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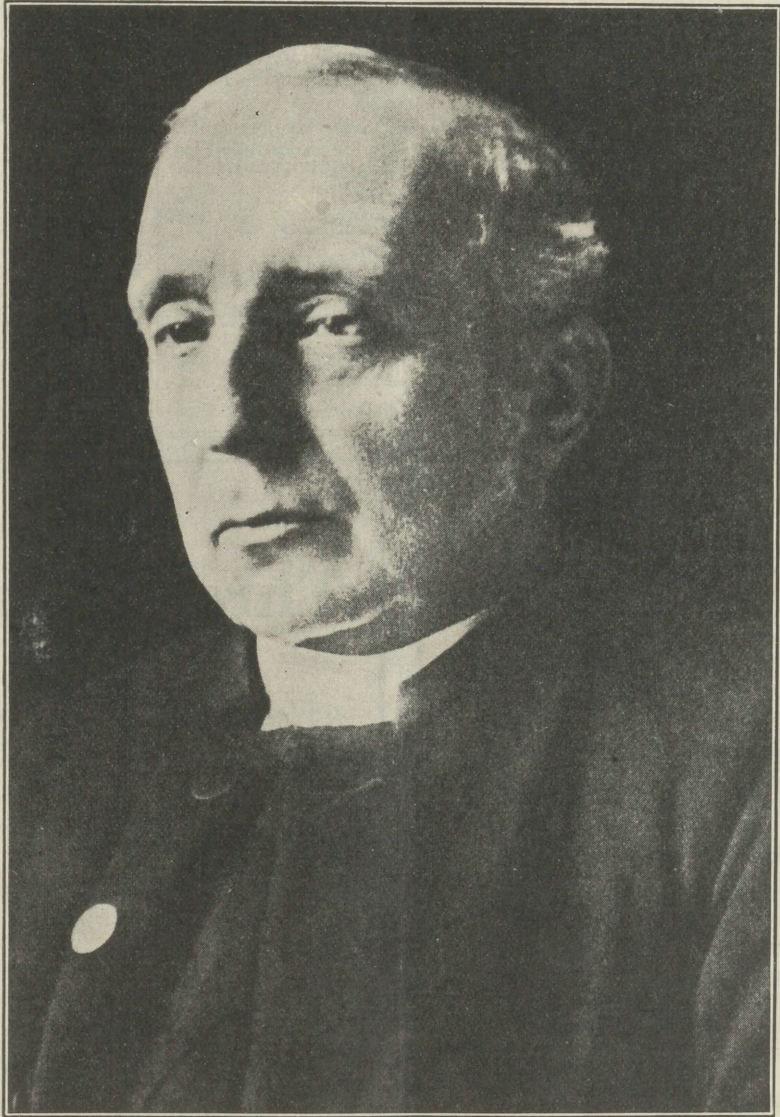


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ON CHURCH OF THE AIR

The Bishop of Liverpool, the Rt. Rev. Augustus David, D.D., who will, on March 17th, deliver the third of a series of international addresses presented under the auspices of the New York City Mission Society. The program is at 12:30 E. S. T., over the Columbia system.

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
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Church Calendar



MARCH

11. Ember Day.
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

20. Community of the Transfiguration, Glendale, Ohio.
21. St. Mary of the Angels, New York City.
22. St. Giles, Upper Darby, Pa.
23. St. Paul's, Harrisburg, Pa.
24. St. Timothy's, Roxborough, Philadelphia.
25. St. James', Pullman, Wash.

Clerical Changes

APPOINTMENTS ACCEPTED

ACKERMAN, Rev. C. K., formerly assistant at St. Barnabas' Church, Irvington, N. Y.; to be rector of Christ Church, Tarrytown, N. Y.

BRAM, Rev. MARTIN J., formerly rector of St. Paul's Church, Georgetown, Del.; to be rector of Holy Cross Church, Sanford, Fla. (S.F.).

LOUTTIT, Rev. H. IRVING, formerly rector of Holy Cross Church, Sanford, Fla. (S.F.); to be rector of Holy Trinity Church, West Palm Beach, Fla. (S.F.).

SIDENER, Rev. W. M., rector emeritus of St. Paul's Church, Steubenville, Ohio, is priest in charge of Christ Church, Toms River, N. J.

NEW ADDRESSES

AUSTIN, Rev. PERRY G. M., 1129 E. Ocean Ave.; 5913 Bay Front, Long Beach, Calif.

BOVILL, Very Rev. J. T., 706 E. Sherman St., Hutchinson; Kingman, Kans.

THE DIOCESAN OFFICE, the Diocese of Oregon, 421 Mohawk Bldg.; 316 Morgan Bldg., Portland, Ore.

RESIGNATION

FROST, Rev. WILLIAM H., as rector of St. Andrew's Church, Milwaukee, Wis.; to be retired.

ORDINATIONS

PRIESTS

EASTON—On February 27th, in Trinity Cathedral, Easton, the Rev. MATTHEW S. HIGGINS was advanced to the priesthood by the Rt. Rev. George W. Davenport, D.D., Bishop of the diocese. The candidate was presented by the Rev. Alward Chamberlaine, rector of St. Paul's Church, Centerville, the Rev. F. W. Kirwan, rector of Christ Church, Denton, preached the sermon, the Rev. William McClelland of East New Market, read the litany, and the Rev. George C. Sutton of Oxford, and the Rev. S. R. MacEwan of Easton assisted in the service.

The Rev. Mr. Higgins has been assisting the Rev. Hugh V. Clary for the past several years during his diaconate in various parishes in Somerset county. He has now accepted the rectorship of the joint parishes of St. Luke's, Queenstown, and Christ Church, Stevensville.

NEW JERSEY—In All Saints' Chapel of Trinity Cathedral, Trenton, the Rt. Rev. Ralph E. Urban, Suffragan Bishop of the diocese, advanced to the priesthood on February 24th the Rev. HORACE EMILE PERRET, presented by the Rev. CANON E. L. Sanford, and the Rev. WALTER ROBERT SCOTT, JR., presented by the Rev. Lansing G. Putman. The Rev. Mr. Sanford preached the sermon.

Mr. Perret has charge of the work at Glassboro and West Berlin and Mr. Scott has charge of the work at St. Mark's Church, Pleasantville.

NEW YORK—On February 24th, in the Church of the Incarnation, New York, the Rev. GEORGE A. ROBERTSHAW, assistant minister in that church, was advanced to the priesthood by the Rt. Rev. Dr. Arthur Selden Lloyd, senior Suffragan Bishop of New York.

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Professor Cirlot Replies

TO THE EDITOR: I hope you will allow me the space to point out what seem to me the weaknesses in your restatement of the attitude you take against Prohibition [L. C., February 25th].

Both you and Bishop Fiske in the article you quote from *McCall's* rely chiefly on the argument that "many object to compulsion by law to make them abstain." This is as well known to us as to you. But it is not the question. The question is, *Ought* they to object? I maintain that as Christians they most certainly *ought not*, and I asked the question in my former letter, which was the crux of my whole argument, and which is as far as I can see completely neglected in your reply editorial, "and if this is surely the Christian principle for the individual, why cannot a great nation act *corporately* on the same principle?" You have not even attempted to say why, unless you intend the fact that some are obliged to make the sacrifice in question *involuntarily* to be the decisive reason. I shall assume therefore that that is the answer you intended to give and show that it is in irreconcilable conflict with the most obvious commonplaces of moral theology and political science.

Nothing I suppose is more certain in political science than such a commonplace as that the form of government we have in this country, representative democracy, is at least one of the reputable forms of government. Now in such a democracy, as well as in nearly every other form conceivable, there arises *continually* the necessity of choosing one among several alternative means to some necessary or desired end, where more than one course is possible and permissible according to the law of God. Now in such cases where *corporate* action alone will suffice or is desired the one means chosen becomes obligatory on all good citizens, even those who are opposed to it and prefer some other means. Thus if we attempt, as you urge in your final paragraph, "to give up the notion that we have the right to enforce upon others, by law, a course to which they are opposed," we shall have to give up not only Prohibition but a thousand admittedly good, reasonable, and defensible laws besides removing one of the most unshakeable foundation stones of political science.

Furthermore it is an equally well known commonplace of moral theology that some things are "*mala quia prohibita*," i.e., "bad because prohibited," and *not* therefore bad (but good or else indifferent), *before* being prohibited. But this *settles* finally, decisively, and forever, whether it is "right to enforce upon others by law a course to which they are opposed," for no theologian I believe holds that in matters "*mala quia prohibita*" unanimous consent is required. And unless it is had there will always be those who are "opposed to the course" adopted. If there is any escape from this (to me) obviously unavoidable conclusion I hope you will point it out. If not, then we have according to Catholic moral theology the undeniable right to make laws that require others to follow a course to which they are opposed.

You seem to concede that the case for

voluntary total abstinence based on St. Paul's argument is splendid. But this case is as good for *all* Christians as it is for you and me. Furthermore, since it is based directly on the law of love, and since *that* is not a counsel but a precept, not an optional but a morally obligatory principle or law for all earnest and sincere Christians, your concession, which is indubitably right, carries with it the conclusion that *every* good Christian is *morally obliged to be willing* to make this sacrifice for the welfare of the many who are injured by the beverage use of alcoholic liquors. We are left then with this conclusion to the whole case, that every good Christian is *morally obliged to be willing* to do what the Prohibition law commands; and that we have the undeniable right to make laws which require others (who will not voluntarily accept this Christian obligation) to follow a course to which they are opposed.

St. Paul's case differs from ours in that in his case it was the *example* that was hurting souls, and hence the purely personal plea was sufficient; a law would have done no good, nor were the Christians then in a position to influence legislation at all effectively. In our case, however, example is not the chief way in which the one who drinks moderately hurts his weaker brother, for drinking *moderately* is a good example, not a bad one. It is by supporting and helping to keep in existence the (legal or illegal) liquor traffic and the beverage use of alcoholic liquors that the moderate drinker today indirectly causes his brother to stumble; for experience shows that a fairly consistent percentage cannot or will not use alcohol as a beverage without *abusing* it. And so in our case it is evident that voluntary total abstinence, even by a considerable majority of the people, will go only a very little distance toward *eradicating* the cause of the evil. Only total abstinence by *all* will achieve this; and that can only be secured by *corporate* total abstinence, i.e., total abstinence required by law. We have seen above that both political science and moral theology sanction such a course on principle.

I agree that Prohibition is only a means to an end. And I also agree that Churchmen may "legitimately" differ as to whether this or some other means is to be preferred, *in the same sense* in which they may differ as to whether St. Paul wrote Hebrews or not. But for the reasons given above I cannot see that there is any real room for difference of opinion, as Prohibition is the *only* means that even *gives any promise* of ever curing the disease; other means do not even hope to do more than *alleviate* it. And as to the "efficacy of the method" I would ask you to read again and consider the fourth paragraph of my former letter. It is not permissible to pronounce a doctor's prescription for curing a disease "inefficacious" if the patient has refused to take the medicine according to doctor's orders. And the parents if wise will require the sick child to take the medicine as ordered rather than ask the doctor to change an ideal prescription because it has "failed." And we who are set to be moral leaders to Christ's flock must fight with all our might to make the sick child take the medicine he needs; rather than, as you seem to favor do-

ing, abandoning an ideal prescription because the rebellious youngster refuses to take it, and almost patting him on the back and blessing him *because he has refused*.

I regret you felt obliged to bring personalities into the issue by your very drastic comments on the final paragraph of my letter. Since you have done so, there is nothing to do but vindicate myself. I must say therefore that that final paragraph was as far removed from an "appeal to emotionalism" as heaven from hell. Rather it was an appeal *away from* the emotionalism, and prejudice, and bigotry, and selfishness, and all kinds of rationalizations in which I seem to see the ordinary discussions of the issue embroiled. It was a *challenge* to a deeper and profounder and more heart-felt sincerity. It was the same challenge we *always* give ourselves whenever we try to take *any* tremendously grave and weighty problem that confronts us into the presence of the Searcher of Hearts and "settle it on our knees." This is the approved method of all the great masters of Catholic ascetical theology and my own meagre experience both in my own life and in the lives of others is that it has no equal for effectiveness. Shallowness and cant and sophistry and selfishness and unconscious insincerity melt away before the Searcher of Hearts as nowhere else, and we more easily detect them there than elsewhere. If this be an "appeal to emotionalism, unworthy of a priest" I have at least made it in excellent company—all the great spiritual and devotional masters of the Catholic Church down the ages. I do not at all regret I "saw fit to include it," I thank you for not deleting it, and I even make so bold as to renew my recommendation of it.

(Rev.) FELIX L. CIRLOT.

Dept. of New Testament,
Nashotah House, Nashotah, Wis.

Although we have published both of Fr. Cirlot's over-long letters, we really must ask correspondents to be more considerate of our space.—THE EDITOR.

Fr. Cirlot on Prohibition

TO THE EDITOR: All hail to Fr. Cirlot for his important contribution to the question of Prohibition. Things good in themselves (and sometimes necessary) are so often misused it is quite time all Christians gathered together and bound themselves by an oath to give them up.

The most obvious one is *food*. Many people eat too much, and the moralists tell us overeating is the source of many sins, particularly *lust*. Therefore, I propose that all Christians from now on go on an eternal hunger strike. Perhaps Fr. Cirlot would like to join me in trying to get through Congress a law making the eating of food an offense against the laws of the State.

We know how God loves souls; we know what harm overeating has done to millions of souls. Can we possibly tell God that we know He wants us to preserve for use that same food that has done all the damage? We shall, we *must* go on a hunger strike!

(Rev.) WILLIAM B. KENWORTHY, JR.
Baltimore, Md.

"Religious Books in Libraries"

TO THE EDITOR: I am happy, in renewing my subscription, to add \$3 and include a new subscription for THE LIVING CHURCH for the James V. Brown Library [see editorial, L. C., February 18th]. What impels me to send you this is to say, in mentioning the library, that I have for a number of years (being a trustee of the institution) set aside books for Lenten reading—a practice which the patrons of the library much appreciate. Incidentally I have included *The Spirit of Missions* as a gift to the library.

For a long time I have seen to it that the latest and best religious books have been purchased, and I have followed them up by checking (as one can do) the lists of borrowers. Fr. Harrison's *Common Sense About Religion* has, for example, had a wide circulation among borrowers of all faiths.

I hope others of the clergy who have access to public libraries will use this legitimate and proper way of publicity for the Church. And may THE LIVING CHURCH flourish the whole world round.

(Rev.) HIRAM R. BENNETT.

Williamsport, Pa.

An English Bishop's Statement

TO THE EDITOR: I wish to express vigorous objection to the endorsement given by the *American Church Monthly* in its editorial pages of the following statement attributed to the Bishop of Bradford, England: "I will not allow a lay reader to take the Sunday duty while a vicar is away on holiday unless the sacramental administration is properly provided for. I would rather allow a church to be temporarily closed altogether because such provision cannot be made, than sanction an expedient which would suggest that the Holy Communion was of subordinate importance to the daily offices," and its statement that American bishops would do well to follow suit.

The reasons for a rector's absence seem hardly germane. The question is "If for any reason the sacramental ministrations cannot be provided, are we to abandon corporate worship altogether, or are we to make use of the means provided by the Church to meet such contingencies?"

Brighton, Mass. JOHN F. ELLSBREE.

A Muddled Metaphor

TO THE EDITOR: I enjoy the various sketches of the Oxford Movement which have been appearing in THE LIVING CHURCH so much that I usually read them before anything else. The first article I read in the issue of February 25th was "An Oriol Pilgrimage," by "an Oxford correspondent."

I am afraid that the "Oxford correspondent" has had much more experience with the halls of Oxford than he has with the world of engineering. The English system undoubtedly produces a much higher percentage of theological scholars than the Episcopal Church can show, but even a theological scholar should be careful with his metaphors.

Towards the end of the article we read "they hammered out the molten iron leadings of the Spirit on the anvil of mutual enthusiasm, hardened by the cold douche of opposition—"

I defy anyone to hammer molten iron. If one could get it to stay on the anvil long enough to be hammered the result would probably be fatal to the hammerer. Furthermore, molten iron, even when cooled, cannot be hammered because it becomes cast iron which can neither be hammered nor tempered. Wrought iron or steel which can be tempered are not hammered while molten; in fact, the former never occurs in the molten condition.

In addition it is hardly proper to describe the tempering process as a "douche." Webster defines "douche" as a "jet or current of water or vapor directed upon a part or into a cavity of the body to benefit it; also, a bath taken by means of a douche." Tempering, or hardening, of steel (which differs from iron in taking temper) is done by plunging the hot metal into a bath of water or oil, or other liquid or chemical, not by spraying.

An engineering education often saves a clergyman from making himself ridiculous before his congregation. If one doesn't know a subject one should not draw upon it for figures of speech.

(Rev.) NEIL EDWIN ANNABLE.

Dayton, Ky.

Books Received

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

THE BEACON PRESS, INC., Boston:

Knowing and Helping People. A Study of Personal Problems and Psychological Techniques. By Horatio W. Dresser. \$2.50.

THE CHURCH HOUSE, Toronto:

Our Church in Canada. A Series of Sketches of its History and Mission. Restoration Fund of the Church of England in Canada. Paper, 10 cts. each.

1. *Our Church in the Maritimes.* By Canon C. W. Vernon.
2. *Our Church in the Province of Quebec.* By Canon A. R. Kelley.
3. *Our Church in Ontario.* By A. H. Young.
4. *Our Church in the Province of Rupert's Land.* By Canon Bertal Heeney.
5. *Our Church in British Columbia.* By Professor J. Friend Day.

In the Desert a Highway for Our God. The seventeenth annual report of the Council for Social Service of the Church of England in Canada, 1932. Paper bound.

RAY LONG & RICHARD R. SMITH, New York City:

The Making of Nicholas Longworth. Annals of an American Family. By Clara Longworth De Chambrun. \$3.00.

LONGMANS, GREEN & CO., New York City:

The Holy Ghost: the Comforter. A Study of the Nature and Work of the Holy Spirit. By the Rev. Peter Green. \$1.50.

Things New and Old. By W. R. Inge, D.D. \$1.25.

THE MACMILLAN CO., New York City:

Christian Unity in Practice and Prophecy. By Charles S. Macfarland. \$2.75.

The Way. Daily Meditations on the Way of Life According to Jesus. By William Pierson Merrill. \$2.25.

MOREHOUSE PUBLISHING CO., Milwaukee:

The Body Crucified. By the Rev. G. P. Ford. Paper, 35 cts.

The Compassion of Saint Mary. A Study of the Sacred Passion. By the Rev. Alban H. Baverstock. 70 cts.

Cross and Chalice. Two Courses of Lenten Addresses. By the Rev. G. F. Naylor. 85 cts.

In the Light of the Cross. Addresses for the Three Hours' Service. By the Rev. Harold E. Hubbard. Paper, 50 cts.

A Parson's Thoughts On Pain. By the Rev. Gordon Ernest Childs. Paper, 50 cts.

Sorrowful Yet Always Rejoicing. A Little Book for Lent. By Gertrude Hollis. 70 cts.

What England Owes to the Oxford Movement. By the Rev. S. L. Ollard. Paper, 18 cts.

CHARLES SCRIBNER'S SONS, New York City:

Christianity and Philosophy. By D. Miall Edwards. \$3.00.

Making Life Better. An Application of Religion and Psychology to Human Problems. By Elwood Worcester. \$2.00.

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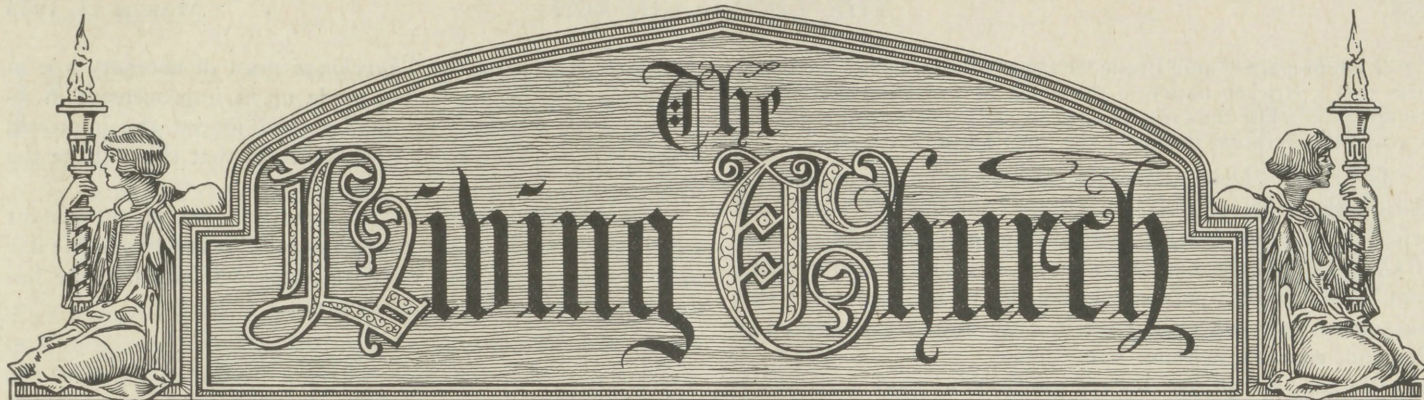
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EDITORIALS & COMMENTS

The New Deal

PRESIDENT ROOSEVELT'S inaugural address has brought new hope and courage to the nation. Not since the inauguration of Abraham Lincoln has an incoming President faced such a critical domestic situation; not for many years has the country pinned such a large measure of faith in a new administration, and in his opening statement as Chief Executive, Mr. Roosevelt sounded a clear note of determination to see things through with vigor, honesty, and fearlessness.

