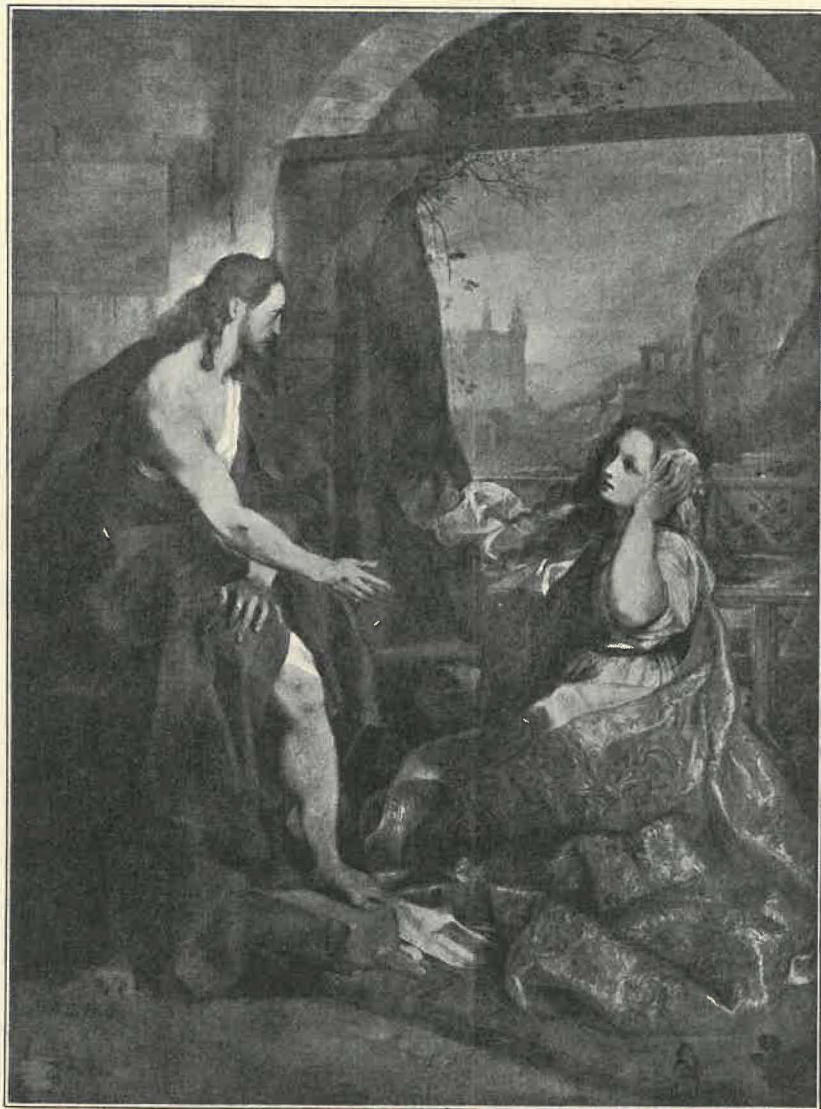


LIBRARY COLLECTED MAY 1933

The Living Church



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CHRIST APPEARING TO THE MAGDALENE

[See page 740]

Price 10 Cents

April 15, 1933

THE ADVENTURE OF FAITH

By the Rev. Father Andrew, S.D.C.

Author of "The Adventure of Prayer," "Love's Argument," etc.

"A missionary's life," says the author in his Preface, "is a mingling of crowded claims and lonely interludes. Sometimes he has hardly leisure 'so much as to eat,' as hundreds of simple souls wait for his ministries; sometimes he might have nothing to do if he did not learn something of the privileges of interior discipleship. It was in such interludes as these that this book was written."

The first part of the book deals with the Way of Doubt—the Philosophies of Atheism and Agnosticism; the Way of Desire—Pagan Principles; and finally, having shown how these fail to satisfy, the author presents to us in a clear and convincing way, simply and without technicality, his philosophy of the being of God, and the life of man, of experience, of authority, and of faith. 125 pages.

Paper, 85 cts.

LEGENDA MONASTICA AND OTHER POEMS

With a Preface by the late Rev. G. Congreve, S.S.J.E.

A new edition of an old favorite among books of religious poetry, especially appropriate in the Oxford Centenary year and at the Easter Season. Print, paper, and binding are excellent, and the small book of 180 pages with four beautiful collotype reproductions of Dürer woodcuts, makes an excellent gift book.

Legenda Monastica, the section which gives the book its title, is a group of monastic tales (each with distinct individuality of style) told at the Abbot's suggestion by seven of the Brothers, as a fitting celebration of Easter Day. The remainder of the book, *Poems and Legends*, is a group of hymns, legends, and commemorative poems by various authors.

Lovers of religious poetry, and especially those who admire that of Dr. Neale and Bishop Coxe, will find much to admire in this book which the Rev. G. Congreve calls in the Preface, "the literary child of a Religious Community."

Boards, 85 cts

THE OXFORD MOVEMENT AND AFTER

By the Rev. C. P. S. Clarke

\$2.95

American Church Monthly

"The approaching centenary of the beginnings of the Oxford Movement has called out a number of books, large and small, and this, to our mind, is one of the best, perhaps the very best. A marked excellence is the careful tracing of the antecedents and the mention of some of the notable precursors of the Movement."



Cowley

"This book deserves a permanent place on the shelves of all who have more than a passing interest in the Catholic Revival. Based almost entirely on original sources, some of which have not been available hitherto, Father Clarke's book covers the whole period interestingly and well. It is a book not to be missed."

GOD'S HUSBANDRY

Meditations on the Parable of the Seed Growing Secretly

By the Rev. Alec O. Hardy

Eight brief, simple, and forceful meditations on one of the shortest parables of Jesus "The Seed Growing Secretly." "It may seem a slight theme for eight meditations," writes the author, "but I shall be surprised if you do not feel when the last is over that the half has not been told you; and that your thought has overstepped the spoken and written word and is carrying you out along paths to which you see no ending." The contents include: The Seed and the Incarnation, the Cross, the Resurrection, the Ascension, the Method of God's Working in Man, Man's Proper Attitude, the Lord's Prayer, and the Sacraments. An introductory chapter: "All the Parables." Excellent for thoughtful reading and as the basis for short talks and for sermons. 58 pages.

Paper, 50 cts.

THE GLORY OF PRIESTHOOD

By the Rev. Edmund Seyzinger

With a Foreword by the Bishop of London

It is unusual for the Bishop of London to write a Foreword for any book except the Annual Lenten Book, but because of the value of this book to the clergy and the recognized value of the author to the clergy of London, the Bishop has made an exception in this case.

In recommending *The Glory of Priesthood* the Bishop writes "I have read this book in typescript, and I believe it will be of great spiritual help to many, especially to the clergy, for whom it is written. The writer enters very sympathetically into all the temptations and difficulties of the priestly life, and points at the same time to its wonderful happiness." 167 pages.

\$1.75

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Church Calendar



APRIL

- 16. Easter Day.
- 18. Editorial Council of the Religious Press at Washington, D. C.
- 23. First Sunday after Easter.
- 25. St. Mark (Tuesday.)
- 30. Second Sunday after Easter.

MAY

- 1. SS. Philip and James. (Monday.)
- 7. Third Sunday after Easter.
- 14. Fourth Sunday after Easter.
- 21. Fifth (Rogation) Sunday after Easter.
- 22, 23, 24. Rogation Days.
- 25. Ascension Day. (Thursday.)
- 28. Sunday after Ascension.
- 31. Wednesday.

CALENDAR OF COMING EVENTS

APRIL

- 26. Convention of Arkansas.

MAY

- 2. Church Congress of the United States at Evanston, Ill.
- 3. Oklahoma Convocation. Regional Catholic Congress at Batavia, N. Y.
- 9. New York Convention at Synod Hall. Erie Woman's Auxiliary annual convention. Convention of Fond du Lac.
- 10. Washington Convention at Chevy Chase, Md.
- 22. Conference of Church Army Workers of Canada and the United States at College of Preachers, Washington, D. C.
- 30. Eucharistic Conference at Elizabeth, N. J.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 24. St. Mark's, Mendham, N. J.
- 25. St. Andrew's, New York City.
- 26. Trinity, Brooklyn, N. Y.
- 27. Christ, Rochester, N. Y.
- 28. St. James', Long Branch, N. J.
- 29. St. Agnes', Washington, D. C.

NEWS IN BRIEF

LONG ISLAND—At the recent meeting of the provincial commission on religious education of the province of New York and New Jersey, the Rev. Charles H. Ricker, rector of Christ Church, Manhasset, and instructor in religious education at the General Theological Seminary, was elected chairman of the commission. Mr. Ricker was for ten years the chairman of the department of religious education of this diocese.

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.

"Anglican Values"

TO THE EDITOR: I have just been reading your sermonette from the rector of St. Martin-in-the-Fields on "Anglican Values" [L. C., March 11th] and am surprised that you should accept such a statement as "St. Gregory and his prior St. Augustine being the two links which knit Christianity in England with the Church of the Ages." The ancient British Church was functioning within fifty years of our blessed Lord's Ascension; and was well known as the "national religion" under King Lucius, A. D. 179—; the antiquity of this early Church was disputed, and vindicated at the councils of Pisa, 1409, of Constance, 1417, of Sienna, 1424, and Basle, 1434. (There is a rare quarto giving the proceedings at the Council of Constance.)

Eusebius, Bishop of Caesarea, and father of ecclesiastical history, met British bishops at the Council of Nicæa, A. D. 325. There is also remarkable testimony from the said prior St. Augustine, when writing to the Pope after his arrival in Kent, to convert the pagan English. There is also a Vatican manuscript under the year A. D. 35, which mentions this British church. The Bishop of Tyre A. D. 303 in his *Synopsis de Apostol* (23) wrote: "that Aristobulus, whom Paul saluted, when writing to the Romans, was Bishop of Britain"; and so on, through all the early writings of men prominent in the first Christian Churches. St. Chrysostom, Patriarch of Constantinople, writes in A. D. 350 in the same form. . . . (Mrs.) M. S. H. FIELD.

Lenox, Mass.

Germans Not Barbarians

TO THE EDITOR: If, as some of our bishops seem to think, the German people are barbarians, why not pray for them as we do for the heathen? I am sure it would create a kindlier feeling. The people of German origin who are members of the Church now feel, as a great many felt during the World War, that the Church has no place in it for persons of German blood.

PHYLLIS T. SCHNELL.

Croton-on-Hudson, N. Y.

"What Constitutes a Catholic Parish"

TO THE EDITOR: It is not easy to find the grounds on which Dr. Jared S. Moore bases his opinion that Benediction of the Blessed Sacrament is a commendable practice. In the first place it is an extralitururgical devotion; and loyalty to the Church would seem to require that the services set forth authoritatively in the Prayer Book be not set aside to find place for other devotions. I do not question that any service not inconsistent with the doctrine, discipline, and worship of the Church may be used on special occasions with the permission of the Diocesan; I do protest against the use of such services as though they were part of the norm of worship, as though every Sunday might be treated as a special occasion. I should like to ask Dr. Moore whether in his opinion a priest is justified in using a service not found in the service books of any church of the Anglican communion, if his bishop does not authorize that service? Would those priests who have Benediction

in their parishes give up its use if directed to do so by their bishops?

In the second place, quite apart from the question of legality, it seems the part of unwisdom to employ extralitururgical devotions save for special occasions; and particularly to employ such a devotion when the main purpose ("honoring our Lord in His Eucharistic Presence") is attainable in other and less questionable ways. The due and reverent celebration of the Divine Liturgy provides a means which does not call for defence against the charge of illegality or disloyalty. If we need to supplement the Prayer Book in order to make Catholic faith and practice obvious—then the Catholicity of the Episcopal Church is more than open to question.

Finally, though I have no claim to theological learning, I believe it is doubtful whether Benediction of the Blessed Sacrament is a service entirely consistent with the Catholic faith "as this Church hath received the same." It is a service of late medieval origin, exclusively Western (incidentally, it is more familiar to English and Irish Roman Catholics than to the faithful in Rome itself), and one which can be reconciled to Anglican formularies only with difficulty. In Benediction the theory, as I understand it, is that our Lord present in the Blessed Sacrament blesses the congregation. The power of blessing is inherent in the priesthood. Is there adequate reason to think that in instituting the Blessed Sacrament our Lord was giving His Church a device for blessing?

At a time when the doctrines of the Eucharistic Sacrifice and of the Presence of our Lord in the Blessed Sacrament are openly denied by priests of the Church, one hesitates to protest against a practice beautiful in itself, helpful to many souls, and employed solely to honor our Lord. But I fear that an office unknown to this Church, and based on possibly dubious theology, cannot unhesitatingly be called a "commendable practice."

ALFRED H. SWEET.

Washington and Jefferson College,
 Washington, Pa.

TO THE EDITOR: A charge which is often leveled at the Church is that of placing too great an emphasis on "ecclesiastical millinery"; but we who are Episcopalians like to believe that this is an unjust accusation. A most unfortunate impression is received, however, by the reader of Prof. Jared S. Moore's article in your issue of March 4th, on What Constitutes a Catholic Parish.

Professor Moore divides his article into three parts, Essentials; Commendable Practices; and Questionable Practices. Under "essentials" he lists first the doctrine of the Real Presence, second the offering of the Mass, and third, Proper Vestments. Under this third head he writes, "for a priest to appear at the altar to celebrate Holy Communion in a surplice and stole is as inappropriate as for a guest to appear at the White House for dinner in a sack coat."

Most of us have been taught to believe, on the authority of Holy Writ, that God judges a man, be he priest or layman, by his heart rather than by his vestments. . . .

FALCOTT MINER BANKS.

Williams College,
 Williamstown, Mass.

"What Constitutes a Catholic Parish"

TO THE EDITOR: I agree with the Rev. Archibald Knowles [L. C., April 1st] that he is indeed a valiant man who will dare to define "what constitutes a Catholic parish," but it is still more amazing that those who claim the power of defining Catholicity should themselves in so doing deny the true theological sense of Catholicity. Is not the Catholic faith that deposit once for all delivered to the saints; or that which has been held always, everywhere and by all? If so, the recognition of the Immaculate Conception of the Blessed Virgin does not savor of Catholicity. It would be interesting to have Professor Moore give us some really trustworthy grounds for the probability of this doctrine, and still more interesting if Mr. Knowles would state good reasons for accepting it as a *fact*.

May I add a word as to extralitururgical practices? Professor Moore must know that the Benediction of the Blessed Sacrament and Exposition of the Host for worship are comparatively modern, and therefore cannot be accepted as Catholic practices.

According to our own and the other ancient Liturgies, we join our divine High Priest in offering His one perfect sacrifice to the Father. The worship of our Christian Altar is to the Father through the Son who is the Way unto the Father. There is no record that Jesus instituted the Holy Eucharist as a means of bringing Him down from heaven as an object of worship, but in it He is our Oblation and Divine Food.

Because the Holy Communion is such a tremendous mystery, should we not be most careful to observe the strict terms of its institution? Is there not a danger of even pious sentiment becoming irreverence? Christ in the tabernacle, objectively removed by even the fraction of an inch, cannot be as near as our Liturgy declares Him to be—dwelling in us and we in Him.

I resent being ruled out as a Catholic by such definitions as put forth by Professor Moore, but rejoice to know myself in full agreement with such men as Pusey, Benson of Cowley, and Bishops Gore and Hall.

(Rev.) ARTHUR R. PRICE.

New Orleans, La.

TO THE EDITOR: The comments and criticisms of Fr. Fitts and Fr. Knowles on my temerarious attempt to define a Catholic parish are welcome and helpful, but I should much like to ask Fr. Knowles a few questions.

1. Will he please tell me *why* "a Catholic (should accept) the *fact* of the Immaculate Conception"? For the life of me I cannot see anything "Catholic" about it. (By the way, is not "the public recognition" of a doctrine a "practice"?)

2. I am quite aware that many legal improvements, in civil as well as ecclesiastical matters, have been accomplished as a result of frequent illegal acts; but this is to me no excuse for a Christian's violating perfectly clear laws of State or Church, on the plea that the end justifies the means. What we need is patience, even more than boldness.

3. As to weekday Masses, I clearly stated *daily* Masses to be the ideal "wherever possible," but recognizing that it may not *always* be possible, did not think it wise to call this an *essential*. And of course I did not "condemn a Mass at 10 o'clock," but only having the *sole* Mass on important weekdays so late that few parishioners are able to attend. And surely Fr. Knowles does not suppose that every priest who has Mass at 10 o'clock only, *fasts* before celebrating!

JARED S. MOORE.

Western Reserve University,
Cleveland, Ohio.

"Interpolations"

TO THE EDITOR: Fr. Knowles in his letter to the editor [L. C., April 1st] calls attention to what is undoubtedly a fact, when he states that the present American Liturgy owes much to the interpolations of Anglo-Catholic clergy, which finally won out and secured authoritative recognition.

Bearing this fact in mind, the present writer ventures to suggest an interpolation, which has the very highest sanction, namely, the usage of Catholic Christendom everywhere except in the Anglican communion. In order to bring Anglicanism into line with the rest of the Catholic Church, the Nicene Creed should be restored to its proper form in the Mass. At present the second note of the Church is omitted. Episcopalians say, "I believe one Catholic and Apostolic Church." This is an unwarranted mutilation of the Creed, which always and everywhere has been "I believe One, *holy* Catholic and Apostolic Church."

How this omission originated, whether through carelessness or deliberately, is aside from the question. What matters is, it should be corrected and the sooner the better. If Anglo-Catholic priests begin to use the full form and explain to their people the reasons for it, doubtless in time the Nicene Creed will be correctly printed in the Prayer Book.

(Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

Clerical Changes

APPOINTMENTS ACCEPTED

HARPER, Rev. E. S., formerly of All Saints' Church, Brooklyn, N. Y. (L.I.), has volunteered assistance, and been appointed to the charge of St. Edmund's Church, Richmond, Calif., along with the Rev. Enoch R. L. Jones, deacon.

JACKSON, Rev. RODERICK H., formerly missionary to Japan, has accepted a call to the Church of the Redeemer, Orangeburg, S. C.

MORLEY, Rev. WALTER K., Jr., formerly chaplain of the Episcopal Social Service Mission of Milwaukee County, Milwaukee, Wis.; to be rector of St. Andrew's Church, Milwaukee, Wis.

TEMPORARY APPOINTMENT

MACPHERSON, Rev. W. R., hitherto in charge of the missions at Anchorage and Seward, in Alaska, and obliged to leave because the National Council had to close the station, is temporarily doing duty as assistant to the rector of Trinity Church, San Francisco.

NEW ADDRESSES

PEARCE, Captain H. M. T., Chaplain Corps, U. S. Navy, Mare Island, Calif.; Madison Station, Madison County, Miss.

WORTHEY, Rev. A. LESTER M., 540 E. 28th St.; 150 E. 36th St., Erie, Pa.

ORDINATION

PRIEST

MASSACHUSETTS—In St. Stephen's Church, Lynn, the Rev. HAROLD ERNEST HALLET was advanced to the priesthood on April 5th by the Bishop of the diocese, the Rt. Rev. Henry Knox Sherrill, D.D. The candidate, presented by the Rev. Arthur O. Phinney, is to continue as curate of St. Stephen's with address at 19 Franklin St., Lynn.

Books Received

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

CHURCH ASSEMBLY PRESS AND PUBLICATIONS BOARD, London:

The Church Overseas. An Anglican Rev. Missionary Thought and Work. April. Published Quarterly. Paper 1s net.

REV. G. S. DUNBAR, London:

The Church of England and the Holy Oxford Movement Centenary Tractate 4. What Did the Church of England Do? By the Rev. J. G. Morton Howard. 1/.

Epistola ad Romanos. An Open Letter to Brethren of the Roman Catholic Church. By the Rev. J. G. Morton Howard. Paper.

EDWIN S. GORHAM, INC., New York

Confirmation Instructions. By the Rev. C. Herbert Young. Paper, 15 cts.

THOMAS SKELTON HARRISON FOUNDATION, Philadelphia:

Unmarried Mothers in the Municipal Council of Philadelphia. A Report by the Bureau of Municipal Research of Philadelphia. bound.

THE MACMILLAN CO., New York City

Living Issues in the New Testament. By Anderson Scott. \$1.75.

MOREHOUSE PUBLISHING CO., Milwaukee

The Adventure of Faith. By the Rev. Andrew, S.D.C. Paper, 85 cts.

The Glory of Priesthood. By Edmund Zinger. With a Foreword by the Bishop of London. \$1.75.

