, and those attending were provided with breakfast and luncheon.

WINCHESTER CATHEDRAL VERGER IS VISITOR

A. J. Adams of Winchester, known to all the visitors of Winchester Cathedral, England, and to readers of H. V. Morton's *In Search of England*, spoke on his loved subject, his Cathedral, at both Trinity Church and the Cathedral Church of St. Paul last week. Mr. Adams is the verger of Winchester Cathedral and was recently asked to address a huge gathering of 1,200 other vergers of English churches and Cathedrals in order to impart to them some of the magic of his enthusiasm for the history and architecture of his beloved and ancient pile.

Monthly Taxes

PAYING TAXES by the month is a suggestion made recently by a Cincinnati man, and it is thought that such a plan would become popular because it would lessen the semi-annual and annual strain on the taxpayer and very materially lower the enormous sale of property for taxes. Advertising property for sale is expensive both to the city and the taxpayer, to say nothing of the stress, worry, and embarrassment it engenders.



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SAN ANTONIO, TEX., PARISH REPORTS PROGRESS

SAN ANTONIO, TEX.—In spite of the depression, St. Mark's Church, San Antonio, had a remarkable year in 1932. The parish ended the year with all bills paid, including the amount promised to diocesan and general missions. This was achieved without any reduction in salaries and operating expenses during the year. In addition to this, the confirmations increased forty-six per cent and baptisms twenty-eight per cent over the previous year; the Church school at the end of 1932 showed an increase in enrolment of approximately one hundred members.

The parish also undertook important social service work in the community. Under the leadership of St. Mark's Guild, three soup kitchens have been maintained, feeding between two hundred and three hundred underprivileged children daily. The social worker of the parish made six hundred and forty-seven calls and assisted one hundred and ninety-seven individuals, including thirty-seven families. Her work is closely coordinated with the social service agencies of the city.

This statement of conditions is most encouraging to the officials of St. Mark's Church and its rector, the Rev. Arthur R. McKinstry.

LOS ANGELES CHURCHWOMAN ILLUSTRATES MISSIONS WORK

LOS ANGELES—Mrs. F. A. Habersham, of Los Angeles who has traveled among the Church's missions in the Orient, Alaska, and other parts of the world has been illustrating lectures with these moving pictures taken by herself. Traveling largely for her own pleasure she became so greatly interested in the efforts of the

missionaries to alleviate the conditions of squalor, superstition, and fear in the Orient that she now devotes most of her time to lecturing on this subject.

In her series of illustrations she has a picture of Bishop Roots and other missionaries, male and female, climbing through the windows of a third class train compartment in China so that they might share the same conditions as those under which the native delegates to a Church convention traveled.

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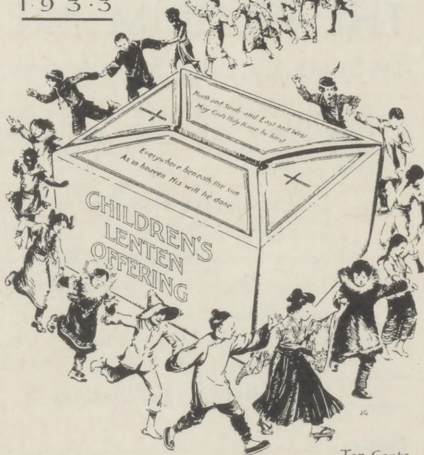
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**BISHOP DEDICATES MEMORIALS
IN TARRYTOWN, N. Y., CHURCH**

TARRYTOWN, N. Y.—The receipt of a legacy of \$5,000 from the estate of the late Mrs. Sarah E. Scheumaker by St. Mark's Church, Tarrytown, where she was a member for more than forty years, recalls an experience worthy of special mention.

Two years ago, Mrs. Scheumaker called in the rector, the Rev. Howard D. White, explained that her will had been made some seventeen years before and contained a bequest of \$5,000 for St. Mark's Church. She further stated that her estate had grown in the intervening years and that she had decided to increase the amount of the bequest. Upon inquiry, she said, she found that it might be difficult to add a codicil to her will and had determined to give the money before her death. She thereupon proceeded to remodel the parish house at a cost of \$22,000 and lived long enough to see it formally opened, though she died before it was dedicated.