But even before he took his oath of office the new President struck the keynote of the religious and moral values that are, one hopes and trusts, to be the foundation of his New Deal. As he set out for the White House on Inauguration Day, after a morning of conference on pressing national problems, his first stop was at historic St. John's, the "Church of the Presidents," of which he is a vestryman. There, surrounded by his family and members of his cabinet, he knelt before the altar to ask the guidance and blessing of Almighty God in the tremendous task that he was about to undertake. And again on Sunday, despite the great pressure of official business, the President did not neglect his religious duties but, with Mrs. Roosevelt, attended church and received the Holy Communion.

In the inaugural address itself, true religion and high moral purpose were inherent. In no condescending references were spiritual values brought into this first word of a President to his people; rather they were the source and fountain of its inspiration.

With the particular political details of the new administration's plans we are not, as Churchmen, concerned, though as citizens and individuals they will affect us all. But we are vitally interested in the President's recognition that most of the ills from which America and the world are suffering have their origin in the neglect of spiritual values and the elevation of things material to a point where they crowded out the deeper, more important things that belong to the realm of character. It is not from the lack of resources that our national ills arise; Almighty God has blessed this land of ours with a wealth and abundance of the fruits of the earth, the gifts of

nature, and the treasures of land and sea unprecedented in the history of mankind. Not from "acts of God," in any sense of that ambiguous phrase, has our present impasse arisen, but from the acts of selfish and sinful men. The President did not hesitate to put the blame squarely where it belongs as he spoke his indictment in biblical terms:

"Nature still offers her bounty and human efforts have multiplied it. Plenty is at our doorstep, but a generous use of it languishes in the very sight of supply. Why?

"The rulers of the exchange of mankind's goods have failed through their own stubbornness and their own incompetence, have admitted their failure and abdicated. Practices of the unscrupulous money changers stand indicted in the court of public opinion, rejected by the hearts and minds of men.

"True, they have tried, but their efforts have been cast in the pattern of an outworn tradition. Faced by failure of credit, they have proposed only the lending of more money. Stripped of the lure of profit by which to induce our people to follow their false leadership, they have resorted to exhortations, pleading tearfully for restored confidence. They know only the rules of a generation of self-seekers. They have no vision, and when there is no vision the people perish.

"The money changers have fallen from their high seats in the temple of our civilization. We may now restore that temple to the ancient truths."

WE MUST indeed restore the temple of civilization to the ancient truths—to the truths enunciated in another inaugural address, the great Sermon on the Mount that marked the entrance of our Incarnate Lord into His public ministry. Humbleness of spirit. Meekness. A burning thirst after righteousness. Mercy. Purity of heart. A love of peace. These are the true values that have, in large measure, gone out of our national life. They must be restored if we are to have prosperity—not the false prosperity of inflated values, of gambling with the gifts of God, of one man or one class amassing riches at the expense of other men or other classes, not the constant increase of production and sales pressure without regard for fair distribution and consumption; but that true prosperity that is the heritage of a people mindful of God's favor and glad to do His will.

"I am prepared," our President says, "to recommend the measures that a stricken nation in the midst of a stricken world may require. . . . For the trust reposed in me I will return the courage and the devotion that befit the time. I can do no less."

If Franklin Delano Roosevelt can carry on his administration in the spirit of resolute courage, unremitting vigor, and true religious zeal that characterize his inaugural address, and if Congress and the nation will trust him and cooperate with him, subordinating political differences to the common weal, our nation can and will work its way out of this slough of despond, and that without more delay.

We echo the prayer for the guidance of God with which the President concluded his address, and we add, in the words of the Church's liturgy: "Most heartily we beseech Thee, with Thy favour to behold and bless Thy servant, the President of the United States, and all others in authority; and so to replenish them with the grace of Thy Holy Spirit, that they may always incline to Thy will, and walk in Thy way. . . . Amen."

DURING THE PAST FEW YEARS we have recorded in our columns the passing of not a few religious periodicals that have had a long and distinguished history. The depression has been exceptionally hard on Church papers, most of which were published at an annual loss even before 1929—indeed ever since the beginning of the war.

The
"Churchman"

Now the announcement that our friendly rival the *Churchman* is compelled to abandon weekly publication, and to change to a semi-monthly basis, is a blow that is close to home. The *Churchman* is not only the oldest but one of the ablest and most fearless of religious journals, and its restricted publication will be a matter of genuine regret. Publication twice a month instead of every week will not, of course, affect that ability or fearlessness, but it cannot help removing the *Churchman* to some extent from the news periodical class, for the reasons that Dr. Shipler showed in his paper on The Mission of the Weekly Publication in THE LIVING CHURCH of June 4, 1932. A periodical published less frequently than once a week, he pointed out in that article, "can never be, in any essential way, a news medium; it is keyed to the presentation of features. And we are living today in a world of news, and of a high speed dissemination of that news. . . . There is a vitality in news and current discussion of news which cannot be gainsaid."

That this is actually the case is shown by the *Churchman's* first issue on the new basis. Two important meetings, those of the Christian Unity League in Berkeley, Calif., and of the Church League for Industrial Democracy in New York, took place the last week in February. Both were fully reported, with editorial comment, in THE LIVING CHURCH of March 4th, and would normally have been so covered in the *Churchman* of the same date. On the new basis, however, the former received only a brief outline apparently taken from the advance program, and the latter no mention at all, in the March 1st *Churchman*. Doubtless these events will be adequately covered in the March 15th issue, but by that time they will have lost much of their news value.

But there is another angle to the situation that must be considered. With the small staff that a religious paper must necessarily have, the publication of a weekly periodical means that each issue is turned out under considerable pressure. Every editor knows that he could show better results if he and his associates had more time to devote to their work. We hope,

therefore, that what the *Churchman* must of necessity lose in timeliness will be more than made up in improvement in its already high standard of quality, and indeed the improved makeup of the March 1st issue indicates that this will be the case.

We earnestly hope that the time will not be far distant when improved financial conditions will make it possible for us to welcome our New York contemporary back into the fellowship of the weekly religious press.

THE PRESIDING BISHOP'S REPORT concerning the number of unemployed clergymen is, as Dr. Robbins observes in his analysis of it elsewhere in this issue, "distinctly reassuring." Of the six thousand clergy in the United States only one hundred and three have been found to be definitely unemployed, but with some fifty more "seriously affected" by the depression.

Relief of
Unemployed Clergy

In our issue of February 11th we discussed this problem at some length, concluding with a question: "What are we going to do about our unemployed clergy?" Suggestions immediately began to pour in, several of our correspondents suggesting that THE LIVING CHURCH take the lead in establishing a fund for relief of destitute clergymen. Indeed, one or two checks were sent in for this purpose. At the same time, however, we learned of this survey being conducted by the Presiding Bishop's office, and of the special relief fund being established by Bishop Perry and his assistant, Bishop Burleson. We therefore held these suggestions in abeyance, pending announcement of this official action, which seems to us far better than any unofficial fund that we might inaugurate.

The primary responsibility, in case of need, rests squarely upon the diocesan bishop. It is his duty to see that the clergy for whom he is responsible, and their families, are adequately supplied with the necessities of life. He ought not and cannot pass on that responsibility to anyone else. But where emergency conditions make it impossible for the diocesan bishop to fulfil his duty in that respect, the general Church must share the responsibility, and it is right that the Presiding Bishop's office should be made the clearing house for such relief.

Contributions sent to THE LIVING CHURCH RELIEF FUND marked "For Relief of Unemployed Clergy" will be promptly transmitted to the Church Missions House for the Presiding Bishop's Fund, unless they are designated for a particular diocese, in which case they will be sent to the diocesan bishop. We invite such of our FAMILY as can help out in this time of distress to do so.

A TIMELY NOTE to vestries: In this financial crisis, don't forget your rector. His salary should be the first item of payment, and every possible effort should be put forth to have it affected as little as possible by moratoria, bank holidays, limited withdrawals, and the other emergency expressions that are now so familiar to all of us. We hear much about the distress of the unemployed; there is often quite as much need among underpaid priests whose salaries are in arrears. Don't let your rector suffer from his vestry's preoccupation with its own affairs, or failure to exert the same efforts to keep up his salary as to meet business payrolls.

Clergy
Salaries

The coal bill is important, but the rector's salary is the primary item in any parochial budget.

PUBLICATION of an interesting series of pamphlets on religion in Russia has been inaugurated jointly by the Russian Orthodox Theological Institute in Paris and the Russian Student Christian Movement. The general title of the series is *Life in Soviet Russia*, and the pamphlets will consist mainly of translations from the Soviet press, as did the magazine formerly published under the same title.

Pamphlets
On Russia

The purpose of the series is to provide authentic information in English on "religion, anti-religion, and morality in Russia at present." The editors announce their belief that "a religious culture is of the very nature of the Russian people and hence will persist among them. Although readers will find this viewpoint reflected in editorial notes, the translated material itself is presented with complete objectivity and may, if the reader desires, be studied apart from notes or explanation." One of the editors is Donald A. Lowrie, known to American Churchmen through his translation of Professor Zankov's important book on *The Eastern Orthodox Church* and articles in THE LIVING CHURCH and the *American Church Monthly* dealing with Eastern Church affairs. Dr. Lowrie has translated the first pamphlet, the *Soviet Marriage Code*, containing the text of present Russian marriage and divorce laws. Other pamphlets announced for early publication are *Fifteen Years of Militant Godlessness* and *How Soviet Collectivized Life Influences Religion*. Individual copies may be obtained from E. T. Colton, 347 Madison avenue, New York, or subscriptions at \$1.00 a year may be sent to the North American Y. M. C. A., 10 Boulevard Montparnasse, Paris. The pamphlets are well worth while as reference material or for general reading.

THE SUDDEN DEATH of Senator Walsh, on the eve of his assumption of office as Attorney General of the United States, is but one of the many shocks that the past fortnight has brought the nation. Mr. Walsh had a notable record for courage in maintaining the integrity of public office, even when it involved the political exposure of a personal friend. From all indications, he would have been one of the most valuable members of the new Cabinet, and from this viewpoint we regret his loss to the nation. But on the broader basis of religion, we mourn his death because of the much-needed witness he bore to the hackneyed but all-important truth that public office is a public trust.

Senator
Walsh

May he rest in peace.

Fifty Years Ago

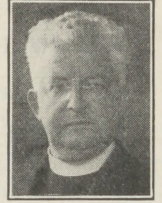
March 10, 1883

DR. MORGAN DIX preached to a crowded Trinity Church on the Sins of Woman. . . . To stop the flow of blood (says a household hint), bind the cut with cobwebs and brown sugar, pressed on like lint; or, if you cannot procure these, use fine dust of tea. . . . A Canadian rector, in a spirit of dastardly disloyalty to protestant principles, placed in the chancel a desk, commonly called a lectern, on which the Holy Bible is placed, but his loyal parishioners entered the Church at night and carried it off. . . . There is an epidemic of murder in the land, especially in Chicago.

THE SON of the retiring manager of the Boston Red Sox is a Dominican priest; the incoming manager's son is studying for the priesthood of the Episcopal Church. From promoting sport to promoting the Kingdom of God is no greater step than that from the fishing of fish to the fishing of men.

The Living Church Pulpit

A Sermonette for the Second Sunday
in Lent



ANGLICAN VALUES

BY THE REV. LEICESTER CROSBY LEWIS, PH.D.
RECTOR, ST. MARTIN-IN-THE-FIELDS,
CHESTNUT HILL, PHILADELPHIA

IN THE OLDER KALENDAR of the Church, March 12th is observed as the festival of St. Gregory the Great. His is a name dear to every intelligent Churchman, for it was directly due to the missionary zeal of this great pope, that our English forefathers received the Gospel. Gregory and his Roman prior St. Augustine are the two links which knit Christianity in England with the Church of the Ages.

Why then today are not Anglicans in communion with the successor of St. Gregory in Rome? The traditional historical data seem so incomplete, and leave the final question so much in the air. If Henry VIII who broke sixteenth century unity is not especially saintly, his contemporary of France, Francis I, who piously preserved that unity, is certainly not better. If Cranmer and other Anglican leaders were not models of austere other-worldliness, beyond cavil the Borgia and Farnese popes were even less so. Such controversial mudslinging has become boring to many minds, and the question between Rome and ourselves appears to be moving to a higher and more worthy stage. No matter what faults were committed on both sides in previous centuries (and only the fool would claim spotlessness for his own), on the ecclesiastical horizon today, is the Anglican contribution to religion the same as that of Rome, only less so, or is there a genuine Anglican platform of religion which Rome clearly lacks?

We believe that Anglicanism has a genuine and Catholic contribution to make to religion today, and that Rome even at its best has only a partial and limited share in this. There seem to be only two possible foci in religion, authority and freedom. To certain minds, authority is the only thing of fundamental importance in religion. An active and vigorous authority to tell us what to believe and how to act—this seems to many the "one thing needful."

There can be little doubt that the Roman Church today is the finest living expression of this principle of authority. In modern Roman discipline everything has been sacrificed to this one dominant principle. Local liturgical practices, traditional academic freedom, the delicate nuances in belief and doubt, all have been whipped into shape by the steam roller of Papalism. And, if authority be the only fundamental principle in religion, such steam rolling is entirely justified and even sanctified.

But, ultimately, authority is only one of the two fundamental foci in religion, and the second is freedom. Both historically and dogmatically, *freedom is just as vital to the Catholic life as is authority*. Here it is that Rome and those who go to Rome seem to fall so far below the high ideal of genuine Catholicism. They are interested in authority, but as is the case with all sectarians, the one principle, unquestionably true, blinds them to other principles just as true. I have had many friends who have become Roman Catholics, but never one who was vitally interested in the progress of scientific truth, or on fire for the rights of conscience. To the Catholic, both authority and freedom are as essential to true religion as Deity and Manhood are requisites to the Incarnation. Either authority or freedom, isolated, gives impartial and un-Catholic systems, even as Deity or Manhood alone gives heresy.

Unquestionably, in religion as in the Incarnation, the double focus is infinitely the harder to hold and to practise, and the line of least resistance shoots off at either side. Nevertheless, we who hold the faith of St. Gregory may well thank God that in the Anglican communion the double and the harder ideal of both authority and freedom is the vital foundation of our theology.

SOME WOMEN OF THE CATHOLIC REVIVAL

BY FEDERICA EDMUNDS

IV. Foundations and Founders—Part II

HARRIET MONSELL AND MOTHER KATE*

HARRIET MONSELL, the first Superior of the Sisterhood of St. John the Baptist, was born in 1811 in County Clare, Ireland, of one of the oldest families of her native land. Accordingly, she had full right to the sunny disposition and the ready wit which were always hers. With these qualities, she early showed such decision of character that the other children of the large home circle were accustomed to suggest, in any quandary, "Let Harriet decide."

In her young womanhood, Harriet made use of the decision alluded to by making choice of Charles Monsell, the son of a neighboring archdeacon, as her future husband. As her parents showed some reluctance for the match, on account of the young man's far from robust health, the daughter averred that she could obediently give him up, but that she could never marry any one else. And that settled the matter.

The marriage took place in 1839. But heavy trial indeed awaited the courageous young woman in her husband's constantly delicate health. He was able to take holy orders, as expected, but very soon was obliged to live as a complete invalid continually seeking, in warmer climes, restoration of health. This was not to be. After eleven years of most tender wedlock, the young husband died in Italy. Yet, in those years, the priest Charles Monsell, had made rare impress upon all who knew him, by his highly spiritual nature. Not least did this affect the wife who had been one soul with him. After his death, Mrs. Monsell wrote, "Let no one think that the Church of England cannot train saints for glory."

Kneeling by her husband's coffin, Harriet Monsell dedicated herself unreservedly to God's purpose for her. In the background of her mind, no doubt, lay the thought of some charitable nursing work such as she and her beloved husband had often thought of instituting. But she had given her life without qualification to God—and the answer came.

One outcome of the Oxford Revival had been, as we have seen, to substitute personal religious devotion for paid service, especially in penitentiary work. Such attempt had been made at Clewer, where a number of abandoned women had been received by a Mrs. Tennant, into her own home. This devoted woman was caring for eighteen penitents with hardly more at her command than the one resource of love. Succumbing in 1851 to overwork and illness, she was obliged to resign her charges into the hands of others. The time was that of Harriet Monsell's self-dedication. In 1852, Community life began in a House of Mercy of which "Mother Harriet" became first Superior.

The Sisterhood had to make its own traditions. These must have answered well, for in three years there were eighty penitents housed at Clewer. Inexperienced as she was, both in the Religious life and in the special work, Mother Harriet proved her capacity. Her mind was of the highly original sort, peculiarly adapted to the founding of a Community. Those associated with her felt in her a magnetic energy to which they responded almost without question. Her phrase, "It must be done," in relation to any task, seemed to create the cheer to inspire it. As resourceful as original, she was also possessed of keen insight and loving sympathy. To draw others toward their own best development, and never to discourage anyone—these were her principles. Always, she desired to keep what she called "the sparkle" in life.

Nor was her prayer life at all hide-bound. She was fond of new methods in devotion. Always she stressed simplicity and the avoidance of "fuss." "There is nothing very wonderful in our spiritual lives," she warned.

Short journeys abroad frequently became necessary for rest and change. On one occasion, when the berths on a Continental

steamer were found all engaged, she and a Sister lay down on straw bedding under the horses' canvas. "The stamping and snorting troubled them little." Traveling by carriage she calls "my long Retreat," for she always had ready a special subject for meditation. "I suck my orange while there is any juice left," she writes.

It had never been proposed to confine the Sisters' work to the rescue sort. Accordingly, orphanages, industrial schools, and convalescent homes were established, as well as zealous London mission work, as at St. Barnabas', Pimlico. Wider extension still followed when an American Foundation was started in New York, in the 1870s, by Miss Helen Folsom, who had visited at Clewer and received her training there.

In 1875, Mother Harriet's health failed so that she was obliged to resign her office of Superior. She lived until 1883. "Christ in me, the hope of glory," had been the motto of her life. The dawning of a further glory came to her on the morning of that Easter Day.

MOTHER KATE, more than most other Religious, has left us abundant data in her contributed papers and *Memoirs* to serve as a sample of the heroic work of the St. Margaret's Sisterhood.

Born in 1845, in a village parsonage, she was known to the world as Katherine Anna Egerton Warburton. Her father, a Tractarian in principle, was considered "extreme" because he preached in a surplice, instead of the customary black gown. His daughter, not too precociously pious, tells us that as a young child she was greatly interested in an Evangelical curate who fiercely pounded the "three-decker" pulpit. "I don't remember what he said," she writes, "but I remember how he banged, and how I liked it."

Katherine was an active, adventurous child, with a marked affection for dogs and horses. No finer revelation of the love and understanding of dogs has ever been given, we believe, than shows itself in some passages of her memoirs.

When, in 1857, the Catholic Faith became personal to her, Katherine Warburton could not stop short of entire surrender. Her desire was to prepare for work at St. Peter's, London Docks. Her youth and adventurous spirit being considered obstacles, she entered upon a Sister's training at St. Margaret's, East Grinstead. After taking her life vows, in 1861, she was sent to St. Mary's, Soho, a London district which was a by-word for vice and crime. Neighboring the Sisters were dens of thieves and haunts of pugilists amid unsavory shops and squalid tenements. Father Tuke was then the chaplain of St. Mary's Priory, the new affiliated House of St. Margaret's Sisterhood, and in 1867 or 1868, the young Sister became Mother Kate, an office which she held for fifty-five years.

The church, the Mother describes as "perfectly square and funereally gray," "a gray fog floating around." A night school of "dirty, ragged, smelly girls" was at once started. "The thin, white, squalid, unkempt children" made their sure appeal to the Sisters. The boys, gathered for attempted schooling, were less amenable. One, "Punch," was distinguished by his ability to butt any policeman and then dodge between his legs. Blowing tobacco smoke through key holes at the would-be instructors, was a favorite diversion. Nor did the adult neighbors exhibit much better manners. The Sisters were constantly dealing with drunken men and wretched women. Yet the good work in time made a marked impression on the district. When small-pox broke out, the Sisters won gratitude and esteem by their fearless help. In one case they were obliged to prepare a dead (and filthy) infant for burial and themselves to bear the small coffin through the streets to a mortuary.