God's Husbandry. Meditations on the Field of the Seed Growing Secretly. By the Rev. Alec O. Hardy. Paper, 50 cts.

Legenda Monastica and Other Poems. With Preface by the late Rev. G. Congreve. 1/85 cts.

NATIONAL PEACE COUNCIL, London:

The Peace Year Book, 1933. 9d.

W. W. NORTON & CO., INC., New York

Civilizing Ourselves. Intellectual Maturity in the Modern World. By Everett Dean Martin. \$3.00.

OXFORD UNIVERSITY PRESS, New York

City:

The Living God. Basal Forms of Personality. The Gifford Lectures. Delivered at the University of Edinburgh in the year 1932. By Nathan Soderblom. \$5.00.

FLEMING H. REVELL CO., New York

Snapshots from the Gospels. By John R. Fleming. \$1.50.

THE SIGN PRESS, Union City:

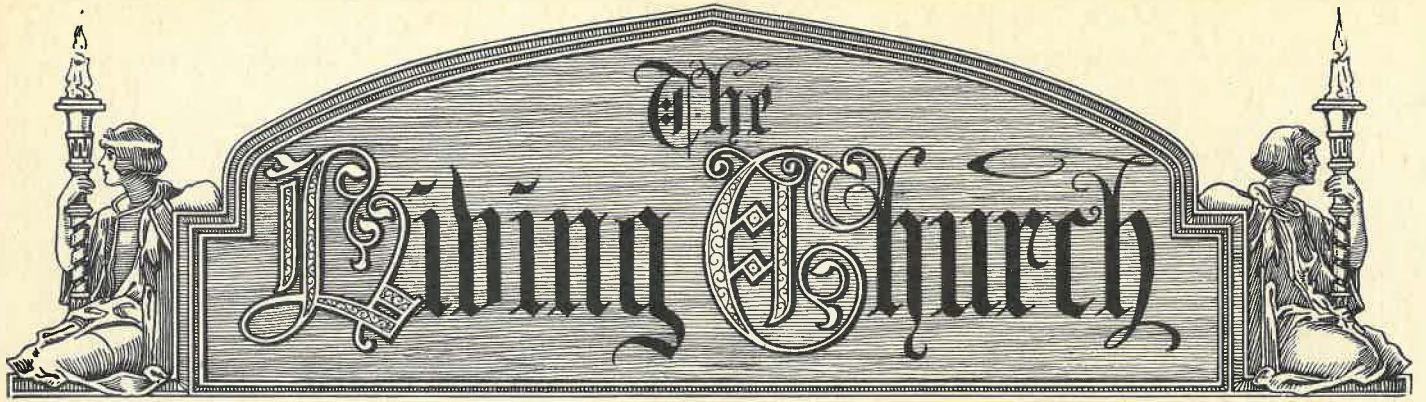
This Is Christian Marriage. An Exposition of the New Code of Canon Law on Marriage for the Laity. By Adrian Lynch. \$1.50. Paper, \$1.60.

UNIVERSITY OF NORTH CAROLINA PRESS, Chapel Hill:

The Tragedy of Lynching. By Arthur F. Lewis. \$2.50.

NEWS IN BRIEF

MINNESOTA—At Christ Church, Albert Lea, the Rev. C. J. Gunnell, rector, chairs the new pulpit. Dr. A. L. Murray of Minneapolis has delivered a series of addresses on the Women of the Bible. This is the third season that Dr. Murray has delivered a series of Lenten addresses in this church.—The Rev. E. Gear, rector of St. John's, Minneapolis, recently conducted a well attended pre-mission at St. Mark's Church, Aberdeen, S. D., with special emphasis on the children's Crusade.



EDITORIALS & COMMENTS

New Leaven

WE ARE SO ACCUSTOMED to thinking of the eleven disciples and the three women as the witnesses of our Lord's Resurrection that we do not always remember how many other persons saw Him on that first Easter Day. There were, we realize, the two disciples who met Him as they went to Emmaus. They saw the Risen Christ before He was seen of the eleven, and they returned to Jerusalem to tell them. We read that they "found the eleven gathered, and them that were with them." While they told what things were done in the way, Jesus Himself stood in the midst of them. They all saw Him, the whole company. They all heard Him; and they all were with Him as He sat at meat. He "opened the understanding" of them all. And when He "lifted up His hands and blessed them," He blessed them all.

Who were they? It is assumed that the three women whose names are given in the Gospels were there. Surely there would have been present also those "other women that were with them" at the tomb. These other women are mentioned not once but twice by St. Luke, in his account of the Day of Resurrection. Legend afterward gave a name to one of them: Veronica, with whose handkerchief the Lord wiped His face on the way to Calvary. Many de-

vout persons have believed that there was such a woman, and that the legend is true, that she did indeed render such homely service to her Lord. Who were the others? Ancient tradition says that the woman who made the bread used at the Last Supper was there, and the woman who wove the seamless garment. Perhaps they were. Some persons believe that Joseph of Arimathea was of that company. Perhaps he was. But we can be sure that our Lord spoke to each and every one when He said: "Ye are witnesses of these things." To all of them He said: "I send the promise of My Father upon you."

Easter

UPON THE DARK WORLD which surrounds us there shines, this Easter Day, a glorious and a transforming light. It streams through the open door of a tomb. It centers upon a deathless figure which walked in Joseph's quiet garden at the dawning of the day.

Truly, "the darkness is past, and true light now shineth." All praise and glory to Him by whose victory over death we, too, become victorious! May we live hopefully, confidently, and courageously in that new world of hope and promise which lies about us, revealed in the light of His Easter morning.

JAMES DEWOLF PERRY.

WE ALL KNOW that at the end of the forty days of our Lord's tarrying on earth after His Resurrection, the number of the disciples was "about an hundred and twenty." And we know that He showed Himself to them "by many infallible proofs," and that He spoke to them of "the things pertaining to the Kingdom of God." He told them what they were to do; and He promised them that they should receive power to do it. "After that the Holy Ghost is come upon you," He said to them, "ye shall be witnesses unto Me unto the uttermost parts of the earth."

Only a few of them became witnesses in words. Some of them preached; some of them taught. But,

for the most part, the members of that little company witnessed only by their lives. They were the new leaven. They had kept the Feast of the Resurrection with the Risen Lord. For the rest of their lives they were set apart. Not able to preach, not qualified to teach, Christ did not choose them to be evangelists. He chose them for their faith and for their love. Hidden in their several small homes or neighborhoods, as the leaven is hid in the measure of wheat, they did the work of leaven. Perhaps no one noticed them at all. But everyone must have seen that the wheat was leavened. These unknown saints, these hidden servants, helped to transform the world by spreading the knowledge of the Resurrection. They were risen with Christ; and they were effectual leaven.

There were not nearly enough of them. In no era have there been enough witnesses to the Resurrection. It is amazing to contemplate the potency of those few as leaven. Most of us think of them on Easter morning, when we go to the altar, to find the Risen Lord: "Saints, apostles, prophets, martyrs," those whose names we know and those whose names no one knows. They were all new leaven. Some of them Christ hid as leaven is hid. We do not see it; but what it does proclaims its presence.

EASTER EVEN is still a time when Baptism is administered. In olden times the priest would take occasion when giving notice of the service to remind the people that the newly baptized were risen with Christ. We are all inclined to think of the children, making their First Communions, as the future strength of the Church. They are the new leaven. Any person, of any age, becoming a member of the Church appears to us as new leaven. We hope much and expect much of converts.

Possibly we regard ourselves, and perhaps certain of our acquaintance, as old leaven. It is not that any of us are given over to malice and wickedness. No, it is probably only that we are, or seem to be, of no effect at all. The wheat is not changed in the least by our presence in it. We may do no harm; but neither are we potent for good. We are not witnesses to Christ's Resurrection.

No one can read the narratives of the first Easter Day without being deeply moved. Familiarity with the words cannot dim the marvel of the things told. One of these things is how those who loved the Lord looked for Him after His death. The women, the eleven, all the others sought Him in the tomb. He was not there, and they did not know where to seek Him. The angels did not reveal to them where they should find Him; they said: "Remember how He spake unto you when He was yet in Galilee." The faithful wondered, and all to whom they spoke wondered. What else did they do? We are told: "They remembered His words." And He came to them and revealed Himself to them and blessed them.

We *do* know where to seek the Risen Christ. At the altar, in the Breaking of Bread, we shall find Him. But we must come with our wills and our affections. We must desire Him with a great desire. And we must remember His words.

The words of Christ make it so indubitably clear that we may not find Him for ourselves alone. He came into the world as man; and He remains in the world as God. Those whom He chooses are chosen to be witnesses of Him. Only thus may they "enjoy" Him, and become new leaven.

How can the new leaven be hid in the wheat? The way is simple and very old. It is the way of personal holiness and willing and glad service of others. All Christian people remember the Risen Christ on Easter morning, and go to find Him. But every Sunday is an Easter Day, and every Eucharist is a

Resurrection. It seems a very simple thing, just to remember this. But it keeps the way to the Risen Christ straight. A majority of Christian people pledge themselves to the service of their fellow men. They do great deeds for them, when opportunity arises. But great deeds are not often required. It seems a very small thing, to do "little kindnesses," day by day to anyone who is at hand. Yet this is what Christ Himself did, and taught. If we could remember it always, we should never become, or even think we have become, old leaven.

New leaven: every Christian must needs be that. Risen Christ has chosen us all to be witnesses of His Resurrection. He has sent the promise of His Father upon us. Hid in the wheat of any part of the world which does not know Christ, the new leaven changes it, for Him.

IS THE Lutheran Church in Germany to be swallowed by the Fascist State? Alarming reports from Berlin indicate that Herr Hitler plans to make German Protestantism an annex of the Nazi government. The amazing blasphemous statement is even made that "the swastika

have a place beside the Cross." An Old Testament, presumably because of its Jewish authorship, is to be thrown overboard in favor of a new ancestor cult "in a pure Aryan spirit," with the German war dead as its martyrs.

The idea of a super-race with its superior *Kultur* and glorious destiny is not a new one. It was, indeed, one of the underlying causes of the World War, as we may well remember. Hand in hand with it goes the doctrine of war as a necessary and even desirable instrument for endowing the world with the benefits of the super-culture, be it Aryan, Teutonic, Celtic, or Anglo-Saxon—for the *Kulturkampf* is not exclusively a German philosophy, by any means. It is the basic doctrine of the hundred percentism, whether in the Ku Klux Klan, in Hitlerism, jingoism, or whatever other form it may assume. We had it in this country during the war in an inverted form, in the belief that the Germans were bloodthirsty Huns (etymology to the contrary notwithstanding) who must at all costs be crushed if civilization was to be saved from their diabolical machinations. It was from this doctrine that the dogma of exclusive German and Austrian war guilt arose, culminating in Article 231 of the Versailles Treaty, which placed the blame for the war on the Central Powers. There it remains shrined today, despite its disproof by the opening of the archives of the Powers and the scholarly study of them by such distinguished scholars as Professors Fay, Shotwell, and Beard in this country, Dickinson and Gooch in England, Ewart in Canada, and others equally responsible in other lands.

But we wonder if Hitler may not have sounded his knell in endeavoring to enslave the Lutheran Church. The rigid Nazi censorship of course prevents the receipt of any news as to the reaction of German Church leaders to the present decree, but some indication of it may be seen in recent utterances of Lutheran Churchmen quoted prominently in the *Evangelische Deutschland* and summarized in the *Evening Guardian*. Thus the *Kirchenausschuss*—the leading organ of German Lutheranism—summons all to remember that the Evangelical Church must be independent of politics and of the whole people without distinction. The more hate and the more it should be met with love. In Hanover the conference urges its members to remember that only a Church independent of all groups can utter the Word of God to all nations. The Church in Frankfurt says that the renewing

national life can come only from obedience to the Spirit of God.

As the *Guardian* well observes: "Some may see in these statements just the traditional Lutheran abstraction from politics, but they can bear a much more courageous meaning." May that meaning prevail, for if German Protestantism permits itself to be secularized to the point indicated in the Nazi demands, it augurs ill for the peace of the world and the advancement of Christianity.

AS WE INTIMATED in a recent editorial, it behooves us to exercise caution in too readily accepting the reports of anti-Jewish atrocities in Germany. But subsequent reports have made it clear that Hitler and his followers are fully determined to divest the Jews of all power in the political and economic life of the Reich, and to deprive them of many of their civil rights as well. Apparently only the intervention of President Von Hindenburg has for the time being placed a limit on the Nazi campaign of persecution, against which protests have arisen from Jew and Gentile alike in every part of the civilized world.

Among the many voices raised in protest, that of Bishop Manning is especially worthy of note, for he had the courage not to limit his condemnation to the present persecution in Germany, but to extend it to all racial and religious oppression, wherever it may be and by whomsoever it is perpetrated.

"We are here," he told the vast audience in Madison Square Garden, "to condemn and denounce racial or religious persecution, whoever may be guilty of it, in Germany or elsewhere, and we must not forget the tyrannical and cruel persecution carried on against those representing all religious faiths, and the brutal attempt to stamp out all religion, which still continues under the Soviet government in Russia. Lifting up our voices against such wrongs, we cannot be silent against the tyrannies and persecutions of the Soviet government. We declare that such persecution in Germany or in Russia or anywhere is inhuman, intolerable, and unworthy of civilized men. And I take this opportunity to say that in my judgment such action against the religious rights of men as that now continuing in Russia should not be condoned or countenanced, or given moral support, by any country which stands for liberty, or by any individual who loves right and justice.

"None of us, whether we are Jews or Christians, none of us who call ourselves Americans, have the right to be indifferent to such acts. Such action against any race or group of men anywhere in the world is the concern of all of us because those men are our brothers and have the same rights before God that we have."

Those are stirring words, and they apply equally well to racial and religious intolerance whether it manifest itself in Germany or Russia, Mexico or the Vatican, or even, on occasion, in our own nation.

THE ANGEL OF DEATH has taken heavy toll from the Church in the South during recent weeks. At the Virginia Theological Seminary the loss of Dr. Berryman Green, who was still greatly beloved there though no longer in active service, has been followed by that of Dr. W.

Requiescant Cosby Bell. The diocese of Western North Carolina has lost an able leader in the death of Bishop Horner. All of these were men who, we say with our limited human vision, can ill be spared from the Church Militant. But Almighty God, in His infinite wisdom, has decreed otherwise. May they rest in peace.

THE QUESTION of clergy unemployment continues to be a grave one. As to the number of those out of work, there has been a wide difference of opinion, which has not been set at rest even by the results of the Presiding Bishop's survey, made public a few weeks ago.

Relieving Clerical Unemployment

So far as the facts go, the records of the Church Pension Fund cannot be disregarded, and they seem to indicate a considerably higher percentage of unemployment than does the Presiding Bishop's survey. In response to a recent inquiry from the Rev. Malcolm Taylor, chairman of the Commission on the Ministry, the secretary of the Fund writes:

"The number of clergymen who, according to our records at present, are non-parochial and are not engaged in any regular work, so far as we know, is 474. In giving you this figure we have eliminated those who we know are Chaplains in the Army or Navy or something of that sort, teachers in schools and clergymen whom we record as non-parochial but who have been transferred to the Church in England or in Canada. In other words the figure of 474 represents those who are, apparently, unemployed so far as Church work or similar work is concerned."

These figures, of course, are for 1932, but it seems unlikely that there are fewer clergymen unemployed today than there were a year ago.

But the really important question is not how many priests are without clerical employment, but what we are going to do about it. One thing that is worth considering is the question of retirement when the retiring age of seventy is reached. It is one of the primary purposes of the Pension Fund to make such retirement possible, thus opening places for the new generation in the ministry. But in 1932, if we recall the figures correctly, there were some 260 men over the retiring age still retaining their positions and salaries, though in many cases suffering from infirmities that should in themselves have entitled them to retirement. Indeed the fear of being burdened with an aged rector is one reason why parishes refuse to consider men in later life and so adds to unemployment among the clergy in the fifties and sixties.

Would not the situation be considerably relieved if retirement of the clergy at seventy were made compulsory? Without definitely committing ourselves to that proposition, we should like to see some discussion of it with a view to crystallizing the opinion of the Church.

WITH this issue we introduce to our FAMILY a new member of the LIVING CHURCH staff. Dr. George L. Richardson, formerly dean of the Cathedral in Albany, and now rector of All Saints' Church, Peterborough, N. H., becomes our Devotional Editor, in succession to Dr.

Our New Devotional Editor Floyd W. Tomkins, whose death a year ago brought to an end his popular department of Daily Bible Studies. Dr. Richardson's column, which we are naming The Sanctuary, will consist of a meditation each week, appropriate to the season of the Church Year.

The new editor is widely known in the Church as a scholar and pastor. A graduate of Williams College and of Seabury Divinity School, and a member of Phi Beta Kappa, he was a teacher of the classics before his entry into the priesthood of the Church. His ministry has been exercised in Philadelphia, New York State, and New England, and has brought him into pastoral contact with an unusually large number of Church people, while his biography of Bishop Hall and his contributions to *THE LIVING CHURCH* and the *American Church Monthly* have made him known to an even wider

circle. And the beautiful village church of which Dr. Richardson is now rector, with its New England setting, ought to be a potent inspiration to him in the new work for which he is so well fitted, and which he has so humbly undertaken. We feel that we are very fortunate in being able to add him to our staff.

A READER sends a dollar to THE LIVING CHURCH RELIEF FUND, designated for the Church's Program, with the following note:

"Of course there are thousands of us, Churchmen and Churchwomen, who are deeply distressed by the reductions in the missionary budget and anxious above all things that the \$146,000 still needed to prevent a further cut should be raised. Many, however, I fear are in the same condition as myself—we have stretched our own diminished resources to the utmost in making our 1933 pledge and find it impossible to do more than a trifle to meet this present need. But as 'many a mickle makes a muckle' a large number of very small contributions might be an appreciable help in averting further disaster; and my suggestion would be that you insert a paragraph opening your Relief Fund for small contributions in the present emergency from those whose parishes make no special appeal and who might not feel like sending a small gift direct to '281.'"

The idea is an excellent one, and we are acknowledging this week our reader's gift in the hope that it may be the first of many small ones that, added together, may help materially in making up the deficit in the missionary budget of the Church.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

THE PROGRAM OF THE CHURCH

J. E. K.	\$ 1.00
REBUILDING FUND, DIOCESE OF LOS ANGELES	
Rev. John H. de Vries, P. O. Box 354, Saybrook, Conn.	\$ 15.00
Mrs. Samuel A. Gardner, Newton Centre, Mass.	10.00
M. L. W.	10.00
Mr. C. A. Santer, La Porte, Ind.	2.00
	\$ 37.00

SAVE THE CHILDREN FUND, SOUTHERN COAL AREAS

J. M. W., Hydeville, Vt.	\$ 5.00
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CONTRASTS

I S IT NOTHING to you who pass by,
A Cross on a darkening hill,
Where a suffering Saviour hangs alone
And the clamoring crowd is still?

Is it nothing to you who pass by,
A radiant garden, where
An empty tomb speaks a risen Lord
And a joy beyond compare?

The Cross and its shadows fade
When a glorious Easter morn
Gives promise of sure Ascension-tide,
And hope in the world is born.

HELEN R. STETSON.

THIS WEEK'S COVER

OUR COVER this week, Christ Appearing to the Magdalene, is a reproduction of the painting by Federigo Barocci or Baroccio, 1528 to 1612. Barocci was born and died at Urbino, Italy. He studied under Battista Franco at Urbino, and in 1548 went to Rome, where he came under the influence of Raphael. His best works are The Visitation of the Virgin Mary to Elisabeth and the Presentation in the Temple, painted for the Chiesa Nuovo in Rome.

The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

IT IS a privilege and an honor to be permitted to take a task laid down by the late Rev. Dr. Floyd W. Tomkins especially because I enjoyed his friendship and came to know the wide and profound influence he exerted upon many. When I went to Philadelphia twenty-four years ago, he was the first of the clergy of the city to call upon me and welcome. It was always a mystery how he got time in his life to do the many gracious things that he did. This was them. In spite of the difference in our ages and the fact that differed from each other in our convictions about many things was and showed himself my friend as he was the friend of of other men and women of every age and class.

Once when I called on a shut-in invalid in a little place miles from Philadelphia, I spoke to her about the depression she must feel in not being able to go to church. "Yes," she said, "but I have my Prayer Book and I read the service regularly then I follow each week the daily Bible readings Dr. Tomkins prepares for THE LIVING CHURCH; and they are a wonderful help." This, no doubt, was true of many others in like situation. It is with the thought in mind of the many readers who missed his weekly studies that this duty is assumed. It is with diffidence, but also with genuine pleasure. May the Spirit guide and bless the undertaking!