As a result of this generosity, another member of the parish, Mrs. John Paul Herren, built as a memorial to her husband a small chapel seating twenty people and independently heated. It is finished in natural oak with paneled ceiling and random oak floor, and furnished with red hangings and runners. The seats are Cathedral chairs. The chapel was built at a cost of \$4,100 and was consecrated with the remodeled parish house and eight other memorials by Bishop Manning.

**CHURCH ARMY COMMISSIONS
THIRD FROM CONNECTICUT**

MIDDLETOWN, CONN.—In addition to having two captains from Connecticut in the Church Army, George Clarke of Forestville and Nowell H. Cochrane of Immanuel parish, Ansonia, Miss Lillian Sherman of Middletown has been commissioned as one of the first mission sisters appointed by the Church Army in the United States.

Captain Cochrane has been accepted by the Bishop of Western Virginia, the Rt. Rev. William L. Gravatt, D.D., as a candidate for holy orders.

**BALTIMORE PARISH HOLDS
RETREAT; IS INNOVATION**

BALTIMORE—On George Washington's Birthday, a day of retreat for men was held in Grace and St. Peter's Church, Baltimore. This was an inter-parochial effort, the first of its kind in the city; and it was remarkably well attended, seven parishes being represented. The conductor was the Rev. William A. McClenthen, D.D., rector of Mt. Calvary Church.

The retreat movement is still new to the diocese, but about twenty of the parish clergy asked that invitations be sent to their men.

ALTHOUGH THE CHURCH is represented in Sitka, Alaska, by the fabric of a church, it has there no ordained representative. Its work is "manfully" carried on by Mrs. Elizabeth M. Molineux, who does everything from stoking the furnace to conducting the Church school.

† **Recrology** †

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

SARAH BELL BISHOP

POUGHKEEPSIE, N. Y.—On February 16th in this city, Mrs. Sarah Bell Bishop, mother of the Rev. Julian Bishop, rector of the Church of the Redeemer, Watertown, died at the age of 78.

A Requiem Mass preceded the funeral service at St. Andrew's Church, Arlington suburb.

WILLIAM WALLACE PURDY

HACKENSACK, N. J.—William Wallace Purdy, former mayor of Wood Ridge, and a vestryman of old Trinity Church, New York, died suddenly on February 18th.

Mr. Purdy was born in the Greenwich Village section of New York sixty-nine years ago and had lived in Wood Ridge for thirty years, serving half of that period as a Republican member of the borough council.

Besides the widow, the former Anne Mackie, a son and a daughter survive him.

The New York Times, in an editorial tribute to the late Mr. Purdy on February 20th, said: "The Charity Organization Society report for the past year carries a prefatory note in recognition of the fifteen years of Lawson Purdy's leadership of it, and especially of his 'distinguished service' to the whole city of New York as chairman of the Emergency Work and Relief Administration. The council of the society has subscribed to Acting Mayor McKee's statement: 'This city has faith in Lawson Purdy.' It would seem that all his experience of the well nigh fifty years since he was graduated from college had been preparing him for just such a time as this. He has by the very quality of his charity, without which the bestowing of goods to feed the poor would profit nothing, invited faith in his applications of relief."

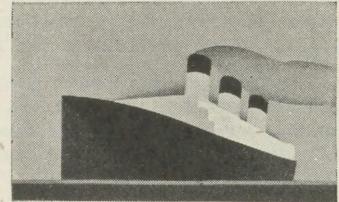
MRS. F. T. SCHREIBER

OCALA, FLA.—The death of Mrs. Frederick T. Schreiber, a prominent Churchwoman of this city, occurred at her home, February 13th. The burial service was held in Grace Church on February 15th, conducted by the rector, the Rev. Edgar L. Pennington. She is survived by the husband, a son, and a daughter.

Born in Liverpool, England, in 1861, Mrs. Schreiber's early education included two years of music under noted leaders in Wiesbaden, Germany. Forty years ago she came to Florida with her little family, living first near Leesburg. Thirty years ago they came to Ocala to make their home. Since living here Mrs. Schreiber had been directress of the Altar Guild at Grace Church, and held minor offices in several of the parish organizations.