After seven years in Soho, Mother Kate returned to East Grinstead for a time, hoping that her next mission might not be in "very clean and respectable quarters." Nor was it. She writes that the district of Haggerston, London, gave her an impression of "unparalleled dreariness." The Sisters unpacked in the midst

(Continued on page 588)

* These brief sketches of Religious are based on the Rev. T. T. Carter's *Harriet Monsell, a Memoir*, and on Mother Kate's own writings.

Diversity in the Church

By the Rev. T. Tracy Walsh, D.D.

Rector, Church of the Good Shepherd, York, South Carolina

IT HAS BEEN TRULY SAID that one of the glories of the Anglican communion is its inclusiveness and tolerance of opinions and practices so diverse and contrary that, if existing in other Christian bodies, they would produce schism.

The so-called St. Louis incident has been cited as an example of these conditions in the Church, and because of its novelty and the serious issues involved a large portion of this paper is devoted to sundry observations and questions concerning it.

The loan of Christ's Church Cathedral to the Church Unity League in April, 1932, for a joint Communion service may have been technically legal but other features connected with the service are of far reaching significance.

This service could have been held elsewhere with the coöperation of such Episcopalians as could conscientiously participate, and while there would have ensued some criticism a prolonged controversy such as the present one might have been avoided.

It is claimed that the holding of this joint Communion service did not commit the Episcopal Church to anything, but why was an edifice of this Church selected? Those responsible must have known that sharp protests would be made. Notwithstanding any alleged exceptions or irregularities in the early Church, the Episcopal Church, in the first portion of the Preface to its Ordinal, has set forth a statement of its *doctrine* concerning the historicity of and admission to the orders of ministers "in *Christ's Church*."

The remaining section of the Preface is a portion of the Church's *law* or requirements concerning the continuance and execution of the functions of these orders in this Church.

As those functions include the lawful administration of the Holy Communion to members of this Church, with due respect to the bishops and clergy who permitted and participated in the St. Louis service, it is pertinent to inquire if they did not, in effect, force an issue and register their disapproval of the Church's requirements for a lawful administration of the Holy Communion to its members?

If this was merely a token of Christian fellowship was it justified by the reaction within and outside of the Episcopal Church? For centuries there has been intercommunion among non-Episcopal bodies along with an ever increasing list of schisms and sects. *Cui bono?*

Certain pronouncements of the Lambeth Conference have been cited in justification of this service, but as Bishop Parsons admits, it was "going further than the exceptions recognized by the Conference," and I submit that the Resolution, No. 42, did not apply in this case because Christ's Church Cathedral was not a "special area in the mission field where an Anglican service was not available" and also because the bishops permitting and participating did not *exercise their dispensing power in accordance with any principles "set forth by the national, regional, or provincial authority of the church in the area concerned."*

Referring to the United Church in South India, which has ministers not episcopally ordained, the Lambeth Conference declared that it "will not itself be an Anglican church" and that these ministers would have no right to minister in the churches of the Anglican communion.

It cannot be overemphasized that the pronouncements of the Lambeth Conference have no legal status or authority in this Church and therefore may not be used to justify any deviation from its established formularies or principles.

As a matter of fact some of its declarations are repudiated by members of all parties in the Church.

Investigation of the ordination methods of the large Protestant groups, in the United States, whether congregational or

presbyterial in polity, reveals the striking fact that *the great majority of their clergy have never been definitely and specifically ordained as presbyters*; some have lay ordination only and very few have received any definite authority to administer the Word and Sacraments. Reformed Episcopalians and Moravians ordain presbyters and the Methodists have elders. These three groups together with Lutherans give distinct authority to administer the Word and Sacraments.

If the Episcopal Church ever officially adopts the principle that such ministers as those above mentioned are qualified to administer the Holy Communion to its members under special circumstances, its present law inhibiting such administration "in this Church" would be inconsistent and logically untenable and it might as well be officially repealed.

Having abandoned maintenance of its Catholic heritage in an apostolic order of ministry with exclusive functions, the residue of this Protestant Episcopal Church would have practically the same ecclesiastical status as the Methodist Episcopal Church, the Reformed Episcopal Church, and the Moravian Church, and to be consistent it should be merged with them. Is this Church ready for suicide and self destruction for the sake of an eventual Pan-Protestant Church union?

THIS ST. LOUIS INCIDENT is but one example of the diverse and divergent opinions, beliefs, denials, and practices extant in the Anglican communion.

There are members of this Church whose doctrine of the Real Presence is practically Transubstantiation; some accept the teaching of the Immaculate Conception as a pious opinion and observe the feasts of the Assumption and Corpus Christi. There are Benedictions and Reservations of the Blessed Sacrament for purposes of adoration, together with sundry violation of the rubrics not necessary to mention. However, the use of unauthorized prayers and services is quite common among Churchmen of all parties; significance is what matters. While some Anglo-Catholics may err grossly in the excess of their beliefs and practices it should be said for them that they do not deny the commonly accepted Christian verities. On the other hand, we have Churchmen who positively reject all of the miraculous or supernatural elements of Christianity. There are Liberals whose beliefs or, rather, denials concerning the Person of Christ are tacitly Unitarian and they would have the creeds removed from the Prayer Book or subscription to and recital of them made optional. To many of them apostolical succession is a myth and the Church's teaching and practice concerning the ministry is "unhistoric, unbearable, and un-Christian." Liberals generally claim to represent the Protestant element of the Church but there is a considerable group of Protestants which not only abhors Anglo-Catholicism but also dreads the encroachments of Liberal teachings in the Church, which they call Modernism.

These Evangelical Protestants or Low Churchmen are rigid Fundamentalists with regard to the Bible and science and strongly opposed to what they call ritualistic innovations. To most of them the Protestant Episcopal Church is just one of the many varieties of Protestant bodies, and I am informed that one rector in the South has enrolled as communicant members of his parish a number of non-Episcopalians who never expect to be confirmed.

Although in the minority, Protestants of this type can become very militant and contentious as was indicated by their nationwide crusade against omission of the Thirty-nine Articles from the Prayer Book, and in England some of them resort to physical violence in demonstration of their principles.

In a Church paper, one of our seminary professors has sug-

gested the probability of lay administration in the early Church, a group of Anglican priests has issued a statement asserting that the goal of the Church of England is union with the Church of Rome, and in the annual report of one of our Protestant societies it is stated that, in a sense, the Church of England began at the Reformation.

THE Church has its full share of traditionalists, zealots, and heretics, and among all parties there are some trouble-makers and law-breakers who periodically furnish situations which strain to the breaking-point the doctrine, discipline, and ritual law of the Church.

Since apostolic days there have been controversies and contests in the Church "Militant" and ever will be if the Church is to progress, but surely there are reasonable limits to such. Desired changes in the teaching, law, or ritual of the Church may be sought and obtained through the regularly appointed channels and by a majority vote, without questionable "demonstrations" or practices that are clearly unlawful in this Church.

Sensational utterances and acts, together with sharp controversies of contending partisans as published in our Church press, are regrettable, but when these are aired in the secular newspapers and furnish copy for certain weekly magazines, there is a feeling of humiliation and chagrin among conservative Churchmen.

It is consoling to believe that the Church has a central majority of conservatism and common sense, but as these divergent parties grow more aggressive and militant there is latent apprehension of an eventual and serious crisis, if not a schism in the Church.

To many of us the only apparent means of conciliation is by compromise—something which is detested by partisans as spineless and futile. But I still cling to the *via media* conception of the Anglican communion and like to describe it as "the Church of the Middle Way."

Ever since the Reformation Settlement of the sixteenth century, our communion has been a Church of compromise in the unessentials; this is evident in its Articles of Religion and especially in the Book of Common Prayer.

This is the only Church in Christendom that is attempting to comprehend in one body *all that is true and best in Catholicism, Liberalism, and Protestantism.*

But there is disagreement as to what *is* true and best in these three elements of Christianity. In such a situation, any demand by one party that its antagonist shall leave the Church is simply out of order.

Of course those who cannot conscientiously and *ex animo* conform to the doctrine, discipline, and worship of this Church should do the next that his sense of honor prompts.

A policy of non-interference which allows each party to follow its own bent would result in chaos. Indeed the Anglican communion is now actually suffering from, and endangered by, an excess of diversity rather than uniformity and the critical need is for some clearly defined norm of uniformity.

If this cannot be secured through authoritative sources, then the truly loyal Catholics, Liberals, and Protestants, realizing the scandal and dangers of their unhappy divisions, should among themselves seek for some common basis of tolerance and agreement. This will certainly involve concessions, also repressions, of some cherished opinions and practices, which however dear are not absolutely essential—and all done for the welfare and actual safety of our beloved Church.

The Anglican communion maintains a unique and very difficult position in the Christian world as the Church of the Reconciliation; it is fundamentally Catholic, but if ever it fails in its mission and abandons its distinctive principles of synthesis and comprehension, when it can no longer tolerate and hold together in one Church all that is true and best in Catholicism, Liberalism, and Protestantism, there may be no further need for its existence as an entity in this sorely divided Christian world.

CLERGY UNEMPLOYMENT

An Analysis of the Presiding Bishop's Report

BY THE REV. HOWARD CHANDLER ROBBINS, D.D.

THE INFORMATION* which has been released through the Publicity Department of the National Council with regard to the unemployed clergy of the Church seems to me to be distinctly reassuring. It appears that the Presiding Bishop, being much concerned by reports in the Church press, wrote to all the bishops asking their help in an effort to ascertain who of the clergy are unemployed and who are destitute. The replies from the diocesan and missionary bishops have made it possible to analyze the entire situation and to guarantee that at least the facts are available upon which action might be taken, the office of the Presiding Bishop being the natural clearing-house for information. It is evident that both the Presiding Bishop and the diocesan bishops realize that this is primarily a diocesan responsibility, and must so be treated, yet it is reasonable to hope that cases which might otherwise be overlooked will be brought to light by this means, and put in the way of attaining needed relief.

The facts as announced are as follows: Reports have been received from the bishops of seventy-five out of eighty-eight continental dioceses and missionary districts. In these dioceses eighty-six clergy are definitely unemployed. Of these, forty-nine are married, and of these forty-nine, thirty-one have minor children. Of the total number, thirty-five are living outside of the diocese of their canonical residence.

These figures should be understood with the following reservations. They do not include a number of priests (exact number not given) who have been placed, at minimum salaries, in some of the larger cities in "made work," the continuance of which may become uncertain. They do not include clergy who are engaged in secular work. They do not include clergy who have retired on pension, even though some of these are doing or seeking supply work. And they do not include the names of thirty priests on the Presiding Bishop's list, who have no diocesan canonical relation. Of these the addresses of ten are unknown, and four are living out of the United States.

Within the thirteen dioceses and districts from which data are missing reside 1,041, or 17% of the 5,999 clergy in continental United States. This group in regard to which the office of the Presiding Bishop has not heard represents 22% of those from whom they have heard. It may be assumed that an approximate total figure might be reached by increasing the original figure of eighty-six by 22%. This would give a final estimate of 105 definitely unemployed clergy. In view of the above exceptions, this should be regarded as a minimum figure, and 150 would be a safer estimate.

It is interesting to note how the problem is being handled in various parts of the country. A noteworthy effort is that of the province of the Northwest, which appointed a committee last autumn to secure pledges from the clergy in this province. They set aside a certain amount of provincial funds, already in hand, for this purpose. The committee, of which Bishop Keeler is chairman, was further authorized to communicate with the clergy of the province, and request them to give one dollar a month, or possibly two dollars a month, for this purpose if needed.

Another point of interest is that there is no indication of age in the reports with regard to the unemployed clergy. It is known that some of them are quite young, just out of the seminaries, that some are middle aged, and that some are old. The whole study makes it increasingly clear, it seems to me, that the intention with which the Church Pension Fund was established should be carried out, and that, where there are no good and evident reasons for a contrary course, clergymen who have reached the retiring age should resign their cures and accept their pensions, leaving their posts open to younger men.

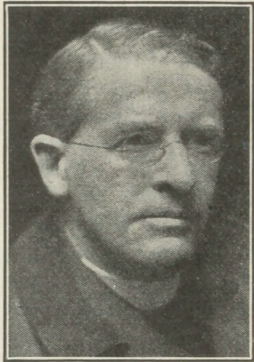
* Published in our news columns this week.—THE EDITOR.

Dr. Orchard's Pilgrimage

By Harold Butcher

American Correspondent, "London Daily Herald"

IN THE CITY OF ROME, at the beginning of June last year, Dr. W. E. Orchard, the "John Henry Newman of Nonconformity," was received into the Church of Rome. He was confirmed in July and afterwards received in private audience by the Pope. The Congregational minister, whose brilliant preaching had filled the King's Weigh House Church in London, had definitely ended his Romeward march and entered into a new life in the Roman Catholic Church.



Rev. W. E. Orchard, D.D.
Caswell Smith Photo

"I am very sure and glad about what I have done," he wrote to me soon after his reception. "I am content to rest awhile and let my mind grow into the freedom which the faith really bestows."

He was writing from Rome. Later he went to Switzerland, where in a quiet retreat among the mountains he wrote the book on his religious development.

The "kindly Light" which led John Henry Newman, on the eve of the Oxford Movement, into the Roman Church in 1845, has also led Dr. Orchard to make his submission. For years he had seen that his way might lead to Rome; last spring he resigned his ministry at the King's Weigh House, journeyed to Italy, and in the Eternal City faced up to the claims of the Church and his own attitude to them. The issue was never really in doubt. He quickly became a Roman Catholic. Some of his followers in the past had already gone ahead of him into the Church; others hearing of his reception were themselves received.

To understand the sensational effect created by the news of his reception inside and outside the churches in England it is necessary to know something of Dr. Orchard's work at the King's Weigh House, and of the charm of his own personality. His power to attract and hold the devotion of his followers is uncanny; the undoubted brilliance of his intellect makes him respected even by his strongest opponents. His mind has a Shavian quality. If as a Churchman he can be compared with Cardinal Newman it is with Bernard Shaw that he must be compared as a preacher. Today the Newman in him has conquered the Bernard Shaw.

The King's Weigh House Church, in the West End of London—in Duke street, just off Oxford street, and not far from Marble Arch and Hyde Park—was never better filled with his followers than during the World War. Statesmen and soldiers were in his congregation, largely composed of pacifists. One officer declared that whenever he was home from the front he went to hear Dr. Orchard because this pacifist preacher said with telling emphasis exactly what he felt about that appalling and anti-Christian war. Dr. Orchard dared to preach peace in time of war, and men and women came from all over London, by tube and train and bus, to hear him.

It was Dr. Orchard's sensitiveness to the scandal of social evils in a world supposedly striving to be Christian that brought around him the best of London's idealists and social reformers. Many of these were not Christian in the orthodox sense of the word; many of them had no sympathy with the elaborate ritual practised in the services of the King's Weigh House Church. But these people were one with Dr. Orchard in his striving for a social order in harmony with the mind of Christ.

But side by side with his sensitive humanitarianism went his ecclesiasticism. There are two Orchards—the ecclesiastic and the social reformer. And since the war the ecclesiastic has been gaining ground steadily. His radical friends have been unable to follow him in his growing absorption in ecclesiastical affairs; while he on the other hand has been unable to find in Protestantism, in politics, in social reform, in pacifism, in humanitarianism a way out of the chaos of modern problems. One faith and a united Church seem to him to be absolutely essential if harmony and order are to be achieved on this planet, and among ordinary human beings. He has joined the Catholic Church, he says, in obedience to Christ, and to do his part in uniting Christendom.

THE IMMEDIATE CAUSE of Dr. Orchard's joining the Church of Rome was the breakdown of negotiations, initiated by the King's Weigh House, toward a closer communion between the Church of England and the Free Churches.

The Bishops of the Church of England, in the Lambeth Appeal of 1920, sought some basis for reunion in order to remove the divisions now separating various branches of the Christian Church, and to this appeal the King's Weigh House responded in a memorandum approved in church meeting in December, 1926. The Church, encouraged by the invitation of one bishop, and the sympathy of an archbishop, entered into negotiations for becoming recognized as in communion with the Anglican Church while at the same time remaining in communion with the Free Churches.

"These negotiations," Dr. Orchard reported in a statement to his people at the beginning of 1932, "were successfully steered through very difficult stages over a period of ten years, secured consideration and sympathetic recommendation from the last Lambeth Conference, and a committee was appointed by convocation to examine, and, if found possible, to frame proposals to regularize such intercommunion. Hostile influences were, however, at work from various quarters, internal and external to Anglicanism; other proposals were being put forward on other lines which our suggestions would only cut across and perhaps prejudice; and so, although our proposals had reached a most promising stage, and had secured support of the highest quality, they were unexpectedly defeated, and that door finally closed."

The aim had been to work out a scheme whereby the ministry and the membership of the King's Weigh House Church—and of other Free Churches which might later follow suit—might conform to the teaching and practice of the Church of England, and yet not be cut adrift from other Congregational and Protestant churches of English Nonconformity. In Dr. Orchard's case, so far as orders were concerned, this matter presented little difficulty in that he had accepted episcopal orders, about fifteen years ago, from a valid source, but through irregular channels—but it did arouse suspicion and uneasiness among Protestant societies. The membership of the Church was to be by baptism and personal confession of faith, with confirmation to be encouraged and conferring the freedom to communicate in the Church of England. On the other hand, members of the Church would not be compelled to be confirmed; confirmation would only be expected of those who wished to communicate in the Anglican Church. The memorandum added:

"The doctrinal minimum might be the personal acceptance of the Nicene Creed by the minister, and its recitation at the Communion service; the ritual minimum, the celebration of the Communion every Sunday, the use of a proper prayer of con-

secration, invoking the Holy Spirit and using the words of Institution, and the reverent treatment of the consecrated elements; baptism in the Trinitarian formula with water, with a personal confession of faith, and the recital of the Apostles' Creed; the rite of confirmation to be made accessible, encouraged, but not enforced as a condition of membership in the congregation over which the minister is called to preside for the time being, though recognized as necessary for all members of the same who shall consider themselves free to present themselves at an Anglican altar."

For the ordination of the ministers of churches who might follow this intercommunion plan it was proposed that a man might be elevated to the episcopate from the Nonconformist ministry, being consecrated by "a sufficient number of bishops whose orders and orthodoxy were beyond dispute . . . assisted by Anglican bishops." It would then be the special work of this bishop to ordain men to the ministries of churches which entered into the scheme proposed by the King's Weigh House Church.

Full details of this King's Weigh House Church memorandum make extremely interesting reading, and also reveal what an amazing amount of ecclesiastical thought went into its composition. And yet it broke down. It was too much to expect the Free Churchman to accept the Nicene Creed and episcopal ordination; it was a scheme certain to make the Anglo-Catholic uneasy. It was not a compromise; it was an attempted reconciliation of irreconcilables. There are metals which fuse at white heat; but the white heat for reunion was lacking in the Free and Anglican Churches. Dr. Orchard had to admit defeat, and to look elsewhere for reunion.

His solution was not new. It is perfectly true that the Church of Rome has a reunion plan. If all churches entered into communion with Rome reunion would be here. It is a solution, but churches outside Rome will not admit that this is the only solution. For years Dr. Orchard has regarded submission to Rome as a solution; today he regards it as *the* solution. He has seen his own reunion scheme come to naught; he believes that the official denominational attempts toward the same end will be unsuccessful, or that their success will be postponed beyond our lifetime. Perhaps he is in too much of a hurry; perhaps he has had a vivid flash of insight.

As minister of the King's Weigh House Dr. Orchard sought to harmonize the Catholic and Evangelical elements in the Christian faith. Among his own people he largely succeeded. In his farewell letter he wrote:

"We have been able to combine the Catholic and the Evangelical emphasis, and that without mere alternation or constant balancing, but rather by interfiliation and fusion, because of our conviction that they both have the same objective: the intimate personal relationship of the individual soul to our ever adorable and infinitely desirable Saviour. . . .

"We have recovered what is at the heart of the Catholic and Evangelical emphasis, and in such a way that they cannot easily be lost again, or set in opposition during this generation. This witness, we are persuaded, has started a movement that is going to spread, and one day will bring about reunion. As far as I am concerned, my future movements, wherever they may take me, and whatever witness I may still be allowed to bear, will continue along the same lines, even if that witness be made where it may really be more needed, and, therefore, be more difficult; while I shall continue to work for the mutual understanding of all Christians, and the reconciliation of those who are opposed, even if I feel I must now do that from another side and in another way."

Now that Dr. Orchard has become a Catholic it has been said that he was always a Catholic at heart. There is the personal side compared with which the breakdown of reunion negotiations may be actually far removed. It is possible that Dr. Orchard has been going Romeward ever since his conversion in his youth. Perhaps he has always been attracted by Rome; in love with her.