AN EASTER MEDITATION

READ St. John 20: 11-14.

"In the grave she saw them: and angels in a grave is a sight, never seen before, never until this day."

SO WROTE BISHOP LANCELOT ANDREWES master of prayer and meditation. A grave is indeed a special place for such a vision. Something in human flesh makes a place shrink from it. There is an atmosphere sombre and chilling the most splendid burial vault that money can build or a wise; a darkness that shadows the heart of man as he looms an open grave, even though the sun be shining brightly over and the whole earth is fair and beautiful. But it was in the of the sepulchre that there appeared on Easter morning a vision of angels.

"Jesus lives!" That fact we proclaim not only on Easter but on every Lord's Day. His living Presence glorifies our earth. His daily companionship sustains our hearts. By His light walk and by His strength bear our burdens and achieve all worth achieving.

But there is one place where Faith meets a sore test, and it is when we look into the grave. Death seems so inexorable; final; and many of the conventions with which we have surrounded it, most of them not Christian but survivals from a past, tend still more to oppress the heart and appal the soul.

Our Lord and Saviour, who has won the victory over life would not have it so. He was walking in the garden that Easter Day to speak to His faithful servant. In the hour of deepest sorrow and despair, His messengers were at hand. They may be with us. We stoop down with tear-blinded eyes to into the gloom of the sepulchre and there are angels in the air. The light of heaven shines even in that dark place. It is no longer the place of hope destroyed but of hope new come to life. life eternal. "Angels in a grave is a strange sight" indeed they are always there!

"Stooping down and looking in" she had the vision. We most generally behold heavenly things when our heads are bowed. Then "she turned back and saw Jesus standing."

Lord, in our darkest hour of grief, may Thy heavenly messengers speak hope to us. For Thou art near, even when we know Thee not, and hast made of the sepulchre itself a home where Thy angels are at home.

Propaganda and Persecution in Soviet Russia

By Kate Bartels Hebley

THE unity of thought and aspiration which seems to exist in Soviet Russia is one of the first things which the tourist remarks during a stay in that country. It is not until he has become aware of the small percentage of actual Communists in the land, and seen the rigid censorship, the strict government control of every activity, that he realizes this apparent unity of thought to be the result of oppression by an absolute dictatorship. Underneath, there is the seething discontent of miserably unhappy people, who feel their impotence in the face of almost insurmountable obstacles, and who cannot be happy while every ideal to which they have been taught to aspire is crushed beneath the heel of a very large army, and the great force of the secret police. The Army and the O. G. P. U. (secret police) are the only well fed portion of the population today. Thoroughly imbued with Communist propaganda, they are unlikely to revolt, even though their own families may be victims of this system, which hopes to destroy family life and loyalty, and to substitute for it the cold, abstract idea of the State.

The degree to which religion, art, literature, and music are strangled by Communist propaganda is hard to realize. One must see to believe, or else feel merely a sense of shocked incredulity. For instance, in 1931 Tchaikovsky's music was forbidden by official decree. There was a great rush to the few, government-controlled music stores, as everyone wanted to obtain copies of his work before the date on which it was to be banned.

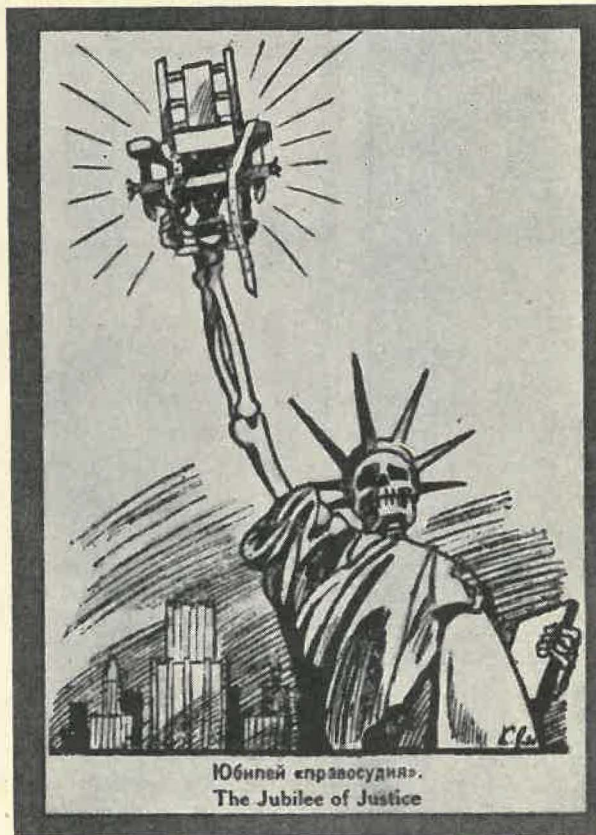
It was suggested to those of us who expressed surprise at this action that the Overture of 1812, for one example, had a singularly reactionary influence on those who heard it. Strains of the former national anthem, and memories of the source from which Tchaikovsky drew his inspiration for this piece, aroused in people quite opposite ideas to those which the Communists would wish to have aroused. A forward-looking ideal toward internationalism, not a backward-looking longing for a more intense nationalism — a desire for world union in world revolution, not a longing for reestablishment of Russia as a nation—are parts of the new thought of the Union of Soviet Republics. Tchaikovsky did not further this ideal, thus his work was not useful to the present political order, in which ruthless single-mindedness is the most striking characteristic.

Music, we learned, which does not inspire class-consciousness, which does not further a desire for world revolution, is not to be encouraged. The inevitability of class conflict should be the theme, as well as a warlike fervor, to inspire the proletariat with ideals of internationalism established by world revolution. This

MRS. HEBLEY, who for over a year studied the effects of Bolshevism at first hand, shows the militantly anti-Christian character of the Soviet regime in Russia. † We apologize for the reproduction of the blasphemous posters, but they are authentic and show vividly how incompatible are the Soviet system and the religion of Christ—or any other religion except Bolshevik materialism.

should be the sole purpose of music at this critical time. Apart from its possible use as inspirational propaganda to emotionalize the masses, music is not to be seriously considered. As a part of recreation, or to encourage dancing and gaiety, we were told that it was "unworthy of the dignity of class-conscious proletarians." This, to a people so innately rhythmic and musically inclined as Russians, is a real hardship. So much of what is beautiful in their music, particularly in the Church music, is thus being deliberately omitted from the experience of young Russians.

The emphasis on propaganda is found not only in relation to music, but in relation to all the arts. In the theater those ballets and plays are most popular which most thoroughly exemplify a spirit of anti-religious class-consciousness. A great favorite is *The Red Poppy*, and another is *Roar China*. Both are filled with venomous propaganda against America, England, and other lands where the capitalistic system is in effect. Facts are disregarded and the violence of class hatred can be seen in these productions in all its hideousness. An opportunity is never overlooked to portray a priest in the rôle of either fool or knave. Even in an opera, where a scene within a church must be used, it is not unusual to substitute a skull and cross-bones for the Crucifix—or obviously to point scorn at the "superstitious remnant of former times" which the Church and all connected with it represents to a true Communist.



A BOLSHEVIK CARICATURE OF THE STATUE OF LIBERTY

— 741 —

IN THE daily papers the constant subjects are atheism, the class war, world revolution, and the deification of the machine. It was often a wonder to us that people did not sicken of such constant government control of the press, and cease to buy the propaganda sheets, from sheer boredom at their reiteration of these themes. If these are not the subjects, however, writing is not to be encouraged. There is a constant feverish endeavor to keep revolutionary fervor at a white heat, and to prevent the ardor and passion of the missionary side of the Communist experiment from dying out.

A poem by a Communist writer named Gerassimov will serve to illustrate the type of poetry encouraged by the government, and also to show their ideas regarding the uselessness of art which does not further revolutionary principles. I quote two stanzas only, as being quite enough to illustrate the point:

"We are overcome by a passionate intoxication of rebellion,
So let who will cry out to us, 'Ye are the destroyers of beauty.'
In the name of tomorrow, which is ours, we will burn Raphael,
Destroy the museums, and trample underfoot the flowers of art

"We love life, its teeming, alluring joy.
Our spirit is steeled by battle and suffering.
We are all, we are in all, the flame, and the victorious light,
We are, ourselves, the Godhead, the judges, and the law."

A statement of Olenin, another writer, whose work is considered to be "orthodox" in Communist ideology, is as follows:

"We, who stand upon the mountains of the All, are wiser than Buddha, than Christ, than Confucius, and call without ceasing upon the Universe, in ringing tones, to rally to the banner of World Revolution."

This quotation alone, it would seem, would prevent any follower of Christ from taking a mistakenly intellectual-liberal attitude toward the doctrines promulgated by the Kremlin. They are not political doctrines alone, they are the doctrines of atheism! The inconsistency of followers of Christ, professing to follow in His footsteps, working for the spread of His Kingdom, who will at the same time look favorably on a system unreservedly pledged to the destruction of all religion, should be apparent at once.

Poster art and portraiture flourish in Russia. If the portrait painter has chosen a revolutionary leader of sufficient note his work must be bad indeed if it is not accepted, as a walk through any modern Russian art gallery will fully illustrate. The poster art shows German influence in its execution, but it is violently Communistic in thought and subject matter.

There is a graphic illustration of what they think of us as a nation, in a cartoon which appeared on the front page of the magazine *Pravda* (meaning Truth). It was in protest against an execution in this country. The Goddess of Liberty is to be seen with a hideous skull replacing her features, and with her torch turned into an electric chair. This cartoon was entitled "The Jubilee of Justice."

For what they think of us as a Church, we need only turn to a copy of the magazine entitled "The Atheist at His Desk" (*Bezbozhnik ee Stanka*). The Archbishop of Canterbury is here seen, in caricature. His feet symbolically rest on the prostrate forms of two shackled workers. In looking at the picture it is easy to pick out the flaws which prove its foreign origin. The large book which the Archbishop holds is the Bible, with a Rus-



"CAPITALISTIC CULTURE"

The Archbishop of Canterbury, dressed as a capitalist, with workers crushed under his feet.



SCRIPTURAL PUNISHMENT

This poster expresses the pious hope that you won't beat your wife and deplores the alleged scriptural authority to do so.

sian cross on it. Also, because a Russian cartoonist can resist taking a thrust at Fascism, the swastika is seen to be the lapel of his coat and also his cuff. The idea of capitalistic sidization of the Church of England is typified by the high hat, which, rather astonishingly, ends in a dollar sign. This cartoon was inspired by a statement attributed to the Archbishop that, "Christianity is the highest achievement of human culture of course, the minor mistakes are not important, since such mistakes are intended primarily for use in Russia, as a means of creating distrust and hatred of the Church in general, and the Church of England in particular. In fact, there is a significant background of a church and a prison—referring to the shackle which either imposes, in the opinion of Communists.

THE ANTI-RELIGIOUS POSTERS go to great lengths in some instances, particularly in one poster frequently seen in Russia, showing a priest holding a taper to illuminate a scroll of Holy Writ, and a brutal, vodka-besotted man about to beat his kneeling wife, with the full consent of the Church. Her propagandists have seized upon the twenty-second verse of the fifth chapter of the Epistle to the Ephesians: "Wives, submit yourselves unto your own husbands."

Emancipation of womankind is one of the favorite topics of Communist speakers, although the removal of women from their homes to encourage them to be of use to the State by engaging in factory labor, in carrying bricks for buildings, in working in the coal mines, and in breaking stones for street paving may not seem so desirable a thing in the eyes of a western European or American woman.

This poster, to illustrate the encouragement of the Bible wife-beating, is ridiculous to us. It is beneath discussion. It is not so to the would-be emancipators of humanity from religious superstitions." No picture could overdraw the attitude of the Church nor the wickedness of the clergy, in the eyes of a true follower of Communism.

Class warfare and its inevitability is a subject ever de-

BISHOP HORNER DIES

THE RT. REV. JUNIUS M. HORNER, D.D., Bishop of Western North Carolina since 1922 and one of the senior bishops of the Church in length of service, passed to his rest at the Episcopal residence, Asheville, the morning of April 5th following a serious illness of several months. As reported in THE LIVING CHURCH of April 8th, the Bishop was thought recently to be slightly improving in health. He leaves his widow, who was Eva Harker of Augusta, Ga., and three children: Mrs. George F. Butterworth, Rye, N. Y., Miss Catharine Horner, and Junius M. Horner, Jr., both of Asheville.

A bishop for nearly thirty-five years, Bishop Horner's field had been the western part of North Carolina. This is a land of mountain ranges, of broad valleys, and rushing streams, of fertile uplands, a land of people living in thriving industrial towns and cities, in equally thriving farming communities, and spread out and back, often in primitive ways of livelihood, over the upper reaches of valleys and along the mountain sides. For twenty-four years Bishop Horner was bishop of the missionary district of Asheville, which was formed from the diocese of North Carolina two years previous to his election as its bishop. During these years Bishop Cheshire of North Carolina continued to act as bishop of the new district. When the missionary district became a diocese in 1922, Bishop Horner was elected its Diocesan.



Called to the episcopate from joint charge with his brother, Jerome Channing Horner, of a boys' school at Oxford, N. C., which had the Horner name, the Bishop devoted much of his interest and energies to the development of Church schools for the boys and girls of the mountains. Valle Crucis School for girls of high school age; Christ School, Arden, for boys of high school age; Patterson School, Legerwood, an industrial school for boys of all ages; Appalachian School, at Penland, for young children; these are pronounced achievements of the Bishop's interest in Church school education. Each school has had its own founders and leaders, priests and laymen, but behind them all has been the Bishop's spirit.

In the early days of his episcopate, when travel over the country roads was difficult, and in later days when travel over the hard-surfaced roads enabled him to widen the extent of his labors; in building up the missionary work of the district and in advancing the growing work of the diocese; in meeting the financial difficulties of the diocese during recent years—and in enduring the sufferings of many months of ill-health; in these and other labors and trials of a long life the Bishop has ever shown to the eyes of those who knew him best the steadfast and enduring qualities of a militant commander in the Church's army.

Bishop Horner was born at Oxford, N. C., July 7, 1859, where he attended the Horner Military School. He was a graduate of the University of Virginia, studied at Johns Hopkins University, and graduated from the General Theological Seminary in the class of 1890. He was ordained deacon in that year by Bishop Lyman and advanced to the priesthood by him the following year. For eight years he was co-principal, with his brother, of the Horner School at Oxford.

The service of burial was said at Trinity Church, Asheville, April 7th. Many bishops and visiting clergy, as also those of the diocese, including the members of the standing committee, pre-

ceded the body of the Bishop as it was carried into the church for the service. Bishop Burleson, Assistant to the Presiding Bishop, Bishop Darst of East Carolina, Bishop Finlay of Upper South Carolina, and Bishop Penick of North Carolina were the officiating ministers. The Rev. G. Floyd Rogers, rector of Trinity Church, acted as master of ceremonies. Interment was in Riverside Cemetery, Bishop Burleson, assisted by Bishop Maxon of Tennessee, saying the Committal Office.

EASTER COMMUNION

LILIES like a chalice cup,
(Lift up your hearts. We lift them up—)

Lilies pure and lilies white,
(It is very meet and right—)

Solomon was not arrayed,
(—Night in which He was betrayed—)

Fragrant air from lilies shed,
(When He had given thanks—bake Bread—)

Lilies fair and lilies sweet,
(This—my Body—take and eat.)

LUCY A. K. ADE

A MID-LENT CHRISTMAS TREE

ONE OF THE FEW PLACES in the world where Christmas is celebrated in mid Lent is Bayou Du Large, in the parish of Terrebonne in Louisiana. The reason of this is that at Christmas time many of the people of this neighborhood are far away in the marshes in camps and houseboats, trap for muskrats and other fur-bearing animals. They do not return to their homes on Bayou Du Large until the close of the trap season, about March 1st, and the Christmas celebration is deferred until all can participate.

The Christmas celebration this season was held on Monday, December 18th in the mission building, which is used as church, schoolhouse and social center. Presents for over 200 people were given, and all the people associated with the mission, of every age and religious affiliation, received a gift apiece, together with a Christmas candy box. Great-grandfathers and great-grandmothers smilingly received remembrances together with their descendants.

Among the visitors present was a group of members of Matthew's Young People's Service League of Houma, and a small delegation of friends of the mission from Trinity Church, New Orleans.

St. Andrew's Mission is situated on the bank of Bayou Du Large in Terrebonne parish, Louisiana, twenty miles south of Houma, the county seat. The work there was begun a little over 22 years ago by the rector of St. Matthew's Church, Houma, Rev. Gardiner L. Tucker, who has remained in charge. It has grown from a beginning of occasional services in a dwelling to a congregation of about one hundred and fifty, with many of them indirectly reached.

In addition to the regular religious services, there is maintained a regular day-school with courses paralleling those of the public school up to the sixth grade, with daily religious instruction. The nearest public school is ten miles away. The mission school has for ten years been the only one available to the children of this neighborhood. Before its establishment the entire population was illiterate.

The principal of the school is Miss Ruth Connelly, appointed by the National Council as a U. T. O. worker. Miss Marguerite is the assistant.

The school is supported by voluntary gifts from individuals, well-wishers and from church organizations, including a generous annual appropriation from the Woman's Auxiliary of Terrebonne Parish, Louisiana.

The Progress of the Negro*

By the Rev. George L. Paine

Executive Secretary, Greater Boston Federation of Churches, Cambridge

IT IS GOOD TO HAVE CONVICTIONS. It is important to have right convictions. One hundred years ago both North and South believed that slavery was sanctioned by Holy Scripture and also by conscience. Seventy years ago the mind of the North had changed, while the South still justified slavery. Today, both North and South are convinced that slavery is wrong. The slaves were emancipated. North and South rejoice. It is now our common conviction that all men everywhere should be free.

In these two generations the Negro has made amazing progress. He has climbed up from slavery and has become a new Negro. He was a slave. He is free. He was illiterate. Now he goes to school, and from school to college. He was poor and homeless. Today he is a land owner and householder. He used to toil in cotton field, rice swamp, and tobacco plantation—for others. Many toil still, but now often for their own profit. He was voteless, a political outcast. Now he sometimes holds the balance of power, and in the North he is sitting in city council chamber and state legislature, ten of them, and even on the bench. Four are U. S. consuls: in France, Portugal, the Azores, and in the Virgin Islands. He was prostrate, helpless, and despised. He stands erect, self-respecting, and respected. His was not only a backward race, brow-beaten, enslaved, but regarded as created by God an "inferior," to remain a menial and a drudge forever. Since given a chance, he has been doing things undreamed of, unbelievable. This scientific age that worships facts has seen what he has achieved, the work of his mind and hand and heart, and we whites have changed our minds. We Nordics long blind in our conceit, we the self-esteeming superior of all the other races on earth, are at last coming to see that the Japanese, Chinese, brown Indians, red Indians, Negroes, may no longer be called "inferiors." Not only are they all children of God, but in most respects their capabilities equal ours. In some respects they surpass us. Hereafter, we will not judge races and individuals by what we think they *ought* to be; we will not think of them as we would *like* them to be, but we will see them as they *are*.

In a bit more detail what has been the progress of the Negro in these seventy years?

Education: In 1865, 90% were illiterate. The ex-slave started nearly at zero. South Carolina, and other states, long had laws forbidding the education of the slaves. Today, 90% are literate. In my city of Boston there are 40 Negroes teaching in our public schools; in New York City there are 300; in the country as a whole 56,000. In our best schools and colleges they are carrying off prizes, Phi Beta Kappa pins (5 from Harvard, 3 from Yale, and 116 in all since 1874) and Ph.D.'s. They have turned out some of the best educational leaders in the land, Booker T. Washington and Robert R. Moton of Tuskegee; Mordecai Johnson of Howard, Henry A. Hunt of Fort Valley, Ga., James S. Russell of St. Paul's, Lawrenceville, Va., William N. DeBerry of Springfield, Mass., Wallace Battle of Okalona, Miss., and J. E. Blanton of Voorhees School, Denmark, S. C.

Wealth: Two hundred and thirty thousand Negroes own their own farms, totaling 22,000,000 acres in extent, as large as five of our New England states and worth \$700,000,000. They operate a million farms in all, and own 750,000 homes. They have built 42,000 churches, worth \$205,000,000.