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Church People Show Fine Spirit in the Depression

Convention Outlook Generally Optimistic Despite Stress of the Times

SPLENDID COURAGE is being displayed by the members of the Church in these critical times, and though every diocese and district has suffered in one way or another because of depleted finances there has been very few instances where there has been a discontinuance of work on account of the decreased budgets.

Iowa. A number of changes approved at last year's convention were ratified. Notwithstanding severe weather and financial conditions there was a fair attendance of delegates.

Kansas.—The high point of the convention was the discussion of the diocesan wide Lenten teaching mission at the joint session of the convention and the Woman's Auxiliary. Five thousand copies of the Bishop's address and the same number of copies of Bible readings for the period of Lent, reprinted from the "Churchman's Calendar of Daily Bible Readings," were distributed to the clergy and lay delegates. The matter relating to the proposed change of the diocese of Kansas to the new fourth province was turned over to the executive committee of the Bishop Vail Foundation for recommendation.

Nebraska. The budget received a cut of 33 per cent and Bishop Shayler relinquished one-tenth of his salary for the current year. A fine attendance of laymen was recorded at the meeting.

In memory of the late Rev. John Albert Williams, D.D., colored priest of the diocese for forty-two years, it was decided by the council that a public memorial service be held.

Ohio. Diocesan budgets have been balanced and there are no debts in the diocese for diocesan work. Drastic cuts have been made to keep within the limits of the possibilities of parishes and missions. The Bishop reported having made 242 official visitations during the year 1932, conducting 111 confirmation services and confirming 1,383 persons. So heavy has become the work of the Bishop that he declared his intention to petition the diocese for the election of a Suffragan. The standing committee has considered this matter, informally, with favor and while for financial reasons the diocese is not in a position to do anything at present, the Bishop asks that the next important move that the diocese makes should be the election of a Suffragan, and that just as soon as it can be adequately financed.

Puerto Rico.—The interest in the question of self support was pressed hard—and the desire to accomplish something has resulted in an assessment on all parishes and missions of 10% of the amount of the missionary quota offering to be made a special effort for the Bishop's support. The fund has increased very well this last year and so a good beginning is made toward paying our own Bishop finally. A very help-

ful work is being done by Miss Amelia Reutas in providing Sunday school lessons in Spanish for the district, printed each month in the local paper, the *Iglesia Viviente*. A very favorable report was revealed in the treasurer's accounts when it was understood that on the missionary quota of \$1,200 more than \$1,500 was paid. A pretty good over payment. All the assessments, as last year's journal shows, were accepted again this year.

Sacramento. The election of a Bishop Coadjutor was the main order of business at the convention. The Rev. Webster L. Clark, the oldest active priest of the diocese opened the session. Financial matters received considerable attention.

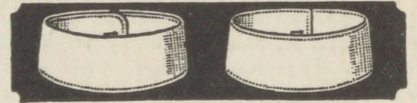
NEWS IN BRIEF

GEORGIA.—The death of Charles Merrill Chapin, junior warden of St. Thomas' Church, this city, on December 31, 1932, was a great loss not only to the parish but to the whole community.—With funds provided by the professional women's study club of Christ Church, Savannah, the Rev. David Cady Wright, D.D., rector, the two old street lamps at the foot of the steps of the church have been electrified. The lamps were fitted out for gas, but had not been used for many a year.—The Rev. Armand Tise Eyler and Miss Mary Adeline Sheppard, daughter of Mr. and Mrs. William F. Sheppard of Savannah, were married at St. John's Church February 14th, by Bishop Reese assisted by the Rev. C. C. J. Carpenter, rector of St. John's Church. The men and boys' choir, of which the Rev. Mr. Eyler was formerly a member, sang the wedding marches and hymns during the ceremony. Mr. and Mrs. Eyler will make their home at Valdosta.

ROCHESTER.—Two years ago the Daily Eucharist was instituted in Christ Church, Corning, N. Y. In addition to the Daily Eucharist, Matins and Evensong are now being read each day in that parish. Corning has a population of less than 16,000. Christ Church has a membership of 1,628 baptized persons; 1,109 confirmed persons.