"The attractiveness of Catholicism is very complex," said Dean Inge at the time. "It is now the fashion for popular men

of letters—none perhaps quite in the front rank—to become Romanists. It is useless to speculate on their motives."

His own attitude to Rome is well known. "The strongest weapon in her armory is mere bluff," he said; but his refusal to speculate on the motives of those who join the Church is wise. I know Dr. Orchard fairly well, but I do not know the secrets of his heart. I envy him when he says, "I am very sure and glad about what I have done." In an age of uncertainty it is fascinating to meet those who say they are really sure about something. I can understand those who say, "Let us assume that Catholicism is true. Let us act accordingly, and see what happens." That is, I can understand the experimental attitude to the Church—like that of a scientist at work upon an attractive theory. But I cannot understand my Catholic friends who say they *know*. It seems too good to be true.

I told Dr. Orchard that I was fascinated by what he had done while being unable to follow him. "I like your interest in me apart from my principles," he wrote, with a touch of irony. "How very journalistic!" But it is true. I find that I am interested in him tremendously as a man. If he had become a Communist instead of a Catholic the effect would have been the same so far as I was concerned. Which means either that I have a trivial disregard of principles or that personality is deeper than any intellectual solution of religious or political problems. But I could not bear to think that Dr. Orchard would ever do anything consciously insincere. It is not because I think there is nothing in objective truth when I say that my attitude to him would be the same were he Catholic or Communist. But I do believe that the honest acceptance of error leaves the essential personality untouched. A man is still the man you admire even when he sincerely follows a mistaken course.

I do not say that Dr. Orchard has made a mistake. I respect his mind tremendously. Everything he writes and says is charged with life and a fullness of meaning. He is the one preacher of whom I never tire. I envied him. He is now a member of a great historic Church; at the age of 55 he has begun life all over again. By and by he will be heard in London again, preaching in Westminster Cathedral—not the Abbey—with all his old power. I think of him touring the United States, preaching and lecturing; and the charm of his personality will win him new friends, new followers. Like Newman he has the gift of winning men to him; like Newman he does not need to seek for friends.

His life as a Protestant—if he has ever really been a Protestant—has ended; his life as a Catholic has begun. Or, shall we say, his life as a Catholic has now begun to flower, to enter into its richness and fullness.

CHURCH FINANCING SOUND

A HEARTENING BIT OF NEWS as to how well the Church has been standing up under the economic strain of the past three years is furnished by a study made by Mr. A. C. Marts, president of Marts and Lundy, Inc., a financial campaign directing organization of New York City. Mr. Marts has pointed out that during this period "one out of every six banks has been closed, one out of every 22 business and industrial firms went into bankruptcy, one of every 40 four-year colleges has been closed, one out of every 45 hospitals closed but only one in every 2,344 churches has been abandoned." He believes that our churches, colleges, and hospitals have been far more conservative in their expansion plans than business has been. "Our philanthropic institutions usually raised the money before they expanded and cut their cloth to fit their means." The same study showed that there is only a "10% aggregate debt on all of our 210 church edifices, and only 4% aggregate debt on the property and endowments of our 680 colleges." The reason for this fine showing of the colleges, hospitals, and churches arises from the "unselfish attitude of college presidents, faculty members and hospital employees toward their salaries." He says that they have instituted "cuts of their own all the way from 10% to 75%, to meet decreased incomes quickly and to enable their institutions to survive."

—Lutheran News Bureau.

To Whom Shall They Go?

By the Rev. Vincent H. Gowen

Priest in Charge of St. Anne's Mission, Besao, P. I.

THE WORLD seems maddeningly contrary at times. Any one acquainted with the Religious orders of the Church knows the incessant demand for their services. The men's orders would have no Community life at all if they complied with every request to provide missionaries while Sisters are called for from every quarter of the country to operate homes, orphanages, schools, or to lighten the rector's burden of parish visiting. And yet the number of recruits to these orders never seems to increase. The Rev. Stanley Cleveland, late chaplain of the Sisters of the Transfiguration, whose untimely death in 1926 cut short a career of devotion and ability such as the Church could ill spare, once investigated the statistics of entrance into convent life from the days when the first American orders were founded. He discovered that the average held to a constant level. Every year about the same number of women were moved to become Sisters. The average did not drop, but it did not expand to cope with all that Sisters were being asked to do.

One wonders if those clergy who want the help of Religious do their part in presenting the Community as a properly normal life for many souls. The widespread ignorance that such orders exist seems to prove they do not. The news may be listened to with shocked surprise by some parishioners: "I didn't know we had Sisters! Do they cut their hair like *Catholic* Sisters?" (How discouraging it is to hear such exclamations, yet one will hear them often.) And there is the comment, "Poor Sister So-and-so, I suppose she took her vows before she knew what she was doing!"—this from a kindly person who sees no odd contrast between encouraging a girl to marry a man she has known for a month (or less) and discouraging her from testing the Religious life by a probation of three to four years.

Yet here is one case where familiarity, far from breeding contempt, breeds respect. Here is an outlet for much wasted spiritual tension. It has been my good fortune to know thoroughly the work of one Sisterhood in the mission field. I remember their coming to China, the hushed dread of their reception by a typically good Virginian station—and then the friends they made. I remember their eventual settlement in a town where several Protestant missions were at work; again dread, again friendship with a curious sequel: the weekly prayer meeting of the Protestant bodies, which had been held in Methodist, Baptist, and Adventist houses in turn, found its permanent and most congenial meeting place in the convent. I remember the testimony of a Methodist pastor who attended the Midnight Mass on Christmas Eve at the convent church, a service with scarlet vestments, with lights and incense.

"I was so exalted in spirit," he said afterwards, "that I lay awake for hours thinking of it. I wish we could have a service like this in every town in China."

That this reverence went deep was proved in the stormy days of 1927 when the young girls, delegates of the Sisters' school, who attended a great meeting called by the Students' Union, were the single group to stand up for their Christian teachers. One has to live in China to appreciate the courage of their testimony, coming as it did after a long recital of imaginary grievances by the boys of different schools, our own, Methodist, Christian Missionary Alliance, and Adventist.

"How do the Sisters treat you?" they were asked.

"Like father and mother."

"But surely you have complaints to make," the questioner persisted.

"No, we are very happy. We have nice buildings, nice gardens, and we have iron beds to sleep on."

"But they force you to study the Bible and go to church."

"They don't force us. We like to."

The girls were detained in a vain effort to make them retract and they were cursed for this fine exhibition of loyalty. But they were not the only witnesses to what the Sisters had done. When, a week or two later, their chaplain was compelled by the military situation to give them the dreaded order to evacuate, the scene of parting from the women they had helped—in body as in soul—was almost the saddest he can remember. The poor had had the Gospel preached them.

Two Chinese, a Sister and a novice, were left behind with permission to exchange their habit for ordinary Chinese dress and to go home if the situation became too critical. Two months later the chaplain was able to visit them; soldiers had occupied much of the compound but these two were still saying their offices and wearing their dress. They were there when the American Sisters were allowed to return the next spring; they had kept up their hours and never removed their habit.

BUT I do not wish the value of Religious life to be proved by the example of one order alone. There is another Community, in the diocese of Hankow, of which I remember Bishop Roots speaking in one of those talks which his hearers valued, at the time and not only in memory, as a chance to know the mind of a saint. Bishop Roots was telling of how dubious he had been about inviting Sisters to his diocese. But as there were others "whose judgment was as good as or better than my own"—to quote his characteristic phrase—he did not feel he could refuse. He saw many dangers ahead, he feared discouragement and failure—but he asked them to come.

"So they came," he concluded. "They met all the dangers, the troubles I had foreseen, these and more—they met them and they conquered them, and I am glad to say my judgment was proved wrong."

THIS ARTICLE is written, however, not as a eulogy of our Sisters in their work at home or abroad. They do not need nor ask for eulogies. It is written to plead the desperate need for Religious orders, men's and women's, in the mission of the Church. After all, our missions and those of the Protestant churches enlist many women whose career approximates that of a nun. There are hundreds who do not marry, who give themselves to their charges with the same single-hearted devotion. But they miss the "fun" of the Religious life, the *hilaritas* which makes a convent anything but a dismal, morbid place, the joy which centers in the altar and the many evidences of God's out-poured love. Their sharp edges protrude—I intend neither personal nor unkind criticism—angularities of the spirit, eccentricities, which the Religious life in a Community with others smooths away. And beyond the truth that many a fine character becomes a gracious and a graceful character in the ordered rule of the convent, there are material gains, economy, ease of movement, continuity of policy, of replacement, when members—as they must do—fall sick or die.

Alas, here is a statement we must qualify for of this last assurance—that when a Sister falls sick or dies she will be replaced, we can speak no longer with confidence. She ought to be replaced and surely there would be women enough willing to see she was replaced if they were taught—in all the parishes (and they are many) which have rectors who value the Religious Community—that there is this way of life open to them.

To skip from China to another mission field, to the Cordilleras of the Philippines, the lack of recruits has been brought home to us with painful certainty. Four years ago there were in

Sagada four Sisters of the Community of St. Mary. The measure of their influence is hard to set in words. Then occurred another of those several drastic tragedies which have seemed like the concerted effort of the evil spirits, in whom the Igorots believe, to shake the foothold the Christian Church has gained on this high mountain top. One Sister had to be taken home critically ill with a second to accompany her. Scarcely had these gone when the two remaining Sisters were poisoned, accidentally, by an Igorot girl who mistook cockroach powder for baking powder. In twelve hours both were dead and, since their time, the convent has stood empty because there were none to take their place, because the Mother House was struggling to maintain more than it could manage.

I began by saying that the world seems at times contrary. Of this contrariness we are reminded acutely by the fact that Igorot girls are offering themselves for the Religious life whom we cannot accept because we have no one to train them, to give them that common, not solitary, life which is the essence of the Benedictine Rule and the rules that have copied it. We have had to turn away applicants, not satisfied but convinced we were powerless.

One girl refused to be turned away. A communicant from our Bontoc station, graduate of a government normal school in Baguio, and now a teacher in our girls' school at Sagada, she was so intent on trying her vocation that, if we could not provide the opportunity, she contemplated applying to a Roman convent in Bontoc. The case of this girl, Sylvia Antero, was referred to a Sister of St. Mary in Peekskill who advised giving her a rule to follow in the hope that American Sisters later might be available to undertake her training.

This has been done. A simple scheme of offices, intercessions, and meditation was prepared and a rule similar to that laid upon postulants by established orders. It was felt that the experiment she was making should be recognized by a formal admission as postulant. But postulant to what? Certainly not to an order which had no Sisters present to receive her; nor could we found a new order on the promise of one postulant. So there was planned as a compromise the Guild of the Holy Guardian Angels. On the 2d of October last, the patronal feast of this incipient guild, the new postulant was received before an interested congregation in the Church of St. Mary Virgin, Sagada; on that day she began wearing her simple habit, a short veil of soft white muslin, a dress of brown cloth, and the crucifix and beads which the celebrant had blessed. The reason for the name of this guild I leave the Sagada correspondent of the *Diocesan* (P. I.) *Chronicle* to explain:

"The name of the Holy Guardian Angels has more import than would appear to those who do not know our Igorots, who do not know the terrific hold on their lives of the fear of *anitos* or spirits, who are accountable for every evil, large or small, which comes or which may come to them and theirs. What better than to offset this with the blessed love and protection of the Holy Guardian Angels!"

There are newer and more formidable gods, gods born of western civilization, threatening the spiritual life of our converts, but our main task is still to exchange gods of fear, paralyzing in their influence, for a morally constructive God of Love. In this the Guild of the Holy Guardian Angels could play a great part. Women workers from America come and go. At much less than their cost branches of a native Sisterhood could be installed in every mountain station to shepherd the girls and women who crowd our churches, girls and women between whose minds and the minds of our most sympathetic missionaries there is a great gulf fixed.

THE HOPE of such an order, living in native style, eating native food, equal to the back-wrenching feat of crawling into native huts and the mind-wrenching feat of illuminating native small talk, centers now in one postulant and in the more than thirty girls who have undertaken probation as her associates. That, at present, is the Guild of the Holy Guardian Angels.

Whether its history is to be short or long one dare not prophesy. Almost everything is against its success, and even under ordinary conditions there would be no disgrace in a postulant or a novice's withdrawing from a vocation she had accepted simply on trial.

In this case we have the usual obstacles, the parents (both Christian) who have picked an eligible young man: the father is angry, the mother smiles at her daughter's whim and says, "You won't do it." Despite such obstacles the postulant is happy, happier, she says, than she has ever been. But the time will come when postulancy is not enough, when she must go higher. The time is inevitable when, as everyone who has had to do with the Religious life knows, the first exaltation will be dissipated by spiritual perplexity, by seasons of dryness, of overwhelming discontent, when the automatic recitation of offices is by sheer force of habit the soul's one safeguard. Many think of the convent as a career of peace, a withdrawal, almost cowardly, from life's temptations. The opposite, of course, is true. It may and should become, in time, a career of peace but not peace by running away from temptation; on the contrary, it will be peace after battle, after battle with spiritual enemies to which the ordinary Christian soul is obtuse. Like our Lord in Gethsemane, the true Religious has his agony when his sweat will be "as it were great drops of blood."

No outside sympathy of chaplain or friend can alleviate the bitterness of this struggle. Nor can their counsel replace the guidance of those who have known the discipline and joy of a Community from the inside. So we appeal to well wishers at home to join our prayers for the coming of experienced Sisters to take this new venture under their wing. What they will do with this guild, whether they will make it an integral part of their order or direct it toward a separate existence as the Community of the Holy Guardian Angels, is for them to decide. We have begun what we had to begin even if we could not see the end. And we believe that at home as well as in these mountains there are those who should not be denied the blessing our Lord Himself promised when St. Peter said, "Lo, we have left all, and followed Thee."

THESE KNEW HIM BEST

THESE knew Him best:
The homely things of earth;
The twisted thorns that pressed
Helpless around His Head;
The tools, smooth-worn to His Hand;
The rough and fragrant wood;
The grass that leaned to dust His robes—
These knew and understood.

He, the great-hearted, lonely One,
So crucified by man's dark mind
And ancient, crooked will,
Took comfort, then, from the hearth-stone
And sturdy plants that sunned
On the broad window sill;
The crock His Mother held, the crystal spring,
His doves, and every wholesome, kindly thing.
These were His friends along that way of love—
They gave Him back the joy men robbed Him of.

LOUISA BOYD GRAHAM.

SIX-CYLINDER SENTENCES

ALL MEN STUMBLE. Some fall. The great ones get up. If you do not like your world, make yourself a new one. A new thought will do it.

The youth who takes the right direction will usually make the proper connections.

Heaven's Who's Who Book is called by the title, "The Lamb's Book of Life."

No man or nation has yet appeared that could keep its feet from the tanglefoot of Ease and Luxury.

The child who is taught to kneel at his mother's knees will have help for more of his later needs.—*John W. Holland.*

BANDITS ON LION HILL

BY MILDRED S. CAPRON

IT WAS A QUIET, friendly evening that Virginia Huntington, Susanne Parsons, and I were settling down for, last Saturday. (Virginia Huntington is the wife of the Bishop of Anking, China; Susanne Parsons is a physician; and I am treasurer of the Anking diocese.) Virginia was still feeling limp from the flu, and I assured her of a quiet evening if she would come down for supper with Susanne and me. For more warmth we moved the little dining table into the living room, which was cozy and warm, and had just started our meal—the cook brought the soup and had returned to the kitchen. Next thing we knew the door was pushed open, and three strange men walked in. I thought of course they were country people looking for Mrs. Huntington; she thought they were students coming to her in the Bishop's absence in Shanghai; obviously they did not understand foreign customs to come in thus unannounced, we all thought. I rose at once and took one step toward them, expecting to tell them politely that one just didn't do that. Then three revolvers appeared, pointed at us.

It was an odd "sensation"—I don't know what else to call it—to all three of us, as we realized we were facing armed bandits, and up against the real thing. Material things appeared of not the slightest value in the face of the physical harm they might do if they so chose, and we bent every effort to avoid their so choosing! And yet, suddenly, it all seemed so unreal; these men flicked their revolvers about in such an unbusiness-like way it was difficult to believe they were not play-acting. One of them kept snapping his revolver open, and pulling the trigger, so we knew his was not loaded at least. Of the rest we could not be sure.

One man came direct to me, another "covered" Virginia and Susanne, and the third remained in my small dining room where he could watch both the hallway and also those in the living room. Money was demanded. Fortunately I had \$31 in my desk, which I produced at once. The rest of the desk was ransacked; and then "my bandit" searched me thoroughly and completely—he seemed positive that I had money concealed on me somewhere. He took the watch and ring I was wearing, and then looked for more hiding places about the room. I made a struggle to keep the ring, because it had been father's, but a gun poked in my stomach, combined with Virginia's and Susanne's urging to give it up, persuaded me to let it go. After that I didn't care what they took. The three of us spoke back and forth in English to each other, the bandits of course quite unaware of what we were saying.

While I was being heckled and threatened for not producing vast sums of money, Virginia and Susanne were having their share of annoyance; Virginia's wedding ring was taken, but she got one ahead of them, for a few seconds before she had slipped off her diamond ring and pushed it under her dress at the shoulder. Her watch missed their attention, as did also Susanne's.

It seemed absurd, for while all this was going on Susanne and Virginia, still sitting at the table, were carrying on a very calm and unexcited conversation in English; Virginia at one point said, "Do you suppose I could swallow my ring?" Susanne quietly said, yes, she thought she could. Every time I could look at them, in spite of the gravity of the situation and the awful realization that one of them might be shot, it did seem funny that they should sit there with such seeming indifference to this man standing over them threatening them with death!

Then I was grabbed roughly by the wrist and made to show "my" bandit to my bedroom. The most trying experience of all to me was in there, where I had no money concealed, and the bandit kept grabbing me and rapping his revolver on my chest, threatening to fire if I didn't tell him where the money was hidden. I could only tell him I had none, and to go ahead and search all he liked, which seemed to infuriate him beyond words. My bureau and wardrobe were thoroughly ransacked and everything strewn about in the mad search for money.

In the meantime, in the other room the bandit who had searched Susanne and Virginia went into Susanne's room, which

connects with the living room, and literally turned the room upside down, but couldn't find the electric switch, which cramped his activities very much. (Dr. Parsons was stopping off in Wuhu for a visit enroute to join the medical staff at the hospital in Anking.) He passed right by things of considerable value, particularly jewelry, as it was in an innocent-looking cardboard box.

Then this man came to my bedroom to help in the search there—and added his threats to the first man's. However, none of us felt for one minute that they would fire; we felt that all the revolvers were not loaded. One man, who gave most of his attention to me, dropped a bullet on the floor when searching me in the living room, so I knew they had some ammunition with them at least, and we must be cautious. Our concern was more that they would fire accidentally in their careless handling of the revolvers.

I was amused when the two bandits in my room picked up a Korean brass dish, wondering if it were gold! They were examining it under the light; I assured them it was only brass, took it from them and, holding it on the palm of my hand, tapped it with my finger to make it resound. It really had quite a nice tone. I handed it back to them and told them to take it along if they liked. But they put it back on the table. I showed them a silver ash-tray, with a Mexican dollar made into the bottom of it—but they turned it down.

The men seemed in a great rush and obviously nervous. They were apparently taking with them only such things as could be easily concealed. My table-silver was passed by.

With a few final threats to me in a last hope of my disclosing these hidden funds, they finally departed, as they came, through the back entrance. And it was with a feeling of great relief that I followed them (instead of being driven) to the door and locked it behind them.

We soon learned that the bandits had entered the compound by the gate just back of where I live, first rapping, and telling the gateman it was the telegraph deliveryman. The door was unbolted, and eight men came in, made the gateman go into the gatehouse, threatening to shoot him if he called or spoke. One man stayed behind to guard him. One went to the front of the house, and two stayed downstairs at the back entrance. Four went upstairs, the outside back entrance to my quarters, and one of these four kept guard over the servants, who were forced into the kitchen, and robbed of \$15. This left the remaining three to come in to us.

When they left my quarters they left the compound at once, by the same gate as they had entered. No other place was entered; even Miss Gregg's quarters downstairs were quite undisturbed. The Chinese feel without a doubt that they made a dead set for me because of my position of treasurer.

During the robbery, the Rev. Hunter Yen was going by the house, and at the point of a revolver was forced to go into the front entrance, and told Miss Gregg, who was alone downstairs, what had happened to him. (She had previously heard what sounded to her like moving furniture up overhead, and wondered what on earth we were doing in Dr. Parson's room to make so much noise.) She assumed it was an insane man who had turned on Mr. Yen, and sent her cook to go up the back stairs and get me. He was prevented by the men on guard at the back stairs. Then she came up the front stairs herself, saw what was happening—though the bandits didn't see her—and dashed back down to await, with Mr. Yen, her turn, which fortunately never came.