Business and Industry: One million of them are now industrial workers. Another quarter million are artisans. Seventy

thousand own and operate their own shops and industries. They are running some of their own banks and insurance companies. They have a Baptist Publishing House in Nashville worth \$600,000. In every city where there is any sizable aggregate of colored people they publish their own newspaper, usually ably edited, such as *The (Chicago) Defender*, *The (Pittsburgh) Courier*, the *Norfolk Journal and Guide*, *The New York Age*, *The Amsterdam News*. For monthlies, *The Crisis* and *Opportunity* are a credit to any race. The *Journal of Negro History* edited by Carter G. Woodson is scholarly, and the *Negro Year Book* gotten out by Monroe D. Work, is an invaluable mine of information.

Professions: The number of well-trained physicians and surgeons, of lawyers and ministers, is on the rapid increase, though the shortage is still great.

IT WOULD take too long to call the roll of all the well known names in the various lines of culture. I mention only some outstanding leaders:

Artists: Henry O. Tanner, whose paintings have long been hanging in the Luxembourg in Paris. **Actors:** Bert Williams, Florence Mills, Charles Gilpin, Richard B. Harrison, Paul Robeson, Josephine Baker, Ethel Waters. **Singers:** Roland Hayes, Paul Robeson, Marian Anderson, Harry T. Burleigh, and many a group of jubilee singers from Fisk, Hampton, Utica, and other schools. **Orators:** Frederick Douglass, J. P. Price, Booker T. Washington. **Scientists:** Professors Carver of Tuskegee and Just of Howard. **Poets and Writers:** Phyllis Wheatley, Paul Lawrence Dunbar, W. E. B. DuBois, James Weldon Johnson, Countee Cullen, Claude McKay, Langston Hughes, Alain Locke. **Composers:** Nathaniel Dett, J. Rosamond Johnson. **Athletes:** There are a number of famous names, many being world record breakers—Drew, Hubbard, Gourdin, Tolan, Edwards, Lewis, Taylor, and others, not to mention the world champion prize fighters in all the classes from Heavyweight to Bantam. **War:** There were 3,000 Negro soldiers under George Washington fighting in the war for Independence. We recall the bravery of Peter Salem at the battle of Bunker Hill. In the World War there were 200,000 Negroes sent to France and one of them was the first soldier to win the Croix de Guerre. In addition there were sixty officers and four regiments decorated. **Religion:** The Negro was religious when he came, or rather was brought, to America, but there was a great variety of faiths—animistic, voodoo, superstitious. Today they are all Christians, five million being communicant Church members, with more than 2,000,000 Sunday school scholars. They have thousands of well organized parishes, not as many as they should have, but enough to show what they can do. It is impressive to visit the Abyssinian Baptist Church in Harlem with a congregation filling not only its huge auditorium upstairs, but its rooms below which are served by amplifiers; or St. Mark's or Mother Zion Church with several thousand worshippers on Sunday. St. Philip's Episcopal Church has every kind of organization for each age and sex. The Olivet Baptist Church in Chicago has a membership of ten thousand, probably the largest in the country, and a budget of \$50,000. One of the best proofs of the genuine Christianity of the Negro Church in America is the active missionary work it is carrying on in the home country and Canada, in the West Indies, in South America and in most parts of Africa, spending yearly \$550,000. By way of contrast to the Christian Negro may be noted the rather sad fact that 40% of our American Indians are not yet Christian.

When one thinks of the few decades only since the emancipa-

* Part of an address delivered at the dedication of Massachusetts Hall at Voorhees Normal and Industrial Institute, Denmark, S. C., one of the schools of the American Church Institute for Negroes, last fall.

tion, one can but wonder at and admire these many unanswerable proofs in every field of human endeavor of the innate abilities of our dark-skinned brothers. It makes us recall what Goethe said, "Man alone achieves the impossible," and of what Samuel C. Armstrong said, "The doing of what can't be done is the glory of living."

YET the Negro has by no means arrived. In a hundred ways he still suffers discrimination, South and North. He pays his taxes, but he does not get equal treatment in the appropriations for his segregated schools. His sad situation is—as compared with the whites—mostly untrained teachers, poor equipment, inferior school houses, many more pupils per teacher, a much shorter school year, less supervision and advice, lower salaries—in every way, lower standards. From many industries he is excluded, and barred whether by constitution or by practice from many trade unions, and then cursed when he is almost forced to play strike-breaker. In the South not even all the educated Negroes are permitted to vote. They are intimidated or disqualified on one pretext or another.

The Negro is poor, and his poverty condemns him to inhabit the less healthy sections of the city, to forego proper nourishment, clothing, and necessary medical care. He is barred from many of the best opportunities for culture and recreation. His death

rate is much higher than the white death rate, not because of inferior racial health or vitality, but because of his environment and manner of living, which is not of his own choice but is forced upon him. Ignorance and poverty are often the parents of disease and immorality.

It is not fair that the Negro should be the last hired and first fired, yet such is the case. There are today one-half million unemployed Negroes, four times as many as white in proportion to the ratio of population in such cities as Chicago, Detroit, Louis, Cleveland, Gary. The man who is poorest is the first to be thrown on his own resources, the man in most need of vocational guidance receives it in the least measure. The cards are all stacked against the Negro. This is a Northern quite as much as a Southern situation and problem, for since the rapid migration to North and East, we have one-fifth of the Negro population on the upper side of the Mason and Dixon line.

The time has come for us to emphasize the fact that not only is the injustice that holds the Negro back a menace to the general health and prosperity, an economic, a social, a political and a moral misfortune, but that it is wrong in itself, a sin in the eyes of the Lord. When we see and judge with the eyes of Jesus, we will see things in their right moral perspective and we will be able to do right the wrong.



THE LIVING CHURCH PULPIT

A Sermonette for Easter

EASTER

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

EASTER is not the day of a wistful hope. It is rather the feast of a blazing and glorious fact. The flowers of Easter are not the fragile symbols of a lovely sentiment; they are the triumphant banners of an actual event. The message of Easter is not an argument for the immortality of the soul. The message of Easter is an announcement: "Christ is Risen! The Lord is risen from the dead! The third day He rose! We saw Him dead and buried. And we saw Him, talked with Him, ate with Him after He was risen from the dead, and behold He is alive for evermore!"

If this be not true, then not only the Body of Jesus Christ is reburied, but the veracity of the Apostles is buried. Not only the lights on the altar, then, are quenched, but the whole flame of Christianity is quenched; the one clear vindication of the moral purpose of the Universe then is blotted out and the boasted upward march of evolution swings back again into a ghastly Nietzschean circle with no outlook for the individual nor for the race, but inevitable dissolution into whirling vortices of matter, played upon by meaningless and purposeless force.

"But now is Christ risen from the dead and become the first-fruits of them that slept!"

The Gospel records were not written to prove the Resurrection. They were written by those who needed no proof because they knew it to be a fact. They are not a series of signed affidavits: no reasonable person would expect them to be. They are not questions and answers brought out in cross-examination by skeptical lawyers on the one hand and witnesses who have been coached on the other. They are the artless accounts of eye-witnesses and ear-witnesses to whom there had come a stupendous experience which they could not but narrate.

If Jesus Christ did not rise from the dead, then what did happen? Something happened! The gloom, the utter abysmal despair of Good Friday changed suddenly to the indescribable joy of the third day after. Something occurred: the Jewish Sabbath with all its hallowed traditions became secondary. The first day

of the week, the Lord's Day, became primary. Something transpired: the defeated companions of Jesus became messengers of a flaming evangel. And their account of what happened, of what transpired, of what occurred, of what transpired bears upon its face the note of sincerity and reality. Jesus Christ rose from the dead on the third day: and that is the reason they all give.

Skepticism has offered three substitutes: first, that the story is a legend; but a legend wouldn't develop over night, in an hour or two: second, it is suggested (*c.f.* George Moore's *The Bishop's Kerith*) that our Lord did not actually die on Good Friday, was resuscitated; to which the obvious answer is that a first-rate reading of the Gospels or of the Epistles will show anyone that these companions of Christ were not on fire with passionate devotion to a spectral convalescent, but to a powerful conqueror of death: third, it has been maintained that the story of the Resurrection all came about through the vision of a hysterical woman; but any first-rate psychologist would tell you that the poorest subjects for hysteria and hallucination would be Galilean fishermen: prosaic, matter-of-fact, hard-fisted, hard-headed, practical men who expected nothing of the kind, but were on the contrary convinced that all their plans were ruined beyond repair.

No. The story is quite evidently true. All down through the ages even to us today can be felt the tingle and thrill of these witnesses to whom of a sudden there came the convincing evidence that their Master was indeed risen from the dead, a triumphant, and still in closest touch with them, directing, instructing, inspiring, empowering them.

Jesus Christ did not create the hope of immortality: that hope was stamped so deep in the instinct of man that nothing could quite crush it out. What Jesus did was to verify that hope with the authentic seal of actual demonstration. He took it out of the shadowy valley of may-be up to the shining peak of certainty. His pierced hands got hold of that hope and made it operative in the lives of men. It is no longer a dream but a dynamic. The Resurrection has altered the flow, the course of history, has changed the ideals of whole peoples, has put a song in the hearts of men. It has abolished death's sting by taking away the grisly hope of the grave, has robbed the grave of its victory by showing us that death hath no power to cancel consciousness.

A SOMEWHAT NAIVE THEOLOGY*

BY THE REV. J. W. SCHMALSTIEG
RECTOR OF TRINITY CHURCH, ATHENS, PA.

WHEN THE LITTLE BLACK GIRL, obedient to the commandment "Seek and ye shall find Me," began her search for God, she posed for herself the most difficult problem that ever vexed religious soul or theologically-inclined intellect. For she asked the mamba, "I wonder who made you, and why he gave you the will to kill me and the venom to do it with?" Curiously enough it never occurred to her to turn her glance inward and ask herself why she wielded her knobkerry so effectively. Had she done this, she might not have been so amazed at finding first a god whose mace only differed from her knobkerry in its devastating effects. But she never had any doubts about herself, not even in the presence of the argumentative deity of Job. He, at least, might have prompted her to ask questions of herself. The inference that she had not yet discovered that she could create evil herself is unfair, when we consider her conversation with Koheleth. For here she readily acknowledges that she herself can be bad, *i.e.*, can cause pain, and uses that knowledge to blow away the preacher's wisdom. In view of these later experiences of the little black girl, her lack of humility in destroying the white-haired, white-bearded, and white nightgowned old gentleman with a mace suspiciously like her knobkerry throws suspicion on her sincerity or her vision. Either she learned very slowly, or she was not seeking very earnestly. For even when she knew her god must not carry a mace, she retained her knobkerry. And she knew that she could be a bad girl in using it.

We continue to ponder surprisedly her lack of inner comprehension. Although she could not connect the "ought" and "ought not" in her conduct with the mamba's poison sack, she might well have translated them comprehensibly in the words of Micah the Morastite, into justice, mercy, and humility. Her faith in her knowledge of the difference between "ought" and "ought not" will not reconcile itself with her demand for guidance from God in her search for knowledge about living. Whence came the commanding "ought" in her soul that compelled her to regard herself as a good girl or a bad girl? Had she searched it out with her eyes? Had she sought God there, within herself; would she not have found some guidance toward where she should walk, just as humble self-examination might have solved the problem of the white-haired deity with the mace and the problem of the argumentative deity in a white nightgown? The very humility of which Micah spoke to her, applied to her own conscience, would have saved her many footsteps in her search for God.

The black girl is an inconsistent little wench indeed. To Micah she proclaims the insufficiency of mercy except for "baases," and to the myopic Pavlov she extols mercy and decency. If she had only willingly submitted to self-examination to improve her insight, as well as to confound behaviorists! In all her experiences she cannot find the coherent thread. To the Young Man at the well she can speak of the glory of God, but she cannot see that the sacrifice-loving deity whom she destroyed at the beginning of her search had glory, at least, whatever else he lacked. She is an inconsistent and incoherent thinker, as child minds must be. She can concentrate on but one thought at a time.

Apparently for her and her Creator there can be synthesis in creative evolution only when other things than religion are spoken of. We need follow her adventures no further to perceive this truth. Undoubtedly there can be progressive creative evolution, but there cannot be progressive revelation. It is possible for a Babylonian scientist to know much of astronomy and astrophysics without being a Newtonian or Einsteinian. But for Shaw it is impossible for Moses to know anything of theology at all unless he is a full-fledged Creative Evolutionist. Theology alone begins at scratch in each generation. The God-in-becoming of Mr. Shaw springs like Minerva from the brow of Zeus. She has no theologi-

cal forebears who have contributed to her being and knowledge. The glory of Noah's God means nothing to the Young Man on the Cross. The mercy and humility of Micah's God apparently find no expression there. She cannot learn that sacrifice is still self-surrender, whether expressed in primitive fashion in thousands of rams, or shown forth in the self-immolation of the Cross. She fails to comprehend an identity here which underlies the lessening crudity of expression for the concept. There is a common thread of self-surrender between the God who demands human sacrifices and the God who demands that people walk humbly before Him and the God who sacrifices Himself on a Cross. How strange that she should recognize evolution in everything but the revelation of God!

AND WHAT became of the problems which she raised at the start of her adventures? Surely she must have had some answer to the vexing problem of evil at the end of her search! But we never hear it expressed. Perhaps we must infer that evil is the failure of her self-creation. But anyone would know the inadequacy of such an answer, especially before the bar of her own conscience. How the formulae of Sir James Jeans' Great Mathematician have fallen! A great conflict is on within this little black deity, a conflict which must crucify some part of her, and she has not seen it. She should not rant against other deities until she herself can answer her question, "Why do I know that I ought to be a good girl?" When she has solved this inner question she may also have found the solution of the mamba and the explanation of the Cross.

For there is the bad theology of Mr. Shaw. He has forgotten a dictum still difficult to avoid, *Ex nihilo nihil fit*. She finds herself possessed with a moral sense for which she cannot give an explanation. She sacrifices her love for Voltaire to accomplish what she thinks she ought, her marriage to the little Irishman, and the bearing of chocolate-brown babies. It made her happy, we are assured. Her self-surrender gained something for her. Undoubtedly she still suffered pain when she bore her babies. Undoubtedly her Irish husband's lectures on socialism (he must have given them!) bored her as completely as Micah's remarks on mercy, justice, and humility, for the words have equally clear content. She must have passed through many restrictions of herself, her self-crucifixion, if you please, before she found her transformation into happiness. If she found God in herself, she has not asked whence He came. Had she found these things within herself before she began her search she might have seen something outside of herself. But her deity is truly made out of nothing. Everyone but herself can see His origins.

We must thank Mr. Shaw for his defense of theology. His remarks about myopic scientists are all too true. His challenge to us regarding the unrestricted use of the partial revelations of the Old Testament by unlearned persons is timely. For these things we should be grateful. But may we not ask him to defend good theology rather than bad? May we not ask him to be informed a little better about what he is defending so ardently? If he suspects orthodox biographies of Jesus of Nazareth, let him read Rabbi Klausner's, whose prejudices are certainly not Christian, and save himself ridicule for his lack of knowledge of sheer history. He might even find out something about answers to the problem of evil that have been made, instead of posing it, leaving it in the air, making us believe that the only answer is the failure of the little black girl to find anything when she sought. After all *Crux est medicina mundi*, from Noah to the little black girl who sacrificed her first love. God is such, and He really *does* explain evil, as well as the "ought" in her soul that compelled her to be a good girl and marry the Irishman when she would have preferred Voltaire. But to find Him requires honesty with one's self as a primary quality.

We suspect that a good defense of theology here suffers from a defense of bad theology.

DESPISE A MAN and you become of the kind you would make him; love him and you lift him into yours.—George MacDonald.

* Being comments upon *The Adventures of a Black Girl in Her Search for God*. By George Bernard Shaw (Dodd, 1933, \$1.50).

THE CHURCH IN SOUTHERN BRAZIL

VERY LITTLE NEWS comes to us from the Church in Southern Brazil, but when it does come it is highly interesting. The Bishop, the Rt. Rev. William M. M. Thomas, D.D., who stands practically alone when it comes to reporting the news, writing recently from Porto Alegre, tells of the mountain work, the consecration of churches, and the Church council in Brazil:

MOUNTAIN WORK

"In December last in the course of an 18 days' journey, mostly on horseback, with Archdeacon Cabral, I consecrated on December 11th a little country chapel at Cedro, in the mountain section of the archdeaconry. Fifty-seven persons were confirmed during this trip, the largest class being one of 20 at Praia Grande; here the congregation rejoices in the possession of a 2 acre lot with a very nice house which is being use for Sunday services and a day school. This is the result of an advance work project and a gift from the Woman's Auxiliary of Albany.

"From Praia Grande, at the foot of a great plateau, 3,000 feet high, there is a constant stream of pack mules carrying fruit and other products for a two to five days journey to the towns on the plateau. So far as I know, our catechist at Praia Grande is the only religious worker besides the one Roman priest in the county of Araranguá. Villages scattered over this most southerly section of the state of Santa Catharina receive visits from this priest not oftener than two or three time a year.

"At the other end of the archdeaconry I was able to inspect the completed school building at the village of São Francisco de Paula de Cima da Serra. It is very well built, of frame construction to be sure, but all windows and doors and sills are of hard wood. This is another advance work project and is given to us by the diocese of North Texas.

THE CONSECRATION OF THE CHURCH OF THE NAZARENE

"On the 15th of January, at Livramento, I consecrated the Church of the Nazarene in the morning, and the Chapel of the Saviour, about five miles from the center of the town, in the afternoon. These churches were built by the Rev. Mr. Sergel and on this Sunday were filled to their limit with most attentive congregations.

"At Livramento Mr. Sergel has made the Church of the Nazarene the center of an interesting and progressive work. There are nearly 200 communicants among the Brazilian congregation. In addition to the regular Sunday services for them Mr. Sergel has had monthly services for English and occasional services for the German population. Many Spanish speaking people from the neighboring Uruguayan town of Rivera are also regular attendants. One of these is a postulant for holy orders.

CHURCH COUNCIL IN BRAZIL

"From the 8th to the 13th of February the 35th Council of the Brazilian Episcopal Church met in Trinity Church, Porto Alegre. This was the largest council in point of attendance since the inception of our Brazil Mission.

"Reports revealed gratifying progress notwithstanding the world crisis and a revolution which came near shaking the very foundations of the Brazilian government. Contributions were about equal to those of last year. There were more than 300 confirmations. The number of pupils in our 16 parochial schools was more than double the number of 1931. This large increase incurred no added expense to the National Council.

"The evening services are always made a feature of our Brazilian Council. This year, at the five evening services and at the two morning celebrations, Trinity Church was filled with a reverent congregation.

"Among important steps taken was the adoption of a constitution and by-laws for our new orphanage. The publishing of this constitution and its official registering incorporates the institution. A carefully selected board of directors was appointed to develop and direct this humanitarian project. For the purpose a 40-acre farm has been bought at the foot of the hills near Pelotas. It is on a small stream, large enough, however, for bathing, has a splendid supply of drinking water, and no mosquitos. Fruit and shade trees have already been planted and the adaptation of the old buildings on the property will be undertaken so soon as sufficient funds are in hand. Our orphanage is a purely Brazilian undertaking; no appropriation has been or will be asked for it."

In the Bishop's report special reference was made to the report of the Appraisal Committee. He called attention to the necessity of the faithful fulfilment by all the clergy, whether foreign or national, of all their duties to the best of their abilities. Attention was also called to the urgent necessity of taking immediate steps to develop still further the idea of support.

SING, ANGELS FAIR, ON EASTER DAY

SING, *angels fair, on Easter Day!*
The stone at last is rolled away
From Jesus' tomb, where once He lay.

Sing, angels, sing, your carol sweet
Shall blend with ours, at last to meet
In triumph at the mercy seat!

Sing, angels fair, the world so mad
In sin and sorrow, weary, sad
On Easter Day again is glad!

Sing, angels, sing, through many a mile
We travel on, "a little while,"
And we shall see the Saviour smile.

MARTHA A. KIDDEE

EASTER DAY

MY HEART be gallant to this day
And bow to every leafy nod;
Lift the cold vizor from thy face,
Thou armored squire of God.

Unfurl each closely spiraled leaf,
Till hosts of banners wave;
Unseal the tomb of every pod;
Lord Christ is risen from the grave!

Ride, squire and knight, on thundering steeds,
Fly, winged creatures far and high,
Tell all the world the young Lord lives;
Sing, lark ascending, to the sky!

EVANGELINE CHAPMAN COZZENS

EASTER NIGHT

STARS flicker one by one and light
The sanctuary of the night;
The breakers boom in choral praise
And deep sonorous voices raise.
There, gleaming like a golden cross,
The moon reveals an albatross.
The breezes chant an evening psalm
With reverent and celestial calm,
While all along the silent shore
The trees, like worshippers, adore.
In this supreme, exultant way
Night sings doxologies to day!

