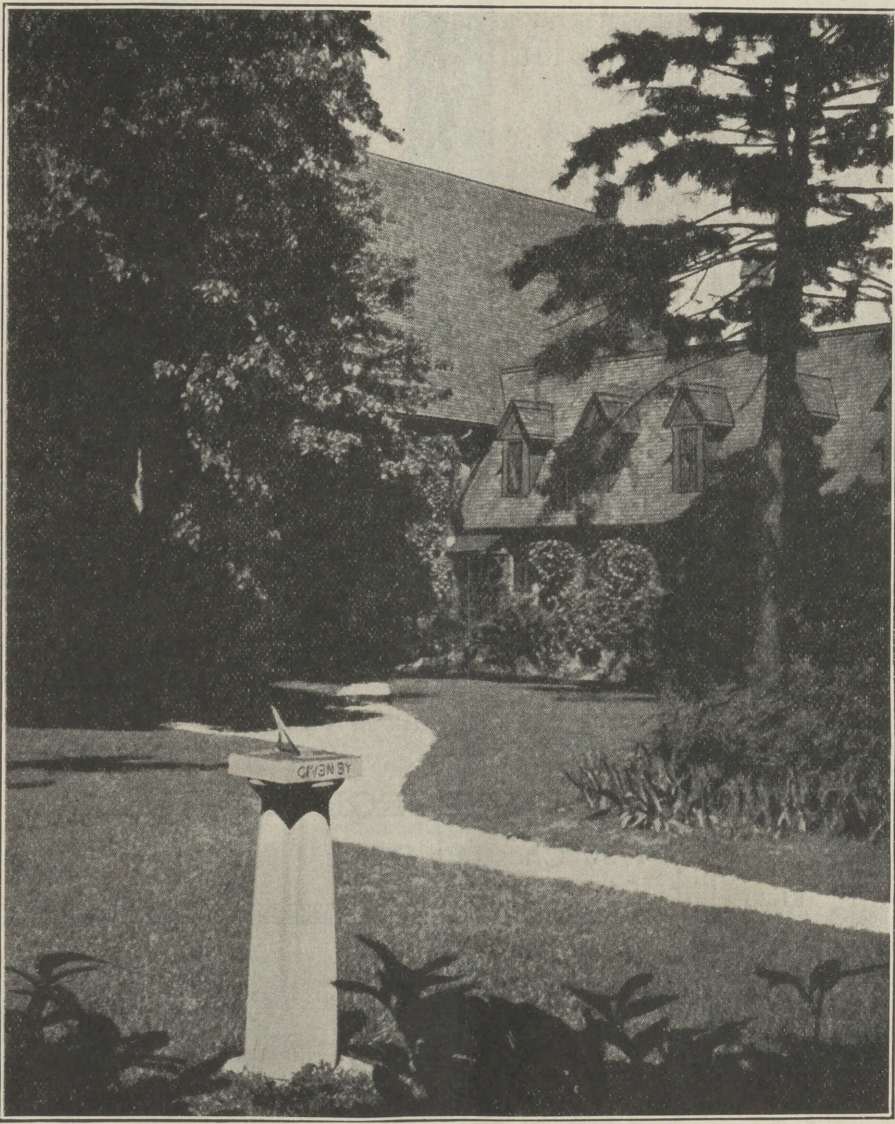


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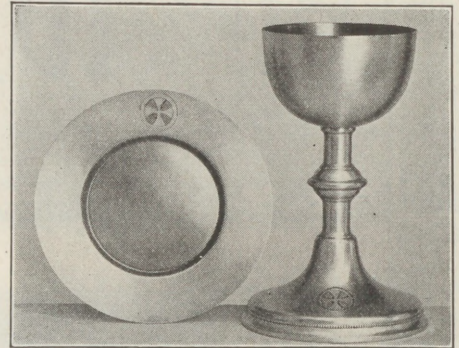
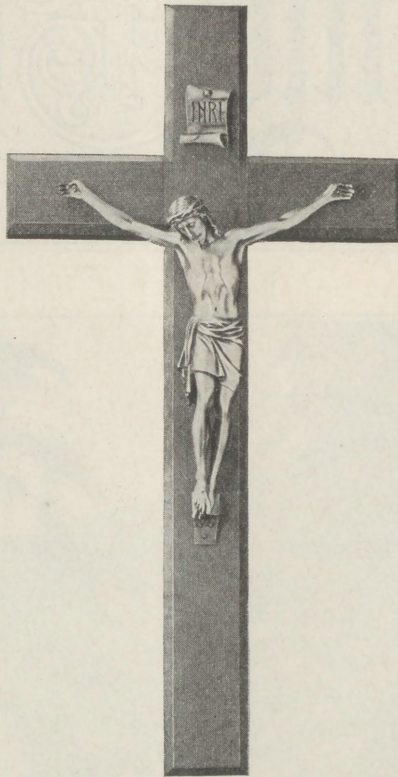
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Church Calendar



MARCH

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

APRIL

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

CALENDAR OF COMING EVENTS

MARCH

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

APRIL

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

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

- 27. Holy Cross, Kingston, N. Y.
- 28. St. Paul's, Hartford, Conn.
- 29. Holyrood, New York City.
- 30. St. Clement's, New York City.
- 31. St. Mark's, Buffalo, N. Y.

APRIL

- 1. St. Stephen's, Fall River, Mass.

NEWS IN BRIEF

COLORADO—The important event of the Woman's Auxiliary annual meeting was the resignation of Mrs. J. E. Kinney who for eight years has acted as president of the Auxiliary. Her years of service and efficient leadership have won the admiration and devotion of the entire diocese. As a mark of the esteem in which she is held she was presented with a testimonial signed by every woman present at the meeting during the day. At a dinner given in the Olin Hotel in the evening, and attended by over 100 women, Mrs. C. C. Moore, newly elected president of the Auxiliary, presented Mrs. Kinney, in behalf of the members of the diocesan board, with a handsome copy of the Prayer Book and Hymnal.

CORRESPONDENCE

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

Reservation and Benediction

TO THE EDITOR: In all humility and charity I protest the listing of Reservation of the Blessed Sacrament for worship and the devotion known as Benediction of the Blessed Sacrament as "commendable practices," as stated by Professor Moore in his article, What Constitutes a Catholic Parish?, in your issue of March 4th. Reservation for worship and benediction can hardly be called Catholic practices, Reservation only having universal sanction for the Communion of the sick and absent, which is as primitive or nearly as primitive as the observance of the Lord's Day. Benediction, according to the *Catholic Dictionary* (R. C.), was instituted about the year 1570 in the Church of Rome, and thus has never been sanctioned in or by the Church of England before or since the Reformation in any part of the Anglican communion, any more than it has been by the Churches of the East.

Apart from the question of its lawfulness in our communion, there is the further objection as to the doctrinal questions Benediction involves. Not mentioning others, it would at least seem to go without saying, that we have no right to use sacraments for any but their revealed ends and purposes, which as to the Holy Eucharist are the pleading and mystical offering of our Lord's immortal Sacrifice and the communion of His people.

If our Lord present in the Blessed Sacrament wills to give us His benediction apart from the benediction of Communion, He can surely do so without any unauthorized handling of the Sacred Elements by bishop or priest. I do not know but I have the idea and most assuredly the hope that the majority of the Catholic clergy in our communion hold that it is presumptuous to handle the Blessed Sacrament in any such way as the devotion known as Benediction involves. I also deprecate the inference that this form of devotion is at all "widely accepted among Anglo-Catholics," as giving an entirely wrong impression of the aims and practices of the majority of Catholics in the Anglican communion.

Incidentally I believe that our Catholic Congresses, regional and otherwise, would be far more representative and have far greater support if this devotion was not included in their programs, as I think I am right in saying it has been in a number of them.

Professor Moore seems to contradict himself when after listing Benediction as commendable he says "whatever is distinctly Roman" (as Benediction certainly is) "and has not the support of Anglican tradition and authority, should be regarded . . . as simply not appropriate to be incorporated into the public worship of an Anglican parish."

Benediction surely is on a different footing than the Three Hours' Service and the Stations of the Cross which though Roman in origin are practically free services, like mission services, and what is of greater moment include no handling of the Blessed Sacrament, which has always been under the special control of the Bishop, who himself is a constitutional officer, limited by the canons of the Church.

(Rev.) FREDERIC W. FITTS.

Roxbury, Mass.

Intercommunion

TO THE EDITOR: Sir William Robertson Nichols, D.D., a Scotch Presbyterian divine and first editor of the *British Weekly*, once wrote in regard to Reunion through supplementary ordination by a bishop: "For a Free Churchman to accept ordination from the hands of a bishop on the ground that it had no meaning when the bishop held it to be a solemn and necessary and vital ceremony was to a plain man the height of insincerity."

To a simple, plain man the same element of insincerity enters into the "intercommunion" services. To the Protestants a Communion service said by any kind of minister is a solemn ceremony; they consider such as a holy and devout following of our Lord's institution. On the other hand the Episcopal Church considers the Holy Communion valid only if it is offered by a priest; this is shown by all the rubrics in the Office. In addition it by its official acts declares that men not ordained by a bishop are not priests, and forbids their saying the service.

This plain man would like to know from the bishops of Missouri and others the answer to this simple question: Do they consider the service of Holy Communion said by a Methodist minister in all essentials the same as that said by a priest of the Church? If they do, then the Episcopal Church is frightfully wrong in its policy toward Protestant ministers. If they do not, then they are insincere and mock the ministers and the service. Sentimentality cannot cover insincerity. Words cannot obscure the issue. The issue is one of intellectual and spiritual honesty.

(Rev.) H. P. SCRATCHLEY.

Hendersonville, N. C.

TO THE EDITOR: May I express my hearty concurrence with your editorial comment of March 4th regarding the participation of one of our priests in the recent joint Communion service held in this city by the Christian Unity League?

The essence of all that has been said of the St. Louis service could be repeated, no doubt, in application to this more recent occurrence. However, I should like to point out additionally that the unwise action of Dr. Hodgkin, or any other priest, particularly constitutes a source of the greatest confusion and dismay to those, like myself, who are of the younger generation of the Church. After having been brought to the beautiful realization of the Catholic character of our Communion, and after having been taught the corporate responsibility of cherishing that peculiar nature as a holy gift from God, we find it most keenly disappointing to see certain of our spiritual leaders inferring by their actions that, after all, our Church is only "another sect among sects," and that we are deceived if we think we have been taught (from the Prayer Book) to believe that it is anything more than that.

How much more would we, and, ultimately, the very Protestants with whom unity is sought, appreciate the guidance offered by the converse of such an attitude, the example of consistent loyalty in keeping unobscured in a world of cynicism and fading values the glorious heritage of Christ as it has been received by this Church. Surely this should be a matter of meditation for all priests like

Dr. Hodgkin, whose parish is in the immediate neighborhood of one of America's largest universities, and whose example is consequently an influence among students and young people. They would find, I am sure, in the rendition of the Catholic faith in their lives the surest way to the attainment of Christian unity and, also, the greatest and most lasting success in their work with young people. In a contrary way only lies the danger of further disunity—no matter what the name of the organization is with which that path is followed.

HOWARD W. BRUMMITT.

Berkeley, Calif.

TO THE EDITOR: I wish to commend your editorial entitled Another United Communion Service [L. C., March 4th] with reference to a united Communion service at Berkeley, Calif.

The condition related by our Church missionaries in the West, quoted in your article, is absolutely a fact, practised in most of the Protestant churches at the present day. I was a member of the Presbyterian Church for over thirty years and a deacon in said Church for over a quarter of a century, and many times I saw this condition after the celebration of Holy Communion: "Scattered in the pews were individual Communion glasses partly filled with grape juice, and plates of bread were on the table and platform" or pulpit. Our Protestant brethren have no accurate or true conception of the sacrament of Holy Communion; they regard it as a "memorial service" and not what our Church teaches—a "sacrifice of praise and thanksgiving." This condition was what drove me out of the Presbyterian Church into the Episcopal or what I call "the Anglican communion." . . . May God use you and your paper as a means of opening the eyes of our Christian brethren of the Protestant communion, so that they can see the error of their way. J. T. CANALES.

Brownsville, Tex.

TO THE EDITOR: Loyal Churchmen will naturally agree with your strictures upon the recent scandalous occurrence at Berkeley upon which you comment in your [March 4th] issue. Many of them must find these successive defiances from the Christian Unity League followed, as they so often are, by sanctimonious protestations of charitable motive, of a horror of literal interpretations of the law, and of a (readily intelligible) aversion to canonical trials, very irritating.

But I wonder if there be not a rather pathetic futility in assailing an undignified priest for doing what he would scarcely do without episcopal connivance and what more than one bishop has done with impunity. If discipline is to be restored we must first insist that those who have thrice sworn to obey the law set an example of fidelity to that obligation.

Our present system makes it virtually impossible to bring a bishop to account for any lapse in faith and morals. If he go so far (as Bishop Brown did) as to deny the existence of God, as many as three of his colleagues may be found willing to present him for trial.

There is no reason whatever, under our conditions, why bishops should be specially protected in wrongdoing, or why the procedure in their case should differ from that in the cases of other criminous clerks. It would be a step in the right direction to abolish separate courts for bishops and to make the procedure, both in first instance and upon appeal, identical for each and every priest.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

Prohibition

TO THE EDITOR: Your editorial about Prohibition in THE LIVING CHURCH of February 25th is marked by sweet reasonableness, as Fr. Cirlot's letter by earnest conviction, both of which are to be respected.

Speaking under correction, after sixty years of developing thought I am convinced that these are sound principles of action:

1. That the absolutely final principle of our government is that the will of the majority shall be the rule of all.
 2. When or if the majority passed Prohibition, the rule of all should have been obedience to that law.
 3. If the will of the majority now is that Prohibition be repealed, it should be repealed, and the minority should accept it.
 4. The final argument of the State for the enforcement of its laws is death.
 5. The final argument of the Church for the enforcement of its laws is excommunication.
 6. The one lawful means of the Church to change or maintain the practice of an individual is persuasion or discipline.
 7. So my firm conviction is that it is ecclesiastically and spiritually lawful for a Churchman to drop the whole subject of Prohibition, and devote himself to persuading (himself and) others to adopt that course of conduct, and that only, which is consistent with faithful observance of the Sacrament of the altar.
- In fine, let us drop the Sword and take up the Word. (Rev.) MELVILLE K. BAILEY.
Saybrook, Conn.

A Reply to William C. Sturgis

TO THE EDITOR: I must say a word in protest against the . . . attitude revealed by the brief statement quoted with apparent approval by W. C. Sturgis in the first communication in your issue of February 18th in regard to *Re-Thinking Missions*.

The characterization of the commission as a "self-appointed committee, flattering themselves that they are able to learn everything about missions in three great countries in a few months" appears to me to break the Ninth Commandment. Any one who has had the privilege of hearing Professor Hocking, the chairman of the commission, tell of the work of the committee and the spirit in which they went about it, as I did February 20th in New York, would realize what gross injustice is contained in the view approved by Mr. Sturgis. So tremendous was the task and so impossible of measurement according to Professor Hocking that he emphasized more than once the great humility with which the commission undertook its work.

"As I look back," Professor Hocking exclaimed at one point in his address, "I hardly know how we dared to attempt so great a task."

In such a vast and varied labor the commission would probably be inhuman if they had not made some errors, but now is it not up to us who are interested in missions to study the report and then make any constructive criticisms which we may feel to be honestly justified, but not to take "cracks" at the commission which was, I am confident, working in the spirit of service of our Lord in the hope that through their study they might be able to help our Church and other religious bodies to make their mission work, not less but *more* effective and valuable in all its various forms?

(Rev.) GARDINER M. DAY.

Williamstown, Mass.

Clerical changes on page 633

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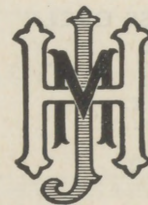
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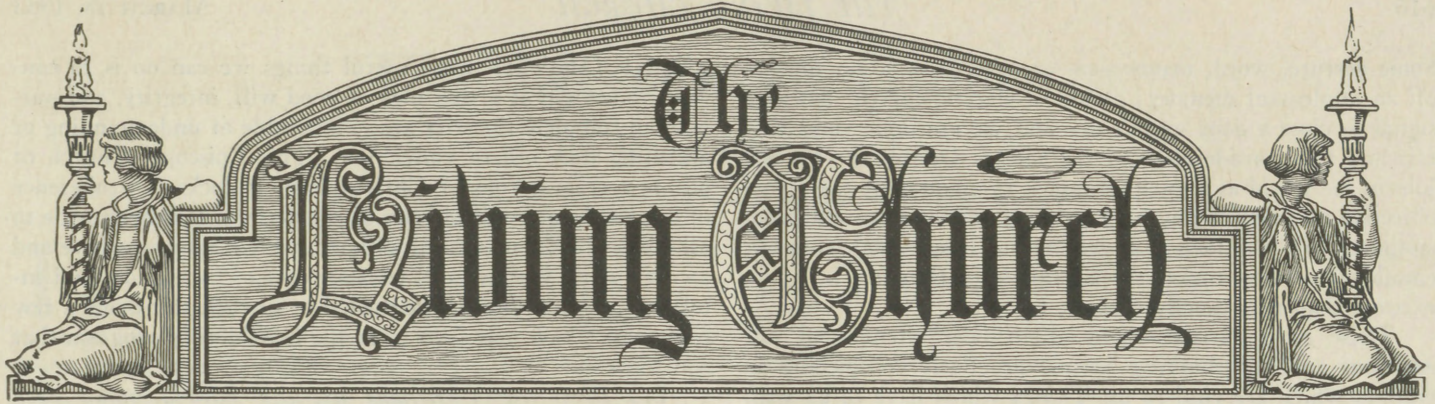
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EDITORIALS & COMMENTS

Presuppositions

WHEN TWO ARMIES go into battle it is a superficial estimate on the issue between them to say that they are fighting over the possession of a few square feet of bunting—the Battle Flag. When two nations have gone to war the armies of each are usually inspired by some great ideal. When a theological controversy disturbs Christianity there are any number of battle cries and catch words which fly about through the air. Some years ago, for example, there was not a little disturbance in our own communion regarding the significance and meaning of the Virgin Birth. As each side understood the controversy then raging, that was the real issue. It was not. The real matter in question was the idea of God. In looking backward over the many conflicts of conviction between honest men, the slogan of a campaign, the motto of formulated words which enkindles hearts on each side, and the alleged issue which is the burning point of the whole set of circumstances, is in retrospect always subject to drastic revision. It might be said perfectly clearly and definitely that the alleged issues, the apparent matters in dispute, and the professed items of debate are almost never the real question at all.

We have been learning a great deal in past years as to how we come by our convictions. In theological and religious matters, for example, it has long been very clear to most of us that the label or the term has a certain capacity for eliciting emotion. To one trained in the Catholic tradition, the words "priest," "confession," "Catholicism," and "Mass," all involve and stimulate affective emotional association. Not only is his head engaged but the Catholic's heart is also involved. He has hold of his convictions with unswerving intellectual devotion; each separate item having to do with them always lights up, warms, quickens his emotions. Both our feelings and our minds are engaged. To a Protestant these same words, which in his cooler moments he may recognize as having a certain objective meaning, arouse a totally different set of emotional connotations. When a boy of an Episcopal school could not safely walk home alone because the neighborhood children of a Roman Catholic school would attack him, it is to be presumed that as a grown man he would have no great favorable

connotation to bind to the term "Catholic." When the Mass connotes "magic" and the very degraded type of religion in which God is thought to be manipulated at the pleasure of man and his Grace imagined to be turned on and off automatically, it is in the name of the finest Christian convictions that such associations would be repudiated. When the word "priest" invariably connotes to the emotions the hideous horrors of control through fear, superstition, and the interposition of a man between the free soul and the redeeming love of God, it is small wonder that the term, together with its association, is rejected with finality.

These are all comparatively simple matters. It doesn't take much reflection to be able to estimate the emotional stimulus that certain terms arouse in us. There are very few words or phrases that in some fashion or other do not entail some arousal of the feelings. It is often a very uneasy equilibrium that a word sustains for us as individuals between meaning and association. If the association is too unpleasant we tend automatically to remand the word to our forgetteries, while words and events of pleasant association may be peacefully deposited in our memories. Queerly enough, however, the memory sometimes mislays various items, and the forgettery stocks them in inaccessible places. We say that they pass into the subconscious. When they have gone there we are consciously no longer aware of them, but in no possible sense have they passed out of the picture.

TIME AND AGAIN we can discover queer little quirks that our memory plays on us. Anyone can try out the little game of checking up on his memory, especially where it is more or less blocked by the forgettery. Can you trace out *why* you forget So-and-so's name? Where you put that book? Whether you answered that letter or not? No great amount of perspicacity is needed if you will give yourself a minute or two of relaxed leisure and allow associations free play to dig up an unpleasant—if often remote—association with a forgotten thing or place or person.

Many of our dislikes of people "on sight" are due to this little internal game that is being played upon us—and in us.

Some gesture, word, mannerism, or other association touches off an unpleasant memory; a kind of electric current flashes a signal to close a door within us—and we are impervious to a fair and free consideration of the person. One of the hardest jobs in the world as a spiritual task is to disentangle the actual objective meaning of anything from its connotations and associations. This task then of dissecting our intellectual from our emotional verdicts makes the adventure of thinking far more exciting than it is usually thought to be.