As soon as we knew the bandits had left the compound, Dr. Parsons and I went across to the Sisters' compound—Sister Constance, the court of appeal when in trouble, would know what we had better do, we felt sure. In a few minutes a note was dispatched to the police station near us, and in half an hour an official and four policemen appeared—the beginning of a procession that lasted for three hours!

It was an "interesting" experience to say the least. And the three of us felt very bucked at the calm way we had behaved! However, it is not the sort of experience one cares to repeat, and we now have night watchmen as well as policemen on patrol for a while, anyway.

KNEELING IN PRAYER

BY THE REV. J. WARREN ALBINSON

THE OTHER DAY I picked up a religious magazine and started to read an article, the title of which had attracted me. I finished only the first paragraph. Here it is.

"For centuries people identified personal prayer with being on their knees. That is an antiquated form of expression, like so many stilted forms of public prayer. Luke says that Jesus kneeled down in the Garden of Gethsemane and prayed. Young's *Analytical Concordance* does not give another instance of Jesus kneeling in prayer."

Ordinarily I would have casually dismissed this as a Protestant argument against Catholic practice, but I began to think of some of the congregations I have seen in our own churches at prayer. Certainly an interested observer would draw the conclusion that for a good many Episcopalians kneeling in prayer had become an "antiquated form of expression," for if in a place where an invitation, a direction, and an example is given to kneel in prayer, and provision made to allow its being easily and comfortably done, people will sit with slightly bowed heads or slouched over from the hips with head and arms resting on the back of the pew in front of them it is natural to infer that the thought of kneeling for private and personal devotion never occurs to them.

The Christian Life is supposed to be the Way of Christ and they who enter upon it should follow His example as completely as they are able and not pick and choose as suits their convenience.

True it is that only in St. Luke 22:41 is the word "kneel" actually found as a description of Jesus' attitude of prayer. Because of that we should not deduce that it was the only time Jesus knelt in prayer. When any form of a verb is such that in itself it is able to convey a complete and commonly associated picture of an event or action a modifying adverb or more ponderous construction is superfluous. Should I write, "I opened the door of Father John's study and was about to enter. Instead I re-closed the door and stepped quietly away for Father John was praying." I am sure that not one of my readers would fail to get a mental picture of a white-haired priest on his knees at his priedieu, in a corner, with his two lighted candles before him. So when we read in St. Mark 1:35 that Jesus got up before day-break, went away into a desert place and there prayed, it is natural for us to imagine that He also took a posture indicative of prayer. Why, otherwise, did He get up? In those sleepless hours of the early morning He might have talked with God lying down on His back in bed if it were His common custom to have no particular attitude of private, personal prayer.

We do, however, find other references to prayer in the New Testament where the word "kneel" or one of its forms is very definitely used. There is the description given by St. Luke in the 21st chapter of the Acts of the Apostles of the departure of St. Paul and his party from the Christians at Tyre. He says, "And they all with wives and children brought us on our way till we were out of the city: and kneeling down on the beach we prayed." We read also the story of the first martyr, St. Stephen, in the 7th chapter of St. Luke's Gospel. In the 60th verse it is recorded that St. Stephen, "kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." The great Apostle, St. Paul himself, when speaking of his own prayers on behalf of the Christians at Ephesus says in Ephesians 3:14, "For this cause I bow my knees unto the Father," and in the last part of the 9th chapter of the Acts, where the story of St. Peter's raising of Dorcas is related, we read, "But Peter put them all forth and kneeled down and prayed." It seems logical to draw the conclusion that in kneeling in prayer the Apostles and their converts were only following the example set them, not once but many times, by their beloved Master.

Stepping back into the Old Testament we find many more such usages of the word "kneel," but for lack of space we will dwell only on one. We find this example in the 6th verse of the 95th

Psalm, "O come, let us worship and fall down, and kneel before the Lord our maker." This is called the Invitatory Psalm and was used by the Hebrews in their synagogues on Friday evening during their preparatory service for worship on the following day. To a great many minds it seems that all the expressions used in this verse indicate an attitude of deep reverence in worship and an everlasting rebuke of all irreverent postures in prayer.

On the other hand, it is also true that Jesus said, "Men ought always to pray," and indicated that they could be praying and fasting in the midst of men without outwardly seeming to be doing either. But this is simply a picture of the necessary daily life of the true Christian. It is adequately expressed in the 14th verse of the 19th Psalm, "Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my redeemer." Surely the Christian should be a praying man. His whole life should be one long, continued prayer.

But never do we find Jesus forbidding man to go away by himself and sink upon his knees in prayer, in fact when believers fell upon their knees in prayer, beseeching Him, He did not rebuke them but granted their petitions.

With this strong evidence before us there are many of us who feel that we are following truly in the steps of Jesus when we kneel in public worship and when we shut ourselves in alone before our private altar, either visible or imaginary, and there on our knees give ourselves completely for twenty minutes or even more to personal and private prayer. Those of us who do so know that as many souls, perhaps more, are won on our knees as when we are walking by their side.

A JOYFUL LENT

THOU the Cross didst bear:
What bear I?

Thou the Thorn didst wear:
What wear I?

Thou to death didst dare:
What dare I?

Thou for me dost care:
What care I?

LAURENCE HOUSMAN.

SOME WOMEN OF THE CATHOLIC REVIVAL

(Continued from page 580)

of workman's litter, and served tea in "two bowls and a soap dish."

Mother Kate, whose powers of vivid and racy description are unailing, writes of "the old woman whose tongue wagged from morning to night," of "the Highland family, including the goat which ate up handkerchiefs and aprons," "the blind woman who accidentally patched her husband's shirt 'with a bit of black like,'" of the joy of finding a farthing "when there was not a penny in the house." She lets us feel the dismay at Father Tuke's secession to the Roman communion and the joy of Father Mackonochie's staunch attitude and his taking over of the chaplaincy.

In 1867, Mother Kate went to Plymouth to help Father Prynne for a time. On her first Sunday, the big lads made a one-legged hop, in unison, from school to church, announcing volubly that they "weren't going to be taught by she." Needless to say, this protestant movement was unsuccessful.

The great London Mission of 1869 established contacts with Stanton (that bloke from Holburn) and many another faithful priest. It did great things to win new converts in their own district. The impression was profound. At one of Father Mackonochie's services, even a non-conformist minister so far forgot himself as to kneel at the Incarnatus.

Mother Kate lived to see a great change in the London slums, an affiliated House established in America, and the new spirit of devout and reverent Catholicism, inaugurated in the universities, widespread to rural England.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

IN MY CORRESPONDENCE this week there are two urgent appeals for advice. Appeals that impel me to tell something of them here, for they concern the solving of problems that are common to many of our parish leaders today. One letter reads:

Sustaining Interest

"The business women's group in our parish, composed of fifty women, has disbanded because there is nothing interesting for them to do. We are hoping to bring them together again and I thought, if it were practical, we might get some of them to learn to write Braille in order to assist the blind. I do not know what the training would be, nor the cost of material, so I write to you for information. I rather think this work is done by professionals and these women of ours are busy until dark, so perhaps would not have the necessary time. All organizations seem to require such elaborate programs today to keep going, so please give me any suggestions and advice you can to help us in our dilemma."

The other letter says:

"I am leading a group of young women, some of them married. What can I do to sustain their interest, especially during Lent when they really want to undertake something serious? You have written on program planning, please help me."

I could write at great length on the important subject of program planning, it can cover many fields, divisions, and interests, all included, if you so will, in the *Five Fields of Service*: the Home and Community; the Diocese; the Nation; the World, but space forbids.

Regarding the writing of Braille: it is of much interest to many women, as evidenced by the growth in the number of Braille hand transcribers of both secular and religious writing. It is not necessarily a professional work. All those who transcribe for the Church are volunteers who give their time and ability to this helpful service. The very best way of which I know to learn to write Braille is through the comprehensive course, given by correspondence, of the American Red Cross. It is not expensive. Full particulars can be had from the American Red Cross, Department for the Blind, Washington, D. C. Another way is to attend a class for instruction, which is occasionally possible, in a community where an expert in Braille writing lives. Through this service a great deal of literature of cultural, spiritual, and informational value is made possible for the blind. I don't think we always realize just how much it means to the average blind person to be able to read for himself, rather than to be read to. Requests come to me very often from clergy and others for special services of which they are in need, or for articles, sermons, stories, poems, etc. Our hand transcribers are always glad to fill the need. But I must not dwell too long upon literature for the blind; it is tempting to write about it, for this work is very dear to me.

Other activities that might interest business women and the younger married women are study-classes. These can be based upon the Bible; books of devotion; the books recommended for this year's mission study: *Living Issues in China* and *Facing the Future in Indian Missions*. Such a book as *Building a Girl's Personality* (Abingdon Press, \$1.50), by Ruth Shoule Cavan of the University of Chicago and Jordan True Cavan of Rockford College, is a book to be recommended. It is a book of wide sympathies, not a collection of theories, but the outcome of personal studies. A social psychology of the older girl. I know of no other book that would quite take its place. It is broad in its outlook and will be of much help in the development of sterling characters.

There are eight chapters dealing with the influences of home and friendship, marriage, the emotions, how the Church can help in influencing the social and cultural as well as the religious life of young people, and other factors.

Then, for those who enjoy keeping their fingers busy, the making of hospital supplies, bandages, layettes, etc., for a local or for one of our Church hospitals, is a utilitarian service and one that engages the interest and gives concrete results. The presentation of plays and pageants is of particular interest to many who love to partake in the presentations and to make preparations for them. The kind of program planned will always depend largely on the tastes and ability of the group for which it is made. The Girls' Friendly Society has a splendid program of activities and, with the growing spirit of coöperation in all our minds, would, I am sure, be glad for any group to make use of it.

FROM Mrs. Susan Wetmore, beloved and long-time principal of Christ School, Arden, N. C., comes an appeal through the *Galax Leaf*. Tragic indeed for some thirty boys is the compulsory withdrawal of the whole appropriation by the National

Christ School, Arden

Council of the Church. Established thirty-three years ago by Mrs. Wetmore's husband, the late Rev. Thomas C. Wetmore, the influence of the school has reached far and wide and deep and has brought the Christ life into the lives of workers on farm and mill and forest. Many of the boys have no home life except at Christ School. The enrolment this year is 110 boys—of these forty boys have no money to pay for anything, ten scholarships have been given, leaving thirty for whom no provision has been made. A few pupils pay the full annual charge of \$275, some of the boys pay part of their expenses. Mrs. Wetmore will be north during the month of March and will be glad to have opportunities to tell about the people of the Carolina mountains and of the work that has been and is being done at Christ School.

CHURCH SCHOOL TEACHERS looking for a short Easter play for sixteen children, ranging in age from 4 to 16 or 17—eight boys and eight girls—will find in *Children of the Way* a charming little production. It is not too elaborate to be prohibi-

An Easter Play

tive for a small school to use and gives short sentences for each character. It may be given in the church or parish house or in a garden. I know of one school planning to give it in a garden amid the shrubbery and to follow the play with an Easter egg hunt. Marion Ryan is to be congratulated on giving us this useful production and the Abingdon Press for publishing it at fifteen cents.

SEVENTY-FIVE BLIND MEN and women, with their families, living in New Orleans, were recently faced with the prospect of being turned into the streets. They are a happy group because a "fairy godmother" who will not allow her name

A Fairy Godmother

to be divulged, presented the Lighthouse for the Blind, their home, with a check for \$3,000 which more than covered the judgment against the place. Broom manufacturing machinery, which had been stopped temporarily, hummed again and the workers hummed in rhythm, smiled, and renewed their faith in mankind.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

INCREASING CHRISTHOOD. By Robert Norwood. Scribners, 1933. \$2.00.

THIS is a brilliant, if erratic, piece of spiritual impressionism. The writer is quite consistent in his Protestantism, in that he protests against most, if not all, of the Christian religion, in the course of these pages. The spirit of the book is extremely liberal and broadminded except toward those who hold the historic Christian faith.

In the very first chapter we learn a number of amazing things. Jesus "never claimed the Fatherhood of God in any sense different from that which He taught as our right also to claim. When the disciples asked Him for a prayer, He said, When you pray, say *Our* Father. Remember God is everybody's Father." In addition to the denial that Jesus is the only-begotten Son of God, we are told that "the Gospel was not a story about Jesus, it was Jesus' message," that "Jesus never taught anything about Himself," that He never taught a day of judgment, or represented God as Judge, and that "whoever teaches a day of judgment does not know Jesus. Whoever describes Jesus or God as Judge has never met the Blessed One of Galilee." The latter statement, airily denying or dismissing the Christianity of all the believers, saints, confessors, and martyrs of nineteen centuries, beginning with the Apostles and Evangelists, is a fair sample of the reckless statements by which many a preacher or writer wins temporary popularity at the expense of his permanent reputation.

Of course, the careful student knows that the New Testament never asserts the dogma that all men *are* by nature sons of God, but rather that they may become sons of God by entering into a special relation with Christ, a relation normally mediated by faith and baptism, sustained by the Sacraments, and manifested in spiritual and ethical response. One realizes that the chief reason why the disciples were interested in Christ's teaching was that He would come to judge them by it. His claim to be the only One who knows God, to forgive sins, to demand absolute surrender and obedience, to be the universal Judge of mankind—no less emphatically asserted by Himself and by the New Testament writers than by the Apostles' Creed—was very definite "teaching about Himself," as was His assertion of His unique Sonship to God. The careful reader notices that He always says "My Father" or "your Father," never "Our Father," for the "*Our*," italicized by the author, does not occur in the original (Q) form of the Lord's Prayer. This, by the way, is a fair specimen of the scholarship exhibited in this work.

Another good example occurs in the same chapter. "From the beginning, religious people had invariably thought of God as apart from man [*sic!*] . . . If one wanted to reach God—so thought the psalmist—one had to climb up into the heavens, or go down below the foundations of the earth, or take the wings of the morning and dwell in the uttermost parts of the sea" (pp. 20-21). The verses referred to (Psalm 139) are immediately preceded by the query: "whither shall I go then from Thy Spirit, and whither shall I go then from Thy presence?" and the whole psalm is a magnificent expression of God's omnipresence. One wonders how many of our people—and clergy—never read the Old Testament nowadays. Fifty years ago a preacher who had been guilty of such infantile blunders would have been laughed out of the pulpit. And the claim that we ourselves are God (pp. 178, 180) would have been considered a piece of insane arrogance.

The attitude taken toward the various types of historic Chris-

tianity is one of extreme narrowness and bigotry. Unpleasant allusions to the "idolatrous worship of crucifixes," "magical sacramentalism," "Pharisaism," "medieval superstition," do not help the writer's cause, and the impartial reader will revolt against the grossly unfair misrepresentation of the Church's faith implied by such caricatures. It is indeed hard to realize that the book was written by a Churchman and a priest. Theologically the work is an amalgam of Gnosticism, Neo-Stoicism, Manicheism, Theosophy, Anthroposophy, and Pantheism, with stray bits of the Christian religion thrown in from time to time. The resulting spirituality is what we should expect from this heterogeneous collection of material. It needs to be remembered that most of these systems, and the types of spirituality built upon them, were tried and found wanting centuries ago—at the beginning of the Christian era. Why turn the clock back, under the guise of presenting novel and revolutionary teaching? And why call this Modernist gospel Christianity?

Though the work itself is a weird fusion of sentimentality, pseudo-scholarship, and pseudo-mysticism, its style (apart from occasional barbarisms like "Christhood," "Christness," etc.) is quite delightful. The personal charm and sweetness of the writer, too, are frequently evidenced. One would wish to dwell longer on this point, but it is the book we are appraising, not the author.

W. H. D.

PALESTINE LAND OF THE LIGHT. By Frederick DeLand Leete. Boston: Houghton Mifflin Co., 1932. Pp. xi, 279. \$2.50.

BOOKS on the Holy Land are legion; but while the interest in the land continues there will always be room for another, provided it be well written and based upon adequate knowledge. The present work is well written and the acquaintance with the land is ample, not at all that of a hurried tourist who feels the urge to set down in ink his casual observations. The author deals with the more or less familiar places so as to make them seem new, and carries us with him into many localities off the beaten routes. The range of subject matter is wide, from troglodytes to British high commissioners. Particularly valuable are his remarks upon the increase in population and the modernizing of conditions in the last decade; also the chapters treating of the Zionist crusade and the home of the Galilee Man. Illustrations from photographs add to the value of the book, while in an appendix useful information for travelers is given. F. H. H.

LOUIS WALLIS has a well established reputation as a scholar, which he has used to admirable advantage in a novel dealing with ancient Israel and the emergence of monotheism. *By the Waters of Babylon* (Macmillan's, \$2) turns on the relations between the wealthy noble house of Shaphan in Jerusalem and a poor family in a little South Judean village. The action takes place in a period presenting close parallels with these days of world-wide business depression and incompetent parliaments. Mr. Wallis, it will be recalled, is the author of the highly informing *Sociological Study of the Bible*. C. R. W.

CHRIST CHURCH, Whitefish Bay, Wis., one of the parishes using the publicity department's partly printed leaflet, receives special gifts from its members for special issues of the paper. One month it was provided by a mother as a thank-offering on her son's birthday; another issue was promised as a memorial.

NEWS OF THE CHURCH

Unemployed Clergy Number Only 103

Many Gravely Affected by the Depression, However, According to Figures Submitted by Dioceses

NEW YORK—Out of 6,000 clergymen listed in the Episcopal Church in the United States a total of 103 are definitely unemployed, and approximately fifty more are seriously affected by the depression, according to a statement issued from the office of the Presiding Bishop at 281 Fourth avenue March 2d.

These figures were furnished by the bishops of the Church as a result of an inquiry instituted by Bishop Perry late in January when, deeply moved by reports of widespread unemployment and destitute conditions among the clergy, he sought detailed information from the bishops throughout the country. The reports received cover seventy-five out of the eighty-eight continental dioceses and missionary districts. In these seventy-five dioceses and districts eighty-six priests are reported to be definitely unemployed. Fifty of these are married, and of these fifty, thirty-one have minor children. Thirty-five of the total of eighty-six are living outside the dioceses in which they are canonically resident.

Employment within the Church has been found in the larger cities by a number of priests not included in the unemployed figures, though at reduced compensation. Some priests, the number of whom has not been accurately ascertained, have accepted temporary work in secular fields. Clergymen who have retired on pensions are not included in the unemployed figures, nor are about thirty priests on what is known as "the Presiding Bishop's list."

The total number of clergy residing in the thirteen dioceses and districts from which reports have not yet been received comprise about 20 per cent of the entire clergy list in continental United States. Assuming that the same ratio of unemployment obtains within this group, therefore, a 20 per cent increase in the eighty-six unemployed as reported gives the approximate estimate of a total of 103 definitely unemployed throughout the Church. Until reports have been received from the remaining thirteen dioceses and districts, however, it is felt by Church officials that this should be regarded as a minimum figure.

As a result of the inquiry made by the Presiding Bishop with regard to unemployed clergy a "Presiding Bishop's Relief Fund" has been established at the Church Missions House. The responsibility for unemployed clergy rests primarily upon their bishops and it is hoped that through them, in correspondence with their brother bishops, employment and relief may be provided.



REV. BERNARD I. BELL, D.D.
Who, because of disagreement over the budget and educational policy, has resigned as warden of St. Stephen's College.

Honolulu Chinese Mission Observes 30th Birthday

Bishop of New Jersey Takes Part in Fete
And Dedicates Churchyard Cross

HONOLULU, T. H.—Three bishops were in the sanctuary when St. Elizabeth's Chinese Mission, Honolulu, celebrated its 30th anniversary by special services. With the Rt. Rev. S. Harrington Littell, D.D., were the Rt. Rev. Henry Bond Restarick, D.D., retired Bishop of Honolulu, and the Rt. Rev. Paul S. Matthews, D.D., Bishop of New Jersey. Bishop Matthews preached.

At the close of the service, clergy and congregation proceeded to the churchyard where a cross was dedicated by Bishop Matthews to the memory of his father-in-law and mother-in-law, Mr. and Mrs. William A. Procter of Cincinnati, founders and benefactors of the mission. The Bishop and Mrs. Matthews then planted olive trees on either side of the cross. Bishop Restarick gave a short historical address and Bishop Littell gave the benediction.

St. Elizabeth's Chinese Mission was founded thirty years ago as the first missionary effort under Bishop Restarick. During the building of the church, Mrs. Procter died, and the church was made a memorial to her. The entire mission today, which includes the church, the school house, parsonage, dormitory, seventeen cottages, and the Korean Mission center, covers an entire city block and a half.

Dr. B. I. Bell Resigns As St. Stephen's Head

Is Unable to Agree on Reduced Budget Plan; Resignation Effective at Expiration of Contract

NEW YORK—Dr. Bernard Iddings Bell, warden of St. Stephen's College, Annandale-on-Hudson, N. Y., announced March 4th that he would not consider any appointment in connection with the administration or teaching staff of the college after June 30th, when his present contract expires.