WETHERILL WOOD

FORCES

HABIT is a force; it is second nature in men. It is as strong as nations as in men. So, also, are prejudices, which are given to men and nations as the passions are, as forces, valuable if properly skillfully availed of; destructive if unskillfully handled.

If you have eloquence; it is a mighty force. See that you use it for good purposes—to teach, exhort, ennoble the people, not to mislead and corrupt them.

The three greatest moral forces are Faith, which is only wisdom, and the very foundation of all government; Hope, which is strength and insures success; and Charity, which is beauty, makes happiness in uniting effort.—From *Scottish Rite Bulletin*



Churchwomen Today

Ada Loaring-Clark
Editor

THIS IS THE MESSAGE that has gone to six hundred blind, after being transcribed into Braille. It is sent by Bishop Bursleson, Assistant to the Presiding Bishop. May it bring peace and cheer, and a sense of joyous victory to them and to all of us!

An Easter Message

"They that sat in darkness—upon them hath the Light shined." Easter tells us of a glorious light which, through the open door of Joseph's tomb, broke upon a world which groped in darkness. To you, dear children of God, who see by the inward light shining into your souls from the face of the risen Christ, may the great Feast bring cheer and blessing.

For that Light did not originate from sun or moon, nor from any earthly luminary. If the sun shone more brightly on that first Easter Day, none noted it except the few who knew that He was risen from the dead. For all others the world went on as usual.

Yet for those who understood—whose hearts were thrilling with a new wonder—it was a new world, forever delivered from the domination of sin and death; radiant with the glory of immortality, which earth did not bestow and could not take away.

We all need this message of reassurance in the difficult and dark days through which we are passing. If we peer only into the surrounding shadows it is easy to be discouraged. If we think of life only in terms of days and nights, the prospect is dark and threatening. But the message of Easter means the infinite extension of our life and of our being into the vast spaces of eternity; our little life takes on new glory and becomes an ante-chamber, flooded with radiance from that eternal temple into which it leads. Haunting specters can imprison us no longer, nor all the powers of darkness prevail against those who are children of God and heirs of eternal life.

"The First Begotten of the dead,
For us He rose, our Glorious Head
Immortal life to bring.

"What though His saints like Him shall die,
And share their Leader's victory,
And triumph in their King!"

THE FOLLOWING PARAGRAPH, which has been widely distributed, is sent to me by a loyal Churchwoman living in the East. She says that she considers a recipe for attaining sainthood, without any reference to God or His Grace, to be most ludicrous. I thoroughly agree with her.

Saints

"Why were the saints, saints? Because they were cheerful when it was difficult to stand still; and because they pushed on when they wanted to stand still; and kept silent when they wanted to talk; and were agreeable when they wanted to be disagreeable. That was all. It was quite simple and will always be."

The plan may appear to be quite simple but it is not easy! One definition of Christianity is that it is "the power that will cause us to do those good things that we do not naturally wish to do." To keep silent when we wish to speak, to lie still when we wish to be active, to do something that we should do but which we lazily prefer not to do, this calls for a great deal of the Grace of God and makes for sainthood. Yes, one who is earnestly and prayerfully striving to do the will of God, for the mark of a saint is not perfection but consecration. "A saint is not a man without faults, but one who has wholly surrendered himself to God."

EASTER DAY

And as they were afraid, and bowed down their faces to the earth, they said unto them, why seek ye the living among the dead? He is not here, but is risen.—ST. LUKE 24: 5, 6.

O DAY OF DAYS! shall hearts set free
No "minstrel rapture" find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays:

Enthroned in thy sovereign sphere
Thou shedd'st thy light on all the year:
Sundays by thee more glorious break,
An Easter Day in every week:

And week days, following in their train,
The fulness of thy blessing gain,
Till all, both resting and employ,
Be one Lord's day of holy joy.

Then wake, my soul, to high desires,
And earlier light thine altar fires:
The world some hours is on her way,
Nor thinks on thee, thou blessed day:

Or, if she think, it is in scorn:
The vernal light of Easter morn
To her dark gaze no brighter seems
Than reason's or the law's pale beams.

"Where is your Lord?" she scornful asks:
"Where is His hire? we know His tasks;
"Sons of a King ye boast to be;
"Let us your crowns and treasures see."

We in the words of Truth reply
(An angel brought them from the sky),
"Our crown, our treasure is not here,
" 'Tis stored above the highest sphere:

"Methinks your wisdom guides amiss,
"To seek on earth a Christian's bliss;
"We watch not now the lifeless stone;
"Our only Lord is risen and gone."

Yet even the lifeless stone is dear
For thoughts of Him who late lay here;
And the base world, now Christ hath died,
Ennobled is and glorified.

No more a charnel-house, to fence
The relics of lost innocence,
A vault of ruin and decay—
The imprisoning stone is rolled away:

'Tis now a cell, where angels use
To come and go with heavenly news,
And in the ears of mourners say,
"Come see the place where Jesus lay!"

'Tis now a fane, where Love can find
Christ everywhere embalmed and shrined;
Aye gathering up memorials sweet,
Where'er she sets her duteous feet.

Oh! joy to Mary first allowed,
When roused from weeping o'er His shroud,
By His own calm, soul-soothing tone,
Breathing her name, as still His own!

Joy to the faithful three renewed,
As their glad errand they pursued!
Happy, who so Christ's word convey,
That He may meet them on their way!

So is it still: to holy tears,
In lonely hours, Christ risen appears:
In social hours, who Christ would see,
Must turn all tasks to Charity.

JOHN KEBLE.

BOOKS OF THE DAY

Rev. William H. Dunphy
Editor



THE LIVING TEMPLE. By the Rev. William H. Dunphy. Milwaukee: Morehouse Publishing Co., 1933, pp. 280, \$1.75.

IT IS HARDLY TOO MUCH to say that this is, in many ways, one of the best theological treatises done by an Episcopalian in America since Francis J. Hall fell on sleep. Indeed in some respects Fr. Dunphy excels his master. For one thing, he can write prose that races along, with never an obscurity. His clarity is such that the casual reader may possibly fail to realize the breadth of study, the soundness of thought, and the carefulness of presentation which here take on such pleasant verbal clothing. Nor should the fact that the author is essentially a preacher blind the reader to the depth of what is said, for Fr. Dunphy is no mere exhorter. He happens to know that the truth of the Catholic religion, given its chance, is persuasive to fair-minded people. The book does, indeed, persuade as well as state, persuade by statement.

Fr. Dunphy writes about the Church. He has not forgotten, as many theologians of the study seem to do, that Christianity is, and always has been, a life to be lived within a corporate body, an organism rather than an organization, Christ-commissioned, and *invigorated, inspired, and guided by God the Holy Ghost*. We get much theological writing which ignores the Holy Ghost, as though the writers had not so much as heard of there be a Holy Ghost—and hear talk of the Third Person of the Blessed Trinity (in the Buchmanite manner) as a magical director of individuals (so that they need no longer use their brains or make decisions. It is refreshing to find new-stated the old truth of the Holy Spirit as the Life-giver to the Body of Christ. The author takes the organic concept of the Church and contrasts it with individualistic Protestantism and equally individualistic Romanism, and shows that it is an older concept than these, and one nearer to the mind of Christ. He then applies this organic concept to the chief phases of our religion: the Creeds, the Ministry, the Scriptures, the Sacraments, and Worship; and finally, in the light of it, gives thought to the problem of Reunion and the bringing in of the Kingdom of God.

Everywhere one sees evidence of the author's reading and understanding of contemporary theology and, particularly, of the important (and mostly unknown) contributions of the Orthodox of our time, such men, for example, as Berdiaeff and Khomiakoff. His is an honest, intelligent, and sometimes glowing comprehension of the Catholic religion; and a refusal to be stampeded either into Romanophilism or into the Modernism which became outdated during the 1920s. It is probable that the left-wing people will "pooh-pooh" this book vigorously; and that those among us who dearly love the Pope, without bothering to understand Papalism, will not even stop to read it; but it will be appreciated by those who understand that Protestantism fights a losing battle, and that modern Rome is in essential theory Protestant, too. That company includes many in Protestant Churches, and not a few within the Roman fold, as well as the greater part of our Anglican communion.

It is only fair to say that the book is not evenly meritorious. The discussion of the Scriptures particularly needs clarifying. It will not do, for instance, to say (on p. 127) that the Christian record is one of fact rather than of symbolized ideas, and then to say (two pages later) that the account of Pentecost in Acts is "an idealization" rather than an accurate historical description. One feels that to the problem discussed in this chapter Fr. Dun-

phy has not as yet given that study which its difficulty requires study which he some day will be devoting to it.

But such mildly adverse criticism is forgotten when one turns to the effective, sometimes powerful, treatment of the ministry and reunion—sure comments, even when most charitable; and one of the best things on the Sacraments, and particularly the Eucharist, done in many a day. Here in this book is the Faith presented by a modern man who believes because he is a modern man. It is to such a religion that many of us have come by way of thought and the guidance of God—the religion of the Prae Book—the religion, many of us are quite sure, of the future. I cannot but be grateful for Fr. Dunphy, and expectant of further volumes.

BERNARD IDDIGS BELL.

THE CHRISTIAN IN HIS BLINDNESS. By the Rev. W. H. Ellis. Longmans, Green & Co., 1933, pp. 114, \$1.00.

LIFE IS BEING VIEWED in a totally wrong perspective. Our tendency is always to make for ourselves a mental picture of the universe, in which we are central and foremost, with the lives of others grouped suitably around us, and with God nothing much more than a vague background of security. It is desperately hard, even when we are honest with ourselves, to get rid of the idea that religion is an investment from which dividends are to be expected at due intervals" (p. 2).

Here is a vigorous attempt to recover a right perspective and a true scale of values. The same qualities which have made author such a power over the radio in England will contribute largely to the success of this book. The popular creed-less, cross-less, or even Christ-less Christianity, so beloved in so amiable but aimless circles, finds no place here. There are defects to be sure. The writer's attempt to grapple with the problem of pain and suffering is one of the least convincing and most superficial parts of the book. Generally speaking, it is excellent—for right, provoking, winsome. The chapter headings are suggestive: *The Grand Usurper; A Defense of Incredulity; The Christian in His Blindness; Goodman's Croft; and Joseph's Pit.*

W. A.

EASTER. By William Lyon Phelps. New York: Fleming H. Revell Co. Pp. 41. 1933. 75 cts.

PROFESSOR PHELPS writes in his own inimitably fascinating manner four brief, vivid, cameolike messages on *The World's Best News; the Fear of Death; the Joy of Victory; and the Greatest Gift*; closing with a three-paged selection from Browning's *Easter Day*, entitled, *Let Me Go On*. An Easter gem of rare beauty and joy. The opening sentence pillories the unhappy and growing error of saying Easter Sunday, instead of Easter Day; the closing lines from Browning bind our faith in that makes life worth while to the Easter fact. A little gem in a booklet. We thank Professor Phelps for publishing it.

J. H. H.

"FRIENDSHIP, the heart-to-heart relationship, is one of the most precious things in our possession, is one of those things which we must make a business of keeping in repair. Take the time to meet your friends often, let nothing be too much trouble to guard the treasure. These ordinary friendships are like our relationship with Him."
—Rev. F. W. Boreham.

NEWS OF THE CHURCH

Finances, Politics Are Coptic Church Worries

These Problems Seem to Be of Universal Concern; Patriarch Asks More Power

By CANON W. A. WIGRAM

WELLS, SOMERSET, ENG.—Copts, like other ancient bodies, find the management of modern finance rather a problem. Hitherto the monetary matters of the Church have been in the hands of the "Mejliss Milli" or national council, which has hitherto been composed of twelve laymen elected by the whole nationality, supplemented by twelve more men coöpted by that body itself. For some time there has been a feeling about that the clergy ought to have a larger voice in the matter, and now the Patriarch proposes that in future the "Mejliss" shall be composed of four bishops and four clergy, whom he is to nominate, and four elected laymen. Whether the coöpted element is to remain is not quite clear; there is a general feeling, however, that the state of things may not be bettered by putting all the power in the hands of the Patriarch and his own immediate nominees.

Like other ancient bodies, the Coptic Church has large endowments, which are counted as *wakf* (inalienable religious endowments) by the law of Islam and have to be managed somehow. The Patriarch wishes them all to be put under his sole management, and this again seems likely, in the judgment of his flock, to put more power in his hands than is quite good either for him or the Church. Again, it is admitted that something ought to be done about these properties, for some of the details of their present management are one of the scandals of Cairo. Still, to see the existence of a scandal is sometimes easier than to find means of correcting it. Our own ecclesiastical commissioners in England have sometimes found that you may let Church property on a long lease, and find that in the course of time it has sunk to "slum level," and that the conditions of your own agreement make it extremely difficult to amend the resulting scandal.

LAYMEN'S ASSOCIATION IS ORGANIZED AT RAMSEY, N. J.

RAMSEY, N. J.—Members of three churches in Ramsey, including St. John's, of which the Rev. Albert F. Chillson is vicar, have united to organize a Laymen's Church Association, under the presidency of Frederick W. Storer, one of the vestry of St. John's. A religious census of Ramsey is now being carried on by the organization, by means of forty or more teams, each made up of two men. The pastors of the other two churches participating are the Rev. Clarence A. Boyer and the Rev. Harold E. Davis.

BISHOP THOMAS SUSTAINS OPERATION

NEW YORK—The Rt. Rev. William M. M. Thomas, D.D., Bishop of Southern Brazil, has undergone an operation for appendicitis and is progressing favorably, according to a cable from Mrs. Thomas received by the Foreign Missions Department on April 3d.

Bishop Perry Is Paid Tribute By Stinness

Recollections, Published in Honolulu Paper, Give Human Interest Side

NEW YORK—Major Henry W. Stinness, now at Schofield Barracks, Hawaii, took the occasion of Bishop Perry's visit there to recall some previous history. In the Honolulu *Star Bulletin* just before Bishop Perry's arrival, the Major wrote, in part:

"One pictures the Bishop in the quiet dignity of his office, and properly so, but beneath the purple and white is a man quite unknown generally and of great personal appeal. In his college days Bishop Perry could jump the cross-bar at a six-foot height. Once when he was visiting a camp soon after the outbreak of the war, he was making his way from an open-air service to his waiting motor. In his hand he carried his vestment case. A gate bar about four feet high blocked his way. Very gracefully the Bishop of Rhode Island cleared the bar, increasing the admiration of the soldiers round about and sacrificing not a whit of dignity or personal charm!

"In modest guise, as senior chaplain of the American Red Cross, Bishop Perry crossed the seas. With neither frills nor delay he placed the resources of the Red Cross at the disposal of General Pershing and Bishop Brent, senior chaplain of the A. E. F. The American Episcopal Church in Paris began to make itself felt as a power, and from its pulpit, in the hours when field or hospital or divisions did not require his splendid service, Bishop Perry put comfort, faith, and courage into the hearts of beleaguered Paris. . . . I can see his face aglow as he addressed 5,000 American engineers while they sat or stood in rapt silence. No one had required their attendance but they were glad they were there. . . .

"From his office in the Church Missions House, New York, Bishop Perry feels the nation's pulse; at the Lambeth conferences, the world's pulse. He is on his way to stormy China to view first-hand the needs of our people there.

"It is with interest that I have watched floral tributes heaped about the necks of distinguished visitors. Honolulu will wait long for worthier shoulders about which to place the leis."

THE FIRST graduate nurse from the Church hospital at Mienchu has opened the first Church dispensary, at Mowchow. Bishop Mowll says, "This is financed by the Church and is to be a definite piece of Christian propaganda, and not a mere medicine shop."

South India Scheme Still to the Fore

Many Matters Call for Further Consideration and Discussion—Bishop of Lewes to Conduct Pilgrimage

By GEORGE PARSONS

LONDON, March 24.—The Calcutta correspondent of the *Church Times* says that "it is now manifest that the controversial discussion on the proposals for Union in South India have been of outstanding value. They have cleared the air and have disclosed the real issues."

It further states:

"It is now certain that no scheme in which both Anglicans as a whole and the other bodies as a whole are not ready to acquiesce will be forced on South India by a majority. Nor, we may be sure, will the General Council of the Church of India be asked to give a vote of final adoption in 1936 unless there is good assurance that the South Indian United Church and the Wesleyan Synod are ready by that date, or very shortly after it, to pass a similar resolution. The proceedings of the last Episcopal Synod show how far from its final form, if it ever reaches a final form, the Scheme is at present. It has become known that two at least of the Church Councils of the S. I. U. C. are hostile. Apparently the Scheme cannot be forced through by this body, if even one of its Church Councils were standing out.

"It is confidently stated that some of our bishops, who are now supporters of the Scheme, will strongly oppose any attempt to pass a resolution of final adoption of the Scheme in our General Council unless the acquiescence, if not the positive consent, of strong Anglo-Catholics has been secured, and that they will also object to the Scheme being put through against any appreciable minority in either the Wesleyan body or the S. I. U. C."

BISHOP OF LEWES TO LEAD PILGRIMAGE

The Bishop of Guildford regrets that he will be unable to lead the Anglo-Catholic Centenary Pilgrimage next month owing to ill-health and the need of complete rest. He writes: "I wish the Pilgrimage every success and I shall think of you all through the days."

Dr. Hordern, Bishop of Lewes, has consented to take his place, for which kindly act, at such short notice, the Pilgrimage Committee is very grateful. The Archbishop of Canterbury writes that he "is very glad that the Bishop of Lewes is able to accompany you in the place of the Bishop of Guildford, and wishes the Pilgrimage every possible blessing."

His All Holiness Photios II, Patriarch of Constantinople, has sent a special invitation to the pilgrims to attend the Liturgy at the Church of the Phanar on May 7th.

NEW VICAR INSTITUTED AT CAMBERWELL

The Rev. C. E. Douglas, who has been for twenty years assistant curate at St.

Luke's, Camberwell, was instituted and inducted as vicar last Wednesday, in place of his brother, Canon John Douglas, who has been vicar of that parish for twenty-four years. This readjustment of responsibilities has been made necessary by Canon Douglas' appointment to the rectory of St. Michael's, College Hill, E. C., and by his acceptance of the secretaryship of the newly-formed Foreign Relations Commission.

St. Luke's, Camberwell, is now one of the most interesting churches in London. It contains some fine stained glass, mural paintings, panelling, and pews. During the past twenty years, two chapels of unique interest have been added. At the west is the children's chapel, with its threshold stone from the Rock of Sinai, presented by the autocephalous Church of the Mountain and laid in 1930 by the Patriarch of Alexandria. At the east is the chapel of Unity, on the iconostasis of which are icons presented by every Orthodox church of the East. The *entaphion* from the Cathedral of Smyrna, destroyed by the Turks in 1922, is enshrined in the chapel of Unity, beneath a Swedish crucifix presented by Archbishop Söderblom of Upsala, and a pair of candlesticks presented by the Archbishop of Utrecht.

It may be added that Canon John Douglas will not sever his connection with St. Luke's, where he exchanges the position of vicar for that of assistant curate.

NEWS BRIEFS

The sixth lecture in the God and the World series on April 2d will be by Dr. N. P. Williams, Lady Margaret, professor of Divinity in the University of Oxford. He will speak on God and Evil. This completes the first course of lectures, and the second course does not begin until April 23d, when the Ven. A. E. J. Rawlinson, archdeacon of Auckland, will take for his subject Jesus of Nazareth.

April 2d will see the last personal view of The Future Life, which will be given by Professor N. Kemp Smith of Edinburgh.

From a Scottish correspondent it is learned that a satisfactory report has been published of last year's working of the Edinburgh Theological College. The principal, Canon Brennett, describes the year as one of great success. The college had thirty students in residence, its full complement, all of whom were fully matriculated students or graduates of some British university. For the first time there is evidence that the supply of deacons was adequate, or more than adequate, to the demand, a fact which is likely to result in raising the standard of clerical efficiency.

TWO DEACONESES IN JAPAN RETURN FROM FURLOUGHS

KYOTO—Miss Hallie R. Williams, senior foreign teacher of St. Agnes' School, Kyoto, and Miss Helen Skiles, evangelistic worker resident at Matsugasaki, near Kyoto, and affiliated with the parish of St. Mary's, Kyoto, returned from furlough on February 24th. Their arrival at Kyoto Station at 9:30 at night was made impressive by the enormous number of friends, both Japanese and foreign, assembled to welcome them. The arrival platform of the train was crowded by people long after the train had pulled out. The year 1933 began Miss Williams' seventeenth and Miss Skiles' eleventh successive year in Japan.