These cross currents—and often short circuits—of our emotions and our thinking become peculiarly conspicuous in matters which are vital to us. Things which have to do with family, financial security, political security, and religion are particularly noteworthy in this class. One can always spot the evidence of the significance of a given situation by seeing what emotions are stirred up in its discussion. Most of us are entirely unconscious that these emotions are involved. We haven't really carefully scrutinized our own particular perspective and we are very liable to self-delusion. In consequence we *feel* that we are doing battle for some great conviction when we are only protecting some tender corn from being trod upon.

As a matter of fact everything—inside us as well as outside—has a history. Even our approach to something which is new has a history to it, for we are conditioned by our past experiences and our reactions to them in dealing with the new. We are so constituted that we cannot really tolerate, let alone understand, the utterly new. We have to engage upon a very quick job of transformation first, for until we can make a new idea, a new issue, or a new person fit into some sort of category we are even more than hostile; we cannot grapple with it at all. Time and again it is possible for us, if we use some skill and astuteness in commending an idea or a cause to a potential recruit, to strip off the connotation involved and to present it persuasively solely with reference to its meaning and significance. When we can do that deftly we are excellent missionaries. When we fail to advance the cause that is dearest to our hearts and heads, we usually fail because we have not learned this technique. In every man, back of the alleged convictions which lie in the forefront, all the self in his relation to the world, lie dim and shadowy presuppositions, of many of which he is entirely unconscious. As in many other instances so in this, "the longest way round is the shortest way home." If we can lull to sleep this vague but very real group of preconceptions lying in the dim background of his mind and feelings, we can not only secure full attention for the ideas which we try to propagate, but even commend them favorably to him so that he will accept or at least grant them.

All too often in thinking over theological matters we fail to reckon on the vast importance of this dim borderland of presuppositions. They seldom function directly, for their operation usually possesses only a parliamentary veto. They are the examples of age, like the old men at the railroad crossings—superannuated, sometimes lame, but never vigorous—whose vocation in life it is to hold up a sign bearing the word "Stop!" When the veto of these preconceptions of both mind and emotion has been registered, the whole process is blocked. You can appeal, exhort, argue. You won't get anywhere. This must be coped with before you deal with what might be called the forefront of the mind. If "all the world's a stage," the little world of man's soul resembles the larger one of men's lives and activities. There are many actors engaged; some are stars, and some are merely supers. It is a rare dramatic manager who can direct and control the whole company with the full knowledge as to the several powers and capacities of each individual in the cast.

ONE OF THE most useful things we can do is to consider why it is that men of good will, integrity, and purpose, in complete sincerity are so incapable of understanding or accepting each others' convictions. This Episcopal Church of our is a cross-section of Christendom. It lacks the coherence of one single and unified body of convictions. It is open wide to all kinds of influences from without, for it is super-sensitive and aware; while within it all causes, types of conviction, and interplay of forces are represented. Let us then think out a few principles which may help us in the bewildering program that confronts us:

(1) *Very few Christians wilfully misunderstand each other.* In all too many cases it is true that we *do* misunderstand each other, and the misunderstood person resents being misunderstood. He may think it natural to resent being misunderstood, but it is up to him actually to find out why he is being misunderstood. With the best will in the world there are many of whom it might be said that they do not voluntarily misunderstand: they want to understand but they *cannot*.

(2) *Try to understand what are the preconceptions which really lie behind the other man's convictions.* One of the quickest ways to make yourself understood is to seek to understand how the other man has reached his own convictions. Probe about and try the thing yourself and fit yourself into his position. Of his right to hold whatever convictions he has, you haven't the slightest doubt in your own heart of hearts. Therefore you must not resent his exercises of these rights to come to a conclusion quite different from your own. When you can come to the place where you say, "Well, if I were in his place I should probably feel just as he does about it, and I would have the same difficulty as he is having to understand my own way of looking at things," you will have made a great step forward.

(3) *Look inside yourself and see what are the real weighty considerations and the true causes of your holding your own beliefs.* Fearlessness and candor, rigorous honesty and tenacity of purpose, are prime essentials here. At first blush some of the most sacred convictions which we possess may seem to be based on the flimsiest considerations. When you discover flimsiness don't try to call it by another name; but be perfectly sure that you haven't really got to the bottom of it. A silly reason and inconsequential argument are very seldom the real cause for our holding fast to the things which we conceive to be significant and vital.

(4) *Catholicism is inclusive, not exclusive.* One of the queerest phenomena of our Church life today—so queer that it would be comic if it were not tragic—is the fact that Catholics have become a "party." If they are truly a "party of the whole," it isn't so bad, but for Catholics to be a "party" of anything less than the whole is a travesty. No single believer has anything to lose, for his defense of his faith is not the defense of his wife and children, or of his home, or of his business, or of his political or social security. For in all of these things *he* has been the initiator and creator. The big difference resides in this fact: it isn't *man* who created Catholic Faith and Practice, but *God*. It isn't man who has got hold of truth, but the truth which has got hold of him.

Judging from the mood and temper by which some of our controversies are conducted, one would gather that threats are being levelled at the very evidence in the scheme of things which a man has attained; that he personally is being challenged and impugned, that, in short, "the faith is in danger." Stop being afraid! Stop worrying! The truth which has got hold of us is God's truth—and He will defend His own.

Catholic truth is greater than Catholics or Catholicism.

The Menace of Hitlerism

By Everett R. Clinchy

Director, National Conference of Jews and Christians

HITLER WINS VOTE, Sweeps Election, Rules Reichstag, ran headlines throughout the country a week or two ago. Over 17 million Nazi votes have swelled the rising tide of nationalism in that land. For it is a rising tide! In 1919 Hitler had six associates in a Bavarian coffee house. By 1930 hundreds were spellbound by his militant chauvinism. Last spring he commanded 11.5 million ballots; on July 31, 1932, 13.7 millions went nationalistic. Now 17.2 millions are enlisted, and the tide is washing higher. This means mounting power for arrogant race feeling; second, jingoistic nation-hood; and third, un-Christlike religious separatism.

The situation takes my thoughts back to last July when I sat at a table in the Kaiserhof Hotel with Hanfstaengel in Berlin. Hanfstaengel is a Harvard man. He is now personal advisor to Adolf Hitler. One night eight years ago Ernest Frantz Sedgwick Hanfstaengel was in a Munich beer garden. An American companion pointed to a person across the room, saying: "See that man over there with a black moustache? He is the man of the future in Germany. If you want to go a long way forward, hitch your wagon to him."

The "man with a future" was Adolf Hitler. Hanfstaengel, who had rowed on the Harvard varsity crew, became a sort of public relations counsel in the Nazi party. Hanfstaengel, who had written music for the Hasty Pudding shows in Harvard, now composes marches for Hitler's brass bands. Through Theodore Roosevelt's sons, Hanfstaengel became an acquaintance and devoted admirer of the Rough Rider, and the German youth who studied that American's ways with the "big stick" now finds the qualities of Theodore Roosevelt in Hitler.

That day in July, Hanfstaengel stretched his six foot four frame full length, shook his black hair slowly, and said, "There is no doubt! Hitler *will* come to power. Germany *will* assert itself. Our ideas *will* become effective." I should like to sketch what this involves from a Christian point of view. It is a consideration appropriate in this Lenten season, because Hitlerism *per se* blasts to bits the second supreme command reiterated by Jesus: "Thou shalt love thy neighbor as thyself."

We went into Germany through Sweden and Poland. Parenthetically it is noteworthy that travel via the Swedish-American Line brings about Scandinavian contacts which aid materially in understanding by contrast the German psychology. Moreover, the train and ferry trip along the Swedish coast and through the heart of Denmark provided gratis by the Swedish company, is glorious as an end in itself. Poland, on the other hand, supplies a psychological study of an "out-group." If anyone questions the threat to armament reduction moves which Nazi jingoism raises, let him inform himself what went on in Polish minds and hearts, the fourth of March when night-before-election bonfires burned along the Polish corridor and panicky reports of Hitler's last speech in East Prussia went from mouth to mouth. Nothing could strengthen the arm of militarism in Poland (and that involves France too) more effectively than Hitlerism is doing just now. "Love thy neighbor" is meaningless.

This is written with no ill-will for Germany. One can appreciate the bitter post-war experiences through which these grand people have passed. Defeat, deflation, depression, dejection, and now comes a glorious, heroic will-to-live asserting itself. Psychologically and emotionally the German people are due for a surge of courageous nationalism. Our criticism is that Hitler is

WHAT EFFECT has the Hitler dictatorship in Germany on the religious world? Everett Clinchy, whose work in promoting mutual understanding among Catholics, Protestants, and Jews is widely and favorably known, points out in this article some thought-provoking features of the Nazi leader's political doctrines.

attenuating this normal group-drive beyond the Golden Mean of patriotism. His nationalism is nationalistic.

Even if we forgive this super-assertiveness in the patriotic behavior of the Germans, a greater difficulty remains in facing the racial chauvinism of anti-Semitism. That is, every thoughtful person realizes that the Germans have

cause to be completely disillusioned about the sincerity of the Allies to disarm as we intended when Versailles forced police limitation of arms on her. The war expenditures of the world, for example, have been the reverse of reduction. They have risen every year since the war. Germany has watched the curve of rising costs of armaments in other nations mount from 3.4 billions in 1925, year by year to 3.5 billions, 3.8 billions, 3.9 billions, and to 4.1 billions of dollars in 1930. Naturally German children want to have gas, guns, and bayonets if they see neighbors playing with such toys. Of course it is not too late. The nations of the world can cut the nerve of jingoistic militarism in Germany by immediate bold reductions in their own armaments. The German racial megalomania, however, is not so easy to understand.

TO BE SURE, every human being lives rather close to the borderland of racial arrogance. Certainly it intrudes itself into human relationships in the United States from time to time, and Elmer Davis says that cultural bigotry is not yet perished from our own land.

"If Roosevelt fails," he writes in the *March Harper's*, the nation in 1936 "may want a Messiah and may be ready to take a false prophet if he only makes enough noise. A demagogue of 1936 might be reactionary as well as radical, a Hitler as well as a Bryan. The passions played on by the Ku Klux Klan are not dead yet, and a fanatical religious nationalism . . . might thrive in this country even better than it has thriven in Germany."

Hitler employed his "pure" Germanism, first, as political *finesse*. Fourteen years ago he planned his campaign to capture the loyalty of twenty million distressed voters, and he concluded to intensify their devotion to a German cause by uniting a party on intense hatred of somebody or other. He picked on the Jews. Moreover, he wanted a scapegoat for all the German troubles. "Get rid of the Jews," he whispered in effect to the peasants, "and you won't have so much business competition. Happy days will come again." And the numbers of naïve folk who believed such nonsense grew steadily. Slogans like "Perish the Jews" took their fancy. Like children playing a game they printed make-believe railroad tickets derisively reading "Free ride for a Jew! One way ticket to Jerusalem," and gave them out on the streets. Not all Germans appreciated the wit of anti-Semitism. Dr. Adolph Deissmann, assistant president of Berlin University, scored this racial chauvinism as "the chief article in any case against Hitlerism."

One subtle aspect of this temporary anti-Semitic mood is the psychological harm it is doing to the German nation. Over half a million Germans who are Jews are being made abnormally self-conscious. Agitation is heightening the sense of Jewishness in Jews at the same time that it inflames anti-Semitism among non-Jews, and *extreme* Jewishness is pathological. So, too, the fanatical, twisted "Christian" (so-called) is mentally sick in his persecution of the Jews. This situation is not good for the Jews, and it certainly is bad for Germany. It was all very true for Nazi

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MEN IN CHURCH WORK*

By C. C. WARD

HERE is a great need for men in Church work. I don't mean in the ministry but in carrying on the ordinary details of our local churches.

We all know and recognize the fact that women do most of the Church work. We men congratulate ourselves for having wives and daughters who are such good Church workers, and even take considerable credit to ourselves for the good work our women do. We drive them to guild meetings and sometimes drive them home again—in time for them to get our dinners for us—and otherwise encourage them. This ought to be a very good world, it takes so little to make men feel good.

We know the difficulty of keeping sufficient money on hand to pay the necessary cash expenses of the Church. The men should take it upon themselves to see that the pledges are kept up as nearly as possible. In times like the present some of the pledges cannot, perhaps, be paid on time or in full. But by proper effort by the men, in attention and encouragement, this part of the Church work can be kept to the highest possible efficiency. Some times, when money is not available, a pledge can be paid in fuel, supplies, or labor. Under such circumstances credit should be given on the pledge, showing that the pledger is not delinquent but has kept his pledge.

We have a vestry or Bishop's committee to attend to the business of the Church, but they need help. There is no reason why they should spend more time on the business of the Church than any other member. Certainly the rector or vicar should not be burdened with the Church's debts. If fuel and money are both scarce the fuel can generally be had for the cutting and it should not be hard to find those who will be glad to make up their pledges by this kind of work.

Janitor work can be undertaken by the men, in turn. It seems to me that building the furnace fire on a cold winter morning is not the proper prelude to a good sermon by the pastor. However, the one who does build the fire should feel very much like sitting and listening to the good sermon and otherwise enjoying the service.

Children, and particularly the older boys, like the leadership of men. Boys like to feel that they are doing what men like to do. If there are no men in the Church school it is hard to keep the boys there.

If one can sing, whether as a soloist or not, he should be in the choir. Singers are always needed. There is nothing that will so attract people to church as good singing by a large choir. Regularity of attendance is one of the prime requisites of a good choir member. A choir leader can develop very good music from very ordinary musicians if they will attend the practices and services regularly.

Attendance and participation in the activities of a men's club are among the helpful things to do. A wide-awake men's club can provide splendid entertainment for its membership and their friends and, through its discussions of the Church's affairs, can help and speed up the vestry or Bishop's committee and the rector or vicar to more vigorous and successful work. It will keep the men of the Church interested and may be the means of attracting men to the Church.

Then there is the work of a lay reader. Every man in the Church should be able to lead the Church service. But there are some who are better able to do this than are some others. These should perfect themselves in the knowledge of the service so that no regular service should ever be omitted because of the absence of the rector or vicar. We are creatures of habit, and if our habit of Church attendance should be interrupted some of us might let the "interruption" become the habit. Irregularity of holding the service makes a splendid excuse for some of us to stay away.

The work of a lay reader is not hard. What if one does mis-

* Paper read at the recent deanery meeting held at St. Andrew's Mission, Chelan, Wash.

pronounce, make omissions, or repetitions—no harm is done nor is the service spoiled. Most unexpected occasions sometimes arise when familiarity with the service is a great need. Recently I read a story of the sea, in which the hero was an old English sailor, tough but skillful. This was a good sea story of storm and mutiny and accident and near wreck. When all the officers had been so injured that they were incapacitated, some of the sailors washed overboard and drowned, with others injured and killed, it devolved upon this man, too tough and irresponsible ever to hold an officer's commission, to take the wreck into port and bury the dead sailors. But even he, hard boiled as he was, would not consign the bodies of his dead mates to the sea without a Christian ceremony which he carried out with the aid of the captain's Prayer Book.

Every man in the Church should be able to carry on the service when necessary.

There is plenty of work for the men to do.

THE MENACE OF HITLERISM

(Continued from page 611)

spokesmen to talk to us about corruption in Berlin politics led by a Jew named Sklarak, and for them to repeat the lack of ethics in certain immigrant Jews, and the unconscionable grasping of some Jewish *entrepreneurs*.

"But my goodness!" we retorted, "Would you dump all Swedes into the sea because of Kreuger and give all Catholics one-way tickets to Rome because of Jimmy Walker?" . . .

Well, to make a long answer short, we went over a modest list of church-member-types from which, they agreed, it would be inelegant to generalize about Christianity. (That was before the revelations of National City Bank financing.) The Nazi leaders reveal an ignorance of the principles of social behavior. By their exclusions and persecutions they are insulating Jews and Christians from each other, prohibiting the community-building processes essential to an integrated nation. I, for one, do not want to see "assimilated Jews"; and "isolated" Jews would be equally undesirable. The Golden Mean of a thriving minority continuously adjusting itself to non-Jews, and being adjusted to by other German groups, is the happiest development possible for the German commonweal.

It is through spiritual comradeship that religious values radiate. We spent our last day in Germany with Herr Max Warburg, Germany's outstanding banking genius. This splendid Warburg family has been in Germany for 500 years—German culture to the core, and of the highest degree. It set our minds to thinking of other Jewish families in Germany: composers like Mendelssohn-Bartholdy and Meyerbeer who through Germany have enriched the whole world's music; Germans like Heine, Freud, Einstein. The simple mention of such names makes social ostracism of Jews ridiculous.

Saving ourselves from thanking God that we are not as Nazis are, we see Hitler's fanatical, extravagant hatreds only to pity him, and we seek our closets to confess our own sins.

SENTENCE SERMONS

By THE REV. ROY L. SMITH

FAITH—

- makes highways out of obstacles.
- makes character out of hardships.
- makes monuments out of criticisms.
- makes courage out of difficulties.
- makes fact out of visions.
- makes molehills out of mountains.
- makes God seem nearer than trouble.

THE GRATEFUL MAN—

- is one of the princes among the chosen people.
- is one of the last to be involved in a town quarrel.
- is one who lives in a perennial garden.
- is one who creates his own rewards in life.
- is a leading citizen in the kingdom of heaven.
- is never besmirched by the breath of suspicion.
- is the builder of the heaven he lives in.

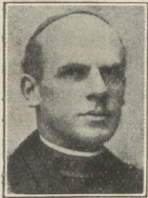
Messages of Hope

Extracts from Addresses of the Bishops to Their Diocesan Conventions

REBUILDING SOCIETY

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

TODAY our whole social life must be rebuilt, and no one yet has provided an intelligent plan for the rebuilding. It is not the business of the Church to assume the task of social architect. Economists, sociologists, statesmen, governments will essay that. But I believe it is the business of the Church to insist upon certain principles of reconstruction, to which the social architects must give heed. I may not be competent to build a house; that is, of course, the task of trained architects, designers, engineers; but since my family is to live in the house, since my children are to live in the house, I shall exercise my rights in insisting that there shall be light and air in the bedrooms and that the plumbing be good, and that the heating plant be adequate, and that the windows shall not rattle, and that the foundations be secure, and that the roof does not leak.



The new social order must be built upon sound moral and spiritual foundations. The acquisitive instinct, that powerful and effective agent of so much that we call progress, must be curbed and kept in place. It must not be permitted to submerge the sense of social responsibility, and to lord it over the whole of life. Corporate greed must be restrained. Production for use, production for service must come before production for profit. Competitive ruthlessness must give way to coöperative brotherliness. Social planning for the common good must take the place of selfish planning for the benefit of the few. There must be effected a wider and a fairer distribution of the wealth of the world.

Workers in industry, workers on the farms, workers in the city, workers in the country, must be safeguarded by society against unemployment and the want which comes with sickness and old age. The last General Convention went on record, after full discussion, in favor of the principle which calls for the use of economic reserves not merely for the payment of dividends and interest in a period when they are not earned, but for the payment of wages in a period of unemployment. The Convention did not commit itself to unemployment insurance as a compulsory method, but it did notify industry that if industry does not voluntarily adopt some form of unemployment insurance then this Church will favor legislation forcing it to do so. Children must be protected from exploitation, and provided with education and recreation and the chance for moral and spiritual nurture.

The roots of crime must be ploughed up—bad breeding, bitter poverty, with its attendants of bad housing, under-nourishment, adverse environment; and the ground must be cleared for the planting of moral and religious ideals and the principles of good citizenship. Politics, which is often today the partner and protector of crime, must be cleansed of its rotteness, and office-holding be restored to the high dignity and honor and responsibility contemplated by the founders of the government.

War, with all its attendant horrors of savagery, must be sternly outlawed, and international friendship and concord established among the people of the earth.

Fine words these, but, as the Spanish say, "they butter no parsnips." They do not, except they be incarnated into high

resolves of men and women moved by deeply spiritual motives, and dedicated to high spiritual goals. What we need in this hour is not only intelligent planning, but a spiritual dynamic. We need to be captured and controlled by Christ. Our supreme social need is men and women who actually believe in the principles of Jesus Christ, and reflect the spirit of Jesus Christ, and who can sincerely pray "Thy Kingdom come," because they are doing something to make it come.

To Him then we turn: "Lord, to whom else can we go? Thou hast the words of Eternal Life."

"Not for a clearer vision of the things
Whereof the fashioning shall make us great,
Not for remission of the peril and the stings
Of time and fate.

Not for a fuller knowledge of the end
Whereto we travel, bruised, yet unafraid,
Nor that the little healing that we lend
Shall be repaid.

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

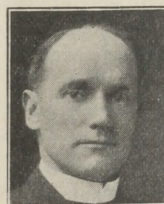
Knowledge we ask not,—knowledge Thou hast lent,
But Lord, the will,—there lies our bitter need.
Give us to build above the deep intent
The deed—the deed!"

Brethren, the way before us is hidden in the counsels of God, but since our lives are dedicated to Him, we go forward in His service with courage and with confidence. The prophet stands in a more perilous position than the historian. But I hazard the prophecy that we shall have in 1933 a year of definite advance out of the wilderness, a year of business revival, and a year of religious revival, a year of genuine recovery, a year of vigorous growth, within this diocese, and throughout the whole Church, in the knowledge and love and power of God.

THE CHURCH'S OPPORTUNITY

BY THE RT. REV. WILLIAM T. CAPERS, D.D.
BISHOP OF WEST TEXAS

THE CHURCH throughout the world is facing a glorious opportunity to demonstrate the living presence of Christ in it and through it. While it has not been the privilege of the Church through many generations to suffer persecution for the truth as it is in Jesus Christ, yet today the Church has her chance to prove her faith through the rededication of her membership to Christ and his Kingdom. If this thought can only catch the imagination of the Church and through it warm up the heart of each individual member, there must come a revelation of a new light and strength into the world that will give every man a fresh hope for the future, and a joy in the prospect of living for Christ.