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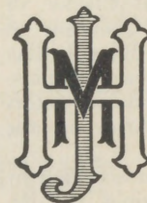
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 Days, 10); Morning Prayer, 9:30; Evening
 Prayer, 5. Choral Saturdays: Organ recital at
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 Mass and Sermon).
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 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

NEWS IN BRIEF

ALBANY—The usual noon-day services are being held at St. Peter's, Albany, a downtown church, with visiting preachers during the six week of Lent, excepting Fridays when the local rectors in turn take the duty. The special preachers scheduled are: the Rev. E. T. Carroll, D.D., Amsterdam, N. Y., and the Rev. Duncan H. Browne, D.D., Chicago; the Rt. Rev. W. H. Moreland, D.D., the Rt. Rev. F. G. Budlong, D.D., the Rt. Rev. Wyatt Brown, D.D., and the Rt. Rev. F. W. Creighton, D.D. Weekly and daily services of varying character are arranged for the several churches. There will be a preaching mission by the Rev. John M. McGann, D.D., at St. Andrew's Church, March 5th to 12th, inclusive. Preachers for the Wednesday evening services at St. Paul's Church are: the Rev. W. D. Orr, assistant at St. Paul's; the Rev. Roelif H. Brooks, D.D., of St. Thomas' Church, New York; the Rev. James Gordon Gilkey, D.D., of the South Congregational Church, Springfield, Mass.; the Rev. Charles R. Brown, D.D., dean emeritus of the Yale Divinity School; the Rev. Russell Bowie, D.D., of Grace Church, New York; the Rev. Bernard I. Bell, D.D., warden of St. Stephen's College; the Very Rev. Percy T. Edrop, D.D., dean of Christ Church Cathedral, Springfield, Mass. Bishop Oldham was the preacher on Ash Wednesday at the noon-day service. The Bishop will also preach the Passion at the Three Hours on Good Friday, in the Cathedral of All Saints.

CENTRAL NEW YORK—At a recent meeting of the Woman's Auxiliary of the fourth district held in Trinity Church, Syracuse, the speaker was the Rev. A. Abbott Hastings, for many years in charge of St. Michael's Mission among the Arapahoe Indians at Ethete, Wyoming, and now rector of the Wyoming Cathedral and executive secretary of the district.—A set of white altar hangings were dedicated recently in Christ Church, Manlius, the gift of Miss May Clark and the Ladies' Benevolent Association of Christ Church, in memory of Miss Charlotte Ellen Stimson.—Missionary gifts of the children of the diocese, going through diocesan channels, totaled \$5,283.19 in 1932. Of this \$4,619.92 was the Lenten Offering, the Birthday Thank Offering was \$566.65, and

the Little Helpers' Offering \$96.62. In the Christmas boxes gifts were sent to 1,839 children among the Negro missions of Virginia, in Honolulu, in the Tennessee and North Carolina mountains, on the Onondaga Indian Reservation, and to two schools of the diocese, besides many gifts to local communities.

PITTSBURGH—The Very Rev. Dr. N. R. High Moor, dean of Trinity Cathedral, announces the following Lenten preachers at the Cathedral: Ash Wednesday, the Rt. Rev. Alexander Mann, Bishop of Pittsburgh; March 2d, the Rev. Dr. W. F. Shero, Christ Church, Greensburg, Pa.; March 3d, the Rev. H. P. Pullin, St. Stephen's Church, McKeesport, Pa.; March 4th, the Rev. F. C. P. Hurd, Church of the Advent, Jeannette, Pa. Week of March 6th, the Rev. Dr. E. J. van Etten, Calvary Church, Pittsburgh; week of March 13th, the Rev. Dr. Elwood Worcester, Boston, Mass.; week of March 20th, the Rev. Dr. Percy G. Kammerer, Avon Old Farms School, Avon, Conn.; week of March 27th, the Rev. Dr. William F. Peirce, president of Kenyon College, Gambier, Ohio; week of April 3d, the Very Rev. Dr. Kirk B. O'Ferrall, St. Paul's Cathedral, Detroit, Mich.; week of April 10th, Bishop Mann; Good Friday, the Very Rev. Dr. N. R. High Moor, dean of Trinity Cathedral.—During the present winter St. Peter's Church, Pittsburgh, under the leadership of its rector, the Rev. Waldo A. Amos, has been doing a splendid piece of social and community work in maintaining a babies' conference every Wednesday afternoon under the supervision of public health nurses. There is a charge of only 10 cents and the mothers are able to have the advantages of the advice of one of the foremost baby specialists in Pittsburgh in return for this expenditure.