NATIONAL COUNCIL MEETING POSTPONED

NEW YORK—In view of the necessity for economy the National Council will not hold its meeting scheduled for April 26th. The postponement or cancellation of the meeting was approved by all members of the Council from whom it was possible to hear.

An important consideration influencing this decision was that the Presiding Bishop is now in the Orient, spending three months in a careful study of the missionary work in China, Japan, and the Philippines. Naturally all decisions of a vital character with regard to this important part of the missionary work of the Church will be deferred until his report is available.

The Department of Finance will meet to consider matters which need immediate action.

LENTEN FAMILY SEARCH SUCCEEDS IN ALBANY

ALBANY—The Lenten Family Search, a plan of the Bishop of Albany to bring back to the Church the lapsed and careless and particularly, in these distressing days (with no thought of money obligation), the discouraged and unemployed, has proved a success. In fact, the results exceeded expectations. The plan, presented to the clergy at a conference and quiet day, conducted by Bishop Oldham, January 4th, was heartily adopted, and the Epiphany season was used for preparation and organization. The Bishop distributed thousands of cards and Bible readings, which parish workers enthusiastically circulated in parish canvasses during the pre-Lenten period, February 12th to 26th.

Bishop Oldham has letters from rectors in industrial towns, country villages, mission stations, and the larger cities, testifying to the benefits of this united effort throughout the diocese. Parishes that normally had twenty at the early Eucharist reported attendances of seventy-five and one hundred.

A significant feature of the search was the eager acceptance and universal use of the daily Bible readings, which necessitated an additional order of the leaflets and then left a shortage for late requests. There was also a stimulation of religious reading, about which one rector reported: "An encouraging thing is the distribution of some of my own books which I placed on a table in the vestibule, urging people to read them. The second week sixty-four of the seventy-five books were in circulation and heretofore it struck me as futile to recommend Lenten reading."

Finally, forty-seven of some ninety rectors united in a parish mission, all but half a dozen being held during Passion Week. Bishop Oldham conducted the mission at Bethesda Church, Saratoga Springs, the Rev. John M. McGann was missionary at St. Andrew's, Albany, and the Rev. C. M. Serson, S.S.J.E., at the Church of the Messiah, Glens Falls, the others for the most part having their own rectors.

W. Gardner Chosen Intercession Vicar

To Succeed Dr. F. S. Fleming
New York Parish Seeks to
Increase Endowment

By Telegraph

NEW YORK—The Rev. Wallace Gardner, rector of St. Paul's, Brooklyn, was chosen to succeed Dr. Frederic Fleming as vicar of the Chapel of Intercession, has accepted the appointment. The announcement was made at a meeting of the vestry on the 10th.

NEW YORK, April 7.—Grace Church, New York, will observe its 125th anniversary on December 21st this year. This house of worship at Broadway and Tenth street is one of the known churches in America, both by reason of its long-time prominent location and because of its marked spiritual influence through a long line of distinguished clergy and lay-folk.

The present rector, the Rev. Dr. Russell Bowie, has announced some of the plans for the observance of this anniversary year. Keeping in mind the number 125, he recommends a mite-box campaign whereby to raise an average of \$125 each family for the endowment fund of the parish. Among other anniversary projects set forth are an increase of persons in attendance at church each Sunday, an addition of 125 communicant members to the congregation, and the enrollment of 125 additional volunteers in charitable work in the parish.

In addition to the extensive work of Grace Church, the parish is responsible also, for the large east side ministry of Grace Chapel. Reduced income and greatly increased demands have combined to cause the first deficit in many years. Dr. Bowie is wisely taking advantage of the corporate interest and enthusiasm which a parish anniversary stimulates to care for the need.

MANY CHANGES IN RECTORSHIPS

In chronicling in last issue the election of the Rev. Richard A. D. Beatty to Peter's Church, West 20th street, it occurred to the writer that an unusual number of changes in local rectorships had taken place within the past twelve months in the boroughs of Manhattan and the Bronx. There have been at least ten such changes and in the following parishes: Trinity, St. Bartholomew's, St. James, the Epiphany, St. Philip's, St. Peter's, St. John's, Good Shepherd, the Advocate, and Trinity, Morrisania.

REV. DR. BISHOP RETIRES

The services of last Sunday at St. Philip's Church, West 134th street, marked the retirement of the Rev. Dr. Hutcheson C. Bishop from the rectorship, in which he had served for 47 years. At the same time his son, the Rev. Shelton H. Bishop, became his successor.

The first St. Philip's was in Centre street. Dr. Bishop came to the work in 1886, shortly after the second church had been built in West 25th street. This valuable property was sold in 1909 for \$140,000, and the present extensive plant in Harlem was built. A unique phase of Dr. Bishop's ministry to his people has been the steady acquirement of real estate in the neighborhood of the present church. By this agency he has provided homes at moderate rentals, and has also established a means of revenue to his parish for the maintenance of extensive social service works.

NEW ROSE WINDOW AT ST. THOMAS CHURCH

On Easter Day at St. Thomas Church, the rector, the Rev. Dr. Brooks, will dedicate a rose window, placed over the Fifth avenue entrance. This window, which is a product of the Powell Studios of London, has been given by Mrs. Charles H. Stout as a memorial to her husband.

ITEMS

The annual meeting of the national Church Club for Women will be held on April 26th, at 3:30 P.M., at the residence of Mrs. Samuel Seabury, 154 East 63d street. On the same day at 8 A.M., there will be a corporate Communion for members and their friends at the Church of the Resurrection, East 74th street. The Rev. E. Russell Bourne, the rector, will be the celebrant.

The tolling of the bell was the participation of Christ Church at Tarrytown last Monday in the observance by that city of the 150th anniversary of the birth of Washington Irving. The famed writer was a vestryman of that parish as well as being one of its founders.

The Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn, was the conductor last Saturday of a retreat for children at the Church of St. Mary the Virgin, Manhattan.

While vacation time is yet many weeks away the announcement and schedule of the Church Summer Conference, directed by the board of religious education of this diocese, is at hand. The date and place are, respectively, June 22d to 29th at Lake Kana-wauke, Palisades Interstate Park. Details may be had from the board director at Synod Hall.

SOUTH FLORIDA SUMMER CAMPS OPEN IN JUNE

TAMPA, FLA.—The camp committee of the diocese under the direction of the Bishop is announcing dates for their summer camps for the young people of the diocese, together with the staffs of both Camp Perry and Camp Wingmann.

Camp Perry will again be under the direction of Morton O. Nace, executive secretary of St. Andrew's Church, Tampa. The dates for the camp are from June 4th to June 20th. The camp will be held in the buildings of Lake Bird Lodge near Avon Park, Fla.

Camp Wingmann, the young people's camp of the diocese, will be held in the same place from June 20th to July 14th. The Very Rev. Melville E. Johnson will serve as the director.

Camp Perry was held for the first time last year and is named by permission after the Presiding Bishop of the Church. Camp Wingmann is in its sixth year and was named after the Bishop of the diocese.

WASHINGTON PAYS TRIBUTE TO AKRON DEAD

WASHINGTON—The Rev. Dr. Sidney K. Evans, chief of chaplains in the United States Navy, assisted in an impressive memorial service held April 9th in Washington Cathedral. Bishop Freeman made an address and paid tribute to the men and officers who lost their lives in the *Akron* disaster. The service, sanctioned by Secretary of the Navy Swanson, was in memory of the *Akron* dead and there was a "roll call of the missing" and the sounding of taps.

ST. LUKE'S HOSPITAL FLOAT WINS PRIZE AT MANILA FETE

MANILA, P. I.—In connection with a carnival held recently in Manila, there was a public health parade in which the Philippines Chapter of the American Red Cross participated. Their float was an international pageant and they requested the nurses' training school of St. Luke's Hospital to send representatives of as many nationalities or tribes as could be found among the student body, to take part. Six nurses responded, each wearing her native costume: Filipino, Chinese, Siamese, Igorot, Moro (Mohammedan), and Tirurai. These were augmented by residents of Manila—Japanese, Hindu, and American. The float was awarded second prize due to the variety of peoples and costumes represented.

NEW JERSEY CHURCH SCHOOLS SHOW INCREASED ACTIVITY

TRENTON, N. J.—On April 2d, in practically all the Church schools of the diocese, Bishop Matthews' prize examinations were held with a remarkable increase of interest evidenced on the part of scholars and teachers. These examinations, instituted over twelve years ago, are held annually early in April on the Offices of Instruction, the Book of Common Prayer, and the Holy Bible. The diocesan board of religious education prepares the papers and mails sufficient sets to each rector upon his request and they are then sent to the schools. The pupils' papers are then mailed to the executive officer of the board who rates them and determines the prize winners. At the Church school district conventions for the presentation of the Lenten offering, the awards are made to the pupils. Gold, silver, and bronze medals, together with certificates, are presented.

By the activity of the Suffragan Bishop, the Rt. Rev. R. E. Urban, executive officer, the work of the diocesan board has been extended to the preparation of text books on which the examinations are now based. The Rev. Canon Edgar L. Sanford, D.D., assistant to the executive officer, has been very successful in his authorship of these texts, and *The Christian Life in the Book of Common Prayer* as well as the more recent *Life in the Kingdom of God* have been sold beyond the confines of the diocese. It is becoming increasingly evident, as this coördination of the diocesan board and Church schools gets into full operation, that at least one solution of the problem has been found.

Croswell Historical Sketch Is Written

Biography of Old North Church Rector the Work of Mrs. S. G. Babcock—Concord Conference in June

By ETHEL M. ROBERTS

BOSTON, April 7.—The chance introduction to a memoir of Dr. Croswell, third rector of the Old North Church of Paul Revere fame and first rector of the Church of the Advent, Boston, so aroused the interest of Mrs. Samuel G. Babcock, wife of the Suffragan Bishop, that the subsequent research into the life and times of this poet, priest, and pastor has resulted in a biographical sketch, entitled *William Croswell and Christ Church, Boston*, appearing in the March number of the historical magazine of the Protestant Episcopal Church under the name of Mary Kent Davey Babcock.

William Croswell is but comparatively little known, and yet Phillips Brooks characterized him as "a man of most attractive character and beautiful purity of life . . . one of the most interesting men who have ever filled Episcopal pulpits in Boston." But one portrait of Dr. Croswell, the Barrett portrait in the possession of the Church of the Advent, is extant and this Mrs. Babcock has recently had copied—so great is the interest created by one who was "everybody's minister that had none other—a Churchman of the Bible and Prayer Book—a servant of Christ's poor." The parish first served by Dr. Croswell, Christ Church, is that of both Bishop and Mrs. Babcock. Besides giving one a keen sense of a very serene corner of old Boston with the young William Croswell, gifted, consecrated, and, moreover, blessed with a wit and whimsicality enlivening his every written word, Mrs. Babcock's article passes on to all those who have ever entered the portal of the Old North Church a blessing, written as Dr. Croswell gazed at its picture: "I bless in my heart all those who pass through its ancient gates, as often as they are now open, and trust they will find it as of old, all glorious within."

CHURCH ARMY ACTIVITIES

April activities for the Church Army Associates began last Monday when the monthly service of intercessions for the work was held in the Chapel of the Diocesan House, the Rev. Walter M. Whitehill of Hanover conducting. A determined effort to add to the \$1,000 promised for the support of Army workers in Alaska will be made on the evening of April 28th when, a big dinner for, it is hoped a big number of persons paying \$1.00 each, will be served in the Cathedral crypt. Miss Louise P. Graves, formerly connected with missions in the Southern Mountains, will direct the activities of the associates and friends of the Army who are to cook the dinner and thus minimize the expense that the profits may be large. Immediately following the evening of the dinner will come the retreat for Associates of the Church Army, April

29th and 30th, in Seabury House, Mendon.

YOUNG PEOPLE'S COUNCIL MEETING

With the subject, "What Does the Church Mean to Me?" the young people have gathered in St. Paul's Cathedral the latter part of this week for evening meetings on Wednesday, Thursday, and Friday. It is the eleventh annual occasion of its kind sponsored by the Young People's Council. The plan followed is the convenient one of beginning with a 6 o'clock supper; after a short devotional service following, comes the main address of the evening; this, in turn, is followed by three groups for discussion on problems in connection with the evening's topic. Tonight, Friday, the conference is closed by a quiet Communion Service. The speakers for the three evenings are: Dr. Franklin P. Hawkes, the Rev. Ernest M. Paddock, and Dean Sturges.

AT ALL SAINTS', BROOKLINE

All Saints' Church, Brookline, has found a good way to combat the blow received by parish libraries now that dollars have to be counted so carefully. Under the direction of the rector, the Rev. Allen W. Clark, the most interesting and timely religious books of the day are on a table by the church door ready to be taken at a moderate rental, varying with the cost of the book, by the departing congregation. As soon as a book has paid for itself through the rental fees, it will be placed in the parish library for circulation without charge.

CONCORD CONFERENCE NEWS

The program of the Church Conference of the Province of New England (the Concord Conference) has appeared. The dates are June 25th to July 3d, with the expenses, registration, room, and board placed at \$25. This amount is \$5 less than formerly and the period of the conference is one day less.

Courses on the Bible, Prayer Book, and the Church will be given by Bishop Brewster of Maine, Bishop Booth, and the following clergy: the Rev. J. S. Neill of South Manchester, Conn.; the Rev. C. P. Trowbridge of Salem, Mass.; the Rev. D. K. Montgomery of West Roxbury, Mass.

Leaders in Religious Education will be: Mrs. Maude Copley, Miss Elizabeth Hopkins, Miss Lilian Boyd, Miss Erna Blydow, and Roland B. Halfpenny.

Those conducting courses on the work of the Church are: the Rev. A. M. Sherman of the National Council; the Rev. G. M. Day of Williamstown, the Rev. T. R. Ludlow, South Orange; the Rev. R. R. Carmichael, Providence, R. I.; the Rev. A. O. Phinney, Lynn, Mass.

Teaching personal religion will be Dean Glasier of Portland, Me., and the Rev. G. G. Monks of Lenox.

Lewis D. Learned, 32 Westminster street, Providence, R. I., is registrar.

NEWS ITEM

Canon Allan P. Shatford, preaching at the noonday services in St. Paul's Cathedral this week, has drawn many old friends who always take advantage of the opportunity of hearing our neighbor from across the Canadian border. The canon's sermons have been based on the general subject, "The Refusals of Jesus."

GOOD NEWS

NEW YORK—The New York diocesan Woman's Auxiliary has pledged \$750 toward the National Council's 1933 supplementary offering, in addition to their regular budget giving.

A check for over \$1,000 was received on April 4th for the supplementary offering, from an anonymous giver.

Bishop Washburn Elected C. M. H. Vice-President

Mrs. John M. Glenn Succeeds Herself as
National President of the Society

NEW YORK—The Rt. Rev. Benjamin Washburn, recently consecrated Bishop Coadjutor of Newark, was elected first vice-president of the National Council Church Mission of Help at their recent annual meeting.

Mrs. John M. Glenn, who has been the president since the founding of the National Council in 1919, was reelected president. The other officers are Mrs. Theodore W. Robinson, president of the Chicago C. M. H., second vice-president; the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, third vice-president; and Norman F. Lovett, of the Chase Harris Forbes Corporation. These officers, together with Mrs. Harrington Putnam of Brooklyn, Miss Ethel Van Benthuysen of Albany, Mrs. Charles Tuke of Philadelphia, and Mrs. Arthur S. Phelps of Plainfield, New Jersey, form the executive committee. The committee is an extremely important one, as the local C. M. H. societies, facing ever increasing responsibilities, are turning more and more to the National Council for leadership and advice.

During the year there were over 3,000 girls and young women under the care of the organization whose individual problems are seriously complicated by the widespread breakdown of industrial standards throughout the country.

ERIE, PA., CHURCHWOMAN LEAVES ESTATE TO CHARITY

ERIE, PA.—By the will of Miss Oceana Ball, a life-long communicant of the Cathedral Church of St. Paul, Erie, her home at 135 East 6th street is bequeathed to the Cathedral. It is to be maintained by the Cathedral Chapter with the assistance of the parochial society, as a home for maiden ladies over 60, of the "Protestant Episcopal Faith," and to be known as the Ball Home. Her residuary estate, which is considerable, is left in trust with the Marine National Bank of Erie, the income to be used under the direction of the Cathedral Chapter, for the upkeep of the Home.

Also \$30,000 to be known as the Charles E. Ball Fund (in memory of her late brother) was left for the emergency relief of the sick and poor, the income to be administered by the Bishop of the diocese, the dean of the Cathedral, the president of the Marine National Bank, and a physician named by them.

Chicago Club Sponsors Plan for Church For

Arrangements Being Made to Entertain
Episcopalians at World's Fair
at Homes of Chicagoans

CHICAGO, April 8.—Extensive plans for the entertainment of Chicago people who come to Chicago for the Century of Progress—Chicago's World's Fair—are being worked out by the Church Club at the request of Bishop Stewart.

The preliminary program calls for arrangements whereby Churchmen and women who plan to visit Chicago during the Fair will be enabled to make reservations for room accommodations in homes of Chicago Church people through the Church Club.

The club also will sponsor, with the operation of the Woman's Auxiliary and other diocesan organizations, reception and other functions which may be deemed advisable in welcoming Church people to the city. It is expected that all Episcopalians will be invited to visit diocesan headquarters and to register there.

William Jones Smith has been named to represent the Church in the technical details of exhibits at the Hall of Religion on the Century of Progress grounds. His work will involve cooperation with the Department of Publicity in New York in arranging the Church's own exhibits in the Hall.

For participation of local Church members in the program at the Fair, a Century of Progress Episcopal Club is being organized, with Bishop Stewart as honorary chairman and officers of the Church Club in active charge.

It is expected that the final plans for the Church's program in connection with the Fair will embrace arrangements whereby hostesses will be maintained on the Fair grounds daily in connection with the Episcopal exhibit at the Century of Progress.

Eight religious organizations, including the Roman Catholics and Jews, are uniting in a cooperative arrangement for the entertainment of members of all faiths coming to the Fair. It is estimated that not less than 500,000 will be contacted in this way. At the present time, World's Fair officials say the Exposition will open on time, June 1st, and that 1,500 convocations have been booked for the five-month period of the Fair which alone will insure an out-of-town attendance of well over two million.

EASTER PLANS COMPLETE

Good Friday and Easter plans on the part of Chicago churches are complete. Every indication is that Chicago will have a great outpouring of the faithful of all faiths and creeds.

Bishop Stewart is preaching his annual Holy Week series at the Grand Opera House noonday services. After the theater service on Good Friday he will go to

Church of the Ascension where he takes the three-hour service.

Perhaps the most unusual Good Friday service in the city is in Rogers Park where the Rev. Charles T. Hull of St. Paul's Church has arranged for a union three-hour service. The meditations will be taken by the following: first word, the Rev. Logan Hall, Methodist church; second word, the Rev. Charles T. Hull; third word, the Rev. C. Wesley Israel, Community church; fourth word, the Rev. Stanley B. Crosland, Congregational church; fifth word, the Rev. Alvin A. Smith, Presbyterian church; sixth word, the Rev. Louis Landgrebe, Evangelical church; last word, the Rev. George B. Davis, Baptist church. The Rev. Luther Hogshead of the Lutheran church will assist in the service.

Dean Gerald G. Moore is taking the service at St. Luke's Pro-Cathedral; Dr. Daniel A. McGregor, at St. Paul's, Kenwood; Dr. John Henry Hopkins, rector emeritus, at Church of the Redeemer.

On Easter Day, Bishop Stewart will be the preacher at identical services at 9:30 and 11:30 at St. Luke's Pro-Cathedral. This double service is arranged to take care of the crowds. Easter afternoon, St. James' Church, the Rev. Duncan H. Browne, D.D., rector, will be the scene of the annual festival service of St. Bernard's Commandery.

BISHOP ABBOTT LENTEN SPEAKER

An ultra-emotional type of fundamentalism was termed responsible for such weird religious ceremonies as that which resulted in the death of Mrs. Lucinda Mills in the Kentucky Mountains, the Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, D.D., said while in Chicago this week speaking at the Grand Opera House noonday services.

Bishop Abbott sees a reaction against this sort of religion which he said has been dominant in the Kentucky hills for generations, in the large number of mountaineers who are coming over to the Church. He declared a bright future lies ahead of the Church in this country and said he is seeking to develop a purely native leadership for the work.

Bishop Abbott drew one of the largest crowds to attend the services this year.

ST. ALBAN'S GETS HELP

In order to give work to some of its boys during the summer months and to help provide provisions for the school, St. Alban's, Sycamore, is planning to make extensive use of its farm land, according to Dr. Charles L. Street, headmaster. Recently Dr. Street appealed for poultry and livestock to stock the farm.