THE OXFORD MOVEMENT

BY THE RT. REV. EDWARD L. PARSONS, D.D.
BISHOP OF CALIFORNIA

DURING 1933 the Anglican communion is everywhere giving attention to what is accepted as the centenary of the Oxford Movement. . . . The movement has made three great contributions to the life of our communion and indirectly to Christianity. It has first of all reemphasized the corporate life of the Church, helped Anglicans to see that Catholicity is not a national but a worldwide thing, and that the Catholic Church is the home of all Christian people. The great Evangelical Movement which preceded it was individualistic as all that we call evangelical tends to be. It was concerned with the salvation of the individual. Between the individualism of the Evangelicals and the indifference of vast numbers of nominal Churchmen, the conception of the fellowship of believers in the Church and of the Church as the Body of Christ had lost its hold. The Church needed to be awakened to its own meaning. The Oxford Movement did it.



Again, although English scholarship has always turned easily to history, the revival of concern for the Catholicity of the Church brought with it a revival of concern for the historic roots of the life of the Church. Liturgical scholarship was greatly advanced. Perspectives were righted. The despised Middle Ages found appreciation. It was discovered that the Reformers were not all white, nor the Conservatives of the sixteenth century all black. There has been much silly exaggeration of these new historical points of view. The cult of the Middle Ages has led some good people to think that to have lived in the thirteenth century would have been almost idyllic. The realization of the checkered progress of all great forward movements has led to the rather weird spectacle of clergy of a Reformed Church shutting their eyes to what the Reformation did for them and the world and enjoying the attempt to bring us back to the pre-Reformation ways of thought. But we must not forget (as some of the more vehement Evangelicals do) that these are mere excrescences in what was a great movement.

And finally the Oxford Movement brought to us a renewed and vitalized conception of worship. It cleaned the churches; it restored ancient and beautiful uses; it told us again that to worship God is an end in itself. It has revolutionized liturgical and devotional use in our own communion and, helped by the *Zeitgeist*, has led the way to a revival of worship in great sections of the Protestant world.

The spirit of the times had much to do with all this. The rise of industrialism, the growing power of scientific thought with the concentration of men's minds on the outward and visible aspects of life, the evolutionary hypothesis, and the stirring of men's minds to the meaning of collective action—one sees the contacts all along the line. We should not, *e.g.*, have been building Cathedrals in America without the Oxford Movement; but far more certainly, we would not have been building them had not such projects in their cost and bigness and beauty been expressions of the time-spirit in other aspects of life.

There are signs everywhere that we are entering upon a new age. Our competitive system has done its job. We have discovered its weakness. Collective social ideals are rapidly winning the allegiance not only of the masses (in our country strangely stupid about their own interests) but of leaders of thought and of national life.

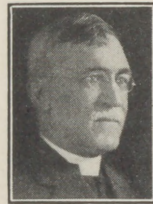
But collective social ideals mean not only a reorganization of industry. They mean primarily the importance of the life and interests of the individual man. One dare not prophecy in such a tangled world as that in which we live. But one may at least guess. It seems to me that what is happening in the world of economics and politics is precisely what is happening with us. The Oxford Movement has made the glorious conception of the great Catholic Church live again for us. We must pray that in the

inevitable pendulum movement of life we do not lose sight of it, for it seems to me clear that a new emphasis is coming, a new Reformation emphasis on the freedom of the individual within the collective body, a new realization that the life of any institution is in the vigor of its members. In other words we are set I think to enter upon some great new Evangelical movement. Perhaps it is not without significance that the First Century Christian Fellowship, to which I have alluded, is widely known as the Oxford Groups. At any rate that, and the re-thinking of missions and the lines which the unity movement is taking, and in a small way our Commission on Evangelism or our diocesan organization of mission preachers, our retreats (which of course we owe to the Oxford Movement), and our emphasis on devotional life all lead me to feel that while I shall not see it, the movement which is to mold the life of the Church during the next generations will be what we call Evangelical in character. It will occasion heart pangs and controversy just as does every other new thing. St. Paul frightened the staid Jerusalem Church. St. Francis appalled the world of his day. Wesley shocked the prelates and parsons one hundred and fifty years ago. For forty years I have watched the conservative people being shocked by the modern developments of the Oxford Movement. I wish I could live for forty or fifty more to see the process reversed. If only we can keep our sense of humor, which is but a sense of right proportion and perspective; if only we can look on and take part (where it is our duty) with some approach to the divine patience and tolerance and embracing love, it will be well.

SPIRITUAL DEPRESSION

BY THE RT. REV. FREDERICK F. REESE, D.D.
BISHOP OF GEORGIA

I REALIZE how much fear and uncertainty as to life and its duties and opportunities influence our attitude at this time, and I know the causes of this and am myself subject to its baneful influence. It pervades life in every relationship, political, economic, industrial, and social. But unless we are to lose our capacity for courage and self-reliance, for faith in the very elementary constitution of things—in God and man and nature—we must fight this attitude. It is of the devil, or whatever personifies the ideas and principles associated with this name.



And whatever other expedients and means may be devised and adopted to overcome this depression of spirit (for depression is a mental state, whatever antecedent physical causes may dispose us to it), I think it is indisputable that man's faith and reliance upon God—upon the essential wisdom and goodness of His creation and government—is absolutely necessary to sustain human minds and spirits under present conditions. There is a good God and things cannot be hopeless. Religion, the religion of Jesus Christ, His mind and His spirit, absorbed into our minds and spirits and incarnated in our lives is the foundation of all happiness and well being. If we are to enjoy again "peace and happiness," it will have to be based upon "truth and justice, religion and piety." Such is not the case now. We are bewildered and floundering. We have lost our bearings and our aims, except that we want prosperity and riches to return. Every nation and every group and section and multitudes of men and women are dominated by a selfish purpose to advance their interests, forgetful of the interest of other nations and groups and sections. Men cannot get together in one mind and purpose because there is the interminable conflict of interests. The parts are conceived to be greater than the whole. We are trying to promote our own prosperity without regard to the prosperity of the whole. In this case, the whole, means the whole world. It sometimes seems as though it were the impotency of democracy. We cannot, however, go backward. We must go forward, and forward must mean a

wiser, juster, more brotherly democracy. We have the diversity. We must learn how to gain unity in diversity.

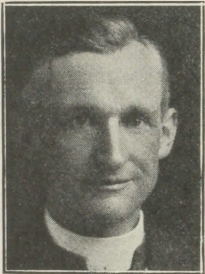
What we all need, therefore, is to cultivate both as citizens and Churchmen larger, broader thoughts, wider sympathies, a more active sense of brotherhood. We must have a more generous, less self-centered spirit. The brotherhood of man, of which we so unctuously speak, must become an active working principle in all human relationships. What we sentimentally admire, we must translate into character and life.

I do not know how this can be attained apart from our faith in God as revealed in our Lord Jesus Christ. We must have more genuine religion. It must be the religion of the Spirit within us. The law of love must be accepted as the law of life, both individually and nationally and internationally.

THE FORGOTTEN CHURCH

BY THE RT. REV. ARTHUR W. MOULTON, D.D.
BISHOP OF UTAH

THERE CAN BE little doubt that most of our ills can be traced to the fact of the forgotten Church. . . . There is small wonder that the Church has been left to drag along miserably in the rear. It has been our own stupid fault. We murder our incomparable liturgy with our wretched interpretation of it. In a Church where reading means so much our ministers read carelessly and indifferently. Where beauty of worship is our boast and our potential gift we treat it as if it were a matter of the street.



And still the procession of converts marches in. The Church instead of dying of inanition in some strange way keeps on living. Like Ishmael, alone and abandoned, God is with the lad and taketh him up. The Church must be divine to be able to endure all she has to endure from her own children who forsake her and neglect her and forget her and say all manner of evil against her falsely. The Church must be divine. She is the home of the Holy Spirit. Otherwise she must have long since passed away. Well, dear friends, she is the dispenser of the holy sacraments and the preacher of the eternal word of God, and the human world must sooner or later return to her. But for that we cannot merely wait else we shall deserve the taunt which Isaiah hurled at Egypt: Their strength is to sit still. In some way or other we must hold before the world the Church as the attractive mother.

We cannot compete with the world for the people by the methods of the world; the world is wiser than the Church when it comes to entertaining and alluring and enticing. We cannot use the world's ways to attract the souls of men. And I am convinced that we do not need to. The inherent beauty, power, compelling, winsome force of the Church inheres in its message which always has found and always will find a response in the heart of mankind when that heart realizes, as in every age it has realized that it cannot keep up its beating on bread alone. But the tramp does not make his way to the house of poverty for assistance and the world will never turn to a run down, lazy, shiftless, indifferent, timid Church that is thoroughly beaten before the fight begins. And in these dark and dismal days how desperately men and women need the Church, a brave Church, a beautiful Church, a wise Church, a generous Church, a Church that knows it has a message, knows that the message is true, and is kindling to deliver it.

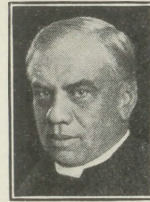
These are the days when the people of the Church must lead, must display before the world a fearless spirit, and an unwavering faith. When all around us men are falling, men's hearts are failing them for fear, when the staffs on which they were leaning have proven to be reeds that pierce the hand; when all about us institutions are tottering and foundations shifting, and voices are wailing for leaders, we are the ones, we of the Christian Church, who must keep our feet upon the ground and our heads raised

towards high heaven, whence come the bright rewards of hope and faith. We shall not be defeated though we stand alone amidst the ruins. Let wars, let adversity, let raging storms, let deadly pestilence threaten and strike around us, let the evil spirit whom we have let loose smite us with all his godless power, we go forward undaunted and undismayed because indomitable in the Lord of Hosts.

MISSIONARY SUPPORT

BY THE RT. REV. IRVING P. JOHNSON, D.D.
BISHOP OF COLORADO

I AM DEEPLY DISTRESSED by the failure of several parishes to meet their quota for the year just passed, and by their purpose to give still less in the coming year. I am not so much concerned about the figures as I am about the complacency with which they are determined. We are supporting an army of missionaries who are at the front because they are carrying out the Master's command. They depend upon us to support them in their efforts. Surrounded as they are by hostile forces, it must be a great solace for them to know that somebody cares. I have just been reading the story of China written by a Jew who is married to a Chinese lady. He unhesitatingly testifies that the residence of the missionaries among the Chinese has been the greatest factor in lifting them up to higher ideals, and while this progress is accompanied by much bewilderment and suffering, yet it is through just such tribulation that China must learn to walk among the nations of the earth.



It would seem as though each Christian who enjoys an income ought to set aside some offering each year which is an adequate expression of his devotion to the Master. It will be either an international of Christ's love or an international of communistic hate.

If the Russian Soviet succeeds in converting China and Japan to its creed of crass materialism then the Yellow Peril will be a reality and Christendom will pay the penalty of its own indifference. . . . It rests with us whether we make the cause of Christ a big adventure or whether we make religion a petty thing concerned merely with our own personal culture or salvation.

It is a strange commentary on human nature that it is easier to arouse men to get behind a gospel of negation than it is to stir up Christians to broadcast the love of Christ.

This problem must be met by each congregation in its own way. I suggest three possible methods of meeting this emergency:

1. To adopt the duplex envelope system and to put in charge of the missionary side of the envelope one who is devoted to the cause.
2. To feature the children's Lenten mite box and ask adults as well as children to make a sacrificial offering for this purpose at Easter.
3. To make the expansion of the Kingdom a matter of instruction and exhortation at certain specific times.

I know the difficulties under which you are working in these days of financial scarcity. I do not condemn results whatever they may be. I do plead that you make every effort in your individual fields, and that each individual Christian be given the opportunity to do his share where the parish authorities are unwilling or unable to meet the quota.

Fifty Years Ago

Gleanings from The Living Church of March 17, 1883

THE NEW Archbishop of Canterbury (Benson) will be the first English Primate to use a pastoral staff or the archiepiscopal cross since Warham. . . . Dr. I. L. Nicholson (later Bishop of Milwaukee) has been elected Bishop of Indiana. . . . An advertiser offers and illustrates a calligraph. . . . Eighteen Anglican clergy are at work in South America under Bishop Stirling.



The Living Church Pulpit

A Sermonette for the
Third Sunday in Lent

CHRIST AND THE DEVIL

BY THE REV. ARTHUR B. KINSOLVING, D.D.
RECTOR, ST. PAUL'S CHURCH, BALTIMORE

"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."—ST. LUKE 11:20.

IN THE ALTAR SCRIPTURES for the Third Sunday in Lent we come to close grips with sin as an activity and a deceit of the spirit of evil. "Jesus was casting out a devil, and it was dumb." Our cosmology may have changed, and the use of the word "devil" may be confined now chiefly to oaths, but he is hardly a mere archaic fantasy. Satan's seductive kingdom is still much in evidence. There are devils of revolt against goodness and God, devils of pride, of malice and hatred and envy, of sensual lust and of greed. There is the dumb devil, the unconfessing devil, unprayerful, unthankful, uninspired, and there are lots of people whose souls are being poisoned and shriveled by his influence.

Many men today, whether they believe in the existence of the devil or not, are dangerously interested in his works. They like devilish books and devilish plays and devilish people, if they are smart. These have a tang and are full of surprises and adventure. Yet the spirit of evil is really our soul's enemy, a marplot, a cheat, and a destroyer. He ever tried to thwart or explain away the blessed Jesus. He drove the nails deep into the flesh of Christ!

In a petition of the Litany, the Church teaches us to pray: "From all inordinate and sinful affections, and from all the deceits of the world, the flesh and the devil,

"Good Lord, deliver us."

There is today an insistent demand for "free self-expression." Is it, as a general thing, men's highest and best self they want to "express," or their weaker, unworthier self? Are we each born with a ready-made, excellent self which needs only to demand expression?

1. Our Lord claimed mastery over the spirit of evil. "If I with the finger of God cast out demons, no doubt the kingdom of God is come upon you." There is a withering hopelessness today about His having power to overcome the world. Voices of despair tell us that the battle seems to be going against Him. If this were true, we should be without hope. Perhaps we are not seeking to have them expelled because we like them, and is not the real difficulty with our lack of faith, and not Christ's lack of power?

2. Then He gave us a warning in this Scripture about the peril of a cleansed but empty life. A demon of bad habit is driven out of a man; anon he watches his chance to return. When he goes back, he finds his former abode "empty, swept, and garnished." Good tenants have not taken his place, so with reinforcements seven-strong he returns, and the last state of that man becomes worse than the first.

How vivid a picture of what so often happens! The devils which weaken, sicken, and befoul a man's life are by some great energy expelled. The house is swept, but left empty. Then the old habits steal back, claiming it again as *their* house. After a while the man sinks to the old level and gives up the fight.

3. Where lies the way of deliverance? Is it not in the earnestly-sought strength and continued fellowship of the divine Christ—the mystic fellowship of prayer and thought and meditation, and the sacramental fellowship of obedience, gratitude, and love? When Jesus comes, demons depart. Where Jesus abides, devils do not come back to live and reenslave us.

These Lent days, with calls to penitence, watchings, fastings, Eucharists, and deeds of brotherly kindness, may mean everything for the freedom and divine tenantry of our souls.

ECONOMIES AT HEADQUARTERS

AS READERS of the Church press know, it has been necessary for the Church to operate on a considerably lower budget than the \$4,225,000 a year authorized by General Convention in 1931. The following table shows the actual economies that have been effected in the expenses of the Church Missions House, 281 Fourth avenue, New York City. They have been compiled by Dr. Lewis B. Franklin, treasurer of the National Council, at the request of THE LIVING CHURCH.

Both appropriations and actual expenditures for 1931 and 1932 are shown, together with the 1933 budget appropriations:

	1931	1932	1933
GENERAL ADMINISTRATION:			
Salary and expense account of the Presiding Bishop, salaries of two vice-presidents, treasurer, and secretary, office staffs, travel, etc.	Appropriation ... \$ 64,797	\$64,276	\$60,100
	Expended 46,256	48,640	.....
DEPARTMENT OF DOMESTIC MISSIONS:			
Salary of executive secretary (paid to him as Bishop of Mexico) salaries of his office staff, travel, etc.	Appropriation ... 13,134	17,000	10,718
	Expended 4,445	11,958	.....
DEPARTMENT OF FOREIGN MISSIONS:			
Salary of executive secretary and assistant secretary, office staff, travel, etc.	Appropriation ... 30,054	29,329	24,446
	Expended 27,261	24,675	.....
DEPARTMENT OF RELIGIOUS EDUCATION:			
All expenses of the department except expenditures for college work which is mostly salaries for student workers.	Appropriation ... 88,506	73,034	50,164
	Expended 81,633	64,439	.....
DEPARTMENT OF CHRISTIAN SOCIAL SERVICE:			
All expenses of the department except expenditures to outside organizations and training courses not given at the Church Missions House.	Appropriation ... 30,575	25,229	20,706
	Expended 18,799	21,046	.....
DEPARTMENT OF FINANCE:			
All salaries except treasurer, upkeep of Church Missions House, shipping department, etc.	Appropriation ... 79,942	70,558	60,807
	Expended 75,908	63,405	.....
MISCELLANEOUS ACCOUNTS:			
Office equipment, telephone, postage, travel of National Council members, group insurance, interest, printing, and mite boxes, General Convention expenses, etc.	Appropriation ... 104,350	91,550	81,150
	Expended 118,638	85,801	.....
DEPARTMENT OF PUBLICITY:			
All expenses.	Appropriation ... 100,835	95,732	51,416
	Expended 100,063	74,731	.....
FIELD DEPARTMENT:			
All expenses including general secretaries not resident in New York.	Appropriation ... 97,974	75,195	67,273
	Expended 91,719	64,064	.....
WOMAN'S AUXILIARY:			
All expenses except salaries and travel of field missionaries.	Appropriation ... 38,270	35,491	32,931
	Expended 37,471	32,718	.....
COMMISSION ON ECCLESIASTICAL RELATIONS:			
All expenses not including expenses spent in the field.	Appropriation ... 22,750	19,415	15,230
	Expended 23,000	18,413	.....
CONTINGENT FUND:			
Expenditures.	Appropriation ... 10,178	8,292	.....
	Expended 10,178	8,292	.....

The Church and the Community

By Julian R. Meade

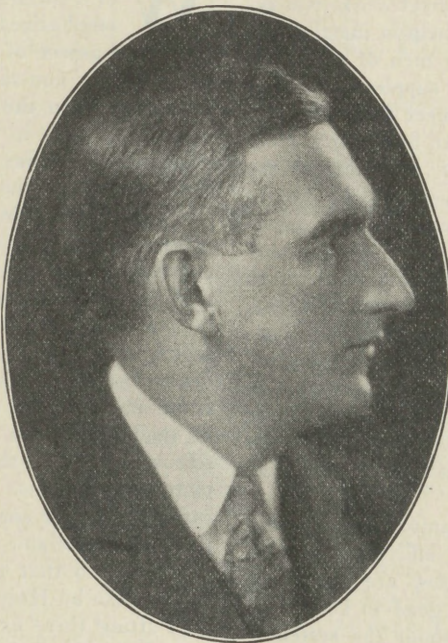
WHEN Dr. Donald B. Aldrich came to the Church of the Ascension in New York after Dr. Percy Stickney Grant had resigned as rector, he made several departures from tradition which must have been viewed rather dubiously at first by some parishioners of the oldest church on Fifth avenue. For one thing the young rector from Massachusetts startled all of church-going New York by declaring that the doors of the Church of the Ascension should never be closed again by day or night, that men and women should be free to come in for rest or meditation at any hour of darkness or daylight. The glowing candle beneath John La Farge's beautiful painting of the Ascension would never be extinguished. In a city that never sleeps surely God's House should never be closed!

This was no dramatic gesture on the part of Dr. Aldrich or his congregation. It was an answer to a vital need. Each year since the doors were declared permanently open thousands of persons have come to worship in the old church—not only in the daytime but in the hours between dusk and dawn when other churches are locked and barred. People of all walks of life come to worship after their own fashion in a sacred place where they sense a genuine welcome. If they are in need of immediate human help or counsel they know they can go to the rector or one of his assistants at any hour.

People in trouble, sick, in sorrow; people perplexed; people hungry; people without shelter—all have taken the Light which shines from this place to be directed toward them. The entire story of the Open Door, in its human terms, would make the most persuasive evidence of the outward expression of real religion.

The newspapers of New York know what the glowing light on the Church of the Ascension's altar has meant to men and women in all kinds of distress; now, just as the editors always call the Church of the Transfiguration "the Little Church Around the Corner," they speak of the Church of the Ascension as "the Church of the Open Door."

The proclaiming of a church door without lock or key was only a prelude to a larger plan which Donald B. Aldrich had in mind for making his church play a vital part in the work of a great city. He knew that the community welfare organizations were continuously in need of help, that many were operating under the handicap of inadequate staffs. Although the churches were unquestionably in



REV. DONALD B. ALDRICH

sympathy with the organizations and Church people supported them with monetary contributions, there was no real coöperation.

What was the obstacle between the Church and efficient, highly ordered city organizations such as the Travelers' Aid, Y. W. C. A., St. Luke's Hospital, Seamen's Church Institute?