Dr. Bell's action followed a meeting of the board of trustees of the college at Columbia University, at which the adoption of a revised budget, smaller than at present, was discussed.

A statement in behalf of the trustees was issued after the meeting by William Harison, secretary of the college. It said:

"The trustees of St. Stephen's College have received a report from a committee of nine, appointed by Dr. Nicholas Murray Butler, to examine the educational policy and financial requirements of the college, with a view to determining upon a method of carrying on the college with the money available.

"The report of this committee contemplates a revised budget for 1933-34 with a deficit much smaller than the present one, provided that certain changes are made in educational method and organization.

"Dr. Bernard Iddings Bell, the warden of the college, found himself unable to agree with the board of trustees on the policy and reduced budget contemplated by them, stating that he does not believe that a college can be so conducted in accordance with those principles of collegiate administration and teaching which he has long been known to advocate. He therefore asked that he not be considered for any appointment in connection with the administration or teaching at St. Stephen's College beyond the 30th of June next when his present contract expires.

"The trustees accepted with regret the warden's decision, and placed on record their appreciation of the services he has rendered in building up the college during the past fourteen years."

COLORADO RECTOR TRAVELS 2,000 MILES TO CONVENTION

DENVER, COLO.—A missionary priest of the diocese of Colorado had to travel some 2,000 miles in order to attend the recent diocesan convention in Denver and get back to his work again. Usually the trip involves a round trip of 900 miles, but the heavy snows had blocked traffic both by highway and railroad, hence the clergyman who is stationed at Durango had to drive many miles south and come to Denver by way of Gallup and Albuquerque through the State of New Mexico, a trip of 1,000 miles each way.

Dr. Phillips Asks Divine Guidance for New Regime

Chaplain's Prayer is First Act As
New Senate Convenes

WASHINGTON—A prayer for divine guidance of President Roosevelt and the new Congress was delivered by the Rev. ZeBarney T. Phillips, chaplain of the Senate, as the first words spoken in the first session of the Senate of the Seventy-third Congress.

Dr. Phillips said in part:

"Eternal God and Heavenly Father . . . bestow Thy precious blessings upon these Thy servants who have been called to be President and Vice-President of the United States. Give unto them the grace that through humility, the heart that knows no guile, the courage born of innocency of life, the gentle patience of the Christ, and above all the spirit of love that believes and hopes and endures, that they may be true leaders of Thy people.

"Bless every member of the Congress and all others in authority that they may be a glorious company, the flower of men to serve a model for this muddy world and to be the fair beginnings of a time when, with every root of bitterness cast out, the good of all shall be the goal of each. Let Thy blessing rest upon the retiring President, Vice-President and members of the Congress to whom we pay our loving tributes. Bring the nations of the world, through an ever increasing sense of fellowship, into one great family; hasten the time when war shall be no more and may we never be content with any peace save that of Him who won His peace by making this world's ills His own, Jesus Christ, our Lord. Amen."

BISHOP OF CHICAGO SENDS GREETING TO PRESIDENT

CHICAGO—Bishop Stewart has sent the following telegram to the new President:

"On behalf of your fellow Churchmen of the diocese of Chicago, I send you greetings and the assurance of our prayers that you may have wisdom and strength to carry through the great policies set forth in your noble inaugural address. The Church as well as the nation is proud of the leadership of such a son. God ever bless and protect you."

TWO CABINET MEMBERS ARE CHURCHMEN

NEW YORK—Two members of the Episcopal Church are among the members of President Roosevelt's cabinet, according to information furnished by *Time* at the request of THE LIVING CHURCH. Religious affiliations are as follows:

Secretary of State Hull, Episcopalian.
Secretary of the Treasury Woodin, Presbyterian.

Secretary of War Dern, Congregationalist.

Attorney General Cummings, unknown. (The late Senator Walsh, who was to have held this position, was a Roman Catholic.)
Postmaster General Farley, Roman Catholic.

Secretary of the Navy Swanson, Methodist.
Secretary of the Interior Ickes, Presbyterian.

Secretary of Agriculture Wallace, Presbyterian.

Secretary of Commerce Roper, Methodist.
Secretary of Labor Perkins, Episcopalian.

The new director of the budget, Lewis W. Douglas, is an Episcopalian.

ROOSEVELT FAMILY OCCUPIES OLD PEW AT ST. THOMAS'

WASHINGTON—President Roosevelt and his family took their accustomed places in their old pew at St. Thomas' Church, Washington, on March 5th, the day after the inauguration. They were greeted by the rector, the Rev. C. Ernest Smith who in the course of his address referred to President Roosevelt.

"We rejoice," he said, "in having with us the President. It is our good fortune; and he is the only President to worship here in the thirty years I have been rector here."

The President and his family all received the Holy Communion.

President Roosevelt was a vestryman at St. Thomas' while assistant secretary of the navy.

SEATTLE PARISH, DAMAGED IN DECEMBER BY FIRE, REPAIRED

SEATTLE, WASH.—"It's an ill wind that blows nobody any good." St. Paul's Church, Seattle, suffered a bad fire on December 11th. It burned out the chancel and the study of the rector, the Rev. Sidney H. Morgan, who thus lost his vestments and the books, pictures, manuscripts, and other treasures which he had collected through his twenty-seven years' rectorship and previously. On his return from a month's vacation in California, greatly improved in health, the rector found his study rebuilt and refurnished, his vestments restored, and some of his books replaced. In addition the entire church has been re-roofed, the chancel repaired and newly tinted, and the organ rebuilt, while a modern lighting system has been installed and the walks around the church cemented and partly covered in.

The re-opening of the building took place on February 19th, the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, officiating.

In spite of hard times the assessment and apportionment of the parish for 1932 were paid to the diocese in full.

OMAHA, NEB., HONORS LATE COLORED PRIEST

OMAHA, NEB.—"It will be long before another of his race can hope to attain the position which he held in the Church, or wield the influence among his people which he did for so many years" was the tribute paid to the late Rev. John Albert Williams by John S. Hedelund of Trinity Cathedral, a leading layman of the diocese of Nebraska, at the memorial service held on Quinquagesima Sunday in the Church of St. Philip the Deacon of which Fr. Williams was in charge for 42 years.

Mayor Metcalfe, the Rev. J. R. Young, a colored Baptist minister of the district, and Bishop Shayler also voiced their respect. The Very Rev. Stephen E. McGinley of Trinity Cathedral, Omaha, read the opening service and the Rev. F. W. Clayton of All Saints' the closing prayers. City and diocesan clergy were in the chancel and ministers of all denominations and a large number of friends filled the church.



Photo by Acme Newspictures, Inc.

NEW PRESIDENT TAKES OATH ON OLD DUTCH BIBLE

When the President of the United States, Franklin Delano Roosevelt, took the oath of office at noon on March 4th a 263-year-old Dutch Bible was used for that particular purpose. For generations all births, marriages, and deaths in the Roosevelt family have been recorded in the old tattered Bible. This picture of President Roosevelt was taken at his Hyde Park, N. Y., home recently.

Dr. Bishop Resigns As New York Rector

Has Served St. Philip's Parish for
47 Years; Son Succeeds Him—
Bishop Manning's Sermon

NEW YORK, March 3.—On Quinquagesima Sunday the Rev. Dr. Hutchens C. Bishop, for the past 47 years rector of St. Philip's Church, New York, announced his resignation to his congregation. In the same statement it was disclosed that Dr. Bishop's son, the Rev. Shelton Hale Bishop, his assistant in the parish since 1923, has been elected rector.

This change affects one of the longest and one of the most influential ministries of this day among us. St. Philip's Church in West 134th street has become what it is very largely through the efforts of its long-time rector. In the heart of the vast Negro neighborhood of Harlem, St. Philip's has a truly magnificent church and parish house, and a communicant list numbering close on to three thousand people.

Dr. Bishop is highly esteemed in this diocese and beyond. His friends will wish him many years of continued service among us, and will congratulate him that he can hand on his established work to the direction of an able son.

BISHOP MANNING DISCUSSES SHAKEN CONFIDENCE IN COMMERCIAL LEADERS

Following the custom of recent years at Trinity Church the noonday preacher there on Ash Wednesday was the Bishop of the diocese. The large edifice was filled to capacity for this annual sermon with many standing throughout the service.

Especially timely were his remarks, perhaps more so than ever before on an Ash Wednesday in his episcopate. The city and the nation had just suffered a severe shock in the appalling disclosures resulting from the investigations into the business ethics of certain outstanding Wall street bankers. In Trinity Church, in the heart of the country's financial center, at the head of Wall street, there was fitting place to stress the lesson from such failures in character.

The Bishop's forceful sermon, given wide publicity, received marked attention throughout the city. In part, it was as follows:

"We are all deeply disturbed and anxious about the economic situation which confronts us, but the real trouble with us is not economic but moral and spiritual. Our fathers and mothers did not have motor cars and movies and radios and airplanes, but they overcame difficulties far greater than any we face today because they believed in God. Why is it that in our public life, in the business world, in all departments of life, there is today such a lack of high and true leadership of firm principle and moral conviction?"

"Why is it that there is all through our life a shocking increase of crime and lawlessness and a general lowering of moral standards? Why is it that at this time in the financial world, when we need above all else leaders whom men know beyond question

COMMUNION STATEMENT SIGNED BY 2,000 CLERGY

NEW YORK—Two thousand clergymen, over one-third of the entire ministry of the Episcopal Church in the United States, have signed the statement opposing participation by Anglican priests in interdenominational Communion services, according to an announcement made here March 4th by the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, Trinity parish. Dr. Sutton is secretary of the Committee of Twenty-five that circulated the statement, which is to be presented as a memorial at the next meeting of the House of Bishops.

that they can trust, we are having revelations which have shaken confidence from one end of our country to the other and such as we have never before known?

"It is because there has been in our land, in recent time, a widespread weakening of faith in God.

"Democracy depends for its very life upon religion. To talk of maintaining or improving moral standards without religion is to talk sheer nonsense. Righteousness will not live without religion, as all human history shows. Responsibility in human relations dies when men lose their sense of responsibility to God. And a generation of men has arisen without clear and living faith in God, and we are now seeing the results.

"There are many reasons for this. Powerful influences have been at work weakening the foundations of religion among us, and we have paid little heed. What about our whole public educational system with God and religion left out of it? What has been the effect of that on the life of our land? What about our present-day literature? Does that tend to build up faith in God and man, or to inspire men and women to righteousness and responsibility and honor and duty?"

"What we need today is not new political constitutions or new economic systems. Those would accomplish nothing of themselves. What we need today is a new spirit. We need now from all the churches in our land, both Catholic and Protestant, a great trumpet call to faith in Christ, the Son of God."

180 CANDIDATES CONFIRMED AT ST. MARTIN'S CHURCH

One of the largest classes ever presented for confirmation in this diocese was that which knelt before Bishop Manning last Sunday evening in St. Martin's Church, Lenox avenue. One hundred and eighty persons comprised it. And in the procession, following the clergy, marched 450 others who were members of the four classes confirmed at St. Martin's in the preceding four years.

This one evidence of the work being done at St. Martin's by the Rev. John Johnson, the vicar, and his associates is a further revelation of the vast opportunity that is before our Church in its ministry to the colored people, especially in the Harlem neighborhood. A newly organized work, being about five years old, St. Martin's already has to its credit, among many other achievements, this huge and carefully prepared class; while St. Philip's Church, cited in the paragraphs above, its neighbor and our pioneer colored parish in Harlem, has the third largest congregation of our communion in New York.

St. Martin's Church, it will be recalled, is the parochial work now using the restored buildings which once were Holy Trinity Church, parish house, and rectory, Lenox avenue and 122d street.

ITEMS

Churchmen throughout the country, to whom the programs of the Columbia Broadcasting System are available, should remember the notable series of addresses being given at 12:30 P.M. Eastern time, on the Fridays of Lent by Bishops of America, Canada, and England. Bishop Manning will speak on March 10th, and the Bishop of Liverpool on the 17th.

Bishop Lloyd was the preacher last Sunday morning at the Church of the Resurrection in East 74th street, at a memorial service in tribute to the life and work of the late Rev. Dr. William S. Claiborne of Sewanee.

Henry Parish, vice-president of the Bank of New York and Trust Co., has been elected a trustee of the Cathedral of St. John the Divine. It was in Mr. Parish's home here in New York that the marriage of President Franklin D. Roosevelt, also a Cathedral trustee, took place.

The criticism sometimes made against the First Century Christian Fellowship movement that its meetings are usually held in luxurious surroundings must be withheld against the local group's activities of last week-end. Some fifty members of the movement, including the associate rector of Calvary Church and several members of the vestry, conducted a week-end house party at Calvary Mission, East 23d street near First avenue. There for two days in the forbidding "gas house district" men once designated as "down-and-outers" were hosts to their brethren from Gramercy Square.

CHURCH INSTITUTIONS BENEFIT BY L. S. HOLT FUNDS

WASHINGTON, D. C.—The report of the Lawrence S. Holt Funds indicates that an average of \$50,000 per year, since 1922, when the funds were established, has accrued to Church and other agencies benefiting from this gratuity. This represents the incomes derived from certain endowed funds set aside by Mr. Holt, formerly of Washington, now living in North Carolina, where his fortunes were made in the textile business. The Protestant Episcopal Educational Society in Virginia, which aids students of the Virginia Seminary, has received a total of \$145,916 from this source. The Church of the Holy Comforter, Burlington, N. C., Christ School, Arden, N. C., a number of Protestant denominational churches in Burlington, and a special Bishop's Fund in the North Carolina diocese, are among the other beneficiaries. The funds are mostly invested in Liberty and Farm Loan bonds, issued by the United States government and have apparently not been affected by the depression.

Mr. Holt, who is now nearing his eighty-second birthday, also erected a memorial church in Burlington, in honor of his wife, who died ten years ago.

Plan to Reopen Paoning School

SHANGHAI—Disturbed conditions made it necessary to close the diocesan theological college at Paoning in western China a few years ago, but it is intended to reopen this year, as there are more than twenty suitable candidates ready to enter.

Chinese Schools Effective Agencies

Bishop Gilman Points Out Christian
Influence of Registered Schools in
District of Hankow

BY ALFRED A. GILMAN
Suffragan Bishop of Hankow

HANKOW, CHINA—Six years ago, and two years ago, in the face of the terrific onslaught of the Communist propaganda, I appealed to the Church at home not to allow the Communists to close our Christian schools by means of technicalities they were able to thrust into the government regulations concerning registration. At that time, some of our more pessimistic friends were certain that we friends of the Chinese government were ostrich-like dupes.

The National Council, after much discussion, decided to allow us to continue our schools, provided the Churches would guarantee to provide religious instruction for the children and would see that they were brought into contact with the regular services of the Church. For the winter examination in our primary schools in the district of Hankow, 3,088 students have registered; and of this number, 2,739 have registered for the Scripture examination, which is carried on as a part of the life of the Church, but not included in the work of the school. Seven hundred of these children attend services similar to those in St. Mark's Church, Philadelphia, or St. Luke's, Evanston, while 2,000 attend services similar to those at the Cathedral in Cincinnati and Grace Church, New York.

I may have been mistaken in my judgment in the time past as to the possibility of survival, but I had but one thought,

which was that to save these schools at all costs was our duty. And they have not only been saved, but are now more effective agencies for the extension of the Christian Church, as we understand it, than ever they were.

CLASSES FOR ILLITERATES

When I returned to China in 1931, I was greatly distressed at the lack of development of our mass education movement; but through the month-long missions in three different churches of this center, we have succeeded in creating such successful classes for illiterates that we now realize that all that is needed is expansion. Recently, in St. Peter's Church, where the first campaign was carried on, twenty-four persons were given certificates for having completed the second course, which means the acquisition of two thousand characters in the space of eight months and definitely places these people in the class of those who can progress in their use of the Chinese written language as far as they desire to go, while thirty received certificates for having acquired the use of one thousand characters in four months. Eleven of the twenty-four have been admitted as catechumens in the Church.

During this year of unprecedented joy through the development of our Christian work, nothing has given us greater joy than the story of the school for illiterates in Hanyang; especially two things, the way in which the catechist and his helpers went from house to house, reading the notice, realizing that a printed notice is of no use to those who cannot read, and, secondly, the response of illiterate young married women who, with great determination, broke through the opposition of their mothers-in-law in order to gain this proffered benefit.

The report of the Laymen's Commission has disturbed many people, especially those who feel the importance of the

Church and its sacramental life as an integral part of the fullness of Christianity which we should give to the Chinese that they may have the same joy that we have. I hope that these and all others who have questioned our methods in the schools, may know that it is not our idea that a mere atmosphere of Christianity is sufficient, but that in our work we are anxious to use every form of effort to prepare the way for the final aim, which is the establishment of a well-rounded, intelligent, moral, spiritual Church of God, acting as the community conscience in all of its social activities.

Bishop Perry Visits Spokane and Seattle

Is Accorded Royal Welcome in Both
Cities; Makes Tours of Inspection

SPOKANE—Bishop Perry broke his journey across the continent to take the ship from Vancouver on his evaluation trip of the Missions in the Orient by stopping for a day in Spokane. His journey was rudely interrupted by snow slides in northern Idaho, and it was not until 1:30 A.M. that his delayed train reached the Union Station of Spokane where he was met by Bishop Cross and Dean McAllister and fair weather.

At a breakfast served in the guild hall for the clergy Bishop Perry spoke intimately on the missionary problems of the Church and expressed his confidence in the spiritual leadership of the Church in the Pacific Northwest. A luncheon at the famous Davenport Hotel followed, at which Bishop Perry was the only speaker.

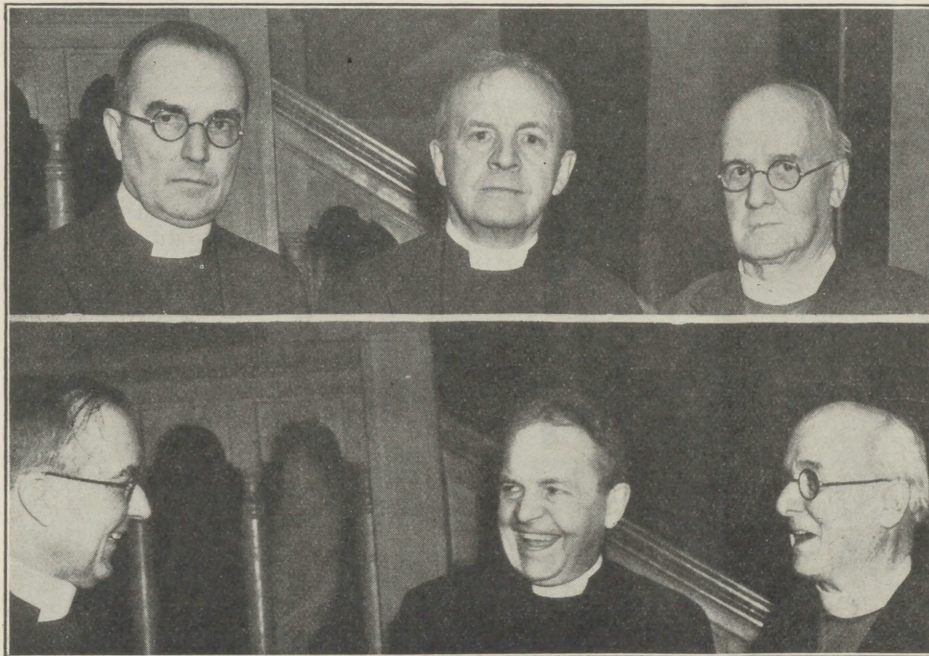
During the afternoon a careful inspection was made of the new Cathedral, and the Bishop visited various other Episcopal churches in the city. On Thursday night a great service with massed Episcopal choirs of one hundred and fifty voices was held at the Cathedral of St. John the Evangelist. The Bishop left for Seattle on a night train.

One unique feature in connection with the visit of Bishop Perry was the illumination of the exterior of the Cathedral by batteries of powerful flood lights installed by the courtesy of the Washington Water Power Company without expense to the Cathedral.

AT SEATTLE

Seattle, the see city of Olympia, received the Presiding Bishop with open arms. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, met him and his party and entertained them; while the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, traveled up from California to share in the greeting and accompany them to the Orient. Bishop Huston gave a luncheon in honor of the two bishops at which clergy from all parts of the diocese were present. An inspection tour was made here also.

After the service the Presiding Bishop's party left for Vancouver, B. C., where it embarked for the Orient. It included, in addition to the two bishops, Mrs. Perry, Mrs. James Russell, and Miss Nellie McKim, daughter of Bishop McKim.



Courtesy Post Intelligencer, Seattle, Wash.

"BEFORE AND AFTER"

Bishop Huston, Bishop Perry, and Bishop McKim at Seattle. Between the two pictures, Bishop Perry told a joke.