WESTERN NEW YORK—At the last meeting of the executive council of the diocese the Rev. A. A. Chambers of Angola was appointed an additional member of the department of religious education with special oversight of the work among young people.—On a recent Sunday two brothers from St. Barnabas' House, North East, were speakers at the morning service at St. Luke's Church, Jamestown, and presented the work which is being done at St. Barnabas' House. The rector of St. Luke's, Jamestown, is one of the chaplains of the House at North East.—At Grace Church, Buffalo, there have been held on recent Sunday evenings what have been called acquaintance meetings. Immediately after the evening service the congregation has met in the parish house with the idea that the older members may get acquainted with the newer members. Four of these gatherings have been held.

WEST VIRGINIA—The 107th semi-annual meeting of the Kanawha convocation of the diocese of West Virginia was held in Christ Church, Bluefield, February 14th and 15th. The general theme of the convocation was Family Religion and papers on this subject were read by the Rev. Frank Cady of Point Pleasant, the Rev. W. P. Chrisman of Beckley, and the Rev. L. B. Mead of St. Albans. The sermons were preached by the Rev. W. B. Carns of St. Luke's Church, Charleston, and the Rev. John Gass, D.D., of St. John's Church, Charleston. The Bishops of the diocese, the Rt. Rev. W. L. Gravatt, D.D., and the Rt. Rev. R. E. L. Strider, D.D., were the celebrants at the Holy Communion. Verbal reports from the missions of the convocation indicated that in spite of the financial stringency satisfactory progress was being made. The cross of the Order of the Sangreal was awarded to the Rev. J. W. Hobson, rector of Christ Church, Bluefield, at the closing service of the convocation by Bishop Gravatt.

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ANNOUNCEMENTS

Died

BALLARD—HELEN M., on February 12th, at her home in Peoria, Illinois. For many years educational secretary of the diocesan Woman's Auxiliary and a delegate to the triennial meetings of the national organization.

FORSYTH—Entered into rest, on February 11, 1933, in Baltimore, Md., MARGARET W. FORSYTH, widow of the Rev. Robert W. Forsyth, D.D. The interment was in Hollywood Cemetery, Richmond, Va.

Mrs. Forsyth is survived by four children: Charlotte E. Forsyth, now Sister Benedicta, novice in the Order of St. Anne; Robert W. Forsyth of San Francisco, Calif.; Thomas Marshall Forsyth of Narberth, Pa., and the Rev. Warner Lewis Forsyth, rector of St. James' Church, Birmingham, Mich.

"Eternal rest, grant unto her, O Lord, and make light perpetual to shine upon her."

MAGILL—At Montreal, Canada, on Saturday, February 18, 1933, SARAH HELEN, daughter of the late Rev. George John Magill, D.D., of Newport, R. I., and sister of the Rev. George Ernest Magill.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

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RETREAT

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

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NEWS IN BRIEF

CALIFORNIA—The Rev. John W. Nichols, D.D., dean of the divinity school of St. John's University, Shanghai, China, who is "our own missionary" from the diocese of California, and also a canon of Grace Cathedral, San Francisco, is in the diocese on furlough, and is preaching at the Cathedral on March 5th.—The Rev. A. L. Mitchell, of St. Andrew's Mission, Maxwell Park, Oakland, having reached the retiring age, has resigned that charge, entered on the pension list, and gone to reside in National City, San Diego County.—The little company of members of the First Century Christian Fellowship that is making an evangelistic tour through America, held a meeting at the Fairmont Hotel, San Francisco, on the evening of February 27th. Members of the group spoke not only at that meeting but also at meetings on the three days following, and on Sunday at various churches. The speaker at the Cathedral was Vice-Admiral Sidney Drury-Lowe, R. N., C. M. G., of London. The Rev. Samuel Shoemaker, Jr., also addressed the meeting of the Church Unity Conference in Berkeley at 9:30 on February 24th.

PITTSBURGH—A patriotic service was held in Trinity Cathedral on February 19th, with members of the 176th Field Artillery, Pennsylvania National Guard, attending the service in uniform.—The Rev. Dr. James H. Snowden, editor of the *Presbyterian Banner*, was the speaker at the noon-day interdenominational services held in Trinity Cathedral during the week of February 19th. Dr. Snowden's books include *Immortality in the Light of Modern Thought*, which was a \$1,000 prize winner in 1925.