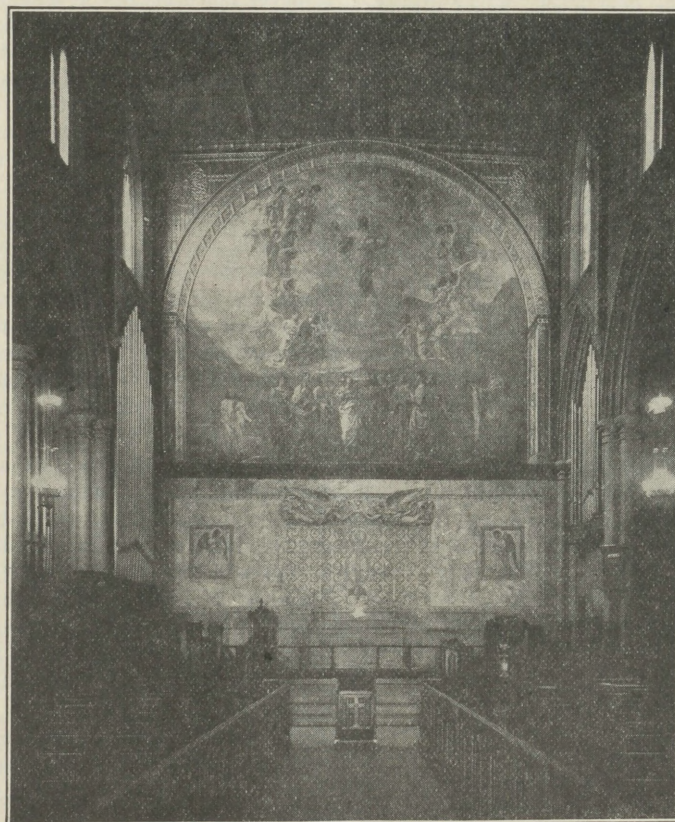
"The church has too many organizations under its own roof," Dr. Aldrich said. "Many half-managed church enterprises have been competing with community organizations instead of working with them. We have too many guilds, societies, clubs, auxiliaries. The Church should be the inspirer of social service and the community organizations should be the expression of the inspiration."

A "CHURCH-COMMUNITY PLAN"—or "the Aldrich Plan"—was put into practice at the Church of the Ascension. A trained social worker, Miss Henrietta Jones, was sent to New York welfare organizations to find out precisely what help workers from the church might render to real advantage. At first the executives were frankly skeptical of the whole idea; volunteer work had been tried before and it had been found that, as greatly as help was needed, unpaid workers had not always been serious or capable.

Dr. Aldrich knew the professionals had good reasons for being skeptical. But the kind of man or woman who wanted to do a little "charity" in between social engagements had no place in the Church-Community plan.

A chairman from the congregation, Mrs. Francis Carter Wood, wife of a prominent New York physician and a woman of unusual ability and poise, was chosen to act with the social worker in selecting men and women who were really qualified to do volunteer work. What is particularly significant, when the volunteers were placed with the welfare organizations the executives were made to understand that it was a business arrangement and the volunteers *most certainly should be discharged* if they proved to be unsatisfactory.

So today we find 157 active and 105 reserve volunteers from the Church of the Ascension working with more than twenty New York organizations. The professional heads of the organizations cannot praise the Church-Community plan highly enough and are recommending it to all churches which wish to do a vital work in social service. The novel aspect of the plan is that no distinction is made between the professional and the volunteer worker; the only dis-



AT THE CHURCH OF THE ASCENSION, NEW YORK
"The church of the door that is never closed."

inction is between the qualified and the unqualified. If the volunteer wants to be excused from duty at any time, he or she must ask leave of absence just as the professional would.

At Bellevue Hospital, for instance, the volunteers have regular hours in the clinics; they take case histories, register temperature and pulse rates, test eyes by charts, do clerical work, run errands. At the Seamen's Church Institute they help in meeting the needs of thousands of down and out seafaring men of every nationality and creed. At the Travelers' Aid they supplement a staff which otherwise would have been unable to meet the added demands made upon it during the depression. At St. Luke's Hospital their work is indispensable in the clinics, according to the superintendent, the Rev. Dr. George F. Clover. At the Henry Street Nurses Association there was a shortage of funds, a shortage of nurses, and an unprecedented call for help; the volunteers have been a godsend, visiting convalescents, taking patients to ride, carrying children to clinics. At the Union Settlement House, the superintendent, Miss Helen Harris, says "the volunteers contribute far more than the mere lightening of staff burdens, for they bring lasting gifts of themselves. They are indispensable in our scheme of things." The volunteers are no less indispensable at the Church Mission of Help, the City Mission Society, Church Periodical Club, Red Cross, National Council, St. Barnabas' House, and other institutions.

Welfare executives say the Church-Community plan is a success because it is operated in a business-like, efficient way; the volunteers work more enthusiastically when they are treated as professionals and realize that they must make good to keep their jobs. There is nothing casual or haphazard about the system—whether the volunteers give an hour, a day, or all their time, they must be capable. Their recompense is a knowledge of their usefulness and service to humanity. And it should be emphasized that they *do not* keep needy persons out of jobs, for they are placed only with non-profit organizations where professional staffs are over-burdened.

The Rev. Dr. C. Rankin Barnes, executive secretary of the Social Service Department of the Protestant Episcopal Church, says it is likely that an increasing number of parishes will adapt the Church-Community plan to their own needs. Some already have done so, realizing that the Church can do most for the community by giving intelligent and organized assistance to the community's most deserving institutions. This does not mean that *all* the Church's own organizations will be discarded; at the Church of the Ascension the Woman's Auxiliary still functions as a benefactor of missions. But no Church organization will be supported unless it is doing work that the community institutions cannot do. Essentially, the church will be kept as a place of worship. The inspiration gained from worship will be expressed where it is most effective, serving the city or town of which the church is a part.

"The Church must cooperate more and compete less," Dr. Aldrich says, and his words are being considered far and near.

"In the community the Church exists," he says, "for one supreme purpose: by the devotional life, by plain teaching, by a worshiping fellowship in a common aim, to move men to let God interpret life to them as Jesus disclosed it. Just insofar as religion attains this goal it stirs us to good. In this natural and right impulse to complete worship by work, social service began. It was sheltered through its infancy within the Church. It has now moved out into the community and grown up into scores of great specialized welfare organizations doing Christian work. Let the Church not compete but contribute. Let it, as the medium of insight and source of spiritual incentive, turn its worshippers to these organizations, the living expressions of that Spirit it would present."

LOVE

LOVE, the sacrament reserved,
My daily touch with God,
Hurried to me when I am dying
By feet wing-shod.

EVANGELINE C. COZZENS.

CONVERSION

An Editorial condensed from
"The Church Times," London

WE NATURALLY THINK of conversion as a feature of Protestant spirituality, for Protestantism has always emphasized the individual as opposed to the social or corporate aspect of our life in God, but it is by no means the monopoly of non-sacramental religion. Well-defined conversions are frequent in the lives of the saints and in common Catholic experience. It is in the emphasis laid upon it rather than in the recognition of the thing itself that the difference between the Catholic and the non-Catholic attitude towards conversion lies.

"Conversion," in the words of William James, "denotes the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities." It is the exaggeration of this truth which has perplexed so many observers. There has been the tendency to estimate the reality of conversion by the intensity of an emotional upheaval which sometimes accompanies it. We are not all made alike, and a conversion which is a process no more conscious or datable than the growth of a corn of wheat into the plant, may be quite as genuine as one accompanied by a dramatic cataclysm of the soul. Still more far-reaching in its implication is the mistaken claim to make conversion the starting point of life in Christ, so that regeneration is supposed to be effected by it rather than by Holy Baptism.

Putting these exaggerations aside, insistence on conversion is a mark of all vital and spiritual forms of Protestantism. It produces a type of religion which commands respect because it is life-changing; its effects on the personality are profound, and in the vast majority of cases permanent. Hence it is in quite a different class from academic Liberal Protestantism. When the two meet the contrast is startling, and religion presents itself as a new, potent, and exhilarating experience felt to be real because it produces real results. It is dynamic and wonder-working, able to break chains of habit and to bring serenity and inward peace. It achieves much because it demands much.

The sense of happiness which accompanies it is sometimes reflected by the whole bearing of the convert, by a radiance which is a visible reflection of interior joy. Moreover, this condition is contagious, there have been repeated instances of revivalistic movements in which conversion has spread rapidly from man to man. Facts are more eloquent than words.

Nevertheless, history bears witness to the truth that a second best is sometimes an opponent of the best. Arianism was undoubtedly the next best religion to Catholicism, yet the two were incompatible. In this case the difference of religious types is less clear, the contrast is one of emphasis only, and the dispute is in the region of experience and practice rather than in the higher fields of doctrine. Yet, unfortunately, it is an indisputable fact that a deeply individualistic habit of thought, such as one-sided emphasis on conversion encourages, may produce a definite antipathy to Catholic practice and to sacramental religion. . . .

However certain the Catholic may be of his conversion—and his feelings on that score may be very humble—he knows that God's claims on him and God's power to perfect him are both infinite. His feet are on a ladder which leads to God, even if he is only standing on the lowest rungs. Conversion is neither the beginning of his life in God, for this was initiated at his baptism, nor yet the end. He is *in via* but not yet *in patria*; he knows that he must be daily renewed by God's Holy Spirit, and that conversion is not only from bad to good, but also continually from good to better.

In the religion that exalts out of its proper place the subjective experience of surrender or conversion, there is too small provision for advance in the spiritual life, for progress in the knowledge and love of God, and for that deeper self-knowledge which makes for humility. In the long run, conscience, not feeling, must be the test of our state.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

PEOPLE LIVING in the thickly settled sections of our country can hardly understand the rural life of a diocese having some 146,997 square miles of territory, unless they have had the opportunity to travel through some of our western dioceses and

Isolated in
Montana

districts. Quickly passing through, via express train to the coast, will not be sufficient to make one appreciate the isolated and lonely life some of the families live, many of them on ranches, far off the beaten path, or, in this case, the railroad right of way. Miss Monica V. Howell (U. T. O.) who supervises the organization of Church schools in the diocese of Montana as need arises, and cares for other work under the department of religious education, gives us an interesting account of what the Church is doing in this state of vast distances.

"The eastern part of the state is mostly flat prairie land and on the dry-land farms located there we have some excellent Church people, although they are denied the privilege and opportunity of worshipping with their fellow Churchmen. Once a year services are held in school houses or in available church buildings by the bishops and the missionary in charge in that field.

"Other families, living in the mountainous sections of the diocese, are shut in for a great part of the year by snow and bad roads. A letter received from a most devoted woman last week told Bishop Fox that she had not been able to attend a service since last May and, of course, would not have another opportunity until the spring. During the winter they seldom see anyone outside their own families, even the mail service is very intermittent and difficult. The women, especially, lead very lonely lives, they have but few chances to meet outsiders. One of them had been unable to go into town all last summer and is now facing another six months of isolation.

"There are four hundred and fifty-nine isolated families in the diocese, representing more than a thousand persons. Over four hundred are communicants and over eight hundred are baptized persons. The only way we can keep in touch with them is by mail. This is done through the diocesan office. In November five hundred and sixty-five copies of the Daily Bible Readings with a letter from Bishop Fox were mailed. Before Lent begins a Lenten message with a leaflet of Lenten meditations is sent out. Each missionary keeps a list of those living in his territory, which is sometimes as much as 15,000 square miles, he calls on them whenever it is possible and does what he can to keep them in close contact with the Church. A new plan has lately been tried—which we hope will help in keeping people in closer contact with the Church—sermonettes are distributed for each Church season.

"For the children of the families a correspondence Church school is conducted. Weekly lesson material is mailed monthly. There are two hundred and fifty children enrolled and these include those in the Little Helpers department through the high school grades. Over fifty per cent are on the honor roll. These rural children do not have the extra school activities to which city children fall heir and which take so much of their time; they appreciate the interest shown by someone outside and respond accordingly. Note books come to me for exhibit purposes and they evidence a great deal of care and attention. I try to make them feel I am their friend and am interested in things that concern them. Personal letters are written in reply to those sending in their answers to lessons; their birthdays are remembered, and greeting cards sent at Christmas and Easter. The Church Periodical Club has been of inestimable service in furnishing books for distribution and the C. P. C. members in Massachusetts have become good friends of several families through correspondence.

"Fifteen were confirmed last year and although all the pupils are not from Church families we trust that our interest will help

them to feel that our beloved Church has a place for them if, at a later time, they live where they can take advantage of her services. The work is supported by the Advent offering from the Church schools."

This is indeed "a ministry of the written word." How much can be accomplished by this means! Miss Howell has been privileged to travel over much of her diocese and has become personally acquainted with many of the parents and children, but because of the great distances many are known only through the letters which must necessarily take the place of personal visits. Personal contact is a great privilege but, failing this, the opportunity of the written word is being fostered, to the upbuilding of souls and the extension of the Kingdom.

HERE is a plan, used by the women of the Auxiliary in the diocese of Pittsburgh, in cooperation with the Church Periodical Club. It not only provided a nice sum of money which was sent, through a visiting missionary, to Japan to be used in purchasing literature much needed there, but supplied fifty books for the Seamen's Church Institute in Philadelphia and twenty books to help build up a community library in a nearby mill town.

Book
Exchange

The plan was this: a Book Exchange was announced to be held at a certain time and place. A book of fiction or biography which the owner had read and no longer wanted was brought to the meeting and exchanged for one someone else had brought. The price of exchange was 25 cents and a double charge of 50 cents was made when someone wanted a book and had not brought one with her. One parish sent fifty books and several people brought more than one book.

DEPRESSION is unknown in the diocese of Massachusetts, if we are to judge from the splendid reports of the work accomplished during the past year. Miss Eva Corey, president of the Woman's Auxiliary and vice-president of the women's division of the Church Service League, which embraces the activities of both men and women in the diocese, said:

"In the sight of God the figures represent contributions of spiritual power which has been infused through many channels into the lives of men, women, and children wherever our efforts have touched them in the world."

The report of the supply bureau was startling; articles to the value of \$18,621 had been given. Three miles of material was cut by the bureau for the American Red Cross and made speedily into garments by many workers in parishes. Second-hand clothing, victrolas, in fact anything given was used to good advantage.

The audited total of \$62,944, raised by the women of the diocese, included something over \$5,000 for the Deficiency Fund of the National Church; \$2,642 for diocesan apportionment; \$1,380 for the missionary work of the altar society; \$6,300 for three diocesan objects; \$14,787 U. T. O.; and the missionary offering of the G. F. S. was \$642. It is a wonderful record of accomplishment.

DIFFICULTIES of living have never been greater than they are today, but we must refuse to be pessimistic. The world has passed through great crises and will do so again if we believe in and ask for God's guidance.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE NOVEL AND THE OXFORD MOVEMENT. By Joseph Ellis Baker. Princeton: Princeton University Press, 1932. Pp. xiii, 220. Paper, \$2.00.

THIS interesting and timely book is not one of the publications prepared expressly for this Centenary Year of the Oxford Movement. It is sub-titled: "A dissertation submitted to the English Faculty of Princeton University in partial fulfillment of the requirements for the degree of doctor of philosophy." Accepted by that faculty, it is further listed as: Princeton Studies in English, Number 8. Needless to say, the book is a fine piece of creative scholarship of permanent value. Moreover, it is eminently readable. It is certain to arouse in its readers a delighted interest in the fiction cited, some of which is still to be found in old-fashioned libraries and some in the catalogues of second-hand book sellers: not to mention a little in Everyman's Library and the World Classics, and in a few "sets of books."

Dr. Baker has made a wide survey. In Part I, which deals with controversial fiction, he describes "very minor novels," as well as the novels of Disraeli and Newman's two novels. "Ridiculously mawkish" as are most of the forerunners in this field, their stories are valuable in that they show "how the Tractarians looked in the eyes of those who thought them the agents of Satan." On the other hand, many of them show with equal vividness how the Tractarians "enjoyed" their new vision. Dr. Baker's quotations from some of these forgotten tales will amaze even the seasoned lover of the fiction of the period; he has unearthed more than a few long-hidden treasures.

Part II, proceeding to mid-Victorian England, contains a brilliant discussion of Charles Kingsley. But its central interest lies in the analysis of the work of Charlotte Mary Yonge. Lovers of Miss Yonge's books will be glad to find Dr. Baker's judgment of her in this sentence: "And Miss Yonge was the greatest of all purely Anglo-Catholic novelists in the Victorian Age." But it seems rather strange that he does not cite *Heartsease* and *The Young Stepmother*, either in his dissertation or in his bibliography. Of the first, Charles Kingsley wrote to a friend: "I think it the most delightful and wholesome novel I ever read." Emma's desire to restore Rickworth Priory and the "severe shock" she had when her friend, Theresa Marstone, "actually became a member of the Roman Catholic Church," while not the main plot of the story, form a very vital part of it. As for *The Young Stepmother*, this was the novel that Tennyson could not put down until its climax, the Confirmation of its hero, was reached. "I see land," Palgrave tells us that Tennyson cried: "Mr. Kendall is just going to be confirmed!" But here again, this is not the main plot; yet it radically affects the main plot.

Dr. Baker places Elizabeth Missing Sewell second to Miss Yonge. His thesis does not include juvenile books, so *Amy Herbert* cannot be discussed, though it is perhaps the best of Miss Sewell's stories. But the novels are sympathetically described.

In Part III, Dr. Baker takes up the rise of ritualism as it is reflected in the fiction of the period. John Henry Shorthouse, of course, is the central figure here. It is a pleasure to follow Dr. Baker's study of Shorthouse's lesser novels, as a background to his discussion of *John Inglesant*—which Dr. Baker quotes Paul Elmer More as calling the "nearest approach in English to a religious novel of universal significance." Dr. Baker's evaluation of this masterpiece concludes with the striking statement: "For a Modern of entirely secular culture, there would be few more attractive introductions to religion than *John Inglesant*."

In his Preface, designed "particularly for Skeptics and Anglo-Catholics," Dr. Baker carefully mentions the "delicate nature" of his subject. He fears the skeptics more than the Catholics, Anglo- or Roman. And his chief plea is to them, "not in the name of faith, but of culture." He does not reveal his own stand; he presents his findings. Their richness and Dr. Baker's sympathy with the content of that richness are apparent.

A word should be said about the Appendix, on "Neale's Creative Editing," and a word as to the fullness and excellence of the bibliography. The bibliography fills fourteen pages. E. McC.

THE IMMORTAL SINNER. By Mabel Wagnalls. Funk & Wagnalls Co., 1933, pp. v, 162. \$1.50.

THE PENITENT THIEF is the hero of this story. At his presentation in the Temple the prophetess Hannah foretells that he will do one great act by which all future ages shall remember him. Then rapidly and tragically we follow him through those events which culminated in that one great act on Calvary.

The hero of the second book is another thief of our own time in Paris. Here, as on Calvary two thousand years before, a dying and penitent soul cries out in agony the words of the immortal sinner and throws itself upon the divine compassion.

The simplicity of the author's style is delightful although the theme is fanciful—indeed, almost bizarre. W. J. A.

WAR DEBTS are a topic of outstanding and immediate importance of urgent concern to the new Administration and to the public generally. There is a great diversity of opinion in this country as to our national duty under all the circumstances which are many and complicated. A new Brookings Institution publication by Harold G. Moulton and Leo Pasvolosky, *War Debts and World Prosperity* (The Century Co., \$3.00), is of value because it sets forth most carefully the facts from the economist's point of view tracing their background, assembling the evidence, and examining the implications of the entire problem. From this intensive, compact, and readable survey, definite and carefully reasoned conclusions are drawn, (they are all economic conclusions) (1) that a complete obliteration of all reparation and war debt obligations would promote, rather than retard, world economic prosperity; (2) that the collection of these inter-governmental debts would be economically detrimental, rather than beneficial, to the creditor countries.

The authors believe attempts to collect obligations, resulting not from productive economic developments but from the destructive processes of the war, have only served to impede the restoration of international economic equilibrium and world prosperity. While the obliteration of the war debts would not solve all the manifold difficulties under which the world is laboring, economic analysis leads unmistakably to the conclusion that the restoration and maintenance of world prosperity will be rendered much easier if the disorganizing effects of the war debts payments are eliminated once and for all. Unfortunately no reference is made to the political aspects of the problem.

This new volume is in a way a synthesis of ten years of investigation carried out by the Institute of Economics of the Brookings Institution in the field of post-war inter-governmental debt problems and rounds out a series of studies in this field initiated in 1923 by Mr. Moulton's *Germany's Capacity to Pay*.

C. R. W.

NEWS OF THE CHURCH

Serbian Orthodox Pray for America

National Day of Intercession is Prompted by Bishop Mardary—The New Metropolitan of Zagreb

BY DONALD A. LOWRIE

PARIS, Feb. 20.—Considerable comment has been aroused in Europe, by a solemn prayer-service ordered by the Serbian Patriarch in all the Orthodox churches of Yugoslavia. The object of intercession, as finally announced, was "the improvement of the condition of Yugoslav emigrants in all parts of the world." But until a few days before the actual decree appeared, the proposed service of intercession was spoken of everywhere as the prayer for the welfare of America.

The idea originated with Bishop Mardary, Serbian Church hierarch in the United States, who has been spending some weeks in Yugoslavia. His lectures about the distress of Yugoslavs in America roused great popular interest and sympathy.