Bishop Stewart Urges Renewed Faith in God

Cure of Fear Always to Be Found Therein, He Says—Dr. H. W. Prince Heads Colored Work Survey

CHICAGO, March 4.—Bishop Stewart in a statement today called upon Chicagoans of all faiths and creeds to go into their churches March 5th to seek renewed faith and quietness as a way out of the present unsettled state of affairs.

The Bishop's appeal followed the issuance of a proclamation by Governor Horner closing all the banks in the state temporarily.

"The cure of fear is always to be found in faith," said Bishop Stewart. "We need to recognize that the world is not going into chaos. There is no occasion for panic. It is a time for men and women everywhere to renew their faith in God, their faith in their country, and their faith in their fellowmen."

LARGE LENTEN CROWDS

A general outpouring of Church people marked the opening of Lent on Ash Wednesday throughout the diocese of Chicago. At the Grand Opera House where the Church Club is holding noonday services, the largest audience in years turned out to hear Bishop Stewart in a plea for penitence and faith. More than 1,000 were present for this opening service. Thursday and Friday also saw good crowds at the theater.

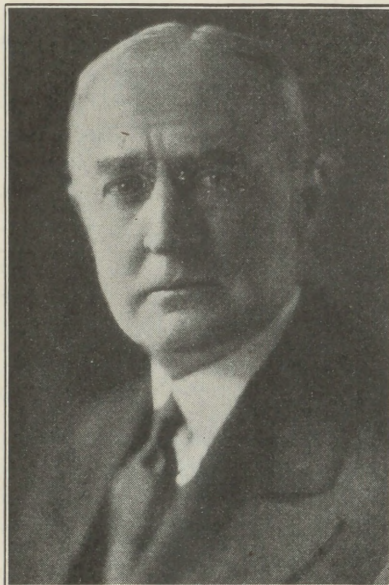
In his address on Friday, the Bishop took President Roosevelt as an example of how liabilities can be turned into assets. It was Mr. Roosevelt's physical handicap which probably saved his life from an assassin's bullet in Miami ten days ago, the Bishop said. He called upon his listeners similarly to turn their handicaps and difficulties into advantages.

HOLD UNION LENTEN SERVICES

One of the most unusual Lenten programs in the city is that arranged by five churches of Wilmette, with St. Augustine's Church coöperating. The program started last Sunday with an "every member" program, and will carry through Lent, each church having its own special program and in addition, a union service each Sunday night.

March 5th is men's day; March 12th, women's day; March 19th, youths' day; March 26th, family day; April 2d, neighbors' day; April 9th, invitation day. The union Sunday evening services begin March 5th, at the Baptist Church, with the Rev. David Kabele, pastor of the English Lutheran Church, preaching. March 12th the evening service will be at St. Augustine's Church, with the Rev. James T. Veneklassen, pastor of the Presbyterian church, speaking. The Rev. Dr. Hubert Carleton, rector of St. Augustine's, will preach March 19th at the English Lutheran Church.

Churches coöperating include the Episcopal, Methodist, Presbyterian, Lutheran, and Baptist.



JOHN V. NORCROSS
New Chancellor, Diocese of Chicago

At St. Paul's-by-the-Lake, Rogers Park, the Rev. Charles T. Hull has arranged for a Thursday night service during Lent at which the speakers will be prominent laymen of the city.

C. M. H. ELECTS

The story of the difficult task which Church Mission of Help has performed during the past four years in the care and protection of unfortunate young women in Chicago was told by Miss Lena Elwood Grimes, executive secretary of the diocesan organization at the annual meeting in St. James' Community House.

The growth of this work is indicated somewhat by the fact that while in 1928 only a few hundred dollars was contributed to C. M. H. in actual relief, in 1932 over \$6,000 was given.

Mrs. Theodore W. Robinson of Lake Forest, who has been president of the diocesan C. M. H. since its organization, was reelected to that office.

SURVEY COLORED WORK

Declaring the Church is pitifully undermanned in its work among the colored population of Chicago, the diocesan commission on colored work has issued a report indicating grave dangers growing out of the situation. Dr. Herbert W. Prince is chairman of the commission.

The commission points out that the Negro population of Chicago now aggregates seven per cent of the total population and that the percentage of delinquency among Negroes has jumped from 3.5 per cent in 1900 to 21 per cent in 1932.

"In the midst of growing delinquency and disorder in our colored urban areas, our Church is pitifully undermanned," says the commission in its report. "The situation calls for closer and more intensive study, a greater sense of partnership from our white congregations and clergy in the work of moral and spiritual redemption. Without it we can foresee growing areas of Negro population relapsing to primitive conditions because of the pitifully inadequate facilities afforded by the city and benevolent institutions for the welfare of the neglected and exploited area of our population."

MISSION WORK GROWS

Mission work—articles of apparel, etc., or money—valued at \$24,175 was performed during the past year by the supply department of the diocesan Woman's Auxiliary, according to the annual report of Miss Caroline Larrabee, secretary. The distribution was as follows: parish, \$7,681; community, \$5,453; diocese, \$5,073; nation, \$5,436; world, \$529. Among the items noted are: 4,667 glasses of jelly for diocesan institutions, and 10,391 surgical dressings.

INVITE YOUNG PEOPLE'S CONFERENCE

An invitation to the national federation of young people to hold their 1933 conference in Chicago this summer or fall was extended by the diocesan organization at its annual business meeting held in St. James' Community House recently.

NEWS NOTES

"Buchmanism" was the topic of a paper read by Miles Volmer before the Clergy's Round Table on February 27th.

Grace Church, Freeport, has received a set of eucharistic vestments, the gift of Mr. and Mrs. A. J. Stukenberg.

The Rev. Percy Houghton spoke to the diocesan Woman's Auxiliary meeting at the State-Lake Building on Thursday.

The Rev. E. Ashley Gerhard is recovering from an operation for appendicitis.

The Catholic Club is conducting a mission at St. Andrew's Church, Evanston, during the coming week.

Bishop Sturtevant of Fond du Lac is to preach at Grace Church, Oak Park, Wednesday night of next week.

A musicale for the benefit of St. Katharine's School, Davenport, is being given by Chicago alumnae March 14th at the Chicago Woman's Club.

WOMEN'S FEDERATION NAMES MAY 25TH AS DEDICATION DAY

KANSAS CITY, Mo.—Selecting a day in the Church calendar, usually neglected by most Protestant groups, the National Council of Federated Church Women, a group affiliated with the Federal Council of Churches, has designated Ascension Day (May 25, 1933) as its own particular day of assembly, dedication, and prayer for unity.

Ascension Day was selected largely because it was the occasion on which Jesus gave His disciples the great commission, assuring them that all power had been given unto Him, and that He would be with them until the close of the age. As the day beginning a ten day period of fellowship and prayer, culminating in Pentecost, it lends itself admirably to the ideas which the national council desires to emphasize.

Groups of Church women everywhere whether related to the national council or not, are invited to join in the observance of this day of enrolment, dedication, and prayer. For those who find May 25th unsuitable, it is suggested that some other day in May be used.

Complete information concerning the observance of the day with suggested program, may be secured from Mrs. James T. Ferguson, 301 R. A. Long Building, Kansas City, Mo.

Eucharistic Mission Ends at Germantown

Philadelphia Suburbanites Turn Out
in Goodly Numbers to Hear the
Bishop of Algoma

By ANNA HARRADEN HOWES

PHILADELPHIA, March 3.—St. Luke's, Germantown, the Rev. Wallace E. Conkling, rector, recently ended an eight day eucharistic mission conducted by the Lord Bishop of Algoma. This was not the usual type of mission. Its plan was tried, so far as can be ascertained, for the first time at St. Clement's Church, Philadelphia, about a year ago by the same missionary. It combines devotion and instruction and had for its subject at St. Luke's, the Holy Communion. Its purpose was to kindle devotion and love to our Lord in the Blessed Sacrament and to show that our minds have a part to play in religion as well as our feelings.

The subjects of the addresses which were delivered every night at 8 o'clock were: "the Christian Sacrifice," "the Mass in the Bible and Prayer Book," "the Real Presence," "the Sacrament of Brotherhood," "Reservation," "Devotional Use," "Preparation for Communion," and "Eucharistic Worship."

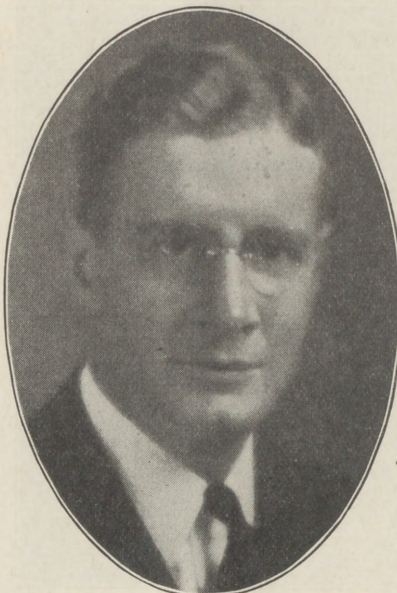
In the final address, his Lordship said that Holy Communion leads in one direction—to worship. In services where Morning Prayer is the center of the spiritual life, one misses the devotional uplift given by Christ Himself, and, moreover, feels that one has not taken part in the Great Sacrifice. The Lord Bishop also made the suggestion that "we resolve with all our hearts that we who know better, have been taught better, and who realize what our Lord means will honor Him more and more in the Blessed Sacrament."

The influence of this mission will undoubtedly be felt for some time to come in the spiritual life of this strong Catholic parish, for the subjects which were presented in a most enlightening and truly devotional manner were heard by congregations of between two and three hundred local people. Perhaps of more importance than the numbers is the fact that the majority of those attending the services came regularly every night and that a very large number made their Communions at the early corporate Communion of the parish held on the final day of the mission.

RECTOR CELEBRATES THIRTIETH ANNIVERSARY

On March 5th, the congregation of St. Nathanael's Church, Allegheny avenue and E street, Philadelphia, commemorated with special services the thirtieth anniversary of the Rev. George R. Miller's rectorship of the parish. With the exception of one other rector, Mr. Miller is the oldest in years of continuous service in any parish in the northeast section of the city. The special preacher at the evening service was the Rev. Francis Steinmetz of St. Mary's Church, Hamilton Village, Philadelphia.

Since Mr. Miller has been the rector of



REV. ARTHUR B. KINSOLVING, 2d
Who succeeds the Rev. G. P. T. Sargent
as dean of Long Island's Cathedral.

this Kensington parish, it has developed from a tiny mission worshipping in a small brick building to its present position as one of the strong parishes in the northeast section of Philadelphia. The erection of the present large and beautiful church building was begun within a few years after Mr. Miller assumed charge. Before work was started, the entire cost of the building was in hand, and, free of all debt, the church was consecrated on the same day on which the first services were held in it.

Mr. Miller's entire ministry, a period of some thirty-eight years, has been spent in this diocese. For eight years prior to taking charge of St. Nathanael's, he was in charge of Calvary Church, Rockdale. He is a graduate of the Philadelphia Divinity School and entered the ministry from All Saints' Church, South Philadelphia.

CATHOLIC CLUB

The Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles met on March 7th, at St. Elisabeth's. At 10:30 a Solemn Requiem was offered for the repose of the soul of the Rt. Rev. William Walter Webb, D.D., late Bishop of Milwaukee, and rector of St. Elisabeth's from 1889 to 1892. The sermon was preached by the Rt. Rev. John Chanler White, D.D., Bishop of Springfield.

MEMORIAL SERVICE FOR DR. GOODFELLOW

On March 5th, memorial services for the late Rev. John A. Goodfellow, D.D., senior priest of the diocese of Pennsylvania, and for more than sixty years rector of the Church of the Good Shepherd, Kensington, were held in the church where Dr. Goodfellow served so long. The Rt. Rev. Francis M. Taitt, Bishop of the diocese, preached the memorial sermon. The Bishop also administered the rite of confirmation to a class which Dr. Goodfellow had been preparing before he was stricken with the illness that caused his death on February 13th. The class was presented by Frank H. Longshore, for many years a lay reader in the parish under Dr. Goodfellow.

Many Outside Clergy On Boston Programs

Informal Lenten Conferences Being
Conducted Certain Mornings and
Evenings

By ETHEL M. ROBERTS

BOSTON, March 3.—Bishop Sherrill, preaching as is his custom at the noonday service in the Cathedral Church of St. Paul on Ash Wednesday, emphasized anew the necessity of working against the spiritual depression that is, he feels, at the bottom of our confusing and confused world. His call to a realization of God as Power and Love was given to a crowded congregation and reiterated the note that is the basis of the Bishop's leaflet, *The Living God*, for which there has been an unprecedented demand. A number of outside clergy are listed as speakers during Lent.

In Trinity Church, the rector preached on Ash Wednesday, taking as his text "What do ye more than others?" and saying at the end, "When we picture the Master using a hillock for His pulpit, a cross-roads in Galilee for His cruciform Cathedral, the blue vault of heaven for the dome thereof, challenging a group of unequipped idealists with His ideas of the Kingdom of God, we find some analogy to the Church today, in this disillusioned time, asking of Christians that they prove their faith, by showing their capacity to do more in this time of crisis."

There are numerous services other than at noonday in all the churches, and numerous classes. Trinity Church presents an example of an interesting Lenten program in which the Thursday morning classes at 10 in the rectory are being taken by the Rev. Norman B. Nash of the faculty of the Episcopal Theological School. A series of informal conferences are being conducted by the Rev. Dr. William E. Gardner in Trinity rectory on Wednesday evenings at 8 o'clock. The Rev. Charles L. Taylor, Jr., lecturer at the Episcopal Theological School, is giving a series of talks on the Prophets, Thursday evenings at 8 o'clock in St. Andrew's Hall.

NEWS BRIEFS

Under the leadership of the rector, the Rev. Francis E. Webster, the music in Christ Church, Boston (the Old North Church), is in strict keeping with the age and historical significance of the church itself. An old time gallery choir has replaced the group of vested choristers, and almost all of the music being sung is approximately as old as the church and of an equal purity and dignity.

Canon Tyler of the Cathedral Church of St. Paul preached last Sunday morning in St. Paul's Church, Newton Highlands, on the occasion of a special service in recognition of the church's fiftieth anniversary. Appropriately enough, Canon Tyler is the son of the first person to receive Holy Communion in this church fifty years ago, February 25, 1883.

Members not only of Trinity Church, but of other churches, benefited on Shrove Tuesday by the quiet day conducted in that parish by Bishop Booth of Vermont.



RETURNS TO EASTERN SEE

Recent photograph of the Most Rev. Metropolitan Archbishop Leontius of Paphos in Cyprus. It will be recalled that he was a post-graduate student at the General Theological Seminary, was awarded his S.T.M. there, took part in the proceedings at Lambeth, and fortunately was not in Cyprus when the recent riots occurred. Because of this he has been allowed to return to his see.

SOUTHERN VIRGINIA MISSION SECURES RESIDENT RECTOR

NEWPORT NEWS, VA.—A few years ago St. Andrew's congregation at Hilton village numbered six communicants and had collected during the year only the nominal sum of \$7. Four years later there were thirty-five communicants, who contributed and spent \$385. Since the fall of 1928 the Rev. J. Keith M. Lee, rector of St. Paul's Church, Newport News, has supervised this work using a lay reader from the College of William and Mary, who later became a student at seminary and was ordained deacon last spring. Under this arrangement the congregation has increased from thirty-five to approximately one hundred communicants with an income of well over \$1,000 per year for general expenses and has purchased and paid about one-fifth the cost of a \$5,200 property in the rear of the church, a double six-room dwelling house, which is used as a combination residence and parish house.

Now the coming on March 1st of a resident minister, the Rev. Frederick A. Sapp, is regarded as not only the consummation of the work and faith of many years, but also the beginning of a new period of growth and increased usefulness on the part of this rapidly growing mission. A group of hard working men and women are beginning to dream of the day when they shall reach the status of a self-supporting, separate congregation. There are nearly 200 communicants of the Church living in and around the village, many of whom are expected to transfer to St. Andrew's, now that a resident minister is available to lead the Sunday school and church in its work.

George Arliss Heads Church Actors' Guild

Otis Skinner Re-elected As Vice-President; Dr. F. S. Fleming on Council

NEW YORK—That well known Churchman of stage and screen, George Arliss, was chosen to succeed himself as president of the Episcopal Actors' Guild for the coming year when it met in the Little Theater on February 28th for its annual meeting. And Otis Skinner, another venerable of stage and screen, was re-elected as vice-president. Others re-elected included: vice-presidents, the Rev. Dr. Randolph Ray, rector of the Little Church Around the Corner and warden of the guild; and the Rev. Charles S. Mook, rector of Trinity Church, Seattle; recording secretary, the Rev. Charles B. Ackley, rector of the Church of St. Mary, New York. Choosing of officers was effected by mail.

Named to the Guild council was the new rector of Trinity parish, the Rev. Frederic S. Fleming, D.D. Dr. Fleming in a talk delivered at the meeting discussed the relation existing between the Church and the stage and the traditions which the clergy and the members of the acting profession have in common.

FELLOWSHIP GROUP OUTLOOK GOOD AT SAN FRANCISCO

SAN FRANCISCO—Some forty members of the First Century Christian Fellowship arrived in San Francisco February 25th, and took up residence at the Fairmont Hotel. On Sunday, the 26th, speakers from the group filled appointments to speak at 70 different services in and around San Francisco, Oakland, and Berkeley. Vice-Admiral Sidney Drury-Lowe, R.N., C.M.G., spoke at the Cathedral in the morning, and Chaplain Hallen Viney, R.N., at vespers; the Rev. Samuel Shoemaker at Trinity, the Rev. Frank Buchman at Temple Methodist.

On Monday morning about one hundred ministers of various denominations, including numerous of our own clergy, met the group for an informal conference at the Fairmont. Several of the group told of their own experiences.

In the evening some two thousand people, laity as well as clergy, women as well as men, met in the big ballroom of the hotel to receive and welcome the visitors and listened for two hours to the personal experiences of numerous members of the Fellowship in entering and living the life of surrender to God and His leading.

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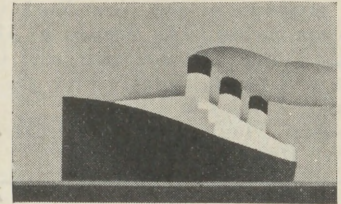
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BISHOP OF LIVERPOOL ON THE AIR MARCH 17TH

NEW YORK—The third of the international series of Lenten addresses to be presented over Station WABC, on successive Fridays during Lent at 12:30 o'clock, Eastern Standard Time, is to be delivered on March 17th by the Bishop of Liverpool, the Rt. Rev. Augustus David, D.D.

These addresses have been arranged at the invitation of the Rt. Rev. William T. Manning, Bishop of New York and president of the New York City Mission Society. The Bishops of Montreal, Toronto, Washington, and Chicago will be the speakers for the remaining Fridays in Lent.

Bishop Manning is the speaker on March 10th.

OLD NEW HAVEN CHURCH CELEBRATES ANNIVERSARY

NEW HAVEN, CONN.—St. Thomas' Church, this city, on February 26th observed the 85th anniversary of its founding. St. Thomas' has had only two rectors during its 85 years—the present rector, the Rev. William A. Beardsley, who has served since 1892, succeeding the founder, the Rev. E. Edward Beardsley, D.D.

When the parish was organized, New Haven had a population of only 20,000, and only three Anglican churches. The first services were held in a hall, but the demand for a chapel was soon realized. The chapel soon becoming inadequate, the present brown stone church was erected in 1854. At the beginning the organ and mixed choir were in the rear gallery, but later was removed to the chancel. Since then the choir has been composed of men and boys.


The old brown stone church is now for sale, at least the grounds, due to the decision of the parish to build a new church elsewhere in the city, where a new site has been purchased and a fine parish hall is already built. As the old site is very valuable it is hoped that the sale may finance the building of the new church.

BISHOP OLDHAM ADDRESSES UNIVERSITY STUDENTS

SYRACUSE, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, preached at Hendricks Chapel, Syracuse University, on the morning of February 26th, and at Grace Church in Syracuse that evening.

Addressing the students at the university, Bishop Oldham took for his theme the Signs of the Times, and emphasized the necessity of a great spiritual revival to save civilization.

"One sign of the times," the Bishop declared, "is the fact of world unity. God made a sphere, and man has broken it up into hemispheres and fragments. God made a race, and man has broken it up into races and classes and groups with their antagonisms and selfish and partial interests. We are tied and bound indissolubly together. The trouble and strain arise from the fact that our thinking has not caught up with the facts."

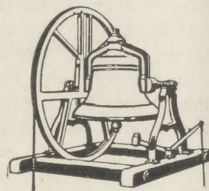


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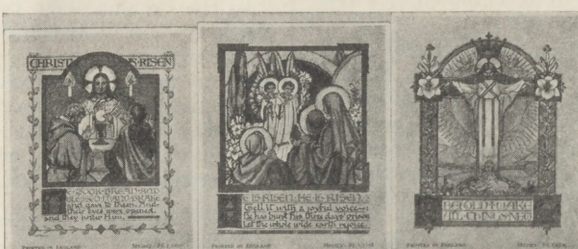
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"May they rest in peace, and may light perpetual shine upon them."