The first contribution came a few days ago in the form of eleven chickens from St. Andrew's parish, Farm Ridge. The Rev. James G. Jones, rector of Farm Ridge, gathered the chickens from eleven of his parishioners and took them to Sycamore. When he arrived there were not only eleven chickens in the back seat, but five eggs as well. Even the chickens had made their contribution.

NEWS NOTES

"The Future of Christianity in China," was the subject of an address before the

Church Work in China Goes On Despite Communists

Confirmations, Finances, and School Conditions On the Mend

ANKING, CHINA—The depression in the West has greatly affected commerce in China. Many young laymen who are regular contributors to the Church have lost their positions in commercial houses with consequent loss to Church finances.

Communists in southern Kiangsi have set up a regular Soviet government there. The attack by the Nationalist government resulted in regaining much of the province, but the departure of General Kiang Kai Shi for his northern offensive has again, in mid-March, resulted in renewed Communist activities.

The largest number of confirmations in diocesan history is 231, reported for the year 1932, making a total of 1,562 communicants.

An increase of \$719.13 mex. is shown in Chinese contributions for the year 1932; somewhat counterbalancing a decrease of \$547.45 mex. in gifts for evangelistic work from the Board of Missions.

Good motor roads are increasing as a result of military activity, connecting various important cities in the diocese. One would prefer bad roads and peace; or even better, good roads and peace!

There are six layreaders at present and it is hoped to increase the number as also that of other voluntary workers. To this end several conferences for laymen have been held with courses in use of the Prayer Book; rural problems; religious education; music. Without such lay assistance there is no prospect of self-support except in the abandoning of a large part of our work.

There is a change in the character of our schools in small places. Whereas formerly we had a school of from 15 to 30 children with one teacher now nearly all of our schools have several teachers with over 100 pupils. These schools are doing better work than before and have a good local reputation. There are always more applicants than can be received.

There is a lively interest in Mass education, and many night schools have been started throughout the diocese. These schools are run with very little cost to the mission as the teachers are all volunteers and the small expense of light and sundries is locally met. An increasing number of instructive books on child-training, hygiene, simple religious teaching, and rural work is being printed and prepared by a committee on religious education.

Financially our schools have had a successful year. The amount received from fees and gifts is \$53,996.69 mex. while the amount from the Department of Missions is \$35,155.98 mex.

Woman's Auxiliary of the diocese at the State-Lake Building, April 6th. Chaun Tang Lo was the speaker.

The Rev. John Crippen Evans, rector of St. Luke's, Chicago, will be one of the preachers at the three-hour service on Good Friday at the Methodist Temple, sponsored by the Chicago Church Federation.

EDITORS OF RELIGIOUS PRESS TO DISCUSS PROBLEMS

WASHINGTON, D. C.—Meeting in this city on April 18th and 19th, the editorial council of the religious press will discuss the following subjects: the Future of Religious Journalism; the Religious Press in Its Relation to the Boards and Agencies of the Church; Can We Build Circulation in Time of Depression?; Can We Secure Advertising for the Religious Press?; What Economies Are Possible With Least Loss?; The Place of the Church in Creating Public Opinion on Contemporary Issues in Which Christian Moral Principles Are At Stake.

Miss Frances Perkins, new Secretary of Labor, has been invited to present this last topic. There is to be a round-table conference between the clergy and editors on mutual coöperation.

The missionary aspect will receive consideration on April 18th, when Dr. E. Stanley Jones of India will address the meeting on the subject, The Religious Press and Foreign Missions, and then the question of consolidating general and missionary publications will be discussed.

DR. FRANKLIN ON WELLESLEY CONFERENCE FACULTY

WELLESLEY, MASS.—Two important courses announced for the 1933 Conference for Church Work to be held in Wellesley College from June 26th to July 7th will be led by Dr. Lewis B. Franklin, vice-president and treasurer of the National Council. These two classes will be held in successive hours and together will constitute a sort of seminar of great value. The first hour will be on the Program of the Church, its motives, history, and operation; the second hour will be given to discussion of promoting the Program in parish, diocese, and general Church. The third course in the missionary section, always a strong feature of the Wellesley program, is inevitably *Re-thinking Missions*, and the leader for the course is the Rev. Royden Keith Yerkes, Ph.D., professor of the history of religions at Philadelphia Divinity School.

Details concerning these and other courses can be obtained from Miss Marian DeC. Ward, secretary of the conference, 50 Commonwealth avenue, Boston.

CHURCH FOSTERS ARMENIAN SCHOOL IN RHODE ISLAND

EAST PROVIDENCE, R. I.—The Rev. John A. Gardner, rector of St. Mary's Church, East Providence, is coöperating with the Armenians of his community in various interesting ways. In his own Church school there are twenty children of this race and the Rev. Elisee Kalchinjian, pastor of the Armenian Apostolic Church of Providence, has made arrangements with St. Mary's for a day school for Armenian children. By this means the boys and girls can be taught their mother tongue and be instructed in the Bible and Church teachings. The teacher is Mrs. Akadie Movsesian who escaped from Constantinople after persecution in the days when the Turks were active in their hostility to Armenians.

WELL KNOWN MISSIONARIES TO BE GUESTS OF PHILADELPHIA

PHILADELPHIA—On April 27th and 28th, three widely known missionaries will be in Philadelphia as the guests of the Philadelphia Federation of Churches and the Women's Interdenominational Union. The distinguished visitors are the Rev. Stanley Jones, author and missionary to India from the Methodist Episcopal Church; the Rev. Samuel Higginbotham, Presbyterian missionary to India; and the Rev. Guy Inman, a missionary of the Disciples of Christ in South America.

They will meet with the Women's Interdenominational Union on April 27th at 2:30 o'clock. That evening they will be the guests of the Federation at a dinner at the Penn Athletic Club. The next day they will speak at a round table conference for all ministers of Philadelphia and vicinity.

Arrangements are also being made for them to address a meeting of young people on the 28th at 6 o'clock and at 8 o'clock Dr. Higginbotham will be the speaker at a massmeeting.

TO OBSERVE MOTHERS' DAY THE GOLDEN RULE WAY

NEW YORK—A Golden Rule observance of Mothers' Day is being urged for May 14th, this year. More than 12,000,000 of our citizens are unemployed; another 9,000,000 are working on part time, and other millions are deprived of normal income.

There are many thousands of destitute mothers and dependent children who on Mothers' Day this year will be praying—not for flowers but for flour; not for candy but for bread; not for books or telegrams but for food and shelter.

A resolution introduced in the United States Senate by Senator Copeland of New York and in the House of Representatives by Congressman Thomas Jenkins of Ohio, asking the President to issue a special Mothers' Day proclamation calls upon "our citizens to express, on Mothers' Day of this year, our love and reverence for motherhood by the usual tokens and messages of affection to our mothers, and by making contributions, in honor of our mothers, through our churches or other fraternal and welfare agencies, for the relief and welfare of such mothers and children as may be in need of the necessities of life."

An illustrated booklet on the Golden Rule observance of Mothers' Day, containing suggestions for programs suitable for churches, clubs, schools, lodges, and homes may be had, free of charge, by writing to the Golden Rule Foundation, Lincoln Building, New York.

China's New Stamps

NEW YORK—One of China's new stamps bears the image of the late Tong Yen Kai, for a time chairman of the Nanking government. While resident in Changsha years ago, he wrote the sixteen character inscription on the front of Trinity Church, Changsha. The church is a memorial to the late Robert Treat Paine of Boston, erected by his children.

Work on San Francisco's Cathedral Progresses

Nave and Transepts Opened to Care For Palm Sunday Congregation

SAN FRANCISCO—The walls, roof, and groining of the three bays of the nave of San Francisco's Cathedral have been finished, and the nave and transepts opened on Palm Sunday to accommodate an overflow congregation, the service being amplified from the chapel. On Easter Day the 11 o'clock service will be held in the new nave and chancel, with full choir.

The finishing of the floors, walls, fittings, and decorations is not yet begun, but a number of the stained glass windows are already installed, and the place, practicable for worship, will be so used on special occasions even as the work of completion goes on.

The Rt. Rev. William P. Remington, Bishop of Eastern Oregon, had charge of the Good Friday services in the absence of Bishop Parsons.

COLORED CHURCHMAN HEADS PITTSBURGH URBAN LEAGUE

PITTSBURGH—The Urban League of Pittsburgh, one of the member agencies of the Welfare Fund, has recently elected to the presidency of the organization the Rev. Robert Davis Brown, rector of the Church of the Holy Cross. Mr. Brown is the first member of the Negro race to be elevated to that position in the local Urban League, which is an inter-racial organization boasting among its membership and official family some of the outstanding personalities of both racial groups. Mr. Brown is the seventh person to occupy the chair of president since the founding of the league in Pittsburgh in 1918, having been preceded by Walter A. May, Francis D. Tyson, Bayard H. Christy, Edwin C. May, R. Templeton Smith, and Robert Lee Wilson.

The league maintains industrial, civic, recreational, and visiting teacher departments. Its facilities are constantly being used and are available for attempting the solution of all community problems involving relations between the races.

CALIFORNIA NAVAL CHAPLAIN PLACED ON RETIRED LIST

MARE ISLAND, CALIF.—Captain H. M. T. Pearce, Chaplain Corps, United States Navy, having been under treatment at the naval hospital, Mare Island, for the past ten months following a heart attack, is to be placed on the retired list of the navy May 1st. Chaplain Pearce has completed nearly a quarter century of naval service.

TWO JAPANESE RELIGIOUS RETURN TO HOMELAND

SAN FRANCISCO—The Rev. Frs. Sakurai and Kimura, of the S.S.J.E., at the Church of the Advent, this city, have returned to Japan, and are hoping to establish a branch of the society there. Fr. Sakurai has been in charge of the Japanese Mission in San Francisco.

BISHOP STURTEVANT RALLYI FORCES FOR COUNCIL MEETING

FOND DU LAC, WIS.—Congregations throughout the diocese are making plans to cooperate in Bishop Sturtevant's plan for the assembling of 300 men the evening of the diocesan council, May 9th, at Fond du Lac. This plan was proposed to enthusiastically received by about 150 men from the eastern half of the diocese who met at the hall of St. Thomas' Church, Neenah-Menasha, on a stormy night in February. At that time Charles Alden of Racine gave an address for the evening on The Talents, Bishop Sturtevant spoke briefly, and extempore speeches were made in favor of the undertaking by a number of the men. The Indians from Oneida won the Bishop's prize for having 100% their vestry present.

The success of this meeting is looked upon as a forerunner of greater interest in the work of the Church throughout the diocese on the part of its laymen. Another regional meeting was held at St. Paul Church, Plymouth, the night of April 10th.

BLUE MOUNTAIN CONFERENCE TO CONVENE JUNE 26th

BALTIMORE, MD.—The eighth annual session of the Blue Mountain Conference will open June 26th and disband July 1st. The conference is planned to help those persons who though already active in the work of the Church are seeking to prepare themselves for more effective service.

Well known teachers have been secured for the conference this year. The Rev. John W. Suter, Jr., D.D., is chaplain. Other leaders with the general subjects their courses include:

General Courses: Rev. Frank S. B. Gay, B.H.L., Ph.D., Th.D., The Prayer Book Church History; Rev. Percy L. Urban, Church Doctrine; Rev. Karl L. Tiedeman, O.H.C., Personal Religion.

The Bible: Rev. Charles L. Taylor, M.A., S.T.M., The Old Testament; Rev. Clifford L. Stanley, The New Testament.

Religious Education: Miss Helen O'Neill, Principles of Teaching; (Leader to be announced), Creative Discussion.

Missions: Rev. Charles H. Collett, Controversy Course, Organization and Method; Mr. Marcellin C. Adams, For Mission Study Leaders.

Social Service: Miss Marguerite Marsh

The School of Religious Drama will be directed by Miss Miriam D. Cooper. The School of Church Music by the Rev. Walter Williams; Children's Conference by Miss Hilda Shaul.

From June 26th to June 30th the clerical mid-week conference will be held. The continuous demands of parish activities allow little time for spiritual and mental refreshment for the clergy but it is hoped many clergymen will be able to take advantage of this extra week's teaching.

Rates for the general conference, double room and board, entire session, \$25 each and \$5 registration. There are a few single rooms at \$36. Children's conference, \$22 and no registration fee. Clergy mid-week (5 days), \$8 and \$2 registration fee.

For further information and program apply to the president, the Rev. N. Groton, St. Thomas' Rectory, Whitmarsh, Pa.

Many Church People On Federal Council Roster

Bishop Gilbert, N. Y. Suffragan, Is Vice-Chairman of the Social Service Department

NEW YORK—The Department of the Church and Social Service of the Federal Council of Churches is one of the several departments of that organization with which General Convention has directed the National Council to cooperate. The new listing of this department, just published, indicates that the following members of the Church are serving thereon:

Vice-chairman: The Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York.

Members: Edward R. Cass, general secretary, American Prison Association; John M. Glenn, general director emeritus, Russell Sage Foundation; Mrs. Mabel B. Jenkins, social worker, St. Philip's Church, New York; Miss Marguerite Marsh, executive secretary, Church Mission of Help, diocese of New York; Miss Mary C. Smith, chairman, Department of Christian Social Service, National Council of Federated Church Women.

Corresponding Members: The Rev. C. Rankin Barnes, executive secretary, Department of Christian Social Service, National Council; the Rev. George L. Paine, executive secretary, Greater Boston Federation of Churches; the Rev. William B. Spofford, executive secretary, Church League for Industrial Democracy.

Churchmen appointed in March to serve on committees of the department for 1933-34 include:

Committee on Child Welfare: The Rev. C. Rankin Barnes.

Committee on Delinquency: Edward R. Cass, chairman; the Rev. C. Rankin Barnes, Mrs. Martha T. Falconer, Dr. Miriam Van Waters.

Industrial Committee: The Rev. Spear Knebel, Miss Marguerite Marsh, Miss Lucy Randolph Mason, Spencer Miller, Jr., the Rev. William B. Spofford.

Committee on the 1933 Labor Sunday Message: Miss Marguerite Marsh.

Committee on Marriage and the Home: The Rev. Howard C. Robbins, D.D., chairman; the Rev. C. Rankin Barnes, the Rt. Rev. Charles K. Gilbert, the Rev. Percy G. Kammerer, Ph.D., Miss Katherine E. Terrill, George W. Wickersham.

Committee on Social Legislation: The Rt. Rev. Charles K. Gilbert, chairman; the Rev. Spear Knebel.

Committee on the Church Conference of Social Work: The Rt. Rev. Charles K. Gilbert, the Rev. C. Rankin Barnes, the Rev. Floyd Van Keuren, D.D., the Rev. Canon C. W. Vernon, Miss Mary Brisley, Dr. William S. Keller, Miss Mary C. Smith, Miss Katherine E. Terrill.

EVERGREEN, COLO., SUMMER SCHOOL OPENS AUGUST 14th

EVERGREEN, COLO.—The School of the Prophets begins August 14th and concludes on the 25th in this city. Rates are about the same as usual—registration fee, \$3, room and board \$20. Speakers include Bishop Burleson, the Rev. Gregory Mabry, the Very Rev. R. F. Philbrook, the Rev. C. W. Douglas, and the Very Rev. Benjamin D. Dagwell.

The school will be followed by a retreat for priests, Dean Philbrook conductor.

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RHODE ISLAND SENIOR PRIEST CELEBRATES 80TH BIRTHDAY

PROVIDENCE, R. I.—The Rev. George Stevenson Pine, senior among the priests living in the diocese, observed the eightieth anniversary of his birth recently, surrounded by the parishioners of St. Paul's Church, which he founded in November of 1911. For more than ten years Fr. Pine was editor of the *Diocesan Record*, the official organ of the diocese. For many more years he has been and still is a regular visitor to the hospitals. A booklet of short stories setting forth some of the romances of hospital visiting he has published under the title *The Shadow of Peter*. It has run into two editions and has been used by bishops and theological seminaries as a sort of textbook, for it reveals subtly and entertainingly the technique of a hospital visitor.

Somewhat over a year ago Fr. Pine was struck by an automobile and was taken to the Rhode Island Hospital and forced to practise what he preaches. They put him in the best private ward they could find and the whole staff from superintendent down to the latest nurse started to make his life as comfortable as possible. In fact, it was said that he enjoyed the experience so keenly that his discharge was delayed to the last moment.

ARCHDEACON NEVE ADDRESSES MOUNTAIN MISSIONS MEETING

WASHINGTON, D. C.—The annual meeting of the Washington Auxiliary Committee on Virginia Mountain Missions was held on April 4th at the residence of Dr. W. C. Rives. The Ven. F. W. Neve, D.D., and his associate, the Rev. W. R. Mason, were the principal speakers.

Archdeacon Neve is one of the pioneer missionaries of the Church in the mountains of Virginia and has built up a series of churches, schools, community houses, and hospitals in Albemarle and Greene counties second to none in the entire Church. He is also founder of the international movement known as the Order of the Thousandfold.

RUSSIAN CHOIR SINGS VESPERS AT ST. ANDREW'S, PITTSBURGH

PITTSBURGH—As a special Lenten feature the choir of St. Mary's Russian Orthodox Church, Carnegie, sang the great Vespers at St. Andrew's Episcopal Church, the Rev. R. A. Smith, minister in charge. Bishop Mann made the address at the service in which he stressed the relationship of the Orthodox Church to the Episcopal Church in this country. The choir of sixty voices was under the direction of the Rev. S. Tretiak, rector of St. Mary's Church. The Rev. John Yanchishin, rector of SS. Cyril and Methodius Church, assisted.

Andrey Avinoff, director of the art department of the Carnegie Museum, in writing to Bishop Mann following the service wrote as follows:

My dear Bishop Mann:

Not having the honor of knowing you personally, permit me to take the liberty of telling you how deeply I was impressed by

the beautiful service of last evening. It was indeed a most kindly and delicate exemplification of a true fellowship in Christ to extend the hospitality on the part of the Episcopal Church to the Russian Church at a time when the godless forces of the Soviets are striving to eradicate every manifestation of spiritual life and every vestige of holy traditions. The grace of your presence conveyed an extraordinary dignity and solemnity to the service. Your address was a magnificent interpretation of the brotherly attitude of your Church toward ours. These significant utterances were imbued with a genuine Christian good will, a sympathetic understanding, and a spirit of "union of all." . . .

I beg you to accept my most sincere esteem and grateful admiration.

A. AVINOFF.

VACATION CHURCH SCHOOLS PLANNED FOR NEVADA

RENO, NEV.—Preparations, by a resolution passed at the recent executive council meeting, are now being made for the holding of vacation Church schools in every parish and mission throughout the district of Nevada. The conditions of the year make it particularly urgent, with public schools forced to close in April and May due to loss of funds through bank failures throughout the state. In many parts of the state teachers are giving their services for a month or more to enable the schools to keep open.

Other matters taken up by the council were largely financial. It was urged upon the leaders of Church schools to make the children's Lenten offering definitely educational. It is planned to hold a presentation service on Whitsunday afternoon when each school will try to have a representative present to make the offering of its school. The great distances make this difficult, but an effort is to be made this year to hold the service—the first time such a service has been planned—and great interest is being shown in it. Already the school at Hawthorne, 140 miles away, has been offered the use of a large bus to drive the whole school to the service.

THE CHURCH IN NORTH DAKOTA

FARGO, N. D.—North Dakota reports more confirmations in 1932 than in any previous year. Bishop Bartlett adds, after noting several retrenchments made necessary by reduced appropriations:

"One new church has been built. Five formerly decadent missions opened for regular service. Two new missions organized. Five preaching stations added. All churches and rectories have been put in first class condition. The total cost of the above was \$15,000 of which \$11,000 was raised in North Dakota. We paid our quota to the general Church for 1932 and expect to pay in full for 1933. In small villages and on ranches, 750 new people have been discovered of whom 534 are communicants; 335 are in our correspondence school and 43 are preparing for confirmation."

All this has been done only by spreading out a small staff of clergy over large fields. Continued progress, the Bishop says, can hardly be looked for without reinforcement.

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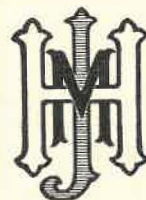
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W. COSBY BELL, PRIEST

RICHMOND, VA.—The Rev. Wilbur Cosby Bell, D.D., professor of Systematic Divinity at the Virginia Theological Seminary, died on April 6th after a short illness. The funeral was held in the chapel of the Virginia Seminary on April 8th. His widow, the former Miss Anne Lee Laird, daughter of the late Rev. William H. Laird, survives him.