Prayers were said in all schools and in all the Orthodox churches of the Kingdom. Bishop Mardary himself conducted the service in the Belgrad Cathedral and preached the sermon. This latter dealt entirely with present conditions in the United States and Canada, and expressed the Bishop's confidence that better times were coming. The leading Belgrad paper had a cartoon showing a group of American workmen outside a closed factory. "When will it open?" one workman asks. "As soon as the radio brings over the prayers of Yugoslavia," another replies.

THE METROPOLITAN OF ZAGREB

One of the most important decisions of the House of Bishops of the Serbian Church, last year, was the allocation of an Orthodox Metropolitan to Zagreb, second city in Yugoslavia. Zagreb is not only the capital of the "non-Serbian half" of the kingdom, it is also the center of the Roman Catholic element in the country. Placing an Orthodox Metropolitan (Archbishop) in Zagreb is in direct relationship with the increased influence of the Roman Church in Belgrad, before the war almost solidly Orthodox. Belgrad has a papal *nuncio* and a Roman Catholic archbishop, why should there not be an Orthodox archbishop in Zagreb?

Within a month after this decision by the Orthodox Church, it was announced that the Uniate (Roman Catholic Eastern Rite) archbishop in Croatia, whose official residence has been in a small provincial town for the past two hundred and fifty years, would be moved to Zagreb. The ecclesiastical chess game appears only too clearly.

Three Churches Destroyed When Earthquake Strikes Los Angeles Area

LOS ANGELES CHURCHES ESCAPE SERIOUS DAMAGE

By Telegraph

LOS ANGELES, Mar. 12.—Catastrophe of great proportions, property damage may exceed four millions, loss of life one hundred and thirty. St. Luke's and All Saints' Churches, Long Beach, badly wrecked; Holy Faith, Inglewood, badly damaged.

Churches at Compton, Wilmington, and Huntington Park suffered. Los Angeles churches not seriously affected.

W. BERTRAND STEVENS
(Bishop of Los Angeles).

Miracle of Surgery Saves Bishop Parsons' Sight

Eyeball Removed and Replaced in Delicate
Operation By Dr. Hans Barkan

SAN FRANCISCO—The Rt. Rev. Edward Lambe Parsons, D.D., Bishop of California, is continuing to recuperate satisfactorily after a delicate eye operation that was indeed a miracle of modern surgery. The operation, the first of its kind ever performed in the West, was by Dr. Hans Barkan of the staff of Leland Stanford University, and its success is a matter of congratulation to the distinguished surgeon as well as to the Bishop.

As Dr. Barkan explained the operation to a reporter for the San Francisco *Chronicle*, the retina of the eye is not unlike the coating on the back of a mirror. It is a tissue adhering to the inner surface of the eyeball, on which is reflected the light and images which are transmitted to the brain.

And even as an old mirror will sometimes shed the silver which reflects the light, so, sometimes, the human eye will lose its retina. The delicate "coating" will fall away from the eyeball, the light will no longer be reflected, and darkness results. That, explained Dr. Barkan, is "retina detachment."

Until a few years ago the medical world had discovered no cure for this condition. Then came a few experiments in Vienna and long study by Dr. Barkan.

Experiments showed that the eyeball might be taken completely out, and a white-hot needle used to sear the rear of the eyeball. The resulting scar sometimes drew the retina back into place, and the destruction wrought by nature might be righted by another injury!

"Sometimes—" that is!

It was a desperate chance, but one worth taking. For without the operation blind-

Two of These, Both in Long Beach, Condemned as Unsafe; No Church People Listed Among Casualties

BY HARRY BEAL

LOS ANGELES, March 11.—St. Luke's Church, Long Beach, of which Bishop Stevens' chaplain, the Rev. Perry G. M. Austin, is rector; All Saints' Church Long Beach, the Rev. F. A. Martyr, rector; and the Church and rectory of the Holy Faith, Inglewood, the Rev. S. L. Mitchell, rector, were badly wrecked by the earthquake which shook 400 square miles of the Los Angeles area early last evening. Other Episcopal churches in this section of the diocese, so far as known today, suffered only minor damage, but even small repairs will be difficult to finance at this time. The tile roof of St. Paul's Cathedral was twisted by the heavy shaking, though the building is of modern earthquake-proof construction. Earthquake insurance is not generally carried.

Repairs to St. Luke's Church, Long Beach, will cost at least \$30,000, while \$10,000 will be needed for rebuilding All Saints' in the same city. Both churches have been condemned as unsafe. St. Luke's parish house fortunately suffered only a little and can be used for services. Estimates on the repairs needed at Inglewood are not available today.

No deaths are known among Church people. The Rev. Arnold G. H. Bode, now rector at Sierra Madre, but formerly of Long Beach, has gone to Long Beach to help in the emergency hospital work there. Following the first severe quake, tremors of decreasing intensity have followed at intervals in the succeeding twenty-four hours. Deaths from collapsing buildings and flying debris, which now amount to 140, will probably be increased through the exposure of many rendered homeless. Property damage is estimated at \$45,000,000.

Seismologists say the earthquake equals in intensity the temblor which visited Santa Barbara, in this diocese, in 1925 and destroyed Trinity Church there. This shake was apparently caused by an earthslip in the ocean bottom out from Los Angeles harbor, in Catalina channel, where the combined Atlantic and Pacific fleets of the United States Navy held, day before yesterday, the greatest review in the navy's history.

ness was inevitable. With it the surgeons claimed that sight might be restored to one sufferer out of three. Bishop Parsons was that one fortunate person. He will be able to see as well as before.

South India Reunion Scheme is Returned for Further Amendment

Unity Plan as Revised in 1932 Not Accepted by Anglican Episcopal Synod; Extensive Changes Asked

LONDON, Feb. 17.—Extensive changes in the South India reunion scheme, which the *Church Times* hails as amendments "in the right direction," have been demanded by the Episcopal Synod of the Anglican Church of India, Burma, and Ceylon. The synod, with its assessors and the standing committee of the General Council, met at Calcutta January 30th for the consideration of the entire plan, with the result that it has been sent back to the joint committee of the coöperating Churches for further amendment. The Calcutta correspondent of the *Church Times*, observing that "this process may continue for half a century," summarizes the action of the synod as follows:

It will be in the recollection of many that the Bangalore meeting of the Joint Committee made such grave alterations in the scheme that several who had written to support it were compelled to withdraw their support. There was a significant silence on the part of some of its chief defenders in England. The Bangalore decisions had obviously been too much for them.

A further meeting was called at Madras, and although there has been an attempt to meet the objections, the decisions of the synod and standing committee show how very far the Joint Committee has been from succeeding.

DECISIONS OF SYNOD

The main decisions of the synod are as follows:

Decision 1.—That it be an instruction to our delegates that they should endeavor to secure in the scheme, by voting by orders or by other means, that in the constitution the final responsibility for faith and order should rest with the bishops.

Decision 2.—With reference to the resolution of the Joint Committee in paragraph 8 of the report of its meeting in Madras in December, 1932: . . . Holy Scripture consistently teaches us that from the days of Moses onwards God has provided for the guidance of His people and their preservation from error by committing to chosen men a special authority for this purpose.

The Anglican communion is accustomed to regard the bishops as having had entrusted to them among other duties that of guarding the Church from error and preserving its faith and order, and it believes that in so regarding them, it is conforming to the universal belief of the Catholic Church; and if this responsibility is not committed to the bishops of the United Church, Anglicans would consider that the bishops had been deprived of one of their most distinctive functions.

Decision 4.—That . . . the Church of India, Burma, and Ceylon, while it does not wish to insist on the acceptance of Confirmation in the United Church as a pre-requisite term of union, desires most earnestly to commend the use of it, not primarily as a

service of admission to Holy Communion, but as a rite which, from the time of the Apostles, has been considered naturally to follow Holy Baptism, and through which this Church believes that a special gift of the Holy Spirit is bestowed. . . .

Decision 5.—That in view of the fact that the Lambeth Conference advised that presbyters should not take part in the consecration of bishops, and of the danger of disputes if different customs prevail, the delegates be instructed to discuss the whole matter again. . . .

Decision 6.—That it is recognized that our delegates have secured, by the re-wording adopted, that the implicit intentions of the "gentleman's agreement" have been made explicit, and that in that agreement all the uniting Churches have definitely agreed that in its application to the Anglican Church, it means that every honest endeavor shall be made that to no former Anglican congregation shall a non-Episcopal minister be appointed, or be sent for occasional celebrations of the Holy Communion, and that opportunities for securing the ministrations of episcopally ordained clergy will not, because of the Union, be withdrawn from any congregation which now enjoys such ministrations. . . .

Decision 7.—That, in view of the fact that doubts have arisen concerning the meaning and intention of certain paragraphs in the revised scheme of union, . . . the synod be asked to issue an explanatory letter to the dioceses for their information. [Here followed the explanatory letter.]

Decision 8.—That our delegates be instructed to endeavor to secure a re-draft of the clause "nor make it a determining factor in its relation with other Churches," with a view to making the meaning and implications clearer.

[The "it" is the historic episcopate.]

Decision 9.—That our delegates be instructed to secure a revision of the second paragraph of chapter x:4, so that the words after "be used in worship" may be omitted.

[The explanation of this decision is that the clause, after extolling the use of Creeds in the public services of the Church, goes on to lay down that "no authority of the Church of South India may (except as acting under chapter ii, rule ii) either forbid their use in worship or require it." The rule in chapter ii says that all and every form of worship which has been in use in any of the uniting Churches may be continued, and so ex-Anglicans can still use the Creeds in worship. The result of the clause would be that the Nicene Creed could not be used, say, in the Eucharist at the consecration of a bishop, unless the Anglican form of consecration were used.]

Decision 10.—That our delegates be instructed to discuss the constitutional force of notes in the Governing Principles of the Church, and further, to suggest the addition in Note (ii) of chapter ii:4, of some such words as "but no teacher is justified in teaching anything inconsistent with the formularies of the United Church on the plea that it is, in his opinion, contained or implied in such confession."

[The explanation of this is to be found in the amazing permission, given at the Bangalore meeting, that all confessions of faith which had been employed in any of the uniting Churches before the union might still be used after union. . . . There is no list published of these "confessions of faith." Angli-

cans have had no opportunity of examining them.]

"CHURCH TIMES" COMMENTS

Commenting on these decisions, the *Church Times* observes editorially:

"It is a great relief to learn from our Calcutta correspondent that the scheme for reunion in South India, as revised last year, has been sent back for further amendment by the Episcopal Synod. The amendments which the synod desires are in the right direction. The synod asks that the final responsibility for faith and order should rest with the bishops, and points out that this is an accepted principle in the Anglican communion.

"It also desires the acceptance of Confirmation in the United Church as an apostolic rite, through which the special gift of the Holy Spirit is bestowed. It deprecates the proposal that presbyters should take part in the consecration of a bishop, and requires a fuller statement of the truth that God acts through the appointed officers of the Church. It also welcomes the definite undertaking that no minister who is not episcopally ordained shall be appointed to an episcopal congregation, or ever be sent to it for occasional celebrations of Holy Communion. Amendments of this kind make plain that the Episcopal Synod is conscious that the changes recently introduced into the scheme are foreign to the principles of the Anglican communion, and require very considerable reconsideration if reunion is to be secured. These episcopal amendments are more satisfactory than any that have been hitherto propounded."

RUSSIAN EXILES AID IN PARIS RELIEF

PARIS—As their part in serving the unemployed in Paris, members of the Russian Student Christian Movement for over a year have conducted a soup kitchen, serving their fellow countrymen. Students, themselves penniless, have collected the funds, more than 10,000 French francs, and have organized and served in the institution. Originally only bread and tea was served; now hot soup has been added to the menu five days per week. More than 11,000 portions were served in the first nine months. A large percentage of the unemployed thus served are intellectuals, engineers, teachers, even physicians.

One outstanding feature of the work has been the friendly atmosphere created so that men remark upon "feeling themselves as among friends," rather than in an institution.

FIRE DAMAGES CHURCH AT CORNING, N. Y.

ROCHESTER, N. Y.—Fire of unknown origin swept through the crypt of Christ Church, Corning, following the 11 o'clock service on Quinquagesima Sunday. Quick action by the fire department prevented the flames spreading into the nave and chancel of the church. The Rev. Francis F. Lynch, rector, estimates the loss at \$10,000.

The entire damage is covered by insurance. The Lenten schedule of services is being carried on as planned.

Group Movement Food for Thought

Bishop of London, in Address to Mothers' Union, Advises Thorough Study Be Given Idea

BY GEORGE PARSONS

LONDON, Feb. 24.—In addressing a meeting of the Mothers' Union last week, the Bishop of London had something to say about the Group Movement. He thought that the great mistake made by the groups was to treat the movement as the only way of salvation. They must get rid of that idea. Great mistakes could be made about being "guided." There was a danger of fanaticism. They must not think of the impulse of the moment as the guidance of the Holy Spirit. There was a danger of boring people if they told them about their happiness over and over again; and it was not good for themselves. There was a danger of the movement becoming a sect, and ignoring the Sacraments, and that people might find their loyalty in loyalty to the group, and be lukewarm toward the Church. But the groups did change the lives of people. It was certain that the leaders did not want to form a sect. He thought it would be a mistake for the bishops to cold-shoulder the movement. They should guide it, and give it constructive criticism.

CHURCH MISSIONARY SOCIETY FINANCES SUFFER

From a statement issued by the Church Missionary Society, it would appear that the financial position is causing serious anxiety. They say that

"everything that could be done without crippling vital work has been done to reduce expenditure both overseas and at home. Very grave risks have been taken, and the whole staff of the society has cooperated in the hope that if receipts for the current year (ending on March 31, 1933) are maintained at last year's level, a further deficit may be avoided. But we hope for more than the mere avoidance of a further deficit. At the end of January, however, the receipts of the society had fallen short by £21,000 of the sum received by the corresponding date last year. Thus it is clear that great issues depend on the work of parishes and individuals during the next few weeks."

WINCHESTER CATHEDRAL ORGANIST DIES

Dr. William Prendergast, organist and master of the choristers at Winchester Cathedral, died on Monday last, at the age of 64.

Dr. Prendergast was appointed organist of Winchester Cathedral, where he had been assistant, in 1902. He devoted himself to the improvement of choir training, not only at the Cathedral but throughout the diocese, by means of the diocesan choral festival. In 1930 he was elected president of the Incorporated Association of Organists in succession to Sir Hamilton Harty.

NEW BISHOP OF BRISTOL

The Rev. C. S. Woodward, canon of Westminster Abbey, and rector of St. John the Evangelist, Westminster, has been ap-

NOTED EUROPEAN THEOLOGIAN DIES

LONDON—After an illness which had covered a long time period, the Rev. Dr. George Galloway, dean of the faculty of Divinity at the University of St. Andrews in Scotland since 1915, widely known theologian and philosopher, died March 1st in Exmouth, England, where he had gone to recuperate. He was 71 years old.

Dr. Galloway was the author of at least half a dozen books on religion and philosophy and a frequent contributor to theological journals.

pointed to the bishopric of Bristol, vacant by the resignation of the Rt. Rev. G. Nickson.

Educated at Jesus College, Oxford, Canon Woodward was ordained in 1902 to the curacy of Bermondsey. After holding various posts, he was appointed in 1910 a lecturer at Wycliff Hall and chaplain of Wadham College, Oxford. He returned to Southwark in 1913 as rector of the Church of St. Saviour and St. Thomas, and was appointed canon and precentor of Southwark Cathedral. After service as a temporary chaplain to the Forces from 1916-17, he was appointed in 1918 vicar of St. Peter's, Cranley Gardens, and remained there until 1926, when he was appointed canon of Westminster and rector of St. John the Evangelist.

MASS CLOCKS IN CHURCHES TO BE PRESERVED

In order to preserve the Mass clocks, or primitive sun-dials, which are still to be found on a great number of Worcestershire churches, the Bishop of Worcester recently asked the clergy in his diocese to make a search for any Mass clocks and to report particulars. The replies have been summarized and added to under the direction of Sir John Sumner, to whom the plan was primarily due, and the diocesan advisory committee has now a practically complete inventory of every Mass clock in the diocese. The inventory shows that Mass clocks are on fifty-one churches, exclusive of the disused chapel at Nether-ton, or rather fewer than a quarter of the total number of churches in the diocese (over two hundred). The Worcestershire dials appear to date from Norman times to the fourteenth or early fifteenth centuries, one alone dating possibly from Saxon times—namely, the dial on a stone refixed inside Pirton Church, which shows pre-Norman markings, and was discovered some years ago buried under the nave floor.

BISHOP OF ROCHESTER 90 YEARS OLD

Dr. Edward Stuart Talbot, Bishop successively of Rochester, Southwark, and Winchester, and the first warden of Keble College, Oxford, has entered his ninetieth year, having been born on February 19, 1844. Since the death of Bishop Browne, late of Bristol, he is almost the oldest living Bishop in the Anglican communion. Since the recent death of Canon R. L. Ottley, Bishop Talbot is one of the two survivors of the eight contributors to *Lux Mundi*.

Canadian Canvass to Be Dominion-wide

Campaign to Restore Endowments Lost Through Machray Embezzlement Progresses Apace

TORONTO, March 7.—His Excellency the Earl of Bessborough, Governor-General of Canada, has graciously consented to become patron of the restoration fund of the Church of England in Canada. The work of preparation for the every member canvass to take place April 23d to 30th to restore all endowments lost in the province of Rupert's Land is advancing rapidly. Literature on *The Lost Endowments* and *The Why and How of the Restoration Fund*, by Canon Gould, director of the fund, and a series of historical booklets on *Our Church in Canada* by Canon Vernon, Canon Kelley, Dr. A. H. Young, Canon Heeney, and Prof. J. Friend Day has been issued from the Church House, Toronto, the headquarters of the fund. In addition the women's department, under Mrs. McElheran, and the department of the General Board of Religious Education under Dr. Hiltz have issued special literature of their own. A map of Canada, showing the extent of the disaster, and a large two-color poster showing the broken wall of Jerusalem have been sent to every church and Sunday school for display. The publicity department under Canon Vernon is supplying all Canadian Church papers, 70 dailies, and 400 weeklies throughout Canada with a regular news service, to which the press is giving generous publicity.

The various diocesan committees have successfully enlisted the services of prominent laymen. For instance in Toronto the chairman is Sir Henry Drayton, who will speak in each of the deaneries. Yesterday, for example, he and the Hon. William Finlayson, Minister of Highways in the Ontario Government, spoke at a meeting of the East Simcoe deanery at Orillia. At Ottawa, the national capital, the diocesan committee includes such names as Sir Robert Borden, the war-time premier of Canada, Sir Robert Perley, and Sir Percy Sherwood. At Montreal the workers include P. P. Jellett, of the Royal Trust Company, Col. Herbert Molson, Lady Drummond, and Mrs. Ferrabee, president of the Dominion Board of the Woman's Auxiliary.

DEATH OF DEAN LLWYD

The diocese of Nova Scotia has been called to mourn the unexpected death of the Very Rev. J. P. D. Llwyd, dean of All Saints' Cathedral, who had recently recovered from a motor accident but passed away suddenly as a result of a heart attack.

Dean Llwyd, who was in his seventy-second year, had served as rector of the Cathedral for twenty-one years, after an active career both in the United States and Canada. He was born at Manchester, England, in 1861, the son of Thomas Llwyd, archdeacon of Algoma, Huntsville,

Ont., and Emma Plummer Llwyd, of Burton Leonard, Yorkshire. He was educated by private tutors; at Trinity College, Toronto; the diocesan Theological College at Montreal, and afterward at Oxford and in Berlin. He held honorary degrees from King's College and Bishop's College.

He became rector of St. Mark's parish, Seattle, in 1897, and was deputy to the General Convention of the Church in the United States in the following year and in 1907.

From 1909 to 1912 he was vice-provost of Trinity College, Toronto, coming to Nova Scotia in 1912. In 1916 he was appointed lecturer in social science at Dalhousie University.

Dean Llwyd was an eloquent preacher, the author of several books, and served for several terms as prolocutor of the General Synod.

CONSECRATION OF THE BISHOP OF SASKATCHEWAN

Archdeacon Walter Burd is to be consecrated as Bishop of Saskatchewan next Sunday (the eleventh anniversary of Bishop Lloyd's consecration) at St. Alban's Cathedral, Prince Albert. The consecration service will be taken by the Most Rev. I. O. Stringer, Archbishop of Rupert's Land, assisted by other bishops of the Province. The preacher will be the Bishop of Keewatin.

NEW DEAN OF NIAGARA APPOINTED

The Bishop of Niagara has just announced the appointment of the Rev. Canon Riley, rector of St. George's, St. Catharines, as rector of Christ Church Cathedral, Hamilton, and dean of Niagara. The Bishop himself held the post prior to his recent election to the bishopric. Canon Riley stood second in the balloting at the election of the Bishop, showing his general popularity in the diocese. He is an exceptionally good preacher.

MISCELLANEOUS NEWS

The Rev. Father Neate of the Society of the Sacred Mission of Kelham, England, conducted a teaching mission in St. Peter's Cathedral, Charlottetown.

Associates of the Church of England Deaconess and Missionary Training House honored the memory of Mrs. Alice Reeve, widow of the Rt. Rev. W. D. Reeve, and for twenty years president of the association, when they gathered in the chapel to dedicate three hand-carved wooden rails given by the members as a memorial. The Rev. Dr. W. E. Taylor of Wycliffe College, an officer of the training house board, officiated, and among those present were Mrs. Reeve's four daughters.