NEWS IN BRIEF

CONNECTICUT—The Girls' Friendly Society Lodge, of New Haven, has reelected Mrs. Herman P. Hessles, as president. Mrs. Frederick G. Budlong, wife of the Bishop Coadjutor, is one of the four new members of the board of directors.—The Rev. Benjamin B. Styring, rector of St. Paul's Church, Willimantic, goes on the depression honor roll. He offered to share the financial hardships of his people by a reduction of his salary, but they have refused to permit it. They, too, go on the honor roll.

NEWARK—A class numbering forty-one candidates was confirmed by Bishop Washburn at Grace Church, Nutley, the Rev. Charles P. Tinker, D.D., rector, on January 29th. Of this class, a considerable proportion were adults.—Bishop Stearly and Mrs. Stearly have been visiting former Ambassador Alanson B. Houghton at his home on Jekyl Island, Georgia.—Miss James, of the Hackensack office of the Church Mission of Help, and the Rev. Cyril E. Bentley, of the American Church Institute for Negroes, spoke at the February meeting of the diocesan Woman's Auxiliary. The closing address was made by Bishop Washburn. There were 145 present on this occasion. Auxiliary work is being done at present in 154 parish groups, or nine more than last year, and educational work in 100 parishes. The approximate grand total of gifts in money and supplies is \$50,000. The past year has brought \$11,708.91 for the United Thank Offering.—The late Christian B. Clark, who died January 24th, had been for twenty-five years, till 1918, organist and choirmaster of Trinity Church, Hoboken.—George M. Blake, organist of St. Andrew's Church, South Orange, has received the appointment as choirmaster also. Following the death of Vernon Eville in September, Mr. Blake has directed the choir since then.—The Rev. Frank B. Reazor, D.D., rector emeritus of St. Mark's Church, West Orange, on February 4th observed the fiftieth anniversary of his ordination to the priesthood with a celebration of the Holy Eucharist at St. Peter's Church, Morristown, assisted by the Rev. Canon George W. Dawson and the Rev. Van Tassel Sutphen. Dr. Reazor assumed the rectorship of St. Mark's Church in 1891, serving thirty-three years. He and Mrs. Reazor are now making their home at 22 Franklin Place, Morristown. He resided in Bermuda for some time following his resignation from his parish in West Orange.

RHODE ISLAND—St. George's Church, Newport, on February 19th celebrated its hundredth anniversary. At the anniversary service windows in memory of Mary A. Hazard and Dr. Roland Hazard were dedicated. A history of the parish has been prepared and widely distributed by the committee on celebration.—The social service department of the diocese, which annually offers Lenten lectures, will this year present the topic "What is the Job of the Church Today?" The lectures will be held on Mondays at 5 o'clock in the Carpenter Memorial Bldg., Providence. The dates and speakers: March 6th: the Rev. Samuel Tyler of St. Paul's Cathedral, Boston, and the Rev. John Morris Evans, rector of the Church of the Messiah, Providence; March 13th: Dr. Eric Stone, a physician, and Mrs. Harold B. Tanner, a Churchwoman, both of Providence; March 20th: the Rev. R. A. Seilhamer, rector of St. Paul's Church, Pawtucket, and Henry T. Samson, secretary of the state unemployment relief commission; March 27th; Dr. Fleming James, Berkeley Divinity School, New Haven, Conn., and Theodore B. Pierce, secretary of the Kinney Company, Providence; April 3d: William H. Edwards, attorney, Providence. A fee of \$1.00 will be charged for the course to meet expenses; 25 cts. for individual lectures.