Dr. Bell was born in Augusta County, Virginia, in 1881, the son of Samuel Hendron and Ellen Cosby Bell. He graduated from Hampden Sydney College in 1900 and the Virginia Theological Seminary in



REV. W. COSBY BELL, D.D.

1905, being ordained deacon in that year and priest in 1906 by Bishop Randolph of the diocese of Southern Virginia. He received the degree of Doctor of Divinity from Washington and Lee University in 1914, from Princeton in 1929, and the Cambridge Theological School in the same year. He spent his diaconate as minister of Trinity Church, Onancock, and was rector of R. E. Lee Memorial Church, Lexington, this state, from 1906 to 1911, going thence to the rectorship of St. Andrew's Church, Louisville, Ky., in 1911. In 1912 he was called to the chair of Systematic Divinity and Apologetics of the Virginia Seminary.

Dr. Bell was one of the notable men of the Virginia Seminary, a strong, clear thinker and able preacher. He was the author of several books, *Sharing in Creation* published in 1925 and *The Making of Man* in 1930. In 1929 he delivered the Paddock Lectures at the General Theological Seminary. During the World War he served overseas as chaplain in the Rainbow Division.

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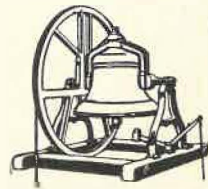
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**WILLIAM J. W. BEDFORD-JONES,
PRIEST**

LA JOLLA, CALIF.—The Rev. William John Wycliffe Bedford-Jones, rector emeritus of St. James-by-the-Sea, La Jolla, died at his home in La Jolla on April 2d, after an illness which has continued most of the time since his retirement in 1931. He would have been 72 years of age on April 11th.

The funeral was held at St. James-by-the-Sea, La Jolla, on April 5th, Bishop Stevens officiating assisted by the Rev. Francis J. H. Bloy, the rector. He is survived by one son, Harry Bedford-Jones, the well known author. Mrs. Bedford-Jones, who was Miss Henrietta L. Roblin, of Napanee, Ontario, Canada, died three years ago.

Mr. Bedford-Jones was born in Cork, Ireland, April 11, 1861. He was educated at Hobart College and DeLancey Divinity School, being ordained both deacon and priest by Bishop Coxe. He was formerly in charge of work at Attica and Buffalo, N. Y., Decatur and Elgin, Ill., Marshall and Petoskey, Mich., Columbus, Ohio, and Church of the Epiphany, Los Angeles.

In 1917 Mr. Bedford-Jones became rector of St. James-by-the-Sea, La Jolla, where he continued until 1931 when ill health compelled him to resign. During his rectorship in this parish there was built an entire new plant, consisting of church, rectory, and parish hall, which is one of the beautiful groups of the diocese.

**MONTGOMERY M. GOODWIN,
PRIEST**

CLEVELAND—At the home of his son in this city, the Rev. Montgomery M. Goodwin, a retired priest of the Church since 1929, died March 29th at the age of 77.

Mr. Goodwin was born in Geneva, N. Y., the son of William Henry Goodwin and Mary Biggs Goodwin. He attended Cazenovia Seminary in New York and also Syracuse University. In 1883 he was ordained to the diaconate and priested the following year by Bishop Huntington. During his youth and after he had given up his last parish he was a chaplain in the United States Navy, serving in that capacity for more than twenty-five years. He had served rectorships at Decatur, Ill.; Chicago, Philadelphia, Boston, Cincinnati, and Cleveland.

**ORLANDO B. R. de OLIVEIRA,
DEACON**

PORTO ALEGRE—The Church in Brazil sustained a heavy loss through the death early in February of the Rev. Orlando Borges Ramos de Oliveira. He was a graduate of the Brazilian Seminary in the class of 1932, was ordained last November, and was about to enter upon the work to which he had been permanently assigned in the country stations in the northeastern part of the State of Rio Grande do Sul. He had already made a visitation to the field in December and January in company with Archdeacon Cabral who was to be his chief. He was to serve the rural sections of the enormous Brazilian diocese.

SISTER JANE FRANCES, S.S.M.

BOSTON—Sister Jane Frances, S.S.M., died on April 2d after an illness culminating in pneumonia. The funeral was held from the chapel of St. Margaret's Convent, 17 Louisburg square, American headquarters of the Sisterhood.

Sister Jane Frances was 85 years of age; she was born in Columbia, Tenn., and spent the early part of her life in Washington, D. C. Since coming to Boston in 1881, she had been an inmate of St. Margaret's Convent for that long period of fifty-two years. Her interest in her Order, in the Church, and in such recreation as the study of astronomy, was keen to the time of her illness. She was especially interested in the progress made in building the Washington Cathedral.

WILLARD HALL BRADFORD

PRINCETON, N. J.—Willard Hall Bradford, senior warden of Trinity Church, Princeton, died at his home in Princeton on March 29th after an illness of three months. The burial service was held in the church on April 1st. Preceding the public service a requiem celebration of the Eucharist was said. Interment was in the Princeton Cemetery. Besides his widow he leaves a brother and a sister.

For many years Mr. Bradford had been active in both parochial and diocesan affairs and a generous benefactor of Church institutions. Not only was he successively vestryman, junior warden, and finally senior warden of his own parish, but he was a trustee and treasurer of the William Alexander Proctor Foundation for work among the undergraduates of Princeton University, and a trustee of Christ Church Home, Amboy. He gave to the Girls' Friendly Society of the diocese the Holiday House at Island Heights and with his sister erected the Memorial Church of the Epiphany at Ventnor.

CLINTON A. GROMAN

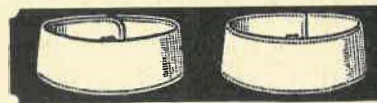
ALLENTOWN, PA.—The Hon. Clinton A. Groman of Grace Church, Allentown, died on March 28th. Judge Groman had been ill since before Christmas but continued to attend to his duties. When he could no longer go to his office his stenographer was called to the house.

The Judge was a good old-fashioned Churchman. He and his wife went to church regularly twice a day, morning and evening. He was a vestryman and senior warden of Grace Church for many years.

GERTRUDE TUCKER

PROVIDENCE, R. I.—In this city occurred recently the death of Miss Gertrude Tucker, who for nearly fifteen years had been parish secretary of Grace Church, the most important parish of the diocese. She was the daughter of the late Dr. William P. Tucker, rector of Trinity Church, Pawtucket. She is survived by her mother.

During the many years of her service Miss Tucker came into contact with a vast number of persons. She was unusually efficient and her activities were multitudinous.

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 Confessions: Saturdays from 3 to 5 and 7 to
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 Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
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 Holy Communion and Sermon, 11; Evening
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 Week-days: Holy Communion, 7:30 (Saints'
 Days, 10); Morning Prayer, 9:30; Evening
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REV. FRANCIS F. LYNCH, Rector
 Sundays, 7:30, 9:30, 11:00 A.M.; 7:30 P.M.
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 Confessions: Thursdays, 5 to 6; Fridays, 7 to
 8; Saturdays, 3 to 5 and 8 to 9.

CHURCH SERVICES—Continued

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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 (Sun-
 day Mass and Sermon).
 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

NEWS IN BRIEF

CALIFORNIA—The Rev. Joseph Tsukamoto, who has charge of the Japanese mission work in this city since the departure of Fr. Sakurai, finds it in fine condition. A group of some twenty young men and women are attending regularly at the evening services and enthusiastically cooperating. Fr. Tsukamoto, learning of a Japanese man in the condemned cell at San Quentin, went to visit him and so influenced him that he offered himself for instruction and received baptism after due preparation.—All Saints', San Francisco, gathered 160 members at a "get-together" meeting in March, and the rector, the Rev. A. J. Child, gave a telling story of his own ten years' work in Alaska.—At Menlo Park the Church school children come to the morning service with their parents, staying till the time for the sermon, and then adjourning to the classrooms for lessons.—At Redwood City, Bishop Remington, acting for Bishop Parsons, confirmed a class of twenty, a surprising number in a place supposed to not long ago be dead, or dying.

GEORGIA—For Christ Church, Savannah, in the heart of the business section, the Rev. David Cady Wright, D.D., rector, has planned the same Good Friday services as were held last year. The other three white parishes, St. John's, the Rev. C. C. J. Carpenter, rector; St. Paul's, the Rev. Walter W. Ware, rector; and St. Michael and All Angels', the Rev. Joseph Burton, rector, have planned to hold the Three Hours service, as will the two colored parishes, St. Augustine's, the Ven. J. H. Brown, vicar, and St. Stephen's, the Rev. Gustave A. Caution, rector.

HARRISBURG—An experimental associate mission has been authorized by the executive council of the diocese of Harrisburg, to include the area around Muncy and to work in the various public institutions in the vicinity. It is to be under the direction of the Rev. Squire B. Schofield, chairman of the department of field operations and rector of St. James' Church, Muncy.—Bishop Brown was the preacher at noonday services in St. Peter's Church, Albany, N. Y., April

3d to 6th, in which all the Episcopal churches of the city cooperated. He was also the preacher at noonday services in St. Paul's Cathedral, Buffalo, N. Y., March 13th to 17th, and in the Cathedral of the Incarnation, Baltimore, Md., Palm Sunday afternoon.—A mixed congregation filled Holy Cross Church, Harrisburg, mission for colored Churchmen, on the evening of Passion Sunday. The Rev. Earl M. Honaman, rector of St. Andrew's, Harrisburg, was the preacher, and the full choir of St. Andrew's sang the service. Canon Clifford W. French, chaplain to the Bishop, was also in the chancel. Many members of St. Andrew's Church were present. The Rev. Tollie L. Caution, vicar of Holy Cross Church, and the Rev. Mr. Honaman were students at the Philadelphia Divinity School together.

MICHIGAN—An experiment which turned out remarkably well was tried in St. Joseph's Church, Detroit, on the evening of Maundy Thursday, when Charles Rann Kennedy's powerful *The Terrible Meek* was presented in the chancel by three members of the Young People's Fellowship under the direction of Miss Ida V. Jenks. No attempt at realism was made. The play was preceded by the storm episode in Dubois' *The Seven Last Words*, played by William I. Green, organist. The lines were read in almost total darkness, which lifted a little as the play proceeded, and at the climax a great burst of light revealed the central cross before white altar hangings, flanked by two wooden crosses, suggestive of Calvary. The three characters in the play were portrayed by Elvin Tupper as the woman; Robert Patterson as the soldier, and Harry Blakley as the captain.

NEWARK—On April 2d, at St. Paul's Church, Paterson, the Rev. David Stuart Hamilton, D.D., rector, a large congregation heard the Rev. William B. Spofford, editor of the *Witness*, preach on the topic, *The Church and Its Relationship to the Present Economic Crisis*.—On Good Friday the Three Hours service at St. Peter's Church, Morristown, the Rev. Donald M. Brookman, D.D., rector, will be conducted by Bishop Fiske, who will also celebrate the Holy Eucharist there at 8 o'clock on Easter morning and preach at the 11 o'clock service. From Palm Sunday to Maundy Thursday, inclusive, the Rev. Father Joseph, O.S.F., is the special preacher.—The choir of Christ Mission, Totowa, the Rev. Charles J. Child, priest-in-charge, has presented to the Church a new Mason and Hamlin Liszt organ, which has two manuals, a set of pedals, and nineteen stops, with electric action. Ernest Hamer is lay reader at Christ Mission.—Capt. B. Frank Mountford, of the Church Army, was the speaker at a meeting of the Young People's Fellowship of Christ Church, Ridgewood, the Rev. Edwin S. Parson, rector, on April 2d, when there were present members of the chapter belonging to St. John's Church, Passaic.—On April 5th the Woman's Auxiliary of the diocese of Newark had as its speaker Miss Martha C. Boynton, principal of the Mary Josephine Hooker Memorial School at Tacuba, Mexico.

PHILIPPINE ISLANDS—The Rev. R. Malcolm Ward, rector of the Cathedral parish of St. Mary and St. John, Manila, was invited to substitute for Bishop Welch, of the Methodist Episcopal Church, in Manila, as the speaker at the graduation exercises of the Union Theological Seminary in that city, on March 13th, when the S.S. *President Cleveland*, on which Bishop Welch was due, was delayed a day enroute by bad weather.—The engagement has recently been announced of Miss Graal Herrick and Chaplain Alfred Leslie Griffiths, both of Brent School, Baguio.

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ANNOUNCEMENTS

Birth

WALTER—A daughter was born to the Rev. and Mrs. Glen B. Walter, Church of the Redeemer, Sayre, Pa., on March 2d. The grandfather, the archdeacon of the diocese, made her a member of the Church by baptism on March 27th.

Died

EMERY—Entered into the rest of Paradise from her home in West Newbury, Mass., on March 15th, FRANCES JARVIS EMERY, beloved daughter of the late Rev. Samuel M. and Mary Hale Emery.

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NEWS IN BRIEF

CALIFORNIA—The convocation of San Francisco meets April 27th at St. John's, R of Oakland April 26th at St. Paul's, V nut Creek; of San Jose early in May Trinity, San Jose.—In the well known segment at Carmel by the Sea, made up largely of musicians, artists, and lite All Saints' parish is doing an important work. Mrs. Chinn, the wife of the rector has built up a remarkable vested choir, a Möller organ, the gift of Mrs. Vera M was installed in March.

ERIE—The Parochial Society is to receive \$500 bequeathed by Mrs. Nicholson, a known and loyal member of the Catholic congregation for many years.—A reception was held on March 16th at the home of Miss Sarah Reed, Erie, commemorating the 95th birthday. She is a descendant of one of the oldest families in the city, its service as Churchwoman, a leader in civic affairs, identified for more than half a century with the Old Ladies' Home, the directing head of the Home for the Friendless, and president of the Parochial Society of St. Paul's Cathedral. Her study classes on Bible and mission subjects, held in her home for more than 20 years, have been a great influence for good.—The rector and congregation gave a complimentary dinner to George Washington Heber, for 45 years organist of Holy Trinity Church, Brookville, on his birthday, February 22d. The Very Rev. R. S. Radcliff, D.D., dean of the convocation of Ricway, toastmaster, paid high tribute to the long and faithful service of his co-worker brother, J. Willis Heber, made an address: "The Father of our country. Letters of felicitation were read from the Bishop of the diocese, the Rt. Rev. John C. Ward, D.D., and other friends.

LOS ANGELES—The Rt. Rev. R. B. Good, D.D., Suffragan Bishop of Los Angeles, conducted two missions in the diocese during Lent. The first at Trinity Church, Los Angeles, the Rev. Herbert V. Harris, rector; the second at Saint Cross Church, Hermosa Beach, the Rev. Clarence H. Parlour, rector. Marked interest was shown in each with deepened interest in the Church and position especially along social lines.—The Rev. William Elwood Craig, rector of the Church of the Epiphany, Los Angeles, is voting three days a week to visitation in hospitals and jails of the county.

NEBRASKA—To stimulate the Lenten offerings the Bishop's banner will be awarded to the Church school showing the greatest percentage of increase for the season. Bishop Shaylor, who has been holding services during Holy Week at several of the state institutions, accompanied his lecture with pictures of the Oberammergau Passion Play.

NEWS IN BRIEF

MARQUETTE—The congregation at Christ's Church, Calumet, under the leadership of the Rev. Hupert Williams, in spite of an almost complete collapse of the copper industry, has been carrying out extensive repairs and improvement on its property.—At the Cathedral at Marquette, the choir with the assistance of a few friends from outside recently presented the biblical operetta, Saul King of Israel. Two performances were given in Marquette and arrangements are now being made for it to be given in the neighboring city of Ishpeming.—Dean Clarke of St. Paul's Cathedral recently spent a week at the Nashotah Seminary giving lectures to the students on religious education.—Plans are almost completed for the next session of the Michigamme summer conference. The dates will be July 16th to 22d inclusive. Among the lecturers will be the Rev. Robert Frazier of Duluth, the Rev. L. B. Jewel of Red Wing, Minn., the Rev. D. H. Dunphy of Nashotah House, Mrs. Taber, New York, the Rev. George Walton Mininimee, Miss Isabelle Ormerod, Munising, Mich.

NEWARK—The largest confirmation class in the history of Christ Church, Newton, was held at Bishop Washburn by the rector, Rev. W. D. Meyer, on March 15th. One hundred and thirty-five people confirmed, twenty-five of whom were men, were over the age of 21. The youngest candidate was 11; the oldest 63. The rector had baptized fourteen people previous to confirmation. Seventeen of the class were married people. The number of candidates who had previously belonged to other communions is noteworthy, five having been baptized in the Methodist Church, two in the Presbyterian, three in the Lutheran, and one in the Baptist.

NEW JERSEY—The annual presentation services for the children's Lenten offering will take place this year at five strategic points in the diocese, to each of which all the schools of the district will assemble on successive Sundays from April 29th to May 21st. The schools come with their banners, processions are held, special missionary speakers or exercises present the meaning of the offering, and the Bishop's medals are awarded. The effect is to stimulate wider Church consciousness on the part of the children.—A successful Sunday evening feature, similar to that reported from South Amboy has been sponsored by one of the senior classes in the Church school of Holy Cross Church, Plainfield, the Rev. Howard Lewis Smith, rector. After prayers and a short address by the rector, the Hymnal is combined for real favorites. A dozen or more of these are sung. Much interest has been awakened and there is an increasing demand in the parish for Hymnals for the homes so that the children can practise with their parents.

SOUTHWESTERN VIRGINIA—The Rev. Theodore N. Barth, rector of St. Bartholomew's Church, Baltimore, recently conducted a very successful preaching mission for the Rev. Warren A. Seager at Emmanuel Church, Covington. This is the third consecutive year that Mr. Barth has had a mission at Emmanuel, and the response is better each time. Many persons outside the Church were attracted by the mission. Mr. Seager and Mr. Barth have been close friends since their days together at the Virginia Seminary, and Mr. Seager occasionally takes a service for Mr. Barth at his church in Baltimore.—For a number of years the diocese has had a service shortly after Easter at some central point, to celebrate the Church school Lenten Offering. In order that a greater number of Sunday school representatives can take part, it has been arranged that this

year services will be held simultaneously at 4 P.M., on May 7th, at R. E. Lee Memorial Church, Lexington; St. John's Church, Lynchburg; Christ Church, Martinsville; St. Stephen's Church, Nora; St. John's Church, Roanoke; St. John's Church, Wytheville. At each of these services there will be a presentation of a pageant, The Christ Child Talents.

WASHINGTON—On Palm Sunday the vested choir of St. John's Church, Lafayette Square, Washington, at a special afternoon vesper service rendered Mozart's Requiem. It is understood that this was the first time this noted choral work has been sung in the capital city. It was sung under the direction of T. Guy Lucas, choirmaster.—During Holy Week the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, was the noonday speaker at a series of special services held at the Church of the Epiphany, which was his parish prior to his elevation to the episcopate. The Bishop will speak on Good Friday at the annual Three Hours service at Washington Cathedral. His sermon will be broadcast in America and England.—It is of interest that the colored Interdenominational Ministers' Alliance of Washington arranged this year for a series of noonday services throughout Holy Week. The services were held in Lincoln Theatre, presided over by the Rev. R. W. Brooks, pastor of Lincoln Temple Congregational Church and president of the alliance.

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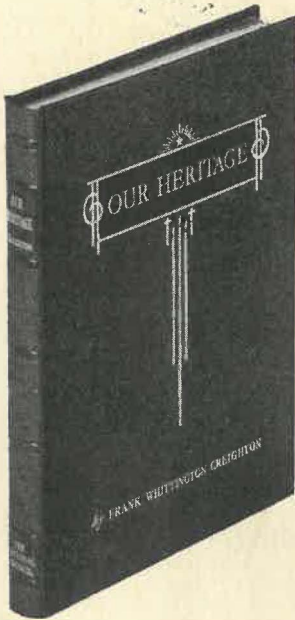
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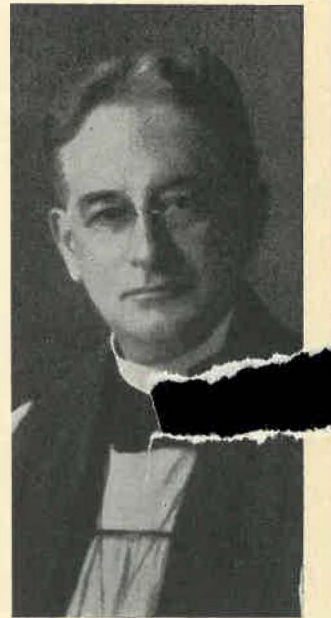
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