The baptism of fourteen babies featured the dedication services of the new Church of St. Timothy by the Rt. Rev. Derwyn T. Owen, Bishop of Toronto, last Sunday. Assisting in the services were the Rt. Rev. J. R. Lucas, the Ven. George Warren, archdeacon of York; the Rev. Canon C. H. Marsh, father of the rector, and the Rev. H. H. Marsh, rector. The church was begun three years ago as a mission and until lately held its services in John Wanless School. Only the first portion of the parish house has been finished, accommodating some 1,000 people. The Rev. Canon H. J. Cody preached at the afternoon service, assisted by the rector and Dr. W. E. Taylor of Wycliffe College.

Dr. D. A. McGregor Accepts Appointment

Succeeds to National Council Office
Vacated by the Rev. J. W. Suter, Jr.,
—Church Profits by Bank Holiday

CHICAGO, March 11.—Announcement of his acceptance of appointment as executive secretary of the department of religious education of the National Council is made by the Rev. Daniel A. McGregor, Ph.D., professor of dogmatic theology at the Western Theological Seminary.

Dr. McGregor, who will succeed the Rev. John W. Suter, Jr., will not take up his duties in New York until next fall, completing his year at the Western Theological Seminary here.

Dr. McGregor has been on the Seminary staff since the fall of 1929. Previously he was for four years rector of St. Mark's Church, Glen Ellyn, and for three years priest in charge of Holy Cross Immanuel Church. He received his bachelor and master of arts degrees from McMaster University, Toronto, and took his advanced work at the University of Chicago. He was ordained deacon in 1921 by the late Bishop Griswold and priested the same year by the late Bishop Anderson.

BANK HOLIDAY HELPS CHURCHES

The Church is reaping some benefit from the national bank holiday and the anti-hoarding campaign undertaken by the federal administration, a check of Chicago parishes this week indicates.

March 5th saw congregations of Christmas and Easter proportions in most churches of the city. The Rev. Harold Holt, rector of Grace Church, Oak Park, reported the largest congregation since Christmas and a larger cash offering. Grace Church is probably typical of the larger parishes. Among the smaller churches, St. Luke's, Western Avenue, the Rev. John C. Evans, is taken as a typical example. Here the congregation increased approximately twenty-five per cent and the offering was the largest in recent months. Other churches reported a rather striking presence of bills of larger denominations in the offerings.

The same situation was evident at the Lenten noonday services of the Church Club at the Grand Opera House where the Rev. Franklyn Cole Sherman of Cleveland spoke. In spite of the paralyzed business situation in the downtown district, with the consequent absence of large crowds in the Loop, the offering was up to the average of normal times.

DR. SHERMAN SPEAKS ON GOD

Selfishness was declared to be the root of man's present turmoil and difficulty by Dr. Franklyn Cole Sherman, rector of Grace Church, Cleveland, in his Lenten noonday addresses at the Grand Opera House this week.

"We have been thinking too much about ourselves," he said. "We are always planning for, anxious about ourselves. We are

not God-dominated. If we were, we would have no fears, no angers, no depressions, no exaltations, no antagonisms. Christ is our example in this regard. He was devoted to truth, wedded to peace, consecrated to love. He homed Himself in the Infinite and therefore all the resources of the Infinite Creative Life were his."

Dr. Sherman closed his series on March 10th with an appeal to inject the humanity of Christianity into the modern life as a means of curing present-day ills.

"The humanity of Jesus which is so needed in the world today has been almost forgotten by modern Christians," he said.

SPECTACULAR RITES FOR MAYOR

One of the most spectacular affairs of recent years was the public burial accorded the late Mayor Anton J. Cermak at the Chicago Stadium, March 10th. It was so spectacular, in fact, that many termed it non-religious.

Representatives of three bodies—Jewish, Roman Catholic, and Methodist—delivered eulogies, in addition to that of Governor Henry Horner. The huge stadium, seating nearly 25,000, was packed with other thousands seeking admittance. It was variously estimated that from 30,000 to 100,000 were on hand.

The arena of the stadium was carpeted with canvas bordered by lilies and hyacinths so as to form a huge cross—50 feet wide and 150 feet long. In the center, guarded by uniformed men, stood the bronze casket. Never had such display and ornamentation been seen in Chicago. It was estimated that the floral display at the funeral and during the various ceremonies during the three-day period after arrival of Mayor Cermak's body from Florida, where he was shot by an assassin, cost between \$50,000 and \$100,000.

PLAN BROTHERHOOD CONFERENCE

Plans are under way for the holding in Chicago next September of a national conference of leaders of the Brotherhood of St. Andrew. The primary purpose of the conference will be the observance of the fiftieth anniversary of the founding of the Brotherhood in Chicago.

One of the chief features of the conference is expected to be a pilgrimage to St. Andrew's Chapel of St. James' Church, where fifty years ago the late James L. Houghteling organized the Brotherhood.

NEWS NOTES

Bishop Stewart confirmed a class of forty-three at Trinity Church, Highland Park, the Rev. Christoph Keller, rector, last Sunday. This is the largest class in the history of the parish.

Dr. Duncan H. Browne, rector of St. James' Church, presented to the Bishop for confirmation the largest class to be presented in the past seventy years. The class numbered thirty-five.

Clifford P. Morehouse, editor of THE LIVING CHURCH, will lecture on Church Journalism at Western Theological Seminary, March 23d at 4 p.m.

The Illinois Valley Church School Institute will meet at Christ Church, Streator, on March 26th, and the southern deanery on April 30th, according to the Very Rev. Hugh M. MacWhorter, dean.

Dean Victor Hoag of Eau Claire is preaching at Grace Church, Oak Park, the evening of March 23d.

Bishop of New York Broadcasts Sermon

Is Second of Series of International
Addresses to Be Presented Over
Columbia System

NEW YORK, March 10.—In the series of international broadcast Lenten addresses, Bishop Manning was the speaker on the program radiocast this Friday noon. Choristers from the Cathedral of St. John the Divine rendered three musical numbers.

The Bishop's theme was The Greatness of Jesus Christ. This he divided into two parts, the first being a presentation of the theological significance of our Lord, namely that Jesus was and is God; and the second portion, the practical significance of that fact to the Christian as he understands that Christ is in us. In a seven-minutes' address the Bishop gave an easily understood and definitely expressed summary of the Christian Gospel.

"SUPPORT THE NEW PRESIDENT"

Moved by the events of the preceding day in Washington, most congregations of last Sunday listened to remarks, splendidly free from tinge of partisanship, having to do with the new President. His sermon-like inaugural address was largely the reason for the wide appeal to support him and his administration. At the Cathedral, the Diocesan, who is President Roosevelt's bishop, prefaced his sermon with a prayer for the Chief Executive, and urged his hearers to support the President with all the help in their power in his every right and wise measure.

DR. BISHOP'S RESIGNATION

Our news report of last week told of the resignation of the Rev. Dr. Hutchens C. Bishop as rector of St. Philip's Church, 134th street.

Since then a fuller explanation has been given for the change, which is this: It has been recognized throughout the Church in New York during the economic depression that no group in our membership has suffered more keenly than the colored people. Such a condition would be severely felt in St. Philip's, where there is a communicant list of nearly three thousand. Although Dr. Bishop is in excellent health, notwithstanding the forty-seven years he has served this parish as rector, he became convinced that he could no longer carry on in the rapidly increasing difficulties. Following persuasion to reconsider a resignation submitted last autumn, he insisted at a vestry meeting last month that an immediate change be made, the more favorable outlook of November having been succeeded by still greater difficulties. As previously reported, Dr. Bishop's son, his assistant during the past nine years, the Rev. Shelton Hale Bishop, has been elected rector.

ITEMS

The Rev. Dr. William Norman Guthrie, rector of St. Mark's Church-in-the-Bouwerie since 1911, observed the fortieth anniversary

of his ordination last Monday evening. Twelve of the city clergy joined with the congregation in a service held at St. Mark's in honor of its pastor.

The Rev. Alfred M. Smith, of the Philadelphia City Mission Society, on St. Matthias' Day in St. Augustine's Chapel, Houston street, conducted a quiet day for the staff of the New York City Mission Society.

The Oxford Group (the name now used by the First Century Christian Fellowship) announces a meeting for the public to be held on the evening of March 21st, beginning at 8:30 o'clock at the Plaza Hotel.

CHURCH PROPERTY TAX CASE TO BE TRIED AT OSHKOSH, WIS.

OSHKOSH, Wis.—The right of this city to tax Church property has been challenged by the Women's Guild of Trinity Church, the Rev. J. N. Barnett, rector, and steps to test that right have already been taken by papers being served on the mayor.

For the first time the city this year assessed the property at \$49,500 on which the city tax would be \$1,064.30. Objection to the assessment was made before the board of review, but was refused.

Should the guild be successful in obtaining removal or modification of the assessment it is expected similar actions will be started by other organizations of a similar nature taxed this year for the first time in Oshkosh.

NEWARK CHURCH HOSPITAL UNDERGOES REPAIRS

NEWARK, N. J.—At the St. Barnabas unit of the Hospital of St. Barnabas and for Women and Children, Newark, the Rev. John G. Martin, superintendent, extensive repairs have been in progress. These include the redecoration of the men's and women's wards; new floors, and ceilings treated with Sanacoustic tile for the diet kitchens; stainless steel sinks and six electric refrigerators, these last being the gift of a friend of the hospital. In addition, new floor covering, linoleum walls, new lighting fixtures, and nurse signals will be provided for several private rooms.

For the two units of the hospital there were, in 1932, a total of 4,903 admissions to bed service and 9,375 patients treated in clinics.

CENTRAL NEW YORK AUXILIARY SPENDS \$10,000 ON MISSIONS

SYRACUSE, N. Y.—Expenditures for missions totaling \$10,000 for the past year were reported at the semi-annual meeting of the diocesan and district officers of the Woman's Auxiliary of the diocese in St. Paul's Church, Syracuse. Aside from regular missionary work, \$8,300 was collected for the triennial Thank Offering and \$1,500 was contributed as a part of the Corporate Gift in equipping the new hospital now under construction at Sagada in the Philippines. The Auxiliary has sewed garments, filling 314 boxes. From these 258 were sent outside the diocese and 56 boxes were sent to places inside the diocese.

Loyalty to Nation's President Is Urged

Bishop Freeman, in Inaugural Sermon, Pleads for Support of Country's Chief Executive

WASHINGTON, D. C.—A solemn pledge of loyalty and wholehearted support, in the name of the Nation, to the new President of the United States and his associates in high positions of trust was delivered by the Bishop of Washington, the Rt. Rev. James Edward Freeman, D.D., in his sermon at the national patriotic service held in the Great Choir of Washington Cathedral on Mount Saint Alban on the occasion of the inauguration.

"We pray that God may give him wisdom and courage for his great tasks," he said. "There can be no striving, save that it serves the common good of all."

Included in the congregation were members of President Roosevelt's family and friends, members of the new Cabinet, state governors, leaders of the Diplomatic Corps, representatives of the national committee and state committees of the Democratic party, and a large group of the presidential electors. Following the service, the electors placed a wreath on the tomb of President Woodrow Wilson in the crypt of the Cathedral. It was the first time in the history of the Cathedral, which began twenty-five years ago when President Theodore Roosevelt helped lay the foundation stone, that a patriotic service had been associated with the inauguration of a President of the United States.

In discussing the present trying circumstances through which the United States is passing, in relation to their challenge to the citizenry under the leadership of the newly inaugurated President, Bishop Freeman made several striking observations, a few of which are given here:

"Our severest trials as a people have repeatedly proved to be undisguised blessings. Nothing so develops our individual or corporate strength as a crisis.

"No finer demonstration of our capacity to endure has been furnished than what we have witnessed during these eventful and trying years.

"Each new administration furnishes an opportunity for a fresh advance, stimulates initiative, and opens the way for newer and larger experiments.

"No nation or individual can live to itself; this is more demonstrably true today than at any time in the world's history.

"Obviously our first and immediate concern is the easing of the strain that has brought misery and a consistent discontent to millions of our people.

"Let us not assume that the stabilization of industry is, in itself, a sovereign remedy for all our ills. Other causes than an excess of production and the tyranny of the machine must be reckoned with in our calculations. We have sustained impairments more serious than these in recent years.

"We affirm with the authority of a decision of the Supreme Court of the United States: 'America is a Christian nation.'

"The legend on our coins 'In God we

trust' is not a meaningless phrase. It is the affirmation of our people that 'except the Lord build the house, they labor in vain that build it.'

"Conduct is determined by deep and unchanging religious convictions. We have separated wisely the things of Church and State. But we may not separate the profession of our faith from our accepted duties as citizens.

"No man may consistently claim the protection of a government where cheap and voluble professions of loyalty are not sustained by a ready obedience to its laws or who refuses to recognize the principles and traditions upon which it is builded.

"To him who is to lead us we pledge our loyalty and wholehearted support, praying that God may give him wisdom and courage for his great tasks. There can be no striving, save that which serves the common good of all.

"As a united people, citizens of this great Republic, we come again to solemnly dedicate ourselves, 'our lives, our fortunes, and our sacred honor, that this nation, under God, shall not perish from the earth.'"

CHINESE CELEBRATE BISHOP HUNTINGTON'S ANNIVERSARY

ANKING, CHINA—"So you see we celebrated our Bishop's twentieth anniversary in regular Chinese fashion," wrote a Chinese clergyman, the Rev. Hunter Yen, recently about Bishop Huntington of Anking. A feast in a room decorated with red scrolls, lanterns, and flowers, at which the guests all stood up to make three bows to the Bishop and set off firecrackers, was only a part of the festivities.

"It was a celebration," Mr. Yen continues, "in honor of an American bishop who has lived in China over thirty years, who understands the customs and habits of the people among whom he lives, who sympathizes with their feelings and aspirations. Though different from them in parentage and cultural background, he is really the Bishop among the Chinese, with the Chinese, and for the Chinese. In like manner we all look up to him as *our* Bishop in the sense that he is the Bishop of the Chinese people."

The actual anniversary was March 25, 1932, but the celebration was held over a few months until the synod of the diocese brought more people to the city.

Among many gifts was a check for \$1,000 from the staff and Church people of the diocese, which the Bishop announced he would set aside as a beginning toward endowment of a Chinese episcopate for the diocese.

DIOCESAN PERIODICAL CLUB SUPPLIES MANY READERS

UTICA, N. Y.—An organization which is doing its work very quietly and at the same time fulfilling a most useful purpose is the Church Periodical Club of Central New York. During the past year there were sent regularly from the members 263 current periodicals. Odd magazines sent by the parish secretaries totaled 3,959. Over 2,000 Christmas and Easter cards, 24 books, and 329 picture cards and calendars were sent out.

The recipients live all over the country, some in foreign lands and include clergymen, isolated men, women, and children, people in institutions, soldiers, and sailors, many of whom are entirely dependent on the club for their reading.

Philadelphia Lenten Messages Hopeful

Bishop Moreland on Noonday Program at Christ Church—Rector of Old Swedes' Parish Resigns

BY ANNA HARRADEN HOWES

PHILADELPHIA, March 10.—The noonday Lenten services held each weekday during Lent in the Garrick Theatre under the auspices of the Brotherhood of St. Andrew, at St. Stephen's Church, 10th above Chestnut street, and Christ Church, 2nd above Market street, have become an important factor in the religious life of the city during Lent.

The series at the Garrick Theatre was opened on Ash Wednesday by the Rt. Rev. Francis M. Tait, Bishop of Pennsylvania. For the remainder of that week, the Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore, was the preacher. His messages of faith, hope, and cheer, coming as they did, at the time of a national crisis were most opportune and helpful. He urged people above all to be calm and cheerful in their personal contacts, for, as he observed, those who came in contact with Christ always felt the power of His personality and a change in their lives as a result. Today, we should, in our contacts with others, give them the faith, hope, and courage which are essential to all Christians.

The creation of a new motive in the lives of people to turn them from cynicism, futility, and despair was emphasized as an essential need of the day by the Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn, N. Y., in a noonday sermon at St. Stephen's Church.

The Rt. Rev. William H. Moreland, Bishop of Sacramento, speaking at a noonday service in Christ Church said:

"The shadow of mental doubt seems to be necessary for many before one's own personal convictions become real. Students entering college are faced with vast new learning and find it hard to adapt the inherited faith to the new revelation of science. . . . It is not learning which blights the faith, but evil habits. These things destroy the capacity for faith. . . . As the natural year revolves about the sun, so the Christian year moves about the person of Christ, the sun of righteousness. If all the Church seasons were bright ones it would not be true to life's experience. Our whole country keeps Lent involuntarily as dark shadows of economic distress envelop the people. Because of these conditions, our habits will be revised and thousands will be led to Christ, who taught us that man's life does not consist in the abundance of possessions."

RECTOR OF OLD SWEDES' CHURCH RESIGNS

The Rev. John Lowry Hady, rector of Gloria Dei (Old Swedes') Church, Swanson street below Christian, recently announced his resignation to become effective May 1st.

Mr. Hady, who has been rector of this church for the past six years, will become Episcopal chaplain at the University of Missouri and St. Stephen's College, and rector of Calvary Church, Columbia, Mo.

EDUCATIONAL WEEK FOR THE BLIND

The sixth educational week for the blind will be held on the fifth floor of Gimbel's Store the week of March 20th.

The opening day, March 20th, is the one assigned to the Episcopal group together with the Society of Friends and the Society of Ethical Culture as in former years. During the whole week there will be demonstrations of work done *by* the blind, explanations of work done *for* the blind, and other interesting features. All Church folk, however, are urged to attend on Episcopal Day. Plans are being undertaken to provide lunch for one thousand people on that day. This is the number the committee hopes will attend.

An interesting feature of work among the blind in this city is that done by the Junior League. Certain members go to one of the institutions for the blind each week and read to the women who "take down" the articles in Braille. The Braille work is then made into books and sent to libraries. Due to the method of reading Braille, the books wear out rapidly, so there is a constant demand for a fresh supply.

ST. FAITH'S MISSION HOLDS SERVICE IN OWN CHURCH

On February 12th, St. Faith's Mission, Haverford township, Delaware county, held the first services in its own church, located at Brookline Boulevard and Allston Road in Brookline. This mission, which was undertaken quite recently, serves the communities of Brookline, Penfield, and Llanerch, Pa. The Rev. William Powell, rector of St. Paul's Church, Glen Loch, who is also in charge of this new mission, and the Very Rev. Charles Schreiner officiated at the services on the 12th.

There were twenty-three at the early service, one hundred and twenty-three at the 11 o'clock service, and a Church school attendance of forty-five. The increasing interest in the church which is being shown by residents of this district would point to its continuing growth. The mission is less than two years old. In the fall of 1931, after permission had been received to start a mission, services were held in different homes. On January 10, 1932, the first service was held outside of the homes in the auditorium of the Brookline school. In the fall of 1932 the building of a church was begun. From the very first, Dean Shreiner has given his support and leadership to the group and the Rev. Mr. Powell his services in helping to develop the work.

LARGE CLASS CONFIRMED AT CHEVY CHASE

WASHINGTON—On Quinquagesima Sunday, the Rev. Henry T. Cocke, rector of All Saints', Chevy Chase, presented for confirmation the largest class of candidates yet presented in the diocese of Washington. There were ninety-nine persons, thirty-nine of whom were males.

This was the rector's banner class and also the banner class of the entire diocese. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, officiated.

Repentance Urged By Dr. A. L. Kinsolving

Is Subject of "Most Powerful Sermon" Delivered by Him Since Coming to Boston

By ETHEL M. ROBERTS

BOSTON, March 9.—A call to repentance was made by Dr. Arthur Lee Kinsolving last Sunday morning from the pulpit of Trinity Church in what is thought to be the most powerful sermon that he has given since coming to Boston. Taking the text, "We have erred and strayed like lost sheep," Dr. Kinsolving pointed out the burden of group sin through which is sensed our share in the weight of the waywardness of the Nation, the inadequacy of the Church, our complicity in what has left the world where it is today. Saying, "We have never pleaded guilty as a people; we can hardly expect the Nation to go through a time of deep repentance until the Christian Church leads the way; it is the part of the Christian Church to humble itself," Dr. Kinsolving made this indictment:

"When Christ was here, He chose to dwell among the poor because He wanted to be to them as a shepherd. The location of our churches, bunched among the well-to-do who can support them, betrays the mind of the Church. I feel that now when millions of the poor come to their Gethsemane or their Calvary, the church has not given them that spiritual support which makes for power of endurance. It should be the part of the Church to be altogether engrossed with the spiritual; but, living in the midst of a business world, have we not been seeking to make the Church a great corporation?"

Referring to the inauguration of President Franklin Roosevelt, Dr. Kinsolving spoke of the right spirit in the face of tremendous responsibilities as shown by the request for a private service conducted by Dr. Endicott Peabody.

"The day of inauguration in this country transcends party lines, for the national life as well as the personal life must live by a series of fresh beginnings."

IN ST. PAUL'S CATHEDRAL

The Rev. James Gordon Gilkey, D.D., of the South Congregational Church, Springfield, is giving to the noonday congregations in St. Paul's Cathedral this week a series of addresses peculiarly helpful in the present situation. In Tuesday's sermon, Dr. Gilkey said,

"In these immensely difficult and trying times there are two encouraging facts all of us should bear constantly in mind. The fruit of these thoughts will be the courage and composure we so gravely need. We must remind ourselves constantly that no matter what happens to us we can adjust ourselves to the new situations life forces upon us. This capacity for adjustment has been built into living forms, human beings included, by literally centuries of slow struggle and selective survival.

"We must also remember that though life may offer us no impressive opportunities at the moment, life can be trusted to bring us

such opportunities before the years are done."