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<p>Rev. KARL TIEDEMANN</p>	<p>The Lord of Love</p> <p>Thirty Meditations on the Life of Our Lord. "It is a book to be recommended strongly as guiding the reader who wishes to learn more about prayer, and may help many to keep a good Lent." —<i>Church Times</i> (London). \$1.55</p>	<p>NEW PLAYS AND PAGEANTS</p> <p>The four plays listed below won awards in the 1932 Religious Play Competition conducted by Morehouse Publishing Co. and sponsored by the Commission on Religious Drama, Department of Religious Education of the Episcopal Church.</p>
<p>Rev. W. H. ELLIOTT</p>	<p>Temptation in the Twentieth Century</p> <p>"The author, who is vicar of St. Michael's, Chester-Square, and Chaplain to the King, has a good radio style. His sentences are short and pointed. We can well imagine that his radio audiences must listen intently to his sermons." —<i>Anglican Theological Review</i>. 70 cts.</p>	
<p>Rev. W. H. G. HOLMES</p>	<p>The Golden Prologue</p> <p>"A devotional study of the Last Gospel (from the first chapter of St. John). The author points out that this chapter is probably used more frequently than any other in the New Testament. His meditations are of a somewhat philosophical and theological turn, as is natural in dealing with this chapter." —<i>Anglican Theological Review</i>. 50 cts.</p>	<p><i>First Prize</i></p> <p>Youth's Quest for the Holy Grail— A Service of Dramatic Worship</p> <p>By the Rev. E. HARVEY HERRING</p> <p>For chancel production. Thirteen speaking characters and others. Choir and organ music. Life shows despairing Youth, beset by temptations, a vision of Galahad's search for the Holy Grail; and Youth, inspired with hope and faith, becomes the Cross-Bearer in the Quest. Especially fine for presentation by young people's associations and adult groups. Good acting ability required. 20 cts.</p> <p><i>Second Prize</i></p>
<p>Rt. Rev. CHARLES GORE</p>	<p>Reflections on the Litany</p> <p>"This little book of spiritual lessons on the Litany is entirely characteristic of its author, in its utter sincerity, its reverent devotion, and its earnest appeal. It comes almost as the parting counsels of a wise and much-loved friend." —<i>Holy Cross Magazine</i>. 50 cts.</p>	
<p>Rev. ALBERT C. LARNED</p>	<p>A Spiritual Treasury</p> <p>"Devout communicants who want to make their Book of Devotion a basis for real devotion cannot do better than to take this as a guide, while those who have as yet not gone very far either in knowledge or in the practice of meditation will find here real help." —<i>Episcopal Church Sunday School Magazine</i>. 75 cts.</p>	<p>Christ Risen</p> <p>By MARGARET M. FRENCH</p> <p>An unusual Easter play, well written, and most effective if well acted. For chancel production, with minimum requirements for scenery and stage properties. A Church organist and a rector required. Hymns and organ music. Twenty-seven other characters (four of them women); soldiers and priests. Full directions for costumes, action, etc., based on three years' experience in production before publication. 20 cts.</p> <p><i>Third Prize</i></p>
<p>GERTRUDE HOLLIS</p>	<p>The Great Intercession</p> <p>"Miss Hollis has given us a very valuable and intensely devotional volume all too short, upon the Prayer for Christ's Church in the Communion Office. . . . A most valuable guide to a truer understanding of the Church's great Intercessory Prayer." —<i>Episcopal Church Sunday School Magazine</i>. 50 cts.</p>	
<p>WILLIAM C. STURGIS</p>	<p>The Practice of Prayer</p> <p>The laws of prayer are excellently stated and many hints given as to the cultivation of a habit which is an art and a science, as well as a devotional exercise. The book is the third in the Washington Cathedral Series and has an introduction by Bishop Rhinelander. \$1.00</p>	<p>Release. A Play in One Act</p> <p>By AMIE HAMPTON MEDARY</p> <p>The scene is the cell of Jeanne d'Arc just before she is burned at the stake. Based on historical facts of the last days of the Maid's life. Very good acting required for interpreting the difficult part of Jeanne. Eleven characters and a choir of men. Full stage directions and costume notes. Thirty minutes. 20 cts.</p> <p><i>Honorable Mention</i></p> <p>It is Finished. A Vesper Service for Good Friday</p> <p>By ETHEL BAIN</p> <p>A brief and effective presentation centered around the meeting of the Mother of Jesus and the mother of the repentant thief.</p> <p>A voice speaking as prelude and postlude, presents the scene and brings the application of the penitent thief's story home to ourselves. An opening hymn, chancel, no scenery; simple costumes; characters: 3 women, 4 men. Time, 30 minutes. 20 cts.</p>
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