SAMUEL UNSWORTH, PRIEST

SAN FRANCISCO—On February 28th, at Santa Cruz, Calif., occurred the death of the Rev. Samuel Unsworth at the age of 81.

He had spent his late years in California, at Santa Cruz, for some time in failing health. He had been retired since 1920. His son was at his bedside when he died.

The funeral service was held at Calvary Church, Santa Cruz, March 3d.

Born in England, Mr. Unsworth was brought to America with the rest of his family in the Mormon emigration and crossed the plains in a covered wagon in 1864. Under the influence of Bishop Tuttle, and in the Church schools of Utah he entered the Church and became a candidate for holy orders, graduating with high scholarship from St. Stephen's College and the General Seminary. For forty-five years he served the Church in the west, first many years in Utah, at Ogden, then at Reno, Nev., for twenty-six years, where he was appointed and served several years as professor of Greek in the state university, while still continuing as rector of the parish.

FRANCES IRENE BOCAGE

PINE BLUFF, ARK.—Miss Frances Irene Bocage, member of a distinguished Arkansas family, died at her home here February 24th, in the eighty-second year of her age.

Miss Cocage was born on a plantation a few miles north of this city. For nearly sixty years she was a teacher in the Church school and served the parish in many other ways. She had been nominated for high positions in various patriotic societies but invariably declined the honor because, next to her home, the Church was the center of her devotion and activity. Her father was among the founders of this parish and had it called Trinity in honor of Trinity parish, New York City, in the graveyard of which some of his ancestors are buried.

One of the attendants at the funeral was a Negress who had been a house slave on the Bocage plantation and who had reached, in good health and in possession of all her faculties, her hundredth anniversary on the day of Miss Bocage's death.

MOLLIE IJAMS

BOSTON—Miss Mollie Ijams, a native of Baltimore where her father, William Ijams, was a customs official at the time of the Civil War, died in Boston, after an illness of several weeks, on March 1st. She was a devout communicant of the Church of St. John the Evangelist, Bowdoin street, where a Requiem Mass was sung on the morning of March 3d, with the Rev. Fr. Spence Burton, S.S.J.E., as celebrant; the Rev. Charles P. Otis,

S.S.J.E., as deacon; and the Rev. Frederick C. Powell, S.S.J.E., as subdeacon. She is survived by a sister living in Baltimore, Md.

Miss Ijams became a skilled and expert worker in ecclesiastical embroidery, having been trained to that end first by the Sisters working in All Saints' parish, Baltimore, and then, for ten years, in St. Mark's parish, Philadelphia. Upon coming to Boston, she was with the Sisters of St. Margaret until, fifteen years ago, she became associated with the Massachusetts Altar Society which has its workroom in the Diocesan House, 1 Joy street. In this latter connection she was the head worker and a rarely skilled one, responsible for the beauty of vestments and altar hangings in many churches both within and without the diocese. Many a priest throughout the Church will remember Miss Ijams as the advisor and maker of his first vestments and stoles.

FREDERIC H. LOVEJOY

BRATTLEBORO, VT.—On February 1st, Frederic Huntington Lovejoy of Chesterfield, N. H., died after a lingering illness. Though living in Chesterfield, N. H., he was a communicant of St. Michael's Church in this city and until his health failed he served as a vestryman of the parish. The funeral service was held in the church on February 4th, conducted by the rector, the Rev. Clarence C. Silvester, who was a classmate of Mr. Lovejoy's at the Episcopal Academy in Philadelphia. Interment was made at Greene, N. Y. He is survived by the widow and a sister.

Frederic H. Lovejoy was the son of the late Rev. David Harmon Lovejoy, M.D., and Augusta W. Lovejoy of Philadelphia, where the father was chaplain of the Episcopal Hospital. He had been in the advertising business for a number of years, first in Philadelphia and later in New York.

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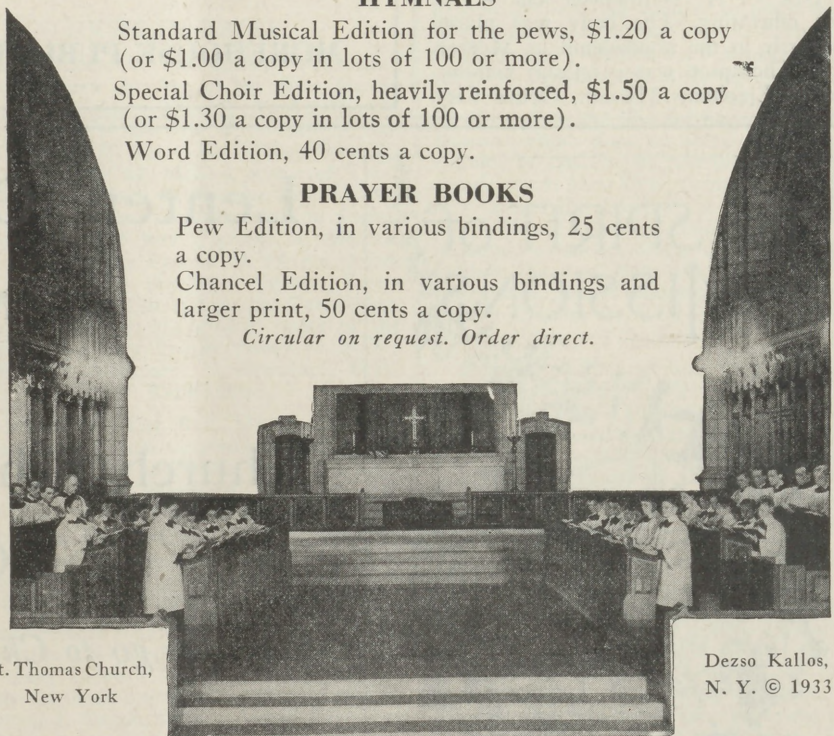
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20 EXCHANGE PLACE

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MRS. EDWARD S. TABOR

CLEARFIELD, PA.—Mrs. Agnes Guthrie Chapman Tabor, wife of the rector of St. Andrew's Church, the Rev. Edward S. Tabor, died at the Bowles Hospital on February 6th. She had been ill since September and a patient in the hospital for three weeks.

Funeral services were conducted by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, in the church on February 8th. The committal was made in Union Cemetery, Stillwater, N. Y., the Rev. N. Lascelles Ward, rector of Christ Church, Troy, N. Y., officiating.

Mrs. Tabor was a member of Susquehanna Chapter, D. A. R., of the Woman's Club of Clearfield, and was active in the work of the parish.

MRS. LOIS CORY THOMPSON

GROVE CITY, PA.—The lifeless body of Mrs. Lois Cory Thompson, 61, dean of women, Grove City College since 1911, was found in her apartment fully dressed by Miss Antoinette Salvatore, president of the Colonial House Council, who went to investigate when Mrs. Thompson failed to flash the customary signal, "lights out" at 10:30 the night of February 8th. Coronary thrombosis was given as the cause of death by Dr. W. A. Applegate, coroner.

One daughter, Mrs. Roy Sakesmiller, one granddaughter, and four sisters, Alice Cory of Cleveland, Ohio; Mrs. A. L. Lindsey of Chicago, Ill.; Mrs. E. C. Beckwith, and Miss Grace Cory of San Antonio, Texas, survive her.

Funeral services were held in the Presbyterian church on February 10th, the Rev. Drs. C. H. Williamson and W. E. Purvis officiating. The body was placed temporarily in the mausoleum at Mercer.

Mrs. Thompson was a regular communicant of Epiphany Mission, Grove City,

the Rev. Harwick A. Lollis, rector of the Church of Our Father, Foxburg, Pa., priest in charge. She was born at Painesville, Ohio, educated at Ohio Wesleyan University where she received the degree of bachelor of literature, and at Dresden,

Germany, where she pursued advanced studies in music under Dr. Herman Poehlman. Returning to America, she taught vocal music at Grove City College from 1892 to 1895, when she resigned. She was a member of numerous organizations.

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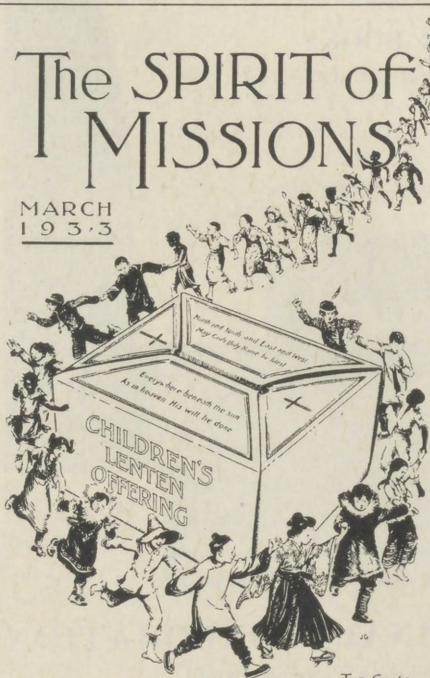
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 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

NEWS IN BRIEF

CONNECTICUT—At the united Wednesday evening Lenten services of the New Haven churches held this year in St. Paul's Church, the following is the list of preachers: the Rev. Frederick H. Sill, O.H.C. (Kent School); the Rev. Elmore M. McKee, rector of Trinity Church, Buffalo, N. Y.; the Rev. Dr. W. A. Lawrence, rector of Grace Church, Providence, R. I.; the Rev. Donald B. Aldrich, D.D., rector of the Church of the Ascension, New York City; the Rev. Charles Leslie Glenn, rector of Christ Church, Cambridge, Mass.; the Rev. J. H. Melish, rector of the Church of the Holy Trinity, Brooklyn, N. Y.; the Rt. Rev. Chauncey B. Brewster, D.D., retired Bishop of Connecticut.

CONNECTICUT—The Rev. George Shriver, who graduated from Cambridge Theological School last June and who since then has been studying at Hartford Seminary, has received an appointment to Dornakal, South India.—The Rev. John A. Wade, who died recently in New York, was well known in Cheshire, where he was a Methodist minister before taking holy orders in the Church.

ERIE—Bishop Ward has been advanced recently from the rank of Major to that of Lieutenant Colonel in the Officers Reserve Corps.—In accordance with the provisions of section 1, Canon 41, a series of four special sermons on Sunday evenings under the general title of "Kindling the Family Fire-side and Keeping It Burning" was completed by the rector, the Rev. Philip C. Pearson, in Trinity Church, New Castle, on Quinquagesima. An exact count of all persons attending the services in this parish is kept by the ushers regularly. The reports show

congregations more than doubled in numbers, the largest being equal to a large morning attendance. Keen interest has been manifested alike by young people and by those already married. Questions and discussions show real good done. The topics were Aspects of a Christian Marriage, The Art of a Christian Marriage, Sex Relationship in a Christian Marriage, What the Marriage Service Is All About.

GEORGIA—Miss Elizabeth Baker, national field secretary of the Woman's Auxiliary, who has been assigned to the province of Sewanee and who is now visiting the parishes and missions in the diocese of Georgia, spent Ash Wednesday, Thursday, and Friday in Savannah, meeting the women of the four white parishes and conferring with them in regard to the work of the Church.—At the recent annual meeting of St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, reports rendered by the different organizations of the parish show that St. John's has a membership of more than twelve hundred, nearly one thousand of whom are communicants. St. John's is the largest parish in the diocese.

MICHIGAN—Paul Rusch stopped in Detroit, enroute to Japan, on February 27th, where he was entertained at St. Thomas' Church by a dinner of the diocesan council of the Brotherhood of St. Andrew. Later the meeting was thrown open to the members at large. Mr. Rusch, for the past two years associate general secretary of the Brotherhood in the United States, will resume his place on the faculty of St. Paul's University, Tokyo, and will direct the activities of the Brotherhood in Japan.—Pancakes and sausages were the main attraction at the pre-Lenten party given for the members and friends of St. Thomas' Church, Detroit, on Shrove Tuesday evening. Later that evening the Young People's Fellowship held a Mardi Gras party, which featured cards, dancing, and games. In spite of the bank holiday, a good time was had by all.—At the regular monthly meeting of the Woman's Auxiliary of the diocese, held in St. Joseph's Church on February 27th, the speakers included the Rev. C. C. Hung and Mrs. Frank E. Dow. Mr. Hung is a member of the staff of the Central Methodist Church, Detroit, which does an active work for the Chinese of Detroit; he told interesting stories of this work. Mrs. Dow, formerly educational secretary of the Auxiliary in Michigan, spoke on the North American Indian.—Bishop Page instituted to the rectorship of Trinity Church, Detroit, the Rev. Benedict Williams on February 28th. Mr. Williams is a son of the late Bishop Charles D. Williams, predecessor of Bishop Page.

ROCHESTER—The speakers at the balance of the noonday Lenten services in Rochester, conducted under the auspices of the Episcopal churches in Rochester, at Christ Church are: March 13th to 17th: the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; March 20th and 21st: (Announcement of the preacher for these days will be made later); March 22d to 24th: the Rev. H. Adye Prichard, D.D., canon of the Cathedral of St. John the Divine, New York City; March 27th to 31st: the Rev. Wallace J. Gardner, D.D., rector of St. Paul's Church, Flatbush, Brooklyn, N. Y.; April 3d to 7th: the Rev. C. E. Riley, canon of Christ Church Cathedral, Hamilton, Ontario; April 10th to 13th: the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee. The Rt. Rev. David Lincoln Ferris, D.D., Bishop of Rochester, was the March 2d speaker, and the Rev. Charles C. W. Carver, S.T.M., rector of Christ Church, Rochester, the speaker on March 3d, and the Bishop of Northern Indiana, the Rt. Rev. Campbell Gray, D.D., the speaker from March 6th to 10th.

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Died

MARSH—ABBY STUART MARSH died February 13, 1933 at Los Angeles, Calif.

Memorials

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Suddenly at Greystone, Derby, Conn., February 11, 1933, ADELIA STEWART SHELTON, daughter of the late Mary Jane de Forest and Edward Nelson Shelton entered into eternal life.

For many years she gave of herself most generously in rare devotion to her family, her Church in which she was a faithful servant to her life's end, and to all those with whom she came in contact.

With great courage and a deep faith, her influence was widely felt, and her loyalty and integrity knew no bounds. Her keen originality, broad culture, and unflinching devotion endeared her to many friends.

"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."—Psalm 26:8.

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RETREATS

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

PHILADELPHIA—There will be a day of retreat for the associates and friends of St. Margaret's Community, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Thursday, March 23d. Conductor, the Rev. Leicester C. Lewis, rector of St. Martin-in-the-Field, Chestnut Hill, Pa. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

NEWS IN BRIEF

ARKANSAS—Special community noonday services are being held this year in Christ Church, Little Rock. These community services are an innovation in the diocese, and were suggested by the Rev. Dr. W. P. Wittsell, rector of Christ Church.

CONNECTICUT—St. Peter's Church, Milford, recently observed the thirtieth anniversary of the ordination of its rector, the Rev. George Knollmeyer, and the completion of his twentieth year as rector of the parish.—The new organist at St. Peter's Church, Milford, LeRoy Brown, is reorganizing the boys' choir of that church. Mr. Brown, who of recent years has been organist at a local theater has had prior experience in Church music.

NEWARK—The commemoration of the twenty-fifth anniversary of the laying of the cornerstone of Christ Chapel, Wortendyke, the Rev. William L. Cadman, vicar, occurred on February 25th and 26th. On the former date more than 150 people attended a dinner, one of the guests being the Rev. Francis R. Fenn, pastor of Trinity Reformed Church, Midland Park.—On the evening of Washington's Birthday, at all Souls' Chapel, St. Paul's Church, Hoboken, two relatives of the first President and delegations from several patriotic societies were present. The evening lesson was read by Bushrod Washington Fontaine, who is descended from the Washington family, and a brief speech was made by a great-grandniece of Washington, Mrs. Julia Washington Fontaine. The sermon was preached by the Rev. Arthur P. S. Hyde, rector of Holyrod Church, New York City. With appropriate addresses, gifts of banners from the Sons of the American Revolution and the Society of the War of 1812 were presented for the Warrior's Shrine of the chapel through Louis Sherwood, state president of the former organization, and Col. Harry E. Thomas, representing the latter.

NEWARK—Twelve candidates were confirmed by Bishop Washburn at St. Clement's Church, Hawthorne, on February 24th. After the service, the Bishop was the guest of honor at a reception. The Rev. Frederick J. Warnecke is rector of the church.—The Boy Scout organizations of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, attended service there in a body on February 19th. Alfred Skeats and Frank Dinsmore, both of whom are connected with the Scouts of the parish, read the lessons.—Mrs. M. L. Rudolph recently presented to St. Mary's Church, Haledon, a set of silver stoppered cruets for the Communion service, in memory of her husband, J. H. Rudolph, and their sons, Harry N. and Ray R. Rudolph. The gifts were dedicated on February 4th by the Rev. Gordon T. Jones, rector of the church.

NEWS IN BRIEF

CONNECTICUT—The Very Rev. Samuel R. Colladay, D.D., dean of Christ Church Cathedral, Hartford, is recovering from a serious operation in Hartford Hospital and will not be able to resume his active duties for some time. His assistant, the Rev. G. Clarence Lund, is in charge of the parish and its services.—St. Mark's, New Canaan, has now an assistant for the rector from Livingston, N. J., the Rev. M. R. F. Barton. This was made necessary by the serious illness of the rector, the Rev. Charles L. Adams who, however, is slowly recovering from heart trouble.—A corporate Communion for the men and boys of the Church in the city was celebrated in Trinity Church on Washington's Birthday. Bishop Acheson was the celebrant assisted by the rector, the Rev. Charles Leoville, D.D. This is an annual service but was of special interest this year as the Daughters of the American Revolution dedicated a tablet on the site of Longley's store on Church street, which was the original location of Trinity Church in which George Washington attended services when passing through New Haven.—The Rev. Dr. John Rathbone Oliver was warmly greeted in New Haven when on February 19th he preached at the three services in Christ Church. An exceptionally large number of prominent men attended, among whom were many of the professors and instructors at Yale.

MILWAUKEE—The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, conducted a six-day preaching mission, beginning February 19th, at St. Paul's Church, Milwaukee, the Rev. Holmes Whitmore, rector. Bishop Wilson spoke on the following subjects: The Cost of Christianity, Spiritual Law, Why We Worship and How, Religion and the Family, The Way of Nature and the Way of Christ, and the Church's Mission. All of the services were well attended.—Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, spoke to a gathering of men and boys at All Saints' Cathedral on February 24th.

NEWARK—Noonday Lenten services will be held at Trinity Cathedral, Newark, each weekday except Saturday, from 12:25 to 12:50. The Three Hour Service on Good Friday is to be conducted by Bishop Washburn. The Very Rev. Arthur Dumper, D.D., dean of the Cathedral, was preacher on Ash Wednesday and will preach again on March 22d. The names of the other preachers follow: The Rev. Charles T. Walkley, D.D., Orange; the Rev. Donald M. Brookman, D.D., Morristown; the Rev. William K. Russell, West Englewood; the Rev. Donald MacAdie, Passaic; the Rev. John H. Rosebaugh, Tenafly; the Rev. Charles E. Hutchison, East Orange; the Rev. Percy T. Olton, Newark; the Rev. Carolus R. Webb, East Orange; the Rev. Charles L. Gomph, Newark; the Rev. Louis W. Pitt, Ardmore, Pa.; the Rev. John N. Borton, Newark; the Rev. Karl E. Warmeling, Orange; the Rev. Herbert G. Willis, West Orange; the Rev. Oran C. Zaebs, Newark; the Rev. W. Ovid Kinsolving, Summit; the Rev. Cyril R. Carrie, Jersey City; the Rev. Harry L. Hadley, Newark; the Rev. John H. Keene, Newark; the Rev. Theodore R. Ludlow, D.D., South Orange; the Rev. Worcester Perkins, New York City; the Rev. Alfred R. McWilliams, Jersey City; the Rev. Peter R. Deckenbach, Belleville; the Rev. Nelson B. Gildersleeve, East Orange; the Rev. Thomas W. Attridge, Morristown; the Rev. F. Creswick Todd, South Orange; the Rev. James T. Lodge, Montclair; the Ven. Malcolm A. Shipley, Hoboken; the Rev. Edwin S. Carson, Ridgewood; the Rev. Charles P. Tinker, D.D., Nutley; the Rev. Dudley D. Zuver, Short Hills.

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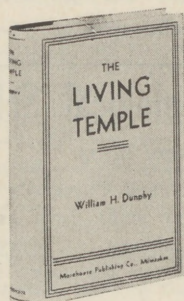
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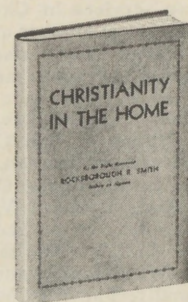
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