CHURCH REST ROOMS

A parallel to The Hearthstone, rest room for the "white-collared" woman worker, has been opened in Boston by St. Paul's Cathedral which is ministering to the white-collared man worker. The use of this room is by invitation only—the latter procurable upon application to the clergy. A place to rest, magazines, writing materials, light refreshments at noon are provided as well as the advice of a counselor. The food is donated daily by well known city firms dealing in that commodity. The place is filled to its capacity of thirty men, practically all of whom are either architects or engineers. The Rev. Erville B. Maynard of the Cathedral staff says there is need of other similar enterprises in the city to care adequately for this class of man.

RALPH ADAMS CRAM LECTURES

To help Bishop Sherrill's discretionary fund for the benefit of the smaller parishes and other objects, the missions department of Trinity Church is sponsoring two lectures by Ralph Adams Cram to be given in St. Andrew's Hall at 8 P.M. March 21st, and at 3 P.M. on March 22d. The subjects are, respectively, Cruising in the Eastern Mediterranean, and In the Island of Majorca.

Both lectures will be illustrated by slides made from Mr. Cram's own photographs. It is in line with the times to add that checks in payment of the tickets are being accepted! They may be made out in the name of the Rt. Rev. Henry K. Sherrill.

NEWS BRIEFS

The Rev. Spence Burton, Superior of the Society of St. John the Evangelist, has just returned from a six weeks' visit to the House of the Society in San Francisco, and will preach at High Mass in the Church of St. John the Evangelist on each Sunday morning during Lent.

Canon Tyler of St. Paul's Cathedral has begun a series of Sunday evening Lenten addresses on "Questions Concerning Religion and Life." Intercessions are offered at these services in response to requests and, after the service, a friendly hour follows in the Cathedral crypt when light refreshments are served and the evening congregation has the opportunity of meeting informally both Canon Tyler and the Rev. Erville B. Maynard.

Response to Bishop Sherrill's request that every communicant in the diocese receive the Holy Communion on the first Sunday in Lent met with a wholehearted response. Rectors of parishes have reported that the increase in attendance both on Ash Wednesday and on March 5th has been notable.

The Rev. J. H. C. Cooper observed his twenty-fifth anniversary as rector of St. John's Church, Gloucester, at the end of February. Bishop Sherrill was the guest and speaker.

Miss Susan E. Wilson and Mrs. Elizabeth G. Buffum, upon completing twenty years of service as secretaries of St. Paul's Cathedral, received many tributes at the supper of the Cathedral congregation at the end of February when Bishop Sherrill and the clergy of the Cathedral staff were present. Both Miss Wilson and Mrs. Buffum are known far and wide for services given not only to the diocese but to the many visitors making the Cathedral their church during a visit to Boston.

Recent Discoveries In Jerusalem

Pavement at "Ecce Homo" Arch Shown to Be Probable Site of Pilate's Court

By W. A. WIGRAM

JERUSALEM, March 1.—Visitors to Jerusalem are usually shown the "Ecce Homo" arch in the convent of "Notre Dame de Sion" as representing the Praetorium of Pilate and the scene of the final condemnation of our Lord, and for that reason the Via Dolorosa takes its start thence, and goes from that point to the traditional site of Calvary.

Scholars of all faiths have felt doubts about this identification hitherto, in that the earliest literary evidence of the identification of the site is not found till the sixth century; the arch has the look of a later date, and the evidence of Josephus makes it clear that the "Praetorium," of Pilate's immediate successor, Florinus, was was certainly not at the Castle of Antonia but at the Palace of Herod on the opposite side of the city. Recent discoveries, however, have thrown fresh light on the traditional identification. It is now known that the arch is of the date of Hadrian, say a century later than the Crucifixion, but the pavement on which it stands (which was previously thought to be contemporary with it) has been now shown by recent excavation to be part of the original castle of Antonia, and to have beneath it the great cisterns that were the water supply of the fort. Further, research has brought out the fact that the "Praetorium" of a Roman governor was not a fixed "government house," but any point where he happened to be exercising his judicial office.

Therefore the position now is as follows: we know that there was in the Antonia of our Lord's day just such a "paved court" as we have referred to in the Gospel of St. John, a "pavement" which incidentally is also just on the "hill-top" (Gabbatha) of one of the four hills of Jerusalem. Further, we have to own that it would be perfectly natural for the governor, at such a time of tension as the Passover, to fix his temporary "Praetorium" in such a place as Antonia, where he could best control the focus of probable disorder—the Temple. The British High Commissioner did exactly the same, *mutatis mutandis*, in the recent troubles in the same place. There seems then no reason to doubt that tradition, which is the corporate memory of the society, did retain a correct remembrance of the spot connected with one of the great features of the Christian narrative, even when all the contemporary features had been obscured, and the one conspicuous monument on the site, the arch, was of later date.

It will be a gratification to all pilgrims to Jerusalem to know that, when they are shown the pavement that is the starting point of the devotions connected with the Via Dolorosa, in all probability they are really standing where our Lord in very fact received the Cross.

Curriculum Committee Reports on Year's Work

A New Course, "Adventures in Church Worship," to Be Ready In June

NEW YORK—The quarterly meeting of the Department of Religious Education of the National Council, held on February 7th, marked the completion of the first year's work of the Curriculum Committee. Miss Mildred Hewitt, reporting for the committee, reviewed the activities of the period, during which the group has met eight times to plan new courses for Church schools, to study existing materials, and to determine upon teaching objectives and procedures.

The Curriculum Committee inherited, from the former Christian Nurture board of editors, plans for eleven new courses. Five of these have since been dropped, through resignations of authors or changes of plan, and six are in various stages of preparation. One, in fact, *Adventures in Church Worship*, by the Rev. Maurice Clarke, will make its appearance in June. Eighteen additional courses have been planned, and, of these, five have been approved in outline form and the authors have been instructed to proceed with the preparation. One course, *Men Who Stood Alone*, by Miss Mary Jenness, has been approved and adapted for use in the Episcopal Church. The committee is at present working on the outlines for twenty units for senior high pupils, and is busy consulting with prospective authors for this much-needed material.

The committee has read and rejected a number of courses which have been submitted for consideration; it has examined and adjudged the curriculum guides of several dioceses and missionary districts; and it has prepared articles and other data pertaining to curriculum construction and use.

The committee's present objective is to present the Church with sixteen new courses by the next General Convention, and, in addition, to have a number of the proposed senior high units ready for use. Of these sixteen new courses, it is expected that four will be in printed form; six will be in mimeographed form for general use; four will be in form for experimental use; and two will be in the nature of reading books for reference use by junior or senior departments.

ROANOKE, VA., MEN'S CLUB PROMOTES DISTRICT SYSTEM

ROANOKE, VA.—Christ Church, Roanoke, is most fortunate in having an unusually active men's club. In the interval between the resignation of the former rector and the coming of the new one, the men's club organized a special parish committee. This committee has divided the entire city of Roanoke, with its immediate suburbs, into nineteen "districts." For each of these there is a committee of from two to four men residing in the district, one of whom is "district chairman." These committees made a careful check over their respective areas and on the arrival of the

new rector he was given a complete list, corrected to date, of the families and individuals making up the congregation of Christ Church, with addresses and general information as to church activity of the various families, etc., and all so arranged as to give him the quickest possible introduction to the parish as a whole.

It is planned that these district committees will keep in constant contact with the people in their areas and thus be in position to inform the rector of changes in address, illness, or trouble of any kind in the congregation, prospective new members coming to the city and other matters that may require his attention and interest.

Many parishes start organizations similar to this. And sometimes the thing works and proves of inestimable value. And sometimes it proves to be "just another flash in the pan." As in most movements the chief factor in turning the scales one way or the other is the *personnel* of the organization and its leaders. In this instance splendid progress has been made and there is every indication that the district committee system will be a great aid in the development of Christ Church and in the stimulation of loyalty in the congregation.

ONE LIVING CHURCH REACHES SIX

PROVIDENCE, R. I.—Bishop Perry's visit to the Orient has directed the thoughts of his people in Rhode Island to the work of the Church in that part of the world. Advantage is being taken of this new interest in many ways. Miss Mary E. Thomas, executive secretary of the Church Periodical Club, recently wrote an article for Rhode Island readers describing what the Bishop would find if he had time to look into the libraries of clergy and missionary workers, hospitals, and schools. And then she brought vividly to the attention of her readers the work of the C. P. C. in Hawaii, the Philippines, Japan, and China.

In the latter country, she declared, one copy of THE LIVING CHURCH passes through the hands of two priests, a nurse, a Sister, and a teacher before reaching its final destination.

ST. LUKE'S GOSPEL IN DEMAND FOR LENTEN READING

PROVIDENCE, R. I.—Clergy and lay folk of this diocese are much encouraged by the response from the parishes to the opportunity to read the Bible this Lent.

The field department originated the plan of ordering ten thousand penny copies of the Gospel of St. Luke and distributing them to the various churches which should desire them. The supply was exhausted and many of the clergy have been looking for more copies. They were referred to the Bible Society which also ran out of the gospel. Together with this vest pocket edition were issued leaflets apportioning Bible readings and commenting upon them.

Cards containing a rule of life were sent out as well to the number of ten thousand. Thirty-five parishes took part in the enterprise.

KEMPER HALL, KENOSHA, WIS., MISSIONARY SOCIETY IS ACTIVE

KENOSHA, WIS.—In this city eight years ago was organized by members of Kemper Hall a missionary society which, though always active, has remained in the background of things. Therefore, to make its good works known, the Kemper Hall Press Club has haled it out of obscurity into the light.

The Lenten activities alone of this little Church society are lessons in sacrifice. On Shrove Tuesday the girls are given mite boxes in which they put the money they earn by various activities. The seniors publish a paper called the *Lenten Mite*. Other classes run a tea room two days a week. Class stunts produced entirely by the girls take the place of movies during Lent and provide another way of adding to the Lenten fund.

This year in particular there is a certain determination among the girls to do as much for the missionary offering as has been done in previous years. The executive committee takes charge of the assembly program once a week and each class is to dramatize a parable pertaining to the Kingdom of God.

The following girls are members of the executive committee: Charlotte Peirce, *chairman*, Winnetka, Ill.; Dorothy Barker, *vice-chairman*, Ripon, Wis.; Sarah Kutill, *secretary*, and Betty Allen, *treasurer*, both of Chicago; Louise Alden, Racine, Wis., and Betty Smith, Wausau, Wis.

GUILD OF HEALTH MISSION IS SUCCESS AT KANSAS CITY

KANSAS CITY, MO.—The Rev. Franklyn Cole Sherman of the American Guild of Health has just completed a six day mission on Applied Religion. God has never been such a vital topic of conversation in this parish as He was during this mission. The congregations were large and the interest kept up during the entire week. Classes were conducted in the parish house in the morning and the missioner preached every evening. So much interest was shown in the classes that they had to be moved into larger quarters to accommodate the crowds. Question boxes were filled with vital questions, too many for the missioner to answer, and the literature sponsored by the Guild of Health was eagerly purchased.

There has been no slump since the mission—quite the reverse, for the attendance at classes and at church has increased considerably.

HAWAII PLANTER PRAISES WORK OF CHURCH ARMY

HONOLULU—R. M. Lindsay, manager of the Hamakua Mill Co. at Paaulo, island of Hawaii, has recently written of the Church Army work there:

"Its efforts have been greatly blessed, and the work in progress among the employes on the plantation is of great value. An aggressive work is going on from which the employes have benefited both materially, socially, educationally, and spiritually. I cannot speak too highly of their work which has been done during my stay as manager, an outstanding work which deserves all the support and help one can give."

St. Luke's, Tacoma, To Be Torn Down

Though Idle For Years, Its Demolition
Is Opposed; Case To Court

TACOMA, WASH.—Old St. Luke's Church, Tacoma, is to be torn down, according to plans of the vestry of Christ Church parish, into which the downtown parish was merged in 1926. An effort has been made to raise funds with which to purchase the old landmark. In addition to this an action in law was brought in the name of Mrs. Isabel E. Wilkinson, pioneer member of St. Luke's parish, to restrain the rector, wardens, and vestry of Christ Church parish from proceeding with the razing. It was also contended by counsel for Mrs. Wilkinson that the title to the property lay with the Bishop of the diocese and not with the parish.

In 1883 Charles B. Wright of Philadelphia, vice-president of the Northern Pacific Railroad, was also president of the Tacoma Land Company in the days when the railroad was establishing its western terminals in this city. He built the church as a memorial to his daughter, Kate Elizabeth, and deeded the land on which it stands to the "Rt. Rev. John Adams Paddock, D.D., Missionary Bishop, or bishops of the Protestant Episcopal Church who may have ecclesiastical jurisdiction within the said Protestant Episcopal Church." The deed also specifies that the land is to be "occupied by St. Luke's Protestant Episcopal Church for religious purposes and for no other purposes whatsoever."

Ivan L. Hyland, chancellor of the diocese, stated that in 1925 the Rt. Rev. S. Arthur Huston, D.D., the present Bishop of Olympia, "divested himself of the title and trust" in favor of St. Luke's parish, and that "as far as the bishop is concerned, we disclaim any interest in the property or the trust." Frank A. Latcham, attorney, and member of Christ Church vestry, affirmed that the cost of repairing the old church would be \$3,000, in addition to \$800 overdue taxes, and that the parish was quite unable to bear this expense.

An affidavit by the Rev. Sidney T. James, rector of the united parish of Christ Church, affirmed that he had held vespers in St. Luke's Church for about eighteen months after the old parish of which he had been rector had been merged with Trinity parish to form Christ Church, but that lack of interest led to a discontinuance. On the last occasion there was only one person in the congregation.

The Rt. Rev. Lemuel H. Wells, pioneer rector of St. Luke's, and the Rev. Arthur Bell, rector of St. Mark's parish, submitted affidavits to the effect that they had offered to continue services in the abandoned church.

Members of the standing committee of the diocese also filed affidavits showing that no church property could be canonically removed without the consent of the bishop acting with the consent of the standing committee. It is understood that

such permission was given by the bishop and standing committee on the understanding that the church was unsafe.

Eventually, on March 4th, Judge Ernest M. Card, of the superior court of the county, handed down his decision. He said:

"It seems clear that the legal title to St. Luke's is vested in Christ Church. . . . There are no words of condition of forfeiture in the Tacoma Land Company's deed. . . . The vestry of Christ Church parish is appointed as trustees to receive the proceeds from the sale of the church property in controversy, and is directed to apply the same to the preservation of the bell and memorial tablet from St. Luke's Church and to the building fund of the parish. In so providing the court is attempting to follow the intentions of the donor as nearly as possible under the changed conditions."

A motion has been made for a new trial of the case.

CONDUCTS WEEKLY SERVICES AT COLORADO STATE HOSPITAL

PUEBLO, COLO.—At the Colorado state hospital for the insane, where about three thousand inmates are housed, the Rev. Charles D. Evans, rector of Holy Trinity Church and chaplain of the institution for the past year and a half, has been conducting weekly Church services.

These services, held every Sunday afternoon, were inaugurated by Fr. Evans a number of years ago and are continuing by special request. Every seat in the recreation hall is taken at the services, physicians, internes, nurses seated side by side with the patients.

This work is carried on by Fr. Evans in conjunction with his regular parish duties.

BETHLEHEM SUMMER SCHOOL CONVENES JUNE 25TH

BETHLEHEM, PA.—The summer school of the diocese of Bethlehem will be held again at the Moravian College in Bethlehem. The program is planned for Church workers of all kinds. Though the school is predominantly a young people's conference, the program is planned for every phase of Church activity.

The faculty: *Chaplain*, the Rev. Stanley D. Wilcox, Chester; *Church History*, the Rev. Thomas B. Smythe, Reading; *The Task of the Church*, the Rev. Eric Tasman of the National Council; *Personal Religion*, the Rev. W. A. Eastburn, Philadelphia; *Teaching Methods*, Miss Victoria Lyles, York; *The Girl and the Church*, Mrs. T. B. Smythe, Reading; *Why Missions?*, Mrs. E. L. Herndon, Pottsville; *Religious Drama*, the Rev. E. Harvey Herring, West Port, Conn.; *The Challenge to Youth*, the Rev. A. K. Fenton, Jermy; *Church Music*, the Rev. Messrs. Fred Trumbore, Troy, and Kenneth Heim, Bethlehem; *Recreation*, the Rev. A. M. Holloway, Minersville.

The entire cost of the school will be \$10. This includes \$8 for board and \$2 for registration.

For further information write Mrs. Frank Van Gieson of 2729 Chew street, Allentown, registrar; or the Rev. George McKinley, Palmerton.

Bethlehem was founded in December, 1741, by Moravian exiles from Bohemia and Saxony under the leadership of Bishop David Nitschmann, who came to America seeking religious freedom and to preach the Gospel to the savages.

The town derives its name from a Christmas Eve love feast, December 24, 1741, conducted in the first house in Bethlehem, a log cabin situated back of the present site of the Hotel Bethlehem.

On July 25, 1782, George Washington visited Bethlehem. He attended services in the morning, made a pilgrimage of the various Moravian houses, was given refreshments in the Brethren House, and spent the night at the Sun Inn.

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Initiate Bishop Strider Into Pi Alpha Fraternity

Becomes Second Honorary President of
Order Founded by Clergyman

PARKERSBURG, W. VA.—The Rt. Rev. Robert E. L. Strider, D.D., Coadjutor Bishop of West Virginia, and William G. Peterkin, a member of the National Council, were admitted into the Pi Alpha Fraternity by the West Virginia Alpha Chapter at the Memorial Church of the Good Shepherd, Parkersburg, the Rev. Harold V. O. Lounsbury, rector, on February 16th.

In January, the Central New York Alpha chapter of this fraternity was organized in Christ Church, Binghamton, N. Y. As originally planned, Pi Alpha was an organization formed for the men and boys of the Church of the Transfiguration, Blue Ridge Summit, Pa., and St. Mary's, Waynesboro, Pa., its founder being the Rev. Arthur G. W. Pfaffko. It is modelled on the lines of a college fraternity. The response obtained was so remarkable that the movement spread to other dioceses and parishes, the founder being eventually prevailed upon to make it a national organization. "Joiners" are rigidly excluded from Pi Alpha. Triflers cannot be admitted into membership, but no worthy man or boy is ever excluded on social or financial grounds. Personal devotion to our Lord and loyalty to His Church are the conditions of membership. The officers of Pi Alpha are the following:

- First honorary president:* the Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg;
 - Second honorary president:* the Rt. Rev. Robert E. L. Strider, D.D., Coadjutor Bishop of West Virginia;
 - President:* the Rev. Arthur G. W. Pfaffko, Blue Ridge Summit, Pa.;
 - Chaplain:* the Rev. Harold V. O. Lounsbury, Parkersburg, W. Va.;
 - First honorary chaplain:* the Rev. George D. Langdon, Pomfret School, Connecticut;
 - Second honorary chaplain:* the Rev. George S. Gresham, Goldsborough, N. C.;
 - Secretary:* the Ven. A. A. Hughes, archdeacon of Harrisburg;
 - Treasurer:* Fred Hammond, Waynesboro, Pa.
- Supreme Council in addition to officers:* the Rev. Samuel H. Sayre, Williamsport, Pa.; Luke Ashworth, Waynesboro, Pa.; John McGowan, Waynesboro, Pa.; George M. Cannon, Binghamton, N. Y.; Charles L. Albert, Blue Ridge Summit, Pa.; Emory Happel, Highfield, Md.; Charles S. Garnder, Jr., Blue Ridge Summit, Pa.

CITY-WIDE BIBLE CLASS FORMED AT HOPKINSVILLE, KY.

HOPKINSVILLE, KY.—As an aftermath of the morning Bible lectures given during the ten-day mission held in February at Grace Church, Hopkinsville, by the Rev. Gardiner L. Tucker, D.D., a group of Hopkinsville women have organized a Lenten study class to follow Dr. Tucker's Bible outline, *The Drama of the Covenant*. The group, including Baptists, Roman Catholics, and members of other Christian bodies, as well as parishioners of Grace Church, is meeting at the homes of various members of the study group.

The *Witness* Bible lessons, conducted by the Rev. Irwin St. John Tucker, are being used to supplement the mimeographed outlines.

NEW JACOBITE PATRIARCH OF ANTIOCH ELECTED

JERUSALEM—The Most Rev. Mar Severios Ephrem Barsoum, Archbishop of Homs, in Syria, was elected January 29th to succeed the late Mar Ignatius Elias III as Syrian Orthodox (Jacobite) Patriarch of Antioch. The enthronement of the new Patriarch was to take place at Homs, where the election was held, on February 12th.

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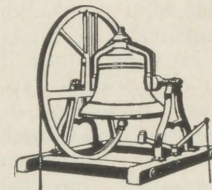
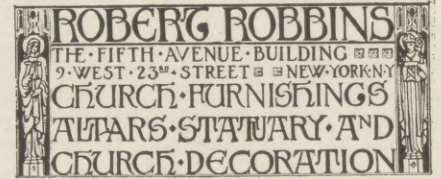
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"May they rest in peace, and may light perpetual shine upon them."

BERRYMAN GREEN, PRIEST

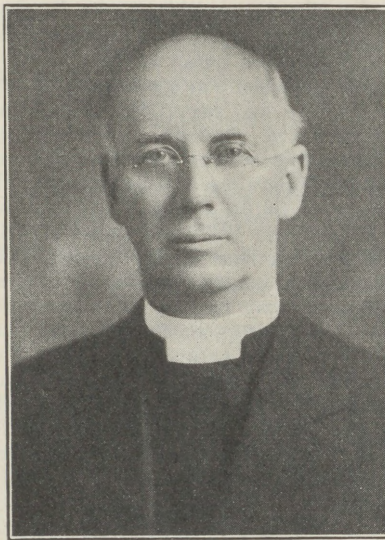
RICHMOND, VA.—The Rev. Berryman Green, D.D., dean emeritus of the Virginia Theological Seminary, died suddenly the morning of March 10th, at the residence of his son, Dr. Berryman Green, Jr., of Riverside, Calif.

He had retired as dean of the Virginia Seminary in June, 1931, after a service of fourteen years and on the first of March of this year had gone with Mrs. Green to spend several months with their son in California. His death came very suddenly after their arrival.

Dean Green was born in Charlotte County, Virginia, in 1864, the son of Colonel William E. and Jane Boylon Green. He graduated from the Virginia Theological Seminary in 1890, being ordained deacon in that year and priest in 1891, both ordinations by the Rt. Rev. Francis M. Whittle, Bishop of Virginia. He married in 1891 Nina D. Bouldin of Charlotte County, the daughter of Judge Wood Bouldin of the Supreme Court of Appeals of Virginia. Mrs. Green and their only son, Dr. Berryman Green, Jr., survive him.

Dr. Green's entire ministry was spent in the diocese of Virginia. He was rector of South Farnham parish at Tappahannock, 1891-93; of St. James' Church, Leesburg, 1893-96; Christ Church, Alexandria, 1896-1902.

In that year he became professor of English Bible and Homiletics at the



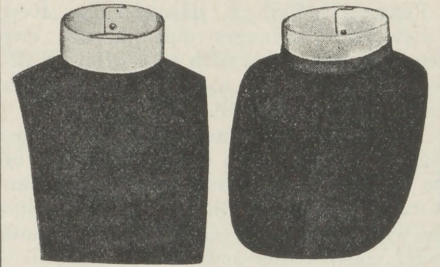
REV. BERRYMAN GREEN, D.D.

seminary and held that chair during his connection therewith. He was elected dean of the seminary in 1917.

The Rev. Dr. Berryman Green took a large part in the life of the diocese, having been a member of the standing committee continuously since 1896. He was elected deputy to the General Convention continuously from 1916 through 1931; and he was twice elected Bishop Coadjutor of the diocese—in December, 1908 and again in February, 1911. In each case he was compelled to decline the election on account of his health.

As the dean of the seminary Dr. Green made for himself a unique place in the life of the institution and of its graduates. His students looked to him as adviser and friend not only during their seminary course but in the various experiences of parochial life.

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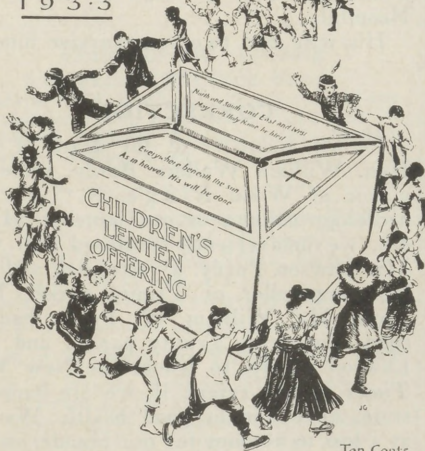
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VILLEVALEIX COULANGES, PRIEST

PORT AU PRINCE, HAITI—The Rev. Villevaleix Coulanges died in this city February 22d in his 67th year after an illness of about six weeks. He leaves a widow but no children.

The burial office was sung at the Cathedral on the afternoon of February 23d by the Ven. Georges E. Benedict and the committal was said by Bishop Carson within the walls of the new church building now under construction at Deslandes, Haiti.

Present at the service were the Very Rev. Leopold Kroll, the Ven. G. E. Benedict, the Rev. Edouard C. Jones, the Rev. J. D. Abellard, and the Rev. Joseph S. Lindor.

Fr. Coulanges was ordered deacon September 29, 1907, and ordained to the priesthood September 15, 1909, by the Rt. Rev. James Theodore Holly. His ministry was spent entirely among the very poor country people, at first on the Grande Plaine de Port au Prince and, later, among the mountains of the extensive Léogane region.

The new church at Deslandes is being erected with the offerings of the advance work program accepted by the diocese of Fond du Lac. Fr. Coulanges had labored for many years in the region of which this parish is the mother parish. His hope to see the new church was unfulfilled but his body rests within its enclosure.

WILLIAM E. GLANVILLE, PRIEST

NEW MARKET, MD.—The Rev. William Ewart Glanville, Ph.D., rector of Linganore and Zion parishes, Frederick and Carroll counties since 1927, died at his home in this city the morning of March 8th. The funeral service was conducted in Grace Church on the 10th by Bishop Helfenstein, and interment was made at Baltimore. He is survived by the widow and a daughter.

Dr. Glanville received his college education at the University of New Zealand and the University of London. He was ordained to the diaconate in 1907 and was advanced to the priesthood the year following by the Rt. Rev. T. N. Morrison, Bishop of Iowa. He became assistant in St. John's Church, Dubuque, Iowa, and later served as rector of St. Peter's Church, Sycamore, Ill., priest in charge of St. Paul's Church, DeKalb, Ill., rector of St. Peter's and Middleham Chapel, Calvert County, Md., and rector of the Church of the Holy Innocents, Baltimore.

ELMORE E. HUTCHINSON, PRIEST

MORRIS, N. Y.—In this city, early on the morning of March 6th, the Rev. Elmore E. Hutchinson, rector of Zion Church since 1918, died at the rectory at the age of 62.

The burial service was held in Zion Church on March 8th, the Rt. Rev. G. Ashton Oldham, D.D., officiating. Although the Bishop alone conducted the services, nearly all the clergy of the Susquehanna rural deanery were present. Parishioners and friends of Mr. Hutchinson throughout the countryside crowded the church, and the local Masonic Lodge attended in a body. He is survived by his widow, a son Marshall, and a daughter

Alberta, all living at Morris, the daughter being actively engaged as a parish worker in the district her father served.

Mr. Hutchinson was a graduate of Williams College and began his professional life as a teacher in high school. He was as a layman devoted to religious work and served for some time as a secretary of the Brotherhood of St. Andrew. He was ordained deacon in 1915, and priest in 1916, by the late Rt. Rev. R. H. Nelson, D.D. He served four years at St. Peter's Church, Brushton, and St. Thomas', Lawrenceville, together with the charge of some half a dozen missions before coming to Zion parish. Mr. Hutchinson served the diocese as examining chaplain, a member of the board of missions, and for a number of years had been secretary of his own rural deanery.

CLARA CROSSMAN

HOBOKEN, N. J.—On February 28th, after a brief illness, occurred the death of Mrs. Clara Crossman, a member of the Altar Guild of Trinity Church, Hoboken, where she had been for many years a devoted communicant.

MRS. ROBERT W. FORSYTH

BALTIMORE, MD.—In this city on February 11th occurred the death of a woman widely known in Church circles, Margaret W. Forsyth, widow of the Rev. Robert W. Forsyth, D.D. The body was taken to Richmond, Va., for interment.

Mrs. Forsyth is survived by one daughter and three sons. The daughter, Charlotte E. Forsyth, is now Sister Benedicta, novice in the Order of St. Anne at Versailles, Ky. The sons: Robert W. Forsyth of San Francisco; Thomas M. Forsyth of Narberth, Pa.; and the Rev. Warner Lewis Forsyth, rector of St. James' Church, Birmingham, Mich.

SARAH HAW

HOBOKEN, N. J.—Mrs. Sarah Haw, for many years a worker in the Woman's Auxiliary of Trinity Church, Hoboken, died on February 9th, following an illness of six months. The funeral was held on February 11th.

MRS. JOHN HENRY HOPKINS

GRAND ISLE, VT.—Mrs. Marie Moulton Hopkins, wife of the Rev. John Henry Hopkins, died at her home in this city on March 10th at the age of 72.

Burial was in Lake View Cemetery, Burlington, on the 11th following services at St. Paul's Church there. A requiem service was held at the home in Grand Isle.

For five or six of her final years Mrs. Hopkins had been slightly troubled with what proved to be paralysis agitans, or "Parkinson's disease," and from this disease she died. She had fully recovered from injuries sustained nearly a year previous in Winter Park, Fla., on Easter Day, when an express train struck the stalled car in which she and Dr. Hopkins were riding, and a fractured and severely bruised leg resulted. But the paralysis steadily increased.

Besides being the wife of a prominent

clergyman of the Church, Mrs. Hopkins was herself well known as a Church worker and a writer. At the time Dr. Hopkins was rector of Epiphany Church, Chicago, she served ten years as diocesan president of the Woman's Auxiliary. She led the Auxiliary from gifts annually of about \$19,000 to about \$39,000, and increased the number of local missionary societies from about 70 per cent of the congregations to 96 per cent, in that diocese. She originated the plan of holding in each diocese an annual meeting for the collection of the United Thank Offering. This custom spread rapidly and widely through many dioceses of the Church.

Her booklets on *Emily Bronte, Sunset*, and *A Book of Remembrance* (sketch of her mother's life), won high commendation for their messages and style.

Since 1929 when they retired from active work, Mr. and Mrs. Hopkins had made their home in Grand Isle.

CAROLINE BREWSTER STOSKOPF

CHICAGO—Caroline Brewster Stoskopf, mother of the Rev. William Brewster Stoskopf, rector of the Church of the Ascension, Chicago, and Miss Alice Louise Stoskopf, and widow for thirty-eight years of Louis Stoskopf, M.D., a vestryman of Grace Church, Freeport, Ill., where she was formerly a communicant, died the evening of March 3d. She was a charter member of the Elder Brewster Chapter of the Daughters of the American Revolution and, through her lineage, her son is elder of the Illinois society of Mayflower Descendants. Mrs. Stoskopf had resided with her son and daughter since the former became rector of Ascension parish, and was an ardent worker until failing strength prevented two years ago.

WILLIAM WIDNALL

HACKENSACK, N. J.—On February 20th occurred the death of William Widnall, a vestryman of Christ Church, Hackensack. Death followed an operation. He was in his fifty-eighth year.

Mr. Widnall had been with the Mutual Life Insurance Co., and previous to that was manager of the Lorraine Manufacturing Co., New York City. For a long period he was a governor of Hackensack Hospital.

His wife and two sons survive him.

CORRECTION

IN AN ACCOUNT of the death of the Hon. William Wallace Purdy, sometime mayor of Wood Ridge, N. J., in the necrology column of our issue of March 4th, we inadvertently confused him with Mr. Lawson Purdy, a vestryman and acting comptroller of Trinity parish, New York. Mr. William W. Purdy had no connection with Trinity parish, and Mr. Lawson Purdy, to whom the New York *Times* tribute refers, is, we are happy to state, alive and in good health. We are at a loss to account for our blunder in this matter, and we deeply regret any inconvenience that may have been caused to either Purdy family as a result of it.

Church Services

California

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

Illinois

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

Massachusetts

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Benedic-
tion, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

New Jersey

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

New York

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

Christ Church, Corning

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

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Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, Sermon and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;
Saturdays, 3 to 5 and 8 to 9.

CHURCH SERVICES—Continued

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Holy Cross Church, New York
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Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

Pennsylvania

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and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

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

NEWS IN BRIEF

CENTRAL NEW YORK—J. Laurence Slater, organist of Grace Church, Utica, spoke on English Church Music at a meeting of the Central New York Guild of Organists in Grace Church recently, and also discussed the differences between English and American instruments, finding the former's tone perfection compensated by the mechanical perfection of the American Church organs. Mr. Slater came to Utica from England about a year ago.—The Rev. Walter E. Bentley, world-wide missionary and former Shakespearean actor, will conduct an eight day mission at St. John's Church, Oneida, March 19-26.—The Rev. Paul S. Olver, vicar of St. Thomas' Chapel in New York will conduct a day of devotion for the women of the second district in Zion Church, Rome, April 5th.

MICHIGAN—Lenten plans in the diocese of Michigan are including even more than the usual number of study classes, mid-week services, and noonday prayers. At St. Paul's Cathedral, an intensive program is being carried on for children and adults, including weekly confirmation instruction for both groups on Sundays; noonday services in Grace Chapel daily with celebrations of the Holy Communion and three series of addresses. A new series of noonday services is being held in Detroit this Lent in St. Matthias' Church. The series was undertaken at the request of a number of laymen who live and work in the vicinity of this church, and for whom it is impossible to attend noonday services in downtown churches or theatres. In St. John's Church, Royal Oak, the second series of round table conferences is being conducted by parish leaders on the Wednesday evenings in Lent. The round table conferences sponsored each year by the diocesan department of religious education are being held on the five consecutive Monday evenings at the Central Y. W. C. A., there being no parish house large enough to accommodate the six hundred Church people and friends who usually enroll.

Clerical Changes

APPOINTMENTS ACCEPTED

DEACON, REV. PERCY R., formerly assistant chaplain at Sea View Hospital, Staten Island, N. Y.; to be assistant at St. Gabriel's Church, Hollis, Jamaica, N. Y.

HADY, REV. JOHN LOWRY, formerly rector of Gloria Dei (Old Swedes') Church, Philadelphia; to be rector of Calvary Church, Columbia, Mo., also chaplain at the University of Missouri and St. Stephen's College. Effective May 1st.

WETKLO, REV. O. J. P., formerly locum tenens of Trinity Church, Arkansas City, Kans.; is now rector of that church. Address, 404 South B St.

NEW ADDRESSES

CLARKE, REV. G. C., 1868 Page Ave.; 1842 Hastings Ave., East Cleveland, Ohio.

DEYO, REV. GEORGE N., 2119 Washington Ave.; 1975 Bathgate Ave., The Bronx, New York.

RANDALL, REV. A. T., 275 Grand Ave., Leonia, N. J.; 503 West 112th St., New York City.

Books Received

- THE ABINGDON PRESS, New York City:
Preaching Values in the Old Testament. In the Modern Translations. By Halford E. Luccock. \$2.00.
- COLUMBIA UNIVERSITY PRESS, New York City:
The Policewoman's Handbook. By Eleonore L. Hutzler, Deputy Commissioner of the Detroit Police Department. \$2.00.
- THOMAS Y. CROWELL CO., New York City:
Hollow Folk. By Mandel Sherman and Thomas R. Henry. \$2.00.
- REV. G. S. DUNBAR, London, England:
The Church of England and the Holy See. Oxford Movement Centenary Tractates. (1st Series) No. 3. What Do the General Councils Say? By the Rev. S. Herbert Scott. Paper, 1/.
- HARPER & BROTHERS, New York City:
Perspectives. By Charles W. Gilkey. \$1.00.
- J. B. LIPPINCOTT & CO., Philadelphia:
Indoor and Community Games. By Sid G. Hedges. \$1.50.
- LITTLE, BROWN & CO., Boston:
A Bubble That Broke the World. The Story of the Rape of American Credit. By Garet Garrett.
- LOTHROP, LEE, & SHEPARD CO., Boston:
Franklin D. Roosevelt's Colonial Ancestors. Their Part in the Making of American History. By Alvin Page Johnson. With Portrait Frontispiece and Charts. \$2.50.
- THE MACMILLAN CO., New York City:
Adventures of Ideas. By Alfred North Whitehead. \$3.50.
- MOREHOUSE PUBLISHING CO., Milwaukee:
The Living Temple. By the Rev. William H. Dunphy. \$1.75.
- UNIVERSITY OF NORTH CAROLINA PRESS, Chapel Hill:
The Family. A Study of Member Roles. By Katharine Dupre Lumpkin, Ph.D. \$2.00.
- THE JOHN C. WINSTON CO., Philadelphia:
The Story of the Christian Church. By Jesse Lyman Hurlbut. New and Revised Edition. \$1.00.

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ANNOUNCEMENTS

Birth

MASON—The Rev. Joseph Clarkson Mason, rector of Epiphany Church, Honolulu, and Mrs. Mason are rejoicing in the birth of a son, JOSEPH CLARKSON, JR., on February 10th.

Died

HOPKINS—Entered into rest from her home at "Twenty Acres," Grand Isle, Vt., on Thursday morning, March 9th, MARIE MOULTON (GRAVES) HOPKINS, beloved wife of the Rev. John Henry Hopkins, in the 72d year of her life. Born at Hamilton, N. Y., on November 21, 1861, she had been bed-fast since Easter Day, March 27, 1932, following a motor accident.

"Be thou faithful unto death, and I will give thee a crown of life."

HUTCHINSON—Entered into rest on March 6, 1933, in Morris, N. Y., the Rev. ELMORE EDWARD HUTCHINSON, rector of Zion Church, Morris, and priest in charge of chapels at Morris Manor, New Lisbon, Butts Corners, and West Burlington; secretary of the Rural Deanery of the Susquehanna. The funeral was held at Zion Church on Wednesday, March 8th at 2 P.M. Interment was in Hillington Cemetery, Morris. Mr. Hutchinson is survived by his wife, Josephine Lewis Hutchinson; a daughter, Alberta Hutchinson, and a son, Marshall.

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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

LENDING LIBRARY

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MISCELLANEOUS

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Miscellaneous

CLERGYMAN'S DAUGHTER, graduate of St. Mary's School, Concord, N. H., and class of '33 Ithaca College, Department of Physical Education; with experience as camper and counselor; seeks position (West preferred) as teacher in boarding or public school, or as camp counselor. Write directly to FRANCES M. ROOTS, Westminster Hall, Ithaca, N. Y.

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RETREATS

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

MID-LENT RETREAT. Feast of the Annunciation B. V. M., Saturday, March 25, 1933. St. Paul's Chapel, Trinity parish. Conducted by the Rev. Joseph Patton McComas, D.D., 12:00 M. to 5:00 P.M. Subject: The Incarnation. Choral Eucharist, 12:00 M. Luncheon (217 Broadway, Room 212), 1:00 P.M. First Meditation, 2:00 P.M. Second Meditation, 3:00 P.M. Third Meditation, 4:00 P.M. Vespers at 5:00 P.M.

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.

QUIET DAY FOR ASSOCIATES and other women at St. Mary's Home, 2822 Jackson Blvd., Chicago, Monday, March 27th, beginning with Mass at 10 A.M., and closing with Vespers at 3:30 P.M. The Rev. W. H. Dunphy, conductor. Please notify the SISTER SUPERIOR.

QUIET HOUR, PRAYER AND MEDITATION for members of the profession of social work to be held at St. Mary's Home, 2822 Jackson Blvd. (near California Ave.), Chicago, Tuesday evening, March 21st. Evensong, 6:00; Supper, 6:30; Meditation, 7:30; Benediction, 8:30, under the leadership of the Rev. Alfred Newbery. Please notify THE SISTER SUPERIOR.

QUIET TIME FOR BUSINESS WOMEN, St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 25th, from 3 to 9 P.M. The Rev. Gregory Mabry, rector of the parish, will be the conductor. Supper served. Those desiring to attend please notify THE SECRETARY, 199 Carroll St., Brooklyn, N. Y. To reach St. Paul's Church: take any subway to Borough Hall, Brooklyn, then a Court St. surface car to Carroll St., and walk one block to the right.

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

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NEWS IN BRIEF

CENTRAL NEW YORK—A new chapter of the Daughters of the King has just been organized in Trinity Church, Elmira.—Grace Church, Utica, has been given a baptismal shell in memory of George T. Thomas, replacing one which disappeared. Gifts of a large wafer box and silver baptismal bowl have also been made recently.—The spring meeting of the second district convocation will be held in Grace Church, Waterville, on May 3d. The Woman's Auxiliary of the district will meet at the same time and place, as will the Utica Clerical Union.—Bishop Fiske conducted a quiet day for members of the Utica Clerical Union at Grace Church, Utica, on March 6th, largely attended by the clergy of Utica and vicinity.

RHODE ISLAND—Arthur L. Aldred, one of the leading merchants of Providence, who died recently, left one-twentieth of the income of the residue of his estate to St. Martin's Church, of which he was a communicant, to become available upon the death of his wife.—In preparation for the mission at Grace Church, Providence, which Bishop Bennett conducted, the clergy organized a visiting campaign led by parishioners. Something like fifteen hundred calls were made by neighborhood committees who left prayer cards and urged attendance.—Mrs. Charles C. Binney, president of the Rhode Island Woman's Auxiliary, conducted the service for women on National Prayer Day on March 3d at the Roger Williams Baptist Church, Providence. Rhode Island Episcopalians, including Bishop Bennett, have of late been especially active in interdenominational interests. Bishop Bennett will conduct a joint quiet day at the Cathedral of St. John on April 6th for the Woman's Auxiliary and the diocesan Altar Guild.—Rhode Island is deeply interested in the sesquicentennial of Bishop Seabury's election to be held on March 25th at Woodbury, Conn. This diocese the Bishop served as well as Connecticut. The Rev. John A. Gardner of St. Mary's Church, East Providence, and the Rev. William Pressey, secretary of the diocese, will represent Rhode Island, and later at a special service at the Cathedral in Providence in honor of Bishop Seabury's anniversary, the Rev. Mr. Gardner will preach.

WASHINGTON—It is understood that the will of Mrs. Violet Blair Janin, who died recently in Washington, bequeathes \$1,000 to St. John's branch of the Woman's Auxiliary and \$3,000 to the Episcopal Home for Colored People.—The thirty-seventh annual report of the Washington Woman's Auxiliary just issued shows \$4,336.48 general receipts for 1932 and a total of \$5,505.56 for the United Thank Offering fund.

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